



Old Testament Seminary Teacher Material

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Old Testament Seminary Teacher Material

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Seminaries and Institutes of Religion Curriculum Services
50 East North Temple Street
Salt Lake City, Utah 84150-0008
USA

Email: ces-manuals@ldschurch.org

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Introduction to the Old Testament Seminary Teacher Material

Our Purpose

The Objective of Seminaries and Institutes of Religion states:

“Our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 1).

To achieve our purpose, we teach students the doctrine and principles of the gospel as found in the scriptures and in the words of the prophets. These doctrine and principles are taught in a way that leads to understanding and edification. We help students fulfill their role in the learning process and prepare them to teach the gospel to others.

To accomplish these aims, you and the students you teach are encouraged to incorporate the following Fundamentals of Gospel Teaching and Learning as you study the scriptures together:

- Teach and learn by the Spirit.
- Cultivate a learning environment of love, respect, and purpose.
- Study the scriptures daily, and read the text for the course. (Charts for tracking scripture reading of the entire Old Testament can be found in the appendix of this manual.)
- Understand the context and content of the scriptures and the words of the prophets.
- Identify, understand, feel the truth and importance of, and apply gospel doctrine and principles.
- Explain, share, and testify of gospel doctrine and principles.
- Develop Doctrinal Mastery.

In addition to accomplishing these aims, you are to help students be faithful to the gospel of Jesus Christ and learn to discern truth from error. Students may have questions about the Church’s doctrine, history, or position on social issues. You can prepare students to address such questions by helping them “seek learning, even by study and also by faith” (D&C 88:118) and by applying the doctrine and principles they will learn in Doctrinal Mastery (see the *Doctrinal Mastery Core Document* and the explanations of Doctrinal Mastery later in this introduction).

This teacher manual has been prepared to help you be successful in accomplishing these aims.

Lesson Preparation

The Lord commanded those who teach His gospel to “teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel” (D&C 42:12). He further instructed that these truths should be taught as “directed by the Spirit,” which “shall be given . . . by the prayer of faith” (D&C 42:13–14). As you prepare each lesson, prayerfully seek the guidance of the Spirit to help you understand the scriptures and the doctrine and principles they contain. Likewise, follow the promptings of the Spirit as you plan how to help your students understand the scriptures, learn to be taught by the Holy Ghost, and feel a desire to apply what they learn.

The *Old Testament Seminary Teacher Material* contains two types of lessons—namely, sequential scripture lessons (lessons that lead students through the scripture text sequentially), and doctrinal mastery lessons. The sequential study of the scriptures and Doctrinal Mastery are separate and distinct but complementary activities. Both are important elements of students’ experience in seminary. Through sequential scripture teaching, students and teachers study doctrine and principles of the gospel as they emerge from and are illustrated by the scriptural text. Through Doctrinal Mastery, teachers and students examine the doctrine of the gospel topically, using multiple scripture passages to support these truths.

Sequential Scripture Lessons

In this course, the book of Moses, the book of Abraham, and the Old Testament are your primary texts as you prepare and teach. Prayerfully study the chapters or verses you will be teaching. Seek to understand the context and content of the scripture block, including the story line, people, places, and events. As you become familiar with the context and content of each scripture block, seek to identify doctrine and principles it contains, and decide which truths are most important for your students to understand and apply. Once you have identified what your focus will be, determine which methods, approaches, and activities will best help your students learn and apply the sacred truths found in the scriptures.

This manual is designed to aid you in this process. Carefully review the lesson material corresponding to the scripture block you will teach. You may choose to use all or part of the suggestions for a scripture block, or you may adapt the suggested ideas to the needs and circumstances of the students you teach.

It is important that you help students study the entire scripture block in each lesson. Doing so will help students grasp the full message the scripture writer intended to convey. However, as you plan your lesson, you may discover that you do not have enough time in a class period to use all the teaching suggestions in the manual. Seek the direction of the Spirit and prayerfully consider the needs of your students as you determine which portions of the scripture block to emphasize in order to help students feel the truth and importance of gospel doctrine and principles and apply them in their lives. If time is short, you may need to adapt other portions of the lesson by briefly summarizing a group of verses or by guiding students to quickly identify a principle or doctrine before moving on to the next group of verses.

As you consider how to adapt lesson materials, be sure to follow this counsel from President Dallin H. Oaks of the First Presidency:



“President Packer has often taught, in my hearing, that we first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it” (Dallin H. Oaks, “A Panel Discussion with Elder Dallin H. Oaks” [Seminaries and Institutes of Religion satellite broadcast, Aug. 7, 2012], broadcasts.lds.org).

As you prepare to teach, be mindful of students who have particular needs. Adjust activities and expectations to help them succeed. Communication with parents and leaders will help you be aware of students’ needs and help you succeed in providing a meaningful and edifying experience for students.

During your lesson preparation, you might choose to use the Notes tool on LDS.org or in the Gospel Library for mobile devices. You can use these tools to mark scriptures, conference addresses, Church magazine articles, and lessons. You can also add and save notes for use during your lessons. To learn more about how to use these tools, see the “Notes on LDS.org” help page on LDS.org.

Lesson Format

Sequential scripture lessons focus on a scripture block rather than on a particular concept, doctrine, or principle. This format will help you and your students study the scriptures sequentially and discuss doctrine and principles as they arise naturally from the scripture text. As students learn the context in which a doctrine or principle is found, their understanding of that truth can deepen. In addition, students will be better able to see and understand the full scope of the messages the inspired scripture writers intended to convey. Teaching the scriptures in this way will also help students learn how to discover and apply eternal truths in their personal scripture study.

Each sequential scripture lesson begins with an introduction that gives a brief overview of the context and content of the scripture block for the lesson.

The scripture blocks covered in the sequential lessons are often divided into smaller segments or groups of verses that focus on a particular topic or action. The reference for each verse grouping is followed by a brief summary of the events or teachings within that group of verses.

In each lesson, not all segments of a scripture block are emphasized. Some segments receive less attention because they are less central to the overall message of the inspired writer or because they might be less applicable to youth. You have the responsibility to adapt these materials according to the needs and interests of the students you teach. You might adapt lesson ideas in this manual by choosing to give greater emphasis to a particular doctrine or principle than is given in the lesson material or by choosing to give less emphasis to a segment of the scripture block that is developed in depth in the manual. Seek the guidance of the Holy Ghost to help you make these adaptations as you prepare and teach.

Doctrine and Principles

In the body of each sequential scripture lesson, you will find key doctrine and principles highlighted in bold. These doctrine and principles are identified in the curriculum because (1) they reflect a central message of the scripture block, (2) they are particularly applicable to the needs and circumstances of the students, or (3) they are key truths that can help students deepen their relationships with the Lord. Be aware that the Old Testament teaches numerous truths beyond those identified in the curriculum. President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles taught that the scriptures contain “endless combinations of truths that will fit the need of every individual in every circumstance” (“The Great Plan of Happiness” [address given at the Church Educational System Symposium, Aug. 10, 1993]; see also *Teaching Seminary: Preservice Readings* [2004], 69).

As you teach, consistently provide students with opportunities to identify doctrine and principles in the scriptures. As students express the truths they discover, they may often use words that differ from how a doctrine or principle is stated in this manual. They may also discover truths that are not identified in the lesson outline. Be careful not to suggest that students’ answers are wrong simply because the words they use to express them differ from those used in the manual or because they identify a truth that is not mentioned in the curriculum. However, if a student’s statement is doctrinally incorrect, it is your responsibility to gently help the student correct his or her statement while maintaining an atmosphere of love and trust. Doing so may provide an important learning experience for the students in your class.

Doctrinal Mastery Lessons

Doctrinal Mastery builds on and replaces previous efforts in Seminaries and Institutes of Religion, such as Scripture Mastery and the study of Basic Doctrines. Doctrinal Mastery is intended to help students accomplish the following outcomes:

1. Learn and apply divine principles for acquiring spiritual knowledge.
2. Master the doctrine of the gospel of Jesus Christ and the scripture passages in which that doctrine is taught. This outcome of Doctrinal Mastery is achieved as students do the following:
 - a. Develop a deeper understanding of each of the following nine doctrinal topics:
 - The Godhead
 - The plan of salvation
 - The Atonement of Jesus Christ
 - The Restoration
 - Prophets and revelation
 - Priesthood and priesthood keys
 - Ordinances and covenants
 - Marriage and family

- Commandments
- b. Understand the key statements of doctrine identified in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* and in each of the nine doctrinal topics.
- c. Know how the key statements of doctrine are taught in the doctrinal mastery scripture passages and be able to remember and locate those passages.
- d. Explain each key statement of doctrine clearly, using the associated doctrinal mastery passages.
- e. Apply the doctrine of the gospel of Jesus Christ in their daily choices and in their responses to doctrinal, social, and historical issues and questions.

Your primary texts for the doctrinal mastery lessons are the *Doctrinal Mastery Core Document* and the 25 doctrinal mastery scripture passages. Prayerfully study the doctrinal topics and the scripture passages you will be teaching as well as the teacher material for each lesson.

The *Doctrinal Mastery Core Document* (available on LDS.org) is addressed to students. It consists of (1) an introduction that explains what Doctrinal Mastery is and how it will be helpful to students, (2) instruction that teaches students principles of acquiring spiritual knowledge, and (3) a section on each of the nine doctrinal topics previously listed. Each doctrinal topic includes statements of doctrine that are relevant to the students’ lives and are important for them to understand, believe, and apply.

Some of the doctrine and principles in the “Acquiring Spiritual Knowledge” and “Doctrinal Topics” sections of the *Doctrinal Mastery Core Document* are called key statements of doctrine. These key statements have doctrinal mastery scripture passages associated with them that help to teach certain aspects of the statement. There are 25 doctrinal mastery passages for each course of study (Old Testament, New Testament, Book of Mormon, and Doctrine and Covenants and Church History), for a total of 100 scripture passages. A list of these passages is provided at the back of the *Doctrinal Mastery Core Document*. Helping students to remember and locate these passages and to understand how the passages teach the Savior’s doctrine is an important part of your work as a teacher.

Each of the 100 doctrinal mastery passages is used in connection with only one key statement of doctrine in the *Doctrinal Mastery Core Document*. For example, Joseph Smith—History 1:15–20 is cited in doctrinal topic 4, “The Restoration,” to help teach the key statement of doctrine that **God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph’s prayer, and They called him to be the Prophet of the Restoration.** However, this doctrinal mastery passage could also be used to help teach the truth in doctrinal topic 1, “The Godhead,” that there are three separate personages in the Godhead: God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost. Therefore, this doctrinal mastery passage is listed as a related reference in that topic.

Although each doctrinal topic will be covered every year, not every topic will receive the same level of emphasis. Only the specific key statements of doctrine that are

taught by doctrinal mastery passages associated with a given year's course of study will be emphasized in the doctrinal mastery lessons for that year.

Lesson Format

There are 30 Old Testament doctrinal mastery lessons to be covered during the year's course of study. The first two lessons focus on helping students learn and apply principles related to acquiring spiritual knowledge. These should be taught within the first two weeks of the school year. They will help students catch the vision of Doctrinal Mastery. In addition, the principles taught in these lessons provide a foundation that will be built upon and revisited during the subsequent lessons that will be taught during the remainder of the year.

Each of the subsequent lessons is based on one of the nine doctrinal topics listed previously. They are designed to help students understand the Savior's doctrine more deeply and apply it more readily in their lives. These lessons can include three main activities: "Understanding the Doctrine," "Practice Exercises," and "Doctrinal Mastery Review."

Each doctrinal mastery lesson contains suggestions for teaching that are designed to be taught in a single class session, taking about 40 minutes. Because some teachers may want to divide their teaching of Doctrinal Mastery throughout the week rather than covering it in 40-minute weekly lessons, lessons are usually divided into segments that can generally be completed in 5 to 20 minutes each. This allows for a flexible approach to using class time for Doctrinal Mastery.

If you choose to teach Doctrinal Mastery on the same day that you will also be teaching a sequential lesson on a scripture block, be careful not to allow the amount of time spent teaching Doctrinal Mastery to infringe upon the time needed to teach the scriptures sequentially. (For example, 5-minute "Understanding the Doctrine" segments should not regularly last 20 minutes, leaving little time to teach the Old Testament sequentially.) In addition, it may be helpful to explain to students that they will work on Doctrinal Mastery for a certain period of time (such as 5 or 10 minutes at the beginning of class) and will then study a particular scripture block (such as Isaiah 29) for the remainder of the class session.

You will find teaching material for doctrinal mastery scripture passages in both the doctrinal mastery lessons, which cover the passages topically, and in sequential scripture lessons, which include teaching suggestions that will help students study the passages sequentially. This will help students better understand doctrine and principles, as well as the context and content of each passage. Be careful not to allow a sequential scripture lesson that includes a doctrinal mastery scripture passage to become a topical lesson on that one passage. Doing so could prevent students from understanding the context and content of that scripture block, as well as doctrine and principles that arise from other verses in that block.

Because you will need the limited classroom time allotted for Doctrinal Mastery to focus on a study of the doctrine and the doctrinal mastery passages and to complete the practice exercises and cumulative reviews, you likely will not have time to help students memorize entire doctrinal mastery passages in class. However, because the memorization of scripture passages can bless students, you

may invite students to memorize doctrinal mastery passages outside of class. The doctrinal mastery digital app can help students memorize these passages.

Understanding the Doctrine

Each doctrinal mastery lesson includes a series of learning activities, or segments, that can be taught during one or more class sessions. These activities will help students develop a deeper understanding of each doctrinal topic and specific key statements of doctrine associated with each topic.

“Understanding the Doctrine” segments begin with a study of the doctrinal topic in the *Doctrinal Mastery Core Document*. In addition, the segments focus on particular key statements of doctrine and their associated doctrinal mastery passages specific to the volume of scripture for the year’s course of study. For example, in the doctrinal mastery lessons for “The Atonement of Jesus Christ” in the Old Testament year, teachers are instructed to help students master Isaiah 1:18 and Isaiah 53:3–5. As students study the New Testament, Doctrine and Covenants and Church History, and the Book of Mormon during other years of their seminary experience, they will focus on additional doctrinal mastery passages that help teach other key statements of doctrine associated with the topic “The Atonement of Jesus Christ” in the *Doctrinal Mastery Core Document*.

In the “Understanding the Doctrine” segments, students are encouraged to locate, mark, and study doctrinal mastery scripture passages so they can use them to teach and explain the key statements of doctrine in the Doctrinal Mastery Core Document. You may want to add additional learning activities as needed to help students master the key statements of doctrine and their associated doctrinal mastery passages.

Practice Exercises

Most doctrinal mastery topics provide at least one practice exercise for students. These exercises typically consist of case studies, role plays, scenarios, or questions that students can participate in and discuss together in small groups or as a class. These exercises are vital to helping students understand how the doctrinal statements they have been learning are relevant to modern circumstances. You may adapt the practice exercises according to the needs and interests of your students. The exercises also emphasize how the doctrine students have learned can bless and assist them in living the gospel and explaining their beliefs to others in a nonthreatening, inoffensive way.

Before each practice exercise it is important that you review the principles of acquiring spiritual knowledge with your students. Be sure to provide sufficient class time for students to complete these practice exercises. These exercises are vital to helping students remember and apply the principles of acquiring knowledge and understand how the key statements of doctrine they have learned are relevant to modern circumstances.

Doctrinal Mastery Cumulative Reviews

Doctrinal Mastery cumulative reviews are designed to help students know how the key statements of doctrine are taught in doctrinal mastery passages, remember and locate those passages, and clearly explain each key statement of doctrine using the associated doctrinal mastery passages. They help students review all of the

doctrinal mastery passages they have studied to that point in the school year. These cumulative reviews are intended to be taught on days scheduled for a doctrinal mastery lesson but can be taught on other days if you choose to shorten the regular sequential scripture lessons.

Using the Old Testament Seminary Teacher Material

This manual contains 160 daily teacher lessons, including sequential scripture lessons and doctrinal mastery lessons. Also included are doctrinal mastery review activities, teaching helps, book introductions, and additional resources.

You may adapt the lessons and pacing as needed for the length of time you have to teach this course. See the appendix at the end of this manual for a sample pacing guide. The pacing guide is based on a 36-week or 180-day school year and includes 20 “flexible days” that you may use to adapt daily lessons, review previous material, administer and review required learning assessments, and allow for schedule interruptions.

Doctrinal Mastery Review Activities

Brief doctrinal mastery review activities are included at the beginning of some sequential scripture lessons. Each brief review activity is designed to help students locate, remember, and master one or more doctrinal mastery scripture passages from a single doctrinal topic, which they should have already studied during the “Understanding the Doctrine” segments of the various lessons. These brief reviews are not intended to last longer than five minutes each and should take place at the beginning or end of a class in which a regular sequential scripture lesson from the Old Testament is taught. Be careful not to allow doctrinal mastery review activities to overshadow sequential scripture teaching or take the place of the other intended outcomes of Doctrinal Mastery.

Teaching Helps

Teaching helps appear throughout this manual. These teaching helps explain and illustrate how you and the students you teach can apply the Fundamentals of Gospel Teaching and Learning in your study of the Old Testament. They also offer suggestions on how to effectively use a variety of teaching methods, skills, and approaches. As you come to understand the principles contained in the teaching helps, look for ways to practice and apply them consistently in your teaching.

Book Introductions

Book introductions are placed before the first lesson for each book of scripture. The book introductions provide an overview of each book by answering the following questions: Why study this book? Who wrote this book? When and where was it written? and What are some distinctive features of this book? The introductions also briefly outline the content of each book. Teachers should integrate the context and background information from the book introductions into the lessons as needed.

Commentary and Background Information

Additional commentary items can be found in the digital versions of this manual on LDS.org to give you additional understanding of historical context, specific concepts, or scripture passages. Use the information in this section to prepare to answer questions or give additional insights as you teach.

Supplemental Teaching Ideas

Supplemental teaching ideas can be found in the digital versions of this manual on LDS.org. These provide suggestions for teaching doctrine and principles that may not be identified or emphasized in the body of the lesson. They may also provide suggestions for using visual media, such as DVD presentations and videos found on LDS.org.

Home-Study Seminary Program

Under the direction of local priesthood leaders and the S&I representative, home-study seminary classes can be organized in places where students cannot attend a daily class because of distance or other factors (such as a disability). Home-study seminary classes are generally not available where daily (weekday) classes are provided through early-morning or released-time seminary.

The home-study program allows students to receive credit in seminary by completing individual lessons at home rather than attending weekday classes. These lessons are found in a separate manual called the *Old Testament Seminary Student Material*. Once a week, students meet with a seminary instructor to submit their work and participate in a classroom lesson. The student manual and weekly classroom lessons are further explained below.

Weekly Home-Study Teacher Lessons

Each week you will have the opportunity to teach one lesson to your home-study students. You can teach either the doctrinal mastery lesson or one of the sequential scripture lessons for that week. During each weekly class, make sure students know which lessons they are to study on their own before the next week's class, and which lesson you will be teaching. Do not teach sequential scripture lessons out of order. Students are not required to study the student manual lessons that will be covered during the weekly class, but they are required to read the assigned scripture block associated with the weekly lesson (if it is a sequential scripture lesson).

As a home-study teacher, you should have a thorough understanding of what your students are studying at home each week so you can answer questions and create meaningful discussions when you meet with them. Ask students to bring their scriptures, study journals, and student manuals to the weekly class so they can refer to them during the lesson. Adapt the lessons according to the needs of the students you teach and according to the guidance of the Holy Ghost. Use the lessons in this manual as you prepare and teach. A study of the teaching helps and methods used in the daily lessons can help enrich your weekly teaching. Accommodate any particular needs of the students you teach. For example, if a student has difficulty

writing, consider allowing him or her to use a voice-recording device or dictate thoughts to a family member or friend who can write down his or her responses.

At the end of each weekly lesson, collect students' study journals and encourage them in their continued study. Provide them with a study journal for the next week's assignments, as explained in the following section called "Old Testament Seminary Student Material."

As you read through assignments in students' study journals, respond periodically to their work by writing a small note or commenting the next time you see them. You may also want to seek other ways to provide support and meaningful feedback. This will help students know that you care about their work and will help motivate them to be thorough in their answers. (Under the direction of priesthood leaders and parents, stake [called] seminary teachers may communicate electronically with seminary students enrolled in home-study seminary.)

Old Testament Seminary Student Material

The *Old Testament Seminary Student Material* is designed to help the home-study student receive an experience in studying the Old Testament that is similar to that of the seminary student who attends weekday classes. Therefore, the pacing of the Seminary Student Material as well as the doctrine and principles it emphasizes reflect the material in this manual.

Each week, home-study seminary students are to complete the lessons from the student manual that their teacher assigns, and the teacher will choose which lesson to teach in their weekly class. Teachers will need to inform students each week of the four lessons from the student manual they will complete, as well as the lesson they will be studying during their weekly class.

Students complete the numbered assignments from the student manual in their study journals. Students should have two study journals so they can leave one with their teacher and continue working in the other. As students meet with their teacher each week, one journal is turned in to the home-study teacher and the other is given back to the student to use for the next week's lessons. (For example, during one week, the student completes assignments in journal 1. The student then brings this journal to class and gives it to the teacher. During the next week, the student completes assignments in journal 2. When the student hands in journal 2, the teacher will return journal 1. The student then uses journal 1 to complete the next week's assignments.) Teachers may also choose to have students submit the work electronically if the students' and teachers' circumstances allow.

All seminary students are encouraged to study the scriptures daily and read the text for the course, but home-study students should understand that they are expected to spend an additional 30 to 40 minutes on each of the lessons they complete each week and attend the weekly home-study lesson.

Makeup Work

The *Old Testament Seminary Student Material* can be used in the daily seminary programs as a resource to provide students with makeup work. The lessons in the *Old Testament Seminary Student Material* parallel those presented in this manual. Students who have excessive absences could be assigned to complete the

assignments in the student manual that correspond with the content they missed in class. Assignments can be printed from LDS.org, so you do not need to provide the entire manual to students who need to do makeup work.

Other Resources

LDS.org

The *Old Testament Seminary Teacher Material* (ottm.lds.org) and the *Old Testament Seminary Student Material* are available on LDS.org and in the Gospel Library for mobile devices. The digital versions of the teacher manual contain additional Commentary and Background Information, Supplemental Teaching Ideas, and media resources that are not included in this printed manual because of space limitations.

seminary.lds.org

Teachers can visit the Seminaries and Institutes of Religion website (seminary.lds.org) for help in preparing lessons and to find additional teaching ideas.

Notes Tool

Teachers and students may use the online and mobile Notes tool to mark and add notes to the digital versions of these manuals as they prepare lessons and study the scriptures. Teacher manuals and student study guides are also available on LDS.org for download in alternate formats (such as PDF, ePub, store.lds.org, iTunes, Kindle, Google Play, Nook, Kobo, and Mobi files).

Additional Items

The following resources are available online, through your supervisor, through local Church distribution centers, and through the Church's online store (store.lds.org):



Old Testament Visual Resource DVDs (item no. 00492; English, Spanish, and Portuguese only)



Old Testament DVD Presentations (item no. 54140)



Media Library on medialibrary.lds.org



LDS Media Library App for mobile devices



Gospel Art Book (2009) (item no. 06048)




Study Journal (2017)





Doctrinal Mastery Reference Guide (item no. 13266000)





True to the Faith: A Gospel Reference (2004) (item no. 36863)


 Gospel Topics on topics.lds.org

 *For the Strength of Youth* (booklet, 2011) (item no. 09403)

 *Old Testament Student Manual: Genesis–2 Samuel* (Church Educational System manual) (item no. 32489)

 *Old Testament Student Manual: 1 Kings–Malachi* (Church Educational System manual) (item no. 32498)

 *Old Testament Times at a Glance* poster (item no. 00897; English, Spanish, and Portuguese only)

 *Old Testament Times at a Glance* booklet (item no. 09233; available in 11 languages)

LESSON 1

Introduction to the Old Testament

Introduction

The Old Testament contains images, symbols, and teachings about the Lord Jesus Christ and His role as the Savior of Heavenly Father's children. As students study daily from its pages, they will increase their understanding of prophets, covenants and ordinances, the scattering and gathering of Israel, and other doctrine and principles of the gospel of Jesus Christ.

Suggestions for Teaching

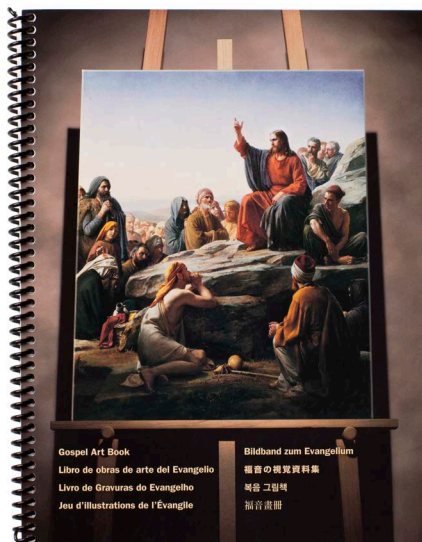
Invite the Spirit through effective devotionals

A brief devotional at the beginning of class can help teachers and students feel the Spirit and prepare to learn. A devotional generally includes a hymn (see D&C 25:12), a prayer, and a thought from the scriptures. Devotionals are most effective when students bear testimony and share feelings and insights they have had during their personal scripture study. Consider how you might organize devotionals so that all students have opportunities to participate throughout the year.

The Old Testament testifies of Jesus Christ

The *Gospel Art Book* contains images that depict a variety of Old Testament accounts. You may want to display these images throughout the year as you teach the lessons they pertain to.

Before class, place several pictures depicting Old Testament accounts in a circular pattern on the board (see *Gospel Art Book* [2009], nos. 4–27; see also lds.org/media-library). In the center of these pictures, place a picture of Jesus Christ and write the following statement by President Marion G. Romney (1897–1988) of the First Presidency. (This statement is found in “The Message of the Old Testament” [Church Educational System Symposium on the Old Testament, Aug. 17, 1979], 4.)



“The message of the Old Testament is the message of Christ and his coming and his atonement” (President Marion G. Romney).

Begin by asking students if they recognize any of the stories represented in the pictures on the board. Invite them to explain what they know about the stories they recognize. After a few students have commented, draw an arrow pointing from each picture toward the picture of Christ and the statement in the middle. Invite a student to read the statement aloud.

- How can the events depicted in these pictures teach of Jesus Christ, His coming, and His Atonement?
- As you begin your study of the Old Testament, why do you think it might be helpful to know that this book of scripture testifies of Jesus Christ?

Point out that although the Old Testament may seem to focus on topics such as covenants, prophets, repentance, the law of Moses, and commandments, there is one theme that weaves through them all: Jesus Christ. Write the following truth on the board: **As we learn to see how the Old Testament testifies of Jesus Christ, our faith in Jesus Christ will increase.**

Invite two students to read Mosiah 3:15 and Moses 6:63 aloud. Ask students to follow along, looking for ways the Lord tried to help His people learn of Jesus Christ during Old Testament times. After students report what they have found, explain that as they study the Old Testament this year, they will learn to see Jesus Christ in the prophecies, events, and symbols of the Old Testament.

To help students understand how the Old Testament testifies of Jesus Christ through symbols, show the class a picture of a lamb. Explain that one of the early commandments given to Adam and Eve was to sacrifice the firstborn males of their flocks of sheep as an offering to the Lord (Moses 5:5–7, compare Exodus 12:5). They would kill the animal and then place it on an altar to be burned. Invite a student to read Moses 5:5–7 aloud.

- According to the angel, why did the Lord command Adam to offer sacrifices?

Explain that in the book of Leviticus we learn additional details about animal sacrifices. These details were meant to teach of Jesus Christ and His Atonement. Invite a student to read Leviticus 1:2–4 aloud. Ask the class to look for words or phrases about the animal to be sacrificed that also describe the Savior and His Atonement. Ask students to report what they find. Ask questions such as the following to help students deepen their understanding of these verses:



- What does “without blemish” mean? (Free of flaws or imperfections.) How does this symbolize Jesus Christ?

Point out that the offerings and sacrifices explained in the book of Leviticus are part of what was known as the law of Moses. Invite a student to read 2 Nephi 11:4 aloud. Ask students to look for what Nephi said was the purpose of the law of Moses.

- What does the word *typifying* mean? (To symbolize or represent.)

In the Old Testament, Jesus Christ is known as Jehovah

Write the following titles on the board, and ask students if they know whom they refer to: *Anointed One, Creator, Deliverer*. If students need help answering this question, explain that these titles refer to the Savior Jesus Christ. Explain that as they study the Old Testament they will learn to recognize additional names and titles for Jesus Christ.

To help students become familiar with a few of these titles, write the following scripture references on the board: *Job 19:25, Psalm 16:10, Isaiah 7:14, Isaiah 9:6, Isaiah 49:26*. Invite students to select one of the passages and read it silently, looking for a name or title used for Jesus Christ. (For additional names and titles for Jesus Christ, see Topical Guide, “Jesus Christ.”) Then ask students to report what they find. Write the names they discover on the board. (The meaning of the name “Immanuel” can be found in the Bible Dictionary.)

Ask a student to read Genesis 2:4 aloud, and invite the class to look for a title of the Savior in this verse. After students locate the title “LORD God,” explain that this title implies supreme authority and that “when the word [LORD] appears in the Old Testament, it [usually] means ‘Jehovah’” (Guide to the Scriptures, “Jehovah,” scriptures.lds.org). *Jehovah* is the name of the premortal Jesus Christ, who is the God of Israel.

Encourage daily scripture study

Encourage students to set aside time every day for personal study of the Old Testament. You can help them account for their daily study by providing an appropriate tracking system (see the reading charts in the appendix of this manual). Give students regular opportunities to share what they are learning and feeling during their personal scripture study. Take care not to embarrass or discourage students who struggle to study the scriptures on their own.

This may be a good time to encourage students to study the scriptures daily and read the Old Testament this year. Teachers and students are encouraged to read and study the portions of the Old Testament that have been selected for the seminary curriculum. Instruct students to begin their study of the Old Testament by reading Moses 1, which is part of Joseph Smith’s translation of the book of Genesis (see Bible Dictionary, “Joseph Smith Translation”).

Additional themes in the Old Testament

Write the following heading on the board: *Additional themes in the Old Testament*. Explain to the class that in addition to finding that the mission of Jesus Christ is a

theme in the Old Testament, they will discover other themes as they study this book of scripture.

Assign each student a partner, and invite them to share with each other about a time when they were left behind or got separated from family or friends. Ask them to explain how or why they got left behind or separated and how they felt during the separation.

Explain that ever since Adam and Eve were cast out from the Garden of Eden, Heavenly Father's children have lived in a fallen condition and are physically and spiritually separated from God.

- How does Heavenly Father let us know that we are not forgotten?
- How does Heavenly Father help us find our way back to Him?

Display a picture of an Old Testament prophet (consider using Building the Ark [*Gospel Art Book* (2009), no. 7; see also lds.org/media-library]). Explain that one of the ways Heavenly Father helps us return to Him is by calling prophets.

- How do prophets help us return to our Heavenly Father?

After students respond, write the following doctrine under the heading on the board: **God calls prophets to preach the gospel and administer His covenants and ordinances.** Ask students to explain what covenants and ordinances are.



To help students deepen their understanding of covenants and ordinances, organize them into pairs. Assign one student to learn about covenants and the other student to learn about ordinances. Give them time to study their assigned topics using the *Doctrinal Mastery Core Document*, the Bible Dictionary, or the Guide to the Scriptures. Ask them to prepare to explain their assigned topics to their partners. Then give them time to teach one another what they have learned. (After this exercise, students should understand that a covenant is a sacred agreement between God and man and that an ordinance is a sacred, formal act that has spiritual meaning. You may also want to explain that an ordinance can connect the person who receives it with the power of God. A modern revelation explains that “in the ordinances ... the power of godliness is manifest” [D&C 84:20].)

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for the purpose of covenants and ordinances.



“Heavenly Father has always helped his children by offering them covenants and empowering his servants to offer ordinances. ...

“... Every covenant with God is an opportunity to draw closer to him” (Henry B. Eyring, “Making Covenants with God” [Brigham Young University fireside, Sept. 8, 1996], 2, 3, speeches.byu.edu).

- How do covenants and ordinances help us overcome our separation from God?

Testify that making and keeping eternal covenants is essential in order for us to draw closer to our Father in Heaven in this life and eventually return to live with God. Explain that the prophet Abraham entered into a covenant with God that would help him “walk before [God]” and become perfect (see Genesis 17:1–2).

- How well do you think the covenant-making and covenant-keeping process worked for Abraham?

Invite a student to read Doctrine and Covenants 132:29 aloud. Ask students to listen for where Abraham is.

Explain that when people in Old Testament times kept their covenants with God they were blessed and preserved. Invite a student to read Deuteronomy 29:25–28 aloud. Ask the class to follow along and look for what would happen to God’s covenant people if they chose to break their covenants. Ask students to report what they find.

After students respond, write the following truth under the heading on the board: **God’s covenant people were scattered because they broke their covenants with Him.**

Invite a student to read Ezekiel 36:24–28 aloud. Ask the class to follow along, looking for what the Lord promised to do for His scattered people as they repented and turned to Him. Ask students to report what they find.

- How would you relate the Lord’s words in these verses to us?

Write the following truth under the heading on the board: **God has promised to gather His covenant people when they keep His commandments.** Point out that the term *gather* refers not only to a physical gathering of God’s people but also to the spiritual condition of being gathered to the Lord. We gather to Him as we receive sacred covenants and ordinances, and as we worship the Lord at church, in temples, at home, and in our daily lives.

- When have you been able to help someone else gather to the Lord? What feelings did you experience in that process? (You may also want to share an experience of your own.)



After students have shared their experiences and feelings about gathering others to the Lord, consider showing the video “Inviting All to Come unto Christ: Sharing the Gospel” (4:30), found on LDS.org. Invite students to look for how the young men in the video participated in the gathering.

Testify that as students study the Old Testament, they can learn more about their Savior Jesus Christ, the role of prophets, the importance of ordinances and

covenants, and the Lord's efforts to gather and bless His children. Remind students to begin their study of the Old Testament by reading Moses 1 before the next class.

LESSON 2

The Plan of Salvation

Introduction

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles instructed seminary teachers to present a brief overview of the plan of salvation at the beginning of each school year:



"A brief overview of the 'plan of happiness' . . . , if given at the very beginning and revisited occasionally, will be of immense value to your students. . . .

"Young people wonder 'why?'—Why are we commanded *to do* some things, and why are we commanded *not to do* other things? A knowledge of the plan of happiness, even in outline form, can give young minds a 'why' " (Boyd K. Packer, "The Great Plan of Happiness" [address given at the Church Educational System Symposium, Aug. 10, 1993]; see also *Teaching Seminary: Preservice Readings* [2004], 69, 70).

This lesson provides a brief overview of the plan of salvation, highlighting the three main elements of the plan—the Creation, the Fall, and the Atonement of Jesus Christ. Each of these elements will be taught in more depth in coming lessons as they arise in the text of the Old Testament.

Suggestions for Teaching

Note: You may want to follow up with students about their efforts to begin reading the scripture text for the course. You could invite them to share with another student what they learned during their personal scripture study, including a favorite verse. Consider inviting a few students to share with the class.

Cultivate an environment of love and respect

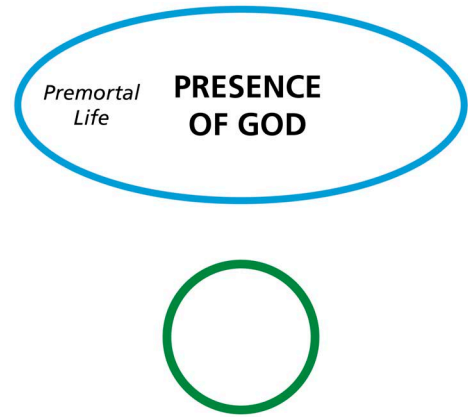
As the course begins, look for ways to cultivate a learning environment of love, respect, and purpose. Help students feel comfortable with each other and with you by learning each other's names and by learning about one another's interests, talents, challenges, and abilities. One way to cultivate this type of environment is to invite students to share with each other experiences and insights from their personal scripture study.

Heavenly Father's work and glory

Invite students to think about times when they have worked to become better in some way. For example, an individual may have worked to better his or her time or skill in a particular sport. Another may have worked to speak more kindly about others or use more uplifting language. Ask a few students to explain to the class how they have worked to improve themselves and how it felt when they accomplished their goal.

As shown in the accompanying diagram, draw an oval on the board and label it *Presence of God*. Write *Premortal Life* in the left side of the oval. Then draw a circle underneath the oval. (You will label this circle later in the lesson.)

You may want to invite students to copy the diagram in their class notebooks or study journals and add to it throughout the lesson.



Study journals

A study journal can be a bound journal, a notebook, or pages in a binder. It could also be the Notes tool on LDS.org or a note-taking app on a smartphone or tablet device. In study journals, students may take notes and record impressions during lessons, personal study, and other Church meetings. As they record and organize their thoughts and impressions, they will improve their understanding of the gospel, receive personal revelation, and be better prepared to participate in class.

Explain that we have been improving and progressing since before we were born. Ask students to explain what they know about our premortal life. As part of this discussion, you may want to give students time to read the “Premortal Life” section (paragraphs 2.4–2.5) in the *Doctrinal Mastery Core Document* or the paragraphs about premortal life in *True to the Faith* (see *True to the Faith: A Gospel Reference* [2004], 115–16). Make sure they identify the following truths about premortal life: We lived in the presence of our Heavenly Father as His spirit children. We grew in understanding and expanded our spiritual capabilities. We learned that Heavenly Father would provide us with an opportunity to become like Him. We chose to follow our Heavenly Father and progress toward eternal life even though Lucifer and many others chose to rebel against Him. We accepted Jesus Christ as our Savior.

- In the premortal life, how were we different from our Heavenly Father? (We did not have physical bodies or the knowledge and attributes of Heavenly Father.)

Invite a student to read Moses 1:39 aloud. Ask the class to follow along and look for Heavenly Father’s purpose for His children.



Moses 1:39 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

- What is Heavenly Father’s purpose for His children? (**Heavenly Father’s purpose is to bring to pass the immortality and eternal life of His children.** You may want to suggest that students mark the words *immortality and eternal life* in their scriptures.)

- What is immortality? (Living forever with a resurrected body.) What is eternal life? (To become like our Heavenly Father and to live as families eternally in His presence.)

Invite a student to read the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



"Eternal life is the name given to the kind of life that our Eternal Father lives. ... *God's life is eternal life; eternal life is God's life*—the expressions are synonymous" (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 237).

On the diagram, label the right side of the oval *Eternal Life*. Explain to students that we were unable to progress further in our premortal life without additional help from Heavenly Father. As spirit children we participated in a Grand Council before we were born. There Heavenly Father presented His plan for our immortality and our progression toward eternal life.

The Creation, the Fall, and the Atonement of Jesus Christ

Write *Essential Elements of God's Plan* next to the diagram on the board. Explain that Heavenly Father's plan consists of three main elements that make it possible for us to become like Him.

Invite a student to read aloud the following statement by President Russell M. Nelson. Ask students to listen for and identify the three essential elements of Heavenly Father's plan.



"A great council in heaven was once convened, in which it seems that all of us participated [see *Teachings of the Prophet Joseph Smith*, sel. *Joseph Fielding Smith* (1976), 348–49, 365]. There our Heavenly Father announced His plan. ... The enabling essence of the plan is the Atonement of Jesus Christ. As it is central to the plan [see *Teachings of the Prophet Joseph Smith*, 121], we should try to comprehend the meaning of the Atonement. Before we can comprehend it, though, we must understand the Fall of Adam. And before we can fully appreciate the Fall, we must first comprehend the Creation. These three events—the Creation, the Fall, and the Atonement—are three preeminent pillars of God's plan, and they are doctrinally interrelated" (Russell M. Nelson, "Constancy amid Change," *Ensign*, Nov. 1993, 33).

- What did President Nelson say are the three "pillars" of Heavenly Father's plan? (Students should express the following truth: **Heavenly Father's plan for our immortality and eternal life includes the Creation, the Fall, and the Atonement of Jesus Christ.** Invite a student to list these three elements under the heading on the board.)

To help students understand the doctrines of the Creation, the Fall, and the Atonement of Jesus Christ, divide the class into three groups. Assign each group to study one of these three doctrines and invite them to read the paragraphs about

their assigned doctrine in the *Doctrinal Mastery Core Document* (paragraphs 2.6–2.7, 2.8–2.12, or 3.1–3.5). Ask the students in each group to study their assigned doctrine individually, looking for how that part of Heavenly Father’s plan helps us to receive immortality and eternal life. After sufficient time, invite students to discuss the following questions in their groups. You may want to write these questions on the board or prepare them on a handout.

- How does this part of Heavenly Father’s plan help us to receive immortality and eternal life?
- What would happen if this part of the plan were missing?

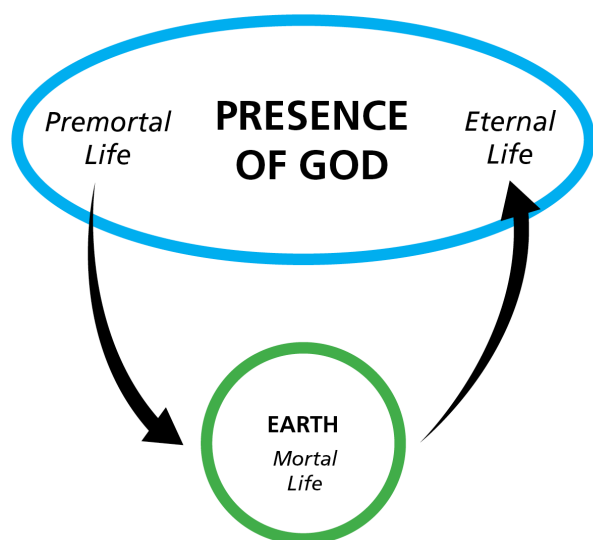
After sufficient time, invite one or two members of each group to present to the class a summary of what they learned about their assigned topic. Ask them to share how their group answered the two questions above. (As students report on the Creation, label the circle underneath the oval with the word *Earth*, as shown in the accompanying diagram. As they report on the Fall, draw an arrow from *Premortal Life* to *Earth*.)

To help students feel the truth and importance of these doctrines, invite them to answer one or more of the following questions in their class notebooks or study journals:

- What difference does it make in your life to know about the Creation and how it fits into the plan of salvation?
- What difference does it make in your life to know about the Fall and how it fits into the plan of salvation?
- What difference does it make in your life to know about the Atonement of Jesus Christ and how it fits into the plan of salvation?

Purposes of mortal life

Write *Mortal Life* in the circle representing earth. Explain that mortal life provides a way for us to progress toward immortality and eternal life. When we are born into mortality, we receive a physical body and have experiences that allow us to develop faith in Jesus Christ. Jesus Christ showed us how to progress through mortality toward eternal life (see John 14:6; 2 Nephi 31:7–10, 19–21).



Essential Elements of God's Plan

1. Creation of the Earth
2. Fall of Adam and Eve
3. Atonement of Jesus Christ

On the board, draw an arrow from *Mortal Life* to *Eternal Life*, as shown in the diagram. Invite a student to read aloud the following statement by Elder L. Tom Perry (1922–2015) of the Quorum of the Twelve Apostles. Ask the class to listen for what we must do in mortality to progress toward eternal life.



"We are now being tried and tested to see if we will do all the things the Lord has commanded us to do. These commandments are the principles and ordinances of the gospel, and they constitute the gospel of Jesus Christ. Every principle and ordinance has a bearing upon the whole purpose of our testing, which is to prepare us to return to our Heavenly Father and become more like Him. ...

"... Only through the gift of the Atonement and our obedience to the gospel can we return and live with God once again" (L. Tom Perry, "The Plan of Salvation," *Ensign or Liahona*, Nov. 2006, 71).

- According to Elder Perry's statement, what must we do to progress toward eternal life? (Students may give a variety of correct responses, but they should identify the following truth: **We must obey Heavenly Father's commandments to receive eternal life.** Write this principle next to the circle representing the earth in the diagram.)
- How does obeying Heavenly Father's commandments help us to become more like Him?

To help students feel the truth and importance of this principle, you may want to invite them to think of commandments or standards that have helped them become better people. Invite a few students to share their experiences. You might also consider sharing how obeying commandments and following standards have helped you on your journey toward becoming more like Heavenly Father.

To help students apply this principle, invite them to think about any commandments or standards they need to obey more fully. Do not ask them to

share this with the class, since this may be very personal. Encourage them to write on a piece of paper a goal to live that commandment or standard. You might suggest that they keep the paper in a place where they can refer to it often to help them remember their goal. Assure them that every effort they make to be more obedient to the commandments brings them closer to their Heavenly Father and a life like He lives.

Invite any who would like to do so to testify of the doctrines or principles they learned today. You may also want to share your testimony of the doctrines and principles taught in the lesson today.

Conclude by explaining to students that as they study the Old Testament this year, they will have opportunities to learn more truths about Heavenly Father's plan and deepen their testimonies of it.

LESSON 3

The Role of the Learner

Introduction

This lesson should help students understand and fulfill their role in learning the gospel. To understand their role, students must also understand the roles of the Holy Ghost and the teacher. You may need to review the principles taught in this lesson regularly to remind students of their responsibility in gospel learning.

Suggestions for Teaching

The roles of the Holy Ghost, the teacher, and the learner

Divide students into groups of three or four, and invite them to discuss the following (you may want to write these items on the board): their *name*, their *favorite team sport*, and their *favorite position in that sport*, if they have one (other activities such as band, choir, or drama could be substituted here).

After students have discussed their answers, invite one student to draw on the board a diagram of the playing field or court of his or her favorite team sport or activity and put an X where each player would be positioned. Ask the student to describe the objective of the sport and how a team succeeds. Then ask the student the following questions:

- What do you think is the most important position on the team? What position is least important?
- What would happen if you removed a position from your team and then tried to compete?
- What would happen if the player in that position was there, but he or she either did not understand his or her role or expected others to fulfill that role?

Point out how important it is for each player to understand and fulfill his or her role in order for the team to be successful in achieving its objective. Explain that being in a seminary class is similar to being on a team.

- What do you think the purpose of a seminary class is?

After students respond, ask a student to read the following statement aloud while the class listens for the purpose of seminary. (Consider providing copies of the statement as a handout and displaying this statement in your classroom for at least the first few weeks of seminary.)

The purpose of seminary is “to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (“The Objective of Seminaries and Institutes of Religion,” *Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x).

- What part of the objective of seminary do you most want to achieve in your life?

- As a member of our seminary class, what do you think your role is in accomplishing this purpose?

After students respond, explain that accomplishing the objective of seminary requires the efforts of three different individuals. Each has a position or unique role to fill in the process. Write the following headings on the board: *Holy Ghost, Teacher, Learner*.

- Which position or role do you think is the most important? Which do you think is the least important?
- What would happen if we removed one of these roles from our seminary class?
- What would happen if one of these individuals did not understand his or her role or expected others to fulfill that role?

Point out that no matter how effective the Holy Ghost or the teacher might be, the purpose of seminary will not be accomplished unless each student fulfills his or her role. Explain that in order for students to understand their role, they also need to understand the roles of the Holy Ghost and the teacher.

The role of the Holy Ghost

Ask students to ponder what they think the Holy Ghost's role is in the seminary classroom.

- Why is the Holy Ghost essential to our seminary experience?

Invite a student to read 2 Nephi 33:1 aloud. Ask the class to follow along, looking for what the Holy Ghost does for the student when the truth is taught by His power.

- According to this verse, what does the Holy Ghost do for students? (Under "Holy Ghost" on the board, write the following doctrine: **The Holy Ghost carries the truth to our hearts.**)
- What do you think will happen if we do not invite or welcome the Holy Ghost into our classroom?

Invite students to ponder how their behavior and personal worthiness relates to their ability to be taught by the Holy Ghost.

To illustrate the role of the Holy Ghost in the Old Testament, explain that a prophet named Elijah was discouraged because of the wickedness of the people. The Lord communicated with him as Elijah stood atop a mountain. Invite a student to read 1 Kings 19:11–13 aloud. Ask the class to follow along and look for how the Lord communicated with Elijah on this occasion. Invite students to report what they find.

- How does knowing that the Lord communicates with us through the Holy Ghost help you as you strive to learn by the power of the Holy Ghost?
- How does knowing how the Holy Ghost speaks help you?

If possible, provide the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles as a handout. Invite a student to read it aloud.



“Please know that your Father in Heaven loves you and so does His Only Begotten Son. When They speak to you—and They will—it will not be in the wind, nor in the earthquake, nor in the fire, but it will be with a voice still and small, a voice tender and kind [see 1 Kings 19:11–12]” (Jeffrey R. Holland, “The Tongue of Angels,” *Ensign or Liahona*, May 2007, 18).

Invite students to share their thoughts and feelings about the ability of the Holy Ghost to carry gospel truth to our hearts.

The role of the teacher

Point to “Teacher” on the board and ask the following question:

- If the role of the Holy Ghost is to carry the truth to learners’ hearts, what do you think the teacher’s role is in seminary?

Invite two students to read aloud Doctrine and Covenants 42:12–14 and Doctrine and Covenants 50:13–14. Ask the class to listen for what a gospel teacher’s role is.

- How would you summarize what these passages teach about the teacher’s role? (Students may give a variety of answers, such as the following doctrine: **The Lord commands teachers to teach the gospel by the Spirit.** Write this doctrine under “Teacher” on the board.)

Explain that after the Lord spoke from Mount Sinai to the ancient Israelites, He gave some specific instructions to those who would teach His word. Invite a student to read Deuteronomy 6:4–7 aloud. Ask students to look for what the Lord commanded the Israelites.

- What did the Lord expect of those who taught their children God’s word?
- How does verse 7 affect your understanding of the role of your gospel teacher?

The role of the learner

Point to “Learner” on the board, and ask students what they think their role is in accomplishing the purpose of seminary.

After they respond, invite two students to come to the front of the class. Hand one student a weight (like a dumbbell), and ask him or her to begin lifting it in repetition. While the student does this, ask if there is any way to transfer the strength that this student is building in his or her muscles to the second student.

- How might this example relate to gaining gospel knowledge and testimony? (If students want to grow spiritually stronger, they must put forth effort.)



Provide the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles on a handout. Invite students to read the statement silently and look for what it teaches about the student’s role.



"A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. ...

"... A student must exercise faith and act in order to obtain the knowledge for himself or herself" (David A. Bednar, "Seek Learning by Faith," *Ensign*, Sept. 2007, 64).

- What does this statement teach about your role in obtaining spiritual knowledge? (Students' answers may vary, but they might include a principle similar to the following: **Obtaining spiritual knowledge requires effort on our part.** Write this principle under "Learner" on the board.)
- What are some spiritual, mental, or physical efforts we can make to obtain spiritual knowledge? (You may want to write students' responses under the principle you just wrote on the board.)

(*Note:* Consider inviting students to read Doctrine and Covenants 88:122 and discuss the importance of order and respect in the class.)

On the board, draw a line connecting "Holy Ghost" and "Learner," and ask:

- What do you think the relationship is between students fulfilling their role in the learning process and the Holy Ghost being able to fulfill His role? (Students may use different words, but their responses might reflect something similar to this principle: **When we make an effort to fulfill our role as learners, we open our hearts to the teachings of the Holy Ghost.**)

To help students understand how the roles of the Holy Ghost, teacher, and learner work together, invite them to turn to 2 Kings 5.

Explain that Naaman was a captain in the Syrian army who suffered from a disease called leprosy. A Jewish maid in his house suggested that the Israelite prophet Elisha in Samaria could heal him.

Invite two students to take turns reading aloud from 2 Kings 5:9–15. Ask the class to follow along and look for the effect of Naaman's actions. After the students have read, ask the following questions to help the class recognize the roles of the Holy Ghost, the teacher, and the learner.

- What effects did Naaman's actions have?
- Who filled the role of a teacher in this account?
- How do you think the Holy Ghost might have played a role in Naaman's experience?

Invite students to share how they have invited the Spirit and acted on what they have learned in seminary or in other gospel settings, and the results of such efforts.

Give students time to ponder one or two things they want to do to fulfill their role in seminary this year. Invite them to set a goal to act on these desires. You might suggest that they write this goal in their study journals or on a piece of paper. If students need help coming up with goals, consider showing the following ideas from chapter 1 of *Gospel Teaching and Learning*:

- “Develop a habit of daily scripture study. ...
- “Discover and express doctrines and principles that are relevant to their personal lives. ...
- “Ask questions and seek for answers that help them better understand the gospel and how it applies to their lives.
- “Share insights, experiences, and feelings.
- “Explain gospel doctrines and principles to others and testify of their truthfulness.
- “Develop scripture study skills, such as marking, cross-referencing, and using the scripture study aids” (*Gospel Teaching and Learning*, 7).

LESSON 4

Studying the Scriptures

Introduction

This lesson can help students learn how to better understand the scriptures, identify the gospel truths they contain, feel the truth and importance of these teachings, and apply them in their lives. As students discover and act on the eternal truths found in the scriptures, the gospel can sink deep into their hearts. Consider ways to review the material in this lesson throughout the year.

Suggestions for Teaching

The importance of studying the scriptures

Invite students to list some of the benefits of good friends. Write their responses on the board. Display a set of scriptures, and ask if any of the benefits written on the board can also apply to the scriptures.

If possible, provide as a handout the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles, and invite a student to read it aloud. Ask the class to follow along, looking for some of the benefits of having the scriptures as friends:



"[The scriptures] can become stalwart friends that are not limited by geography or calendar. They are always available when needed. ... Learning, pondering, searching, and memorizing scriptures is like filling a filing cabinet with friends, values, and truths that can be called upon anytime, anywhere in the world. ...

"... [Memorizing a scripture] is like discovering a new individual who can help in time of need, give inspiration and comfort, and be a source of motivation for needed change" (Richard G. Scott, "The Power of Scripture," *Ensign or Liahona*, Nov. 2011, 6).

- According to Elder Scott, how can the scriptures become like a good friend to you?

You may want to invite a few students to share experiences they have had when the scriptures have helped them in the ways Elder Scott described.

To help students better understand how scriptures can help them, write the phrase *If we study the scriptures, they will ...* along with the following scripture references on the board: *Deuteronomy 17:19; Joshua 1:8; Psalm 119:105; 2 Nephi 32:3; Jacob 2:8; Alma 31:5*. Assign students a passage to read, and instruct them to complete the phrase on the board with what they find in their assigned passage. You may want to do one with the class as an example.

After sufficient time, invite students to write their completed phrases on the board. Students may use different words, but their answers should reflect the following principles:

If we study the scriptures, they will ...

- ... help us learn to fear (respect) God and keep His commandments.

- ... tell us what to do to be prosperous and successful.
- ... light our path.
- ... tell us all things that we should do.
- ... heal our wounded souls.
- ... lead us to do that which is just (righteous).

Invite students to ponder which of these blessings they have experienced through studying the scriptures. As time allows, invite a few to share their experiences or their feelings on the blessings of studying the scriptures.

To help students understand the importance of daily scripture study, show them a toothbrush and tube of toothpaste. Announce that in an effort to use your time more efficiently, you are thinking about changing how and when you brush your teeth. Instead of brushing for a couple of minutes every day, you've decided to brush for 15 minutes once a week. You will also use seven times the usual amount of toothpaste so that your teeth will be thoroughly clean. Ask students what they think of your new plan.

- Why would this new plan not be a wise way to care for your teeth?
- How can this example relate to our study of the scriptures?

Invite a student to read aloud the following statement by President Howard W. Hunter (1907–95):



"It is certain that one who studies the scriptures every day accomplishes far more than one who devotes considerable time one day and then lets days go by before continuing" (Howard W. Hunter, "Reading the Scriptures," *Ensign*, Nov. 1979, 64).

Invite students to share what they have done to develop a habit of studying the scriptures daily. Invite students to set a goal to study their scriptures daily.

Read the text for the course

Students and teachers should read and study the entire book of scripture that corresponds with each course of study. Elder David A. Bednar of the Quorum of the Twelve Apostles said:

"*Reading* a book of scripture from beginning to end ... [introduces] us to important stories, gospel doctrines, and timeless principles. This approach also enables us to learn about major characters in the scriptures and the sequence, timing, and context of events and teachings" (David A. Bednar, "A Reservoir of Living Water" [Church Educational System fireside for young adults, Feb. 4, 2007], 2, broadcasts.lds.org).

How to study the scriptures

Explain that Elder Richard G. Scott taught that there are "diamonds of truth that ... must be carefully mined from the pages of the Old Testament" (Richard G. Scott,

“Four Fundamentals for Those Who Teach and Inspire Youth” [address given at the Church Educational System Symposium, Aug. 14, 1987], 1). We refer to some of these diamonds as *doctrine* and *principles*. Write these words on the board, and ask if students can define them.

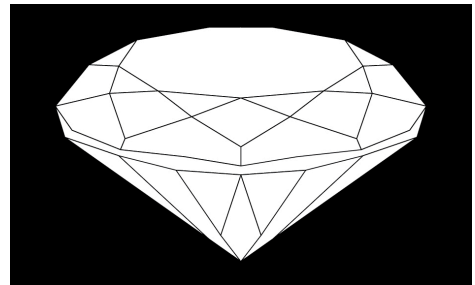
Correct or add to students’ answers by explaining that “a doctrine is a fundamental, unchanging truth of the gospel of Jesus Christ” and “a principle is an enduring truth or rule individuals can adopt to guide them in making decisions” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 26).

Explain that the following skills can help students identify, understand, and apply the doctrines and principles found in the scriptures.

Understanding the context and content of the scriptures

Show a picture of a diamond on a dark background, or draw a simple illustration on the board.

Jewelers often display diamonds on dark backgrounds. Why do you think they do this? (A dark background helps the diamond stand out.)



Explain that an important part of identifying the doctrine and principles contained in the scriptures is to first **understand the context and content of the scriptures**. (Write this phrase on the board.) This includes understanding the historical and literary background, story line, people, events, and sermons in the scriptural text. The context and content of the scriptures provide the background that helps doctrine and principles stand out more clearly.

- What has helped you understand the context or content of a scripture passage?

The following teaching ideas can help students learn and practice tools to help them understand context and content.

Scripture study aids: Invite students to identify some of the scripture study aids in the LDS edition of the standard works. These include footnotes, chapter headings, topical indexes, the Bible Dictionary, the Guide to the Scriptures, and maps.

Point out that a particularly helpful aid in studying the Bible is the Joseph Smith Translation. Joseph Smith made inspired revisions to the Bible that restore lost content and clarify certain passages. Many of these changes can be found in the footnotes or the appendix of the LDS edition of the Bible. If students have the LDS edition of the Bible, you could invite them to read Exodus 4:21 and use the footnotes to identify the correction that Joseph Smith made.

- How does this correction affect our understanding of what is happening in this verse?

Symbolism: Draw a simple picture of a fire with hot coals on the board.

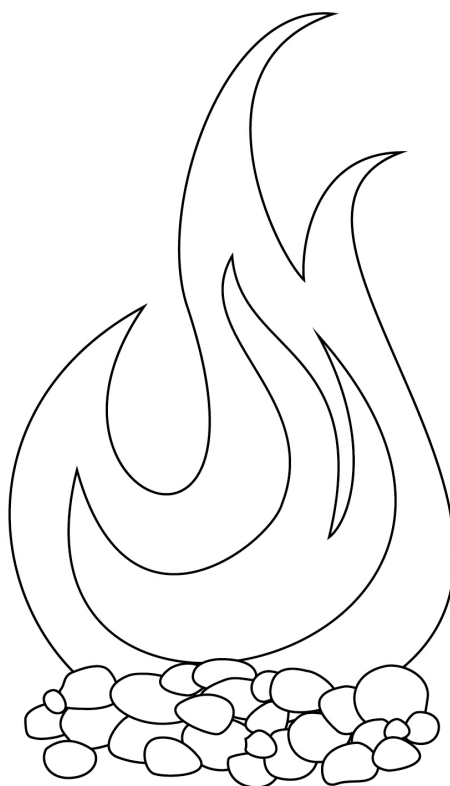
- What could fire possibly symbolize in scripture?

After students respond, explain that the prophet Isaiah had a vision of God in the temple. Invite a student to read Isaiah 6:5–7 aloud. Ask the class to follow along, looking for what happened to Isaiah.

- What could the live coal possibly symbolize?

To help students discover what the live coal symbolizes, help them locate verse 6, footnote *a*.

Explain that the scriptures are full of symbols that can teach us important gospel truths. Words such as *like* or *as* can help identify symbols. The footnotes, Bible Dictionary, Topical Guide, and Guide to the Scriptures can also help with the interpretation of symbols.



Word definitions: Invite a student to read Luke 16:13 aloud while students follow along and look for an unfamiliar word. Write the word *mammon* on the board, and ask if anyone knows what this word means.

- What can you do when you read a word you don't understand in the scriptures?

Explain that dictionaries, footnotes, and scripture study aids can often help students understand difficult words and phrases. Invite students to look in the Bible Dictionary for the definition of *mammon*.

Identifying and understanding doctrines and principles

Explain that as we study the context and content of the scriptures, we should search for doctrines and principles. Point out that some principles in the scriptures are clearly stated in the text and are easily identified by words and phrases such as “thus we see,” *therefore*, *wherefore*, and *behold*. Explain that other principles may be contained in the story line, events, parables, or people's lives.

Explain that asking the following questions as they read can help students identify principles:

- What is the moral or point of this story?
- What can I learn from these passages?
- What gospel truths are taught in this passage?

To help students practice identifying doctrine and principles, show the picture David Slays Goliath (*Gospel Art Book* [2009], no. 19; see also lds.org/media-library), and invite a student to read 1 Samuel 17:32–37 aloud while the class follows along.

- What gospel lesson do you learn from this passage? (As students respond, write their answers on the board. They may identify a variety of principles, including the following: **If I exercise faith in the Lord, He will help me overcome life’s challenges.**)



Explain that once we have identified a doctrine or principle, it is important to seek to understand what it means and how to apply it in our lives. Invite students to ponder the following questions:

- What challenges could you currently use the Lord’s help in overcoming?
- How do you think you could exercise greater faith in Jesus Christ?

Feeling the truth and importance of doctrines and principles

Point out that as we seek to understand how to apply a doctrine or principle in our lives, the Holy Ghost can help us feel its truth and importance. This can also occur as we ponder, write about, or share experiences concerning how we obtained a testimony of a doctrine or principle. Consider inviting students to respond to the following question in their class notebooks or study journals:

- How have you or someone you know been able to overcome a challenge by exercising faith in the Lord?

Invite one or more students to share what they wrote. You may also want to share an experience.

Applying gospel doctrines and principles to our lives

Explain that feeling the Spirit testify of doctrine and principles can help us want to act on and apply them in our lives. Application takes place when we do something about the doctrine and principles we have learned. Invite a student to read aloud the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



“As you receive counsel and instruction, extract principles that will be eternally important in your lives and then make them part of your lives” (M. Russell Ballard, “How to Solve Problems,” *New Era*, July 2013, 48).

- When have you identified a doctrine or principle from the scriptures and then made it a part of your life?

After students respond, invite them to identify a doctrine or principle from the scriptures during their personal scripture study and to come to the next seminary class ready to explain the doctrine or principle and how they found it.

LESSON 5

The Bible

Introduction

This lesson will provide students with background information about how the Bible came to be, help them understand the overall organization of the Bible, and give them an opportunity to learn the names of the books in the Old Testament.

Suggestions for Teaching

The contents of the Bible

Write the word *Miracles* on the board. Invite students to name as many miracles that have occurred in the history of the world as they can think of. Ask a student to act as a scribe and list them on the board.

After several miracles are listed, invite students to hold up their Bibles. Ask students if they would consider the Bible a miracle.

- Why might you consider the Bible a miracle?

Invite a student to read aloud the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles. Ask students to listen for how the Bible is a miracle.



"My brothers and sisters, the Holy Bible is a miracle! It is a miracle that the Bible's 4,000 years of sacred and secular history were recorded and preserved by the prophets, apostles, and inspired churchmen. ...

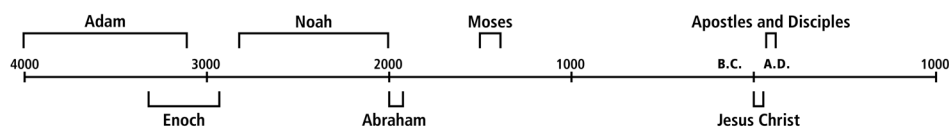
"It is not by chance or coincidence that we have the Bible today" (M. Russell Ballard, "The Miracle of the Holy Bible," *Ensign or Liahona*, May 2007, 80).

- According to President Ballard, how is the Bible a miracle? (Its writings have been preserved for thousands of years.)

Invite students to turn to the "Bible" entry in the Bible Dictionary. Invite a student to read aloud the first two paragraphs. Ask the class to follow along and identify what the word *Bible* means and who wrote the Bible. Ask students to report what they find.

Ask students if they know who wrote the first book in the Bible. After they respond, invite them to turn to Genesis 1 and look in the title to see who wrote the book of Genesis. (You may want to explain that in addition to writing Genesis, Moses wrote Exodus, Leviticus, Numbers, and Deuteronomy. The book of Moses in the Pearl of Great Price also contains Moses's writings.)

Copy the following timeline on the board (the dates listed are approximate). You could also refer students to the timeline on the Old Testament scripture mastery bookmark.



Explain that Moses wrote about the Creation, the Fall of Adam and Eve, and the lives of earlier prophets, but most of Moses's writings contain information and revelations from his own lifetime.

Invite a student to read Moses 1:40 aloud. Ask the class to follow along, looking for one way that Moses learned about events that occurred many years before Moses's time, such as the Creation and the Fall. Ask students to report what they find.

- According to what you read in Moses and in the Bible Dictionary, how did Moses and other writers of the Bible know what to write? (The Lord revealed it to them.)

To help students recognize that **the Bible contains the word of God**, display the following statement by President M. Russell Ballard and ask a student to read it aloud. (This statement is found in "The Miracle of the Holy Bible," 82.) You may want to suggest that students write it in their scriptures.

We love the Bible and other scriptures. ... [We believe] in the Bible as the revealed word of God" (President M. Russell Ballard).

Explain that the Bible is composed of two main parts: the Old Testament and the New Testament. The word *testament* means "covenant." In addition to historical information, the Old Testament contains God's covenant with His children as they looked forward to the coming of Jesus Christ. The New Testament contains a record of Jesus Christ's ministry and Atonement and again records God's covenant with His people. Between AD 300 and 400, Christian leaders chose a number of books that had been written during Old Testament and New Testament times and combined them to form the Bible that we know today.

The structure of the Old Testament

Note: Before class, create "scrolls" that correspond to each book in the Old Testament by loosely rolling up pieces of paper and taping them closed. On the outside of each scroll, write the name of a book of the Old Testament.

To help students understand how the Old Testament is organized, distribute the paper scrolls you prepared before class among the students. Explain that the scrolls represent the books of the Old Testament. The books of the Old Testament were originally written on material such as leather or papyrus. These were eventually transcribed and preserved as scrolls, which were written mostly in Hebrew (see Bible Dictionary, “Bible”).



- If you were in charge of compiling all of these scrolls into one book, how would you organize them?

Explain that over the years several efforts were made to collect and organize the authentic inspired words of the prophets. One important effort happened during the third to second century BC. The original language of most of the Old Testament was Hebrew, but at this time Jewish scholars translated the Old Testament writings into Greek and decided to organize them categorically. This Greek version of the Old Testament, referred to as the Septuagint, was the version commonly used by the Jews in the Savior’s day. The order of the books in the King James Version of the Old Testament today follows this same organization. Write the following on the board:

<i>The Law</i>	<i>The History</i>	<i>The Poetry</i>	<i>The Prophets</i>
<i>(Genesis–Deuteronomy)</i>	<i>(Joshua–Esther)</i>	<i>(Job–Song of Solomon)</i>	<i>(Isaiah–Malachi)</i>

Invite students to open to the table of contents page of their Bibles, which is titled “The Names and Order of All the Books of the Old and New Testaments.” You may want to suggest that they mark and label this page with the four categories written on the board.

Explain to students that there were some books and writings that for various reasons were not included in the Hebrew Bible. This collection of books is called the Apocrypha. Some Christian churches favor versions of the Bible that include the Apocrypha. When Joseph Smith was engaged in his inspired translation of the Bible, he inquired of the Lord concerning the Apocrypha. He was instructed that while there were many good things contained in the Apocrypha, it was not needful that it should be translated by the Prophet (see D&C 91; see also Bible Dictionary, “Apocrypha”).

Invite students to use the table of contents page of their Bibles to locate the book written on their scrolls. Then ask them to come forward and deposit their scrolls on the ground or in a container beneath the appropriate heading on the board.

Hold up one of the scrolls and explain that we do not have any of the original documents on which the books of the Bible were recorded. The oldest known sources of Bible text are copies of copies. Explain that as copies of the Bible texts were made, translated, and transmitted, scribal errors—both unintentional and intentional—were perpetuated with each succeeding copy (see 1 Nephi 13:24–28). Invite a student to read the following statement aloud:



“Joseph Smith taught that ‘many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled.’ He also said that the Bible was correct as ‘it came from the pen of the original writers,’ but that ‘ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.’ (*History of the Church*, 1:245; 6:57.)” (Bible Dictionary, “Bible”).

Explain that in order to restore lost truths and clarify certain passages, the Lord commanded the Prophet Joseph Smith to go through the text of the Bible and translate, restore, and revise it under inspiration. This collection of revisions is called the Joseph Smith Translation of the Bible (see Bible Dictionary, “Joseph Smith Translation”). The Prophet Joseph Smith taught that “the Bible [is] the word of God as far as it is translated correctly” (Articles of Faith 1:8). However, we should not think that the Bible is less important just because there may be flaws in the text. Invite a student to read aloud the following statement by President Ballard:



“Without the Bible, we would not know of His Church then, nor would we have the fulness of His gospel now. ...
 “. . . Do not discount or devalue the Holy Bible. It is the sacred, holy record of the Lord’s life . . . [and] the bedrock of all Christianity” (M. Russell Ballard, “The Miracle of the Holy Bible,” 81, 82).

To help students further understand the importance of the Bible, invite a student to read aloud the following statement by President Ballard. Ask the class to listen for reasons the Bible is of great worth to us.



“It is a miracle that the Bible literally contains within its pages the converting, healing Spirit of Christ, which has turned men’s hearts for centuries, leading them to pray, to choose right paths, and to search to find their Savior” (M. Russell Ballard, “The Miracle of the Holy Bible,” 80).



Instead of inviting a student to read this statement, you could show the video “The Miracle of the Holy Bible” (1:25), in which President Ballard shares his testimony of the Holy Bible. This video is available on LDS.org.

- Why is the Bible of such great worth?

Share a favorite scripture or brief passage from the Bible that has been meaningful to you. Also consider inviting students to share their feelings about how the Bible has helped them in their search to grow closer to the Savior. Explain that just as with any scripture, the greatest evidence of the truthfulness of the Bible comes through the witness of the Holy Ghost.

Encourage students to continue their study of God’s word as found in the Bible.

Memorizing the books of the Old Testament

Consider taking a few minutes to help students memorize the order of the books of the Old Testament. Music can be effective in helping students memorize. The *Children’s Songbook* includes a song that can help students memorize the order of the books of the Old Testament (see “The Books in the Old Testament,” *Children’s Songbook*, 114–15).

Another option for helping students memorize the names and order of the books of the Old Testament is to write the first letter of each book in order under its respective category on the board. Invite students to use the table of contents in their scriptures to recite the books in order for each category. Repeat this activity until they can recite the books using only the first letters on the board, without looking at the table of contents. Consider reviewing the books of the Old Testament at the beginning of class for the next few lessons.

Introduction to the Book of Moses

Why study this book?

The book of Moses is the Joseph Smith Translation of Genesis 1:1 through Genesis 6:13. As students study this book, they will gain a greater understanding of their identity and purpose as children of God. They will also learn the crucial doctrines of the Creation, the Fall, and the Atonement of Jesus Christ. In addition, they will learn about important events and principles from the ministries of ancient prophets, such as Adam, Enoch, Noah, and Moses.

Who wrote this book?

The book of Moses is the Prophet Joseph Smith's inspired translation of selections from the writings of Moses. It contains "the words of God, which he spake unto Moses" (Moses 1:1) and commanded Moses to record (see Moses 1:40; 2:1). However, "because of wickedness" (Moses 1:23), many of the words and plain and precious truths he recorded were obscured or lost and are thus not preserved in the book of Genesis as it has come to us (see Moses 1:41; 1 Nephi 13:26–28). Consequently, the Lord promised to raise up another prophet in the latter days to restore Moses's words so they would be "had again among the children of men" (Moses 1:41; see also 2 Nephi 3:5–11; Joseph Smith Translation, Genesis 50:26–33 [in the Bible appendix]). In fulfillment of that promise, the Lord revealed the writings of Moses to the Prophet Joseph Smith.

When and where was it written?

We do not know exactly when Moses received the revelations recorded in the book of Moses or where he was when he recorded them. However, we know that the experiences recorded in Moses 1 occurred after Moses encountered the burning bush (see Moses 1:17; see also Exodus 3:1–4:17) but before he returned to Egypt to deliver the children of Israel from bondage (see Moses 1:25–26). It has been suggested that Moses recorded the material in Moses 2–8, which corresponds to his writings in Genesis 1:1–6:13, sometime in the 15th century B.C. Because all of the events in Moses 2–8 occurred before Moses's lifetime, he relied on revelation (see Moses 2:1) and perhaps other records (see Abraham 1:31) to write this material.

The writings contained in the book of Moses were revealed to the Prophet Joseph Smith as he was working on his inspired translation, or revision, of the King James Version of the Bible between June 1830 and February 1831 (see the chapter summaries for Moses 1–8).

What are some distinctive features of this book?

Moses 1 is particularly distinctive because it has no counterpart in the Bible and because it serves as a preface to the Creation and all of Moses's writings (the Pentateuch, or first five books of the Old Testament). In addition, Moses 2–8

presents information that is not found in the corresponding material in the Bible (Genesis 1:1–6:13). These valuable contributions include:

- The spiritual creation of all things (see Moses 2).
- The significance of the Fall of Adam and Eve and clear explanations of its effects on mankind (see Moses 3–6).
- The actions of Lucifer before he was cast out of heaven (see Moses 4:1–4).
- The importance of the Atonement of Jesus Christ (see Moses 5–7).
- Evidence that Adam and Eve and their descendants enjoyed the blessings of the gospel of Jesus Christ (see Moses 5–8).
- The establishment of Zion in Enoch’s day and his visions of the Lord (see Moses 7).
- Details concerning the conditions on the earth before the Flood, as well as Noah’s efforts to teach the gospel of Jesus Christ and warn the people to repent (see Moses 8).

Outline

Moses 1 Moses sees the Lord and learns he is a son of God. The Lord shows Moses a vision of the earth and its inhabitants. After this vision Satan appears to Moses, but Moses commands him to depart in the name of the Only Begotten. The Lord again appears to Moses and reveals the purpose of His creations.

Moses 2–3 Through revelation Moses learns about the Creation of the earth and all life upon it. The Lord explains that He created all things spiritually before they were created naturally. He also provides further details concerning the creation of Adam and Eve and the first commandments given to them.

Moses 4–5 The Lord informs Moses of how Lucifer became Satan. The Lord also relates the account of the Fall of Adam and Eve and their expulsion from Eden. Adam and Eve learn about redemption from the Fall that comes through the Atonement of Jesus Christ, and they teach it to their children. Cain slays Abel and is punished by the Lord. Wickedness and secret combinations abound.

Moses 6–7 Righteousness and wickedness spread among Adam and Eve’s descendants. Enoch is called to preach the gospel and establishes a people called Zion, who are translated, or taken to heaven without dying. Enoch sees Satan laughing and the Lord weeping because of the wickedness of mankind. He also sees Noah, the Flood, the coming of Jesus Christ, the Restoration of the gospel in the latter days, and the Second Coming of the Savior.

Moses 8 Noah preaches the gospel of Jesus Christ. After the people reject Noah’s message, the Lord decrees that He will destroy all flesh by the Flood.

LESSON 6

Moses 1:1–23

Introduction

The Lord spoke with Moses face to face and showed him a vision of the earth and its inhabitants. Moses then had an encounter with Satan. This lesson discusses Moses 1:1–23. The rest of Moses 1 will be discussed in the next lesson.

Suggestions for Teaching

Using the curriculum

When preparing a lesson, prayerfully review the curriculum along with your study of the scripture block. As you do so, the Holy Ghost can help you personalize the lesson for your students. You may choose to use all or part of the teaching suggestions for a scripture block, or you might adapt the suggested ideas according to the needs and circumstances of your class.

Moses 1:1–11

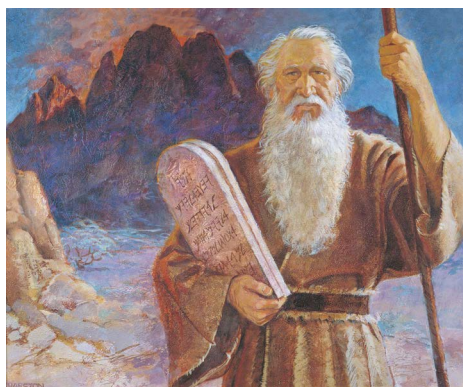
God speaks to Moses face to face, and Moses sees the glory of God

Before class, write the following on the board: *I am ...*

Ask students to write a sentence or two in their class notebooks or study journals describing who they are. Then invite them to turn to a classmate and share what they wrote. Ask a few students to share with the class what they wrote.

- How might our thoughts about ourselves influence our behavior?

Hold up a picture of Moses (see *The Ten Commandments, Gospel Art Book* [2009], no. 14; see also lds.org/media-library), and ask students what they know about Moses and his life. You may need to explain that Moses was an Israelite (a member of God's covenant people) by birth but that he was adopted by a royal Egyptian family. Eventually he had to flee from Egypt and leave those who raised him.



- Considering this background, how might Moses have described himself up to this point in his life?

Invite several students to take turns reading aloud from Moses 1:1–6. Ask the class to follow along and look for what Moses learned about God and about himself. Before students begin reading, you may want to remind them that the book of Moses was received as part of the Joseph Smith Translation of the Old Testament. The Joseph Smith Translation includes inspired revisions and restored truths. For example, in Moses 1 the Lord revealed experiences from Moses's life that are not found in the book of Exodus. You may also want to explain that in Moses 1, Jesus

Christ speaks on behalf of Heavenly Father. The authority to speak on behalf of Heavenly Father is referred to as divine investiture of authority.

- What did Moses learn about God?
- What did Moses learn about himself that can help us understand who we are? (Students may use different words, but they should identify the following doctrine: **We are children of Heavenly Father.** You may want to write this doctrine on the board.)
- How do you think knowing that he was a son of God might have affected Moses?

To help students understand and feel the importance of the doctrine that they are Heavenly Father’s children, ask the following questions:

- What does it mean to you to know that you are a child of Heavenly Father?
- What experiences have helped you to know that you are a child of Heavenly Father?
- How can this knowledge affect the way you view yourself? How can it affect the way you view others?
- How might remembering that we are Heavenly Father’s children help us to make better choices each day?

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



“You are something divine—more beautiful and glorious than you can possibly imagine. This knowledge changes everything. It changes your present. It can change your future. And it can change the world. ...

“Because of the revealed word of a merciful God, ...you have felt the eternal glory of that divine spirit within you. You are no ordinary beings, my beloved young friends all around the world. You are glorious and eternal. ...

“It is my prayer and blessing that when you look at your reflection, you will be able to see beyond imperfections and self-doubts and recognize who you truly are: glorious sons and daughters of the Almighty God” (Dieter F. Uchtdorf, “The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009], [lds.org/media-library](https://www.lds.org/media-library)).

Ask students to look at the descriptions of themselves that they wrote at the beginning of class. Invite them to write one or two more sentences explaining what it means to them to know that they are children of God and how remembering this truth can help them.

Ask a student to read Moses 1:7–8 aloud. Invite the class to follow along, looking for what the Lord showed to Moses. Ask students to report what they find.

Then ask a student to read Moses 1:9–11 aloud while the class follows along and looks for what Moses noticed after the presence of God left him.

To help students understand verse 11, you may need to explain that Moses needed to be transfigured in order to stand as a mortal in the presence of God.

Transfiguration is a temporary change “in appearance and nature” that must take place so a mortal can “endure the physical presence and glory of heavenly beings” (see Guide to the Scriptures, “Transfiguration,” scriptures.lds.org).

- What did Moses learn about himself after the presence of God had withdrawn from him?
- Although Moses learned that in comparison to God, man is nothing, what evidence do we have that we are of great importance to our Father in Heaven?

Moses 1:12–23

Satan tempts Moses to worship him

You may want to write the following question on the board and invite students to write responses as you discuss Moses 1:12–23:

How did Moses resist Satan?

Invite a student to read Moses 1:12 aloud. Ask the class to follow along and look for what happened after Moses’s spiritual experience.

- What did Satan call Moses?
- Why do you think Satan wanted Moses to think about his earthly parentage rather than his heavenly parentage? (Satan did not want Moses to think of himself as a son of God and does not want us to believe that we are children of God.)
- In what ways do Satan and others try to tempt us to think of ourselves as something other than sons or daughters of God?

Invite a few students to take turns reading aloud from Moses 1:13–15, and ask the class to look for Moses’s response to Satan’s attempt to deceive him. Ask students to report what they find.

- How did Moses use his previous spiritual experience with God to detect Satan’s deception?
- What does Moses’s response teach us about what we can do when Satan tries to deceive us? (Students may use different words, but they should identify the following principle: **We can resist Satan’s deceptions as we remember our previous spiritual experiences and trust what we have learned from them.**)

To help students understand how our previous spiritual experiences can strengthen us, invite a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited. ... When those moments come and issues surface, the resolution of which is not immediately forthcoming, *hold fast to what you already know and stand strong until additional knowledge comes.* ... The size of your faith or the degree of your knowledge is not the issue—it is the integrity you demonstrate toward the faith you do have and the truth you already know" (Jeffrey R. Holland, "Lord, I Believe," *Ensign* or *Liahona*, May 2013, 93–94).

- What do you think it means to demonstrate integrity toward the truth you already know?

To help students identify another principle in this account, ask them to review verse 15 and find how Moses was able to discern between God and Satan.

- What does Moses's experience teach us about discerning between good and evil? (Students should identify a principle similar to the following: **When we have the Spirit with us, we are better able to discern between good and evil.**)
- When has the Spirit of the Lord helped you discern between good and evil?

Invite a student to read Moses 1:16–18 aloud. Ask the class to follow along and identify the commandments the Lord gave Moses. Ask students to report what they find. You may need to explain that to call upon God means to pray to Him.

Ask students to read Moses 1:19–22 silently to see how Moses was blessed as he obeyed the commandment to call upon God in the name of the Son.

- According to verse 20, what did Moses receive when he called upon God? What did this strength from God allow Moses to do?

Ask students what principles we can learn from these verses. You could have students write the principles on the board. Ask a few students to share the principles they identified with the class. Students may use different words, but they should identify a principle similar to the following: **When we are faithful and call upon God, we will receive strength to overcome Satan's influence.**

- How can calling upon God in the name of the Son help you to recognize and resist Satan's temptations?

Ask students to review the doctrinal truths and principles they identified in Moses 1. Then ask them to think about the events, activities, and discussions they will be involved in and the choices they will make during the remainder of the day. Display the following questions on the board, and ask students to write their answers in their class notebooks or on a piece of paper that they can carry with them to remind them of their choice to improve:

When today might you need to remember and act on one of the principles or doctrines you learned in Moses 1?

How can remembering and acting on this principle or doctrine benefit you?

Consider concluding the lesson by sharing your testimony about the principles you have discussed today.

LESSON 7

Moses 1:24–42

Introduction

After his confrontation with Satan, Moses was filled with the Holy Ghost and heard the voice of the Lord. He learned that he was chosen to deliver Israel from bondage. He also beheld the earth and its inhabitants and learned the purpose of God's many creations. Moses was then instructed to write God's words concerning the Creation of the earth.

Suggestions for Teaching

Determine pacing

Avoid taking so much time on the first part of the lesson that you have to rush through the last part. As you prepare, estimate the time it will take to cover each section of the lesson using the teaching methods you have chosen. Because you will almost always have more to teach than there is time for, you will need to determine which portions of the scripture block to emphasize and which to summarize.

Moses 1:24–26

Moses is filled with the Holy Ghost and converses with the Lord

To provide context for Moses 1:24–42, invite students to think about the previous lesson and discuss the following two questions in pairs. You may want to write the questions on the board.

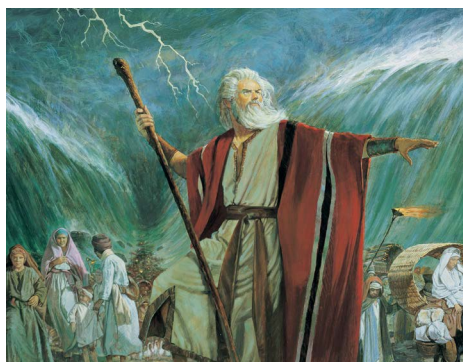
1. How was Moses able to resist Satan's temptations? (See Moses 1:12–22 if needed.)
2. What blessings do you feel you have received when you have chosen to resist Satan's temptations?

After sufficient time, ask a few students to share what they discussed in their partnerships.

Invite a student to read Moses 1:24–26 aloud. Ask the class to follow along, looking for how Moses was blessed for resisting Satan's temptations.

- What did the Lord say He had chosen Moses to do? (You may need to explain that at this time the Lord's people, the children of Israel, were in bondage to the Egyptians.)
- What phrases in verses 25–26 would help you have confidence if you were in Moses's position? Why?

You may want to show a picture of Moses parting the Red Sea, if one is available. Explain to students that when they study the book of Exodus they will learn more about how the Lord fulfilled His promise that Moses would “be made stronger than many waters” (Moses 1:25) and that he would deliver Israel from bondage.



Moses 1:27–39

Moses learns the purpose for the Creation of the earth and its inhabitants

Show students a small container of sand and a small container of water. Ask a student to come to the front of the class and put his or her finger into the container of water and then dip the moistened finger into the container of sand. (If time permits, you could have all of the students dip their moistened fingers into the sand.) Then ask the student to begin counting the grains of sand on his or her finger. (It should be difficult for the student to count them all.) After the student has counted for a while, point to the container of sand and ask:

- How many grains of sand do you think are in this container?
- How many grains of sand do you think are on a seashore?

Invite a student to read Moses 1:27–29 aloud. Ask the class to follow along, looking for what the Lord showed Moses that relates to sand.

- How many of Heavenly Father’s children did Moses behold?
- What questions might you ask if you had seen this vision?

Invite a student to read Moses 1:30 aloud. Ask the class to follow along, looking for two questions Moses asked the Lord.

- What were the two questions Moses asked the Lord? (Write them on the board: *Why were the earth and its inhabitants created? By what power were they created?*)
- Explain that Moses’s question about the purpose of the Creation is similar to questions asked by many people today. Why is it important for Heavenly Father’s children to understand the purposes of the earth and our lives here?

Invite a student to read Moses 1:31–33 aloud. Ask the class to follow along, looking for the Lord’s answer to Moses’s second question.

- What doctrine do we learn from verses 32–33 concerning who created the earth and “worlds without number”? (After students respond, you may want to suggest that they write the following doctrine in their scriptures next to verse 33: **Under the direction of Heavenly Father, Jesus Christ created worlds without number.** You may want to suggest that students mark verse 32, footnote *a*, in particular the reference to Hebrews 1:2.)

Invite several students to take turns reading aloud from Moses 1:34–38. Ask the class to follow along, looking for additional details the Lord gave to Moses about the Creation of this and other worlds. Ask students to report what they find. To

ensure they understand the content of these verses, you may want to ask questions like the following:

- How many worlds did God say had been created “by the Son” (Moses 1:33)? (To help students try to comprehend the meaning of *innumerable* [Moses 1:35], you may want to review the activity with the sand in the container.)
- According to verse 35, which of these worlds did the Lord say He was going to teach Moses more about?

Direct students’ attention to the first question Moses asked the Lord, which you wrote on the board. Explain that an answer to this question can be found in Moses 1:39.

Doctrinal Mastery in scripture blocks

Although there may be times when you or your students recognize connections between doctrinal mastery material and a particular scripture block, avoid improperly imposing principles and statements of doctrine from the *Doctrinal Mastery Core Document* onto a scripture block. Doing so can prevent students from understanding the intent of the inspired author of the scripture block.

Invite a student to read Moses 1:39 aloud. Ask the class to follow along, looking for God’s purpose in creating the worlds and their inhabitants.



Moses 1:39 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

For an explanation of Doctrinal Mastery, see the information under the heading “Doctrinal Mastery Lessons” in the introduction to this manual.

- What is Heavenly Father’s purpose in creating the worlds and their inhabitants? (Students should identify the following doctrine: **Heavenly Father’s purpose is to bring about the immortality and eternal life of man.**)
- What is immortality? (“The condition of living forever in a resurrected state” [Guide to the Scriptures, “Immortal, Immortality,” scriptures.lds.org].)
- How has the immortality of all mankind been made possible? (Because of the Atonement of Jesus Christ—which includes His Resurrection—every person who is born with a physical body will be resurrected and will live forever.)
- What is eternal life? (Becoming like God and “[living] forever as families in [His] presence” [Guide to the Scriptures, “Eternal Life,” scriptures.lds.org].)
- How can we receive eternal life? (Through His Atonement, Jesus Christ has made it possible for all who are obedient to the laws and ordinances of the gospel to receive eternal life.)
- How can it influence our lives now to know that Heavenly Father’s purpose is to bring to pass our immortality and eternal life?

If hymnbooks are available, invite students to sing the hymn “How Great Thou Art” (*Hymns*, no. 86) together as a class. Invite them to consider, as they sing, how the words of the hymn relate to what they have learned in Moses 1. Following the singing of the hymn, ask students to write a few sentences in their class notebooks or study journals about their feelings for what Heavenly Father has done to bring to pass their immortality and eternal life. You may want to invite a few students to share what they wrote.

Explain that one of the blessings we have as members of the Church of Jesus Christ is restored knowledge to help others learn and understand the purposes of God and His plan for them. Ask students how they would use what they learned from Moses 1 today to help the individuals in the following scenarios:

1. In your science class, your teacher explains that human life and the Creation of the earth occurred by chance. After class, a classmate asks you what you believe.
2. A friend is experiencing challenges and wonders if God cares about him or her.

Moses 1:40–42

Moses is instructed to write the words of God

Summarize Moses 1:40–42 by explaining that the Lord instructed Moses to write the things that He was going to teach Moses about this earth. He also told Moses that “in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write” (Moses 1:41), He would raise up a man who would restore Moses’s words to those who believed. That man was the Prophet Joseph Smith, and Moses 2–4 contains the words Moses wrote about the earth.

Conclude by expressing your testimony as prompted by the Holy Ghost.

LESSON 8

Acquiring Spiritual Knowledge (Part 1)

Introduction

The teaching materials for Acquiring Spiritual Knowledge are divided into three parts. In Part 1, students will study the first three paragraphs in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. They will learn about God’s divinely ordained pattern for acquiring spiritual knowledge and the effect that our attitudes and desires have on our ability to learn through the Holy Ghost.

Note: Parts 1 and 2 of this lesson can be taught over the course of two 40-minute class sessions, or they can be combined and taught in one 80-minute session. Part 3 contains a practice exercise that gives students an opportunity to apply what they learned in parts 1 and 2.

Suggestions for Teaching

Teach students the principles of acquiring spiritual knowledge

Students will better accomplish the purposes of Doctrinal Mastery if they know and understand the principles of acquiring spiritual knowledge. Be sure to help them understand these principles and to regularly review them in subsequent doctrinal mastery lessons. The practice exercises included in these lessons will require students to understand and apply these principles.

Increasing Our Understanding and Testimony of Spiritual Truth

Invite a student to read aloud the following account by Elder James B. Martino of the Seventy. Ask the class to listen for a challenge Elder Martino experienced when he was first introduced to the restored gospel:



“When I was a young man, my parents joined The Church of Jesus Christ of Latter-day Saints. We knew that the missionaries had been teaching them, but my parents had taken the missionary lessons alone.

“After this surprising announcement, my brothers and I began to listen to the missionaries as well, and they each received the message of the Restoration with gladness. Although I was curious, my heart was not into changing my life. I did, however, accept the challenge to pray about whether the Book of Mormon was the word of God, but I did not receive an answer” (James B. Martino, “Turn to Him and Answers Will Come,” *Ensign* or *Liahona*, Nov. 2015, 58).

- What difficulty did Elder Martino encounter?
- What might be some reasons why Elder Martino did not receive an answer when he prayed to know if the Book of Mormon was true?

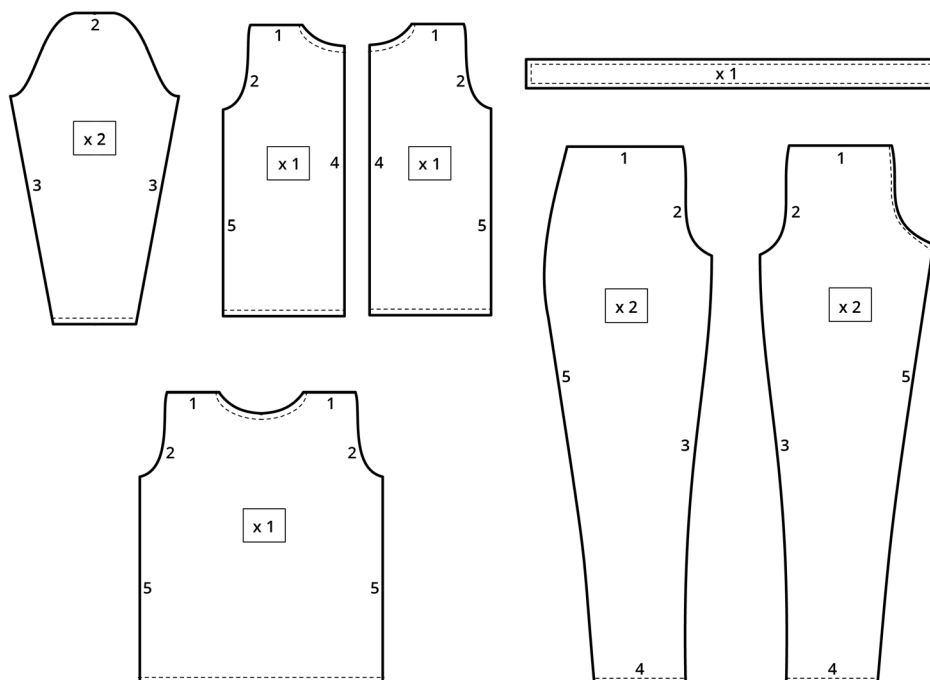
Invite students to contemplate how they might feel if they were in this situation. Explain that sometimes those who ask Heavenly Father for spiritual knowledge feel that their prayers are not being answered. They might not be receiving an answer to their prayers because they do not understand what they must do in order to acquire spiritual knowledge.

Explain that during their seminary experience, students will have many opportunities to learn how to obtain spiritual knowledge from Heavenly Father. As they participate in Doctrinal Mastery, they will have opportunities to learn how to apply the principles of acquiring spiritual knowledge and to develop a deeper understanding of the doctrine of the gospel of Jesus Christ.

Invite students to turn to “Acquiring Spiritual Knowledge” on page 3 of the *Doctrinal Mastery Core Document*. Invite a student to read paragraph 1 aloud. Ask the class to follow along, looking for what we must understand if we want to acquire spiritual knowledge from God. Ask students to report what they find.

- What characteristic of God allows us to trust Him when seeking answers?
- Why would it be important for a person who is seeking to acquire spiritual knowledge to first understand that God is the source of all truth?
- What words or phrases in paragraph 1 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* describe how we should seek to acquire spiritual knowledge?

Explain that God has established a pattern for acquiring spiritual knowledge. To help students understand what patterns are and why they are useful, display some type of pattern, such as a sewing pattern, house plans, or a pattern for building a piece of furniture. Explain that a *pattern* is a model or design that a person can follow or copy in order to create something.



- If someone knew how to follow this pattern and had the necessary skills and materials, what would he or she likely be able to do?
- What problems could result if a person chose not to follow the pattern while trying to make this item?

Write the following phrase on the board: *Divine Pattern for Acquiring Spiritual Knowledge*. Explain that if we understand God's pattern for acquiring spiritual knowledge and how to use that pattern, we can obtain and apply spiritual truths.

Invite a student to read aloud paragraph 2 in the "Acquiring Spiritual Knowledge" section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for four things we must do to follow the pattern God has given to help us acquire spiritual knowledge.

- Based on this paragraph, what must we do to follow the pattern God has given to help us acquire spiritual knowledge?

After students respond, write the following answers on the board under "Divine Pattern for Acquiring Spiritual Knowledge":

1. *Have an honest desire to know the truth.*
2. *Be willing to live according to the truth that God has revealed.*
3. *Seek truth through prayer.*
4. *Seriously study the word of God.*

Ask:

- Why do you think it is important for us to have an honest desire to know the truth and to be willing to live according to the truth God gives us?
- How should we pray in order to receive answers and acquire spiritual knowledge?
- How can a serious study of the scriptures and the words of the prophets help us acquire spiritual knowledge?

Emphasize that as students consistently strive to follow God's pattern for acquiring spiritual knowledge, they will be much more prepared to receive Heavenly Father's guidance and direction when difficult situations or questions arise.

Invite a student to read aloud the first sentence of paragraph 3 in the "Acquiring Spiritual Knowledge" section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what often provides unique opportunities to use Heavenly Father's pattern for obtaining divine truth. Ask students to report what they find.

Ask students to consider whether or not they think it is good to ask questions about the teachings of the Church or aspects of Church history that may be difficult to understand and why they think so.

Invite a student to continue reading aloud paragraph 3 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask students to follow along, looking for what this paragraph teaches about the role of asking questions and seeking answers in our effort to learn truth.

- What is the role of asking questions and seeking answers in our effort to learn truth? (After students respond, write the following statement of truth on the board: **Asking questions and seeking answers is a vital part of our effort to learn truth.** Invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.)
- Why do you think asking questions and seeking answers is a vital part of our effort to learn truth?

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



“My dear young friends, we are a question-asking people. We have always been, because we know that inquiry leads to truth. ...

“... Inquiry is the birthplace of testimony. Some might feel embarrassed or unworthy because they have searching questions regarding the gospel.

“But they needn’t feel that way. Asking questions isn’t a sign of weakness. It’s a precursor of growth. God commands us to seek answers to our questions [see James 1:5–6] and asks only that we seek ‘with a sincere heart, with real intent, having faith in Christ’ [Moroni 10:4]. When we do so, the truth of all things can be manifested to us ‘by the power of the Holy Ghost’ [Moroni 10:5]. Fear not. Ask questions. Be curious, but doubt not. ... Always hold fast to faith and to the light you have already received” (Dieter F. Uchtdorf, “The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009], lds.org/media-library).

- What did President Uchtdorf teach us about questions we may have regarding the gospel?
- According to what we learn in paragraph 3 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*, how does the way we ask questions affect our ability to receive answers? (Help students identify the following truth: **The attitude and intent with which we ask questions and seek answers will greatly affect our ability to learn through the Holy Ghost.** Invite students to consider marking this truth in their copies of the *Doctrinal Mastery Core Document*.)

Remind students of the account by Elder James B. Martino that was read earlier in the lesson, and ask students how they think the truth they just identified relates to Elder Martino’s inability to receive an answer to his prayers.

Invite a few students to take turns reading aloud the remainder of Elder Martino’s account. Ask the class to listen for what changed in Elder Martino’s approach to receiving answers to his questions.



"May I return to my personal story. Eventually I began to be sincere. I remember when the missionary who was teaching me asked if I was ready to be baptized. I replied that I still had some questions. This wise missionary told me that he could answer them but that I would have to answer his question first. He asked me if the Book of Mormon was true and if Joseph Smith was a prophet. I told him that I did not know, but I wanted to know.

"My questions led to increased faith. For me, the answer came not as an event but as a process. I noticed that as I did 'experiment upon [the] words' and began to 'exercise a particle of faith,' the Book of Mormon became 'delicious to me' and it did 'enlighten my understanding' and truly did 'enlarge my soul.' Eventually I had that experience the scriptures describe as a swelling within your breast [see Alma 32:27–28]. It was at this point that I desired to be baptized and to commit my life to Jesus Christ.

"I truly know that the Book of Mormon is the word of God. I know that Joseph Smith was a prophet. Oh, I still have things I do not comprehend, but my testimony of truth draws me closer to the Savior and builds my faith" (James B. Martino, "Turn to Him and Answers Will Come," 60).



If time permits, instead of reading the remainder of Elder Martino's account, consider showing part of Elder Martino's general conference address titled "Turn to Him and Answers Will Come" (8:16–9:30). This video is available on LDS.org.

- How did Elder Martino's sincerity and desire to know whether the Book of Mormon is true and whether Joseph Smith was a prophet of God affect his ability to learn through the Holy Ghost?

Invite students to think about times when they have asked questions in a way that has helped them acquire spiritual knowledge. Consider inviting a few students to share their experiences with the class. (You might also want to share an experience of your own.) Conclude by testifying of the truths identified in today's lesson.

LESSON 9

Acquiring Spiritual Knowledge (Part 2)

Introduction

The teaching materials for Acquiring Spiritual Knowledge are divided into three parts. Part 2 is intended to help students understand, feel the truth and importance of, and apply the following principles of acquiring spiritual knowledge: “act in faith”; “examine concepts and questions with an eternal perspective”; and “seek further understanding through divinely appointed resources” (*Doctrinal Mastery Core Document* [2018], 4). Students will study paragraphs 4–12 from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* as well as the doctrinal mastery passages Proverbs 3:5–6 and Isaiah 5:20. Helping students understand and feel the truth and importance of these principles may require more than one 40-minute class session. Part 3 has some flexible time built into it that can be used to finish Part 2, if needed. In addition, it is important that you review these principles with students throughout this seminary course so they can remember and apply them while responding to questions, concerns, and issues that arise during doctrinal mastery practice exercises and outside of class.

Suggestions for Teaching

Principles That Can Help Us as We Seek Answers to Questions

Begin by reminding students of God’s divine pattern for acquiring spiritual knowledge, which students studied in the previous lesson. (It may be helpful to invite students to scan paragraph 2 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*.) Explain that there are three important principles that can help us as we strive to apply God’s divine pattern for acquiring spiritual knowledge. Invite students to consider marking these three principles, which are listed in paragraph 4 of “Acquiring Spiritual Knowledge,” in their copies of the *Doctrinal Mastery Core Document*.

“Act in Faith”

To help students prepare to understand the first principle of acquiring spiritual knowledge—“act in faith”—invite a student to come to the front of the class to be blindfolded. After you have placed a blindfold on the student, inform the student that you are going to ask him or her to walk across the room without bumping into anything (if this would be too easy, consider placing a few objects throughout the room that would make this task more difficult without jeopardizing the student’s safety). Before the blindfolded student attempts to walk across the room, ask him or her to choose someone in the class to guide him or her to the other side of the room by giving verbal directions. After the two students have successfully accomplished this task, remove the blindfold from the student who walked across the room and invite the student to take his or her seat. Ask the student who was blindfolded:

- Why did you choose (name of the student who was chosen as the guide) to guide you across the room?
- What does it mean to trust someone?
- Who in your life do you trust to help you make it safely through mortality?

Explain that learning how to trust in the Lord is vital to being able to act in faith. Invite a student to read aloud paragraph 5 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for how we can demonstrate that we trust God and want to act in faith. Ask students to report what they find.

- How would turning to God first in prayer show that you trust Him?
- How does a willingness to pray, study the Lord’s teachings, and obey His commandments show that we trust Him and want to act in faith?
- How does an unwillingness to do these things show a lack of trust in Him?

Invite two students to take turns reading aloud paragraphs 6–7 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for times when it may be difficult to trust God and act in faith.

- When might it be especially difficult to trust in God and act in faith? (When concerns or questions arise and answers to those questions or concerns do not come as quickly as we would like.)
- What counsel did Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles give to help us when we experience these challenges? Why do you think Elder Holland would offer that counsel when facing challenging issues?
- According to paragraph 7, what must we do if we want to “eventually receive the answers we seek”? (Invite students to consider marking the following key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **As we continue to seek for answers, we must live by faith—trusting that we will eventually receive the answers we seek.**)

Point out that this key statement of doctrine is associated with Proverbs 3:5–6, which is a doctrinal mastery passage. Invite students to turn to this scripture passage and to consider marking it in a distinctive way so that they can locate it easily.

Key statements of doctrine and doctrinal mastery passages

The *Doctrinal Mastery Core Document* contains statements that are referred to as “key statements of doctrine,” which are bolded in the doctrinal mastery lessons. Most of these statements have scripture references known as doctrinal mastery passages associated with them. There are 25 doctrinal mastery passages for each seminary course of study. It is vital that you help students understand the key statements of doctrine and how the doctrinal mastery passages help teach these statements.

Invite a student to read Proverbs 3:5–6 aloud. Ask the class to follow along, looking for how this passage helps teach the key statement of doctrine they identified in paragraph 7. Ask students to report what they find.

- What do you think it means to “trust in the Lord with *all* thine heart” (verse 5; italics added)?
- What do you think “in *all* thy ways acknowledge him” means (verse 6; italics added)?

To help students further understand how Proverbs 3:5–6 helps teach the key statement of doctrine they just identified, invite them to imagine the following scenario: You have a friend who is not a member of the Church. He or she has recently asked you a very difficult Church history or doctrinal question. You told this friend that you would get back to him or her with an answer, but when you researched this question on LDS.org, you could not find any answers. The more you search for an answer, the bigger the question seems to become in your own mind as well. You start to worry not only that you won’t be able to answer your friend’s question, but also that there really is no satisfactory answer to this question at all.

- How can the doctrine taught in Proverbs 3:5–6 help you act in faith in this situation?
- How do you think God could “direct [your] paths” (verse 6) in this situation?



Consider showing the video “Act in Faith: The Stonemason” (4:57), available on LDS.org. This video is intended to help students better understand the principle of acting in faith in situations such as the one described in the previous scenario. As students watch the video, invite them to look for what we should do when we have or are faced with a question or concern that we cannot currently find the answer to, in spite of applying the divine pattern for acquiring spiritual knowledge.

After the video, ask students to share what they learned about what we should do when we are faced with a question or concern that we cannot currently find the answer to.

Invite students to ponder whether they have any questions to which they have not been able to find a satisfactory answer. Encourage them to be willing to temporarily set their questions aside so they can continue building and strengthening their testimonies.

“Examine Concepts and Questions with an Eternal Perspective”

Invite three students to take turns reading aloud from paragraphs 8–10 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for how we can examine concepts and questions with an eternal perspective.

- According to these paragraphs, how can we examine concepts and questions with an eternal perspective?

Invite students to consider marking the following truth in their copies of the *Doctrinal Mastery Core Document*: **To examine doctrinal concepts, questions, and**

social issues with an eternal perspective, we consider them in the context of the plan of salvation and the teachings of the Savior.

Point out that because of our knowledge of Heavenly Father and His plan of salvation, we may view certain concepts or questions differently than do those who do not share our faith.



To help students understand how to examine concepts and questions with an eternal perspective, consider showing the video entitled “Examining Questions with an Eternal Perspective” (2:56), available on LDS.org. This video uses the imagery of picture frames to illustrate how to reframe a concept or question in order to view it with an eternal perspective.

After the video, invite students to share what they learned about how to examine concepts and questions with an eternal perspective. You might also invite them to share any experiences they have had in which their knowledge of the plan of salvation or the Savior’s teachings helped them to examine a doctrinal concept, question, or social issue with an eternal perspective.

“Seek Further Understanding through Divinely Appointed Sources”

Remind students of the object lesson at the beginning of class, in which a student was blindfolded and had to rely on the directions given by a classmate in order to walk across the room without bumping into obstacles. Invite a student to read aloud paragraph 11 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what God has done to provide guidance for us as we go through life. Ask students to report what they find.

- What divinely appointed sources does this paragraph mention?

Invite students to consider how their understanding of gospel truths has increased as a result of the Light of Christ, the Holy Ghost, the scriptures, parents, or Church leaders.

Display a picture of the current First Presidency and Quorum of the Twelve Apostles, and ask:

- Why do you think prophets and apostles are “a vital source of truth” for us in our day?

Ask students to silently ponder the following question:

- If you were the blindfolded person in the object lesson, what kind of person would you *not* want to guide you across the room, and why not?

Invite a student to read aloud paragraph 12 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for a caution this paragraph gives about some sources of information that are available to us.

- What do we need to be careful of as we search additional sources for answers to our concerns or questions?

After students have responded, invite them to consider marking the following key statements of doctrine in their copies of the *Doctrinal Mastery Core Document*:

Sincere seekers of truth should be wary of unreliable sources of information. We live in a time when many “call evil good, and good evil” (Isaiah 5:20).

Invite students to turn to Isaiah 5:20 and to consider marking it in a distinctive way so that they can locate it easily. Explain that this passage is part of a prophecy in which the prophet Isaiah foretold Israel’s apostasy and the afflictions that would come upon the house of Israel as a result. Invite a student to read this passage aloud.

- What do you think it means to “call evil good, and good evil”?
- What are some “light” or “sweet” things that the world tries to convince you are “dark” or “bitter”? (For example, the way in which the world views the law of chastity and traditional marriage.)

To help students better understand this doctrinal mastery passage and the key statement of doctrine it helps teach, invite a student to read aloud the following statement by President Russell M. Nelson:



“The temptation to be popular may prioritize public opinion above the word of God. Political campaigns and marketing strategies widely employ public opinion polls to shape their plans. Results of those polls are informative. *But* they could hardly be used as grounds to justify disobedience to God’s commandments! Even if ‘everyone is doing it,’ wrong is never right. Evil, error, and darkness will never be truth, even if popular. A scriptural warning so declares: ‘Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness’ [Isaiah 5:20]” (Russell M. Nelson, “Let Your Faith Show,” *Ensign* or *Liahona*, May 2014, 30–31).

- How can popularity or public opinion make it difficult to recognize good and evil?

Invite students to silently read the fourth sentence of paragraph 12 in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* (the sentence that begins, “Satan is the father of lies”). Refer again to the picture of the First Presidency and Quorum of the Twelve Apostles, and explain that one of the key ways Satan tries to turn people away from the Lord’s prophets and apostles is by influencing them to think negatively of the Lord’s chosen servants. Sometimes people focus on prophets’ and apostles’ shortcomings or weaknesses rather than on their divine calling as the Lord’s spokesmen.

Invite several students to take turns reading aloud from the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



“The Church of Jesus Christ has always been led by living prophets and apostles. Though mortal and subject to human imperfection, the Lord’s servants are inspired to help us avoid obstacles that are spiritually life threatening and to help us pass safely through mortality to our final, ultimate, heavenly destination. ...
“Too many people think Church leaders and members should be perfect or nearly perfect. They forget that the Lord’s grace is sufficient to accomplish His work through mortals. Our leaders have the best intentions, but sometimes we make mistakes. This is

not unique to Church relationships, as the same thing occurs in our relationships among friends, neighbors, and workplace associates and even between spouses and in families.

“Looking for human weakness in others is rather easy. However, we make a serious mistake by noticing only the human nature of one another and then failing to see God’s hand working through those He has called.

“Focusing on how the Lord inspires His chosen leaders and how He moves the Saints to do remarkable and extraordinary things despite their humanity is one way that we hold on to the gospel of Jesus Christ and stay safely aboard the Old Ship Zion” (M. Russell Ballard, “God Is at the Helm,” *Ensign or Liahona*, Nov. 2015, 24–25).

- How can understanding that the Lord leads His Church through ordinary people help us not turn away from His chosen prophets and apostles?

Consider sharing your testimony that the men we sustain in the First Presidency and Quorum of the Twelve Apostles are truly prophets of the Lord, chosen and authorized by God to lead us.

Invite students to ponder how prophets and apostles have helped them avoid being deceived. Invite a few willing students to share their thoughts and experiences with the class.

Encourage students to apply the principles they have identified in today’s lesson.

Introduction to the Book of Genesis

Why study this book?

The word *genesis* means origin or beginning, and the book of Genesis is a book of beginnings. This book sets forth the Creation of the earth and all life thereon, the Fall of Adam and Eve and the introduction of sin into this world, the origin of the house of Israel, and the establishment of covenants by a merciful Father in Heaven for the salvation of His children. As students study the book of Genesis, they will better understand who they are and what the Lord expects of individuals who have made covenants with Him.

Who wrote this book?

Moses is the author of Genesis. Moses was a prophet who was called by God to lead the children of Israel out of bondage from Egypt, through the wilderness, to the promised land of Canaan. Because the events in Genesis occurred before Moses's time, he did not learn about them firsthand. They were made known to him through revelation (see Moses 1:40; 2:1), and he may also have relied on historical sources available to him (see Abraham 1:31).

When and where was it written?

There are varying opinions on when Genesis and the other books of Moses were written, but some scholars date the writing to sometime between the 15th and 13th centuries BC. We do not know exactly where Moses was when he wrote this book. This record would have given encouragement and perspective to the Israelites, who needed to develop faith in the Lord and understand the covenants He had made with their forefathers so they could fulfill their role as the Lord's chosen people.

What are some distinctive features of this book?

Genesis is an introduction to the other books of Moses (Exodus, Leviticus, Numbers, and Deuteronomy), as well as to the entire Old Testament. Genesis recounts events that occurred during the dispensations of Adam, Enoch, Noah, and Abraham. Thus, Genesis provides the Old Testament's only record of many important events, including the Creation, the Fall of Adam and Eve, the Flood, and the establishment of the Abrahamic covenant. However, Genesis does not focus on these periods equally: only 11 chapters of Genesis are dedicated to the time from the Creation of the earth to Abraham, while 39 chapters are dedicated to the lives of Abraham, Isaac, Jacob, and Jacob's 12 sons. This emphasis suggests that Moses desired to teach the children of Israel about the covenants the Lord made with their forefathers, through which Israel would join Him in the work of blessing all the nations and families of the earth (see Genesis 12:2–3). The accounts of the lives of these patriarchs and their wives also illustrate that although the Lord's covenant people will be tested, the Lord will be with them as they remain faithful to Him.

Outline

Genesis 1–4 Moses sets forth the Creation of the earth and all living things upon it. Adam and Eve partake of the forbidden fruit and are cast out of the Garden of Eden. They have children. Cain slays Abel.

Genesis 5–11 Because of the wickedness of mankind, God promises to flood the earth. Noah obeys the commandment of God to build an ark, and his family is saved from the Flood. Noah and his family multiply and replenish the earth. The Lord confounds the languages of the people and scatters them throughout the earth after they build the Tower of Babel.

Genesis 12–23 The Lord promises that Abram will become a great nation and that his seed will bless the earth. Abram travels with his wife, Sarai, to Hebron and then to Egypt. The Lord covenants with Abram. He changes Abram's name to Abraham and Sarai's name to Sarah and promises them a child. Abraham's nephew Lot is spared from the destruction of Sodom. Sarah bears Isaac in her old age. Abraham proves his faithfulness to the Lord by showing his willingness to sacrifice his son Isaac.

Genesis 24–26 The Lord guides Abraham's servant in choosing Rebekah as a wife for Isaac. Esau and Jacob are born. Esau sells his birthright to Jacob. The Lord renews the Abrahamic covenant with Isaac.

Genesis 27–36 Jacob receives the birthright blessing from his father. Esau hates Jacob and plans to slay him. The Lord promises Jacob the same blessings given to Abraham and Isaac. Jacob serves Laban and marries his daughters Leah and Rachel. The Lord appears to Jacob and changes his name to Israel. Jacob returns to Canaan and makes peace with Esau. He then travels to Beth-el, where the Lord appears to him and renews His covenant. Jacob has 12 sons and a daughter.

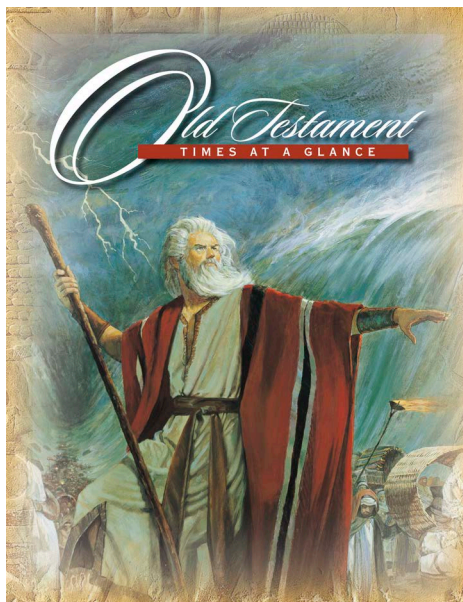
Genesis 37–50 Joseph is favored by Jacob. Joseph dreams that his parents and brothers will honor and submit to him. Joseph's brothers sell him into slavery, and he is taken to Egypt. Potiphar's wife tempts Joseph and falsely accuses him. Joseph is cast into prison. He interprets the dreams of Pharaoh's butler and baker and then of Pharaoh. Pharaoh makes Joseph a ruler in Egypt, and Joseph prepares Egypt for a famine. When Joseph's brothers come to Egypt, he tests and forgives them. All of Jacob's family come to Egypt, and Jacob blesses his sons. Joseph prophesies and dies in Egypt.

Old Testament Times at a Glance Poster (00897)

This foldout poster, originally prepared for issues of the *Ensign* and *Liahona* published in 2002, contains a chronological chart of major prophets and events in the Old Testament. Order at store.lds.org.

Old Testament Times at a Glance Booklet (09233)

This booklet, originally prepared for issues of the *Ensign* and *Liahona* published in 2002, contains a chronological chart of major prophets and events in the Old Testament. Order at store.lds.org.



LESSON 10

Moses 2 (Genesis 1; Abraham 4)

Introduction

In Moses 2 we learn that Jesus Christ, under the direction of the Father, created the earth and all living things upon it. We also learn that God created Adam and Eve in His image, united them in marriage, and commanded them to multiply and replenish the earth.

Suggestions for Teaching

The purpose of seminary

The purpose of seminary is to help youth “understand and rely on the teachings and Atonement of Jesus Christ; qualify for the blessings of the temple; and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x). As you prepare your lessons, prayerfully determine how you can help achieve this objective each day.

Doctrinal Mastery Review—Proverbs 3:5–6 (5 minutes)

Ask students to locate Proverbs 3:5–6. Write the first letter of each word of these verses on the board (*TITLWATH; ALNUTOU. IATWAH, AHS DTP*). Invite students to work in pairs or individually to memorize these verses using the first letters as a help. After a couple of minutes, invite the class to repeat in unison the verse using the first letters. Invite students to repeat this activity one or more times if needed and as time permits. Then erase or hide the first letters and invite the class to again repeat the verse in unison.

Memorizing doctrinal mastery passages

There is not enough time to memorize every doctrinal mastery passage during seminary class sessions. However, there is value in memorizing scriptures, and teachers can encourage students to memorize scripture passages outside of class.

Moses 2:1–25

Under the direction of the Father, Jesus Christ creates the earth and all living things upon it except mankind

Display an object that someone made for you (perhaps as a gift). Share with the class your feelings about the object and the person who made it. Then ask:

- When has someone made something for you? What feelings do you have for the person who made it?

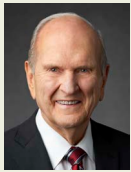
Ask a student to read Moses 2:1 aloud. Invite the class to follow along and identify who created the earth. (You may want to remind students that Moses 2 is Joseph Smith’s translation of Genesis 1.)

- What doctrine do we learn from verse 1 concerning who created the earth? (Students may use different words, but they should identify the following doctrine: **Jesus Christ created the earth under the direction of Heavenly Father.**)
- Some people suggest that the Creation of the earth and all life upon it occurred by chance. Why do you think it is important for us to know that Jesus Christ created the earth?

Invite a student to read Moses 2:2–5 aloud. Ask the class to follow along, looking for what Jesus Christ did at the beginning of the Creation. Ask students to report what they find.

- In verse 5, how does the Lord refer to this period of creation? (The first day.)

To help students understand the meaning of the term *day* as used in this chapter, invite a student to read aloud the following statement by President Russell M. Nelson:



“The physical Creation itself was staged through ordered periods of time. In Genesis and Moses, those periods are called *days*. But in the book of Abraham, each period is referred to as a *time* [see Abraham 4:8–5:3]. Whether termed a *day*, a *time*, or an *age*, each phase was a period between two identifiable events—a division of eternity” (Russell M. Nelson, “The Creation,” *Ensign*, May 2000, 85).

Copy the following chart on the board. Divide the class into five groups, and assign each group to study one of the creative periods from day 2 through day 6. Ask them to identify what the Lord accomplished during that period.

<i>Day 1</i>	<i>Moses 2:2–5</i>	<i>Divided the light from the darkness</i>
<i>Day 2</i>	<i>Moses 2:6–8</i>	
<i>Day 3</i>	<i>Moses 2:9–13</i>	
<i>Day 4</i>	<i>Moses 2:14–19</i>	
<i>Day 5</i>	<i>Moses 2:20–23</i>	
<i>Day 6</i>	<i>Moses 2:24–31</i>	

After students have had time to study their assigned verses, ask one person from each group to explain to the class the verses they studied and write what they discovered on the chart. (You may need to help students understand that the word *firmament* refers to the atmosphere around the earth.)

After the chart is complete, point out that the scriptures do not contain all the details of the process of the Creation; rather, they testify that the Lord purposefully carried out the Creation of the earth and all life upon it. You may want to invite a student to read aloud the following statement by President Russell M. Nelson:



“The entire Creation was planned by God. ...

“I testify that the earth and all life upon it are of divine origin. The Creation did not happen by chance. ... The Creation itself testifies of a Creator” (Russell M. Nelson, “The Creation,” 84–85).

- What are some examples that show how the Creation testifies of the Creator?
- What feelings do you have for Heavenly Father and Jesus Christ as you consider Their creations?

Moses 2:26–31

God creates both man and woman in His own image

Invite three students to each read one of the following scenarios aloud. (Consider copying the scenarios on separate pieces of paper and having the students draw them randomly from a container.)

1. A missionary is teaching a person who wants to know what God looks like.
2. A young woman has been told that gender is a matter of chance. She has begun to question if gender matters and whether it should influence any of her choices in life.
3. A young man does not like his body. He struggles with feelings of low self-worth because of his physical appearance.

Invite students to turn to Genesis 1:26–27. Explain that these verses, which teach what the Lord did on the sixth day after creating all forms of animal life, correspond to Moses 2:26–27. (Genesis 1:26–27, rather than Moses 2:26–27, is designated as a doctrinal mastery passage so students will be prepared to teach others the doctrine of the Creation from the Bible.)

Invite a student to read Genesis 1:26–27 aloud, and ask the class to follow along and consider how these verses relate to the scenarios.



them easily.

Genesis 1:26–27 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

- What doctrine concerning our creation is taught in Genesis 1:26–27? (Students should identify the following doctrine: **We have been created in the image of God.** Consider writing this doctrine on the board.)

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018):



“God our Father has ears with which to hear our prayers. He has eyes with which to see our actions. He has a mouth with which to speak to us. He has a heart with which to feel compassion and love. He is real. He is living. We are his children, made in his image. We look like him, and he looks like us” (Thomas S. Monson, “I Know That My Redeemer Lives,” *Ensign*, Apr. 1990, 6)

Ask a student to read scenario 1 again for the class.

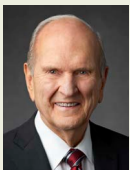
- If you were the missionary in scenario 1, how might you use Genesis 1:26–27 and the statement by President Monson to teach someone about God?

Ask a student to read scenario 2 again for the class. Then invite a student to read aloud the following statement from “The Family: A Proclamation to the World”:

“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* or *Liahona*, May 2017, 145).

- How would you use Genesis 1:26–27 and the statement from the family proclamation to help the young woman in scenario 2?
- Why is it important to know that your gender is not a matter of chance or a temporary condition but is part of your eternal identity and purpose?

Ask a student to read scenario 3 again for the class. Then invite a student to read the following statement by President Russell M. Nelson:



“Think of [God’s] gift to you of your own physical body. The many amazing attributes of your body attest to your own ‘divine nature’ [2 Peter 1:4]” (Russell M. Nelson, “Thanks Be to God,” *Ensign* or *Liahona*, May 2012, 78).

- How would you use Genesis 1:26–27 and the statement by President Nelson to help the young man in scenario 3?
- Why do you think it is important to remember that your physical body is a gift from God?

Invite one or two students to share why knowing that they are created in the image of God is important to them.

Invite a student to read Moses 2:28 aloud, and ask the class to look for what Heavenly Father did after He created the physical bodies of Adam and Eve. Ask them to report what they find. (He blessed them and gave them a commandment.) You may want to explain that Adam and Eve entered into the new and everlasting covenant of marriage when they were sealed by the Lord. (Genesis 1:28, rather than Moses 2:28, is designated as a doctrinal mastery passage so students will be better able to teach from the Bible the importance of marriage and parenting.)



Genesis 1:28 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read aloud the following statement by President Spencer W. Kimball (1895–1985):



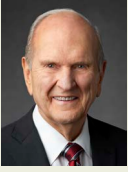
“The Lord [brought] together Adam and Eve, his first male and first female on this earth, and perform[ed] a holy marriage ceremony to make them husband and wife. They were quite different in their makeup, with different roles to play. Hardly had he performed the ceremony than he said to them: ‘Multiply, and replenish the earth, and subdue it: and have dominion’ (Gen. 1:28)” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 192).

According to verse 28, what was the first commandment God gave to Adam and Eve as husband and wife? (You may need to explain that to multiply and replenish the earth means to have children. Students should identify the following truth: **God has commanded those who are married as husband and wife to have children.** You may want to suggest that students write this truth in their scriptures near verse 28.)

Invite students to scan Moses 2:10, 12, 18, 21, 25 to see what God said after each of the first five periods of the Creation was complete. Then ask a student to read Moses 2:31 aloud, and invite the class to look for what God said after He completed the Creation.

- Why do you think the phrase “very good” was given at this point in the Creation? (God had now finished the Creation, including the physical creation of Adam and Eve.)

Invite a student to read aloud the following statement by President Russell M. Nelson (you may want to provide copies of this statement to the students):



“Grand as it is, planet Earth is part of something even grander—that great plan of God. Simply summarized, the earth was created that families might be” (Russell M. Nelson, “The Creation,” 85).

Conclude by testifying of the truths you have discussed today.

LESSON 11

Moses 3 (Genesis 2; Abraham 5)

Introduction

In Moses 3, the Lord revealed that after the six periods of creation were complete, He rested from His labors. He also revealed that He created all things spiritually before they were created physically upon the earth. Finally, the Lord taught about the relationship of Adam and Eve as husband and wife.

Suggestions for Teaching

Fundamentals of Gospel Teaching and Learning

Each scripture-based lesson in seminary focuses on a scripture block rather than on a particular concept, theme, doctrine, or principle. As teachers and students study the scriptures sequentially, they incorporate the Fundamentals of Gospel Teaching and Learning. These fundamentals include understanding the context and content of the scriptures; identifying, understanding, and feeling the truth and importance of gospel doctrines and principles; and applying doctrines and principles.

Moses 3:1–3

The Lord rests on the seventh day

To prepare students to study Moses 3:1–3, ask the following questions:

- Which day of the week do you enjoy more than any other?
- What makes that day different from the others?

Explain that Moses 3 is a continuation of the account of the Creation. Invite a student to read Moses 3:1–3 aloud. Ask the class to follow along and look for what the Lord did differently on the seventh day.

- What did the Lord do on the seventh day that was different from what He did on the other six? (He rested from His labors and blessed and sanctified the seventh day.)
- What does the word *sanctify* mean? (To make something sacred or holy.)

Explain that by resting from His labors and sanctifying the Sabbath day, the Lord established the pattern of Sabbath day observance.

- What principle can we learn from these verses about Sabbath day observance? (Students may identify a principle such as the following: **We can keep the Sabbath day holy as we rest from our labors and focus on sacred things.** Consider writing this principle on the board.)

To help students understand this principle and feel its truth and importance, consider asking questions such as the following:

- What are some ways we can focus on sacred things on the Sabbath? (Students might mention activities such as attending Church meetings, partaking of the sacrament, spending quiet time with family, studying the gospel, serving others, writing in their journals, or doing family history work.)
- How do you feel you have been blessed by resting from your labors on the Sabbath day and focusing on sacred things?

You might invite students to ponder ways they can more fully keep the Sabbath day holy and then encourage them to act on at least one of the ways they have thought of.

Moses 3:4–17

The Lord reveals that He created all things spiritually before creating them physically upon the earth

Read or display the following statements. Ask students to think about whether each statement is true or false.

1. We lived in heaven as spirit children of God before we were born on earth.
2. Plants and animals were created spiritually in heaven before they were created physically on the earth.
3. Some forms of life on the earth are not creations of God.

Invite a few students to read from Moses 3:4–7 aloud. Ask the class to look for words or phrases that indicate whether the statements above are true or false, and then invite them to report what they find.

To help students understand the statement in verse 5 that the Lord created all things spiritually before they were naturally on the earth, ask a student to read the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



"This earth, all men [and women], animals, fish, fowls, plants, all things—all lived first as spirit entities. Their home was heaven, and the earth was created to be the place where they could take upon themselves mortality" (Bruce R. McConkie, "Christ and the Creation," *Ensign*, June 1982, 13).

- How would you summarize what you have learned from Moses 3:4–7 as a statement of doctrine? (Although students may use different words, they should identify a doctrine similar to the following: **God created the spirits of all living things before they were created physically on the earth.** You may want to suggest that students write this doctrine in their scriptures or in their class notebooks or study journals.)

To help students understand this doctrine, review the three statements at the beginning of this teaching idea. Ask students whether each statement is true or false. (Statement 1 is true, statement 2 is true, and statement 3 is false.)

Summarize Moses 3:8–17 by explaining that after the Lord created Adam physically, He placed him in the Garden of Eden. He also planted two trees in Eden that were significant—the tree of life and the tree of knowledge of good and evil. *Note:* In the next lesson, students will study Moses 3:16–17 and learn more about these two trees.

Moses 3:18–25

The Lord teaches that Adam and Eve were husband and wife

Ask students if they have ever had the opportunity to explain their beliefs on marriage and family to someone who is not a member of the Church. You may want to invite a few students to share their experiences.

Point out that Moses 3 contains additional information about the creation of Adam and Eve that can help students understand and explain the Lord’s teachings on marriage and family.

Invite a student to read Moses 3:18 aloud. Before the student begins reading, explain that in Moses 3:18–21, the Lord discusses the time between the physical creation of Adam and the physical creation of Eve. Ask the class to look for what the Lord said about Adam during this time.

- What did the Lord say about Adam before Eve had been placed on the earth?
- Why do you think it was “not good that the man should be alone”? What would have happened to Heavenly Father’s plan of happiness if Adam had remained alone?

Ask a student to read Moses 3:20–23 aloud, and invite the class to look for what Heavenly Father did so that His plan of happiness could move forward. Ask students to report what they find.

You may want to explain that President Spencer W. Kimball (1895–1985) taught that “the story of the rib, of course, is figurative” (“The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 71).

- What can we learn from the way the Lord described the physical creation of Eve?

After students respond to the question above, you may want to read the following statement by President Russell M. Nelson:



“The rib, coming as it does from the side, seems to denote partnership. The rib signifies ... a lateral relationship as partners, to work and to live, side by side” (Russell M. Nelson, “Lessons from Eve,” *Ensign*, Nov. 1987, 87).

Invite students to turn to Genesis 2:24–25. Explain that these verses correspond to Moses 3:24–25. (Genesis 2:24, rather than Moses 3:24, is designated as a doctrinal mastery passage so students will be prepared as missionaries to help others find this passage in their Bibles.)



Genesis 2:24 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Genesis 2:24–25 aloud. Ask the class to follow along, looking for a doctrine we can learn from this account of Adam and Eve.

- What doctrine can we learn from Genesis 2:24? (You may want to suggest that students write the following doctrine in their scriptures near verse 24: **Marriage between a man and a woman is ordained of God.**)
- Based on your understanding of Heavenly Father’s plan of happiness, why do you think God has ordained that marriage be between a man and a woman?

You may want to ask a student to read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask the class to listen for insights that help them understand why God has ordained that marriage be between a man and a woman.



“Two compelling doctrinal reasons help us to understand why eternal marriage is essential to the Father’s plan.

“Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation.

“... For divine purposes, male and female spirits are different, distinctive, and complementary.

“... The unique combination of spiritual, physical, mental, and emotional capacities of both males and females were needed to implement the plan of happiness. Alone, neither the man nor the woman could fulfill the purposes of his or her creation.

“... Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other. ‘Neither is the man without the woman, neither the woman without the man, *in the Lord*’ (1 Corinthians 11:11; italics added).

“Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children. ...

“A home with a loving and loyal husband and wife is the supreme setting in which children can be reared in love and righteousness and in which the spiritual and physical needs of children can be met. Just as the unique characteristics of both males and females contribute to the completeness of a marriage relationship, so those same characteristics are vital to the rearing, nurturing, and teaching of children” (David A. Bednar, “Marriage Is Essential to His Eternal Plan,” *Ensign*, June 2006, 82–84; see also “The Family: A Proclamation to the World,” *Ensign* or *Liahona*, May 2017, 145).

- What insights from Elder Bednar’s statement help you understand why God has ordained that marriage be between a man and a woman?

Ask students to scan Moses 3:18, 20 and identify a phrase the Lord used to refer to Eve. Ask students to report what they find.

You may want to explain that the term “help meet” refers to a companion in equal and full partnership.

- Based on verses 18 and 20, what kind of relationship are husband and wife to have with each other? (Students may use different words, but they should identify a doctrine similar to the following: **Husband and wife are to be equal partners.** Write this doctrine on the board.)
- In what ways can husbands and wives be equal partners?

You may want to invite students to share examples of married couples they know who demonstrate equal partnership in their marriages.

Ask students to consider opportunities they might have to explain their beliefs about marriage and family to others. Invite one or two students to share with the class what they would say. Conclude by adding your testimony of the truths that you have discussed today.

LESSON 12

Moses 4 (Genesis 3)

Introduction

Moses 4 helps explain how Lucifer became Satan. It also contains the Lord's description of the Fall of Adam and Eve and its consequences. Moses 4 is the Joseph Smith Translation of Genesis 3.

Suggestions for Teaching

Doctrinal Mastery Review—Isaiah 5:20 (5 minutes)

Write the following pairs of words on the board:

Evil, Good

Darkness, Light

Bitter, Sweet

Invite students to read Isaiah 5:20 silently, looking for these three pairs of words. Explain that these word pairs emphasize the message Isaiah was trying to convey.

- What did Isaiah teach by using these pairs of opposites?
- How can knowing that many will try to get you to believe that evil is good and good is evil help you in your life?

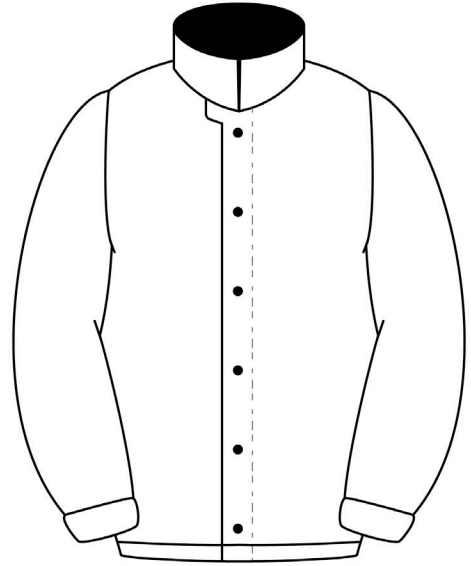
Ask students to find the key phrase of doctrine taught in Isaiah 5:20 in the *Doctrinal Mastery Reference Guide*. Invite them to ponder how they can remember this doctrine when they face situations in which they must discern and choose between good and evil.

Moses 4:1–4*The Lord reveals how Lucifer became Satan*

Display a coat or draw one on the board. Invite students to imagine that the weather is cold and wet.

- Why would it be a good idea to carry a coat with you when you go out for the day?

Point out that carrying a coat is a solution to the condition of cold or wet weather. (You could adapt this activity by displaying various objects that provide solutions to problems.) Write the following headings on the board:



Solution prepared in advance

Conditions we experience

- What are some other examples of solutions that can be prepared before a particular condition occurs?

Explain that as students study Moses 4, they will learn about some of the challenging conditions they will experience in life. They will also learn about the solution Heavenly Father prepared in advance to help them overcome these challenges.

Remind students that in our premortal life, before we were born on earth, we learned about Heavenly Father's plan of happiness and that a savior would be required to carry out this plan. Lucifer, one of Heavenly Father's spirit children, rebelled against Heavenly Father's plan. Lucifer is commonly called Satan.

Understand context and content

One of the fundamentals of gospel teaching and learning is to understand the context and content of the scriptures. Context includes "the circumstances that surround or give background to a particular scriptural passage, event, or story," while "the content is the story line, people, events, sermons, and inspired explanations that make up the scriptural text" (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 24). As you help your students understand the context and content of the scriptures, they will be prepared to recognize the underlying messages of the inspired authors.

Invite a student to read Moses 4:1 aloud. Ask the class to follow along, looking for what Satan demanded of Heavenly Father.

- What did Satan demand of Heavenly Father?

Point out Satan’s repetitive use of the words *I* and *me* in verse 1. You may want to invite students to mark these words.

- What can we learn about Satan from his use of the words *I* and *me* in verse 1?

Ask a student to read Moses 4:2 aloud, and invite the class to look for what Jesus Christ said to Heavenly Father.

- What are some differences between Jesus Christ’s statement in verse 2 and Satan’s statement in verse 1?
- According to verse 2, what did Heavenly Father say about Jesus Christ? (He was “Chosen from the beginning.”)
- What was Jesus Christ chosen to do? (After students respond, write the following doctrine on the board under the heading “Solution prepared in advance”: **Jesus Christ was chosen in the premortal existence to be the Redeemer of mankind.**)

Ask a student to read Moses 4:3–4 aloud. Invite the class to follow along and look for what these verses teach us about Satan.

- According to verse 3, what are two things Satan did that caused him to be cast down from heaven?
- According to verse 4, how does Satan seek to gain control over us? (Students may use different words, but they should identify the following truth: **Satan seeks to deceive and blind us so he can lead us captive at his will.** Write this truth on the board under “Conditions we experience.”)

Moses 4:5–12

Eve and Adam eat the fruit of the tree of knowledge of good and evil

Summarize Moses 4:5–11 by explaining that the Lord referred to Satan symbolically as a serpent and taught that Satan “sought to destroy the world” by tempting Adam and Eve in the Garden of Eden (verse 6).

Ask a student to read Moses 3:16–17 aloud. Invite the class to follow along and look for the choice given to Adam and Eve in the Garden of Eden.

- According to Moses 3:17, what would happen if Adam and Eve chose to partake of the fruit of the tree of knowledge of good and evil?
- What would happen if Adam and Eve chose not to eat of the fruit of the tree of knowledge of good and evil? (They would remain in the Garden of Eden forever [see 2 Nephi 2:22].)

Remind students that before the Lord explained Adam and Eve’s choices that we read about in Moses 3:16–17, He gave them a commandment of great importance.

- What was the first commandment the Lord gave to Adam and Eve? (To have children [see Moses 2:28].)

To help students understand the significance of this commandment, invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency:



"To the first man and woman on earth, the Lord said, 'Be fruitful, and multiply' (Moses 2:28; see also Gen. 1:28; Abr. 4:28). This commandment was first in sequence and first in importance. It was essential that God's spirit children have mortal birth and an opportunity to progress toward eternal life" (Dallin H. Oaks, "The Great Plan of Happiness," *Ensign*, Nov. 1993, 72).

- Why was the commandment to have children so important?
- What choice did Adam and Eve need to make in order to obey the Lord's commandment to have children? (Adam and Eve needed to choose to partake of the fruit of the tree of knowledge of good and evil [see 2 Nephi 2:22–23].)

Invite a student to read Moses 4:12 aloud. Ask the class to follow along, looking for what Eve and Adam chose to do.

Explain that we call the consequence of Adam and Eve's choice to partake of the forbidden fruit "the Fall."

Moses 4:13–32

Adam and Eve learn of the consequences of the Fall

Assign students to work in pairs. Invite them to read Moses 4:13–14, 22–25 together, looking for consequences of the Fall of Adam and Eve. You may want to suggest that students mark in their scriptures the consequences they identify.

- What were some of the consequences of the Fall?
- What doctrine do we learn from the phrase "thou shalt surely die" in verse 25? (Students may use different words, but they should identify something like the following doctrine: **Because of the Fall, all mankind will experience physical death.** Write this doctrine on the board under "Conditions we experience.")

Point out that because our bodies are mortal—or subject to physical death—we experience additional consequences of the Fall before we die, such as physical imperfections and pain. Add *physical imperfections* and *pain* to the board under "Conditions we experience."

What are some other consequences of the Fall that we experience because our bodies are mortal? (Add students' responses to the board under "Conditions we experience." These may include *injuries*, *illness*, and *disease*.)

You may want to point out some additional consequences of the Fall. If Adam and Eve had not partaken of the fruit, they would not have had the opportunity to have children in mortality. Therefore, we would not have been able to come to earth to receive physical bodies, be tested, and prepare for eternal life—frustrating the plan of salvation.

Explain that in the Garden of Eden there was another important tree called the tree of life. Invite a student to read Moses 4:28 aloud. Ask the class to follow along, looking for what the Lord said would happen if Adam and Eve were to eat the fruit of the tree of life after having eaten the fruit of the tree of knowledge of good and evil.

- What would have happened if Adam and Eve had eaten of the fruit of the tree of life after partaking of the forbidden fruit? (They would have lived forever in their transgressions, without an opportunity to repent and progress.)

You may want to clarify that if “[Adam and Eve] would have lived forever, ... having no space for repentance; ... the great plan of salvation would have been frustrated” (Alma 42:5).

Invite a student to read Moses 4:29–31 aloud. Ask the class to follow along, looking for what the Lord did to prevent Adam and Eve from partaking of the fruit of the tree of life. Ask them to report what they find. You may need to explain that the word *cherubim* refers to “figures representing heavenly creatures, the exact form being unknown” (Bible Dictionary, “Cherubim”).

Point out that when Adam and Eve were driven from the Garden of Eden, they were no longer in God’s presence (see Moses 5:4).

- What do we call the condition of being separated from God’s presence? (Spiritual death.)
- What doctrine about the Fall do we learn from verses 29 and 31? (After students respond, write the following doctrine on the board under “Conditions we experience”: **Because of the Fall, all mankind will experience spiritual death.**)

To help students understand this doctrine about spiritual death, invite a student to read the following statement by Elder Earl C. Tingey, who spoke on this subject while serving as a member of the Presidency of the Seventy:



“Currently, we are all in the state of spiritual death. We are separated from God. He dwells in heaven; we live on earth. We would like to return to Him” (Earl C. Tingey, “The Great Plan of Happiness,” *Ensign or Liahona*, May 2006, 73).

You may want to invite students to write in their class notebooks or study journals one or two ways they have personally experienced the consequences of the Fall. To help them begin, you might suggest they describe the death of a loved one, dealing with sickness, or how it feels to be separated from their Father in Heaven.

You may want to invite one or two students to share with the class what they have written. You may need to explain to students that they should not share experiences that are too personal or private.

- What was the solution Heavenly Father prepared in advance to help us overcome physical and spiritual death?

Point to the first doctrine you wrote on the board: **Jesus Christ was chosen in the premortal existence to be the Redeemer of mankind.** Ask if any students would like to testify of this doctrine and why it is important to them. You may also want to share your feelings about this doctrine.

Explain that in the next lesson, students will learn more about Heavenly Father's plan of redemption prepared through His Son, Jesus Christ.

LESSON 13

Moses 5:1–11

Introduction

This is the first of two lessons on Moses 5. Moses 5:1–11 teaches about Adam and Eve’s experiences after the Fall. After offering sacrifice in obedience to God’s commandments, Adam and Eve learned that they could be redeemed and obtain the blessings of eternal life.

Suggestions for Teaching

Consider the needs of your students as you teach

To help students successfully fulfill their role as learners, you may need to adjust your teaching methods. For example, if students seem tired, consider having them work with partners to help keep them engaged in learning. If students are overly energetic, you might ask them to study individually to help them stay on task.

Moses 5:1–4

Adam and Eve experience the consequences of the Fall

Invite students to think of a time when they experienced a significant change in their lives, such as moving to a new home or changing schools. Ask one or two students to briefly share the experience they thought of.



Explain that Adam and Eve experienced significant changes after they were cast out of the Garden of Eden. To help students learn about these changes, copy the following chart on the board or prepare it as a handout. Invite students to complete the “After the Fall” sections of the chart by searching for information in Moses 5:1–4. Depending on the needs of your students, you could ask them to do this activity individually or in pairs, or you could complete the activity as a class.

Before and After the Fall

Before the Fall:	Adam and Eve did not need to labor for their food.	Adam and Eve could not have children.	Adam and Eve lived in God’s presence and spoke with Him face to face.
After the Fall: (Moses 5:1–4)			

After students have completed the chart, ask them to report what they found. Invite students to consider marking the following phrase in verse 4: “they were shut out from his presence.”

- What feelings do you think Adam and Eve may have experienced after they were shut out from God’s presence? Why?
- What term do we use to describe the condition of being separated from the presence of God? (Spiritual death.)

Invite a student to read the following statement aloud. Ask the class to listen for two sources of spiritual death that we each experience.

“The scriptures teach of two sources of spiritual death. The first source is the Fall, and the second is our own disobedience” (*True to the Faith: A Gospel Reference* [2004], 48).

- How does the Fall of Adam and Eve cause us to experience spiritual death? (We are born into a fallen world in which we are separated from our Heavenly Father.)
- How does our own disobedience cause us to experience spiritual death? (When we sin we become spiritually unclean and unworthy to be in our Heavenly Father’s presence.)

To help students understand how spiritual death relates to their personal choices, write the following incomplete statement on the board: *After I sin, I feel ...* Then invite students to ponder feelings they have had after they knowingly disobeyed a commandment and sinned. Do not ask them to share their feelings with the class.

After students have had sufficient time to ponder, point out that feelings such as guilt, shame, sorrow, regret, emptiness, and a lack of feeling the Spirit of the Lord can indicate that we have distanced ourselves from Heavenly Father because of our disobedience. Through these feelings we can come to understand in a small degree what it means to be shut out from Heavenly Father’s presence (see D&C 19:20).

Moses 5:5–8

Adam and Eve offer sacrifices in obedience to God’s commandments

Explain that Heavenly Father helped Adam and Eve understand how they could overcome the effects of spiritual death and again enjoy His presence.

Invite a student to read Moses 5:5 aloud. Ask the class to follow along, looking for what Heavenly Father commanded Adam and Eve to do after the Fall. Ask students to report what they find.

- What does it mean to “offer the firstlings of their flocks”? (To sacrifice the firstborn male lambs upon an altar.)
- How did Adam respond to this commandment?

Display a picture of a lamb, or draw one on the board. Ask students to consider how sacrificing the firstborn male lambs could help Adam and Eve understand Heavenly Father's plan of redemption and what would be required for them to be able to return to God's presence.



Identify doctrine and principles

A central purpose of the scriptures is to teach doctrine and principles of the gospel. Learning to identify doctrinal truths and principles as they are found in the scriptures is one of the Fundamentals of Gospel Teaching and Learning. Learning how to identify them takes thoughtful effort and practice. As doctrine and principles are identified, these truths should be clearly and simply stated to ensure they are clear in the minds of the students.

Invite a student to read Moses 5:6 aloud. Ask the class to follow along, looking for what happened after Adam and Eve had been obedient to the Lord's commandment for "many days."

- What question did the angel ask Adam?
- What did Adam say to the angel?
- What principle can we learn from Adam's response? (Students may use different words, but make sure they identify the following principle: **We can choose to obey the Lord's commandments even if we do not understand the reason for those commandments.**)
- How can our lives be blessed when we obey the Lord's commandments even if we do not fully understand the reasons for the commandments?

Invite a student to read Moses 5:7 aloud. Ask the class to follow along, looking for what the angel taught Adam about the sacrifices he offered.

- What do you think the word *similitude* means? (A likeness, comparison, or symbol.)
- According to verse 7, what did the Lord want Adam and Eve to understand through the sacrifice of the firstlings of their flocks?

Refer to the picture of the lamb, and ask:

- In what ways were the sacrifices offered by Adam and Eve similar to the sacrifice of Jesus Christ? (Like Jesus Christ, the lambs were firstborn males and were without blemish.)

To help students further understand why the Lord commanded Adam and Eve to offer animal sacrifices, ask a student to read the following statement by the Prophet Joseph Smith (1805–44). Ask the class to listen for what he said was the purpose of animal sacrifice.



“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. ...

“... We conclude that whenever the Lord revealed Himself to men in ancient days, and commanded them to offer sacrifice to Him, that it was done that they might look forward in faith to the time of His coming, and rely upon the power of that atonement for a remission of their sins” (Joseph Smith, *Teachings of Presidents of the Church: Joseph Smith* [2007], 48–49).

- According to this statement, what was the purpose of animal sacrifice?

Explain that after the angel taught Adam and Eve about the Atonement of Jesus Christ, he gave them additional commandments from the Lord that would help them receive the blessings of the Atonement.

Invite a student to read Moses 5:8 aloud. Ask the class to follow along, looking for additional commandments given to Adam and Eve.

- According to verse 8, what were Adam and Eve commanded to do “forevermore”?

To help students understand the commandment to “call upon God in the name of the Son forevermore,” ask a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“Why are they to call upon God? Is this a social visit? Is it a friendly neighborhood chat? No, this is a call for help from the lone and dreary world. This is a call from the brink of despair. ... This is a call from the personal prison of a sinful heart. It is a call for the forgiveness of sins” (Jeffrey R. Holland, “I Stand All Amazed,” *Ensign*, Aug. 1986, 69).

Moses 5:9–11

Adam and Eve learn that they can be redeemed and obtain the blessings of eternal life

Write the following unfinished principle on the board: *If we repent and call upon God for forgiveness, then ...*

Invite a student to read Moses 5:9 aloud. Ask the class to follow along, looking for what the Lord taught Adam and Eve through the Holy Ghost.

- From what you learn in verse 9, how would you complete the principle on the board? (After students respond, complete the principle on the board so it conveys the following truth: **If we repent and call upon God for forgiveness, then we can be redeemed from our sins.**)

- What does it mean to be redeemed from our sins? (To be delivered or freed from the spiritual consequences and penalties of our sins and to be restored to a state of innocence before God.)

If possible, invite a male student to read Moses 5:10 aloud and invite a female student to read Moses 5:11 aloud. Ask the class to follow along, looking for how Adam and Eve reacted to the news that they could be redeemed. You may want to point out that the word *transgression* in these verses refers to the partaking of the fruit that resulted in the Fall of Adam and Eve.

- What did Adam and Eve teach about the Fall and about the Atonement of Jesus Christ in these verses? (Students may use different words, but make sure they identify the following doctrine: **Without the Fall of Adam and Eve and the Atonement of Jesus Christ, we could not obtain the blessings of eternal life.** Write this doctrine on the board.)
- What emotion did Adam and Eve express as they learned about the Atonement of Jesus Christ?
- Why do you think they would express joy as they learned about the Atonement?

Remind students of when they previously pondered the feelings they have had after they knowingly disobeyed a commandment and sinned. In contrast to these feelings, invite students to write in their class notebooks or study journals their feelings about the Atonement of Jesus Christ and why it is important to them. For example, students could complete the following statement: *Because of the Atonement of Jesus Christ, I can ...*

You may want to invite students who feel comfortable doing so to share with the class what they wrote about the Atonement of Jesus Christ and why it is important to them.

Conclude by sharing your testimony of the Atonement of Jesus Christ and your feelings for the Savior.

LESSON 14

Acquiring Spiritual Knowledge (Part 3)

Introduction

The teaching materials for Acquiring Spiritual Knowledge are divided into three parts. Part 3 contains a practice exercise. This practice exercise is intended to take approximately 20 minutes. If you did not have time to cover all the material from parts 1 and 2 of the Acquiring Spiritual Knowledge lessons, consider teaching that material during this class session. If you were able to cover the materials from parts 1 and 2, you could use the remainder of this class session to review any material from sequential scripture lessons in the Old Testament that you were not able to cover during class time.

Suggestions for Teaching

Practice Exercise (20 minutes)

Review with students God’s divinely ordained pattern for acquiring spiritual knowledge, which is outlined in paragraph 2 of the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. This pattern includes (1) having an honest desire to know the truth, (2) being willing to live according to the truth God has revealed, (3) seeking truth through prayer, and (4) diligently studying the word of God. Also review with students the following principles of acquiring spiritual knowledge, which are outlined on pages 4–5 of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Discuss any questions students may have about these three principles.

After reviewing the principles of acquiring spiritual knowledge, read the following scenario to the class:

During a health class at school, Samuel’s teacher is discussing some of the latest research on nutrition. As part of her presentation, she shows the class some recent studies that show the health benefits of coffee. (*Note*: Feel free to mention a food item or drink that may be more relevant to the country and culture in which you live. For example, alcohol or tea could be mentioned instead of coffee.) The research seems legitimate, and Samuel begins wondering about the Word of Wisdom. “Why would the Lord prohibit something that has these health benefits?” he asks himself as he leaves the class. Throughout the rest of the day, this question about coffee continues to bother Samuel, and he wonders how inspired the Word of Wisdom is.



Divide students into groups of three or four, and give each group a copy of the following handout. Ask each group to read the handout together and discuss the questions on it.

Principles of Acquiring Spiritual Knowledge

Act in Faith

- What do you think Samuel could do to act in faith in this situation? (If you struggle to answer this question, consider reviewing paragraphs 5–7 in the *Doctrinal Mastery Core Document*.)

Examine Concepts and Questions with an Eternal Perspective

Samuel wondered, “Why would the Lord prohibit something that has these health benefits?” Consider how Samuel could examine this question from an eternal perspective by answering the following questions.

- What do you know about Heavenly Father and His plan of salvation that can help when secular knowledge contradicts God’s revealed word through His prophets?
- Even if there are health benefits to drinking coffee, how could having an eternal perspective help us to see that we should continue to obey the Word of Wisdom?

Seek Further Understanding through Divinely Appointed Sources

- How should we think and feel about God’s revealed word to His prophets and apostles compared to other sources of knowledge?
- How can Isaiah 5:20 and Proverbs 3:5–6 help us understand which sources we should trust and prioritize above others?
- What divinely appointed sources would you use to better understand the issue Samuel faced? Consider using your mobile device (if available) to search some of these sources for divinely appointed counsel related to this scenario.

After students have had sufficient time to work through the handout, invite them to share with the class what they learned from their group discussion. Ask students to share any challenges or concerns they had as they discussed the principles of acquiring spiritual knowledge in the context of the scenario with Samuel. If students share concerns, be careful not to be too hasty in trying to resolve their concerns for them. Invite other class members to share their insights, and give them the opportunity to discuss and resolve concerns themselves or to think of things they could do to resolve their concerns.

LESSON 15

Moses 5:12–59 (Genesis 4)

Introduction

This is the second of two lessons on Moses 5. In Moses 5:12–59 we learn that Adam and Eve taught their children Heavenly Father’s plan. One of their sons, Cain, chose to hearken unto Satan and murdered his brother Abel. Wickedness spread among the descendants of Adam and Eve. (Biblical text that corresponds to some of the information in this scripture block is found in Genesis 4.)

Suggestions for Teaching

Doctrinal Mastery Review—Acquiring Spiritual Knowledge (5 minutes)

Divide students into pairs, and ask the members of each pair to arrange their desks or tables so that they are close to each other. Invite students to review Proverbs 3:5–6 and Isaiah 5:20 by reading each passage several times.

Give the members of each pair two small pieces of paper, and invite them to write “Proverbs 3:5–6” on one piece of paper and “Isaiah 5:20” on the other and to place the two papers at an equal distance between them. Explain that you will say a word or phrase from either of the two doctrinal mastery passages, upon which students should try to quickly place their hand on the correct reference before their partner does. Students can keep score if they would like to.

Moses 5:12–15

Adam and Eve teach their children Heavenly Father’s plan

Invite a student to come to the front of the class. Blindfold the student, and invite four other students to each go to a different corner of the room. Ask the students in the corners to try at the same time to get the blindfolded student to come to them by using only their voices. After the blindfolded student has reached one of the four students, ask the blindfolded student why he or she chose to follow that person’s voice. Then ask the class the following question:

- How is this activity similar to what we experience each day?

Point out that some voices or influences we encounter prompt us to do good, while others entice us toward temptation and sin. As students continue their study of Moses 5, invite them to think about the various voices that seek to influence them each day.

Ask a student to briefly summarize what Adam and Eve learned as recorded in Moses 5:5–11.

Invite a student to read Moses 5:12 aloud. Ask the class to follow along, looking for what Adam and Eve did after learning more about Heavenly Father’s plan of salvation and the Atonement of Jesus Christ. Ask students to report what they find.

Invite a student to read Moses 5:13–14 aloud. Ask the class to follow along, looking for who, in addition to Adam and Eve, sought to influence the children of Adam and Eve.

- According to verse 13, who sought to influence the children of Adam and Eve?
- What did Satan tell them to do?
- What happened when some chose to listen to Satan rather than believe in the words of their parents?

Explain that *carnal* and *sensual* refer to being preoccupied with worldliness and with gratifying physical desires, lusts, and pleasures. *Devilish* means to be influenced by the devil.

- According to verse 14, what did the Lord invite all of Adam and Eve's children to do?
- What principle can we learn from this verse concerning how the Lord calls on us to repent? (Students may use different words, but they should identify the following principle: **The Lord calls on us to repent through the promptings of the Holy Ghost.** Write this principle on the board.)
- How do you know if the Holy Ghost is prompting you to repent?

Understand the meaning of doctrine and principles

As students identify doctrine and principles in the scriptures, you can guide them through discussions that will help them analyze and better understand the meaning of these truths. When students understand a gospel doctrine or principle, it means they comprehend the identified truth, its relationship with other doctrinal truths and principles in the Lord's plan, and the circumstances in which it might be applied in their lives.

Invite students to silently ponder whether they have had thoughts or feelings concerning changes the Lord would like them to make in their lives.

Ask a student to read Moses 5:15 aloud. Invite the class to look for what will happen to those who choose to believe in the Lord and repent of their sins and what will happen to those who choose not to believe and repent.

- What principle can we learn from verse 15 concerning what will happen if we choose to believe in Jesus Christ and repent of our sins? (Students may use different words, but they should identify the following principle: **If we believe in Jesus Christ and repent of our sins, we will be saved.**)
- What will happen if we choose not to believe in Jesus Christ and do not repent of our sins? (Our spiritual progress will be halted.)

Invite students to consider marking the words in their scriptures that teach the truths identified in Moses 5:15. Share your testimony of repentance being a great blessing that allows us to feel the Lord's forgiveness and love and that helps us prepare to return to our Father in Heaven.

Moses 5:16–41

Cain conspires with Satan and murders Abel

Explain that the remainder of Moses 5 provides examples of individuals who listened to the Lord and others who did not listen and refused to repent of their sins.

Invite a student to read Moses 5:16–17 aloud. Ask the class to follow along, looking for the names of two of Adam and Eve’s sons and how these sons were different from one another. Ask students to report what they find.

Explain that the word *hearken* means to listen attentively. When we truly hearken to the Lord, we will listen to and obey His commandments. Invite a student to read Moses 5:18–21. Ask the class to follow along, looking for whom Cain hearkened to instead of God.

You may want to explain that in verse 21 the phrase “had not respect” means that the Lord did not accept Cain’s offering. God had commanded Adam and Eve and their children to offer animal sacrifices to prepare them to understand the sacrifice and Atonement of Jesus Christ. Cain rebelled against the command of God (see Moses 5:5) and chose to offer his own type of sacrifice.

Ask a student to read aloud the following explanations by the Prophet Joseph Smith (1805–44):



“Salvation could not come to the world without the mediation of Jesus Christ.”

“By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith; he ... could not exercise faith contrary to the plan of heaven. ... As 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” (Joseph Smith, *Teachings of Presidents of the Church: Joseph Smith* [2007], 48).

- Why didn’t the Lord accept Cain’s sacrifice? (Answers might include the following: (1) Cain was following Satan’s counsel, not God’s; (2) Cain loved Satan more than God; (3) Cain had rebelled by making an offering that did not symbolize the blood sacrifice of Jesus Christ [he did not use a firstborn, unblemished male lamb].)

Point out in Moses 5:21 that Satan was pleased when Cain’s offering was rejected and Cain became “wroth” (or angry).

- Why do you think Satan was pleased?
- What does this teach us about Satan?



To help students gain experience in seeking to understand the content of the scriptures and identifying gospel principles, divide the class into small groups of two to four students. Give each group a copy of the following handout. Ask the students to work together in their groups to study the scriptures and discuss the questions on the handout.

Moses 5:22–39

Moses 5:22–25 contains the Lord’s warning to Cain concerning the consequences of his choices. Read the Lord’s warning recorded in verse 23. You may want to mark the word *if* wherever it appears in this verse.

Based on what you have learned from verse 23, discuss how you might complete the following principle, and write your answer in the space provided:

If we hearken to the Lord’s warnings, then

Discuss the following question:

- How do the Lord’s warnings demonstrate His love for us?

Read Moses 5:26, looking for how Cain responded to the Lord’s warning. Then discuss the following question:

- Why do you think it was a mistake for Cain to respond to the Lord’s warning in this way?

After rejecting the Lord’s warning, Cain continued to listen to Satan. Read Moses 5:29–31, looking for what Satan offered Cain and how Cain responded to this offer.

You may want to mark the following phrases in your scriptures: “that thy father may not know it” (Moses 5:29) and “all these things were done in secret” (Moses 5:30).

Discuss the following questions:

- What did Satan offer Cain?
- How did Cain respond to Satan’s offer?
- Why do you think Satan’s promise to keep Cain’s sins secret appealed to Cain?
- How does the Lord’s way of dealing with sin (see Doctrine and Covenants 58:43) differ from Satan’s way recorded in Moses 5:30?

Moses 5:32–37 explains that Cain murdered his brother Abel and that the Lord held Cain accountable for his actions. Read Moses 5:38–39, looking for Cain’s response to the Lord.

In your scriptures, you may want to mark the following phrase in Cain’s response recorded in verse 39: “these things are not hid from the Lord.”

In the following space, write a principle we can learn from Moses 5:39 about the consequences of hearkening to Satan’s temptations:

After students have had sufficient time to complete the instructions on the handout, invite them to tell the class how they completed the principle identified from Moses 5:23. Write their responses on the board. As students report the principles they identified, emphasize the following: **If we hearken to the Lord’s warnings, then we will be accepted by Him. If we hearken to the Lord’s warnings, then we can avoid sin and the consequences of sin.**

Invite students to state a principle they identified from Moses 5:39, and write their responses on the board. As students report the principles they identified, emphasize the following: **If we hearken to Satan’s temptations, our sins will be known by the Lord. If we hearken to Satan’s temptations, we will eventually suffer the consequences of our sins.**

To help students better understand these principles and feel their truth and importance, ask questions such as the following:

- Why are these principles important for us today?
- When have you witnessed the truthfulness of one of these principles? (Caution students not to share anything that may be too personal or inappropriate.)
- How can believing these principles influence our actions?

Moses 5:42–59

Wickedness spreads among the descendants of Adam and Eve

Summarize Moses 5:42–54 by explaining that some of Cain’s descendants also chose wickedness and would not hearken to the Lord. They likewise suffered the consequences of their sins. (Do not speculate about the mark or curse placed upon Cain or upon some of his descendants.)

Invite a student to read Moses 5:55–59 aloud. Ask the class to follow along, looking for what Heavenly Father has done, and continues to do, to invite His children to repent and prepare to return to Him.

Remind students that every day we encounter voices or influences that prompt us to do good and others that entice us toward temptation and sin. Share your testimony that the principles students identified during this lesson can help them choose to hearken to righteous voices and influences that will bless them. Invite students to apply what they have learned and to act on any promptings of the Holy Ghost they may have received during the lesson.

LESSON 16

Moses 6 (Genesis 5)

Introduction

Adam's righteous posterity taught the gospel to their families and invited all men to repent. Enoch, one of Adam's descendants, was called to preach repentance to the people and was called a seer. In obedience to the Lord's command, Enoch preached the gospel to his people. He taught about the consequences of the Fall of Adam and Eve and how we can overcome those consequences. He also explained why we must repent and be baptized.

Suggestions for Teaching

Moses 6:1–25

Adam's posterity teach their children the gospel

Show students a chain (or draw one on the board). Invite them to imagine that the chain represents their ancestors



(including their parents), themselves,

and their descendants (including their future children). Explain that because we are linked with our ancestors and descendants, certain traits, traditions, and teachings are often passed on from generation to generation.

- What have your parents (or ancestors) passed on to you?
- What do you think are the most useful traits, traditions, or teachings you could pass on to your future children?

Invite several students to take turns reading aloud from Moses 6:1, 13, 21, 23. Ask the class to follow along and look for what Adam and his righteous descendants passed on to their children.

- What did Adam and his righteous descendants teach their children?
- From the example of Adam and his posterity, what can we learn about the responsibility parents have to their children? (Students may use different words, but they should identify something similar to the following doctrine: **Parents are responsible to teach their children the ways of God.**)

Invite students to consider how their parents or other parents they know have carried out the responsibility to teach their children the ways of God. Ask a few students to share their observations.

Summarize Moses 6:1–25 by explaining that Adam and his righteous posterity continued to teach the gospel to their families even when those around them became wicked. By doing this, those who were righteous made it possible for their families to experience the blessings and protection that come from knowing and living the ways of God.

Moses 6:26–47*Enoch is called to preach and begins his ministry*

Write the following questions on the board, and invite students to ponder them:

When have you felt like you were not good enough?

When have you felt like you had a weakness that kept you from doing something the Lord had asked you to do?

Explain that a young man named Enoch had feelings similar to these when the Lord called him to be a prophet and to cry repentance to his people. In Moses 6–7 we learn significant details about Enoch that are not recorded in Genesis 5 but that the Lord revealed to the Prophet Joseph Smith.

Invite a few students to take turns reading aloud from Moses 6:26–28. Ask the class to follow along and look for phrases that describe Enoch’s people.

- How did the Lord describe the people Enoch was called to teach?
- What could it mean that the people’s hearts were hard and their ears were “dull of hearing” (verse 27)? (They resisted the promptings of the Spirit and did not hearken to the Lord’s counsel.)

Invite a student to read Moses 6:31 aloud. Ask the class to follow along, looking for Enoch’s response to the Lord’s call.

- What concerns did Enoch express about his ability to fulfill the Lord’s call?

Divide the class into two groups. Invite both groups to read Moses 6:32–34 silently. Ask the first group to look for commandments the Lord gave to Enoch and the second group to look for promises the Lord made to Enoch. After sufficient time, invite students from each group to report what they found.

- What can we learn from these verses about what the Lord will do if we do what He asks despite our weaknesses? (Students may identify a variety of principles, including the following: **If we go and do what the Lord commands, He will be with us and help us.**)
- How might this principle help those who feel inadequate or incapable of doing what the Lord has asked of them?

To help students see one way in which the Lord helped Enoch fulfill his calling, invite a student to read Moses 6:35–36 aloud. Ask the class to follow along, looking for what the Lord instructed Enoch to do.

- What did the Lord instruct Enoch to do?
- What was the result of Enoch anointing his eyes with clay and then washing the clay from them? (He was able to see with spiritual eyes rather than just his natural eyes.)
- How might seeing the world through spiritual eyes have helped Enoch fulfill his calling from the Lord?

Point out the word *seer* in verse 36, and explain that because God gave Enoch power to see things not visible to the natural eye, he was called a seer. You may want to explain that the Apostles of The Church of Jesus Christ of Latter-day Saints have been called of God to be prophets, seers, and revelators in our day.

Invite a few students to take turns reading aloud from Moses 6:37–39, 47. Ask the class to follow along, looking for how the people responded to Enoch’s preaching.

- What phrases describe how the people responded to Enoch?
- How does the people’s reaction recorded in verse 39 relate to the Lord’s promises to Enoch described in verses 32–34 to be with Enoch and help him?

Invite students to think of a time when they have seen (or read about) people who did what the Lord asked in spite of their weaknesses and received the Lord’s help. Ask a few students to share their thoughts with the class. You may also want to share an experience of your own.

Help students feel the truth and importance of doctrine and principles

Students are more likely to apply doctrine and principles they have found in the scriptures when they feel their truth and importance through the Spirit and sense some urgency to incorporate them in their lives. One effective way to help students feel the truth and importance of doctrine and principles is to encourage them to reflect on and share personal experiences related to these truths.

Moses 6:48–68

Enoch teaches about how to overcome the Fall and enter the kingdom of heaven

Explain that Moses 6:48–68 contains some of Enoch’s teachings to the people about the Fall and how to overcome it.

Invite a student to read Moses 6:48–49 aloud. Ask the class to follow along, looking for the consequences that came because of the Fall of Adam and Eve. Ask students to report what they find.

You might need to explain that the phrase “we are” means that the Fall opened the way for us to be born on the earth (see 2 Nephi 2:25). The term *death* in verse 48 can refer to both spiritual and physical death.

- What do you think the phrase “partakers of misery and woe” (verse 48) means? (Students might express that we are subject to the pains, sicknesses, sorrows, and difficulties of mortal life.)
- According to verse 49, what happens when people succumb to Satan’s temptations?

Invite a few students to take turns reading aloud from Moses 6:50–52. Ask the class to follow along and look for what God told Adam we need to do to overcome our carnal and sensual nature (see also Mosiah 3:19). Invite students to report what they find.

- According to verse 52, what will we receive if we believe, repent, and are baptized in the name of Jesus Christ? (Students may use different words, but

they should identify the following principle: **If we believe, repent, and are baptized in the name of Jesus Christ, then we will receive the gift of the Holy Ghost.**)

- How does receiving the gift of the Holy Ghost help us overcome spiritual death (being separated from God's presence)?

Invite a student to read Moses 6:53 aloud.

- What did Adam ask the Lord? (You may want to suggest that students mark the question in verse 53.)

Invite several students to take turns reading aloud from Moses 6:54–57. Ask the class to follow along, looking for how the Lord answered the first part of Adam's question, about why we need to repent. You may want to suggest that students mark what they find.

- According to verse 57, why will the unrepentant not inherit the kingdom of God?

Explain that in order to help his people understand the Lord's answer to the second part of Adam's question, about why we must be baptized in water, Enoch quoted the Lord's words to Adam about the spiritual rebirth that begins when we exercise faith, repent, are baptized, and receive the Holy Ghost. Invite a student to read Moses 6:58–59 aloud. Ask the class to follow along, looking for what the Lord taught about being born again.

- Why must we be born again? (Students may identify a variety of truths, including the following: **We must be born again in order to be sanctified from all sin and to inherit eternal life.**)
- What does it mean to be "born again"? (Being born again is the spiritual process by which we come alive to things of the Spirit and gradually lose our desire to break God's commandments.)

Explain that the Lord taught Adam about key elements in the process of spiritual rebirth by comparing it to the process of physical birth.

- According to verse 59, what three elements are essential to physical birth and being born again, or spiritual birth?

Write the following words on the board: *water, Spirit, blood*.

Invite a student to read Moses 6:60–62 aloud, and ask the class to look for why these elements are essential to being born again.

- According to verse 60, what role does each of these elements play in the process of being born again?

Explain that to be justified means "to be pardoned from punishment for sin and declared guiltless" (Guide to the Scriptures, "Justification, Justify," scriptures.lds.org). To be sanctified means to be "free from sin, pure, clean, and holy through the Atonement of Jesus Christ" (Guide to the Scriptures, "Sanctification," scriptures.lds.org).

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



“Reception of the Holy Ghost is the cleansing agent as the Atonement purifies you. ...

“... And when he is your companion, you can have confidence that the Atonement is working in your life” (Henry B. Eyring, “Come Unto Christ” [Brigham Young University fireside, Oct. 29, 1989], speeches.byu.edu).

- According to President Eyring, how can we know if we are being purified through the Atonement of Jesus Christ?

Invite students to ponder a time when they felt a forgiveness of their sins because of the influence of the Holy Ghost. You may want to challenge them to more frequently put themselves in places and engage in activities that invite the Holy Ghost into their lives so they can be purified and continue in the process of being born again.

Apply doctrine and principles

After students have identified, understood, and felt the truth and importance of a doctrine or principle found in the scriptures, teachers should encourage them to apply that truth in their lives. Application takes place when students think, speak, and live according to the principles they have learned. As students apply the principles of the gospel in their lives, they will receive promised blessings and will gain a deeper understanding and testimony of what they have applied.

Ask a student to read Moses 6:63 aloud. Then ask the class the following questions:

- Why do you think it is important for us to understand that “all things are created and made to bear record of [God]”?
- How might it influence your actions to know that you were created to bear record of God?

Summarize verses 64–68 by explaining that after exercising faith and repenting, Adam cried unto the Lord and was carried away by the Spirit of the Lord. He was baptized, received the Holy Ghost, and as a result was “born of the Spirit” (Moses 6:65)

Conclude by testifying that if we follow Adam’s example by believing in Christ, repenting, and being baptized with water and the Spirit, we too can become born again through the Atonement of Jesus Christ.

LESSON 17

The Godhead

Introduction

In this lesson, students will study paragraphs 1.1–1.7 of the *Doctrinal Mastery Core Document*. This lesson also contains a doctrinal mastery cumulative review activity that will help students become more familiar with the doctrinal mastery scripture passages they have already studied this year.

Note: You could teach the following doctrinal mastery activities in a single class session or over two separate class sessions, sharing time with a regular sequential scripture lesson.

Suggestions for Teaching

Using the Doctrinal Mastery Core Document

The *Doctrinal Mastery Core Document* is used extensively in doctrinal mastery lessons. Make sure you and your students are familiar with this document, the key statements of doctrine, and the doctrinal mastery scripture passages found therein. Feel free to invite students to mark and annotate their copy of the *Doctrinal Mastery Core Document*.

Understanding the Doctrine (30 minutes)

Prior to class, prepare the handouts on each member of the Godhead that will be used in this lesson. You will need at least one copy of each handout for every group of students. Place the handouts for each member of the Godhead in an envelope or in a pile at the front of the class. Label each envelope or pile with the corresponding name of the member of the Godhead. You will have a total of three envelopes or piles.

Begin the lesson by inviting students to turn to doctrinal topic 1, “The Godhead,” in the *Doctrinal Mastery Core Document*. Invite students to silently read paragraph 1.1, looking for distinguishable characteristics about each member of the Godhead. After sufficient time, invite students to share what they found.

- Although God the Father; His Son, Jesus Christ; and the Holy Ghost are separate personages, how are They also one?



Divide the class into small groups. Invite one student from each group to retrieve a handout from one of the envelopes or piles and to return to his or her group. (Students can begin with any envelope or pile they want.) Invite each group to follow the instructions on the handout. When they have finished with the first handout, invite them to retrieve a second handout from one of the other envelopes and to continue until they have worked through all three handouts. (Some groups may finish before the others. Consider inviting the groups that finish early to read and discuss some of the related references listed for this doctrinal mastery topic in the *Doctrinal Mastery Core Document*.)

God the Father

Read paragraph 1.2 in the *Doctrinal Mastery Core Document*, and then discuss as a group the following questions:

- Which of the attributes of God the Father listed in paragraph 1.2 means the most to you? Why?

Read Moses 1:39 and discuss the following question:

- What does this passage teach you about the character of God?

Continue your discussion of paragraph 1.2 of the *Doctrinal Mastery Core Document* by answering the following questions:

- How does knowing that God is the Father of your spirit influence the way you see yourself?
- When have you felt God's love in your life? How did that strengthen your love for Him?

Jesus Christ

Read paragraphs 1.3–1.5 in the *Doctrinal Mastery Core Document*, and then discuss as a group the following questions:

- What name is often used in the Old Testament for Jesus Christ?
- How does knowing that Jesus Christ created the heavens and the earth influence how you feel about Him and His creations?
- What about the Savior's life and example impresses you the most?
- How does it make you feel to know that Jesus Christ will return to the earth in power and glory and reign on earth during the Millennium?
- What specific teaching of the Savior brings you hope or comfort or courage?

The Holy Ghost

Read paragraphs 1.6–1.7 in the *Doctrinal Mastery Core Document*, and then discuss as a group the following questions:

- How is the Holy Ghost different from the other members of the Godhead?
- What are some of the various names for the Holy Ghost?
- What does the Holy Ghost do for us?
- When is a time that you have felt the Holy Ghost in your life?

After all the groups have had sufficient time to complete the learning exercise, invite a few students to share with the class what they learned or were reminded of as they studied each member of the Godhead. You may want to invite students to ask questions they may have about the Godhead. Consider bearing your testimony of the members of the Godhead.

Doctrinal Mastery Cumulative Review (10 minutes)***Helping students remember doctrinal mastery scripture passages***

One of the main objectives of Doctrinal Mastery is knowing how the key statements of doctrine are taught in doctrinal mastery scripture passages and being able to remember and locate those passages. The review activities are designed to help you accomplish this objective. It is important that these activities are done in class. You may also want to incorporate other ways for students to be able to remember and locate the passages.

Give each student a piece of paper. Invite students to write on one side of the paper the reference Proverbs 3:5–6 and on the other side of the paper the reference Isaiah 5:20.

Give students a few minutes to review both of these scripture passages and their associated key statements of doctrine (refer students to their copies of the *Doctrinal Mastery Core Document* to locate the key statements of doctrine if necessary).

After sufficient time, explain that you will read a portion of one of the scripture passages or the key statements of doctrine and students will display the side of the paper with the correct scripture reference. Repeat this activity several times until students become better at recognizing the words of the passages and key statements of doctrine and are able to connect them with the correct reference.

LESSON 18

Moses 7

Introduction

The prophet Enoch led the people of God and established the city of Zion upon the principles of righteousness. Enoch was blessed to see a vision of the earth's history, from his own day to the Millennium, and learn in a very profound way of our Heavenly Father's love for His children. He also foresaw the coming of the Savior, the eventual Restoration of the gospel, the gathering of Israel, and the return of the city of Zion upon the earth.

Suggestions for Teaching

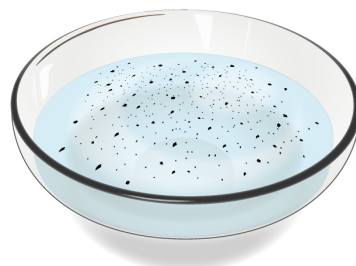
Capture and maintain students' interest

You can help focus students' minds on the learning experience by beginning each lesson in a way that captures their attention and leads them to search the scriptures with greater purpose. For example, you could display an object or picture that triggers their interest. If a suggested object or picture is not available to you, consider describing it for students or drawing it on the board.

Moses 7:1–21

Enoch establishes the city of Zion upon principles of righteousness

To prepare students to study Moses 7, display a bowl of water and explain that it represents the world we live in. Sprinkle ground black pepper all over the water to represent the wicked influences in the world.



Explain that, like us, Enoch lived in a world full of wickedness. Summarize Moses 7:1–12 by explaining that as Enoch preached the gospel, he testified that he had talked to the Lord face to face. The Lord showed Enoch a vision of the groups of people he was called to teach. The Lord commanded Enoch to call these people to repentance and to baptize them, which would allow them to become the people of God.

Direct students' attention back to the bowl of water. Invite them to watch what happens as you add a drop or two of liquid soap to the center of the bowl. (The pepper will disperse to the edges of the bowl.)

Ask a student to read Moses 7:13–17 aloud. Invite the class to follow along and look for ways in which the faith of Enoch and his people was similar to the soap you added to the water.

- How was the faith of Enoch and his people similar to the soap we added to the water? (Because of Enoch's great faith and the righteousness of the people, they were separated from the wicked in miraculous ways.)

- According to verses 16–17, how were Enoch and his people blessed compared to the world around them? (“The Lord came and dwelt with His people,” and they lived in peace while “wars and bloodshed” were all around [verse 16].)



them easily.

Moses 7:18 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery scripture passages in a distinctive way so they can locate

Invite a student to read Moses 7:18 aloud. Ask the class to look for what the Lord called His people and why He gave them that name. Ask students to report what they find.

- What do you think it means that “there was no poor among them”? (The people cared for one another temporally and spiritually.)
- According to verse 18, what do we need to do to be the Lord’s people? (After students respond, write the following principle on the board: **The Lord will call His people Zion when they are of one heart and one mind, live righteously, and care for one another.**)

To help students better understand this principle and relate it to themselves, copy the following questions on the board. Invite students to choose any of the questions and record their answers in their class notebooks or study journals. Then ask students to share their answers with the class or with a partner.

What do you think it means to be “of one heart and one mind”? When have you felt that you were of one heart and one mind with other members of the Church?

In your experience, how does living righteously help members of the Church to feel unified?

When have you ministered to the needs of another member of the Church? What effect did that have on you?

How have members of the Church cared for you? What feelings do you have for them?

Summarize Moses 7:19–21 by explaining that Enoch built a city called the city of Zion. Enoch saw in a vision that the city would eventually be “taken up into heaven” (verse 21) because of the righteousness of his people. This means that Enoch and his people were translated—in other words, their bodies were changed so they would be free of physical pain and would not experience death until the time of their resurrection.

Moses 7:22–40*Enoch sees that Satan laughs and God weeps over the wicked*

Ask students to think of a time in their lives when they felt like they were all alone or that nobody cared about them. Invite them to look for a principle as they continue to study Moses 7 that can help them when they have these feelings.

Invite a few students to take turns reading aloud from Moses 7:23–26. Ask the class to follow along and look for what Enoch saw in vision. Ask students to report what they find.

- What did Enoch learn about Satan?
- What do you think the “great chain in [Satan’s] hand” (verse 26) represents?
- Why do you think Satan and his followers laughed and rejoiced?

Invite a student to read Moses 7:27–28 aloud. Ask the class to follow along, looking for what happened to many of the righteous who were on the earth after the city of Zion was translated. Ask students to report what they find.

- What did the Lord do when He saw the wickedness of the people who remained on the earth?
- What does this teach us about the Lord’s nature?

Invite several students to take turns reading aloud from Moses 7:29–31. Ask the class to follow along and look for how Enoch responded when he saw the Lord weep.

- What did Enoch ask the Lord?
- In verse 30, point out the phrase “and yet thou art there, and thy bosom is there.” What was Enoch saying about the Lord? (To help students answer this question, you may want to explain that in the scriptures, the word *bosom* is often used to refer to a person’s chest, which covers the heart, where deep emotions are felt. The phrase “and yet thou art there, and thy bosom is there” indicates that although God has created innumerable worlds, He feels deep love and compassion for each one of His children and is close to them.)

To illustrate what Enoch said about the Lord in verse 30, draw multiple dots on the board. Explain that these dots represent a few of the many worlds God has created. Point to one of the dots and explain that it represents the earth and those who live on it.

- What do verses 28–31 teach us about God’s feelings for us as His children? (**God has created worlds without number, yet He is aware of and cares about us.** You may want to suggest that students mark the phrases in verse 30 that teach this truth.)
- When have you had an experience that helped you know that God is aware of and cares for you?

Invite students to study Moses 7:32–40 with a partner, looking for what causes Heavenly Father to feel sorrow.

- What causes Heavenly Father to feel sorrow? (Summarize students' responses by writing the following truth on the board: **Heavenly Father feels sorrow when we choose to commit sin.**)
- According to verses 37–38, why does Heavenly Father feel sorrow when we choose to commit sin?
- How can this knowledge influence you to live righteously?

Moses 7:41–69

The Lord comforts Enoch by teaching him about the plan of salvation

Ask students if they have ever felt tired of being surrounded by evil influences and temptations.

Invite a student to read Moses 7:41–44 aloud. Ask the class to look for how Enoch felt when he “looked upon [the] wickedness, and [the] misery” of God’s children (verse 41).

- How did Enoch feel?
- According to verse 44, what did the Lord tell Enoch?

Invite a student to read Moses 7:45–47 aloud. Ask the class to follow along and identify what the Lord showed Enoch to comfort him.

- Why do you think seeing a vision of the Savior would cause Enoch’s soul to rejoice?

Summarize Moses 7:48–53 by explaining that Enoch wept again when he “heard the earth mourn” (verse 49) because of the wickedness of the people. Enoch prayed and asked God if He would have compassion on the earth and bless the children of Noah. The Lord promised Enoch that He would never again flood the earth. The Lord also promised that He would “call upon the children of Noah” (verse 51), which means that He would invite them to accept the gospel. The Lord also taught Enoch that those who build their lives upon the Savior “shall never fall” (verse 53; see also Helaman 5:12).

Invite a student to read Moses 7:54 aloud, and ask the class to look for the question Enoch asked. Ask students to report what they find. Explain that when Enoch asked the Lord when the earth would “rest,” he was referring to a time when wickedness will be taken from the earth and the righteous will dwell in peace and safety.

Summarize Moses 7:55–59 by explaining that Enoch saw that the Savior would be crucified. He wept and asked again when the earth would rest. After seeing Jesus Christ ascend into heaven, he asked whether the Lord would return to the earth.

Invite a student to read Moses 7:60–61 aloud, and ask the class to look for the answer the Lord gave to Enoch. Ask students to report what they find.

- What did the Lord say the world would be like when He comes again?
- What did the Lord promise He would do for His people in the last days? (He would preserve them.)

Explain that the word *preserve* refers to the Lord's ability to save His people, both physically and spiritually, from the wickedness of the world. Invite a student to read Moses 7:62 aloud. Ask the class to look for what the Lord will do to preserve His people spiritually in the latter days. Ask students to report what they find.

- How is this similar to what the Lord did for His people during Enoch's day?

Explain that the phrase "righteousness will I send down out of heaven" refers to such things as the appearance of God the Father and His Son Jesus Christ, the appearance of angels, revelation, and the bestowal of priesthood keys and power. The phrase "truth will I send forth out of the earth" refers to the coming forth of the Book of Mormon in the latter days as part of the Restoration. This "righteousness" from heaven and "truth" from the earth would bear witness of Christ, His Resurrection, and the Resurrection of all mankind.

- According to Moses 7:62, how will the Book of Mormon be used in the latter days? ("To gather out [God's] elect" throughout the earth.)

Point out that even though the city of Zion will be built in the last days, not everyone will need to be in the city to be preserved. Summarize Moses 7:63–66 by explaining that it describes one of the events associated with Jesus Christ's Second Coming: Enoch and his city will return to the earth and will meet the city of Zion, or New Jerusalem, which will be built in the last days. This return is part of the gathering of all of God's children. These verses also tell us that when the Savior comes again, all wickedness will be removed from the earth and the earth will rest.

Invite a student to read Moses 7:67–69 aloud. Ask the class to look for the effect the Lord's vision had on Enoch and what happened to the city of Zion. Ask students to report their findings.

Conclude by testifying of the truths you have identified in this lesson.

LESSON 19

Moses 8 (Genesis 6:1–12)

Introduction

The Lord promised Enoch that Noah would be one of his descendants. The Lord called Noah to preach the gospel and warn the people that if they did not repent, they would be destroyed by a flood. Because the people were wicked and corrupt and refused to repent, the Lord determined to destroy all flesh from the earth.

Suggestions for Teaching

Moses 8:1–11

The generations preceding Noah are given

Invite students to name situations in which a person might be directed to change or correct his or her actions (such as violating a driving law or sports game rule or performing a mathematical equation incorrectly). You may want to list students' responses on the board.

- In these situations, what could happen if a person chose not to change as directed?

Tell students that in today's lesson they will learn about a group of people who were directed to change, and they will find out how those people responded. Encourage students to consider, as they study, how they personally respond to invitations to change.

To help students understand the content of Moses 8:1–11, invite them to scan these verses, looking for names of Enoch's descendants. Ask them to report the names they find.

Explain that to fulfill the covenant the Lord made with Enoch that Noah would be his descendant (see Moses 8:2), Methuselah was not taken with the city of Enoch when it was translated. Methuselah, who lived to be 969 years old, begat Lamech, and Lamech begat Noah.

Moses 8:12–28

Noah preaches the gospel and calls upon the children of men to repent

Invite a student to read Moses 8:12–15 aloud. Ask the class to follow along, looking for two titles the Lord used to distinguish between sons who hearkened to His voice and those who did not. Ask students to report what they find (the sons of God and the sons of men).

Help students understand the content of the scriptures

Ask questions that help students analyze and understand the content of the scriptures. For example, you might ask questions that help them (1) examine one scripture passage in the light of other passages or gospel principles, (2) clarify the meaning of words or phrases, or (3) analyze the details of the story line for greater meaning. As students answer such questions, they will be prepared to identify doctrines and principles.

- What difference do you find in these verses between the sons of God and the sons of men?
- What do you think it means that the sons of God “hearkened unto the Lord, and gave heed” (Moses 8:13)? (They listened attentively to the Lord and obeyed Him.)
- According to verse 15, how did the Lord describe the decision of Noah’s granddaughters to marry the sons of men?
- What do you think it means that Noah’s granddaughters “sold themselves”? (By choosing to marry the sons of men, and refusing to obey the Lord, Noah’s granddaughters forfeited the blessings of marriage in the covenant.)

Write the following scripture references on the board, leaving space for responses to be written under them: *Moses 8:16–18, 28; Moses 8:19–22; Moses 8:23–26.*

Tell students that Moses 8 contains a description of the actions of rebellious people who lived in Noah’s day. Assign each of the references on the board to a group of students. Ask students to read their assigned verses and identify the actions of these rebellious people. After sufficient time, invite a few students to write what they found on the board, under the scripture reference they studied. Then ask the following questions:

- Why do you think someone would want to kill a prophet of God (see Moses 8:18, 26)?
- What similarities do you see between the spiritual conditions in Noah’s day and conditions in our day?

Ask students to review Moses 8:20, 24 silently, looking for the message the Lord had Noah give to the people.

- What did the Lord direct Noah to call upon these people to do?
- How did the people repeatedly respond to this invitation?

Explain that an invitation to repent is an invitation to change our desires, attitudes, and actions to be aligned with God’s will.

- According to Moses 8:17, how long did the Lord give the people to repent?
- What would be the consequence if they chose not to repent?

Point out that although the consequence of the Flood was specific to the people of Noah’s day, the Lord has always warned that negative consequences will follow sin.

- What principle can we learn from the people’s refusal to hearken to the Lord’s invitations to repent? (Students may use different words, but they should identify the following principle: **If we do not hearken to the Lord’s invitations to repent, then we will suffer the consequences of continuing in our sins.** Write this principle on the board.)

Help students understand this principle by asking questions such as the following:

- In what ways does the Lord communicate to us His invitations to repent?

- According to Moses 8:21, how had these people convinced themselves that they did not need to repent? What are some ways people in our day might convince themselves that they do not need to hearken to the Lord’s invitations to repent?
- What are some consequences we might face for choosing not to repent?

Ask students to recall how Noah and his sons responded to the Lord’s instructions (see Moses 8:13). Then invite a student to read Moses 8:27 aloud. Ask the class to follow along, looking for the results of their hearkening to the Lord. Ask students to report their findings.

Explain that, in this context, the word *just* means “righteous.” Also explain that the phrase “perfect in his generation” does not mean that Noah lived a sinless life. It means he was a man of integrity, who was completely devoted to carrying out the will of the Lord and was purified from all unrighteousness through being true to the covenants of the gospel of Jesus Christ. (You may want to remind students that we become perfect through Jesus Christ [see Moroni 10:32; D&C 76:69].)

Invite students to ponder whether they are currently hearkening to the Lord’s invitations to repent or ignoring those invitations. Encourage them to choose to repent as necessary, and share your testimony that as they do so they can avoid the negative consequences that come from continuing in sin.

Moses 8:29–30

Because of the corruption on earth, the Lord determines to destroy all flesh

Invite a student to read Moses 8:29–30 aloud. Ask the class to follow along, looking for what the Lord resolved to do because of the corruption of the people, the violence that filled the earth, and the people’s refusal to repent. Ask students to report what they find.

Explain that some people wonder why a loving God would destroy almost all of the people on earth through the Flood. To help students understand how to respond to this concern, invite a student to read 2 Nephi 26:24 aloud. Ask the class to follow along, looking for the reason behind everything God does. (You might want to suggest that students write this reference in their scriptures next to Moses 8:30.)

- Why does God do everything He does? (Students should identify the following truth: **All that God does is for the benefit of His children.** Consider writing this truth on the board.)
- In what ways do you think the Flood would be a benefit to God’s children?
- How do you think your ability to fulfill God’s plan for your salvation would be affected if you were born into a world where all parents imagined only evil in their hearts continually (see Moses 8:22; Genesis 6:5)?

Invite a student to read the following statements by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles and President John Taylor (1808–87). Ask the class to listen for additional insights that can help them understand how the Flood was for the benefit of the world.

Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that God intervened “when corruption had reached an agency-destroying point that spirits

could not, in justice, be sent here” (Neal A. Maxwell, *We Will Prove Them Herewith* [1982], 58).

President John Taylor explained that “by taking away their earthly existence [God] prevented them from entailing their sins upon their posterity and degenerating [or corrupting] them, and also prevented them from committing further acts of wickedness” (John Taylor, “Discourse Delivered by Prest. John Taylor,” *Deseret News*, Jan. 16, 1878, 787).

- According to these statements, how did the Flood benefit God’s children?

Explain that the Flood also benefited those who were wicked because they were brought into the spirit world, where they could eventually repent and be taught the gospel of Jesus Christ (see 1 Peter 3:18–20; Moses 7:39).

- Why do you think it is important to understand that all that God does is for the benefit of His children? How can you benefit from having a testimony of this truth?

Consider sharing a personal experience or testimony regarding how you know that all that God does is for the benefit of His children.

LESSON 20

Genesis 6:13–9:29

Introduction

The Lord commanded Noah to build an ark, in which his family and “every living thing of all flesh” (Genesis 6:19) were saved from the Flood. Floodwater destroyed the wicked and all creatures that lived on the land except those in the ark. When the floodwater receded, Noah and his family exited the ark. The Lord gave them commandments and established with them the covenant He had made with Enoch.

Suggestions for Teaching

Genesis 6:13–7:24

Noah obeys the Lord’s commandment to build an ark

Display the pictures Building the Ark and Noah and the Ark with Animals (*Gospel Art Book* [2009], nos. 7, 8; see also lds.org/media-library). Ask students to describe differences they notice between the two pictures.

- What types of expressions do you see on the faces of the people whom Noah tried to warn?
- What do these pictures suggest about how the people responded to the Lord’s instructions?

Invite students to consider what they can learn from the example of Noah and his family during today’s lesson.

Invite a student to read Genesis 6:13–16 aloud. (You may want to explain that Genesis 6:13 marks the end of the portion of the Joseph Smith Translation

that we know as the book of Moses.) Ask the class to follow along, looking for specific instructions the Lord gave Noah to prepare for the coming destruction. Ask students to report what they find. You may need to explain that the phrase “pitch it” (verse 14) means to cover the ark with a tar-like substance to seal it and make it waterproof.

To help students understand the size of the ark, explain that a *cubit* was a unit of measurement used by the Hebrews in biblical times. The measurement is based on the distance between an adult’s elbow and the tip of the longest finger. You may want to measure this distance on some of your students. Point out that one cubit is generally estimated to be between 18 and 22 inches (45.72–55.88 centimeters).

Invite a student to calculate the approximate size of the ark in modern



measurements. For example, if using 18 inches as one cubit, a student would calculate the ark to be 450 feet long (about 138 meters), 75 feet wide (about 23 meters), and 45 feet high (about 14 meters).

- What challenges might Noah have faced in constructing the ark?

Invite a few students to take turns reading aloud from Genesis 6:17–22. Ask the class to follow along and look for what else the Lord directed Noah to do.

- What additional challenges might Noah have faced as he obeyed these instructions from the Lord?

Ask a student to read aloud the following statement by President Spencer W. Kimball (1895–1985). Invite the class to listen closely and consider ways Noah demonstrated faith in the Lord as he prepared the ark.



“As yet there was no evidence of rain and flood. His people mocked and called him a fool. His preaching fell on deaf ears. His warnings were considered irrational. There was no precedent; never had it been known that a deluge [or flood] could cover the earth. How foolish to build an ark on dry ground with the sun shining and life moving forward as usual!” (Spencer W. Kimball, *Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 140–41).

- What are some ways Noah demonstrated faith in the Lord? (After students respond, write the following incomplete statement on the board: *If we act in faith by obeying the Lord’s commands ...*)
- How would Noah be blessed by acting in faith to build the ark when there appeared to be no danger?
- What are some things the Lord has asked us to do that might appear foolish to others? (List students’ responses on the board.)
- Why do we need faith to obey the Lord?

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018), who spoke of the faith Noah demonstrated by keeping God’s commandment:



“Noah had the unwavering faith to follow God’s commandments. May we ever do likewise. May we remember that the wisdom of God oftentimes appears as foolishness to men; but the greatest lesson we can learn in mortality is that when God speaks and we obey, we will always be right” (Thomas S. Monson, “Models to Follow,” *Ensign or Liahona*, Nov. 2002, 61).

Remind students that the Lord sent Noah to preach repentance to the people, who were wicked. Noah warned them that if they did not repent, they would be destroyed by a flood.



To help students discover what happened to Noah and the people he preached to, invite them to take the following true-or-false quiz. (Before

class, prepare a copy of the quiz for each student.) Ask students to first complete the quiz without using their scriptures. Then invite them to read Genesis 7 on their own or with a partner to check their answers. When they have checked their answers, review the answers as a class.

True or False

1. _____ Noah took seven of some animals on the ark.
2. _____ Noah was 60 years old when the Flood came.
3. _____ Rain was the only source of water that flooded the earth.
4. _____ The rain did not cease for 40 days.
5. _____ Eight people were saved on the ark.
6. _____ In addition to Noah's family and the animals on the ark, one other family also survived the Flood by staying on the top of a mountain.

Answers: 1 is true (see Genesis 7:2–3. You may need to explain that clean and unclean beasts refer to animals considered acceptable or unacceptable to eat and to be sacrificed to God at that time.); 2 is false (see Genesis 7:6, 11); 3 is false (see Genesis 7:11); 4 is true (see Genesis 7:4, 17); 5 is true (see Genesis 7:7, 13; 1 Peter 3:20); 6 is false (see Genesis 7:19–23).

After you review the answers to the quiz as a class, invite students to report what they found interesting in Genesis 7.

- If you had been in the position of one of the people who were *not* in the ark, what might you have thought and felt as the floodwater rose?
- If you had been in the position of one of those who *were* in the ark, what might you have thought and felt as the waters rose?
- Based on what you learned from Genesis 7, how would you complete the statement on the board? (You might invite students to write their answers on the board. Students may identify a variety of principles, but you may want to emphasize the following: **If we act in faith by obeying the Lord's commands, we can receive His blessings and protection.**)

Help students identify doctrine and principles

As students develop their understanding of the context and content of the scriptures, they are better able to identify the doctrine and principles the scriptures contain. Ask students questions that help them draw conclusions and articulate clearly the principles or doctrine found in the text they are studying.

To help students feel the truth and importance of this principle, refer to a few of the things students mentioned that the Lord has asked us to do that might appear foolish to others. For each response, ask:

- When have you been blessed or protected by obeying the Lord in this way?

To help students apply the principle they previously identified, invite them to answer the following question in their class notebooks or study journals:

- What is one way you will act in faith by obeying the Lord today?

You may want to encourage students to act on what they wrote by testifying of blessings or protection you have received by obeying the Lord’s commandments.

Genesis 8:1–9:17

Noah and his family leave the ark, and the Lord establishes His covenant with Noah

Ask students if they can think of any symbols that represent covenants we make with God? (For example, the emblems of the sacrament help us remember our baptismal covenant.)

As students study Genesis 8–9, invite them to look for a symbol the Lord used to represent His covenant with Noah.

Summarize Genesis 8:1–9:7 by explaining that the waters on the earth gradually receded and the ark rested upon the mountains of Ararat. (Many believe that this site is in present-day Turkey.) Noah sent out birds to determine how far the water level had lowered. When a dove returned with an olive leaf, Noah knew the waters had receded. After Noah and his family had been on the ark for about a year, God directed them to exit the ark. Noah offered animal sacrifices to the Lord, gave thanks, and asked the Lord to “not again curse the ground any more for man’s sake” (see Joseph Smith Translation, Genesis 9:4–6 [in the Bible appendix]). The Lord commanded Noah and his family to “multiply, and replenish the earth” (Genesis 9:1), instructed them on how to treat living things, and commanded them not to “[shed] man’s blood,” (murder) (Genesis 9:6). The Prophet Joseph Smith’s translation clarified these verses, showing that God will hold us accountable for how we treat the lives of animals and that God explicitly commanded Noah’s family to preserve the lives of other human beings—that “man shall not shed the blood of man” (see Joseph Smith Translation, Genesis 9:10–15 [in the Bible appendix]).

Invite a student to read Genesis 9:8–11 aloud. Ask the class to follow along, looking for a covenant God made with Noah and his sons. Ask students to report what they find.

Invite a few students to take turns reading Genesis 9:12–17 aloud. Ask the class to follow along and look for what a rainbow has to do with the covenant God made with Noah. (Explain that a *token* is a sign or symbol.)

- What does a rainbow have to do with the covenant God made with Noah? (The rainbow is a token, or sign, of the everlasting covenant—a reminder of God’s promises, including His promise to never flood the earth again. This token or sign had first been given to Enoch [see Moses 7:50–51], and now the covenant and token were renewed with Noah.)

Write the following truth on the board: **God uses tokens as reminders of covenants.** Explain that the rainbow became a symbol and reminder of God’s mercy to His children on earth.

- What other tokens has God given us that can remind us of our covenants with Him and of His mercy? (Examples include the ordinances of baptism and the sacrament.)

Genesis 9:18–29

Noah curses Canaan, the son of Ham

Explain that Genesis 9:18–29 contains an account of an incident with Noah and his sons. This account can be difficult to understand. It appears that Ham disrespected something sacred. Even though we know that Ham’s actions were deliberate and the consequences were severe, we likely do not have all of the relevant details of the story. We therefore do not know exactly what happened or the meaning of what transpired.

Conclude the lesson by inviting students to share any additional insights they have learned from the life of Noah. Consider sharing your own insights.

LESSON 21

The Plan of Salvation (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 1, students will study paragraphs 2.1–2.19 of the *Doctrinal Mastery Core Document*, working as a class, with a partner, and individually to overview the entire topic and identify truths that are important to them.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Help students learn how to find answers to questions

The intent of Doctrinal Mastery is not to answer all questions. Rather, it is meant to teach students “how to seek for truth, how to think about new information, and how to answer their own questions.” Instead of giving students answers to every question, you could consider which questions might help students practice the principles of acquiring spiritual knowledge and lead them through “the divinely appointed process of discovering truth” for themselves (see Chad H Webb, “Doctrinal Mastery” [address given at the Seminaries and Institutes of Religion annual training broadcast, June 14, 2016], broadcasts.lds.org).

Suggestions for Teaching

Understanding the Doctrine

Segment 1 (10 minutes)

Before class, write the following questions on the board:

Why is life so hard sometimes?

Can I really see my loved ones again, even though they have died?

Does God care about me?

Is this life all there is?

What is my role in life and how can I live up to that role?

Invite several students to take turns reading the questions aloud. Ask class members to raise their hands if they have ever heard someone ask questions like these or if they themselves have thought about similar questions. Consider inviting

one or two students to describe the circumstances that led them or those they know to ask these questions.

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency. Ask the class to listen for where true answers to these kinds of questions can be found. (You may want to explain that a *pundit* is a person who is considered to be an expert in his or her field of study.)



"I believe every human being carries in his or her heart some form of fundamental questions regarding life itself. Where did I come from? Why am I here? What will happen after I die?

"These kinds of questions have been asked by mortals since the dawn of time. Philosophers, scholars, and pundits have spent their lives and fortunes seeking for answers.

"I am grateful that the restored gospel of Jesus Christ has answers to the most complex questions in life. These answers are taught in The Church of Jesus Christ of Latter-day Saints. They are true, plain, straightforward, and easy to understand. They are inspired" (Dieter F. Uchtdorf, "O How Great the Plan of Our God!" *Ensign*, Nov. 2016, 21).

- According to President Uchtdorf, where can answers to life's most important questions be found?
- Why do you think President Uchtdorf described the answers found in the restored gospel to life's "complex questions" as "true, plain, straightforward, and easy to understand"?

Ask students to turn to doctrinal topic 2, "The Plan of Salvation," in the *Doctrinal Mastery Core Document*. Invite a few students to take turns reading aloud from paragraphs 2.1–2.3. Ask the class to follow along, looking for words and phrases that could help answer questions such as those listed on the board. Invite students to consider marking the words and phrases they find.

- What did you find that could help answer at least one of these questions?
- What other important truths stood out to you in these paragraphs?
- How can knowing that God has designed a plan for His children help you and others continue acting in faith when questions like those on the board arise?

Segment 2 (25 minutes)

Study doctrinal mastery resources

The following talks provide helpful information about Doctrinal Mastery. Taking time to study these doctrinal mastery resources can help you as you prepare to teach students.

M. Russell Ballard, "The Opportunities and Responsibilities of CES Teachers in the 21st Century" (evening with a General Authority, Feb. 26, 2016), [broadcasts.lds.org](https://www.lds.org/broadcasts/lds.org).

Chad H Webb, "Doctrinal Mastery" (address given at the Seminaries and Institutes of Religion annual training broadcast, June 14, 2016), [broadcasts.lds.org](https://www.lds.org/broadcasts/lds.org).

Kim B. Clark, "Doctrinal Mastery and Deep Learning" (evening with a General Authority, Feb. 17, 2017), broadcasts.lds.org.

Draw a line down the center of the board, creating two columns. Label the left-hand column *What we learn about God's plan* and the right-hand column *Why does this matter to me?* Invite students to copy this chart onto a blank page in their class notebooks or study journals.

Invite students to follow along and to consider marking words and phrases that are meaningful to them as you read aloud paragraphs 2.4–2.5 under the heading "Premortal Life" in doctrinal topic 2.

When you have finished reading paragraphs 2.4–2.5, invite students to choose a phrase or sentence that stood out to them about the premortal life and to write this phrase or sentence in the left-hand column of their charts under "What we learn about God's plan." Then invite them to write their responses to "Why does this matter to me?" in the right-hand column. Invite one or two students to share what they learned about the premortal life and why this truth matters to them. Write their responses on the board in the appropriate columns and invite them to consider how the doctrine in these paragraphs can help them understand their divine identity and worth.

Divide the class into pairs, and invite students to read paragraphs 2.6–2.7 under the heading "The Creation" in their pairs and to consider marking words and phrases that are meaningful to them. Ask students to write in the left-hand column of their charts a phrase or sentence that stood out to them about the Creation and to write in the right-hand column of their charts their responses to "Why does this matter to me?" Invite students to share with their partners what they wrote. (As students are working together, listen for questions they may have as they read and discuss the assigned paragraphs, assisting them as needed.) After students have finished writing, invite them to consider how the doctrine in these paragraphs strengthens their faith in Heavenly Father and Jesus Christ.

After sufficient time, invite students to work with a different partner while reading paragraphs 2.8–2.12 under the heading "The Fall." Ask them to write a phrase or sentence that stood out to them about the Fall and their responses to "Why does this matter to me?" in the appropriate columns of their charts. Invite students to share with their partners what they wrote.

Next, invite students to work on their own as they read paragraphs 2.13–2.14 under the heading "Mortal Life" and to write a phrase or sentence that stood out to them about mortal life and their responses to "Why does this matter to me?" in the appropriate columns of their charts.

After sufficient time, ask several students to take turns reading aloud paragraphs 2.15–2.19 under the heading "Life after Death." As these students read, invite the class to follow along and to consider marking important words and phrases. Ask students to briefly record a phrase or sentence that stood out to them about life after death and their responses to "Why does this matter to me?" in the appropriate columns of their charts. Invite students to consider how understanding

the truths in these paragraphs strengthens their love for Heavenly Father and Jesus Christ.

Draw students' attention to the chart on the board and the answers students listed previously regarding the premortal life. Invite students to share with the class truths that stood out to them in the other sections. As students share their responses, write them on the board in the appropriate columns.

Segment 3 (5 minutes)

Remind students that President Uchtdorf said that the answers to life's "complex questions" are "true, plain, straightforward, ... easy to understand[, and] inspired" ("O How Great the Plan of Our God!" 21). Ask students to refer to what they wrote on their charts during the previous activity.

- What are some teachings that you read today about the plan of salvation that are "true, plain, straightforward, ... easy to understand[, and] inspired"? (List students' responses on the board.)
- How can your confidence in these truths help you continue acting in faith when you are seeking answers to life's "complex questions"?

Share your testimony of the truthfulness of our Heavenly Father's plan, and encourage students to seek an opportunity to share with their families what they know and have learned about the plan of salvation.

Introduction to the Book of Abraham

Why study this book?

The book of Abraham is an inspired translation of the writings of Abraham and is scripture. By studying this book, students can draw strength from Abraham's example of living righteously while surrounded by wickedness. They will also learn about the blessings and responsibilities they can inherit as the posterity, or seed, of Abraham. In addition, studying this book will provide students with a greater understanding of their premortal existence as spirit sons and daughters of God.

Who wrote this book?

The introduction to the book of Abraham states that it is "a Translation of some ancient Records that have fallen into our hands from the catacombs of Egypt. The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus." Abraham was born in Ur of the Chaldees in approximately 2000 B.C. In obedience to the Lord's commands, he traveled from Ur to Haran, and then to Canaan, to Egypt, and back to Canaan—the land the Lord promised to give to Abraham's seed.

When and where was it written?

We do not know when Abraham recorded the writings in the book of Abraham. However, it appears they were originally written while he was in Egypt, though the papyri may be the transcription of a much later date. The Prophet Joseph Smith became aware of these writings in 1835, when a man named Michael Chandler brought four Egyptian mummies and several papyrus scrolls of ancient Egyptian writings to Kirtland, Ohio. Members of the Church purchased the mummies and rolls of papyrus. The Prophet translated some of the writings and began publishing excerpts of the book of Abraham in a Church publication called *Times and Seasons* beginning in March 1842 at Nauvoo, Illinois.

Several fragments of papyri once possessed by the Prophet Joseph Smith were discovered in the Metropolitan Museum of Art in New York City. The exact dates of the discovery are unclear; however, it appears the First Presidency learned about them as early as 1965. The museum transferred the fragments to the Church in 1967, and those fragments have been analyzed by scholars, who date them between about 300 B.C. and A.D. 100. A common objection to the authenticity of the book of Abraham is that the manuscripts (papyri) are not old enough to have been written by Abraham, who lived almost 2,000 years before Jesus Christ. Joseph Smith never claimed that the papyri were written by Abraham himself, nor that they originated from the time of Abraham. It is common to refer to an author's works as 'his' writings, whether he penned them himself, dictated them to others, or others copied his writings later.

While translating, the Prophet Joseph Smith may have been working with sections of papyri that were later destroyed; thus, it is likely not possible to assess the

Prophet's ability to translate papyri when we now have only a fraction of the papyri he had in his possession. Neither the Lord nor Joseph Smith ever explained his precise method of translating the book of Abraham. We do know that the translation was done by the Prophet Joseph Smith through the gift and power of God. For more information about the coming forth of the book of Abraham, go to Gospel Topics on LDS.org and search for "book of Abraham."

What are some distinctive features of this book?

In this book, unlike the account of Abraham given in Genesis 12–25, Abraham presented his experiences in his own words. The book of Abraham also gives us more information about Abraham's early life in the land of the Chaldeans. For example, we learn that Abraham was nearly sacrificed to false gods before being saved by Jehovah (see Abraham 1:5–20). This book also provides distinctive insights concerning the Abrahamic covenant (see Abraham 2:6–11), Abraham's use of a Urim and Thummim (see Abraham 3:1), and Abraham's vision of the sun, moon, and stars (see Abraham 3:2–18). In addition, this book contributes significant doctrinal information about subjects pertaining to the premortal life, including the eternal nature of spirits (see Abraham 3:18–21), foreordination (see Abraham 3:22–23), the Council in Heaven (see Abraham 3:24–28), and the planning and the Creation of the earth (see Abraham 4–5).

The book of Abraham is the only book in the standard works that is accompanied by images. The manuscripts Joseph Smith translated to produce the book of Abraham contained Egyptian drawings in addition to hieroglyphic writings. "On 23 February 1842, the Prophet Joseph Smith asked Reuben Hedlock, a professional wood engraver and member of the Church, to prepare woodcuts of three of those drawings so they could be printed. Hedlock finished the engravings in one week, and Joseph Smith published the copies (facsimiles) along with the book of Abraham. Joseph Smith's explanations of the drawings accompany the facsimiles" (*The Pearl of Great Price Student Manual* [Church Educational System manual, 2000], 29).

Outline

Abraham 1–2 Abraham seeks the blessings of the priesthood. Idolatrous priests attempt to sacrifice Abraham, and he is saved by Jehovah. He leaves the land of the Chaldeans and travels to Haran. The Lord again appears to Abraham, commands him to go to the land of Canaan, and sets forth the blessings and responsibilities of the Abrahamic covenant. Abraham travels to Canaan and continues on to Egypt.

Abraham 3 Abraham is given information about the sun, moon, and stars that can be related to the greatness of Jesus Christ. He also learns about the eternal nature of spirits, foreordination, and the premortal Council in Heaven.

Abraham 4–5 Abraham records the planning of the Creation of the earth and the accomplishment of those plans.

LESSON 22

Genesis 10–11; Abraham 1

Introduction

After the Flood, the posterity of Noah began to multiply and establish cities and kingdoms upon the earth. Many of the people turned from the Lord and became wicked, and they began to build a great tower in Babel. Because of the wickedness of the people, the Lord confounded their language and scattered them to different places upon the earth. Generations later, while living in Ur, Abraham sought the blessings of the priesthood and desired to be a greater follower of righteousness. However, his fathers had turned from righteousness to the worship of false gods. Wicked priests attempted to sacrifice Abraham to their false gods, but Jehovah (Jesus Christ) miraculously delivered him.

Suggestions for Teaching

Genesis 10–11

The Lord confounds the language of the people and scatters them throughout the earth

Summarize Genesis 10 by explaining that it contains a list of Noah’s descendants. One of Noah’s descendants was a mighty hunter named Nimrod, who was king of Babel.

Invite students to imagine they have a friend who appears to be happy and successful even though he is involved in serious sin. Because he appears to be happy and successful, some of their other friends are also considering committing serious sins. Invite students to think about what they could say to their friends to help them avoid making that mistake.

Explain to students that as they study Genesis 11, they will learn a principle that will help them know how to respond to those who believe that they can avoid the consequences of sinful behavior.

Ask a student to read Genesis 11:1–4 aloud. Invite students to follow along, looking for what the people in Nimrod’s kingdom—the land of Shinar—began to do.

- What did the people begin to do? (The tower in these verses is often referred to as the Tower of Babel.)
- According to verse 4, why did they build the tower?

Explain that the phrase “reach unto heaven” in verse 4 taken literally could mean the people were making a tower that would physically reach heaven so they could avoid the consequences of sin. It may also be more symbolic and mean that the people were attempting to set aside true temple worship and build a counterfeit temple in order to reach heaven.

Invite a student to read Genesis 11:5–6 aloud. Ask students to follow along, looking for what the Lord said about the people who were building the tower.

- What do you think the phrase “nothing will be restrained from them, which they have imagined to do” means? (The people may have believed that the

tower would be a way they could enter God’s presence without having to keep His commandments. They may also have believed that by building a tower they could avoid God’s punishments, like another flood. Either case implies that they felt they could commit sin without having to worry about God’s punishments.)

Invite a student to read Genesis 11:7–9 aloud. Ask the class to follow along, looking for what God did because of the wickedness of the people.

- What did the Lord do to the inhabitants of the earth? (Tell students that the word *confound* in these verses means “to confuse.”)
- According to verse 8, what resulted from God confounding the language of the people? (The people were scattered. It may be helpful to explain that the phrase “they left off to build the city” in verse 8 means that the people stopped building.)
- What does this scripture account teach us will happen if we choose to turn away from God? (One principle students may identify is that **if we choose to turn away from God, we bring undesirable consequences upon ourselves and others.**)

You may want to point out that this account is an example of what happens when people break the laws of God—they are scattered and they become separated from the gospel covenant and God’s covenant people. The Book of Mormon teaches that the children of Israel were scattered when they rejected the true Messiah and His gospel (see 2 Nephi 6:8–11; 10:5–6; Helaman 7:19).

Remind students of the example of the friend involved in serious sin, mentioned at the beginning of class.

- What are some possible undesirable consequences this person might experience because of his involvement in serious sin?
- What are some possible consequences those around him might experience?

Invite students to reflect on experiences they have had when they have seen this principle in their lives or the life of someone they know.

Summarize Genesis 11:10–32 by explaining that these verses contain a list of the descendants of Noah’s son Shem, including a man named Abram, who married a woman named Sarai (see Genesis 11:26–29). The Lord later changed Abram’s name to Abraham and Sarai’s name to Sarah (see Genesis 17:5, 15).

Abraham 1

Abraham seeks righteousness and is persecuted by false priests

Invite students to imagine that they have a friend who is a member of the Church who has a difficult home life where the Lord’s commandments are taken lightly and there is no support to keep them. She wants to receive all the blessings that come from living the gospel, but some of her family members make it difficult for her. In fact, they often ridicule her and discourage her from living her beliefs.

- What would you tell your friend that could help her remain faithful? Can she hope to obtain her desires despite her circumstances? Why?

The situation of this young woman could be likened to that of Abraham. Invite students to read Abraham 1:1–2 silently, looking for the spiritual blessings Abraham desired and sought to obtain. After sufficient time, point out the phrase “having been myself a follower of righteousness” in verse 2, and ask the following questions:

- Even though Abraham was already a follower of righteousness, what spiritual blessings did he desire and seek to obtain?
- According to verse 2, why did Abraham desire these things and seek to obtain them?

Invite a student to read Abraham 1:3–4 aloud. Ask the class to follow along and look for what happened to Abraham because he desired and sought for the blessings of the gospel. Ask students to report what they find.

Make sure students understand that Abraham received what he sought and that the blessings of the priesthood were conferred upon him.

- Considering the blessings Abraham received from God, what do you think God will do for us if we seek for righteousness? (After students respond, write the following principle on the board: **If we seek for righteousness, God will bless us according to our desires.**)

Remind students of the scenario of a friend with a difficult home life, and ask the following question:

- How might the principle on the board help your friend remain faithful even though her family members make it difficult for her to live the gospel?

Explain that even though Abraham sought after righteousness in his life, he lived in circumstances that made it difficult to obtain his righteous desires. Ask a student to read Abraham 1:5–7 aloud. Invite the class to follow along and identify the difficult circumstances Abraham faced.

- What difficult circumstances did Abraham face?
- According to verses 5 and 7, what did Abraham do even though he lived in difficult circumstances? (He tried to teach his family the gospel.)

Invite a student to read Abraham 1:8–11 aloud. Ask the class to follow along and identify other difficult circumstances that existed for Abraham and other righteous people in Chaldea.

- What difficult circumstances existed in the land of Chaldea?
- According to verse 11, why were the three daughters of Onitah sacrificed?
- Based on the examples of Abraham and the three daughters of Onitah, what can we choose to do regardless of the circumstances in which we live? (Students may give a variety of answers. As they respond, help them identify the following principle: **We can choose righteousness regardless of the circumstances in which we live.**)

Helping students understand doctrine and principles

Students need to understand doctrine and principles before they can meaningfully apply them. Ask students questions that will lead them to a clearer understanding of the meaning of a particular principle or doctrine, that encourage them to think about a principle in a modern context, or that invite them to explain their understanding of a principle.

- How might believing this principle help your friend continue to live the gospel even though it is difficult for her to do so?

Invite students to think of a time when they or someone they know made righteous choices while they were in difficult circumstances. Ask a few students to share their experiences.

Invite students to share

Sharing insights and relevant experiences can help clarify a student's understanding of gospel doctrines and principles. As students share insights and experiences, they are often led by the Holy Ghost to a deeper testimony of the very things they are expressing. Through the power of the Holy Ghost, their words and experiences can also have a significant impact on the hearts and minds of their peers.

Ask a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972):



"None of us likes to be ridiculed. Few are able to withstand popular opinion even when they know it is wrong, and it is difficult to comprehend the magnificent courage displayed by Abraham in his profound obedience to Jehovah, in the midst of his surroundings. His moral courage, his implicit faith in God, his boldness in raising his voice in opposition to the prevailing wickedness, is almost beyond comparison" (Joseph Fielding Smith, *The Way to Perfection* [1946], 86).

Invite students to set a goal to make righteous choices regardless of the circumstances they may be in. Testify that God will bless them as they make those righteous choices.

Invite students to look at "A Facsimile from the Book of Abraham, No. 1," which is located at the beginning of the book of Abraham. Summarize Abraham 1:12–14 by explaining that this depiction represents Abraham on the altar and the false priest preparing to sacrifice him. The depiction also contains images of the many false gods the people worshipped at that time.

Invite a few students to take turns reading aloud from Abraham 1:15–17. Ask the class to look for what happened to Abraham after he was placed on the altar.

- What happened to Abraham?
- What did Jehovah say to Abraham?

Ask students to read Abraham 1:18–19 silently, looking for the promises Jehovah gave to Abraham. You may want to suggest that they mark what they find.

Invite a student to read Abraham 1:20 aloud. Ask the class to follow along and look for what the Lord did after He delivered Abraham from the wicked priests. Ask students to report what they find. You may want to point out that the Lord also sent a famine into the land (see Abraham 1:29–30).

Summarize Abraham 1:21–31 by explaining that after the Flood, a woman named Egyptus, who was Noah’s granddaughter through Ham, settled in a land with her sons. The land became known as the land of Egypt, and Egyptus’s oldest son, Pharaoh, established the first government (subsequent leaders of Egypt were also called Pharaoh).

Invite students to share something they learned from today’s lesson. You might also invite them to testify of the principles you discussed.

LESSON 23

Abraham 2; Genesis 12

Introduction

Abraham and his family experienced a famine in Ur. The Lord led him, his wife, Sarai, and others toward the land of Canaan. They stopped for a time in Haran, where the Lord appeared to Abraham and explained the covenant He would make with Abraham (later known as the Abrahamic covenant). Abraham then traveled through Canaan to Egypt.

Suggestions for Teaching

Abraham 2:1–11

The Lord begins to explain the covenant He will make with Abraham

Write the following question on the board: *Who are you?*



Invite students to explain different ways they could answer this question. Then, if possible, provide students with copies of the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask a student to read the statement aloud while the class follows along, pondering how they would fill in the blanks.



“You may enjoy music, athletics, or be mechanically inclined, and someday you may work in a trade or a profession or in the arts. As important as such activities and occupations can be, they do not define who we are. First and foremost, we are spiritual beings. We are sons [and daughters] of _____ and the seed of _____”

(David A. Bednar, “Becoming a Missionary,” *Ensign* or *Liahona*, Nov. 2005, 47).

After students have explained how they would fill in the blanks, invite them to write *God* in the first blank and *Abraham* in the second. Explain that the “seed” of Abraham refers to his posterity or descendants.

- Of all of the ways Elder Bednar could have described you, why do you think he identified you as the “seed of Abraham”?

Invite students to consider as they study Abraham 2 why it is important to know that they are the seed of Abraham.

Summarize Abraham 2:1–5 by explaining that Abraham married Sarai and then the Lord led them and members of Abraham’s extended family, including his nephew Lot, out of Ur and toward the land of Canaan. The travelers stopped for a time in a land they named Haran. (You might invite students to locate Ur, Haran, and the land of Canaan on map 9 of the Bible Maps [“The World of the Old Testament”].)

Invite a student to read Abraham 2:6 aloud. Ask the class to follow along in their scriptures and look for what happened to Abraham in Haran. Ask students to report what they find.

- What did the Lord want Abraham to be?
- What did the Lord promise to give Abraham and his seed? (A certain land as an “everlasting possession.” You may want to explain that He was referring to the land of Canaan.)
- What did Abraham’s posterity need to do in order to receive the land?

Explain that the Lord’s promise recorded in verse 6 is part of what is known as the Abrahamic covenant. The Abrahamic covenant refers to all of the covenants and promises God offered to Abraham and his seed.

Draw the following chart on the board:

THE ABRAHAMIC COVENANT	
Responsibilities	Blessings

Invite students to copy this chart in their class notebooks or scripture study journals. Explain that in this and future lessons they will be adding information to this chart that will help them understand the Abrahamic covenant.

Ask students to list in their class notebooks or study journals the responsibilities and blessings they found in verse 6. (Responsibilities they identify might include: *Be a minister of Jesus Christ; hearken to the Lord’s voice.* One blessing they might identify is: *Receive land for an everlasting possession.* Add these to the board.) Explain that the phrase “everlasting possession” means that the promise of land extends to eternity. The lands of the earth will eventually become part of the celestial kingdom, which the obedient will inherit (see D&C 88:17–20). Invite students to write *celestial kingdom* on their lists in parentheses next to “everlasting possession.”

Ask students to read Abraham 2:7–8 with a partner, searching for indications that the Lord can and will keep His promises to Abraham and Abraham’s seed. Invite students to report what they discover.

Invite a student to read Abraham 2:9 aloud. Ask the class to follow along, looking for what the Lord says He will make of Abraham.

- What did the Lord promise would come from Abraham? (From Abraham would come “a great nation.” Add this blessing to the board, and invite students to add it to their lists.)

Explain that the promise of children was one Abraham and Sarai greatly desired. Shortly after He gave this promise, the Lord described how numerous Abraham’s posterity would be. You may want to suggest that students write *Abraham 3:14* in their scriptures next to Abraham 2:9. Invite a student to read Abraham 3:14 aloud,

and ask the class to look for how numerous Abraham's posterity would be. Invite students to report what they find. Add *innumerable posterity* to the list of blessings on the board, and invite students to add it to their lists. Explain that the promise of innumerable posterity is also a promise of godhood, which includes receiving eternal posterity (see D&C 132:19).

Ask a student to read Abraham 2:10 aloud. Invite the class to follow along and identify who will be "accounted" as Abraham's seed.

- According to verse 10, who will be called after the name of Abraham? (Those who receive the gospel of Jesus Christ.)

Ask a student to read Abraham 2:9, 11 aloud. Invite the class to follow along, looking for responsibilities or blessings promised to Abraham and his seed.

- How would you summarize what we are to do for others as the seed of Abraham? (We are to minister to all the families of the earth with the blessings of the gospel. Ask students if they think this is a blessing or a responsibility. Invite them to explain their answers.)

After students respond, write the following principle in the chart on the board under both headings: **As the seed of Abraham, we have a responsibility to minister to and bless all the families of the earth with the blessings of the gospel.**

To help students understand their responsibilities as the seed of Abraham, invite them to imagine that their country has been exposed to a fatal disease and everyone would soon die without a particular medicine. Their family alone not only has the needed medicine but also has enough to cure everyone who is sick.

- What would you want your family to do with the medicine?
- What might you say to a family member who felt too busy or nervous to help distribute the medicine?
- How might our need to assist others in this situation be like our responsibility as the seed of Abraham?

Invite a student to read aloud the following statement by Elder Bednar:



"Truly, great responsibility rests upon the seed of Abraham in these latter days. ...

"... We are here upon the earth at this time to magnify the priesthood and to preach the gospel. That is who we are, and that is why we are here" (David A. Bednar, "Becoming a Missionary," *Ensign* or *Liahona*, Nov. 2005, 47).

- In addition to serving as full-time missionaries, how else can we bless the families of the earth? What can we do to bless our own families and the families of our friends and neighbors?

Point out that the crowning blessings of salvation and eternal life identified in Abraham 2:11 are to be had only through receiving and keeping the ordinances and covenants of the temple.

Invite students to ponder and then record in their class notebooks or study journals their answer to the following question. You may want to write the question on the board.

- How do you feel about being numbered among the seed of Abraham?

Abraham 2:12–21

Abraham journeys through the promised land of Canaan

Write the word *Earnestly* on the board. Ask students to explain what they think it means to do something earnestly. If needed, explain that the word *earnest* means sincere, serious, or intense. To illustrate the difference between doing something earnestly and doing it casually, you might invite two students to perform a task in front of the class. Instruct one of them to do the task earnestly and the other to do the task casually or halfheartedly. Ask the class to explain what the students did that showed earnestness or halfheartedness.

Invite a student to read Abraham 2:12–13 aloud. Ask the class to follow along, looking for the conclusions Abraham drew from his experience with the Lord.

- What conclusions did Abraham draw from his experience with the Lord? (Because Abraham had sought the Lord earnestly, he had found Him. Abraham also decided that he would do well to hearken to the Lord's voice.)
- According to Abraham 1–2, how did Abraham seek the Lord earnestly?
- What can we learn from Abraham's earnest seeking of the Lord (see Abraham 2:12)? (Students may use different words, but they should identify the following principle: **If we seek the Lord earnestly, we will find Him.** Consider writing this principle on the board.)
- What are some examples of how we can earnestly seek the Lord?
- What do you think it means that we will find Him?

Invite students who feel comfortable doing so to share an experience of when they have earnestly sought the Lord and how they found Him.

Ask questions that invite feelings and testimony

Once students understand a doctrine or principle they have learned, ask questions that cause them to reflect on past spiritual experiences related to that doctrine or principle. These questions can lead students to feel more deeply the truthfulness and significance of that gospel truth in their lives. Many times, those feelings will engender in their hearts a stronger desire to live the doctrine or principle more faithfully.

Invite students to set a goal to more earnestly seek the Lord in their daily lives. You may want to testify that as they do so, they will find Him.

Summarize Abraham 2:14–21 by explaining that Abraham and his family traveled south from Haran to the land of Canaan. There Abraham offered sacrifice, and the Lord declared that this land of Canaan was to be the land promised in the Abrahamic covenant. Then, because of a famine in the land, Abraham decided to travel to Egypt.

Abraham 2:22–25; Genesis 12:14–20*The Lord warns Abraham about the Egyptians*

Summarize Abraham 2:22–25 and Genesis 12:14–20 by explaining that before Abraham entered Egypt, the Lord warned him that the Egyptians would see how beautiful Sarai was and would kill Abraham so they could take her. Therefore, the Lord instructed Sarai to say that she was Abraham’s sister to save Abraham’s life and to protect herself. Both Sarai and Abraham acted in faith, believing that God would deliver them. Sarai was taken into Pharaoh’s house, and Abraham was given riches. The Lord sent a plague to Pharaoh and his house, and Pharaoh realized that Sarai was being protected by God and that she was married to Abraham. Pharaoh then sent Abraham and Sarai away.

Conclude by sharing your testimony of the doctrines and principles discussed today.

LESSON 24

Abraham 3

Introduction

Before Abraham went to Egypt, the Lord spoke with him face to face and instructed him about the nature and order of the cosmos and the centrality of Jesus Christ in the plan of salvation. The Lord told Abraham to declare to the people in Egypt what he had learned. The Lord also showed Abraham the Council in Heaven, which occurred before the world was created, including Heavenly Father's selection of Jesus Christ to be the Savior of the world.

Suggestions for Teaching

Using the curriculum

As you prepare each lesson, prayerfully review the scripture block along with your study of the curriculum. You may choose to use all or part of the curriculum suggestions for a scripture block, or you may adapt the suggested ideas according to the needs and circumstances of your class. As you do so, the Holy Ghost can help you adapt the lesson to the needs of your students.

Abraham 3:1–21

The Lord teaches Abraham about the order of the stars

Write the following incomplete statements on the board. Invite students to complete the first statement in their class notebooks or study journals.

The world tells me I am great if ...

Real qualities of greatness include ...

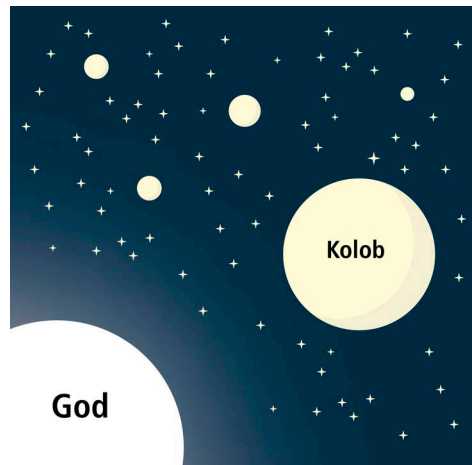
Invite a few students to tell the class how they completed the first statement.

Explain that Abraham 3 contains the account of the Lord teaching Abraham about the stars, which helped Abraham understand the greatness of Jesus Christ and the importance of each of God's children. Abraham received this revelation through the Urim and Thummim, an instrument given to seers to assist them in receiving revelation and translating languages. Invite students to look for what the Lord taught Abraham about true greatness as they study this revelation.

Invite a student to read Abraham 3:1–3 aloud. Ask the class to follow along, looking for what Abraham learned about the stars and planets. Invite students to report what they find. To help students visualize what Abraham saw, consider drawing or inviting a student to draw on the board a simple illustration of what students describe.

- Which star is “nearest unto the throne of God” (verse 2)?
- According to verse 3, what phrase did the Lord use to describe Kolob? (“The great one.”)

Summarize Abraham 3:4–17 by explaining that Abraham learned details about the planets and stars. For example, one day on Kolob is equivalent to 1,000 years on Earth (see verse 4). The Lord also showed Abraham His creations and promised Abraham that his posterity would be as numerous as the stars and sands. The Lord commanded Abraham to declare these truths in Egypt.



You may want to briefly explain that “A Facsimile from the Book of Abraham, No. 2” was part of a collection of Egyptian papyri purchased from an antiquities dealer by some of the Saints in Kirtland, Ohio. The facsimile contains symbolic figures relating to the planets and stars and the Lord’s plan of salvation. Other than the explanations provided by the Prophet Joseph Smith, we have no additional revelation about the facsimile from modern prophets.

You may want to point out that God’s instruction about the comparative differences in stars was also meant to teach Abraham about the greatness of Jesus Christ and the differences between Him and God’s other spirit children. Invite a student to read Abraham 3:18–19, 21 aloud. Ask the class to follow along, looking for what Abraham learned about the Lord Jesus Christ.

- How would you summarize what Abraham learned about Jesus Christ? (After students respond, write the following doctrine on the board: **Jesus Christ is the greatest and most intelligent of all Heavenly Father’s children.**)

Point out the phrase “*more intelligent*” in verse 19. Explain that in the scriptures, the word *intelligent* often refers to the light and truth an individual has received. We gain intelligence, or light and truth, by obeying God’s commandments; thus, the more obedient we are, the greater our intelligence can be. (See D&C 93:28, 36.) Jesus Christ is nearest to and most like Heavenly Father because of the light and truth He has received through His perfect obedience.

- How can knowing that Jesus Christ is the most intelligent and obedient of all our Heavenly Father’s children help you exercise faith in Him?

Abraham 3:22–28

The Lord shows Abraham the Council in Heaven

Invite students to think about a time they learned or discovered something new about themselves. (For example, they may have discovered a new talent or an interest in a particular hobby.) Invite a few students to share their experiences with the class.

Explain that Abraham 3:22–23 shows us that the Lord taught Abraham more about himself while showing him a vision of the Council in Heaven, which occurred before the earth was created. Invite a student to read these verses aloud. Ask the class to follow along, looking for what Abraham learned about himself.



Abraham 3:22–23 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Who did Abraham see gathered together in heaven?

Explain that in verse 22, the word *intelligences* refers to spirit children of God.

- What did Abraham learn about himself from this vision?
- What did Heavenly Father choose Abraham and other “noble and great” spirits to do on the earth? (Students may use different words, but they should identify the following doctrine: **Heavenly Father chose His noble and great children before they were born to become leaders in His kingdom on the earth.**)

To help students understand that they too were chosen or foreordained in the premortal life to fulfill certain responsibilities on the earth, invite a student to read the following statement from *True to the Faith*:

“In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination. ...

“The doctrine of foreordination applies to all members of the Church, not just to the Savior and His prophets. Before the creation of the earth, faithful women were given certain responsibilities and faithful men were foreordained to certain priesthood duties. Although you do not remember that time, you surely agreed to fulfill significant tasks in the service of your Father” (*True to the Faith: A Gospel Reference* [2004], 69, 70).

- How can knowing you were chosen in the premortal life to “fulfill significant tasks in the service of your [Heavenly] Father” influence your choices and actions in mortality?
- What might prevent someone in mortality from fulfilling the tasks God foreordained or chose him or her to do?

Read the following incomplete statement aloud, and ask students how they would complete it: “The test of life is ...”

Invite a student to read Abraham 3:24–25 aloud. Ask the class to follow along, looking for what the test of life is. Before the student reads, you may want to explain that the word *prove* in this passage means to test.

After reading Abraham 3:24–25, what would you say the test of life is? (After students respond, you may want to write the following truth on the board: **The test of life is to determine if we will do whatever God commands us.**)

Explain that this test began in our premortal life, or our “first estate.” The scriptures refer to our premortal choice to follow Heavenly Father’s plan as *keeping* our first estate. Invite a student to read Abraham 3:26 aloud. Ask students to follow along, looking for the blessing Heavenly Father planned to give to His spirit children who kept their first estate.

- What blessing did Heavenly Father plan to give to those who kept their first estate? (They would be “added upon.”)
- What do you think it means to be “added upon”? (Students might mention that if we chose to follow Heavenly Father’s plan in the premortal life, then we were given the opportunity to progress to mortality and receive a physical body.)
- What were the consequences for spirits who chose not to keep their first estate? (They would neither receive a physical body nor have the opportunity to attain eternal glory.)
- What do you think it means to keep our second estate? (The second estate refers to the time between our mortal birth and the Final Judgment. To keep our second estate, we must accept and live the gospel of Jesus Christ, including obeying all that Heavenly Father commands us to do.)

Write the following incomplete statement on the board: *If we do all that Heavenly Father commands us to do, then ...*

Refer students to verse 26, and ask them how they would complete the statement on the board based on this verse. Invite a student to write the rest of the principle on the board. They may use different words, but students should identify something similar to the following principle: **If we do all that Heavenly Father commands us to do, then we will have glory added upon us forever.**

- What do you think it means to have glory added upon us forever?

Read Abraham 3:27–28 aloud, and invite students to consider who the two spirits were who responded to Heavenly Father’s question concerning whom He should send.

- Who were the two spirits who responded to Heavenly Father’s question? (Jesus Christ was the first, and Lucifer [or Satan] was the second.)
- How did Lucifer react when Jesus Christ was chosen? (Lucifer was angry and rebelled against Heavenly Father’s plan. He also persuaded many of Heavenly Father’s children not to follow the Father’s plan.)

Because Satan and his followers did not keep their first estate, they lost the opportunity to receive physical bodies, experience mortal life, and progress toward eternal glory.

To conclude, invite students to complete the second sentence on the board from the beginning of class in their class notebooks or study journals (“Real qualities of greatness include ...”).

Invite a few students to explain to the class what they wrote. Testify that we can achieve real greatness as we draw closer to our Heavenly Father and Jesus Christ through obedience to Their commandments.

LESSON 25

Genesis 13–14

Introduction

Abram and his nephew Lot returned with their families from Egypt to the land of Canaan. When strife developed between Abram's and Lot's herdmen, Abram acted as a peacemaker between them. Abram and Lot parted ways, and Lot's family was captured by an invading army while living in Sodom. Abram rescued Lot and his family from captivity and, upon returning home, received a blessing from the great high priest Melchizedek.

Note: Before class, place a small, inconspicuous length of thread on your clothing. You will refer to this thread later in the lesson.

Suggestions for Teaching

Genesis 13:1–18

Abram offers a peaceful solution to the strife between his herdmen and Lot's herdmen

Display a delicious treat, and ask who wants it. Invite two students who express interest in the treat to come to the front of the class. Divide the treat into unequal portions, and allow them to decide who gets which piece.

- How could a situation like this cause conflict in a family?

Explain that in today's lesson, we will see how Abram responded when conflict and disagreement arose in his family. Invite students to look for principles from Abram's example that can help them avoid or resolve conflict in their relationships with their families and others. You may want to remind students that Abram is the prophet whose name was later changed to Abraham (see Genesis 17:5, 15).

Summarize Genesis 13:1–4 by explaining that Abram and Lot left Egypt with all their flocks and possessions and journeyed back to the land of Canaan.

Invite a student to read Genesis 13:5–7 aloud, and ask the class to look for a disagreement that arose when Abram and Lot arrived in Canaan.

- What was the disagreement? (The servants of Lot quarreled with the servants of Abram over land and water for their flocks and herds.)
- What do you think would be a good solution to this situation?

Invite a student to read Genesis 13:8–9 aloud. Ask the class to follow along, looking for what Abram suggested they do to resolve the problem.

- What did Abram suggest?
- What do Abram's actions teach us about being a peacemaker? (Students may identify a variety of truths, but you may want to emphasize the following: **Being a peacemaker may require us to place others' interests above our own.**)
- Who do you know that, like Abram, is good at putting others' interests above his or her own? How have you been influenced by their example?

Invite a student to read Genesis 13:10–11 aloud. Ask the class to identify where Lot chose to dwell. Ask them to report what they find.

Point out that Lot chose to dwell in the more fertile, well-watered area known as the plain of Jordan.

Explain that after Lot chose where he would dwell, he and Abram took their families and parted ways. Invite a student to read Genesis 13:12–13, and ask students to look for what Lot did when he got to his new place of dwelling.

- What did Lot do when he arrived at his new dwelling place? (He “pitched his tent toward Sodom” [verse 12]. You may want to explain that one meaning of the word *toward* is “by” or “near.”)

Write the names *Sodom* and *Gomorrah* on the board, and ask students what they know about these places. Explain that these two cities were located in the plain of Jordan and have become synonymous with evil and immorality because of the wickedness of their people.

Summarize Genesis 13:14–17 by explaining that after Lot departed with his family, the Lord promised Abram all the land that he could see as an inheritance for his posterity. Invite students to read Genesis 13:18 silently, looking for what Abram did when he arrived at his new dwelling place.

- What did Abram do when he arrived in Hebron (in the land of Canaan)? (He built an altar to worship God.)
- What can we learn from Abram’s decision to build an altar when he arrived in Hebron?

Genesis 14:1–12

Lot is captured while living in Sodom

Ask students to think about all the decisions they have had to make so far this week. Invite several students to name some of these decisions. Write their responses on the board.

- Which of these decisions would you say are important? Which would you categorize as small or insignificant?

After students respond, remind them of the choice that Lot made in Genesis 13:12. (He “pitched his tent toward Sodom.”)

- What do you think might have been some of the potential consequences of Lot’s decision to live near Sodom?

Summarize Genesis 14:1–10 by explaining that four local kings united their forces and attacked several cities (including Sodom and Gomorrah).

Invite a student to read Genesis 14:11–12 aloud, and ask students to look for who was captured when Sodom was attacked and conquered.

- According to Genesis 14:12, where were Lot and his family living? (Point out that Lot and his family had gone from merely pitching his tent toward Sodom, as recorded in Genesis 13:12, to actually living in Sodom.)

- What does this account teach us about some of the decisions we make? (Students should identify a truth similar to the following: **Seemingly small choices can lead to large consequences.** In Lot’s case, his decision to pitch his tent toward Sodom led to serious consequences.)

Ask students to think about some seemingly small decisions they may face that could lead to serious consequences.

Testify that much like Lot’s decision regarding where to pitch his tent, the decisions we make on a daily basis can have enormous consequences.

Genesis 14:13–24

Abram rescues Lot and meets Melchizedek and the king of Sodom upon his return

Summarize Genesis 14:13–16 by explaining that when Abram learned of Lot’s capture, he gathered and armed his servants and pursued the armies. He caught up with them, and during the ensuing battle, Abram and his allies freed the captives.

Invite a student to read Genesis 14:17–18 aloud, and ask the students to look for who came out to meet Abram. Invite students to report what they find.

Invite a student to read Genesis 14:18–21 aloud, and ask the class to look for what each of these kings offered Abram. (Verse 17 in the Joseph Smith Translation adds that Melchizedek “brake bread and blest it; and he blest the wine, he being the priest of the most high God” [in Genesis 14:18, footnote *d*].)

Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles wrote that this event “may well have ... prefigured [the sacrament of the Lord’s Supper], some two thousand years before its formal institution among men, ... when Jesus and his apostolic witnesses celebrated the feast of the Passover during the week of [the Atonement and Crucifixion]” (Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* [1978], 384).

- What did Melchizedek offer Abram? (A blessing.) Did he accept it? What did Abram give Melchizedek? (Tithes.)
- What did the king of Sodom offer Abram? (All the goods or spoils of the people of Sodom that had been taken by their enemies.)

Invite a student to read Genesis 14:22–23 aloud, and ask the class to look for Abram’s response to the king of Sodom.

- How would you summarize Abram’s response to the king of Sodom?

Ask the class if anyone has noticed anything about your clothing. Hold up the thread that you placed on your clothing before class, and ask the class if a little thread is really that big of a deal.

- Why do you think Abram would not accept even a “thread” (or small reward) from the king of Sodom?
- How might accepting a thread from the wicked king be like giving in to small temptations?

Ask students what lesson they learn from Abram’s interaction with the king of Sodom. (Students may use different words, but they should express the following

principle: **Resisting evil influences, regardless of how small, helps us stay true to God and free from sin.**)

To help students better understand this principle, invite them to finish the following phrases:

Ask questions and make invitations that encourage application

Ultimately, the aim of gospel teaching is to help students apply the principles and doctrinal truths found in the scriptures, become converted, and receive the blessings promised to those who are faithful and obedient. Questions that encourage application can play a vital role in helping students see how they can apply these principles in their current situations and consider how they can apply them in the future.

- Your friend says he or she is going to copy math homework from a friend only once. To resist evil influences, you should ...
- A family member chooses to watch an inappropriate television program or movie. To resist evil influences, you should ...

Ask students to ponder what sins or temptations the adversary may be trying to convince them are not very serious. Invite them to set a goal for how they will resist and turn away from those sins or temptations.

Genesis 14:25–40 (Joseph Smith Translation)

Melchizedek blesses Abram

Ask students if they know why the Melchizedek Priesthood is called by that name. Invite a student to read Doctrine and Covenants 107:2–3 aloud. Ask students to look for why the Melchizedek Priesthood is named for Melchizedek and what this priesthood was called before Melchizedek’s day.

Invite the class to look again at Genesis 14:18–20 and list everything we learn about Melchizedek from these verses. Write this information on the board. Point out that the biblical account doesn’t give us very much information about this “great high priest” (D&C 107:2).

Explain that the Joseph Smith Translation gives us much more information about who Melchizedek was and what he did. Help students find Genesis 14:25–40 in the Joseph Smith Translation (in the appendix of the Latter-day Saint edition of the King James Version of the Bible), or prepare copies of this passage for each student.

Divide the class in half. Ask one side to read Genesis 14:25–31 in the Joseph Smith Translation and the other side to read Genesis 14:32–40 in the Joseph Smith Translation. You may want to suggest that they mark what their assigned verses teach about Melchizedek.

- Based on what you learned about Melchizedek, why do you think it is appropriate to call the priesthood after his name?

Explain that in addition to teaching more about the high priest Melchizedek, these verses also teach about the priesthood that was named after him. Invite a student to read aloud Genesis 14:30–31 in the Joseph Smith Translation, and ask students

to listen for what the power of the priesthood can do. (You may have to explain that the phrase “ordained after this order” [verse 30] refers to those who have been ordained to the Melchizedek Priesthood.)

- What does the Melchizedek Priesthood give worthy men the power to do?
(Help students understand the following truth: **The Melchizedek Priesthood gives men the authority to act in God’s name.**)

As time allows, invite students to share how they have been blessed because of a worthy Melchizedek Priesthood holder.

LESSON 26

The Plan of Salvation (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 2, students will study paragraphs 2.1–2.2 of the *Doctrinal Mastery Core Document* and learn about the doctrinal mastery passages Moses 1:39 and Joshua 24:15 as well as the key statements of doctrine they help teach.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Doctrinal mastery lessons versus sequential scripture lessons

Doctrinal mastery lessons are designed to be separate and distinct from sequential scripture lessons. Do not attempt to blend a doctrinal mastery lesson with a sequential scripture lesson. Doctrinal mastery lessons are thematic, whereas sequential scripture lessons are focused on principles that emerge from the text.

Understanding the Doctrine

Segment 1 (12 minutes)

Invite students to think of a task or project that they either want or need to complete. Ask them to write down this task or project at the top of a page in their class notebooks or study journals. Then ask them to write down a plan for how they will accomplish that task or project. After sufficient time, invite students to share their plan with someone sitting near them. Instruct students to discuss with each other any additional ideas that might help them accomplish the task they wrote down and to consider writing these suggestions into their plan. After sufficient time, ask:

- Why do you think it is important to have a plan if you want to accomplish something?

Explain that Heavenly Father has a plan for His children. It is often referred to as the plan of salvation. Invite students to silently read paragraph 2.1 in the *Doctrinal Mastery Core Document*, looking for what Heavenly Father's plan of salvation is designed to accomplish. Ask students to report what they find.

As students respond, they should identify the following key statement of doctrine: **In the premortal existence Heavenly Father introduced a plan to enable us to become like Him and obtain immortality and eternal life.** Invite students to

consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.

Invite a student to read aloud the following statement by Elder L. Tom Perry (1922–2015) of the Quorum of the Twelve Apostles:



“Our Eternal Father did not send us to earth on an aimless, meaningless journey. He provided for us a plan to follow. He is the author of that plan. It is designed for man’s progress and ultimate salvation and exaltation” (L. Tom Perry, “The Plan of Salvation,” *Ensign or Liahona*, Nov. 2006, 70).

- How does knowing that Heavenly Father has a plan for you affect the way you live your life?

Ask students what doctrinal mastery passage is associated with the key statement of doctrine they identified in paragraph 2.1. Invite students to open their scriptures to Moses 1:39 and to consider marking this passage in a distinctive way so they can locate it easily.

Remind students that as recorded in Moses 1, the Lord taught Moses about why He had created this world and about the work He had prepared for Moses to complete during his mortal life.

Invite students to read Moses 1:39 aloud in unison. Then ask them to look carefully at the words of this passage.

- How does this passage help teach the key statement of doctrine you identified in paragraph 2.1 of the *Doctrinal Mastery Core Document*?
- How would you explain the differences between immortality and eternal life? (If needed, explain that immortality is “the condition of living forever in a resurrected state” [Guide to the Scriptures, “Immortal, Immortality,” scriptures.lds.org], whereas eternal life is becoming like God and “[living] forever as families in [His] presence” [Guide to the Scriptures, “Eternal Life”].)
- How might Heavenly Father’s use of the phrases “my work” and “my glory” help us understand how important our immortality and eternal life are to Him?
- How do you feel when you consider that Heavenly Father’s plan is for you to receive immortality and eternal life?

Consider sharing your testimony of the plan of salvation.

Segment 2 (13 minutes)

Write the following question on the board:

What are some ways in which we can demonstrate that we are following Heavenly Father’s plan?

Divide students into groups of two to four students. Give each group a piece of paper, and instruct them to write down as many answers to this question as they can in 60 seconds. When the time has elapsed, ask one group to read their list aloud. As they read each answer, instruct the other groups with the same (or a similar) answer to cross it out on their papers. When the first group finishes reading their list aloud, invite another group to read any remaining answers they have on their paper. Continue this activity until all the groups have reported.

Point out that when someone demonstrates that he or she is choosing to follow Heavenly Father's plan, that person is exercising a gift that is essential to the plan of salvation. Ask students to scan paragraph 2.2 in the *Doctrinal Mastery Core Document*, looking for the name of this essential gift. Invite them to raise their hands as soon as they have found it. After multiple students have raised their hands, invite students to report what they found. (The gift is moral agency.)

- Based on paragraph 2.2, what is moral agency?
- What is affected by how we use the gift of moral agency? (Students should identify the following key statement of doctrine: **Our eternal progression depends on how we use the gift of moral agency.** Invite students to consider marking this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.)

Display the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Invite a student to read the statement aloud while the class follows along, looking for how the exercise of our moral agency affects our eternal progression.



"We are in a mortal experience because we cannot become as God without that experience. We must prove to Him and to ourselves that we can consistently make the right choices and then stick to those choices, come what may. ...

"... God is interested in what we are becoming as a result of our choices. He is not satisfied if our exercise of moral agency is simply a robotic effort at keeping some rules. Our Savior wants us to become something, not just do some things.

He is endeavoring to make us independently strong—more able to act for ourselves. ...

"Using our agency to choose God's will, and not slackening even when the going gets hard, will not make us God's puppet; it will make us like Him. God gave us agency, and Jesus showed us how to use it so that we could eventually learn what They know, do what They do, and become what They are" (D. Todd Christofferson, "Moral Agency," *Ensign*, June 2009, 53).

- What did Elder Christofferson teach about the connection between our progression and the use of our moral agency?
- In what ways is using our agency to choose God's will different than robotically keeping rules?
- When have you used your moral agency in a way that helped you to progress and become more like God?

Segment 3 (15 minutes)

Write on the board the following key statement of doctrine: **Our eternal progression depends on how we use the gift of moral agency.** Point out that one of the doctrinal mastery passages associated with this statement is Joshua 24:15. Invite students to turn to this passage in their scriptures and to consider marking it in a distinctive way so they can locate it easily.

Explain that as recorded in Joshua 24, at the end of the prophet Joshua's life he gathered the children of Israel together and recounted how the Lord had miraculously led them out of Egypt and blessed them to overcome their enemies in the promised land. Joshua challenged the people to be obedient and serve the Lord and not yield to temptation.

Ask a student to read Joshua 24:15 aloud. Invite the class to follow along, looking for Joshua's invitation to the people.

- What did Joshua invite the people to do?
- How did Joshua say he would choose to exercise his agency? (He would choose to serve the Lord.)
- What are some ways in which we can choose to serve the Lord?

To help students remember Joshua's challenge, ask a student to write on the board the phrases "*choose you this day whom ye will serve*" and "*but as for me and my house, we will serve the Lord.*" Invite class members to repeat these phrases aloud several times so they can remember them more easily.



Show the video "Individual Agency" (1:53), which is available on LDS.org. Ask students to listen as President Monson explains why it is important to righteously exercise our agency.

- What did President Monson teach us about why it is important to righteously exercise our agency?

Invite students to ponder the following questions (you may want to write them on the board or provide them as a handout):

- Are the choices I am currently making helping me become more like God?
- In what areas of my life do I need to change or improve so I can progress spiritually?
- What choices will I make *today* to righteously exercise my agency and serve the Lord?

Give students time to record their thoughts in their class notebooks or study journals. As time permits, consider inviting one or two students to share how they want to apply what they have learned from this lesson. Encourage students to exercise their moral agency to follow our Heavenly Father's plan of salvation.

LESSON 27

Genesis 15–17

Introduction

As Abram grew older, he was concerned about how God would fulfill the promises He had made regarding Abram's posterity. The Lord comforted him, reassuring him that all of the promises would be fulfilled. Sarai gave her handmaid Hagar to Abram as a wife to raise up posterity to Abram. After Hagar conceived, a conflict arose between her and Sarai, during which Hagar received divine guidance. In Genesis 17 we learn about further promises and responsibilities the Lord revealed pertaining to the Abrahamic covenant. The Lord also promised Abraham and Sarah that in their old age they would have a son, whom they were to name Isaac.

Suggestions for Teaching

Time management

Doctrinal mastery review activities should be short and effective. Be disciplined as you administer these review activities so that they do not take more than their allotted time.

Doctrinal Mastery Review—Abraham 3:22–23 (5 minutes)

Prepare the following statements so they will be visible to students one at a time:

1. God showed Abraham only things that were organized *after* the Creation.
2. God prepared Abraham in the premortal world so he could do great things on the earth.
3. There were only a few people whom God called His “noble and great ones.”
4. I lived in the presence of God as one of His spirit children before I was born.

Give each student a small piece of paper, and ask students to write down the numbers 1, 2, 3, and 4 on separate lines. Inform students that they will be taking a short true-false quiz. Display each of the four statements and read them aloud, giving students time to record “true” or “false” on their papers.

Tell students this is an open-book quiz, and invite them to turn to Abraham 3:22–23. Give them time to read the scripture passage, and then administer the quiz a second time, allowing students to change their answers if needed. Correct the quiz as a class, discussing correct answers as needed.

Answers: (1) false; (2) true; (3) false; (4) true

Genesis 15:1–21; Joseph Smith Translation, Genesis 15:9–12 (in the Bible appendix)

God covenants with Abram that His words will be fulfilled

Ask students to think of any concerns or worries that they may have about their future. Invite those who feel comfortable doing so to share some of their thoughts as you write them on the board.

Explain that as recorded at the beginning of Genesis 15, Abram was worried about his future. Invite students to look for truths that can help them overcome their worries about the future as they study Genesis 15–17 today.

Remind students that earlier in Abram’s life, the Lord had promised him that his posterity would be as numerous as the “dust of the earth” (Genesis 13:16). Invite a few students to take turns reading Genesis 15:1–5 aloud. Ask the class to follow along, looking for what Abraham was worried about and how the Lord responded to his concern.

- What was Abram’s concern? (That he was childless and therefore had no heir. You might need to explain that Eliezer was the man in charge of Abram’s house and that Abram wondered if Eliezer would become his heir.)
- What was the Lord’s response?

Tell students that Abram was also concerned about the land that the Lord had promised to him and his posterity. Explain that the Joseph Smith Translation shows how the Lord addressed this concern. Ask students to turn to the Joseph Smith Translation of Genesis 15:9–12 in the Bible appendix or the Guide to the Scriptures.

Invite a student to read Joseph Smith Translation, Genesis 15:9–12 aloud. Ask the class to follow along, looking for what Abram learned. (You may need to explain that the phrase “Son of Man” is a title for Jesus Christ.)

- According to this passage, the Lord told Abram that even if he were to die, God would be able to keep His promise. According to verse 11, why is this so?
- According to Joseph Smith Translation, Genesis 15:12, what was Abram’s reaction when he understood this explanation and saw “the days of the Son of Man”?

Consider inviting students to write a principle in their scriptures based on Abram’s experience. The following is one way students may express this principle: **When we believe that the Lord will fulfill His promises to us, whether in mortality or eternity, our souls can find peace.**

- How can believing this principle give you peace when you consider your future?
- What divinely appointed sources could you consult to find some of the promises the Lord has made to you? (Answers might include patriarchal blessings, the scriptures, general conference talks, and *For the Strength of Youth*.)

Testify of the Lord and His ability to fulfill His promises according to His will and timetable. Encourage students to trust that the Lord will fulfill His promises, and that as they continue to be faithful like Abram, the Lord will bless them.

Summarize Genesis 15:9–18 by explaining that the Lord assured Abram that his seed would be given a land of inheritance, even though they would be “a stranger in a land that is not theirs” for a period of 400 years (see verse 13). This was referring to the Israelites’ bondage to the Egyptians.

Genesis 16:1–16

Sarai gives Hagar to Abram as his wife, and Hagar bears a son

Responding to difficult questions

President Boyd K. Packer taught: “A teacher must expect to be confronted frequently with difficult questions. Often these are questions to which there is no satisfying or comforting answer. A teacher cannot know everything. The Lord has not yet revealed everything. And yet, to a teacher the questions will come, asking about everything. [A teacher] should have the humility to say, ‘I don’t know.’ Often that will be the only true answer” (*Teach Ye Diligently* [1975], 65; see also Alma 37:11).

Write the names *Abram*, *Sarai*, *Hagar*, *Ishmael*, and *Isaac* on the board. Inform students that we will learn about the relationships between these individuals.

Summarize Genesis 16:1–3 by explaining that Sarai could not have any children, so she gave her handmaid Hagar to Abram as a plural wife. From latter-day revelation we understand that this was a commandment from God that Abram and Sarai obeyed (see D&C 132:34), thus fulfilling the Lord’s promise that Abram would have children.

Explain that at certain times the Lord has commanded His people to practice plural marriage. Plural marriage was practiced by Abram and Sarai and by their grandson Jacob, and it was practiced for a time during the early days of the restored Church, beginning with Joseph Smith.

Explain that we read in Genesis 16:4–6 that after Hagar conceived a child she began to despise Sarai. Sarai responded by dealing “hardly” with Hagar, who fled into the wilderness.

- How would you feel if you had been in Sarai’s position? How would you feel if you had been in Hagar’s position?

Explain that while Hagar was in the wilderness, an angel appeared to her and told her the Lord would “multiply [her] seed exceedingly” and she would bear Abraham a son who would be named Ishmael (Genesis 16:10–11). Explain that Hagar and her son Ishmael are revered in the Islamic faith as ancestors of Muhammad, the founder of Islam. Muslims (followers of Islam) also honor Abraham as a prophet.

Genesis 17:1–27

The Lord covenants with Abraham

Ask a student to read aloud Genesis 17:1–2. Ask the class to follow along, looking for what the Lord commanded Abram to do and to be. Invite students to report what they find. (You may need to explain that the command to be perfect refers to becoming like Heavenly Father. This is an ongoing process that will extend beyond this life and can be accomplished only by drawing upon the power of the Atonement of Jesus Christ through diligent efforts to live His gospel.)

Explain that as part of establishing His covenant with Abram, the Lord did something to remind Abram and Sarai of the promised blessings. Divide the class

in half, and invite one half to read Genesis 17:3–5 and the other half to read Genesis 17:15–16, looking for what the Lord did as a reminder of the covenant.

- What did the Lord do for Abram and Sarai as a reminder of the covenant? (He changed their names.)

Explain that in Hebrew the name *Abram* means “exalted father” and *Abraham* means “father of a multitude” (see Bible Dictionary, “Abraham”). Both names represent what was possible for Abraham to become because of the covenant—an exalted being, like God. Explain that the name *Sarai* could mean “contentions” and the name *Sarah* means “princess” (see Bible Dictionary, “Sarah or Sarai” and Genesis 17:15, footnote *a*). You may want to suggest that students make note of the meaning of these names in the margin of their scriptures.

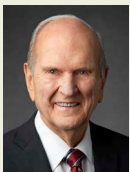
Invite a student to read Genesis 17:6 aloud. Ask the class to follow along and identify promises the Lord confirmed upon Abraham that correspond to this new name. Invite them to share what they discovered.

Explain that God wants all of His children to receive the same blessings that He promised to Abraham.

- What would we need to do in order to receive the same blessings promised to Abraham? (Following responses from students, make sure they understand that we too must covenant with the Lord and take upon ourselves the same responsibilities as Abraham. This begins with baptism and includes each of the saving ordinances of the gospel.)

Write the following principle on the board: **As we make and keep covenants with the Lord, we become heirs to the responsibilities and blessings given to Abraham.**

To help students understand this principle, invite a student to read aloud the following statement by President Russell M. Nelson.



“The ultimate blessings of the Abrahamic covenant are conferred in holy temples. These blessings allow us to come forth in the First Resurrection and inherit thrones, kingdoms, powers, principalities, and dominions, to our ‘exaltation and glory in all things’ (D&C 132:19)” (Russell M. Nelson, in “Special Witnesses of Christ,” *Ensign* or *Liahona*, Apr. 2001, 7).

- What blessings will we inherit if we make and keep these sacred temple covenants? (You might give students a moment to consider the blessings they have listed in their class notebooks or study journals. You may also want to remind students of lesson 23, in which they listed the blessings and responsibilities of the Abrahamic covenant.)

Explain that our making and keeping this covenant of exaltation can also bless our posterity. Invite a student to read Genesis 17:7–8 aloud. Ask the class to follow along, looking for what the Lord promised to do for Abraham and his seed. Encourage them to add any new promise they find to their charts.

- What do you think it means that the Lord will be a God to Abraham’s posterity?

- In what ways can your decision to enter into and keep covenants with the Lord bless your future children?
- In what ways have you seen the lives of children affected by their parents' making and keeping covenants? (You might want to share your own experience or an example here.)

Encourage students to keep the covenants they made at baptism and to look forward to making and keeping the other covenants available only in the temple.

Summarize Genesis 17:9–14, 23–27 by explaining that as a token or reminder of the covenant God made with Abraham, He commanded that Abraham and all male members of his household be circumcised. This symbol would act as a reminder of the responsibilities and blessings of the Abrahamic covenant (see Bible Dictionary, "Circumcision"). Circumcision as a token of the Abrahamic covenant was no longer required after Jesus Christ's mortal ministry (see Moroni 8:8).

Explain that Abraham may have considered Ishmael to be the answer to his prayers for children, but the Lord planned to fulfill His covenant with Abraham in an additional way. Invite a few students to take turns reading Genesis 17:15–22 aloud. Ask the class to follow along, looking for how the Lord further kept His covenant with Abraham. Invite students to report what they find.

- What was Abraham's reaction? (You may need to explain that laughed means "rejoiced" [see Genesis 17:17, footnote *b*].)

To conclude the lesson, invite students to review the elements of the Abrahamic covenant and share their feelings about it and its blessings. You may also want to share your feelings. Encourage students to choose one thing they can do to more fully live up to their covenants with God so they can receive His promised blessings.

LESSON 28

Genesis 18

Introduction

Three messengers from God visited Abraham on their way to the city of Sodom. They reiterated the promise that Sarah would have a son. They also revealed to Abraham that they had been sent by God to see that Sodom and Gomorrah would be destroyed because of the wickedness of the cities' inhabitants. Abraham asked the Lord if He would spare Sodom if righteous people could be found there.

Suggestions for Teaching

Genesis 18:1–15

Messengers from God reiterate the promise that Abraham and Sarah will have a son

Invite students to think about miraculous events they have read about in the scriptures. Ask several students to report which miraculous events they thought of. Write their responses on the board.

Then ask the following question:

- What makes these events miraculous?

Invite students to look for a promise about a miraculous event as they study Genesis 18.

Explain that while Abraham and Sarah were dwelling in the Plains of Mamre, three holy messengers visited Abraham. Invite a student to read Genesis 18:2–5 aloud. Ask the class to follow along and look for how Abraham treated these three messengers of the Lord. Ask them to report what they find.

To help students understand who these three messengers were, point out that Joseph Smith Translation, Genesis 18:3 (in Genesis 18:3, footnote *a*) uses the phrase “My brethren” instead of “My Lord,” indicating that the Lord was not one of the three men. Joseph Smith Translation, Genesis 18:23 (in Genesis 18:22, footnote *a*) clarifies that these three messengers were “holy men ... sent forth after the order of God.” In the King James Version of the Bible, the word *angels*, which was used in reference to these men (see Genesis 19:1), was translated from the Hebrew word *malakhim*, which can also mean “messengers.” Although we do not know the identity of the three messengers, Abraham treated them as if they were presiding authorities of the Lord’s kingdom then on the earth, and their messages were directly from the Lord (see Bruce R. McConkie, *Doctrinal New Testament Commentary* [1973], 3:235; Sidney B. Sperry, “Abraham’s Three Visitors,” *Improvement Era*, Aug. 1931, 583, 585).

Summarize Genesis 18:6–8 by explaining that Abraham and Sarah quickly prepared a meal for the messengers. Invite a student to read Genesis 18:9–10 aloud, and ask the class to look for what the messengers announced would happen to Sarah. Ask students to report what they find. Remind them that although Sarah had hoped to have children, she was past childbearing age.

- If you were Sarah, what might you have thought and felt when you heard this news?

Invite students to read Genesis 18:11–12 silently and look for how Sarah reacted to this news. Ask them to report what they find.

Invite a student to read Genesis 18:13–15 aloud. Ask the class to follow along, looking for what Abraham and Sarah learned about the Lord. Invite students to consider marking what they find.

- What did Abraham and Sarah learn about the Lord? (Students may use different words, but they should identify one of the following truths: **Nothing is too hard for the Lord. The Lord is able to do all things.**)
- When have you seen evidence of this truth in your life or the life of someone you know?

Explain that even though the Lord is able to do all things, He blesses us “in his own time, and in his own way, and according to his own will” (D&C 88:68).

Testify of how you know the Lord is able to do all things. Encourage students to pray for the righteous desires of their hearts and to hope for and trust in the Lord’s wisdom and timing.

Genesis 18:16–33

Abraham asks the Lord if Sodom can be spared if enough righteous people are found there

Summarize Genesis 18:16–22 by explaining that because the Lord saw that Abraham would be faithful in keeping his covenants, He revealed to Abraham what He would do with Sodom and Gomorrah.

Invite a student to read Genesis 18:20 aloud. To help students discover what “very grievous” sin was being committed by people in Sodom and Gomorrah, invite them to silently read Genesis 19:4–5 and Jude 1:7. (If students have the Latter-day Saint edition of the King James Version of the Bible, you might also want to draw their attention to Genesis 18:20, footnote *b*). After sufficient time, explain that these verses in Genesis 19 and Jude 1 help us understand that the “very grievous” sin mentioned in Genesis 18:20 was homosexual behavior. This behavior was widely accepted and practiced among the inhabitants of Sodom and nearby cities (see Jude 1:7). The prophet Ezekiel spoke of additional sins that plagued the inhabitants of Sodom. He declared that they were full of “pride” and “idleness” and that although they had a “fulness of bread,” they rejected “the poor and needy” (see Ezekiel 16:49–50).

- Based on Genesis 18:20, how does the Lord view all sexual transgression? (As a “very grievous” sin. Write the following truth on the board: **All sexual sins, including homosexual behavior, are very serious.**)

You may want to explain that from the beginning, and consistently throughout the scriptures, the Lord has condemned violations of the law of chastity, including homosexual behavior. Consider inviting students to read Romans 1:24–32.

Note: The topic of same-sex attraction requires great sensitivity. As your class discusses this issue, ensure that it is done with kindness, compassion, and civility.

Help students answer difficult questions

Students will be asked difficult questions about the Church throughout their lives. Providing students with accurate information and helping them locate trustworthy sources can help them think about and explain challenging topics in a faithful manner. Allowing students to discuss and practice answering difficult questions in a faith-filled environment builds their confidence in having gospel conversations with others.

Explain that in order to understand why all sexual sins, including homosexual behavior, are serious sins, we must understand the doctrine behind the purposes of marriage and family in Heavenly Father's plan. To help students understand this doctrine, invite a student to read aloud the following statement by the First Presidency and the Quorum of the Twelve Apostles (you may want to provide a copy for each student). Ask students to listen for doctrinal truths that can help us understand why homosexual behavior is a serious sin.

"We encourage all to bear in mind our Heavenly Father's purposes in creating the earth and providing for our mortal birth and experience here as His children. 'God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth' (Genesis 1:27–28). 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh' (Genesis 2:24). Marriage between a man and a woman was instituted by God and is central to His plan for His children and for the well-being of society. Strong families, guided by a loving mother and father, serve as the fundamental institution for nurturing children, instilling faith, and transmitting to future generations the moral strengths and values that are important to civilization and crucial to eternal salvation.

"Changes in the civil law do not, indeed cannot, change the moral law that God has established. God expects us to uphold and keep His commandments regardless of divergent opinions or trends in society. His law of chastity is clear: sexual relations are proper only between a man and a woman who are legally and lawfully wedded as husband and wife. We urge you to review and teach Church members the doctrine contained in 'The Family: A Proclamation to the World.'

"Just as those who promote same-sex marriage are entitled to civility, the same is true for those who oppose it" ("Church Instructs Leaders on Same-Sex Marriage," Jan. 10, 2014, mormonnewsroom.org).

- What doctrinal truths can help us understand why homosexual behavior is a serious sin?
- In what ways does homosexual behavior go against Heavenly Father's plan?

Explain that there is a difference between same-sex attraction and violating the law of chastity by participating in homosexual behavior. Those who experience same-sex attraction can enjoy all the blessings of the gospel as they keep the covenants they have made with God. As they choose to live the law of chastity, they can have pure and virtuous thoughts and avoid lust. They can counsel with trusted family members and their bishops or branch presidents about how to

remain sexually pure. Remind students that any member of the Church who breaks the law of chastity must repent, which includes confession to a bishop or branch president, who will lovingly help him or her obtain forgiveness from the Lord. The Lord loves all His children and wants them to repent and to be clean from sin.

Invite a student to read Genesis 18:22–26 aloud. Ask the class to follow along and look for what Abraham asked the Lord concerning Sodom.

- How did the Lord respond to Abraham’s questions?

Explain that Abraham continued to ask the Lord whether He would spare Sodom if any righteous people could be found there. Invite students to read Genesis 18:27–33 silently and look for the Lord’s responses to Abraham’s questions.

- How did the Lord respond to Abraham’s righteous concern for others?
- What principle about the Lord can we identify from His response to Abraham? (Students should identify a principle similar to the following: **The Lord listens to our righteous pleas for others.**)
- How can remembering and believing this principle help you when you have a family member or friend who needs help?
- When have you experienced the Lord answering your righteous prayers on behalf of others?

Encourage students to set a goal to pray for those people who they know need Heavenly Father’s help. Invite them to look for a fulfillment of Abraham’s requests to save the righteous as they study Genesis 19 in the next lesson.

LESSON 29

Genesis 19

Introduction

After three messengers of the Lord visited Abraham, they traveled to Sodom and insisted that Lot and his family leave before the city was destroyed. Lot's wife disobeyed counsel from God's servants and perished. After the inhabitants of Sodom and Gomorrah were destroyed, Lot's oldest daughter devised a wicked plan to preserve posterity for her father.

Suggestions for Teaching

Doctrinal Mastery Review—Moses 1:39 (5 minutes)

Before class begins, write the text of Moses 1:39 on the board: *For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.*

Invite the class to read the statement aloud. Ask students if they can remember the scripture reference for this doctrinal mastery passage. Allow them to respond, and then write Moses 1:39 next to the statement on the board.

Erase a few words from the passage, including the scripture reference. (You may wish to leave the first letters of each word to help students remember the passage more easily.) Then ask students to recite the complete passage aloud, including the scripture reference. Continue with the class repeating the passage multiple times until all the words are completely erased. Challenge students to repeat the entire doctrinal mastery passage from memory, including the scripture reference.

Help students fulfill their role in the learning process

Spiritual learning requires effort and the exercise of agency by the learner. For many students, putting forth such effort to learn from the scriptures may seem unfamiliar and somewhat difficult. However, as you teach using the Fundamentals of Gospel Teaching and Learning, you will help students fulfill their role in gospel learning. As students actively fulfill their role in gospel learning, they open their hearts to the influence of the Holy Ghost.

Genesis 19:1–29

Holy messengers remove Lot's family from Sodom before God destroys Sodom and Gomorrah

Write the following question on the board before class begins:

Have you ever heard of someone who had something bad happen to them because they were in the wrong place or with people who were making inappropriate choices?

Ask students to think about the question on the board as they study Genesis 19.

Remind students that three holy messengers had visited Abraham on their way to destroy the cities of Sodom and Gomorrah and their wicked inhabitants. Invite students to read Genesis 19:1 silently and look for whom these three messengers met when they arrived in Sodom. After students read, ask them to report what they have found. (The messengers met Lot, Abraham's nephew.) Explain that according to the Joseph Smith Translation (see Genesis 19:1, footnote *a*), there were three messengers, not two.

As a brief review, ask students to explain what they know about Lot and his family from their study of Genesis 13–14 and what they know about Sodom from Genesis 18.

Summarize Genesis 19:2–3 by explaining that Lot invited the three messengers to stay at his home for the night so they would not have to remain in the streets of Sodom. Invite students to ponder how they treat those whom the Lord sends to help us forsake sin and unrighteous influences.

Invite a student to read Genesis 19:4–7 aloud. Ask the class to follow along, looking for what the men of Sodom did that evening.

- What did the men of Sodom request of Lot? (You might need to explain that the phrase “that we may know them” means they wanted to participate in sexual activities with Lot’s visitors [see Genesis 19:5, footnote *a*; see also Genesis 4:1].)

Explain that Joseph Smith Translation, Genesis 19:9–15 (in the Bible appendix) clarifies the events recorded in Genesis 19:8–10. Summarize Joseph Smith Translation, Genesis 19:9–15 by explaining that the men of Sodom became angry with Lot when he refused their evil intentions toward his guests. The men of Sodom then threatened to take by force not only Lot’s visitors (the holy men) but also his daughters for immoral purposes. When Lot tried to reason with the men of Sodom, they attempted to force their way into his house. The holy messengers miraculously protected Lot and his family by smiting the men with blindness (see Genesis 19:11).

- How do the actions of the men of Sodom help demonstrate the wickedness of the people in this city?

Invite a student to read Genesis 19:12–13 aloud. Ask the class to follow along, looking for what the holy men instructed Lot to do with his family. Ask students to report what they find.

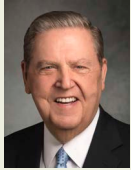
Ask a student to read Genesis 19:14–16 aloud. Invite the class to follow along and look for how Lot and his family responded to the instructions from the holy men.

- What evidence do you see in these verses that Lot and his family were reluctant to leave Sodom?

Invite a student to read Genesis 19:17 aloud. Ask the class to follow along and identify additional instructions the holy men gave to Lot and his family.

Invite a student to read Genesis 19:24–26 aloud, and ask the class to look for what happened as Lot was leaving Sodom with his wife and daughters. Ask students to report what they find.

To help the class understand why Lot's wife was turned into a "pillar of salt" (verse 26), invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"Apparently what was wrong with Lot's wife was that she wasn't just *looking* back; in her heart she wanted to *go* back. . . .

"It is possible that Lot's wife looked back with resentment toward the Lord for what He was asking her to leave behind" (Jeffrey R. Holland, "Remember Lot's Wife" [Brigham Young University devotional, Jan. 13, 2009], 2, speeches.byu.edu).

- According to Elder Holland, what are some possible reasons why Lot's wife was turned into a pillar of salt?

Explain that it is also possible that Lot's wife may not have merely looked back but may have returned to Sodom (see Luke 17:28–32).

Point out that this account of Lot and his family leaving Sodom can be compared to our own experience of forsaking sin and evil influences.

- What principles can we learn from the example of Lot's wife about forsaking sin and evil influences? (Students' responses may vary. You may want to emphasize the following principle: **To forsake sin and evil influences, we must leave them entirely and not look back.**)
- What are some ways a person might be tempted to "look back" upon sins or evil influences that were previously a part of his or her life? Why is it dangerous to do so?
- What are some things a person can do to leave sins or evil influences entirely behind?

Genesis 19:30–38

Lot's daughters devise a wicked plan to ensure the continuation of Lot's posterity

Summarize Genesis 19:30–38 by explaining that after Sodom, Gomorrah, and other cities were destroyed, Lot and his two daughters went to a nearby mountain to live in a cave. In an effort to "preserve [the] seed of [their] father" (verses 32, 34), the firstborn daughter proposed a wicked and deceptive plan to intoxicate their father and "lie with him" (verse 32) so they could each become pregnant (see Joseph Smith Translation, Genesis 19:37 [in Genesis 19:31, footnote *a*]; see also Joseph Smith Translation, Genesis 19:39 [in Genesis 19:35, footnote *a*]). As a result of this wickedness, each daughter had a son. The sons' descendants became the Moabite and Ammonite nations. There is no justification for Lot's daughters' choice to break the law of chastity.

Point out that the actions of Lot's daughters may provide another example of how the wickedness in Sodom had negatively influenced members of Lot's family. Although Lot was not a wicked man, his decision to bring his family to live among evil influences resulted in serious consequences.

- What are some consequences Lot and his family experienced for choosing to live in Sodom?
- How do you think life might have been different for Lot and his family if he had not chosen to associate with Sodom and the other wicked cities in the plains?
- What principles can we learn from Lot’s decisions to place himself and his family close to unrighteous influences? (Students may identify principles such as the following: **If we choose to associate with unrighteous influences, then we may experience consequences we will regret. Our choices affect not only ourselves but others as well.**)

Invite students to list on the board examples of unrighteous influences that some young people choose to associate with in our day. Then ask the following questions:

- What are some consequences that can come to us personally from associating with these unrighteous influences? What are some consequences that might affect others?

To help the class feel the truth and importance of the principles they have identified, invite a student to read aloud the following account by Elder Gary E. Stevenson of the Quorum of the Twelve Apostles:



“Some years ago, John was accepted at a prestigious Japanese university. ...

“Soon after John’s arrival, word of a party to be held on the rooftop of a private residence spread among the foreign student population. That evening, John and two friends made their way to the advertised address.

“Following an elevator ride to the top floor of the building, John and his friends ... began mingling with the others. As the night wore on, the atmosphere changed. The noise, music volume, and alcohol amplified, as did John’s uneasiness. Then suddenly someone began organizing the students into a large circle with the intent of sharing marijuana cigarettes. John grimaced and quickly informed his two friends that it was time to leave. Almost in ridicule, one of them replied, ‘John, this is easy—we’ll just stand in the circle, and when it is our turn, we’ll just pass it along rather than smoke it. That way we won’t have to embarrass ourselves in front of everyone by leaving.’ This sounded easy to John, but it did not sound right. He knew he had to announce his intention and act. In a moment he mustered his courage and told them that they could do as they wished, but he was leaving. One friend decided to stay and joined the circle; the other reluctantly followed John down the stairs to board the elevator. Much to their surprise, when the elevator doors opened, Japanese police officers poured out and hurried to ascend the stairs to the rooftop. John and his friend boarded the elevator and departed.

“When the police appeared at the top of the stairs, the students quickly threw the illegal drugs off the roof so they wouldn’t be caught. After securing the stairway, however, the officers lined up everyone on the roof and asked each student to extend both hands. The officers then walked down the line, carefully smelling each student’s thumbs and index fingers. All who had held the marijuana, whether they had smoked it or not, were presumed guilty, and there were huge consequences. Almost without exception, the students who had remained on the rooftop were expelled from their respective universities. ...

“... As for John, the consequences in his life have been immeasurable. His time in Japan that year led him to a happy marriage and the subsequent birth of two sons. He has been a very

successful businessman and recently became a professor at a Japanese university. Imagine how different his life would have been had he not had the courage to leave the party on that important evening in Japan. ...

"... There will be times when you, like John, will have to demonstrate your righteous courage in plain view of your peers, the consequence of which may be ridicule and embarrassment. ... Be courageous! Be strong!" (Gary E. Stevenson, "Be Valiant in Courage, Strength, and Activity," *Ensign or Liahona*, Nov. 2012, 51–52).

To conclude, invite students to testify of the principles they have discovered today. Share your testimony as well, and encourage students to entirely leave behind any sins or evil influences that may be influencing them.

LESSON 30

Genesis 20–22

Introduction

Abraham and Sarah journeyed to the land of Gerar. In this land, Isaac was born in fulfillment of God’s promise to Abraham (see Genesis 17:19, 21). Hagar and her son, Ishmael, were sent away from Abraham’s household into the wilderness but were not forsaken by the Lord. Abraham’s faith in the Lord and His promises was tested when he was commanded to sacrifice his covenant son, Isaac. When Abraham proved his faithfulness, the Lord spared Isaac and provided a substitute sacrifice.

Suggestions for Teaching

Genesis 20:1–21:8

Abraham and Sarah travel to Gerar, and Isaac is born in fulfillment of God’s promise

Ask students to imagine that someone has promised them a sum of money so large that they would never have to work to earn a living.

- How would your relationship with this person influence whether you believed they would keep their promise?

As students study Genesis 20–21 today, invite them to look for a truth Abraham learned about God keeping His promises.

Summarize Genesis 20 by explaining that after the destruction of Sodom and Gomorrah, Abraham and Sarah traveled to the land of Gerar. As he had previously done, Abraham referred to Sarah as his sister. Abimelech, the king of Gerar, desired Sarah as his wife and took her. However, God warned Abimelech in a dream that Sarah was really Abraham’s wife and that Abraham was a prophet. Abimelech restored Sarah to Abraham and was blessed.

Invite a few students to read Genesis 21:1–5 aloud. Ask the class to follow along, looking for how God kept His promise to give Abraham and Sarah a son (see Genesis 17:19). Ask a few students to report what they find.

- What can we learn from this account about God’s promises? (Students may use different words, but they should identify the following principle: **God always keeps His promises to the faithful according to His timetable.**)
- How might knowing that God fulfills His promises to the faithful influence the choices you make?

Invite a student to read Genesis 21:6–8 aloud, and ask students to follow along, looking for how Sarah felt about the birth of Isaac. Ask students to report what they find. You may want to use footnote *a* in verse 6 to help explain that the word *laugh* in verse 6 also means “to rejoice.”

Genesis 21:9–34

Ishmael and Hagar are sent away into the wilderness

Explain that Genesis 21 offers another example of God fulfilling His promises. Briefly summarize Genesis 21:9–11 by explaining that Sarah saw Hagar’s son, Ishmael, mocking, or persecuting, Isaac (see Galatians 4:28–30). Sarah told Abraham to send Hagar and Ishmael away into the wilderness, which initially grieved Abraham.

Invite students to read Genesis 21:12 silently, looking for what God told Abraham to do. Ask students to report what they find.

Summarize Genesis 21:13–21 by explaining that God promised Abraham that Ishmael’s descendants would become a great nation. After giving Hagar and Ishmael some supplies, Abraham sent them away. When Hagar and Ishmael ran out of water, Hagar feared her son would die, but God promised her that Ishmael would become a great nation. With God’s help, Hagar soon found water. Ishmael eventually became the principal ancestor of much of the Arab world in fulfillment of these promises (see *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 71).

Genesis 22:1–14

Abraham is commanded to sacrifice Isaac

Write the following question on the board:

What do you think is the greatest lesson we can learn in mortality?

Invite a few students to respond to this question. Ask a student to read aloud the following statement by President Thomas S. Monson (1927–2018):

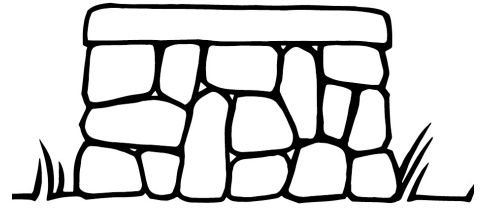


“The greatest lesson we can learn in mortality is that when God speaks and we obey, we will always be right” (Thomas S. Monson, “They Marked the Path to Follow,” *Ensign*, Oct. 2007, 7).

As students study Genesis 22, invite them to look for how Abraham learned this lesson.

Draw a picture of an altar on the board.

Invite a student to read Genesis 22:1–2 aloud. Ask the class to follow along, looking for what the Lord commanded Abraham to do. Use footnote *a* in verse 1 to help students understand that the word *tempt* as used in verse 1 means to “test” or to “prove.”



- What did the Lord command Abraham to do?
- What words or phrases in verse 2 can help us understand how difficult this command must have been for Abraham?
- What promises had the Lord made to Abraham that would have made sacrificing his son an even more difficult trial of faith than it already was? (The Lord had promised that through Isaac, Abraham would become a father of many nations and that He would establish His covenant with Isaac [see Genesis 17:15–21].)

Point out that in addition to the promises Abraham had previously received, the command to offer his son as a human sacrifice might have been especially difficult because Abraham himself was almost offered as a human sacrifice to false gods, but the Lord saved him (see Abraham 1:7, 15).

Display the picture Abraham Taking Isaac to Be Sacrificed (*Gospel Art Book* [2009], no. 9; see also lds.org/media-library). Invite a student to read Genesis 22:3 aloud. Ask the class to follow along, looking for how Abraham responded to the Lord’s command.



- What stands out to you about Abraham’s response?
- What can we learn about Abraham from his response to this heart-wrenching command?

Invite a student to read Genesis 22:4–8 aloud. Ask the class to follow along, looking for what Isaac asked his father. Invite students to report what they find.

- How did Abraham respond to Isaac?

Invite a student to read Genesis 22:9–10 aloud. Ask the class to follow along, looking for what Abraham did when they arrived in the land of Moriah. Invite students to report what they find.

- Why do you think Abraham was willing to obey the command to sacrifice his son Isaac?

Invite a student to read Genesis 22:11–12 aloud. Ask the class to follow along, looking for what happened next.

- How do you imagine Abraham and Isaac might have felt after receiving this message?
- Through his willingness to sacrifice Isaac, what had Abraham shown about his feelings toward God?

Explain that Elder D. Todd Christofferson of the Quorum of the Twelve Apostles taught that although “we generally interpret the word *fear* as ‘respect’ or ‘reverence’ or ‘love,’” we should also “so love and reverence [the Lord] that we fear doing anything wrong in His sight” (D. Todd Christofferson, “A Sense of the Sacred” [Church Educational System fireside for young adults, Nov. 7, 2004], 6, 7, speeches.byu.edu). You may want to suggest that students write this explanation in their scriptures.

- What can we learn from Abraham and Isaac’s experience about what we can do to show the Lord that we love Him? (Students may identify something similar to the following principle: **When we are willing to do what the Lord commands us, we show our reverence and love for Him.**)

Invite several students to come to the board and write one or two of God’s commandments above the drawing of the altar. You may want to add some commandments to their list based on the needs of your class (such as reading the scriptures, partaking of the sacrament weekly, sharing the gospel, or keeping the law of chastity).

- How does our willingness to obey these commandments show the Lord that we love Him?

Invite a student to read aloud the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles. Ask the class to listen for why it is important that we willingly obey God.



“The submission of one’s will is really the only uniquely personal thing we have to place on God’s altar. The many other things we ‘give,’ brothers and sisters, are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God’s will, then we are really giving something to Him!” (Neal A. Maxwell, “Swallowed Up in the Will of the Father,” *Ensign*, Nov. 1995, 24).

Refer to the list of commandments on the board, and ask students to answer the following question in their class notebooks or study journals:

Writing exercises

Inviting students to respond to thought-provoking questions in writing can help deepen and clarify their thoughts. As students respond to questions in writing before sharing their thoughts with the class, they have time to formulate their ideas and receive impressions from the Holy Ghost.

- Which commandments can you begin obeying or obey more willingly to show your love for the Lord?

You may want to invite a few students to share what they wrote. Encourage students to pray for help to willingly obey the Lord.

Display the picture *The Crucifixion* (*Gospel Art Book* [2009], no. 57; see also lds.org/media-library). Explain that in the scriptures a *type* is a person or an event that is similar to or points toward a greater person or event in the future. When we study a type, we learn more about the greater person or event to come. Point out that Abraham’s sacrifice of Isaac is a type of Heavenly Father’s sacrifice of Jesus Christ.



Invite students to review Genesis 22:1–12 with a partner. Ask them to look for details in the verses that show similarities between Abraham’s sacrifice of Isaac and Heavenly Father’s sacrifice of Jesus Christ. You might suggest that they consider marking the similarities in their scriptures, or you could ask them to write what they discover on a piece of paper. It might help them to organize what they find in a chart like the one that follows. Some examples have been provided.

Similarities between the Two Sacrifices

Abraham’s Sacrifice of Isaac	Heavenly Father’s Sacrifice of Jesus Christ
Isaac was to be sacrificed in place of a lamb	Jesus Christ was the Lamb of God and was sacrificed for our sins
Abraham willingly _____ _____ _____	Heavenly Father willingly _____ _____ _____
Isaac carried _____ _____ _____	Jesus Christ carried _____ _____ _____

- What can Abraham’s sacrifice of Isaac teach us about Heavenly Father’s sacrifice of Jesus Christ?
- Who was Heavenly Father showing His love for by sacrificing His Son, Jesus Christ? (Students may use different words, but help them identify the following

truth: Heavenly Father demonstrated His love for us through the sacrifice of His Son, Jesus Christ.)

- How does the sacrifice of Jesus Christ demonstrate Heavenly Father's love for you?

Consider sharing your testimony of Heavenly Father's love for each of the students in your class.

Ask a student to read Genesis 22:13–14 aloud. Ask the class to follow along, looking for what God provided as a sacrifice in the place of Isaac. Ask students to report what they find.

Genesis 22:15–24

The Lord reconfirms the promises of the Abrahamic covenant

Summarize Genesis 22:15–24 by explaining that because Abraham demonstrated his willingness to do what the Lord commanded, the Lord reassured him of the blessings promised in the Abrahamic covenant.

After Abraham returned home, he learned about children born into the household of his brother Nahor. One of these children had a daughter named Rebekah, who would play an important role in the fulfillment of the Lord's promises to Abraham.

Conclude by sharing your testimony of the principles discussed today.

LESSON 31

Genesis 23–24

Introduction

Following Sarah’s death and burial, Abraham sent a servant to find a wife for Isaac from among Abraham’s kindred, who were covenant people. The servant obeyed these instructions, prayed for the Lord’s help, and met Rebekah. She chose to return with the servant and be sealed to Isaac in the covenant of eternal marriage (see D&C 132:19–20, 37).

Suggestions for Teaching

Doctrinal mastery review activities

The purpose of doctrinal mastery review activities is to help students in “knowing how the key statements of doctrine are taught in doctrinal mastery scripture passages and being able to remember and locate those passages” (*Doctrinal Mastery Core Document* [2018], 2). Doing these activities regularly can help students become more proficient in these areas. You may want to encourage your students to continue studying the doctrinal mastery passages outside of class.

Doctrinal Mastery Review—Joshua 24:15 (5 minutes)

Before class, write the following phrases from Joshua 24:15 on a piece of paper in the following manner:

*Choose you this day
whom ye will serve
but as for me and my house
we will serve the Lord*

Cut the paper into four wordstrips. Mix up the wordstrips and display them on the board.

Show students the mixed-up wordstrips. Invite students to reorder the wordstrips so they are displayed in the correct order. Ask students to read the correctly ordered phrases aloud two or more times.

Ask students to state the correct scripture reference. Write the reference *Joshua 24:15* on the board above the correctly ordered phrases.

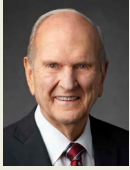
Genesis 23:1–24:9

After Sarah dies, Abraham places his servant under oath to find a suitable wife for Isaac

Invite students to imagine a young man and a young woman who are in love and who hope to build a lasting relationship.

- What are some important choices this couple will need to make if they want to build a relationship that will last?

Invite a student to read aloud the following statement by President Russell M. Nelson:



"A couple in love can choose a marriage of the highest quality or a lesser type that will not endure. Or they can choose neither. ...

"The best choice is a celestial marriage" (Russell M. Nelson, "Celestial Marriage," *Ensign* or *Liahona*, Nov. 2008, 92, 94).

- Why is celestial marriage in the temple—or eternal marriage—the best kind of marriage? (In eternal marriages, righteous couples are sealed forever by the power of the priesthood and the family unit continues eternally.)

Invite the class to look for principles as they study Genesis 23–24 that can guide them in their efforts to one day obtain the blessings of eternal marriage.

Remind students that Abraham and Sarah entered into a covenant with God, and this covenant allowed them to have an eternal marriage. Summarize Genesis 23 by explaining that Sarah died and Abraham mourned for her and arranged for her body to be buried.

Remind students that the Lord had promised Abraham and Sarah that their son, Isaac, would receive the blessings of the Abrahamic covenant and that all the families of the earth would be blessed through Isaac's descendants (see Genesis 17:19, 21; 22:17–18).

- What did Isaac need to do in order for these promises to be fulfilled? (Enter the covenant of eternal marriage.)

Invite a student to read Genesis 24:1–3 aloud. Ask the class to follow along and identify who Abraham did not want Isaac to marry.

- Who did Abraham not want Isaac to marry?

Explain that because the Canaanites did not believe in the Lord, no Canaanite woman would have been prepared to receive the responsibilities and blessings of the Abrahamic covenant and eternal marriage. The decision Isaac faced concerning whether or not to marry in the covenant is just like our choice today of whether to receive the marriage sealing ordinance in the temple.

Invite a student to read Genesis 24:4 aloud. Ask the class to look for an assignment Abraham gave to his servant.

- What assignment did Abraham give to his servant?

Point out that the journey from Abraham's location in the land of Canaan to Mesopotamia, where his relatives lived, was a distance of approximately 1,200 miles (1,931 kilometers) round trip. This journey would require substantial time, effort, and provisions.

- What do Abraham's instructions to his servant teach us about the importance of obtaining the blessings of eternal marriage? (After students respond, write the

following principle on the board: **It is worth great effort and sacrifice to obtain the blessings of eternal marriage.**)

- What efforts and sacrifices might today's youth have to make in order to obtain the blessings of eternal marriage?

Ask a student to read aloud the following statement by President Gordon B. Hinckley (1910–2008):



"There is no substitute for marrying in the temple. It is the only place under the heavens where marriage can be solemnized for eternity. Don't cheat yourself. Don't cheat your companion. Don't shortchange your lives. Marry the right person in the right place at the right time" (Gordon B. Hinckley, "Life's Obligations," *Ensign*, Feb. 1999, 2).

Genesis 24:10–60

Abraham's servant meets Rebekah and her family

Lead students through the learning process

Students are edified when they are led through a learning process that is similar to what the teacher has experienced during lesson preparation. Students should be led to search the scriptures for understanding and to discover the truths of the gospel for themselves. They should be given opportunities to explain the gospel in their own words and to share and testify of what they know and feel. This helps to bring the gospel from their heads down into their hearts.

Invite a student to read Genesis 24:10–14 aloud. Ask the class to follow along and look for what Abraham's servant did to fulfill the promise he had made to Abraham. Ask students to report what they find.

Invite a student to read Genesis 24:15–20 aloud. Ask the class to follow along and look for how the servant's prayer was answered.

- How was the servant's prayer answered?

Display the picture *Rebekah at the Well* (*Gospel Art Book* [2009], no. 10; see also [lds.org/media-library](https://www.lds.org/media-library)). Write the following heading on the board: *Character Traits of Rebekah*. Invite students to review verses 16–20 silently and look for words and phrases that imply some of Rebekah’s character traits. Ask students to report the character traits implied by these verses. List their responses under the heading on the board. The list could include the following: *virtuous, eager to serve, generous, hardworking*.

- What impresses you most about Rebekah?



Point out that the servant did not yet know whether this young woman was a relative of Abraham. Summarize Genesis 24:21–25 by explaining that the servant asked Rebekah about her family and learned that she was the granddaughter of Abraham’s brother Nahor.

Invite a student to read Genesis 24:26–28 aloud. Ask the class to look for what Abraham’s servant did and what Rebekah did after they realized their mutual connection through Abraham. Ask students to report what they find.

Summarize Genesis 24:29–49 by explaining that Abraham’s servant was invited to eat with Rebekah’s family. He told the family that Abraham had directed him to find a suitable woman for Isaac to marry among Abraham’s relatives and that the Lord had led him to Rebekah.

Invite a student to read Genesis 24:50–51 aloud. Ask the class to follow along and look for how Rebekah’s brother Laban and her father, Bethuel, responded to Abraham’s servant. Ask students to report what they learn.

Explain that after this response, Abraham’s servant provided gifts to the family. The next morning, Abraham’s servant and Rebekah’s family discussed her departure. Invite students to read Genesis 24:54–56 silently to learn when Abraham’s servant wanted to depart and when Rebekah’s family wanted her to depart. Ask students to report what they find.

Ask a student to read Genesis 24:57–60 aloud. Invite the class to follow along and look for how this difference was resolved. Ask students to report what they learn.

- Why do you think Rebekah would commit to leave her family immediately to go and marry Isaac, even though she had never met him?
- What qualities did Rebekah exemplify when she stated, “I will go”? (Add students’ responses to the list on the board. Responses may include *faith in the Lord* and *courage*.)

Point out that the phrase “be thou the mother of thousands of millions” in verse 60 suggests that Rebekah and her family understood that she would play a pivotal role in helping to accomplish the divine promise that Abraham’s descendants would be numbered as “the stars of the heaven” and “the sand . . . upon the sea shore” (Genesis 22:17).

- How do you think Rebekah’s righteous qualities helped prepare her to enter the covenant of eternal marriage?
- What principle can we learn from Rebekah’s example? (Students may give a variety of answers. As they respond, you may want to emphasize the following principle by writing it on the board: **If we develop righteous qualities now, we will be better prepared for eternal marriage.**)

To help students understand how this principle relates to them, invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“If you hope to have an eternal companion who has certain spiritual qualities, then you must strive to develop those spiritual qualities in yourself. Then someone who has those qualities will be attracted to you” (David A. Bednar, in “Understanding Heavenly Father’s Plan,” [lds.org/prophets-and-apostles/unto-all-the-world/understanding-heavenly-fathers-plan](https://www.lds.org/prophets-and-apostles/unto-all-the-world/understanding-heavenly-fathers-plan)).

Genesis 24:61–67

Isaac and Rebekah are sealed in eternal marriage

Invite the class to imagine what feelings Rebekah may have had as she traveled the long distance to meet Isaac or what Isaac may have felt as he awaited the servant’s return.

Ask a few students to take turns reading aloud from Genesis 24:61–67. Invite the class to follow along and look for words or phrases suggesting that Isaac and Rebekah were happy to meet and be married to one another. Ask students to report what they find. (You may want to explain that when Rebekah covered herself with a veil, she was demonstrating modesty and respect for Isaac.)

Point out that prior to their marriage, both Isaac and Rebekah demonstrated faithfulness to the Lord (see Genesis 22:6–13; 24:57–58), and the Lord provided a way for them to receive the blessings of eternal marriage.

- What principle can we learn from the example of Isaac and Rebekah as we seek the blessings of eternal marriage? (After students respond, write the following principle on the board: **If we are faithful to God, He will provide a way for us to receive the blessings of eternal marriage.**)

To help students deepen their understanding of this principle, ask a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



"Now, there are those among you fine young members of the Church who might never marry. Although they are worthy in every way, they may never find someone to whom they will be sealed [in] the temple of the Lord in this life. ...

"... I cannot tell you why one individual's prayers are answered one way while someone else's are answered differently. But this I can tell you: the righteous desires of your hearts will be fulfilled. ...

"... The brief span of this life is nothing in comparison with eternity. And if only we can hope and exercise faith and joyfully endure to the end, ... there, in that great heavenly future, we will have the fulfillment of the righteous desires of our hearts, and so very much more than we can scarcely comprehend now" (Dieter F. Uchtdorf, "The Reflection in the Water" [Church Educational System fireside for young adults, Nov. 1, 2009], lds.org/media-library).

- How does this statement help you understand Heavenly Father's love for His children who may not have the opportunity to receive the blessings of eternal marriage in this life?

Testify of the importance of eternal marriage. Invite students to write down a goal that will help them prepare for eternal marriage. You might suggest that they write about a righteous quality they will seek to develop in their lives.

LESSON 32

The Plan of Salvation (Part 3)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 3, students will study paragraphs 2.4–2.5 of the *Doctrinal Mastery Core Document*, and they will learn about the key statement of doctrine supported by the doctrinal mastery passage Abraham 3:22–23. Part 3 also contains a practice exercise that will help students apply the key statements of doctrine and the doctrinal mastery scripture passages they have learned from previous lessons on the plan of salvation.

Note: You could teach the segments of this lesson in a single class session or over the course of two class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of two class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Understanding the Doctrine

Segment 1 (20 minutes)

Invite students to think of an experience they have had that was significant or meaningful to them. After a moment, invite a few students to share their experiences with the class and to explain why these experiences were meaningful.

- Why is it good for us to know and remember our past?

Point out that knowing and remembering our past can greatly affect our present and our future. Tell students that they will have an opportunity in class to discuss some of the experiences we had in premortal life, according to what we know from the scriptures and the prophets. Our awareness of these experiences can help us understand who we are and inspire us to make righteous choices and move forward with faith.

Ask students to turn to doctrinal topic 2, “The Plan of Salvation,” in the *Doctrinal Mastery Core Document*. Invite two students to take turns reading paragraphs 2.4 and 2.5 aloud. Ask the class to follow along, looking for what we experienced in the premortal life. Invite students to report what they find, and ask a student to write on the board the truths that students report.

- What does our understanding of our premortal experience teach us about who we are?

Invite students to consider marking the following key statement of doctrine in paragraph 2.4: **Before we were born on the earth, we lived in the presence of our Heavenly Father as His spirit children.**

- Why do you think Heavenly Father wants us to know and understand this truth?
- What evidence do we have that we were obedient to our Heavenly Father before we were born? (See paragraph 2.5.)
- How can knowing about our premortal life impact the choices we make in this life?

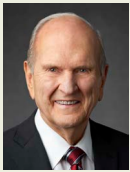
Point out that the doctrinal mastery passage Abraham 3:22–23 is one scripture passage that teaches us that we are spirit children of our Heavenly Father. Invite students to turn to this passage in their scriptures and to consider marking it in a distinctive way so they can locate it easily.

Tell students that as recorded in Abraham 3, the Lord showed Abraham a vision of many different stars and planets, likening them to His spirit children. Abraham learned important truths about mortal life, and he also learned about the plan of salvation and how it makes our eternal progression possible.

Ask a student to read Abraham 3:22–23 aloud. Invite the class to follow along, looking for what the Lord showed Abraham and what he learned about the Lord. Invite students to report what they find.

- Which phrases in this passage teach that we once lived in the presence of our Heavenly Father?
- How do you think Abraham might have been affected by learning that he was “chosen” by the Lord “before [he was] born” (verse 23)?

Display the following statement by President Russell M. Nelson. Invite a student to read this statement aloud. Ask the class to follow along, looking for what President Nelson teaches that is similar to what Abraham learned.



“Your Heavenly Father has known you for a very long time. You, as His son or daughter, were chosen by Him to come to earth at this precise time, to be a leader in His great work on earth [see Alma 13:2–3; D&C 138:38–57]. You were chosen *not* for your bodily characteristics but for your *spiritual* attributes, such as bravery, courage, integrity of heart, a thirst for truth, a hunger for wisdom, and a desire to serve others.

“You developed some of these attributes premortally. Others you can develop here on earth [see D&C 4:6; Alma 5:14] as you persistently seek them [see 1 Corinthians 12; 14:1–12; Moroni 10:8–19; D&C 46:10–29]” (Russell M. Nelson, “Decisions for Eternity,” *Ensign or Liahona*, Nov. 2013, 107).

- What are some of the similarities between Abraham 3:22–23 and President Nelson’s words?
- How does President Nelson’s statement help you better understand why you were chosen to come to earth at this precise time?
- What does President Nelson encourage us to do here on earth? (Develop spiritual attributes.)

Ask students to choose an attribute from the list that President Nelson provided or to think of another they would like to develop or improve upon so they can better serve the Lord. Encourage students to think of ways they can learn about and practice using this attribute. Invite students to take a few minutes to write down their ideas in their class notebooks or study journals, and encourage them to follow through with their plan.

Practice Exercise 1 (20 minutes)

Review the principles of acquiring spiritual knowledge

You should regularly review the three principles found in paragraph 4 of the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Students will practice using these principles with each practice exercise. Most practice exercises will not contain suggested methods for reviewing these principles. You are expected to review the principles sufficiently so that your students can apply them during the practice exercise.

Invite students to turn to the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Review with them the following three principles in paragraph 4: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Remind students that using these principles will help them as they seek answers to their own questions or are asked questions by others.



Divide the class into small groups of three or four students. Ask students to review in their groups each of the doctrinal mastery passages they have learned in connection with the doctrinal mastery lessons on the plan of salvation (Moses 1:39; Joshua 24:15; Abraham 3:22–23). Then provide each group with the following handout and invite students to work in their groups to complete the handout.

(*Note:* You may want to adapt the following scenario according to the experiences and needs of your students. You may also want to substitute names that are more common where you live.)

An Unexpected Question

Read the following scenario aloud with your group:

You notice one of your friends, Jim, eating alone at lunch. As you sit down and join him, he seems deep in thought. Jim looks over at you and says, “Hey, at church on Sunday, my minister said that Mormons believe they can become gods. That sounds kind of arrogant to me. Do you really believe that?”

Discuss the following questions with your group:

1. What do you think you could say to Jim that would help him act in faith as he seeks understanding to what we believe on this subject?

2. What do you think are some beliefs or premises that Jim or his minister might have that could make our beliefs about becoming like God difficult to understand?
3. Consider this question with an eternal perspective. What do you know or understand about the plan of salvation that could relate to or clarify Jim's question?
4. What key statements of doctrine and scripture passages in the *Doctrinal Mastery Core Document* could help explain these teachings?
5. Are there any divinely appointed sources, such as prophetic statements, additional scripture passages, or other sources, that you might use to help explain the truths you want to share?

As students discuss the scenario, be attentive to their questions and concerns and provide assistance as needed. As you observe your students, you may consider inviting one (or more) of the groups to be prepared to role-play the scenario in front of the class.

After students have had enough time to discuss the handout, lead a discussion of the handout questions with the class or invite the selected group to role-play the scenario.

LESSON 33

Genesis 25–27

Introduction

Before Abraham’s death, he bestowed all he had upon Isaac. Isaac’s wife, Rebekah, gave birth to twin sons named Esau and Jacob. Esau sold his birthright to Jacob, and Isaac later bestowed the birthright blessing—which included the blessings of the Abrahamic covenant—upon Jacob.

Suggestions for Teaching

Prepare with students in mind

As you prepare to teach, consider what outcomes you hope to help students achieve as a result of the lesson. President Thomas S. Monson (1927–2018) said: “The goal of gospel teaching ... is not to ‘pour information’ into the minds of class members. ... *The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles*” (in Conference Report, Oct. 1970, 107).

Genesis 25:1–18

Abraham gives all he has to Isaac

Ask several students to tell the class what their favorite food is. Then display or draw on the board a small treat or food item (for example, a small piece of candy). Ask students to imagine they could choose to have one small treat now, or they could wait until tomorrow and then receive an endless supply of their favorite food.

- Which would you choose? Why?
- How is this scenario like some of the situations we face in life?

As students study the choices of someone who traded a valuable possession for something of far less but immediate value, invite them to look for principles that can guide them in similar situations.

Summarize Genesis 25:1–18 by explaining that these verses recount Abraham’s final years on the earth, his death, and the death of Abraham and Hagar’s son, Ishmael. Before Abraham died, he married a woman named Keturah, who bore six sons. Keturah is referred to in the scriptures as a concubine (see 1 Chronicles 1:32). Explain that in the Old Testament the word *concubine* is used to describe women who, in the time and culture in which they lived, were legally married to a man but had a lower social status than a wife.

Ask a student to read Genesis 25:5–6 aloud. Invite the class to follow along, looking for what Abraham gave his sons before he died.

- What did Abraham give Isaac? What did Abraham give his other sons?
- Why do you think Abraham gave “all that he had” to Isaac instead of dividing his possessions evenly among all his sons?

Explain that Isaac received more than Abraham’s other children because of Isaac’s birthright. A son who held the birthright inherited not only his father’s lands and possessions, but also his father’s position as the spiritual leader of the family and the “authority to preside” (Bible Dictionary, “Birthright”). The son was then responsible to use these resources to provide for the family’s needs. The birthright was often passed from a father to his eldest son. However, righteousness was more important than being the firstborn. The birthright Isaac received from Abraham also included all the blessings and responsibilities of the Abrahamic covenant.

Genesis 25:19–34

Esau sells his birthright to Jacob

Invite a student to read Genesis 25:20–21 aloud. Ask the class to follow along, looking for how the Lord blessed Isaac and his wife, Rebekah. (You may need to explain that *entreat* means to plead, such as in prayer, and *barren* means unable to conceive children.) Ask students to report what they find.

Explain that after Rebekah became pregnant, she felt a struggle within her womb that caused her concern. Ask a student to read Genesis 25:22–23 aloud. Invite the class to follow along, looking for what Rebekah did.

- What did Rebekah do to learn why she felt a struggle within her womb?
- What did the Lord teach Rebekah about the two children she would bear?

Point out the phrase “the elder shall serve the younger” in Genesis 25:23. Explain that this indicates the younger child would eventually inherit the birthright instead of the firstborn.

Invite a student to read Genesis 25:24–28 aloud. Ask the class to follow along, with half of them looking for the name and characteristics of the elder son, and the other half looking for the name and characteristics of the younger son. Invite students to report what they find.

Ask a student to read Genesis 25:29–31 aloud. Invite the class to follow along, looking for what Jacob asked of Esau in exchange for some pottage. (You may need to explain that the phrase “sod pottage” [verse 29] means that Jacob made soup.)

- What would you have done in this situation if you had been in Esau’s position?

Refer to the food item you previously displayed or drew on the board, and remind the class of the question you asked about whether they would want a small treat right away or wait to receive an endless supply of their favorite food.

- How is the choice Esau faced similar to the scenario with the treat?

Invite a student to read Genesis 25:32–34 aloud. Ask the class to follow along and look for what Esau chose.

- What do you think it means in verse 34 that “Esau despised his birthright”? (You may want to point out that Esau treated his birthright as though it had very little meaning or value.)

Genesis 26

The Lord guides and blesses Isaac

Summarize Genesis 26 by explaining that the Lord guided Isaac and blessed him both spiritually and temporally. By highlighting Isaac's blessings, Genesis 26 can help us understand what Esau lost when he sold his birthright to Jacob.

Ask a few students to take turns reading aloud from Genesis 26:2–5, 12–14. Invite the class to follow along and look for ways the Lord blessed Isaac. You may want to invite students to mark what they find.

Remind students that if Esau had retained his birthright, he would have inherited all that Isaac had, just as Isaac inherited all that Abraham had.

- Based on what you found in Genesis 26:2–5, 12–14, what blessings could Esau have inherited if he had retained his birthright?

Hold up a small bowl and ask students to ponder the choice Esau made.

- Thinking about what you have learned about the birthright blessing Esau sold, how would you describe his decision to sell his birthright for a bowl of pottage?

Explain that Esau lost blessings not only because of his choice to sell his birthright but also because of other poor choices he made. Ask a student to read Genesis 26:34–35 aloud. Invite the class to follow along, looking for additional choices Esau made that deprived him of blessings.

- According to Genesis 26:34, what kind of women did Esau marry? (Explain that Hittites were people who did not believe in God and worshipped idols instead.)
- Why might these marriages have saddened Isaac and Rebekah? (You may need to explain that Esau's choices in marriage hindered him, his wives, and his children from receiving the blessings of the Abrahamic covenant—including the covenant of eternal marriage, which is required for us to receive eternal life.)
- How was Esau's choice to marry Hittite women similar to the choice he made to sell his birthright?
- What principle can we learn from Esau's choices and their consequences? (After students respond, you may want to use their words to write on the board a statement similar to the following: **If we value temporary or worldly pleasures more than we value eternal blessings, then we may lose those eternal blessings.**)



To help students understand how this principle relates to them, you may want to give them copies of the following handout. You could ask students to complete the handout individually or in small groups.

Temporary or Worldly Pleasures

Because of the covenants we make as members of the Church of Jesus Christ, we are heirs of all the blessings of the Abrahamic covenant—just as Esau was before he sold his birthright.

List some temporary or worldly pleasures that young people today might be tempted to value more than eternal blessings:

Choose one item from your list and explain how seeking after that thing could cause a person to lose eternal blessings:

After students have had sufficient time to complete the handout, consider inviting a few to share what they wrote with the class.

Genesis 27

Isaac blesses Jacob to preside over his brethren

Explain that although Esau had sold his birthright to Jacob, their father, Isaac, still had the responsibility to bestow the birthright blessing on one of his sons.

Summarize Genesis 27:1–33 by explaining that Isaac intended to give the birthright blessing to Esau. However, Rebekah had previously learned by revelation that Jacob was to receive the birthright (see Genesis 25:23). Rebekah instructed Jacob to approach Isaac, who was physically blind, and present himself as though he were Esau so that Jacob could receive the birthright blessing. Jacob reluctantly carried out this plan and received the blessing.

You may want to explain that the Lord intended from the beginning that the birthright blessing be given to Jacob. After Isaac learned that he had unknowingly bestowed the birthright blessing on Jacob, he could have revoked the blessing and cursed Jacob instead. However, Isaac declared that Jacob “shall be blessed” (Genesis 27:33)—indicating that the Lord’s will had been accomplished. (See *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 85–86.)

Invite a few students to take turns reading aloud from Genesis 27:34–38. Ask the class to follow along, looking for words or phrases that indicate how Esau felt after he learned the birthright blessing had been confirmed upon Jacob instead of on himself.

- What principle can we learn from Esau’s response about the consequences of placing worldly or immediate desires above eternal priorities? (Students may use different words, but they might identify something similar to the following: **Placing worldly or immediate desires above eternal priorities will eventually lead to sorrow and regret.**)

Point out that it appears Esau did not immediately experience sorrow and regret. Rather, this occurred later when Esau began to experience the consequences of his poor choices.

- Why do you think it is important to realize that we may not experience immediate sorrow and regret for our poor choices?

Summarize Genesis 27:39–46 by explaining that Esau did receive a blessing from Isaac. However, angry about losing the birthright blessing, Esau decided to kill Jacob. Rebekah directed Jacob to travel to Haran, where he could be safe from Esau.

You may want to invite students to testify of the principles you have discussed today. Consider adding your testimony to those shared. Assure students that any poor choices they make can be overcome through faith in Jesus Christ and repentance.

To help students apply what they have learned, display the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles. Invite students to write this statement on a piece of paper and put the paper where they will see it often and be encouraged to make righteous choices.



“Think of the long view of life, not just what’s going to happen today or tomorrow. *Don’t give up what you most want in life for something you think you want now*” (Richard G. Scott, “Jesus Christ, Our Redeemer,” *Ensign*, May 1997, 54).

LESSON 34

Genesis 28–30

Introduction

Jacob departed the land of Canaan and journeyed to Padan-aram to find a suitable companion to marry in the covenant. While on this journey, Jacob saw a vision of the Lord, who promised him the same eternal blessings his grandfather Abraham had been promised (the Abrahamic covenant). In Padan-aram, Jacob worked for Laban and married Leah, Rachel, Bilhah, and Zilpah, who eventually bore him twelve sons and one daughter.

Suggestions for Teaching

Decide what to teach

There will usually be more material in a scripture block than can be meaningfully discussed in a class period. Prayerfully study the scriptures and the curriculum to discern which doctrinal truths and principles are the most important for your students to identify, understand, and apply.

Genesis 28:1–22

Jacob is promised the blessings of Abraham

Show students a picture of a temple, and ask why it is important to be married in the temple.

- What are some of the blessings that come to those who choose to be sealed for eternity in the temple?

Invite a student to read Genesis 28:1–2 aloud. Ask the class to follow along, looking for instructions Isaac gave to his son Jacob. Ask students to report what they find.

Explain that the Canaanites worshipped idols and engaged in other practices that were offensive to God. A daughter of Canaan would not be worthy to join Jacob in entering into a marriage covenant with the Lord. Marrying a daughter of Canaan would mean marrying out of the covenant.

Invite students to read Genesis 28:3–4 silently, looking for what Jacob was promised if he married in the covenant.

- According to verse 4, what was Jacob promised if he married in the covenant? (“The blessing of Abraham.” Point out that in order to receive the blessings of



Abraham, Jacob would need to not only marry in the covenant but also remain faithful to that covenant.)

- What can we learn from Genesis 28:1–4 about what we must do to receive the blessings of Abraham? (Students may use different words, but they should identify the following principle: **If we marry in the covenant and remain faithful, then we will receive the blessings of Abraham.** [See D&C 132:30–33.])
- What does it mean to receive the blessings of Abraham? (It means receiving the blessings of the Abrahamic covenant: numerous posterity [see Genesis 17:5–6; Abraham 2:9; 3:14]; receiving the gospel, the blessings of the priesthood, and the blessings of salvation and eternal life [Abraham 2:11]; and the blessings of living in a chosen land.)

Summarize Genesis 28:5–9 by explaining that Jacob obeyed his father by leaving the land of Canaan to find a suitable companion to marry in the covenant. By leaving Canaan, Jacob was also obeying his mother, who had warned Jacob of Esau’s plan to kill him. After Esau saw the blessings promised to Jacob for marrying in the covenant and realized that his marriages to Hittite women displeased his father, Esau married one of Ishmael’s daughters.

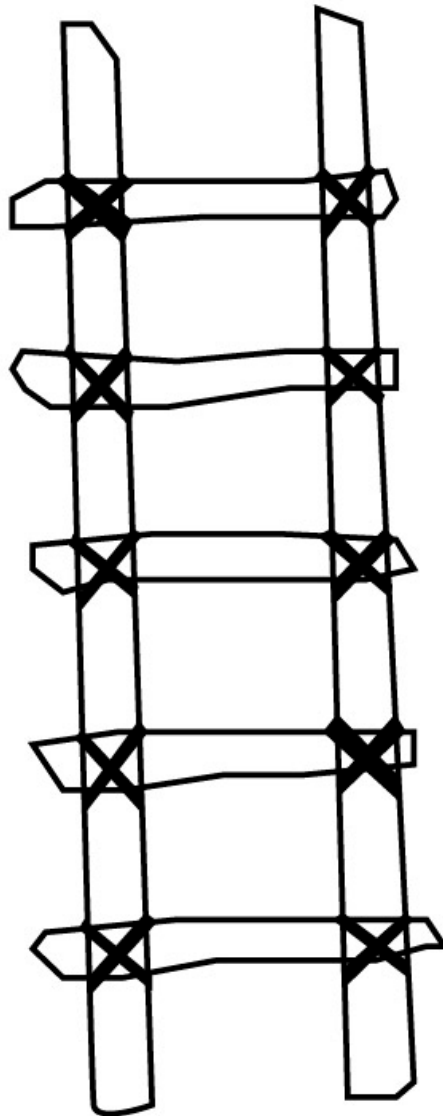
Invite a few students to take turns reading aloud from Genesis 28:10–13. Ask the class to follow along, looking for what happened while Jacob traveled from Canaan to Haran. Ask students to report what they find.

- What did Jacob see in his dream?

Show a picture of a ladder (or draw one on the board), and ask students how far the ladder extended. After students respond, label the bottom of the ladder *earth* and the top of the ladder *heaven or the presence of the Lord*.

- What do you think Jacob might have learned from the image of a ladder extending from the earth to the Lord's presence?

Invite a student to read aloud the following statement by President Marion G. Romney (1897–1988) of the First Presidency. Ask the class to listen for what President Romney taught about what the rungs of the ladder represent.



"Jacob realized that the covenants he made with the Lord there were the rungs on the ladder that he himself would have to climb in order to obtain the promised blessings—blessings that would entitle him to enter heaven and associate with the Lord" (Marion G. Romney, "Temples—The Gates to Heaven," *Ensign*, Mar. 1971, 16).

- Based on what Jacob saw in his vision, why is it important to receive the saving ordinances of the gospel and keep their associated covenants? (Students may use different words, but they should identify the following principle: **We must receive the saving ordinances of the gospel and keep their associated covenants in order to return to the presence of the Lord.**)

Invite a student to read Genesis 28:13–15 aloud. Ask the class to follow along, looking for what the Lord promised to give Jacob. Ask students to report what they find.

- Considering that Jacob was traveling alone and escaping the threat of violence from Esau, how might the Lord’s promise, “I am with thee,” in verse 15 have helped him?

Ask a few students to take turns reading aloud from Genesis 28:16–19, 22. Invite the class to follow along, looking for how Jacob described the place where he had the dream. (You may need to explain that the phrases “he was afraid” and “how dreadful is this place” in verse 17 refer to feelings of reverence and awe. These phrases indicate that Jacob understood the seriousness of entering the presence of God.)

- According to verse 17, what did Jacob call the place where he had his dream? (“The house of God” and “the gate of heaven.” Explain that the phrase “the gate of heaven” refers to a gateway to God’s presence where we can receive the promise of eternal life.)
- What places serve as “the gate of heaven” for us today?
- (After students respond, consider writing the following truth on the board: **The temple is the house of God and the gate to eternal life.**)

Point to the picture of the temple you showed at the beginning of class. Ask students to imagine that someone has asked them why temples are so important to members of The Church of Jesus Christ of Latter-day Saints. Invite a few students to explain how they would respond.

Consider sharing your testimony of temples and the ordinances and covenants we can receive there. Invite students to write in their class notebooks or study journals a goal for what they will do to better keep the covenants they have already made so they can be prepared to enter the temple and receive additional ordinances and covenants.

Summarize Genesis 28:20–22 by explaining that Jacob vowed that “if God [would] be with [him]” (verse 20), he would serve Him as his God. As part of this vow, Jacob committed to pay “the tenth” (tithing) to the Lord (verse 22). (You may want to remind students that the Lord sets the conditions of the covenants we make with Him.)

Genesis 29:1–29

Jacob works for Laban for 14 years so he can marry Rachel

Ask students to name some examples of things that require hard work and patience. After students respond, explain that Jacob had to work hard and be patient to receive the blessings the Lord had promised him.

Summarize Genesis 29:1–14 by explaining that when Jacob arrived in Haran he met Rachel, one of Laban’s daughters, at a well. Laban welcomed Jacob to stay at his house. Explain that when Jacob said that he was Laban’s “brother” (see verse 12), this was another way of saying, “We are all family.” More specifically, Laban was Jacob’s uncle.

Invite a few students to take turns reading aloud from Genesis 29:15–20. Ask the class to follow along, looking for what Jacob was willing to do so he could marry Rachel.

- What was Jacob willing to do so he could marry Rachel?

Point out that Jacob's years of labor not only demonstrated his love for Rachel but also his commitment to marry in the covenant as his father, Isaac, had instructed him (see Genesis 28:1–4).

Summarize Genesis 29:21–29 by explaining that after Jacob worked seven years to marry Rachel, Laban tricked him into marrying his older daughter, Leah, instead. Laban justified his actions by claiming that the oldest daughter should be married first. Laban told Jacob he could still marry Rachel after the weeklong wedding feast for Leah, but Jacob would have to agree to work for him another seven years. Jacob agreed to these conditions. Remind students that the Lord approved of Jacob's plural marriages (see D&C 132:37).

- What can we learn from Jacob's example about obtaining the blessings the Lord has promised us? (Students may use different words, but they should identify a principle similar to the following: **We must work diligently and be patient as we seek to obtain the blessings the Lord has promised us.**)

Genesis 29:30–30:43

Children are born to Jacob, and the Lord prospers him

Ask students to think about a challenge their family has experienced and what made it difficult. Explain that Jacob's family went through difficulties as well.

Invite a student to read Genesis 29:30–35 aloud and another student to read Genesis 30:1–2 aloud. Ask the class to follow along, looking for the challenges Leah and Rachel experienced.

- What difficulty did Leah have in her life? (Explain that the word *hated* as used in verse 31 was translated from the Hebrew word *sahnay*, which means "loved less.")
- How did the Lord help Leah cope with her challenge?
- What challenge did Rachel have in her life?
- What feelings did Rachel struggle with during this difficult time?

Explain that in this time and culture, it was considered a great honor for a wife to bear a male child. Because of this, a competitive spirit developed between Leah and Rachel as well as disappointment and frustration. Summarize Genesis 30:3–21 by explaining that because Rachel could not have children, she gave Jacob her servant Bilhah to marry. Leah, afraid that she would no longer have children, likewise gave Jacob her servant Zilpah to marry.

Eventually Jacob and his wives had twelve sons and one daughter. The twelve sons' posterity became known as the twelve tribes of Israel. (You may want to explain that the Lord later changed Jacob's name to Israel. This will be discussed in a future lesson.)

- We know that God does not forget us, so what do you think it means that "God remembered Rachel"?

- What does the phrase “God hearkened to her” tell us about what Rachel had been doing during her struggles?
- What can we learn from verse 22 that could help us when we experience challenges? (Students may identify a variety of principles, including the following: **When we experience challenges, we should realize that God does not forget us.**)

Summarize Genesis 30:25–43 by explaining that because Jacob was faithful to his covenants, the Lord blessed him by increasing his wealth in preparation for his return to his homeland.

LESSON 35

Genesis 31–32

Introduction

After working for Laban for 20 years, Jacob was commanded to “return unto the land of thy fathers,” or Canaan (Genesis 31:3). Jacob and his family departed in secret because they were afraid of what Laban might do to them. When Laban discovered their departure, he pursued them, but he ultimately let them go in peace. As they continued their journey, Jacob worried that his twin, Esau, would seek revenge on him. Jacob prepared gifts for his brother, prayed that the Lord would protect his family, and received divine assurance that he and his family would be preserved.

Suggestions for Teaching

Encourage daily scripture study

Few things teachers can do will have a more powerful and long-lasting influence for good in the lives of their students than helping them learn to love the scriptures and to study them daily. Encourage daily scripture study by giving students regular opportunities to share some of the things they have learned and felt during their personal scripture study.

Doctrinal Mastery Review—Abraham 3:22–23 (5 minutes)

Write the following statements on separate pieces of paper so that you can show them to students one at a time:

1. God showed Abraham only “the intelligences that were organized” *after* the Creation.
2. God prepared Abraham in the premortal world so he could do great things here on the earth.
3. There were only a few people whom God called His “noble and great ones.”
4. We lived in the presence of God as His spirit children before we were born.

Provide a small piece of paper for each student, and ask students to number from 1 to 4 on their papers. Inform students they will be taking a short true-false quiz. Display each statement and read it aloud, giving students time to record their answers on their papers.

Tell students this is an “open book” quiz, and invite them to turn to Abraham 3:22–23. Give students time to read the scripture passage, and then allow them to change their answers if needed. Correct the quiz as a class, discussing correct answers as needed. If you have enough time, consider asking the students to use what they learn from Abraham 3:22–23 to rewrite the false statements into true statements.

Answers: (1) false; (2) true; (3) false; (4) true

Genesis 31:1–55*The Lord commands Jacob to return to Canaan*

Write the following on the board before class:

When you strive to obey a command from the Lord, He will ...

- a. Change the command so it will be simple and easy for you to accomplish.*
- b. Bless your efforts by providing a way for you to fulfill the command, even if it is difficult.*
- c. Intervene and do all the work for you.*
- d. Require you to do it entirely on your own without any help.*

Ask students to select the statement that best describes how they believe the Lord helps us when He asks us to do difficult things. Invite a few students to explain the statement they selected and why they chose it.

Explain that there are many ways the Lord can bless us as we strive to obey His commandments. Invite students to look for doctrine and principles as they study Genesis 31–32 that teach us how the Lord can help us when He asks us to do difficult things.

Invite a student to read Genesis 31:1–3 aloud. Ask the class to follow along, looking for what the Lord commanded Jacob. Ask students to report what they find.

- Why might “return[ing] unto the land of [his] fathers” (verse 3) have been difficult for Jacob? (Students might mention that Esau lived in the land of Jacob’s fathers and when they were last together Esau wanted to kill Jacob.)
- Even though the command to return home would not be easy, what did the Lord promise Jacob according to verse 3?
- What can we learn from the Lord’s words to Jacob? (Students may use different words, but they should identify something similar to the following principle: **The Lord will be with us when we do what He asks.** Write this principle on the board.)
- How can believing this principle help us do what the Lord asks, even when it is difficult?

Summarize Genesis 31:4–23 by explaining that Jacob and his family were obedient to the Lord’s command. They began their journey to the land of Canaan while Laban was away shearing his sheep. As they left, Rachel took some of Laban’s “images” (verse 19). (You may want to explain that the word *images* could refer to household idols and that some believe the images could represent Rachel’s dowry. Explain that we do not know why Rachel took the images or why Laban later referred to them as “my gods” [Genesis 31:30].) When Laban returned home, he learned of Jacob’s departure and discovered that his images were missing. He chased after Jacob and his family and, after seven days, overtook them.

- Why do you think Jacob and his family decided to leave without telling Laban?

Invite a few students to take turns reading aloud from Genesis 31:24–29. Ask the class to follow along, looking for how the Lord was “with” Jacob (see verse 3).

- According to verse 27, what did Laban claim he would have done if Jacob had not left in secret?
- What do you think Laban might have been planning to do to Jacob before the Lord spoke to him in the dream?
- According to verses 24 and 29, how did the Lord fulfill His promise that He would “be with [Jacob]” (verse 3)?

Summarize Genesis 31:30–40 by explaining that Laban searched Jacob’s camp for his images but did not find them because Rachel hid them under the cushion she used to sit on a camel. After Laban finished searching for the images, Jacob recounted how Laban had mistreated him numerous times during the preceding 20 years.

Invite a student to read Genesis 31:41–42 aloud. Ask the class to follow along, looking for what Jacob told Laban.

- What evidence do you see in these verses that the Lord had fulfilled His promise to be with Jacob?

Summarize Genesis 31:43–55 by explaining that Jacob and Laban made a covenant that they would not harm each other. Laban then returned to his own land.

Genesis 32:1–21

Jacob worries that Esau will seek revenge against him and his family

Ask students to imagine that they have a serious problem and they ask one of their trusted friends for advice. The friend listens carefully to the problem and then says, “Pray about it.”

- What would you think if you were given that advice?

Point out that while it is always important to pray, we can learn an important lesson from what Jacob did after he prayed about the possibility of Esau seeking revenge against him.

Invite several students to take turns reading aloud from Genesis 32:1–5. Ask the class to follow along, looking for what Jacob did on his journey back to his homeland. Ask students to report what they find.

- Why do you think Jacob sent messengers to Esau?

Invite a student to read Genesis 32:6–8 aloud. Ask the class to follow along, looking for what Jacob learned and how he responded.

- What did Jacob learn from the messengers?
- How did he respond to this news?
- Why might Jacob have been “greatly afraid and distressed” (verse 7) when he heard that Esau was coming with 400 men?

Invite a student to read Genesis 32:9–12 aloud. Ask the class to follow along, looking for what else Jacob did after he received the report about Esau. Ask students to report what they find.

- What stands out to you about Jacob’s prayer?
- How does Jacob’s prayer illustrate his faith in the principle written on the board?

Invite several students to take turns reading aloud from Genesis 32:13–18. Ask the class to follow along, looking for what Jacob did after praying for God’s help.

- What did Jacob do after he prayed for help? (You may need to explain that Jacob instructed his servants to divide nearly 600 of his animals into many groups and deliver them, one group at a time, to Esau as gifts.)
- Based on Jacob’s example, what should we do, after praying for help, when we face difficulties? (After students respond, write the following principle on the board: **When we face difficulties, we should earnestly pray for help and then do what we can to overcome them.**)
- How can praying help us know what we can do to overcome our challenges?
- Why is it important that, after we pray, we also do what we can to overcome our challenges?

Invite students to think about a challenge they are currently facing. Encourage them to pray for help *and* do what they can to overcome the difficulty. Explain that the Lord can inspire them to know what to do to help them overcome the difficulty. You may want to invite them to write down a few things they can do to overcome their challenge after praying for help.

Genesis 32:22–32

Jacob seeks a blessing from the Lord, and the Lord changes Jacob’s name to Israel

Write the word *wrestle* on the board. Ask students how they would explain what it means to wrestle. You may want to point out that the word *wrestle* can refer to more than the physical sport. Invite students to look for important principles as they study Jacob’s experience recorded in Genesis 32:22–32.

Summarize Genesis 32:22–23 by explaining that the night before Jacob was to meet Esau, he sent his family ahead across the river Jabbok. Jacob knew that he had to face his brother the following day, and he was likely feeling worried about the outcome and may have wanted to be alone.

Invite a student to read Genesis 32:24–26 aloud. Ask the class to follow along, looking for what happened to Jacob the night before he was to meet Esau. Ask students to report what they find.

You may want to invite students to mark the phrase “I will not let thee go, except thou bless me” in verse 26. Explain that the blessing Jacob sought may have been an assurance from the Lord that he and his family would be safe from Esau. Although we do not know exactly what was transpiring here, we do know that Jacob wrestled all night for a blessing that he eventually received. This experience represents the great effort Jacob put forth as he sought this blessing from the Lord.

- Why might “wrestling” be a good way to describe what we must do as we seek blessings from the Lord?
- What can we learn from Jacob’s example about obtaining blessings from the Lord? (After students respond, write the following principle on the board: **At times, we may need to put forth great effort as we seek the Lord’s help and blessings.**)
- Why do you think the Lord requires us to put forth great effort before we receive some blessings?

Invite a student to read Genesis 32:27–30 aloud. Ask the class to follow along, looking for the blessings Jacob received after he put forth great effort to seek the Lord’s help. Ask students to report what they find.

- What did the Lord change Jacob’s name to?

Explain that the name *Israel* means “one who prevails with God” (Bible Dictionary, “Israel”).

Explain that Jacob’s descendants are known as the house of Israel. As we are true to the covenants we make with God, we qualify for and secure for ourselves the fulness of the blessings that God promised Abraham and his descendants. Write the following principle on the board: **We will prevail with God as we make and keep sacred covenants.**

- What does it mean to “prevail” with God (verse 28)? (It can mean that as we persist in earnest prayer, we can receive assurance that Heavenly Father will grant us the blessings we have sought for.)

You may want to testify of this principle.

To conclude, briefly review the principles students identified today. Ask students to ponder how they can act on the truths they have learned, and invite them to do so.

LESSON 36

Genesis 33–34

Introduction

After being separated for 20 years, Jacob and Esau met and were reconciled. After their meeting, Jacob continued traveling to the land of Canaan and pitched his tent near the city Shechem. Shechem, who lived nearby, violated Jacob's daughter Dinah by forcing her to have sexual relations with him. Infuriated by Shechem's actions, two of Dinah's brothers killed the males in Shechem's city.

Suggestions for Teaching

Genesis 33:1–11

Jacob and Esau meet and are reconciled

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018). Ask the class to consider how the brothers he spoke of harmed themselves and their relationship through the choices they made.



"Many years ago I read the following Associated Press dispatch which appeared in the newspaper: An elderly man disclosed at the funeral of his brother, with whom he had shared, from early manhood, a small, one-room cabin near Canisteo, New York, that following a quarrel, they had divided the room in half with a chalk line, and neither had crossed the line or spoken a word to the other since that day—62 years before. Just think of the consequence of that anger.

What a tragedy!" (Thomas S. Monson, "School Thy Feelings, O My Brother," *Ensign or Liahona*, Nov. 2009, 68–69).

- What experiences or blessings might individuals miss out on when they maintain grudges?

Ask students to think about any troubled relationships they may be experiencing or that they know about. Encourage them to look for principles that can help restore peace to these relationships as they study about Jacob and Esau's relationship in Genesis 33.

Remind students that as Jacob traveled back to the land of Canaan after working for Laban for 20 years, Jacob was afraid of what Esau might do to him and his family when he returned.

- Why was Jacob afraid of what Esau might do to him and his family? (When they parted ways 20 years earlier, Esau hated Jacob and had threatened to kill him [see Genesis 27:41–43].)

Encourage students to visualize events from the scriptures

Visualization occurs as students picture in their minds the events recorded in the scriptures. Picturing these events can help make the accounts in the scriptures more vivid and real to them. One way to help students visualize an event is by inviting them to imagine experiencing the

event from the perspective of the individuals involved in it. Encourage students to use this approach to understanding the scriptures throughout their study of the Old Testament.

Divide the class into pairs. Assign each pair to read Genesis 33:1–11 aloud together, looking for what happened when Jacob and Esau met. Instruct one student in each pair to imagine experiencing the events recorded in these verses as though he or she were Esau and the other student to imagine them as though he or she were Jacob.

After sufficient time ask students to discuss the following questions with their partners, using what they learned from imagining the reunion of Esau and Jacob. (Write these questions on the board or provide a copy for each pair of students.)

What did you think and feel as you approached your brother?

What did you do to restore peace to your relationship with your brother?

Once students have completed this activity, ask the class the following questions:

- What did Jacob do to restore peace to his relationship with Esau? (Answers might include the following: Jacob addressed Esau using respectful terms [see Genesis 32:4–5; 33:5, 8]; he showed courtesy, humility, and reverence by bowing before Esau [see Genesis 33:3]; and he offered a generous gift to Esau [see Genesis 32:13–19; 33:8–11].)
- If you were Esau, how might you feel about Jacob’s efforts to establish a peaceful relationship with you?
- What principle can we learn from Jacob’s example about what we can do to restore peace in troubled relationships? (As students respond, emphasize the following principle: **If we make the effort to settle conflicts in the Lord’s way, then we can help restore peace to troubled relationships.**)

Help students understand and feel the truth and importance of this principle by asking the following questions:

- Why can it sometimes be hard to attempt to settle conflicts in troubled relationships?
- When have you seen peace restored to a relationship because someone made an effort to settle a conflict? What thoughts or feelings did you have as you saw this happen?

To help students identify another principle in Genesis 33:1–11, ask the following questions:

- What did Esau do to show that he had overcome his hatred and forgiven Jacob? (He ran to meet Jacob, embraced him, and wept with him [see verse 4]. He also accepted Jacob’s gift [see verse 11].)

- What principle can we learn from Esau’s example about restoring peace in troubled relationships? (Students may suggest a variety of principles, but make sure they understand that **if we overcome hatred and forgive others, then we can help restore peace to troubled relationships.**)

Invite a student to read aloud the following statement by Elder Marion D. Hanks (1921–2011) of the Seventy. Ask students to listen for reasons why we need to overcome hatred or resentment when we feel others have wronged us.



“What is our response when we are offended, misunderstood, unfairly or unkindly treated, or sinned against, made an offender for a word, falsely accused, passed over, hurt by those we love, our offerings rejected? Do we resent, become bitter, hold a grudge? Or do we resolve the problem if we can, forgive, and rid ourselves of the burden?”

“The nature of our response to such situations may well determine the nature and quality of our lives, here and eternally. ...

“... Even if it appears that another may be deserving of our resentment or hatred, none of us can afford to pay the price of resenting or hating, because of what it does to us” (Marion D. Hanks, “Forgiveness: The Ultimate Form of Love,” *Ensign*, Jan. 1974, 20, 21).

- What is the value of forgiving others, even if it seems they are in the wrong? (To help students answer this question, you may want to suggest they read Doctrine and Covenants 64:9–11.)
- What can we do to overcome hatred and forgive others?

Invite students to think of a time when they experienced or witnessed the return of peace to a relationship because someone was willing to overcome hatred and forgive others.

- What helped you or the person you thought of to overcome hatred and forgive others?

Consider sharing a personal experience or testimony that relates to one or more of the principles students identified. To help students apply the principles they have learned, give them time to respond to one of the following questions in their class notebooks or study journals:

- What will you do to overcome hatred or resentment you might feel toward someone and to forgive this person?
- What efforts will you make to settle conflicts in a troubled relationship?

Encourage students to apply what they wrote.

Genesis 33:12–20

Esau returns to Seir, and Jacob travels to the land of Canaan

Summarize Genesis 33:12–17 by explaining that after Jacob and Esau’s reunion, Esau offered to travel with Jacob and his family as they continued their journey to the land of Canaan. Jacob said his caravan would need to travel at a slow pace

because of the animals and children and suggested that Esau proceed without them. Esau then returned to the land of Seir.

Invite a student to read Genesis 33:18–20 aloud. Ask the class to follow along, looking for what Jacob built. Point out that the name of the altar Jacob built in Shalem means “El (God) is the God of Israel” (see verse 20, footnote *a*). By dedicating this altar, Jacob confirmed his promise that if God would help him return home in peace, then the Lord would be his God (see Genesis 28:20–21).

Genesis 34

Shechem violates Dinah, and Simeon and Levi take revenge on Shechem and his city

Write the following words on the board: *Love* and *Lust*. Then ask the following questions:

- What are some differences between love and lust?
- Why is it important to know the difference between love and lust?

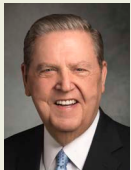
Invite a student to read Genesis 34:1–3 aloud. Ask the class to determine whether they see evidence of love or lust.

- Even though Shechem claimed that he loved Dinah, what did he do that showed that he lusted after her rather than truly loved her? (“He took her, and lay with her, and defiled her” [verse 2], which means that Shechem violated and dishonored Dinah by forcing her to engage in sexual relations with him.)

You may want to write the following principle on the board: **Lusting after others shows a lack of love and respect for them.**

- How does this principle differ from what society frequently tells us about love?

Read the following statement aloud. Ask students to listen for differences between love and lust:



“Love makes us instinctively reach out to God and other people. Lust, on the other hand, is anything but godly and celebrates self-indulgence. Love comes with open hands and open heart; lust comes with only an open appetite” (Jeffrey R. Holland, “Place No More for the Enemy of My Soul,” *Ensign* or *Liahona*, May 2010, 45).

Explain that acting in lust stems from having unclean and undisciplined thoughts and desires.

- How can we prevent lust from developing in our minds and hearts?

Ask students to write in their class notebooks or study journals how they think Genesis 34:2 might have been written if Shechem had truly loved and respected Dinah. After sufficient time, invite a few students to share what they wrote.

Ask students to look for the chain of events that resulted from Shechem’s lustful actions. Summarize Genesis 34:4–31 by explaining that after Shechem took Dinah and defiled her, Shechem desired to marry her. Shechem’s father approached Jacob

and proposed that Dinah be allowed to marry Shechem. He also suggested that their people engage in trade relations with each other and further intermarry. The sons of Jacob were angry about what Shechem had done and deceitfully suggested that they should agree to the proposed arrangement only if all of the men in Shechem's city agreed to be circumcised, which was symbolic of entering into the Abrahamic covenant. The men agreed to this proposal, and all were circumcised. While the men of the city were recovering from being circumcised, Simeon and Levi entered the city, killed all of the males, and rescued their sister Dinah from Shechem's house. Jacob was greatly distressed by what Simeon and Levi had done and worried that surrounding tribes would gather together to destroy his household.

Explain that although the outrage of Simeon and Levi may to some seem justified, deceiving and slaughtering the men of the city was not justified. Invite students to ponder how lust, anger, and revenge can lead to choices that result in regret and misery.

Conclude by sharing your testimony of the principles students identified in today's lesson.

LESSON 37

The Plan of Salvation (Part 4)

Introduction

The teaching materials for this doctrinal mastery topic are divided into 4 parts. In part 4, students will study paragraphs 2.6–2.7 of the *Doctrinal Mastery Core Document*, and they will learn how the doctrinal mastery passage Genesis 1:26–27 helps teach a key statement of doctrine in paragraph 2.7. Part 4 contains a practice exercise that will help students apply the key statements of doctrine they learned from this doctrinal topic, and it also contains a cumulative review activity for the doctrinal mastery scripture passages that students have studied so far this year.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

Avoid speculation

There are many things the Lord has not yet revealed. For example, He has not yet revealed all of the details of the Creation. Teach students to trust the Lord and His prophets. If the Lord has not provided a reason for His revelation, do not speculate about why the revelation was given (see Chad H Webb, www.lds.org/si/the-two-sides-of-teaching).

Understanding the Doctrine

Segment 1 (8 minutes)

Display a picture of the earth. Organize students into pairs. Invite each pair to take turns reading paragraphs 2.6–2.7 from the *Doctrinal Mastery Core Document* aloud. Encourage students to read carefully, as you will be asking questions when they are finished. After sufficient time, ask:

- Who created the earth? Why was the creation of the earth essential to God's plan? (See paragraph 2.6.)
- What do we learn about the creation of human beings?



Invite students to consider marking the following key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **All human beings—male and**

female—are created in the image of God. Ask students to read this statement aloud as a class.

Invite students to turn to Genesis 1:26–27, the doctrinal mastery scripture passage that helps teach this key statement of doctrine. Invite students to consider marking this passage in a distinctive way so they can locate it easily.

Remind students that Genesis 1 contains a record of the creation of the earth, ending with the creation of man and woman. Invite a student to read Genesis 1:26–27 aloud, and ask the class to follow along, looking for what God says about the creation of man and woman. Invite students to report what they find.

- Why do you think it is important to understand that we are created in God’s image?

Remind students of the doctrine identified in paragraphs 2.4–2.5 of the *Doctrinal Mastery Core Document*, which is that we are spirit children of our Heavenly Father. Testify that each one of us is a beloved son or daughter created by God in His image. You may consider singing “I Am a Child of God” (*Hymns*, no. 301 or *Children’s Songbook*, 2) to conclude this segment.

Practice Exercise (22 minutes)

Note: This practice exercise explores the origin of mankind. The Church does not have an official position on the theory of evolution, but the Lord has revealed many details to His prophets about the origin of mankind and the creation of the earth. Ensure that this discussion is based on truth taught by prophets and not led by the theories or opinions of men. Help students avoid speculation or conjecture that could lead to contention during the discussion.

Invite students to turn to the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. Review with them the following three principles: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

Read the following scenario to the class:

Mandy is on a field trip with her science class at a natural history museum. As she continues through the museum, she notices some displays about the creation of the earth that seem to contradict what she has been taught in the Church about the Creation, especially regarding human life. She begins to wonder: Did God create Adam and Eve as the first humans on this earth, or did human beings evolve from other species?

Explain that the origin of mankind has been a heavily questioned topic, and many have sought answers about how human beings came to be. Many individuals have struggled with scientific theories and discoveries that may seem to contradict the scriptures and words of the prophets.



Give each student a copy of the following handout.

Principle 1: Act in Faith

“When ... moments come and issues surface, the resolution of which is not immediately forthcoming, *hold fast to what you already know and stand strong until additional knowledge comes*. ... The size of your faith or the degree of your knowledge is not the issue—it is the integrity you demonstrate toward the faith you do have and the truth you already know. ...

“... Let me be clear on this point: I am not asking you to pretend to faith you do not have. I *am* asking you to be true to the faith you *do* have. ...

“... So please don’t hyperventilate if from time to time issues arise that need to be examined, understood, and resolved. They do and they will. *In this Church, what we know will always trump what we do not know. And remember, in this world, everyone is to walk by faith*” (Jeffrey R. Holland, “Lord, I Believe,” *Ensign* or *Liahona*, May 2013, 94).

Principle 2: Examine Concepts and Questions with an Eternal Perspective

- What do you think might be some worldly premises or assumptions that could influence a person’s beliefs about the origin of mankind?
- What do you know from your study of the plan of salvation and the scriptures that could help someone with a question or concern about the origin of mankind?

Principle 3: Seek Further Understanding through Divinely Appointed Sources

“It is held by some that Adam was not the first man upon this earth and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declared that Adam was ‘the first man of all men’ (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the *beginning* after the image of God; whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our Heavenly Father” (“The Origin of Man,” *Improvement Era*, Nov. 1909, 76; *Ensign*, Feb. 2002, 30.).

What I learned today:

Direct students to “Principle 1: Act in Faith” on the handout. Invite a student to read aloud the statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask the class to follow along, looking for counsel that can help us act in faith as we examine the origin of mankind. Ask students to report what they find.

Invite students to silently read and ponder the questions below “Principle 2: Examine Concepts and Questions with an Eternal Perspective” on the handout. After sufficient time, ask students to share their thoughts with the class. With the second question, if students do not mention Genesis 1:26–27 in this discussion, write this scripture reference on the board and invite students to turn to it. Ask students to review this scripture passage and to consider how it could help someone with a concern about the origin of mankind. You might also consider inviting students to cross-reference Genesis 1:26–27 with Doctrine and Covenants 101:32–34. You could ask a student to read this passage aloud while students follow along, looking for how it could be helpful to someone who has questions or concerns about the origin of mankind or other issues in which science seems to contradict revealed truth. Invite students to report what they find.

Explain that the paragraph below the heading “Principle 3: Seek Further Understanding Through Divinely Appointed Sources” is taken from an official statement of the First Presidency in November 1909. Invite a student to read aloud this paragraph. Ask the class to follow along, looking for truths that have been revealed about the origin of mankind.

- According to this statement, what has been revealed about the creation of mankind?

After students have responded to these questions, invite them to take a few minutes to write their thoughts about what they have learned from today’s lesson below the heading “What I learned today.” After sufficient time, invite students to share with the class what they wrote.

If students still have questions about this topic, encourage them to continue to study, ponder, and pray about how they can acquire more spiritual knowledge on the subject. A list of additional divinely appointed sources that students might want to study is included in the commentary and background information section of this lesson.

Doctrinal Mastery Cumulative Review (10 minutes)

Write these doctrinal mastery scripture passage references on the board:

Moses 1:39

Abraham 3:22–23

Genesis 1:26–27

Joshua 24:15

Proverbs 3:5–6

Isaiah 5:20

Inform students that they will be taking a quiz in which they will match these scripture passages to their key phrases. Give students 3–4 minutes to study these references in the *Doctrinal Mastery Reference Guide*.



Give each student a copy of the quiz handout, and allow time for students to take the quiz. If students appear to struggle, you might consider giving them 30 seconds to check their answers before correcting the quiz as a class. (Correct answers: (1) f; (2) d; (3) b; (4) c; (5) a; (6) e)

Doctrinal Mastery Review

Match the scripture reference with the correct key phrase:

1. _____Proverbs 3:5-6	a. Abraham was chosen before he was born.
2. _____Moses 1:39	b. "Choose you this day whom ye will serve."
3. _____Joshua 24:15	c. "Woe unto them that call evil good, and good evil."
4. _____Isaiah 5:20	d. God's work and glory is "to bring to pass the immortality and eternal life of man."
5. _____Abraham 3:22-23	e. "God created man in his own image."
6. _____Genesis 1:26-27	f. "Trust in the Lord with all thine heart ... and he shall direct thy paths."

LESSON 38

Genesis 35–37

Introduction

God commanded Jacob and his family to travel to Bethel, and the Lord appeared to him there. Following this event, Jacob’s wife Rachel and his father, Isaac, died. Jacob favored his son Joseph, who was hated and envied by his brothers. Joseph’s brothers sold him into slavery, and Joseph was taken to Egypt.

Suggestions for Teaching

Doctrinal Mastery Review—Genesis 1:26–27 (5 minutes)

Invite a student to come to the front of the class. Give the student a mirror and ask the student to explain what is meant by the phrase “his [or her] own image.”

- What doctrinal mastery scripture passage talks about whose image we are created in? (Genesis 1:26–27.)
- What is the key statement of doctrine taught in Genesis 1:26–27? (**All human beings—male and female—are created in the image of God.**)

Write this key statement of doctrine on the board. Ask students to turn to Genesis 1:26–27 in their scriptures. Invite one student to read aloud the passage and a second student to read aloud the key statement of doctrine on the board, then ask the following questions:

- How does knowing this truth impact the way you see yourself and others?
- How does knowing that you are created in the image of God help you appreciate your body?

Genesis 35:1–15

Jacob travels to Bethel, and the Lord reaffirms His covenant with Jacob

Invite four students to come to the front of the class. Give each of them a slip of paper with one of the following events written on it: *a music concert, an athletic contest, a school test, a sacrament meeting*. Ask each student to explain what he or she would do to prepare to participate in that event. Consider asking one or more of the students the following question:

- In what ways might your preparation for this event affect your experience?

As students study Genesis 35, encourage them to look for what Jacob did to prepare himself for a spiritual experience and what the result was.

Invite a student to read Genesis 35:1 aloud. Ask the class to follow along and notice where God commanded Jacob to travel in order to worship Him.

Explain that the meaning of the Hebrew name *Bethel* is “house of God” (Bible Dictionary, “Bethel”). Write the following statement by President Marion G. Romney (1897–1988) of the First Presidency on the board (from “Temples—The Gates to Heaven,” *Ensign*, Mar. 1971, 16), and suggest that students consider recording it next to verse 1: “*Temples are to us all what Bethel was to Jacob.*”

Invite a student to read Genesis 35:2–4 aloud. Ask the class to follow along, looking for what Jacob asked his people to do to prepare to worship the Lord in Bethel.

- According to verse 2, what did Jacob ask his people to do?
- What do you think it means to “put away the strange gods”? (You may need to explain that “strange gods” refers to idols or other objects associated with false gods of other nations.) Why do you think it was important for Jacob’s people to “be clean” and to “change [their] garments”?
- How do you think doing each of these things might have helped them prepare to worship the Lord in Bethel?
- How did Jacob’s household respond to his counsel?

Summarize Genesis 35:5–8 by explaining that Jacob’s household traveled to Bethel, and he built an altar there.

Invite a student to read Genesis 35:9 aloud. Ask students to follow along, looking for what happened in Bethel. Ask a student to explain what happened.

Write the following statement on the board: *As we prepare ourselves to worship the Lord, ...*

Ask students how they would complete this principle based on Jacob’s experience. One way students could complete this principle is: **As we prepare ourselves to worship the Lord, we invite His revelation.**

Allow students to use their own words

When you ask students to identify doctrines and principles, it is not necessary that they express these truths exactly as they are written in this manual. It is more important that they discover and recognize the main idea of the truth being taught. As students learn to express doctrines and principles in their own words, they will improve their ability to identify sacred truths in their personal study.

Remind students that Jacob’s family put away strange gods, cleansed themselves, and changed the garments they had been traveling in to prepare to worship the Lord.

- What are similar ways we can prepare to worship the Lord in our day?
- What have you experienced when you have made a special effort to prepare yourself to worship the Lord?

Ask students to ponder what they can do to better prepare themselves to worship the Lord and invite His revelation. Invite them to consider recording in their class notebooks or study journals any impressions they receive regarding what they should do.

Invite a student to read Genesis 35:10–12 aloud. Ask the class to follow along, looking for the promises the Lord reaffirmed to Jacob as he worshipped in Bethel.

- What promises did the Lord reaffirm to Jacob?
- Who else had been promised these blessings?

- What did the Lord change Jacob's name to?

Summarize Genesis 35:13–15 by explaining that after God left Jacob, Jacob set up a pillar in the place where he had talked with God, to memorialize the event.

Genesis 35:16–29

Rachel dies giving birth to Benjamin, Reuben sins with Bilhah, and Isaac dies

Invite students to reflect on times when they have experienced trials or sorrow while they were striving to do what was right.

- What would you say to someone who thinks "I must not be righteous enough, because if I were, I would be spared from suffering difficulties"?

Divide students into groups of three. Invite one student in each group to read Genesis 35:16–19, another student to read Genesis 35:21–22, and the third student to read Genesis 35:27–29. Ask them to look for what Jacob experienced following his sacred experience with the Lord in Bethel. After students have had sufficient time to read their assigned verses, invite them to report their findings in their groups.

- What can we learn from knowing Jacob experienced trials even while living faithfully? (Students may suggest a variety of principles, but be sure they understand that **even those who are faithful to the Lord experience trials and sorrow.**)

Invite a student to read the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles. Ask the class to listen for further insight regarding why faithful individuals still experience trials and sorrow:



"I love the scriptures because they show examples of great and noble men and women such as Abraham, Sarah, Enoch, Moses, Joseph, Emma, and Brigham. Each of them experienced adversity and sorrow that tried, fortified, and refined their characters" (Joseph B. Wirthlin, "Come What May, and Love It," *Ensign* or *Liahona*, Nov. 2008, 27).

- What are some reasons why faithful individuals still experience trials and sorrow?
- What examples have you seen of adversity strengthening and refining faithful and righteous individuals?

Share your testimony that although striving to live righteously does not mean we will experience only ease in life, it does mean we can experience peace from God as we are refined by our trials.

Genesis 36

The generations of Esau are set forth

Summarize Genesis 36:1–43 by explaining that the descendants of Esau, who was the son of Isaac and brother of Jacob, are listed in this chapter.

Genesis 37

Joseph is favored by his father, has prophetic dreams, and is sold by his brothers

Ask students to think about how they would feel if a sibling or close friend received an important award; was selected for an athletic team, band, orchestra, or choir; or performed the best in his or her class on an exam.

- What are some ways a person might feel about someone else’s good fortune in these situations?
- What is the danger of feeling envious or jealous of others who experience good fortune?

Invite students to consider, as they study Genesis 37, the dangers of feeling hatred or envy toward others.

Invite a student to read Genesis 37:1–4 aloud. Ask the class to follow along, looking for how Jacob treated his son Joseph and how Joseph’s brothers reacted. (You may need to explain that the phrase “could not speak peaceably unto him” [verse 4] means they could not be friendly toward or desire any happiness for him.) Ask students to report what they found.

Ask two students to come to the board. Invite a few other students to take turns reading aloud from Genesis 37:5–11. As the students read, ask one student at the board to draw a picture depicting Joseph’s first dream (verse 7). Invite the second student to draw a picture depicting Joseph’s second dream (verse 9). (To help students understand these verses, you may need to explain the following: *Sheaves* are bundles of wheat. To *make obeisance* means to bow down before a superior to show deep respect. To *rebuke* is to correct or reprimand. To *observe*, in this context, means to regard or pay attention to.)

- According to verses 8 and 11, how did Joseph’s brothers react to his dreams?
- What does it mean to envy someone?

Invite a student to read Genesis 37:12–14 aloud. Ask the class to follow along, looking for what Jacob asked Joseph to do. Invite students to report what they found.

Ask a few students to take turns reading aloud from Genesis 37:18–22. Ask the class to follow along, looking for what Joseph’s brothers considered doing with him because of their envy.

- What did the brothers’ envy lead them to consider doing?

Ask a student to read Genesis 37:23–28 aloud. Invite the class to follow along, looking for what Joseph’s brothers ultimately did with him.

- What sins did the hatred and envy of Joseph’s brothers lead them to commit?
- What is a principle we can learn from this account about the dangers of choosing to hate or envy others? (The following is one principle students may identify: **Choosing to hate or envy others can lead us to commit additional sins.** You may want to write this principle on the board.)

To help students understand this principle, ask:

- What have you seen hatred and envy lead people to do in our day?
- When others have possessions, talents, or attention that we would like to have, how can we avoid feelings of hatred and envy toward them? (You may want to write students' responses on the board.)

Explain that this principle is further illustrated by what Joseph's brothers did after they sold him. Summarize Genesis 37:29–36 by explaining that when Reuben returned to the pit and found that Joseph was gone, he rent, or tore, his clothes, thereby manifesting intense grief or distress. Despite the grief Reuben felt, however, Reuben and his brothers dipped Joseph's coat in animal blood and gave it to their father. Jacob assumed that Joseph had been killed by a wild animal. He mourned deeply, putting on sackcloth, which was clothing worn in times of sorrow. Once in Egypt, Joseph was sold to Potiphar, one of Pharaoh's officers.

- What additional sins did Joseph's brothers commit in this situation?
- What feelings do you think Joseph's brothers might have had when they saw their father's reaction?

Ask students to think about situations in their lives that might present a temptation to feel hatred or envy toward someone else. Invite them to prepare a plan for what they will do to avoid feeling hatred or envy toward another person if the temptation arises.

Testify that as we keep our hearts free from hatred and envy toward others, we will be blessed.

LESSON 39

Genesis 38–39

Introduction

Genesis 38 and 39 present contrasting experiences from the lives of Judah and Joseph. Genesis 38 gives an account of Judah’s wickedness. Conversely, Genesis 39 illustrates Joseph’s righteousness and shows how the Lord prospered him in all circumstances.

Suggestions for Teaching

Genesis 38

Judah’s unrighteousness is exposed

Read aloud each of the scenarios below. After each one, ask students to explain what choices are available to them in that scenario and what short-term or long-term consequences may follow those choices.

1. A friend tells you that it is okay to engage in sexual behaviors together because you love and trust each other.
2. A friend keeps trying to get you to use pornographic material.
3. A friend of the opposite gender invites you into his or her bedroom so you can be alone to talk.

Explain that as students study Genesis 38 and 39, they will learn about two brothers—Judah and Joseph—who made very different choices when they were in tempting situations. Invite students to consider what lessons they can learn from the choices of these two brothers.

Draw the following chart on the board. (You may want to do this before class.)

JUDAH	JOSEPH

Summarize

Occasionally you will need to summarize a scripture block by briefly explaining what is described in verses that are not emphasized in class. This can allow you to move quickly through portions of the scripture block without omitting the content and messages expressed in those portions. In some cases, like for Genesis 38, you must be judicious about what and how you summarize.

Summarize Genesis 38:1–11 by explaining that after Joseph was sold to the Ishmaelites, one of his older brothers, Judah, married a Canaanite woman (a daughter of Shuah). Judah and his wife had three sons together: Er, Onan, and Shelah. The oldest son, Er, married a woman named Tamar, but he died before they had children. According to the customary law at that time, a widow who had no children had claim on her husband’s next oldest brother or his closest living male

relative. This man, if asked by the widow, was obligated to marry her and raise up seed, or produce children, on behalf of his deceased brother. This practice is known as a “Levirate marriage” (see Bible Dictionary). Onan married Tamar but also died soon after. Judah then promised Tamar that Shelah could be her husband when he was grown.

However, when Shelah was old enough, Judah did not keep his promise to Tamar. Tamar then resorted to deception in order to bear children by Judah, who had the responsibility to provide a husband and children for her.

Invite a student to read Genesis 38:13–18 aloud. Ask the class to follow along, looking for choices that Tamar and Judah made. Tamar’s choice to pretend to be a harlot so she could become pregnant by Judah violated the law of chastity. Tamar knew that her actions might have serious consequences, such as being sentenced to death. By requesting Judah’s signet, bracelets, and staff, Tamar gathered evidence to show who the father of her child was.

- How did Judah respond to this temptation?

After students respond, write on the board *Immediately gave in to temptation* under “Judah.”

Summarize Genesis 38:19–23 by explaining that Judah sent his friend with a kid (a young goat) to pay the harlot and retrieve his signet, bracelets, and staff, but his friend could not find her. Point out that Judah still did not realize that the woman he believed was a harlot was actually his daughter-in-law, Tamar.

- Why do you think Judah sent a friend to pay the harlot for him?

Write the following statement on the board under “Judah”: *Tried to keep his sin a secret.*

Ask a student to read Genesis 38:24–26 aloud. Invite the class to follow along, looking for what happened three months later.

- How might you have felt at this point if you had been in Judah’s position?

Write on the board *Humiliated when his sin was exposed* under “Judah.”

Genesis 39:1–19

Joseph is brought to Egypt and resists temptations from Potiphar’s wife

To help students understand the context for Genesis 39, ask a student to briefly summarize how Joseph came to be in the possession of the Ishmaelites. (You might refer students to the chapter summary of Genesis 37 to help them remember.)

Invite a student to read Genesis 39:1–2 aloud. Ask the class to follow along, looking for what happened to Joseph after he was sold to the Ishmaelites. Ask students to report what they find. You may want to invite students to mark the phrase “the Lord was with Joseph, and he was a prosperous man” in verse 2.

Invite a student to read Genesis 39:3–6 aloud. Ask the class to follow along, looking for how the Lord blessed Joseph.

- How did the Lord bless and prosper Joseph?
- What do you think “goodly person, and well favoured” means?

Ask a student to read Genesis 39:7 aloud. Invite the class to follow along, looking for how Joseph was tested. Ask students to report what they find. You may need to explain that the phrase “lie with me” was a command to have sexual relations.

Invite a student to read Genesis 39:8–9 aloud. Ask the class to follow along, looking for how Joseph responded to Potiphar’s wife.



Genesis 39:9 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

- How did Joseph respond to Potiphar’s wife? (Point out that according to the Joseph Smith Translation, “wotteth not” in verse 8 means “knoweth not.” Joseph was explaining to Potiphar’s wife that Potiphar trusted him greatly.)
- What do Joseph’s words recorded in verse 9 indicate about his relationship with God?
- Based on Joseph’s example, what can our devotion to God give us strength to do? (After students respond, write the following principle on the board: **Our devotion to God gives us strength to resist temptation.**)
- What do you think we can do to develop strong devotion to God like Joseph had?

Invite students who feel comfortable to share how their devotion to God has helped them to resist temptation. (Explain that students should not share experiences that are too personal or private.)

Ask students to read Genesis 39:10 silently and look for how often Joseph faced temptation from Potiphar’s wife. Ask students to report what they find. Write on the board *Resisted temptation day after day* under “Joseph.”

Ask a student to read Genesis 39:11–12 aloud. Invite the class to follow along, looking for what Joseph did when Potiphar’s wife became more demanding. Invite students to report what they find.

- Why was it wise for Joseph to run out of the house in this situation?
- What can we learn from Joseph’s example about what to do when we find ourselves in tempting situations? (After students respond, write the following principle on the board: **If we remove ourselves from tempting situations, then we will have greater ability to resist temptation.**)

Point out that one way to remove ourselves from tempting situations is to do all we can to avoid those situations. Invite a student to read aloud the following statement. Ask the class to listen for counsel that they feel they need to apply more fully in their lives.

“Never do anything that could lead to sexual transgression. Treat others with respect, not as objects used to satisfy lustful and selfish desires. Before marriage, do not participate in passionate kissing, lie on top of another person, or touch the private, sacred parts of another

person's body, with or without clothing. Do not do anything else that arouses sexual feelings. Do not arouse those emotions in your own body. Pay attention to the promptings of the Spirit so that you can be clean and virtuous. ...

"Avoid situations that invite increased temptation, such as late-night or overnight activities away from home or activities where there is a lack of adult supervision. Do not participate in discussions or any media that arouse sexual feelings. Do not participate in any type of pornography. The Spirit can help you know when you are at risk and give you the strength to remove yourself from the situation. Have faith in and be obedient to the righteous counsel of your parents and leaders" (*For the Strength of Youth* [booklet, 2011], 36).

- What are some specific ways you can avoid compromising situations that may threaten your virtue?

Encourage students to live this counsel so they can be protected from sin.

Summarize Genesis 39:13–18 by explaining that Potiphar's wife lied and accused Joseph of seeking to have inappropriate relations with her.

Invite a student to read Genesis 39:19–20 aloud. Ask the class to follow along, looking for what happened to Joseph as a result of the lies Potiphar's wife told about him. Invite students to report what they find. Write on the board *Falsely accused of sin* under "Joseph."

Genesis 39:21–23

The Lord blesses Joseph in prison

Begin this scripture block by asking the class the following question:

- Have you ever experienced painful or difficult consequences for choosing to do what is right?

Ask a student to read Genesis 39:21–23 aloud. Invite the class to follow along and look for ways Joseph was blessed while in prison. Ask students to report what they find. You may want to invite students to mark the phrase "the Lord was with Joseph" in verse 21. Write on the board the following statement under "Joseph": *The Lord blessed and prospered him because of his righteousness.*

- What can we learn from Joseph's experience? (Students may identify a variety of principles, including the following: **If we do what is right, then the Lord will be with us and help us.**)
- When have you felt the truthfulness of this principle in your life? (You may also want to share an experience.)

Ask one or two students to summarize the differences between Judah's and Joseph's responses to temptation and the short- and long-term consequences of their choices. Then invite students to ponder the temptations they face. Invite them to complete the following statement in their class notebooks or study journals with those temptations in mind: *I will follow Joseph's example by ...*

Testify of the truths discussed today, and encourage students to resist temptation as Joseph did.

LESSON 40

Genesis 40–43

Introduction

While in prison, Joseph interpreted the dreams of Pharaoh’s chief butler and chief baker. Two years later, Joseph interpreted Pharaoh’s dreams, revealing that there would be seven years of famine after seven years of plenty. Pharaoh made Joseph a ruler in Egypt and instructed him to prepare the country for famine. When Joseph’s brothers came to Egypt to obtain food, they did not recognize Joseph. Joseph accused them of being spies and sent them back to Canaan with a charge to return with their brother Benjamin.

Suggestions for Teaching

Use a variety of teaching methods

Many effective teachers vary the ways they teach during their lessons and also from day to day. Be willing to experiment with new methods and approaches. And be prepared to change methods during the lesson if students lose interest or if an activity does not seem to be helping students reach the desired outcomes.

Genesis 40–41

The Lord helps Joseph interpret dreams

Write the following question on the board, and invite students to respond: *What are some significant events in the future that you think the Lord wants you to prepare for?*

List students’ responses on the board. Then ask:

- What are some ways the Lord helps us prepare for future events?

Invite students as they study Genesis 40–41 to look for how the Lord can help us prepare for future events.

Summarize Genesis 40 and Genesis 41:1–7 by explaining that Pharaoh’s chief butler and chief baker were fellow prisoners with Joseph and that both of these men had troubling dreams. The Lord gave Joseph the ability to interpret the dreams, and Joseph prophesied that the butler would be reinstated to his office but that the baker would be killed. Joseph asked the butler to remember him upon the butler’s return to Pharaoh’s court, but the butler forgot Joseph. Two years later, Pharaoh also had some troubling dreams.

Invite four volunteers to read aloud the events recorded in Genesis 41, and assign them the following parts: Narrator, Joseph, Butler, and Pharaoh. Write the following assignments on the board before class so students can refer back to them as each student reads his or her part.

Narrator: Genesis 41:8

Butler: Genesis 41:9–13

Narrator: Genesis 41:14

Pharaoh: Genesis 41:15

Joseph: Genesis 41:16

Pharaoh: Genesis 41:17–24

Joseph: Genesis 41:25–36

Narrator: Genesis 41:37

Pharaoh: Genesis 41:38–41

As the four students read their assigned verses, ask the class to follow along, looking for what Pharaoh discovered about his dreams. (At the appropriate time, you may need to explain that the word *kine* is another word for cattle.)

After the four students have finished reading their assigned verses, ask the class to report what they found.

Summarize Genesis 41:42–52 by explaining that Pharaoh gave Joseph his ring, and he clothed him in “fine linen” (verse 42). Joseph became a ruler over all the land of Egypt and was married to Asenath, the daughter of the priest of On. For seven years Joseph went throughout all of Egypt gathering food until there was more grain in storage than could be measured. Point out that during this time, Joseph and Asenath had two sons, Ephraim and Manasseh.

Ask a few students to take turns reading aloud from Genesis 41:53–57. Ask the class to follow along and look for the result of Pharaoh’s decision to follow Joseph’s counsel.

- What was the result of Pharaoh’s decision to follow Joseph’s counsel?
- What principle can we identify from this account?

As students respond, you may want to emphasize the following principle: **If we follow the counsel of the prophets and inspired leaders, then we will be better prepared to face difficulties.**

- In what ways have prophets in our day asked us to prepare for future spiritual or temporal challenges?
- How have you or someone you know been blessed for following prophetic counsel to prepare for spiritual or temporal challenges?

Encourage students to consider ways they can apply this principle in their efforts to be prepared for difficulties that may come in the future.

Genesis 42:1–20

Joseph’s brothers travel to Egypt to buy grain

Summarize Genesis 42:1–5 by explaining that Jacob sent his sons to Egypt to buy food so that they could survive the famine, which had spread to the land of

Canaan. Jacob kept his youngest son, Benjamin, at home in order to keep Benjamin safe.

Invite a student to read Genesis 42:6–8 aloud. Ask the class to look for whom Jacob’s sons encountered in Egypt.

- Whom did Jacob’s sons encounter? Why do you think they did not recognize him?
- What had happened the last time Joseph was with his brothers?
- What feelings might you have had if you were Joseph and you saw your brothers for the first time in over 20 years?

Summarize Genesis 42:9–18 by explaining that after Joseph saw his brothers bowing before him, he remembered the dreams God had given him (see Genesis 37:6–7, 9–10). He recognized that these prophetic dreams were being fulfilled. Joseph accused his brothers of being spies. His brothers responded that they had come to buy food and that their father and younger brother had remained in Canaan. Joseph put them in prison for three days. He kept Simeon as a prisoner and instructed the rest of his brothers to prove they were telling the truth by bringing Benjamin to Egypt.

Genesis 42:21–38

Joseph sends his brothers home to retrieve Benjamin

Write the following questions on the board, and invite students to discuss these questions in pairs:

Do you think feeling guilty is good or bad? What is the purpose of guilt? When might feeling guilt be a blessing?

After students have had sufficient time to discuss these questions, invite a few of them to explain their responses to the class.

Invite a student to read Genesis 42:21–23 aloud. Ask the class to follow along and look for what Joseph’s brothers began to think about as they experienced this difficult situation in Egypt.

- Who is the brother they were referring to in these verses? (Joseph.)
- What evidence do you see in verses 21–23 that Joseph’s brothers were still suffering for what they had done more than 20 years previously when they sold Joseph into slavery and then lied to their father about it?
- Why do you think Joseph’s brothers would have felt guilt about what they had done to Joseph so many years earlier? (They had not fully repented, so their guilt remained.)

Explain that the phrase “his blood is required” in verse 22 suggests that Joseph’s brother Reuben realized they would be held accountable for what they had done to Joseph.

Clearly identify doctrine and principles

As students identify doctrine and principles, be sure to help them state the truths clearly and simply. Write the truths on the board, or invite students to write them in their class notebooks or mark them in their scriptures. This will help students focus on the principles they are working to understand, believe, and apply as they continue their discussion.

- Based on verses 21–22 and the ideas we have discussed, what truths can we identify about guilt? (Truths students identify may include the following: **Guilt accompanies sin. Guilt can cause us to regret our sins.** Consider writing these truths on the board.)

To help students further understand some of the purposes of guilt, invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“All of us have experienced the pain associated with a physical injury or wound. When we are in pain, we typically seek relief and are grateful for the medication and treatments that help to alleviate our suffering. Consider sin as a spiritual wound that causes guilt. . . . Guilt is to our spirit what pain is to our body—a warning of danger and a protection from additional damage” (David A. Bednar, “We Believe in Being Chaste,” *Ensign* or *Liahona*, May 2013, 44).

- According to Elder Bednar, what are some purposes of guilt?
- How does guilt protect us from additional damage?

Consider writing another truth on the board: **Guilt can motivate us to repent, seek forgiveness, and avoid future sin.**

Invite a student to read aloud another statement by Elder Bednar. Ask students to listen for what happens when we repent of our sins.



“The Savior is often referred to as the Great Physician. . . . From the Atonement of the Savior flows the soothing salve that can heal our spiritual wounds and remove guilt. However, this salve can only be applied through the principles of faith in the Lord Jesus Christ, repentance, and consistent obedience. The results of sincere repentance are peace of conscience, comfort, and spiritual healing and renewal” (David A. Bednar, “We Believe in Being Chaste,” *Ensign* or *Liahona*, May 2013, 44).

- What counsel did Elder Bednar give to those who are suffering guilt because of their sins?
- What is the promise to all who sincerely repent?

You may want to testify of the principles the class has just identified.

Invite students to follow Elder Bednar’s counsel to seek peace and spiritual healing by exercising faith in the Lord Jesus Christ and repenting of their sins.

Invite a student to read Genesis 42:24 aloud. Ask the class to look for Joseph's reaction to seeing and hearing his brothers' expressions of guilt and regret. Ask students to report what they find.

Summarize Genesis 42:25–35 by explaining that after Joseph imprisoned Simeon, he sent the other brothers home with grain. But before they left, he commanded his servants to hide the money his brothers used to purchase the grain in the brothers' sacks of grain. When his brothers later discovered the money in their sacks, they were afraid.

Invite a student to read Genesis 42:36–38 aloud. Ask the class to follow along and look for how Jacob initially responded to his sons' request to take Benjamin back to Egypt with them.

- Why do you think Jacob was reluctant to send Benjamin to Egypt? (You may want to point out that Benjamin was Jacob's only remaining son from his beloved wife Rachel [see Genesis 44:27–29].)

Genesis 43

Jacob's sons return to Egypt with Benjamin and dine with Joseph

Summarize Genesis 43:1–25 by explaining that after Jacob's family ran out of food again and after Judah promised to take care of Benjamin, Jacob agreed to let Benjamin go with Jacob's other sons to Egypt to buy more food. When Joseph saw that his brothers had brought Benjamin with them, he instructed his servant to bring them to Joseph's house. The brothers feared that Joseph would put them in bonds because of the money that had been returned to their sacks of grain during their previous visit.

Remind students that this was the first time Joseph had seen Benjamin in many years. Invite several students to take turns reading aloud from Genesis 43:26–34. Consider stopping periodically to ask students what they think Joseph and his brothers might have been feeling.

Explain that in the next lesson, students will learn how and when Joseph revealed his identity to his brothers.

LESSON 41

Genesis 44–46

Introduction

To prevent his brothers from returning to Canaan, Joseph accused Benjamin of being a thief. Judah offered himself as Joseph’s servant in exchange for Benjamin’s freedom. After hearing Judah express concern for their father, Jacob, who would be devastated if Benjamin did not return home, Joseph revealed his identity to his brothers and forgave them for what they had done to him. Joseph and Pharaoh then sent the brothers back to Canaan to move their father, Jacob, and his household to Egypt.

Suggestions for Teaching

Doctrinal mastery topic review activities

“Topic review activities” review all of the doctrinal mastery scripture passages associated with the current topic of study. The more students see and work with doctrinal mastery scripture passages, the more likely they will be to remember them. You may want to encourage your students to continue studying the doctrinal mastery scripture passages outside of class.

Doctrinal Mastery Review—The Plan of Salvation (5 minutes)

Write the following references to doctrinal mastery scripture passages on individual pieces of paper and display them on different walls of the classroom.

Moses 1:39

Joshua 24:15

Abraham 3:22–23

Genesis 1:26–27

Give students two minutes to review the main ideas of the scripture passages (they can use the scriptures, the *Doctrinal Mastery Reference Guide*, and mobile devices if applicable).

After two minutes, ask students to close their scriptures and put away any other reference materials. Call out key words or phrases for a scripture passage, and ask students to point to the correct scripture reference displayed in the room. Repeat this activity using different clues until you have referenced every scripture passage at least twice. You may want to give students the opportunity to “test the teacher” by allowing them to call out key words or phrases for the scripture passages while you attempt to point to the correct reference.

Genesis 44

Joseph arranges to stop the return of his brethren to Canaan by accusing Benjamin of theft

Write the following questions on the board: *What do I need to repent of? How do I repent?*

Ask students to silently ponder both questions. Invite them to look for insights into what we must do to repent of our sins as they study the actions of Joseph’s brothers in Genesis 44.

Remind students that in Genesis 42–43 they read about how Joseph’s older brothers came to Egypt to buy grain during a famine but did not recognize him. Joseph recognized them, and he questioned them about their family under the pretext of accusing them of being a group of spies. By imprisoning Simeon, Joseph forced his other brothers into a situation where they would need to bring his younger brother, Benjamin, to Egypt. When the brothers returned for more grain, they brought Benjamin with them.

Explain that as his brothers were preparing to return to Canaan the second time, Joseph devised a plan that would prevent them from leaving Egypt. Invite one or more students to take turns reading aloud from Genesis 44:1–14. Ask the class to follow along and visualize in their minds what was happening.

- According to verse 9, what did the brothers say they would accept as consequences if one of them was found with the silver cup?

Invite another student to read Genesis 44:16–17 aloud. Ask the class to follow along, looking for what Judah said about their predicament.

- In verse 16, what do you think Judah meant when he said, “God hath found out the iniquity of thy servants”?
- According to verse 17, what did Joseph propose doing with Benjamin?

Summarize Genesis 44:18–29 by explaining that Judah told Joseph how worried their father, Jacob, was about letting his youngest son, Benjamin, go to Egypt for fear of losing him like he had lost another son—Joseph.

Invite a student to read Genesis 44:30–31 aloud. Ask the class to follow along, looking for what Judah said would happen to Jacob if Benjamin did not return. Ask them to report what they find.

Invite a student to read Genesis 44:32–34 aloud. Ask the class to follow along, looking for what Judah was willing to do for Benjamin. (To help students understand these verses, you may need to explain that a *surety* is similar to a guarantee.)

- What was Judah willing to do so that Benjamin could go free?
- How does Judah’s behavior in these verses compare with how he and his brothers dealt with Joseph in Genesis 37?
- How does Judah’s behavior in these verses show that his heart was changing? (Help students recognize that Judah’s willingness to acknowledge his iniquity [see verse 16] and to be enslaved in place of his younger brother shows how dramatically he had changed.)

Explain that while we may not know how completely repentant Judah and his brothers were from this account, from Judah’s example we can learn a valuable truth regarding repentance for our own sins. Write the following on the board: *Sincere repentance includes ...*

Invite students to complete the doctrinal statement using what they have learned from Judah's example. Although they may phrase it differently, students should identify a doctrine similar to the following: **Sincere repentance includes acknowledging our wrongs and turning away from sinful actions.**

- Why do you think change is a part of repentance?

Invite students to think of people they know who have been willing to make significant changes to their behaviors and attitudes in order to repent. Encourage students to think about any attitudes or behaviors that Heavenly Father would like them to change. Invite them to record in their personal journals how they will do this.

Genesis 45:1–15

Joseph makes himself known to his brothers

Fill a glass jar three-fourths full of rice or wheat, place a ping-pong ball on top, and then place the lid on the jar. Explain to the students that the ping-pong ball represents them, and the rice or wheat represents trials and difficulties they face today in their homes, school, or community. Tip the jar upside down so the ping-pong ball is now buried by the rice, and invite students to describe some of these trials or difficulties. After students respond, shake the jar up and down until the ping-pong ball rises to the top. Invite students to think of a principle that this illustration could teach about the life of Joseph and that could help them know how to rise above their own trials and discouragements.

Invite two students to take turns reading Genesis 45:1–4 aloud. Invite half of the class to follow along and consider what Joseph might have been thinking and feeling. Invite the other half to imagine what the brothers might have been thinking and feeling.

- After hearing Judah express his concern for his father and brother Benjamin, what do you think Joseph may have thought and felt as he decided to reveal his identity to his brothers?
- Verse 3 indicates that Joseph's brothers "were troubled" when Joseph told them who he was. What thoughts and feelings might Joseph's brothers have had when they learned that this Egyptian ruler was really their brother?

Divide the class into groups of three or four students, and invite each group to list the trials and difficulties Joseph had experienced throughout his life. After a few minutes, invite the groups to share their answers and write them on the board. (Their answers might include the following: his brothers hated him, his brothers threw him into a pit and then sold him into slavery, he was separated from his parents, he was tempted to be immoral, he was falsely accused, and he was kept in prison for years.)

Invite students to read Genesis 45:5–11 silently, looking for Joseph's perspective about his trials. Ask students to report what they find.

- According to verse 8, who did Joseph say sent him to Egypt?
- What did Joseph understand about his trials? (Help students understand that Joseph recognized God's hand in his life.)

- What advice might Joseph give today to someone experiencing trials or difficulties in life? (Students' answers may include something similar to the following principle: **If we are faithful, God can direct our lives and help us make trials become blessings for ourselves and others.**)

Invite students to share experiences in which God has directed the course of their lives (or the lives of people they know) and helped them make trials or difficulties become blessings. Remind students not to share experiences that are too private or personal.

- What has helped you remain faithful to God during the trials you have experienced in your life?

You may wish to share how you have seen this principle in your own life. Encourage students to look for God's hand in their lives and to see how He can help us turn challenges to our benefit and the benefit of others.

Remind students that Joseph's brothers "were troubled at his presence" (Genesis 45:3) when they discovered who he was.

Invite a student to read Genesis 45:14–15 aloud. Ask the class to follow along, looking for how Joseph helped ease their concerns. Ask students to report what they find.

- How do you think Joseph and his brothers felt at this time?
- What can we learn from Joseph's response to his brothers and the joy he experienced as a result? (Among other things, students may identify the following principle: **Forgiving those who have wronged us helps us experience healing and peace.**)

Help students understand doctrines and principles

When students understand doctrines and principles, it means they comprehend these truths and the circumstances in which they might be applied in their lives. Understanding a doctrine or principle is a prerequisite to feeling its truth and importance and recognizing how it can be applied. Teachers can help students understand doctrines and principles by asking questions that lead students to analyze their meaning or liken them to modern situations.

To help students better understand this truth, consider sharing the account of Christopher Williams. Explain that while Christopher was driving home one night, his car was struck by a drunk teenage driver, killing his pregnant wife and two of his children. President James E. Faust (1920–2007) of the First Presidency referred to this experience in a general conference talk. Invite a student to read the following statement aloud. Ask the class to listen for why it is important to forgive those who have wronged us.



"When a car crashed into Bishop Christopher Williams's vehicle, he had a decision to make, and it was to 'unconditionally forgive' the driver who had caused the accident so that the healing process could take place unhampered" (James E. Faust, "The Healing Power of Forgiveness," *Ensign or Liahona*, May 2007, 69).

Invite students to think about someone who may have hurt or wronged them. Ask them to consider what they can do to forgive so that they and others can experience greater healing and joy.

Genesis 45:16–28

Joseph's brothers return to Canaan and tell Jacob that Joseph is alive

Summarize Genesis 45:16–28 by explaining that when Pharaoh heard about Joseph's family, he sent Joseph's brothers back to Canaan with wagons loaded with food and gifts and invited Jacob's family to come to Egypt. When the brothers arrived home in Canaan, they told Jacob that Joseph was alive and in Egypt. At first Jacob did not believe them, but when he saw the wagons, he said, "Joseph my son is yet alive: I will go and see him before I die" (Genesis 45:28).

Genesis 46

Jacob and his family go to Egypt, where Jacob is reunited with his son Joseph

Summarize Genesis 46:1–28 by explaining that Jacob took all of his family and their possessions and traveled to Egypt. On the way, the Lord spoke to Jacob in a vision and told him not to fear settling his family in Egypt because He would be with him and would make of him a great nation.

Invite a student to read Genesis 46:29–30 aloud. Ask the class to follow along and imagine the tender reunion between Joseph and his father, Jacob.

- Both Jacob and Joseph had likely thought that they would never see each other again in this life. How might their reunion have strengthened their trust in God and His plan for their lives?

Conclude by inviting one or two students to share what they learned today that was meaningful to them and why it was important to them.

LESSON 42

Genesis 47–49

Introduction

Jacob and his family settled in the land of Goshen in Egypt. Joseph introduced his father, Jacob, to Pharaoh, and Jacob blessed Pharaoh. Throughout the seven years of famine, Joseph wisely administered the affairs of Egypt. Before Jacob died, he blessed Joseph and his two grandsons Ephraim and Manasseh, as well as his eleven other sons.

Suggestions for Teaching

Genesis 47

Pharaoh allows Jacob and his family to dwell in the land of Goshen

Write the following on the board:

MY LIFE:				
Education	Occupation	Achievements	Family	Church

Invite students to talk in pairs (or you could ask them to write on a piece of paper) about what they would like to accomplish in each of the categories on the board. After a few minutes, ask one or two students to talk briefly about their goals in each of these areas.

- If you were to choose between your plan for your life and what Heavenly Father might have planned for your life, which would you choose? Why?
- In what ways do you think Joseph's life may have gone differently than he had planned?

Explain that because Joseph lived worthily, the Lord directed his life in a way that would allow Joseph to do much good and even save the lives of his family. Summarize Genesis 47 by explaining that Pharaoh invited Joseph's father, Jacob, and his family to dwell in Egypt in the land of Goshen. When Joseph introduced his father to Pharaoh, Jacob blessed Pharaoh. Joseph wisely administered the affairs of Egypt during the famine, saving the lives of the people and gathering great wealth for Pharaoh.

Genesis 48

Jacob blesses Joseph's sons and gives Ephraim the birthright

Explain that when Jacob was old, Joseph brought his two sons, Manasseh and Ephraim, to visit him. Invite a student to read aloud Joseph Smith Translation, Genesis 48:7–10 (in the Bible appendix). Ask the class to follow along and look for what Jacob said about Joseph.

- What did Jacob say about Joseph?

Invite a student to read Genesis 48:8–9 aloud. Ask the class to follow along, looking for what Jacob wanted to do for Manasseh and Ephraim. Ask students to report what they learned.

Ask students to raise their hands if they have received a patriarchal blessing. Explain that the blessings Jacob desired to give Manasseh and Ephraim were similar to patriarchal blessings because they described Manasseh’s and Ephraim’s future possibilities.

Explain that Jacob was the patriarch of his family, which means he was the father or head of his family. As the prophet and presiding priesthood authority, Jacob was authorized to bestow blessings that were similar to what we know today as patriarchal blessings.

You might want to explain the difference in our day between a father’s blessing given by the patriarch of a family and a patriarchal blessing given by an ordained patriarch. A father who holds the Melchizedek Priesthood may give his children healing blessings or blessings of comfort and counsel at any time. A patriarchal blessing may be given to any worthy member of the Church by a patriarch who has been called and ordained under the direction of the Quorum of the Twelve Apostles. A patriarchal blessing contains a declaration of the recipient’s lineage in the house of Israel as well as guidance to help direct his or her life according to Heavenly Father’s will. Knowing your lineage is important because each of the tribes of Israel has been given particular blessings and responsibilities. Those who wish to receive a patriarchal blessing must be interviewed by their bishop or branch president and receive a recommend. (See *True to the Faith* [2004], 111, 112.)

Invite a student to read Genesis 48:13–14 aloud, and ask the class to identify what happened when Jacob laid his hands on Joseph’s sons.

- Which hand did Jacob place on Ephraim’s head? (His right hand. You may want to explain that in Jacob’s day, a patriarch’s right hand was usually placed on the firstborn son’s head during a blessing, symbolizing that the birthright blessing belonged to him.)

Invite a few students to take turns reading aloud from Genesis 48:17–20. Ask the class to follow along and look for how Joseph reacted to the placement of Jacob’s hands. Ask students to report what they find.

- Why did Jacob place his right hand on Ephraim?
- How do you think Jacob knew that Ephraim was to receive the birthright blessing?
- What can we learn about patriarchal blessings from Jacob blessing his grandsons? (After students answer, write the following truth on the board:
Patriarchal blessings are given through the inspiration of God.)

The promises in a patriarchal blessing are conditional on the recipient’s faithfulness. To illustrate the importance of heeding warnings and following the counsel given in patriarchal blessings, read the following story as told by President Henry B. Eyring of the First Presidency:



"Once, long ago, when I was serving as a bishop, a young woman in my ward came for an interview. We somehow got around to her telling me her feelings about her patriarchal blessing. She said that it depressed her rather than helped her. I must have looked surprised, because she explained her feelings by telling me this: She said that her blessing warned her about sexual immorality. And, at least by her report, it did little else. It apparently warned her by describing a situation in which she might find herself, and in which, if she yielded to temptation, she would come to great harm and sorrow. She said something about how that hurt her doubly, not only by being about something so depressing when she needed encouragement, but her social life then was so barren that such a situation could never arise. ...

"I remember better the interview I had with her less than a year later. She sobbed for a while, sitting in a chair on the other side of my desk in the bishop's office. And then she blurted out her tragedy and how it happened, exactly as she had told me the patriarch so long before had described. In her little season of doubt that a patriarch could see with inspiration, she had made choices that led to years of sorrow" (Henry B. Eyring, " 'And Thus We See': Helping a Student in a Moment of Doubt" [evening with a General Authority, Feb. 5, 1993], 1–2).

Invite a student who has received a patriarchal blessing to share how it has blessed his or her life or helped him or her make correct decisions. Caution the student not to share details of the blessing. If no students have received their blessings, or if no one wants to share, consider expressing your own feelings.

Sharing feelings and experiences

Sharing insights and relevant experiences can clarify a student's understanding of gospel doctrine and principles. Teachers should ensure that students never feel forced to answer a question, share feelings or experiences, or bear testimony. In addition, teachers should help students understand the sacred nature of personal spiritual experiences and encourage them to share those experiences appropriately.

Encourage students who have not yet received their patriarchal blessings to ponder their own situations and consider what they must do to prepare or to be motivated to receive their blessings. Explain that to receive a patriarchal blessing, they will need to have an interview with their bishop or branch president, who can tell them how to proceed.

Without sharing the specifics of a patriarchal blessing, you may want to testify how you know that patriarchal blessings are given through the inspiration of God.

Note: The Young Women Personal Progress program includes a value experience that encourages young women to learn how to prepare to receive a patriarchal blessing (see *Young Women Personal Progress* [booklet, 2009], 30).

Genesis 49

Before his death, Jacob blesses his twelve sons

Display the picture *Jacob Blessing His Sons* (*Gospel Art Book* [2009], no. 12; see also lds.org/media-library). Explain that Genesis 49 recounts the blessings that Jacob gave to each of his twelve sons. You may want to suggest that students scan the chapter and mark the names of Jacob's sons so they can quickly see where to find each son's blessing.



Invite a student to read Genesis 49:1–2 aloud. Ask the class to follow along and identify what Jacob was planning to tell his sons as he blessed them.

- What did Jacob say he planned to reveal to his sons? (He planned to reveal what would happen to them, or their posterity, in the last days.)

Explain that the two most detailed blessings were given to Judah and Joseph. Invite a few students to take turns reading aloud from Judah's blessing in Genesis 49:8–10. Ask the class to follow along and look for the blessings and prophecies that were given to the tribe of Judah. Explain that in this passage the word *whelp* means "offspring" and the word *sceptre* has reference to the right or authority to rule.

- What are some of the blessings you found?
- What are some of the prophecies you found? (Explain that the reference to "the sceptre" was an indication that kings, such as David and Solomon, would be among Judah's posterity. In Hebrew, the name *Shiloh* means "He to whom it belongs" and refers to the Messiah [see *Bible Dictionary*, "Shiloh"]. Joseph Smith affirmed that Shiloh is Jesus Christ, who would be born in the lineage of Judah [see *Joseph Smith Translation*, Genesis 50:24 (in the Bible appendix); *Bible Dictionary*, "Shiloh"]. [See *Old Testament Student Manual*, *Genesis–2 Samuel* (Church Educational System manual, 2003), 98.]

Ask a few students to take turns reading aloud from Joseph's blessing in Genesis 49:22–26. Ask the class to follow along and search for blessings and prophecies given to Joseph and his posterity. Explain that the word *bough* in verse 22 refers to a large, strong branch.

- What are some of the blessings you found?
- What are some of the prophecies you found? (Help students understand that the prophecy that Joseph's "branches [will] run over the wall" [verse 22] refers to the scattering of his posterity throughout the earth, especially across the sea to the Americas [see 1 Nephi 15:12]. Lehi, a Book of Mormon prophet, would be "a descendant of Manasseh, who was the son of Joseph" [Alma 10:3].)

You may want to conclude by sharing your testimony of how your patriarchal blessing has been helpful to you.

LESSON 43

The Atonement of Jesus Christ (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into two parts. In Part 1, students will study paragraphs 3.1–3.10 of the *Doctrinal Mastery Core Document* and learn about the Atonement of Jesus Christ, faith in Jesus Christ, and repentance. They will also study the doctrinal mastery passage Isaiah 1:18.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Speaking about the Atonement of Jesus Christ

President Russell M. Nelson taught, “It is doctrinally incomplete to speak of the Lord’s atoning sacrifice by shortcut phrases, such as ‘the Atonement’ or ‘the enabling power of the Atonement’ or ‘applying the Atonement’ or ‘being strengthened by the Atonement.’ ... There is no amorphous entity called ‘the Atonement’ upon which we may call for succor, healing, forgiveness, or power. ... The Savior’s atoning sacrifice—the central act of all human history—is best understood and appreciated when we expressly and clearly connect it to Him” (Russell M. Nelson, “Drawing the Power of Jesus Christ into Our Lives,” *Ensign or Liahona*, May 2017, 40).

Understanding the Doctrine

Segment 1 (15 minutes)



Divide students into groups of two or three, and give each student a copy of the following handout. Invite students to open their copies of the *Doctrinal Mastery Core Document* to topic 3, “The Atonement of Jesus Christ,” and to work in their groups to find and mark words or phrases in the document that answer each question on the handout.

The Atonement of Jesus Christ

Instructions: Read doctrinal topic 3, “The Atonement of Jesus Christ,” in the *Doctrinal Mastery Core Document* with your group. As you read, find and mark words or phrases from the document that answer each question below.

Paragraph 3.1

1. When was Jesus Christ chosen to be our Savior and Redeemer?
2. What does the Savior’s sacrifice teach us about our eternal value?

Paragraph 3.2

3. In what ways was Jesus Christ “the only one capable of making an infinite and eternal Atonement”?

Paragraph 3.3

4. What events are included in the Savior’s Atonement?
5. What did Jesus Christ make possible for us through His Atonement?

Paragraph 3.4

6. In addition to suffering for our sins, what else did Jesus Christ do for us while making His atoning sacrifice?

Paragraph 3.5

7. What must we do for the Atonement of Jesus Christ to fully take effect in our lives?

Paragraphs 3.6–3.7

8. In addition to believing in Jesus Christ, how can we express true faith in Him?

Paragraphs 3.8–3.9

9. What does it mean to repent?

Paragraph 3.10

10. What are some of the promised blessings we can receive as we sincerely repent of our sins?

After sufficient time, invite students to discuss with the class what stood out to them as they studied. You may want to ask students if they have any questions about what they studied and then discuss those questions.

Segment 2 (5 minutes)

Invite a student to read aloud the last sentence of paragraph 3.3 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for blessings available to us because of the Atonement of Jesus Christ. Students should report that **Jesus Christ’s atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God’s presence eternally**. Display this statement on the board, and invite students to consider marking it in their copies of the *Doctrinal Mastery Core Document*.

To help students understand this key statement of doctrine, display the following statement and invite a student to read it aloud. Ask the class to follow along, looking for why we need Jesus Christ’s atoning sacrifice in order to return and dwell with Heavenly Father eternally.

“As descendants of Adam and Eve, all people inherit the effects of the Fall. In our fallen state, we are subject to opposition and temptation. When we give in to temptation, we are alienated from God, and if we continue in sin, we experience spiritual death, being separated from His presence. We are all subject to temporal death, which is the death of the physical body (see Alma 42:6–9; D&C 29:41–42).

“The only way for us to be saved is for someone else to rescue us. We need someone who can satisfy the demands of justice—standing in our place to assume the burden of the Fall and to pay the price for our sins. Jesus Christ has always been the only one capable of making such a sacrifice” (“Atonement of Jesus Christ,” Gospel Topics, topics.lds.org).

- According to this statement, why is Jesus Christ's atoning sacrifice necessary in order for us to return and dwell with Heavenly Father eternally?

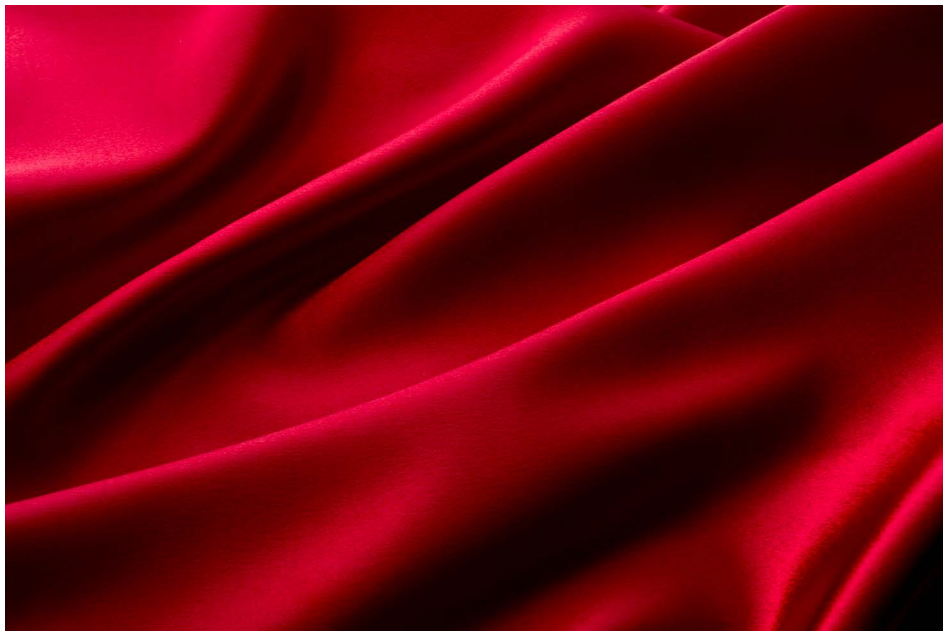
Segment 3 (15 minutes)

Invite students to turn to Isaiah 1:18. Explain that this doctrinal mastery passage helps teach the key statement of doctrine that **Jesus Christ's atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God's presence eternally**. Invite students to consider marking this passage in a distinctive way so they can locate it easily.

To help students understand the context of this passage, explain that in Isaiah's time, the Israelites exhibited some righteous behaviors, including offering sacrifices at the temple and observing sacred feasts such as the Passover, but also engaged in many wicked practices (see Isaiah 1:5–15). Through Isaiah, the Lord called upon these people to repent of their sins. Invite a student to read Isaiah 1:18 aloud. Ask the class to follow along, looking for the symbols the Lord used to describe the people's sins.

- What symbols did the Lord use to describe the people's sins?

To help students understand the symbolism of scarlet and crimson used in this verse, display the following images:



Explain that “in Isaiah 1:18, the words *scarlet* and *crimson* refer to bright red colors that come from certain dyes” (“Scarlet, Crimson, Snow, and Wool,” *New Era*, Feb. 2016, 8). After a dye is applied to a piece of cloth, its color will typically “stick to the cloth and not fade or wash away” (“Scarlet,” 8).

- Why do you think scarlet and crimson can be symbolic of sin? (Possible answers could include that our sins cause our spirits to be unclean or stained and that our sins are bright or obvious to God, even if we try to keep them hidden.)

Point out that many people feel that, like dye that does not wash or fade away, their sins are permanent and too serious to be forgiven. While this may be true for dyed cloth, it is not true of our sins.

To help students understand the symbolism of snow and wool used in Isaiah 1:18, display the following images:

- In what ways are snow and wool good symbols of what will happen to our sins if we repent? (Some possible answers are that both snow and wool are white, which represents purity; snow comes from above, just as forgiveness does; and wool comes from sheep, and the scriptures sometimes describe the Savior as being the sacrificial Lamb of God [see Isaiah 53:7].)



- What are some reasons why people may not want to repent or think they cannot repent of their sins? (Some possible answers include that they do not sense the seriousness of their actions; they feel their sins are so serious that God will not forgive them; they feel embarrassed; or they have tried to repent before but have fallen into the same transgression over and over.)



- How could understanding the truths and symbolism taught in Isaiah 1:18 help someone who has one of these concerns?



Segment 4 (10 minutes)

Display the following statement by Sister Carol F. McConkie, former First Counselor in the Young Women General Presidency. Invite a student to read it aloud. Ask the rest of the class to follow along, looking for what we must do to be cleansed through the Savior's atoning sacrifice.



"Our hope for holiness is centered in Christ, in His mercy and His grace. With faith in Jesus Christ and His Atonement, we may become clean, without spot, when we deny ourselves of ungodliness [see Moroni 10:32–33] and sincerely repent. We are baptized by water for the remission of sins. Our souls are sanctified when we receive the Holy Ghost with open hearts. Weekly, we partake of the ordinance of the sacrament. In a spirit of repentance, with sincere desires for righteousness, we covenant that we are willing to take upon us the name of Christ, remember Him, and keep His commandments so that we may always have His Spirit to be with us. Over time, as we continually strive to become one with the Father, the Son, and the Holy Ghost, we become partakers of Their divine nature [see 2 Peter 1:4]" (Carol F. McConkie, "The Beauty of Holiness," *Ensign or Liahona*, May 2017, 10).

- According to Sister McConkie, what must we do to be cleansed through the Savior's atoning sacrifice? (Consider writing students' answers on the board.)
- In what ways do these things help us to be cleansed of our sins and become worthy to dwell in God's presence eternally?

Invite students to ponder how they have experienced the cleansing power of the Savior and His Atonement.

Testify of Jesus Christ's ability to cleanse and forgive us so that we can qualify to return to Heavenly Father's presence. Invite students to continually strive to invite the Savior's cleansing power into their lives by repenting of their sins, worthily partaking of the sacrament, and keeping their covenants.

LESSON 44

Genesis 50

Introduction

After Jacob died, his body was embalmed in Egypt. Following a period of mourning, Joseph and his brothers buried Jacob's body in the land of Canaan, according to his wishes. With their father dead, Joseph's brothers feared that Joseph would seek revenge on them for their past injustices to him. Joseph reassured them that he held no grudge against them. Prior to Joseph's death, he prophesied of Moses and Joseph Smith and their future dealings with his descendants.

Suggestions for Teaching

Genesis 50:1–14

Jacob dies and is buried in Canaan

Write the following questions on the board, and display a picture of a happy family. (You may want to prepare these items before class.)

What are examples of events that could help bring a family closer together?

What are examples of events that might divide a family?

Invite students to ponder and then respond to the questions on the board.

Remind students that Jacob died after giving blessings to his sons and their families (see Genesis 49). Invite a student to read Genesis 50:1–2, 12–13 aloud. Ask the class to follow along, looking for how Joseph responded to the death of his father. (You may want to explain that to embalm a body is to treat it with preservatives to protect it from decay.)

- How did Joseph respond to the death of his father?
- What did Jacob's sons do for him after he died?
- How might Jacob's death have helped to bring his family closer together? How might it have divided his family?

Genesis 50:15–21

Joseph comforts and shows mercy toward his brothers

Invite a student to read Genesis 50:15–18 aloud. Ask the class to follow along, looking for what Joseph's brothers worried about after their father died. (You may want to explain that the word *requite* in verse 15 means to repay or retaliate.)

- After Jacob's death, what were Joseph's brothers concerned about? (That Joseph would hate them and seek revenge on them for mistreating him and selling him as a slave.)

Invite a student to read Genesis 50:19–21 aloud. Ask the class to follow along, looking for Joseph's response to his brothers' concerns.

- How did Joseph respond to his brothers? What stands out to you about his response?
- What do you think Joseph meant when he said, “Am I in the place of God?” (Genesis 50:19).
- If you were in the position of Joseph’s brothers, how might you have felt after hearing his response?
- What principles can we identify from Joseph’s response to his brothers? (Principles students identify may include the following: **When others sin against us, we should leave judgment to God. If we let go of past offenses, we can bring peace to ourselves and our families.**)

To help students understand how leaving judgment to God and letting go of past offenses can bring peace to our families, invite a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency. Ask the class to listen for what President Uchtdorf said could help families live in peace.



“I have discovered one thing that most [happy families] have in common: they have a way of forgiving and forgetting the imperfections of others and of looking for the good.

“Those in unhappy families, on the other hand, often find fault, hold grudges, and can’t seem to let go of past offenses. ...

“It is through our Savior’s sacrifice that we can gain exaltation and eternal life.

As we accept His ways and overcome our pride by softening our hearts, we can bring reconciliation and forgiveness into our families and our personal lives. God will help us to be more forgiving, to be more willing to walk the second mile, to be first to apologize even if something wasn’t our fault, to lay aside old grudges and nurture them no more” (Dieter F. Uchtdorf, “One Key to a Happy Family,” *Ensign* or *Liahona*, Oct. 2012, 5–6).

- What did President Uchtdorf say could help us live in peace with our families?

Applying gospel doctrine and principles

Application takes place when students think, speak, and live according to the truths they have learned. Be careful not to be too prescriptive in assigning specific applications for students. Remember that the most meaningful direction for personal application comes individually through inspiration or revelation from the Lord through the Holy Ghost.

Consider sharing an example from your life of how letting go of past offenses and forgiving others has blessed you and your family.

Ask students to think about someone they need to forgive, especially in their families. Invite them to ask Heavenly Father for help to forgive.

Genesis 50:22–26; Joseph Smith Translation, Genesis 50:24–38

Joseph prophesies of Joseph Smith and the Restoration of the gospel

Note: You may want to point out to students that the prophet Lehi quoted the words of Joseph in this scripture block to his youngest son, whose name was also Joseph (see 2 Nephi 3).

Ask the class:

- Do you think it is possible to die with joy? Why or why not?

After a few students have responded, invite the class to scan Genesis 50:22, looking for how long Joseph lived. Ask them to report what they find.

Then ask students to turn to Joseph Smith Translation, Genesis 50:24 (in the Bible appendix) and to read what Joseph said he felt as he was dying.

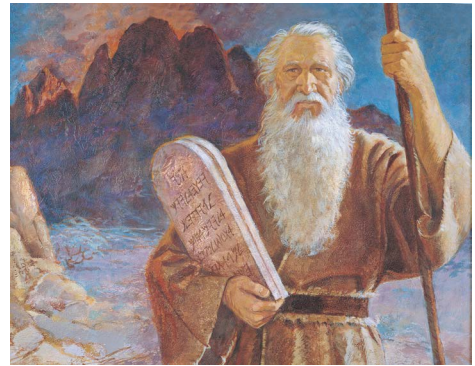
- Based on what you have learned about Joseph’s life, why do you think he said he would die with joy?

Explain that in addition to the things he had done during his life that brought him joy, Joseph could also “go down to [his] grave with joy” because the Lord had revealed to him how two great prophets—Moses and Joseph Smith—would bless his descendants. If possible, display pictures of Moses and Joseph Smith (*Gospel Art Book* [2009], nos. 14, 87; see also lds.org/media-library). Explain that the Lord promised Joseph that Moses would deliver his descendants from Egyptian bondage (see Joseph Smith Translation, Genesis 50:24 [in the Bible appendix]).

Explain to students that Joseph Smith Translation, Genesis 50:25 (in the Bible appendix) contains Joseph’s prophecy of the scattering of Israel. Invite students to consider marking the phrase “a branch shall be broken off, and shall be carried into a far country.”

- What group of people do you think this could be referring to? (Lehi and his family could be one fulfillment of this prophecy; see also Genesis 49:22.)

Invite a student to read aloud Joseph Smith Translation, Genesis 50:25 (in the Bible appendix). Ask the class to follow along, looking for the promises given concerning the descendants of Joseph who would be scattered.



- What promises did the Lord make concerning these descendants of Joseph?

Explain that in order to bring His people out of spiritual darkness and captivity, the Lord raised up “a choice seer” (Joseph Smith Translation, Genesis 50:26–27) named Joseph Smith.

Invite a student to read aloud Joseph Smith Translation, Genesis 50:26–27 (in the Bible appendix). Ask the class to follow along, looking for words and phrases that describe the Prophet Joseph Smith. Invite them to report what they find, and write their responses on the board.

You may want to explain that a *seer* is “a person authorized of God to see with spiritual eyes things that God has hidden from the world (Moses 6:35–38). He is a revelator and a prophet (Mosiah 8:13–16)” (Guide to the Scriptures, “Seer,” scriptures.lds.org).

- What do you think the description of the Prophet Joseph Smith being “a choice seer” (Joseph Smith Translation, Genesis 50:26) means?

Invite a student to read aloud Joseph Smith Translation, Genesis 50:28–29, 32–33 (in the Bible appendix). Ask the class to follow along, looking for more words and phrases that describe the Prophet Joseph Smith. Ask them to report what they find, and write their responses on the board.

- According to Joseph Smith Translation, Genesis 50:28, what covenants would Joseph Smith bring to our knowledge?
- As recorded in verse 29, the Lord said that this choice seer, Joseph Smith, “shall do my work.” What is the “work” the Lord gave Joseph Smith to do? (Help students identify the following truth: **Through the Prophet Joseph Smith, the Lord restored His gospel to the earth.**)

Invite a student to read aloud Joseph Smith Translation, Genesis 50:30–31 (in the Bible appendix). Ask the class to follow along, looking for what the Lord said He would give Joseph Smith “power to bring forth” (verse 30).

- What words of God did the Lord give the Prophet Joseph Smith power to bring forth?

Explain that in verse 31 the phrase “the fruit of thy loins shall write” refers to a record written by descendants of Joseph of Egypt. The phrase “the fruit of the loins of Judah shall write” refers to a record written by descendants of Judah, or the Jews.

- What do you think these two records are? (Wait for students to answer. Then hold up a copy of the Book of Mormon and a Bible.)
- What did the Lord say would happen to these two records?
- As the Book of Mormon and the Bible grow together, what impact will they have on the world?

After students respond, invite them to consider recording the following truth next to Joseph Smith Translation, Genesis 50:31: **The Book of Mormon and Bible bring peace, truth, and a knowledge of the gospel of Jesus Christ to the world.**

- What knowledge has the Book of Mormon given to the world?

- How have the Book of Mormon and the Bible helped you draw closer to your Savior, Jesus Christ, and His gospel?

Invite students to look at Joseph Smith Translation, Genesis 50:27 (in the Bible appendix) and to consider marking the phrase “he shall be esteemed highly among the fruit of thy loins.”

- What do you think this phrase means? (Explain that to be *esteemed* is to be respected and admired.)

Explain that whether we descend from Joseph of Egypt or belong to another tribe of Israel, we who have been blessed by the restored gospel of Jesus Christ have many reasons to highly esteem the Prophet Joseph Smith.

Write the following questions on the board and invite students to answer them in their class notebooks or study journals:

What do you respect or admire about the Prophet Joseph Smith?

In what ways has your life been blessed because the Lord restored the gospel of Jesus Christ through Joseph Smith?

Invite a few students to share their responses with the class. Conclude the lesson by testifying of the Restoration of the gospel through the Prophet Joseph Smith.

Introduction to the Book of Exodus

Why study this book?

The word *exodus* means “exit” or “departure.” The book of Exodus provides an account of Israel’s departure from bondage in Egypt and their preparation to inherit the promised land as the Lord’s covenant people. Israel’s departure from bondage and journey through the wilderness can symbolize our journey through a fallen world and back to the presence of God (see Bible Dictionary, “Pauline Epistles,” “Analysis of Hebrews,” 6b). As students study this book they will learn about the Lord’s power to deliver them from sin. They will also learn that commandments, ordinances, and covenants can help them prepare to receive the blessings of eternal life.

Who wrote this book?

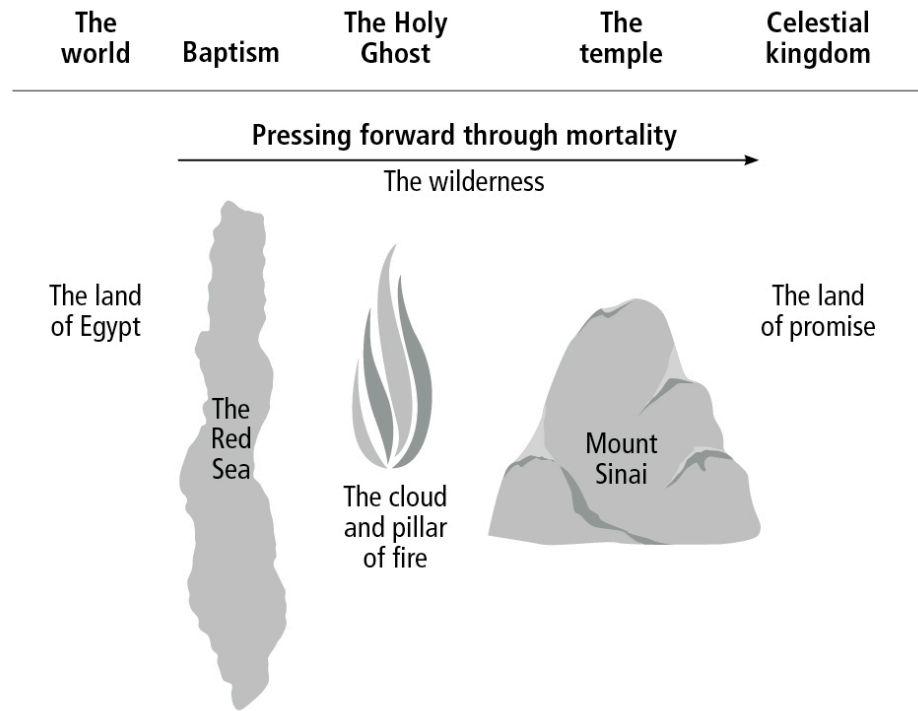
Moses is the author of Exodus. He was raised in the royal court of Egypt by Pharaoh’s daughter, but he left this place of privilege “to suffer affliction with the people of God” (Hebrews 11:25). After Moses fled Egypt he traveled to the land of Midian. There he received the Melchizedek Priesthood from his father-in-law, Jethro (see D&C 84:6). At some point Moses also received the keys of the gathering of Israel (see D&C 110:11). Moses ushered in a dispensation of the gospel of Jesus Christ and served as a prophet and a revelator of God’s words (see Exodus 3–4; Moses 1).

When and where was it written?

There are varying opinions on when Exodus and the other books of Moses were written, and we do not know exactly where Moses was when he wrote this book.

What are some distinctive features of this book?

The book of Exodus provides details about Moses’s upbringing and calling as a prophet (see Exodus 1–4), the institution of the Passover (see Exodus 11–12), and the Lord’s covenant with Israel at Sinai—including His declaration of the Ten Commandments (see Exodus 19–20). The events recorded in Exodus became an important part of Israel’s historical identity and have been cited by Jesus Christ and His prophets to teach a variety of gospel principles (see D&C 8:2–3; John 6:48–51; 1 Corinthians 10:1–7; Hebrews 11:23–29; 1 Nephi 4:1–3; 17:23–31; Helaman 8:11–13).



Outline

Exodus 1–4 The Lord answers Israel’s cries by raising up Moses to deliver them from bondage in Egypt.

Exodus 5–12 Moses and Aaron ask Pharaoh to set the children of Israel free. Pharaoh refuses, and the Lord sends plagues upon Egypt. The Feast of the Passover is established among Israel to commemorate the passing over of the houses of the Israelites when God smote the firstborn of the Egyptians.

Exodus 13–15 The children of Israel leave Egypt. Pharaoh and his army pursue Israel. The Lord parts the Red Sea for Israel, and Pharaoh’s army is drowned. Israel praises the Lord for their deliverance.

Exodus 16–18 Israel murmurs about the lack of food and water in the wilderness. The Lord sends manna and quail for Israel to eat and commands Moses to bring forth water from a rock. Israel defeats the armies of Amalek. Moses establishes rulers among Israel.

Exodus 19–24 At Mount Sinai the Lord reveals the conditions of His covenant, and Israel covenants to obey the Lord.

Exodus 25–31 Moses receives instructions concerning the construction of the tabernacle, the consecration of priests, and the performance of sacrifices. Moses is given two stone tables containing the Lord’s covenant with Israel.

Exodus 32–34 Israel worships a golden calf. Moses breaks the stone tables and pleads with the Lord for Israel. After the people repent, the Lord makes another covenant with Israel and writes it on two new tables of stone.

Exodus 35–40 Skilled workmen construct the tabernacle, and the glory of the Lord rests upon it.

LESSON 45

Exodus 1–4

Introduction

The children of Israel increased in number while in Egypt, and a new pharaoh placed them in bondage. Pharaoh decreed that every newborn Hebrew male be killed. Moses's mother saved him, and he was raised by Pharaoh's daughter. When Moses was grown, he slew an Egyptian while defending a Hebrew slave and then fled to Midian. The Lord heard the cries of the Israelites and called Moses to lead them out of Egypt. When Moses felt inadequate, the Lord reassured him and called Aaron to be Moses's spokesman.

Suggestions for Teaching

Time management

Doctrinal mastery review activities should be short and effective. Be disciplined in your administering of these review activities so that they do not take up more than their allotted time.

Doctrinal Mastery Review—Isaiah 1:18 (5 minutes)

Write the following words on the board: *red, scarlet, crimson, white, snow, wool*. Ask students to try to remember which doctrinal mastery passage uses these words (Isaiah 1:18). After students have identified the correct doctrinal mastery passage, invite them to turn to Isaiah 1:18 and to read the passage aloud in unison, stating the reference when they are finished reading. Consider reading the verse aloud multiple times as time permits.

Exodus 1

A new pharaoh places the children of Israel in bondage

Ask students to think of situations they have been in when others have wanted them to do something that was contrary to Heavenly Father's will.

- Why is it sometimes difficult or frightening to keep the commandments when others want you to do something different?

As students study Exodus 1, invite them to look for a principle that will help them understand the blessings of following God's commandments, even when it is difficult to do so.

Ask a student to briefly remind the class about the circumstances that led to the children of Israel living in Egypt (see Genesis 37–47). Summarize Exodus 1:1–14 by explaining that eventually Joseph and his generation died and a new pharaoh rose to power. By this time the children of Israel had greatly increased in number. Fearing the Israelites' growing power, the new pharaoh placed taskmasters over them and "made their lives bitter with hard bondage" (Exodus 1:14). When the Israelites continued to multiply, Pharaoh sought to destroy the Hebrew children. Invite a student to read Exodus 1:15–19 aloud, and ask the class to follow along,

looking for what Pharaoh commanded the midwives to do and how the midwives responded. Invite students to report what they find.

- What does it mean that the midwives “feared God”? (To fear God means to revere or have great respect for Him.)
- How did the midwives show that they revered God?
- What might the midwives have risked by choosing to revere God more than Pharaoh?

Invite a student to read Exodus 1:20–21 aloud, and ask the class to look for what God did as a result of the midwives’ choice to revere Him rather than obey Pharaoh’s command. Invite students to report what they discover.

- According to these verses, how did the Lord “[deal] well” with the midwives? (You may want to point out that verse 21, footnote *b*, indicates that the Lord blessed the midwives with descendants.)
- What principle can we learn from this account about what God will do when we revere Him and put His will above that of others? (Students may use different words, but they should identify the following principle: **As we revere God by putting His will above that of others, He will bless us.**)
- What are some modern-day challenges that could be likened to what the Israelite midwives faced?

Invite students to participate

Seek ways to appropriately invite all students to participate in class discussions. Some ways to do this include calling on students by name, rephrasing questions, listening carefully and asking follow-up questions, acknowledging students’ responses positively, and not being afraid to give students time to reflect on a question and think of a response. Take care not to embarrass students by calling on them when they are not prepared to answer.

- When have you or someone you know chosen to revere God by putting His will above the will of others? How did God “[deal] well” (verse 20) with you or this person?

Explain that because Pharaoh was unable to convince the midwives to kill the newborn Hebrew males, he issued a decree to his people. Invite a student to read Exodus 1:22 aloud, and ask the class to look for Pharaoh’s decree. Ask students to report what they find.

Exodus 2

Moses is born, is raised by Pharaoh’s daughter, and flees to Midian

Explain that one Hebrew mother took steps to preserve the life of her son. Invite a few students to take turns reading aloud from Exodus 2:1–4, and ask the class to look for what this mother did to save her son.

- What did this mother do to save her son?

Invite students to take turns reading Exodus 2:5–10 aloud with a partner, and ask them to look for the answers to the following questions (you may want to write these questions on the board):

- Who discovered the child? What did she name him?
- How was the child’s mother still able to be involved in his upbringing?

After sufficient time, invite students to share their answers to these questions.

Summarize Exodus 2:11–25 by explaining that when Moses was grown, he defended a Hebrew slave by killing an Egyptian who was attempting to beat or kill the slave. When Pharaoh learned about the death, he sought to kill Moses, but Moses fled to Midian. While there, he married a woman named Zipporah, with whom he had a son. The children of Israel in Egypt cried unto the Lord for deliverance from bondage.

Exodus 3:1–10

The Lord speaks to Moses from a burning bush

Display the picture Moses and the Burning Bush (*Gospel Art Book* [2009], no. 13).

- What is happening in this picture?

After students respond, invite a student to read Exodus 3:1–3 aloud. Ask the class to follow along, looking for what Moses saw while on this mountain.

- According to verse 3, what did Moses see that caused him to “turn aside” and have a closer look?
- According to verse 2, who appeared to Moses in the flame of the burning bush?

Invite students to look at verse 2, footnote *a*, and to notice how the Joseph Smith Translation changes the phrase “angel of the Lord.”

- Rather than an angel, who was it that appeared to Moses? (The Lord Jesus Christ [Jehovah] in His premortal state before His birth into the world.)

Invite a student to read Exodus 3:4–7 aloud. Ask students to follow along, looking for why the Lord appeared to Moses. Invite students to report what they find.

To help students identify a truth in verse 7, write the following statement on the board and ask them to fill in the blanks after reviewing verse 7: *God sees our _____, hears our _____, and knows our _____.* The truth should read: **God sees our afflictions, hears our prayers, and knows our sorrows.** Invite students to consider marking the words that teach this truth in their scriptures.

- What experiences have you had that have confirmed this truth to you?

Invite students to read Exodus 3:8 silently, looking for what the Lord planned to do for the children of Israel. Ask them to report what they discover. Then invite them to read Exodus 3:10 silently, looking for how (or through whom) the Lord planned to deliver the children of Israel out of Egypt.

- According to verse 10, how did the Lord plan to answer the prayers of the children of Israel? (By raising up Moses to deliver them.)

Exodus 3:11–4:17

Moses expresses his concerns about his calling and is reassured by the Lord

Explain that Moses expressed a number of concerns to the Lord about his ability to deliver Israel as the Lord had called him to do. Divide the class into groups of three, and assign each student in each group one of the following scripture passages: Exodus 3:11–15; 4:1–5; 4:10–17. Ask students to read their assigned verses, looking for Moses’s concerns and how the Lord responded. Invite group members to report to one another what they found.

- What doctrine and principles can we learn from the Lord’s response to Moses’s concerns? (After students respond, summarize their answers by writing the following truth on the board: **The Lord is with those He calls, and He gives them power to accomplish His work.**)

To help students better understand this truth, invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018):



“Now, some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling. Remember that this work is not yours and mine alone. It is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that whom the Lord calls, the Lord qualifies” (Thomas S. Monson, “Duty Calls,” *Ensign*, May 1996, 44).

- What experiences in your life have shown you that the Lord gives His servants, including you, power to accomplish His work?

Testify that just as the Lord promised to be with and strengthen Moses, He will be with and strengthen us as we seek to do His work according to His will.

Exodus 4:18–31

Moses and Aaron journey to Egypt and speak to the elders of Israel

Summarize Exodus 4:18–31 by explaining that after his encounter with the Lord, Moses left Midian, met Aaron, and traveled with him to Egypt. Together they told the elders of Israel all that the Lord had commanded. The children of Israel believed Moses and Aaron and worshipped the Lord.

Explain that when Moses was called to be a prophet, the Lord told him, “Thou art in the similitude of mine Only Begotten” (Moses 1:6). The similarities between the life of Moses and the life of Jesus Christ are interesting and instructive. The following chart lists many ways in which Moses is a type of Jesus Christ. If time permits, you could provide students with a copy of the chart with the scripture references filled in but the “Similarities” column left blank. Invite students to work in pairs reading the references and filling in the similarities between Moses and Jesus Christ in the center column.

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.	Joseph Smith Translation, Matthew 4:8 (in Matthew 4:8, footnote a)
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

MOSES	SIMILARITIES	JESUS CHRIST
Exodus 1:15–16, 22; 2:1–3		Matthew 2:13–16
Exodus 3:7–10		2 Nephi 6:17
Moses 1:1, 8, 11		Joseph Smith Translation, Matthew 4:8 (in Matthew 4:8, footnote a)
Moses 1:12–22		Matthew 4:3–11
Exodus 4:19		Matthew 2:19–20

Encourage students to look for other ways in which Moses is a type of Christ as they learn about Moses’s life.

Conclude by sharing your testimony of the principles identified in today’s lesson.

LESSON 46

Exodus 5–6

Introduction

Moses and Aaron obeyed the Lord by commanding Pharaoh to let the children of Israel go into the wilderness to worship the Lord. Pharaoh refused and increased the burdens of the Israelites. The Israelites were angry that their burdens had been increased and complained. As Moses prayed for help, the Lord reaffirmed that He would fulfill His covenants and deliver the children of Israel from bondage.

Suggestions for Teaching

Refer to the plan of salvation

When appropriate, talk about the plan of salvation as you teach gospel principles. For example, you could explain that the Exodus of the children of Israel out of Egypt to the promised land may be viewed as a type or symbol of our journey back to Heavenly Father. Four main stages of Israel's journey can be compared to mortality: bondage (see Exodus 1:13–14), deliverance (see Exodus 3:7–8), wandering in the wilderness (see Exodus 17:1; 19:1–2), and entering into the land of promise (see Exodus 33:1–3).

Exodus 5

Pharaoh responds to Moses and Aaron's command to free Israel by increasing the Israelites' burdens

Ask students if they or someone they know has ever experienced opposition when trying to obey the Lord. Invite a few students to share their experiences.

Explain that Moses had a similar experience when he followed the Lord's command to ask Pharaoh to free the Israelites from slavery. Invite a student to read Exodus 5:1–2 aloud. Ask the class to follow along and look for what happened when Moses and Aaron went to Pharaoh.

- What was the result of their visit with Pharaoh?
- What does Pharaoh's response tell us about him?

Invite several students to take turns reading aloud from Exodus 5:3–9. Ask the class to follow along, looking for what happened after Moses and Aaron obeyed the Lord's command to tell Pharaoh to let the Israelites go.

- What happened after Moses and Aaron asked Pharaoh to let the Israelites go?
- According to these verses, what may we experience even when we are following the Lord's commands? (Summarize students' answers by writing the following truth on the board: **Even when we are following the Lord's commands, we may experience opposition.**)
- Why do you think we may experience opposition even when we are following the Lord's commands?

Explain that although our opposition will not be like the opposition Moses and Aaron faced from Pharaoh, we all face possible resistance. Read the following scenarios aloud. Ask the class to describe the opposition they may face in each situation. (You may want to substitute scenarios that are more relevant to your students.)

1. You choose to use clean language and ask others not to swear when they are around you.
2. You choose to support traditional marriage.
3. You choose to support the roles of men and women as given in “The Family: A Proclamation to the World.”
4. What reasons do we have for being obedient even though we may experience opposition as a result?

Summarize Exodus 5:10–19 by explaining that Pharaoh’s taskmasters told the Israelite slaves that in addition to making the same number of bricks each day, they would now have to collect the straw needed to make the bricks. When the Israelites failed to make the same amount of bricks as before, the taskmasters beat them. The Israelite officers complained to Pharaoh about their plight, but he was unsympathetic and rebuked them for being idle.

Invite a student to read Exodus 5:20–21 aloud. Ask the class to follow along and look for what happened as the Israelite officers were leaving Pharaoh. (To help students understand these verses, it might help to explain that when the Israelites told Moses “ye have made our savour to be abhorred in the eyes of Pharaoh,” they were likely saying that their lives were now harder because of what Moses and Aaron had done.)

- How did the Israelite officers respond to Moses? (They blamed Moses for Pharaoh’s actions.)
- If you had been in Moses’s position, how might you feel at this moment? What questions might you have for the Lord?

Invite students to read Exodus 5:22–23 silently, looking for what Moses did after the Israelite leaders complained.

- What did Moses ask the Lord? (He asked why the Lord had allowed the Israelites to be treated so badly and why the Lord had commanded him to ask Pharaoh to let them leave.)

Exodus 6:1–13

The Lord declares that He will fulfill His covenants and deliver Israel out of Egypt

Invite students to ponder why the Lord didn’t immediately intervene to deliver Israel and why He allowed them to continue to suffer.

- Why do you think the Lord doesn’t immediately solve all of our difficulties, even when we are being obedient?

Invite students to consider, as they study Exodus 6, reasons why the Lord does not immediately solve all of our difficulties.

Invite a few students to take turns reading aloud from Exodus 6:1–5. Ask the class to follow along, looking for how the Lord responded to Moses’s question. (You might want to point out the Joseph Smith Translation in Exodus 6:3, footnote *c*).

- What did the Lord say in verse 1 that might have been reassuring to Moses?
- What do you think it means that the Lord would use a “strong hand”? (As students respond, you might need to clarify that it means that Israel would be delivered from Egypt by the power of the Lord [see verse 1, footnote *a*].)
- According to verses 4–5, why would the Lord deliver Israel? (One reason the Lord would deliver Israel was to fulfill the covenant He had made with Abraham, Isaac, and Jacob for their posterity to inherit the land of Canaan.)

Invite students to identify a doctrine we learn about the Lord from verses 4–5. (Write the following doctrine on the board: **The Lord remembers and fulfills His covenants.**)

- How might having faith that the Lord remembers and fulfills His covenants have helped Moses and the Israelites at this difficult time?

On the board, write the words *I will ...*

Invite a student to read Exodus 6:6–8 aloud. Ask the class to follow along, looking for the message the Lord wanted Moses to deliver to the discouraged Israelites. You may want to suggest that students mark the phrase “I will” each time they find it in the text.

- What did the Lord say He would do for the children of Israel?
- If you had been in the Israelites’ position, which “I will” statement might have been most meaningful to you?
- What truth do you see in verse 6 that can apply to us as well as the ancient Israelites? (Students may identify a variety of doctrines and principles, but be sure they understand the following: **The Lord has power to redeem us from bondage and to lighten or remove our burdens.**)

To help students understand this truth, you might explain that in this context the word *redeem* means to free from bondage by paying a ransom.

- What are some things that can put us in bondage? (Examples might include ignorance, sin, illegal drugs, alcohol, tobacco, pornography, eating disorders, guilt, or doubt.)
- In addition to freeing us from bondage, what types of burdens can the Savior lighten or remove from our lives?

Invite students to share experiences they have had when they have felt the Lord redeem them from bondage or lighten or remove burdens from their lives. (Remind them that they should not share experiences that are sacred or too private.) You might also want to share an experience.

Invite students to reread Exodus 6:7 silently, looking for what the Lord said the Israelites would come to know when He delivered them.

- What would the children of Israel come to know as the Lord delivered them from their difficulties?
- What truth can we learn from the Lord's promise in verse 7? (Students may give various responses, but emphasize the following truth: **As we experience the Lord's help during our difficulties, we can come to know Him.**)
- How can being delivered by the Lord help us come to know Him?

Invite students to think about any bondage or burdens they have been delivered from (or have seen others delivered from) and how that experience helped them come to know the Lord. Ask a few students to share their thoughts with the class.

Encourage students, as they continue to study Exodus, to look for how the Lord delivered Israel from their bondage and how this helped the Israelites come to know Him. Testify that the Lord will deliver us from bondage or lighten or remove our burdens in His own way and time, according to His will. Invite students to consider how they can endure difficulties they are facing and rely on the Lord so they can experience the Lord's help and come to know Him better.

Invite a student to read Exodus 6:9 aloud. Ask the class to follow along, looking for how the children of Israel responded to Moses's message.

- How did the children of Israel respond to Moses's message?
- Why do you think they reacted that way? What might have caused them to have "anguish of spirit"?

Remind students that the Israelites had been in bondage for approximately 400 years (see Acts 7:6). During that time, they were influenced by idol worship and beliefs about Egyptian gods. The Israelites responded negatively to Moses because they did not know the Lord and had been in bondage and suffering for a long time.

Invite a student to read Exodus 6:10–12 aloud. Ask the class to follow along, looking for what the Lord told Moses to do and how Moses responded. (To help students understand these verses, direct them to Exodus 6:12, footnote *a*, to discover what the phrase "uncircumcised lips" means [see also Exodus 6:30, footnote *a*].)

- Why do you think Moses was concerned about doing what the Lord asked?

Invite a student to read Exodus 6:13 aloud. Ask the class to follow along, looking for how the Lord responded to Moses's concern.

- How did the Lord respond?

Point out that the Lord's response required Moses to exercise faith in the promises the Lord had just made to him. As he followed the Lord's commands, Moses would receive the Lord's help. Testify about why we need to exercise faith in the Lord and be willing to do difficult, even seemingly impossible, things.

Exodus 6:14–30

The genealogy of Reuben, Simeon, and Levi is explained

Summarize Exodus 6:14–30 by explaining that these verses present the genealogy of Reuben, Simeon, and Levi.

LESSON 47

The Atonement of Jesus Christ (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into two parts. In part 2, students will participate in a practice exercise to enhance their understanding of what they studied in part 1. They will also study paragraph 3.4 of the *Doctrinal Mastery Core Document* and the truth that “as part of His Atonement, Jesus Christ not only suffered for our sins, but He also took upon Himself the pains, temptations, sicknesses, and infirmities of all mankind (see Isaiah 53:3–5; Alma 7:11–13).” In conjunction with this truth students will study the doctrinal mastery passage found in Isaiah 53:3–5. A doctrinal mastery cumulative review is included at the end of the lesson.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

The objective of Doctrinal Mastery

Elder Kim B. Clark of the Seventy taught, “Doctrinal Mastery is a program in seminary with three objectives: first, to help our students learn how to acquire spiritual knowledge; second, to help students know and understand the Savior’s doctrine—that means both to know true doctrine in their minds and to understand true doctrine in their hearts, and we want it to be deep in their hearts; and third, to help the students learn how to apply the doctrine in their lives, both to live it themselves and to use it to answer questions their friends may have or to teach and help others know the truth” (Kim B. Clark, “Doctrinal Mastery and Deep Learning,” [evening with a General Authority, Feb. 17, 2017], broadcasts.lds.org).

Practice Exercise (15 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.



Divide students into groups of two or three people. Provide each group with the following handout. Invite students to work in their groups to answer the questions on the handout and to be prepared to report their answers to the class.

(Note: You may want to adapt the following scenario according to your students’ experiences and needs and to substitute a name for *Jose* that is more common where you live.)

I Don't Think God Will Ever Forgive Me

1. Ask a member of your group to read the following scenario aloud.
Your friend Jose has been acting noticeably discouraged lately. Every time you ask him what is wrong, he responds by saying that he doesn't want to talk about it. A few weeks later, he finally tells you that the reason he has been so sad lately is because he has been feeling guilty for some of the sins he has committed in his life.
Jose tells you that he has tried to repent in the past but finds himself struggling with the same sins over and over. He tells you that he has given up on repenting and has begun committing even worse sins. Jose tells you, "The sins I have committed are so bad that God would never want me back. I don't think He would ever forgive me."
2. Discuss the following questions with your group:
 - a. What are some ways that you could invite Jose to act in faith in order to overcome his guilt?
 - b. What do you know about Heavenly Father's plan of salvation that you could share with Jose to help him view his situation differently?
3. Study the following quotes as a group. Look for statements that you think could help Jose.
Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"However late you think you are, however many chances you think you have missed, however many mistakes you feel you have made or talents you think you don't have, or however far from home and family and God you feel you have traveled, I testify that you have *not* traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ's Atonement shines" (Jeffrey R. Holland, "The Laborers in the Vineyard," *Ensign or Liahona*, May 2012, 33).

Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



"Sometimes in our repentance, in our daily efforts to become more Christlike, we find ourselves repeatedly struggling with the same difficulties. As if we were climbing a tree-covered mountain, at times we don't see our progress until we get closer to the top and look back from the high ridges. Don't be discouraged. If you are striving and working to repent, you are in the process of repenting" (Neil L. Andersen, "Repent ... That I May Heal You," *Ensign or Liahona*, Nov. 2009, 41).

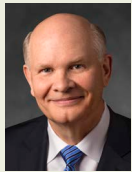
President Dieter F. Uchtdorf, then of the First Presidency:



"We have all seen a toddler learn to walk. He takes a small step and totters. He falls. Do we scold such an attempt? Of course not. What father would punish a toddler for stumbling? We encourage, we applaud, and we praise because with every small step, the child is becoming more like his parents.

"Now ... compared to the perfection of God, we mortals are scarcely more than awkward, faltering toddlers. But our loving Heavenly Father wants us to become more like Him, and ... that should be our eternal goal too. God understands that we get there not in an instant but by taking one step at a time" (Dieter F. Uchtdorf, "Four Titles," *Ensign or Liahona*, May 2013, 58).

Elder Dale G. Renlund of the Quorum of the Twelve Apostles:



"God cares a lot more about who we are and who we are becoming than about who we once were. He cares that we keep on trying" (Dale G. Renlund, "Latter-day Saints Keep on Trying," *Ensign or Liahona*, May 2015, 56).

4. What words or phrases from these quotes could help Jose?
5. Can you think of any other divinely appointed sources, such as scriptures or conference talks, that could also help Jose?

After students have finished their group discussion, invite them to share what they learned.

Understanding the Doctrine

Segment 1 (8 minutes)

Bring an umbrella to class, or display a picture of one.'

- What is the purpose of an umbrella? (To provide protection or a covering from rain or sunlight.)

Write the word *kaphar* on the board. Explain that "in Hebrew, the basic word for atonement is *kaphar*, a verb that means 'to cover' or 'to forgive'" (Russell M. Nelson, "The Atonement," *Ensign*, Nov. 1996, 34).

- What can the Savior cover or shelter us from through His atoning sacrifice? (Write students' answers on the board.)
- Why is Jesus Christ able to do this?

Invite students to turn to paragraph 3.4 in the *Doctrinal Mastery Core Document*. Ask a student to read the first sentence of this paragraph aloud. Invite the class to follow along, looking for what the Savior suffered as part of His Atonement.

- In addition to suffering for our sins, what else did the Savior experience as part of His atoning sacrifice? (Invite students to consider marking the following key

statement of doctrine: **As part of His Atonement, Jesus Christ not only suffered for our sins, but He also took upon Himself the pains, temptations, sicknesses, and infirmities of all mankind.**)

Explain that because Jesus Christ took upon Himself all of our sins, pains, temptations, sicknesses, and infirmities, He can provide forgiveness, healing, strength, and comfort to us in all of our afflictions and trials.

Ask students which Old Testament doctrinal mastery passage helps teach this key statement of doctrine. After students respond, invite them to turn to Isaiah 53:3–5.

To help students understand the context of this passage, explain that Isaiah 53 contains a prophecy given through Isaiah about the Savior and His atoning sacrifice.

Invite a student to read Isaiah 53:3–5 aloud. Ask the class to follow along, looking for Isaiah’s teachings about what the Savior would experience during His life and through His atoning sacrifice. Invite students to report what they found. Then invite them to consider marking this passage in a distinctive way so that they will be able to locate it more easily.

- In what ways was the Savior “despised and rejected of men ... and acquainted with grief” (verse 3) during His mortal life?
- What do you think Isaiah meant, as recorded in verse 4, when he taught that the Savior “hath borne our griefs, and carried our sorrows”?
- How do you think that experiencing what He did during His life and through His Atonement influences the way that the Savior sees and feels about us?

Segment 2 (7 minutes)

Display the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles. Invite a student to read the statement aloud. Ask the class to follow along, looking for what the Savior is able to do because of what He suffered through His atoning sacrifice.



“Jesus’ perfect empathy was ensured when, along with His Atonement for our sins, He took upon Himself our sicknesses, sorrows, griefs, and infirmities and came to know these ‘according to the flesh’ (Alma 7:11–12). He did this in order that He might be filled with perfect, personal mercy and empathy and thereby know how to succor us in our infirmities. He thus fully comprehends human suffering. Truly Christ ‘descended below all things, in that He comprehended all things’ (D&C 88:6)” (Neal A. Maxwell, “Enduring Well,” *Ensign*, Apr. 1997, 7).

- According to Elder Maxwell, what is Jesus Christ able to do because of what He suffered? (In addition to acknowledging students’ responses related to the Savior’s perfect mercy and empathy, be sure to point out that the Savior is also able “to succor us in our infirmities,” which refers to His ability to provide relief or aid to us in our suffering.)
- How does knowing that the Savior is “filled with perfect, personal mercy and empathy” impact your relationship with Him?

Ask students to think of times when they have felt that the Savior understood their suffering or provided relief to them in their personal trials. Invite a few students to share their experiences with the class (remind students that they should not share any experiences that are too sacred or private). Consider sharing an experience of your own.

Testify that because of the suffering He experienced through His atoning sacrifice, Jesus Christ has perfect empathy for us and can strengthen and comfort us through all of life's difficulties.

Doctrinal Mastery Cumulative Review (10 minutes)



Give each student a copy of the following handout. Invite students to match the doctrinal mastery passages with their corresponding key phrases. Encourage students to match as many passages and phrases as they can in three minutes without using their scriptures. After three minutes, consider giving them two more minutes to use their scriptures or their Doctrinal Mastery Reference Guide to look up any scriptures they did not know the answer to. When time is up, go over the correct responses as a class.

Doctrinal Mastery Matching Activity

1. _____Proverbs 3:5–6	a. "Trust in the Lord with all thine heart ... , and He shall direct thy paths."
2. _____Isaiah 5:20	b. "God created man in his own image."
3. _____Moses 1:39	c. "Woe unto them that call evil good, and good evil."
4. _____Abraham 3:22–23	d. If we repent, our sins will be "as white as snow."
5. _____Genesis 1:26–27	e. Jesus Christ "[bore] our griefs" and suffered for our sins.
6. _____Joshua 24:15	f. Abraham was "chosen before [he was] born."
7. _____Isaiah 1:18	g. God's "work and ... glory [is] to bring to pass the immortality and eternal life of man."
8. _____Isaiah 53:3–5	h. "Choose you this day whom ye will serve."

Answers: (1) a, (2) c, (3) g, (4) f, (5) b, (6) h, (7) d, (8) e

LESSON 48

Exodus 7–11

Introduction

After Pharaoh refused to listen to Moses and Aaron, the Lord revealed that He would “multiply [His] signs and [His] wonders” in Egypt (Exodus 7:3). However, even after witnessing a miracle and the plagues that afflicted Egypt, Pharaoh hardened his heart and refused to let the children of Israel go.

Suggestions for Teaching

Review activities

The purpose of review activities is to help students in “knowing how the key statements of doctrine are taught in doctrinal mastery scripture passages and being able to remember and locate those passages” (*Doctrinal Mastery Core Document* [2018], 2). When you are consistent with these activities, you will help students achieve this objective. You may want to encourage your students to continue studying the doctrinal mastery scripture passages outside of class.

Doctrinal Mastery Review—Isaiah 53:3–5 (5 minutes)

Display the image *Jesus Praying in Gethsemane* (*Gospel Art Book* [2009], no. 56; see also [lds.org/media-library](https://www.lds.org/media-library)).

Ask students to list some of the things that Jesus Christ suffered for during His atoning sacrifice. After students have shared their responses, invite them to refer to the first sentence of paragraph 3.4 in the *Doctrinal Mastery Core Document* to see if there is anything they missed.

Invite students to silently read Isaiah 53:3–5. After they have read this passage, ask students to turn to their neighbor and discuss how this passage helps teach the following key statement of doctrine: **As part of His Atonement, Jesus Christ not only suffered for our sins, but He also took upon Himself the pains, temptations, sicknesses, and infirmities of all mankind.**



Exodus 7:1–13

God sends Moses and Aaron to free the children of Israel from bondage

To help establish the context of the events recorded in Exodus 7, read aloud the following statements. Invite students to verbally indicate whether each statement is true or false.

1. Pharaoh said he was willing to let the children of Israel go free because he respected the Lord's power. (False. See Exodus 5:1–2.)
2. After Moses and Aaron asked Pharaoh to let the children of Israel go, the Israelites were eager to listen to Moses and follow his leadership. (False. See Exodus 5:19–21.)
3. Moses was confident in his abilities and excited about his responsibility to free the children of Israel from bondage. (False. See Exodus 3:11.)
4. Moses was “slow of speech” and wondered why the Lord had sent *him* to free the children of Israel. (True. See Exodus 4:10; 5:22–23; 6:12, 30.)

Summarize Exodus 7:1–5 by explaining that the Lord commanded Moses and Aaron to return to Pharaoh and tell him again to free the children of Israel.

- What might have been difficult about the Lord's command to Moses and Aaron? Why?

Invite a student to read Exodus 7:6 aloud. Ask the class to follow along and look for what Moses and Aaron did in response to the Lord's direction to return to speak with Pharaoh.

- As you consider the challenges Moses and Aaron faced, what impresses you about how they chose to act in faith?

Invite a student to read Exodus 7:8–10 aloud. Ask the class to follow along and look for what happened when Moses and Aaron did what the Lord had commanded them.

If possible, hold up a rod (a long piece of wood, such as a broomstick). Drop the rod on the floor.

- How do you think you might have responded if you had been in Pharaoh's position and had just seen Aaron's rod turn into a serpent?

Invite a student to read Exodus 7:11–12 aloud. Ask the class to follow along, looking for how Pharaoh responded after Aaron's rod turned into a serpent. Ask students to report what they find. You may want to explain that the “magicians of Pharaoh's court had power given them from Satan to duplicate many of the miracles wrought by Moses” (Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 462).

- What can we learn from Aaron's rod swallowing the rods of the magicians? (As students respond, you might point out that **the Lord's power is greater than the power of mankind, the devil, and the false gods mankind worships.** Write this truth on the board.)

Pick up the rod on the floor and display it again for the class. Invite a student to read Exodus 7:13, and ask the class to look for Pharaoh's response after Aaron's rod swallowed the magicians' rods. Ask students to report what they find.

Point out that verse 13, footnote *a*, includes an important clarification from the Joseph Smith Translation of the Bible. It explains that the Lord did not harden Pharaoh's heart but that Pharaoh hardened his own heart. As the Prophet Joseph Smith was working on his inspired translation of the King James Version of the

Bible, he corrected each indication that the Lord hardened Pharaoh's heart, because in each case, Pharaoh had hardened his own heart (see the Joseph Smith Translation in footnotes to Exodus 7:3; 9:12; 10:1, 20, 27; 11:10). You may want to testify that Joseph Smith was a prophet and that he restored many plain and precious truths.

- Why do you think it is important to know that Pharaoh, not the Lord, hardened Pharaoh's heart?

Exodus 7:14–11:10

The Lord sends 10 plagues upon Egypt

Invite a student to read Exodus 5:2 aloud. Ask the class to follow along, looking for the question Pharaoh asked when Moses first told him to let the children of Israel go. Invite students to report what they find.

Point to the truth on the board. Explain that the Lord emphasized this truth to the Israelites and the Egyptians through a series of 10 plagues, each of which demonstrated His power over the Egyptians and their false gods and profoundly answered Pharaoh's question. Explain that each of the following scripture references describes one of the 10 plagues the Lord sent upon Egypt. (Write these scripture references on the board before class or provide students with a copy of the list.)

The 10 Plagues

1. *Exodus 7:14–25*
2. *Exodus 8:1–15*
3. *Exodus 8:16–19*
4. *Exodus 8:20–32*
5. *Exodus 9:1–7*
6. *Exodus 9:8–12*
7. *Exodus 9:13–35*
8. *Exodus 10:1–20*
9. *Exodus 10:21–29*
10. *Exodus 11:4–10; 12:29–33*

The following three activities are suggestions for how you might study the plagues as a class. Choose the option that best meets students' needs. (You might also want to adapt these suggestions as needed.)

Adapt teaching methods according to students' needs

There are many methods you can use to help students understand the content and identify the doctrine and principles in a particular scripture block. Seek the guidance of the Holy Ghost and consider the needs and personalities of your students as you determine which approach will best help them fulfill their role in the learning process.

1. Give students 10–15 minutes to silently study each of the plagues. Invite students to consider marking each of the plagues in their scriptures. Invite them to also look for how Pharaoh responded to each of the plagues.
2. Ask students to divide a piece of paper into 10 sections. Invite students to label each section with the number and scripture reference of the plagues as indicated on the list of the 10 plagues. Explain that they will have 10–15 minutes to read the scripture references and draw a picture depicting the plague that is described in the appropriate box on their paper. Invite them to also look for how Pharaoh responded to each of the plagues. You may want to collect their drawings and display them for the class.
3. Assign one or more students to study one of the scripture references on the list of the 10 plagues until each of the references has been assigned. Invite them to also look for how Pharaoh responded to each of the plagues. Give students 5–7 minutes to read their assigned reference and draw the plague it describes on the board or pieces of paper.

After the activity, invite students to report to the class what they learned about each of the plagues. (If students drew pictures, you may want to encourage them to use the pictures they drew to help them explain the plagues to the class.)

After students have summarized the 10 plagues, ask the class the following questions:

- How did these 10 plagues show God's power over mankind, the devil, and the false gods that mankind worships?
- How might understanding that God is more powerful than man and the devil help strengthen your faith in God?
- When have you or someone you know seen that God's power is greater than any other power?

To help students identify another principle, ask:

- How did Pharaoh respond to each of the plagues? (He continued to harden his heart and refused to let the children of Israel go.)
- What principle can we learn from the consequences that resulted because Pharaoh refused to soften his heart? (Students may identify a variety of principles, but be sure to emphasize that **if we refuse to soften our hearts and do not repent of our sins, then we will bring negative consequences upon ourselves and others.** Consider writing this truth on the board.)
- What are some negative consequences that could result from a person's decision to harden his or her heart and not repent?

Point out that Pharaoh could have chosen to soften his heart at any point and that if he had done so earlier, much of the suffering that he and his people experienced could have been prevented. Similarly, if we refuse to soften our hearts, the consequences that we or others experience can become more and more serious.

- What are some ways that a person could soften his or her heart? (Consider writing students' responses on the board.)
- How might we be blessed by choosing to repent and follow the Lord sooner rather than later?

After students respond, you may want to ask a student to read aloud the following statement:

"If you have sinned, the sooner you repent, the sooner you begin to make your way back and find the peace and joy that come with forgiveness. If you delay repentance, you may lose blessings, opportunities, and spiritual guidance. You may also become further entangled in sinful behavior, making it more difficult to find your way back" (*For the Strength of Youth* [booklet, 2011], 28).

Invite students to write in their class notebooks or study journals their answers to the following questions:

1. When have you experienced a softening of your heart? What did you learn about the Lord through this experience?
2. If you feel that you need to soften your heart in some way, what is something you could do to begin that process?

Share your testimony of the truths you have identified and discussed in this lesson, and consider inviting a few students to share their testimonies of these truths as well.

LESSON 49

Exodus 12–13

Introduction

After Moses warned Pharaoh that the firstborn sons of Egypt would die, he instructed the Israelites how to escape that plague. The Lord explained the feast of unleavened bread, or Passover, which would become a memorial to the Lord's deliverance of Israel from bondage in Egypt. The ordinance of the Passover would help the Israelites look forward to the Messiah's coming and the deliverance of God's children from spiritual death.

Suggestions for Teaching

Exodus 12

The Lord institutes the Passover

The following foods discussed in Exodus 12 are part of the Passover feast: unleavened bread, bitter herbs, and lamb meat. If possible, you might consider preparing a table with some of these food items before class. Crackers or tortillas might be used as substitutes for unleavened bread; you might use parsley, horseradish, or romaine lettuce for the bitter herbs; and you could use any kind of meat as an example of the lamb. If you are unable to bring food to class, you might show students pictures of some of the specified food or ask students to visualize the foods at the appropriate points in the lesson. Any examples of the Passover feast should be done with reverence and dignity.



Classroom preparation

Preparing a classroom in advance can provide interest and engagement as students enter the learning environment. Generally, avoid explaining the items you have prepared until they become relevant within the scripture block.

Begin the lesson by asking students to try to list from memory the 10 plagues that befell Egypt (see Exodus 7–11). Then invite a student to read Exodus 11:5–6 aloud. Ask the class to follow along, looking for the Lord's description of the calamity that would result from the 10th plague.

Explain that the Lord gave very specific instructions for the Israelites to follow in order to escape this plague. If the Israelites would obey those instructions, the Lord would “put a difference between the Egyptians and Israel” (Exodus 11:7) and protect their firstborn.

Invite students to read Exodus 12:3–14 with a partner, looking for the Lord’s specific instructions that would help Israelite families escape the plague. Invite students to consider marking what they find.

As you ask students the following questions, list their responses on the board. When students have finished answering the questions, the completed list should appear as follows:

Passover

Lamb (Jesus Christ)

Blood (Atonement of Jesus Christ)

Bitter herbs (bondage, sin)

Unleavened bread (repentance, removal of sin)

- What did the Lord instruct the Israelites to do? (As students describe what they read, list the following items on the board: *lamb, blood, bitter herbs, and unleavened bread.*)
- According to verse 11, what did the Lord call the meal Israel was to eat? (Write *Passover* on the board, above the items you listed.)
- According to verses 12–13, why was it called Passover?

Explain that the foods in the Passover meal and the way the Israelites were supposed to eat the meal were symbolic. This symbolism taught the Israelites about the Lord’s hand in their deliverance.

To help students analyze and understand these symbols, you might start by inviting students to eat or imagine some of the bitter herbs.

- What part of the Israelites’ lives had been bitter? (As students respond, you may need to point out that as the Israelites ate the bitter herbs, they were to remember their bondage to the Egyptians. Write *bondage* next to “bitter herbs” on the board.)
- What else might the bitter herbs have symbolized in the Israelites’ spiritual life? (The bitter herbs are like the effects of sin.)

Invite students to remember when they have felt the bitterness of their sins as they eat the bitter herbs. Explain that sin places us in bitter bondage, unable to return to the presence of God. Write *sin* next to “bitter herbs” on the board.

Point to the phrase “unleavened bread” on the board. Ask students if they can explain what leaven is. (Leaven, or yeast, causes bread to rise; it also causes bread to spoil and get moldy.) Explain that leaven can symbolize corruption and sin. Invite a student to read Exodus 12:15 aloud. Ask the class to follow along, looking for what Israel was to do with any leaven in their homes. Ask them to report what they find.

- What do you think removing all the leaven from the home and eating only unleavened bread could symbolize? (As students respond, write *repentance* or *removal of sin* on the board next to “unleavened bread.”)

Invite students to eat or imagine some unleavened bread. Ask them to notice what begins to happen to the bitter taste from the herbs. (You may need to point out that the bread cleanses the bitter taste from the mouth.)

Refer to the word *lamb* on the board. Invite students to silently review verse 5, looking for the Lord’s description of the lamb each family was to sacrifice. Then invite a student to read Exodus 12:46. Ask the class to notice one additional instruction concerning the bones of the lamb.

- What do you think the lamb might symbolize? (As students respond, write *Jesus Christ* next to “lamb” on the board.)

Invite students to eat or imagine some of the meat and think about Jesus Christ’s sacrifice to deliver us from our sins.

Invite a student to read Exodus 12:21–23 aloud. Ask the class to follow along, looking for what the Lord would do for the families who put the lambs’ blood around their doors. Point out that the sacrifice of the lamb alone did not bring protection from the destroying angel. Only those who properly marked their doors with the blood of the lamb were promised safety.

- What kind of death was Israel saved from that first Passover night? (Physical death.)
- What kinds of death do we all need to be saved from? (Physical and spiritual death.)
- What do you think the blood of the lamb that saved Israel from death represents? (As students respond, emphasize that Jesus Christ’s Atonement was a blood sacrifice for sin. Write *Atonement of Jesus Christ* next to “blood” on the board.)
- Like the Israelites who were protected from physical death by placing the lambs’ blood around their doors, how can we be delivered from spiritual death? (Students may use different words, but they should identify something similar to the following doctrine: **We can be delivered from spiritual death through the atoning blood of Jesus Christ.**)

Invite a student to read Exodus 12:28 aloud. Ask the class to follow along, looking for a phrase that summarizes how the children of Israel qualified for deliverance. Ask students to report what they find.

- What would have happened if the Israelites had chosen not to put blood around their doors as the Lord had commanded?
- What can we learn from the Israelites’ example about what we must do to apply the atoning blood of Jesus Christ in our lives? (Students may use different words, but they should identify something similar to the following principle: **We can apply the atoning blood of Jesus Christ through repentance and obedience.**)

To help students comprehend the truth and importance of this principle, invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles.



“Repentance and obedience are absolutely essential for the Atonement to work its complete miracle in your life. ...

“The Atonement was a selfless act of infinite, eternal consequence. ... Through it the Savior broke the bonds of death. ... It opens the gates to exaltation for all who qualify for forgiveness through repentance and obedience” (Richard G. Scott, “The Atonement Can Secure Your Peace and Happiness,” *Ensign* or

Liahona, Nov. 2006, 42).

Invite students to read Exodus 12:29–30 silently, looking for what happened to families who did not have the lambs’ blood around their doors. Ask students to report what they find.

Summarize Exodus 12:31–51 by explaining that as a result of this last plague, Pharaoh finally allowed the Israelites to go free.

Exodus 13

The Lord commands the Israelites to remember the Passover after their departure from Egypt

Invite students to share experiences their older family members have had that have helped strengthen the students’ faith.

Summarize Exodus 13:1–7 by explaining that Moses told the Israelites to remember the day they were brought out of Egypt by repeating the Passover feast each year on the anniversary of their deliverance (see Bible Dictionary, “Feasts”). Invite a student to read Exodus 13:8–10 aloud. Ask the class to follow along, looking for what the Israelites were to tell their children at the Passover feast each year.

- What did the Lord want the Israelites and their children to remember?
- According to verse 10, what was the Passover feast?

Invite students to silently read the following verses: Exodus 12:14, 17, 24.

- According to these verses, how long did the Lord say His people were to keep the ordinance of the Passover?
- What ordinance do we observe today in the place of the Passover to help us remember Jesus Christ? (The sacrament.)
- How is the sacrament like the Passover feast? (Students may identify a variety of truths, including the following: **The sacrament helps us remember the Savior’s atoning sacrifice.** Write this truth on the board.)

To help students understand this truth, you might want to draw the following diagram on the board:

Passover → **The ATONEMENT of
JESUS CHRIST** ← **Sacrament**

Explain that on the evening before Jesus Christ was crucified, He and His disciples shared a Passover meal together. At the end of this meal, Jesus introduced the ordinance we now recognize as the sacrament, which He told His disciples to repeat in remembrance of Him. The following day, as a fulfillment of the Passover, the Lamb of God was sacrificed on the cross for the sins of the world. His sacrifice ended the ordinance of blood sacrifice (see 3 Nephi 9:19–20). After the Savior's Crucifixion, His followers began to meet on the first day of the week to partake of bread and wine in remembrance of Him (see Acts 20:7).

- How can understanding the Passover influence your experience of partaking of the sacrament?

Encourage students to think about what they have learned about the Passover and its symbolism the next time they partake of the sacrament.

Summarize Exodus 13:11–22 by explaining that Moses told the children of Israel they were to sacrifice the firstborn males of their flocks and herds to the Lord. They were also to offer a sacrifice for each of their firstborn sons.

Explain that when the Israelites left Egypt, they took Joseph's bones with them to bury them in the promised land as Joseph had requested. The Lord led Moses and the children of Israel as they traveled in the wilderness.

Consider concluding the lesson by sharing your feelings about the Savior and His sacrifice for you.

LESSON 50

Exodus 14–15

Introduction

Following the 10th plague, Pharaoh allowed Moses and Aaron to lead the children of Israel out of Egypt. After their departure, Pharaoh hardened his heart and sent his army after the Israelites, who were encamped near the Red Sea. The Lord miraculously allowed the children of Israel to pass through the Red Sea on dry ground to escape, while the army of Pharaoh was drowned. The people of Israel sang songs of praise and thanks to the Lord. Acting according to inspiration, Moses healed the waters of Marah.

Suggestions for Teaching

Exodus 14:1–14

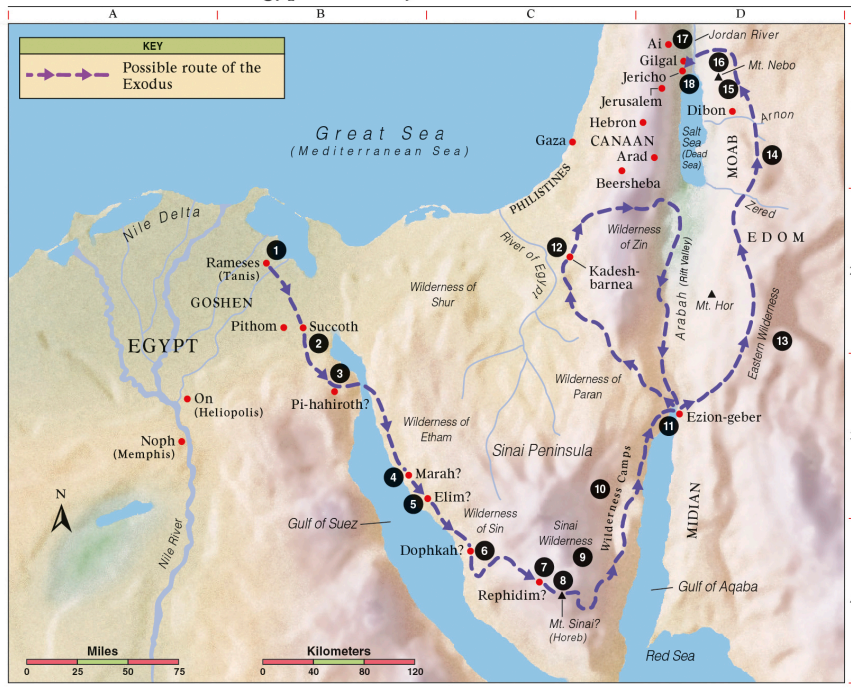
The Egyptian army pursues the Israelites

Invite students to think about a time when they or someone they know may have felt like there was no escape from a difficult situation or hardship in their lives. Rather than asking them to share, you may want to invite students to write about the time they thought of in their study journals.

After giving students time to reflect on this experience, encourage them to look for principles that can help them overcome their challenges as they study the plight of the children of Israel recorded in Exodus 14–15.

If students have access to the Latter-day Saint edition of the King James Bible, consider showing them map 2, “Israel’s Exodus from Egypt and Entry into Canaan,” in the Bible Maps section.

2. Israel's Exodus from Egypt and Entry into Canaan



Explain that Exodus 13 records that the children of Israel had arrived in Succoth. Point out the location of Succoth on the map. Invite a student to read Exodus 14:1–2. Ask students to follow along, looking for where the Lord told Moses to lead the children of Israel. Invite students to locate Pi-hahiroth on the map.

- What do you notice about the way the Lord led the children of Israel? (Point out that the most direct route to Canaan would have been to travel north of the Red Sea along the Mediterranean Sea, but the Lord directed the Israelites to instead travel south and camp next to the Red Sea.)

Invite a student to read Exodus 14:3–4. Ask students to follow along, looking for what God said Pharaoh would do after he saw where the Israelites had gone. Invite students to report what they find. (You may need to point out the Joseph Smith Translation in Exodus 14:4, footnote *a*, and remind students that the Lord did not harden Pharaoh’s heart. Pharaoh hardened his own heart. [See also verse 8, footnote *a*.])

Invite several students to take turns reading aloud from Exodus 14:5–9. Ask students to look for what Pharaoh did as the Israelites were camped by the Red Sea. Invite students to report what they find.

- How might you have reacted if you had seen Pharaoh’s army coming after you and your family while you were trapped against the sea?

Invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“The children of Israel [were in a] horrible predicament. ... There were chariots behind them, sand dunes on every side, and just a lot of water immediately ahead. ... In this case it was literally a matter of life and death” (Jeffrey R. Holland, “Cast Not Away Therefore Your Confidence” [Brigham Young University devotional, Mar. 2, 1999], 4, speeches.byu.edu).

Invite a student to read Exodus 14:10–12 aloud. Ask the class to follow along, looking for how the children of Israel responded when they saw the army of Pharaoh approaching.

- How would you describe the people’s attitude toward Moses?

Invite a student to read Exodus 14:13–14 aloud. Ask the class to follow along, looking for Moses’s response to the people of Israel.

- In verse 13, what do you think Moses meant when he said, “Stand still, and see the salvation of the Lord, ... for the Egyptians whom ye have seen to day, ye shall see them again no more for ever”? (You might explain that Moses was telling the Israelites not to be afraid and to stand firm and watch God do His work of salvation for them; they would no longer need to worry about the Egyptians.)
- In verse 14, what do you think it means that “the Lord shall fight for you”?

Exodus 14:15–31

The children of Israel pass through the Red Sea, and the Egyptian army is drowned

Place a long piece of tape on the floor, and tell students that it represents the shore of the Red Sea. Invite several students to bring their scriptures and stand on one side of the tape line. Ask these students to imagine that they are the children of Israel, encamped near the Red Sea.

Object lessons

Objects can be effective in helping students visualize, analyze, and understand the scriptures, especially when the objects are used to stimulate a discussion. When using an object lesson, be sure it reinforces the purpose of the lesson and doesn’t detract from it.

Invite a student who is standing at the tape line to read Exodus 14:15–18 aloud. Ask the class to follow along, looking for what the Lord told Moses. Invite students to report what they find.

- What did the Lord command Moses to tell the people?
- What did the Lord tell Moses to do?

Invite a student to read Exodus 14:19–20 aloud. Ask the class to follow along, looking for an example of how the Lord fought for His people as the enemy approached. Ask students to report what they find.

Invite several students to take turns reading aloud from Exodus 14:21–29. Ask the class to follow along, looking for additional examples of how the Lord fought for His people.

If available, show students a picture of Moses parting the Red Sea, and ask the following questions:



- Even though the Lord fought for His people, what did the Israelites have to do to be saved from the Egyptians?
- What principle can the Israelites' situation teach us about the relationship between exercising faith and receiving the Lord's help in overcoming our challenges? (Students may identify a variety of principles, but be sure to emphasize that **as we exercise faith by doing what the Lord commands, He will provide a way for us to overcome our challenges.**)
- What are some of the challenges or hardships that surround us today?
- When have you exercised faith in the Lord or seen or read about someone else exercising faith in the Lord? How did the Lord provide a way for this person to overcome his or her challenge?

Invite a student to read Exodus 14:30–31 aloud. Ask the class to follow along, looking for what the children of Israel saw when they found themselves safely on the other side of the Red Sea.

- According to verse 31, what happened to the Israelites because they recognized the works of the Lord?
- Based on this experience, what blessing may we receive as we seek to recognize the works of the Lord in our lives? (Students may use different words, but they should identify something similar to the following principle: **Recognizing the works of the Lord in our lives can help increase our trust and faith in Him.**)
- What do you think you could do to recognize the Lord's hand in your life more often?
- When have you recognized the Lord's power in your life and as a result felt your faith and trust in Him increase?

Invite students to ponder how the Lord has worked in their lives as they study the life of Moses for the next few days. Encourage them to write down their experiences and share them with a family member or friend.

Exodus 15

Israel praises the Lord and the Lord inspires Moses to heal the waters of Marah

Summarize Exodus 15:1–21 by explaining that these verses contain the words of the song Moses and the people sang to tell the story of their deliverance from Egypt and to give thanks to God.

Ask students to imagine they will soon be traveling in a desert wilderness.

- If you can bring only one resource with you, what will you choose to bring and why?

Summarize Exodus 15:22–23 by explaining that after the children of Israel passed through the Red Sea, they traveled for three days without finding any water. After the third day they came to a place called Marah. Marah had water, but it was bitter and unfit to drink.

Invite a student to read Exodus 15:24 aloud. Ask the class to follow along, looking for how the people of Israel responded in this difficult situation. Ask students to report what they find.

- What could the Israelites have done instead of murmuring?

Invite a student to read Exodus 15:25–27 aloud. Ask the class to follow along, looking for what Moses did because of the Israelites' need for water.

- What are the differences between how Moses responded to the situation and how the people responded to it?
- What principle can we learn from this account? (Students may identify a variety of principles, including the following: **If we seek the Lord's guidance through prayer when facing difficulties, He can inspire us to know how to proceed.**)
- When has the Lord inspired you as you have sought His guidance in a difficult matter?

Conclude by testifying that the account of Moses healing the waters of Marah can be compared to how the Lord can heal us. As we follow the inspiration the Lord gives us, follow His prophets, and keep His commandments, we invite the healing power of the Atonement of Jesus Christ to remove bitterness from our lives.

LESSON 51

Exodus 16:1–17:7

Introduction

Following the Israelites' deliverance from bondage, Moses led the children of Israel to Mount Sinai. While on the journey, the Israelites murmured because of a lack of food. The Lord blessed the children of Israel with manna and instructed them to gather it every morning except on the Sabbath. The children of Israel also murmured because of thirst. The Lord commanded Moses to strike a rock in Horeb so that water would come forth.

Suggestions for Teaching

Doctrinal Mastery Review—The Atonement of Jesus Christ (5 minutes)

Write the following key statements of doctrine about the Atonement of Jesus Christ on the board:

Jesus Christ's atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God's presence eternally.

As part of His Atonement, Jesus Christ not only suffered for our sins, but He also took upon Himself the pains, temptations, sicknesses, and infirmities of all mankind.

Invite the class to read the key statements of doctrine on the board aloud in unison. Ask students if they can remember which Old Testament doctrinal mastery passage helps teach each statement (Isaiah 1:18 and Isaiah 53:3–5). After students respond, write these references on the board next to their corresponding key statements of doctrine.

Invite students to read each verse and to work with a partner to think of ways to remember these verses and their associated key statements of doctrine. After sufficient time, ask students to report their ideas.

Exodus 16

Israel murmurs for bread, and the Lord sends quail and bread from heaven

Display a loaf or piece of bread. Invite a student who is hungry to come to the front of the class and eat some of the bread. As the student eats, ask him or her the following questions:

- When did you last eat?
- If you recently ate, why are you hungry now? Why do we have to eat regularly?

Explain that the Lord used our need to eat regularly to teach truths about developing spiritual strength. Invite students to look for these truths as they study Exodus 16–17.

Invite a student to read Exodus 16:1–3 aloud. Ask the class to follow along and look for the problem the children of Israel encountered as they continued on their journey to the promised land.

- What problem did Israel face in the wilderness?
- Whom did the children of Israel murmur against?
- Even though the children of Israel had just been delivered from bondage, why did they wish they “had died by the hand of the Lord in the land of Egypt” (verse 3)?

Invite a student to read Exodus 16:4–5 aloud. Ask the class to follow along, looking for how the Lord helped the Israelites with their lack of food. (You may need to explain that the word *prove* in verse 4 means “to test” [see footnote c].)

- What specific instructions did the Lord give the people about gathering this bread from heaven?
- According to verse 3, the Israelites likely had as much food as they desired while they were in Egypt. In what ways might gathering only a limited amount of bread each day have been a test for the children of Israel?
- According to verse 4, what is one reason the Lord gives us commandments? (Students should identify a principle similar to the following: **One reason the Lord gives us commandments is to test our obedience to Him.**)

Explain that after Moses received these instructions from the Lord, Moses and Aaron addressed the people of Israel. Invite a student to read Exodus 16:6–8 aloud. Ask the class to follow along, looking for what Moses and Aaron told the Israelites concerning their murmuring.

- Based on what Moses and Aaron taught the people, against whom are we also murmuring, or complaining, when we murmur against Church leaders? (Students may use different words, but make sure they identify the following truth: **When we murmur against Church leaders, we are actually murmuring against the Lord.** Invite students to consider marking the phrase that teaches this principle in verse 8.)
- Why is murmuring against Church leaders also murmuring against the Lord?

Summarize Exodus 16:9–13 by explaining that even though the children of Israel had murmured, the Lord sent quail into the camp of the Israelites during the evening.

Invite a student to read Exodus 16:13–15 aloud. Ask the class to follow along and look for what the Lord did the next morning for the Israelites. Invite students to report what they find. Point out the word *manna* in verse 15, and ask students to look at footnote *a* to find out what it means.

Divide students into pairs. Ask each partnership to read Exodus 16:16–21, 31 together and to discuss the following questions (you may want to write these questions on the board before class or provide students with copies of them):

1. *How much manna were the Israelites told to gather?*
2. *What happened if they tried to save it until the next day?*
3. *How often did the children of Israel need to gather the manna?*
4. *According to verse 21, what happened to the manna that wasn't gathered?*
5. *What spiritual lessons can we learn from the Lord's instructions about manna?*

After sufficient time, invite students to share their answers to question 5 with the class. Write their responses on the board. As students share the principles they have identified, emphasize the following truths: **If we rely on the Lord daily, He will bless us with the spiritual nourishment needed for that day. As we remember the Lord daily, our trust in Him will grow.**

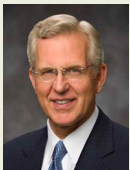
Identifying implied principles

Many principles are not stated directly in the scriptures but are instead implied. We can discover implied principles by asking what the moral or purpose of an account is or by considering how the events and circumstances recorded in the scriptures might resemble events and situations that occur in our day. Implied principles can become more apparent as we analyze the actions, attitudes, and behaviors of individuals in the scriptures and identify the consequences of their actions.



To help illustrate to students the importance of seeking spiritual nourishment daily, you may want to show the video “Daily Bread: Pattern” (2:51). In this video, Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explains that our need for daily physical nourishment reminds us of our need for daily spiritual sustenance. This video can be found on LDS.org.

Instead of showing the video, you could provide students with a copy of the following statement by Elder Christofferson. Ask students to read the statement silently, underlining the Lord’s reasons for giving the children of Israel food one day at a time.



“By providing a daily sustenance, one day at a time, Jehovah was trying to teach faith to a nation that over a period of some 400 years had lost much of the faith of their fathers. He was teaching them to trust Him, to ‘look unto [Him] in every thought; doubt not, fear not’ (D&C 6:36). He was providing enough for one day at a time. Except for the sixth day, they could not store manna for use in any succeeding day or days. In essence, the children of Israel had to walk with Him today and trust that He would grant a sufficient amount of food for the next day *on* the next day, and so on. In that way He could never be too far from their minds and hearts” (D. Todd Christofferson, “Look to God Each Day,” *Liahona*, Feb. 2015, 49).

- According to Elder Christofferson, why did the Lord provide manna one day at a time?

Testify that the Lord will bless us as we remember Him daily.

- What are some things we can do to remember the Lord daily? (Write students' responses on the board.)
- Why would remembering and seeking the Lord only one day a week fail to provide adequately for our spiritual needs throughout the rest of the week?

Invite students to consider the difference between times when they have remembered the Lord and sought Him daily and times when they have forgotten Him or not sought His strength and guidance each day.

- What difference does it make in your life when you remember the Lord and seek Him daily?

Invite students to consider what they are doing to remember the Lord. Ask them to review the list on the board and ponder what they need to do every day to remember and seek the Lord. Encourage students to set a goal to remember the Lord and seek Him each day.

Invite several students to take turns reading aloud from Exodus 16:22–26. Ask the class to follow along, looking for reasons why the Israelites needed to gather twice the amount of manna on the sixth day.

- Why did the Israelites need to gather twice the amount of manna on the sixth day?

Invite a student to read Exodus 16:27–31 aloud. Ask the class to follow along, looking for how some people responded to the Lord's command.

- What did some people do even after being instructed to gather double on the sixth day? What do those actions reveal about these people?
- How can resting on the Sabbath help us remember the Lord?

Summarize Exodus 16:32–36 by explaining that Moses commanded Aaron to place some manna in a pot so it could serve as a testimony, or reminder, for future generations of the Lord's physical deliverance of the children of Israel and the need for Israel to rely on the Lord for spiritual sustenance. Later this pot was put in the ark of the covenant. The Lord continued to bless the children of Israel with manna as they wandered in the wilderness for 40 years.

Exodus 17:1–7

The Lord provides water for the Israelites

Invite a student to read Exodus 17:1–4 aloud. Ask the class to follow along and look for the additional hardship that the children of Israel faced in the wilderness.

- What additional hardship did the children of Israel encounter?
- Given the Israelites' experiences with the manna and the quail, in what other way do you think the Israelites could have responded to this trial?

Invite students to read Exodus 17:5–7 silently and look for what the Lord told Moses to do. Ask students to report what they find.

Explain that just as the requirement to gather manna can symbolize what the Lord requires of us today, the account of Moses striking the rock also has a symbolic meaning. The scriptures sometimes refer to Jesus Christ as the “rock” (see 1 Corinthians 10:4; Helaman 5:12). Christ also refers to Himself as “the bread of life” (John 6:35) and a provider of “living water” (John 4:10).

- How is Jesus Christ like a rock? How is He like bread? What does Jesus Christ provide that is like living water? What do these symbols teach us about the Savior?
- What principles do you think the children of Israel could have learned about the Savior from their experiences with the manna and water? (Students may identify a variety of principles, but be sure to emphasize that **the Lord is the source of all spiritual nourishment**. Write this principle on the board.)

Invite students to share how partaking of the spiritual nourishment that Jesus Christ has offered them has blessed their lives.

Encourage students to set a goal to accept the spiritual nourishment the Savior offers by making a greater effort to seek the Lord and be nourished by God’s word daily, to serve Him, and to obey His commandments.

Note: Lesson 54 (Exodus 20, part 1) provides an opportunity for three students to teach. You may want to select three students now and give them copies of the designated portions of lesson 54 so they can prepare to teach them. Encourage them to study the lesson material prayerfully and to seek the guidance of the Holy Ghost as they prepare to teach and adapt the lesson for their classmates.

LESSON 52

Exodus 17:8–19:25

Introduction

The Israelites miraculously prevailed in battle against the Amalekites. While Moses camped near Mount Sinai, Jethro counseled him to delegate some of his responsibilities to others. The Lord promised to make Israel a holy nation, and Moses prepared the people to make a covenant with God.

Suggestions for Teaching

Exodus 17:8–16

Aaron and Hur uphold Moses's hands so Israel can prevail against its enemies

Invite a student to come to the front of the class. Place a Bible in each of the student's hands. Ask the student to extend each arm out to the side with the elbows locked, the palms of the hands turned upward, and the Bibles at eye level. Tell the student that if he or she can hold the Bibles in that position for as long as possible, it will be helpful to the rest of the class.

Ask students to think about this activity as they read about an experience Moses had while the children of Israel were in the wilderness. After Israel made camp in Rephidim and the Lord caused water to come out of a rock, the nation of Amalek came to war against Israel.

Invite a student to read Exodus 17:8–11 aloud. Ask the class to look for what Moses had to do to ensure the Israelites would win the battle.

- What happened when Moses held up his hands? What happened when Moses let down his hands?
- How might this scenario present a challenge to Moses?

Invite a student to read Exodus 17:12–13 aloud. Ask the class to look for what Aaron and Hur did to make sure Moses's hands stayed up. Invite them to report what they find.

Ask the student holding the Bibles if he or she would like help holding them up. Invite two other students to hold up the first student's arms. Ask the first student:

- How long would you be able to hold the Bibles up if someone else supported your arms?

Ask the class:

- Because Aaron and Hur supported the arms of the prophet, what was the outcome of the battle?

Explain that this account can represent what the Lord requires us to do in order to prevail in, or win, our conflict against Satan.

- Based on the actions of Aaron and Hur, what must we do to prevail in our conflict against Satan? (After students have responded, write the following

principle on the board: **As we sustain the Lord’s prophet and follow his words, we will eventually prevail in our conflict against Satan.**)

- What are some ways we can sustain the prophet? (Answers may include praying for him, reading his messages, and following his direction.)
- How has sustaining the prophet helped you prevail in the conflict against Satan?

Invite the three students to return to their seats. Summarize Exodus 17:15–16 by explaining that Moses built an altar in the place where Israel defeated the Amalekites as a memorial for what God had done for them.

Exodus 18

Jethro counsels Moses to delegate some responsibilities to others

Summarize Exodus 18:1–12 by explaining that after the Israelites established a camp near Mount Sinai, Moses’s father-in-law, Jethro, brought Moses’s wife and two sons to him. Remind students that Moses had received the Melchizedek Priesthood from Jethro, who was a righteous priesthood leader and a noble prince and priest of Midian (see Bible Dictionary, “Jethro”).

Invite several students to take turns reading aloud from Exodus 18:13–18. Ask the class to follow along and look for what concerned Jethro.

- What concerned Jethro?
- Why was it a problem for Moses to attempt to judge every matter the people brought before him?

Invite a student to read Exodus 18:19–22 aloud. Ask the class to follow along, looking for Jethro’s solution to Moses’s problem.

- What was Jethro’s solution? How would it help ease Moses’s burdens?
- How does refusing to delegate hurt a leader? How does it hurt the people he or she is called to lead?

Ask students what we could do to better support our Church leaders and reduce their burdens. Encourage them to incorporate one of these suggestions into their lives.

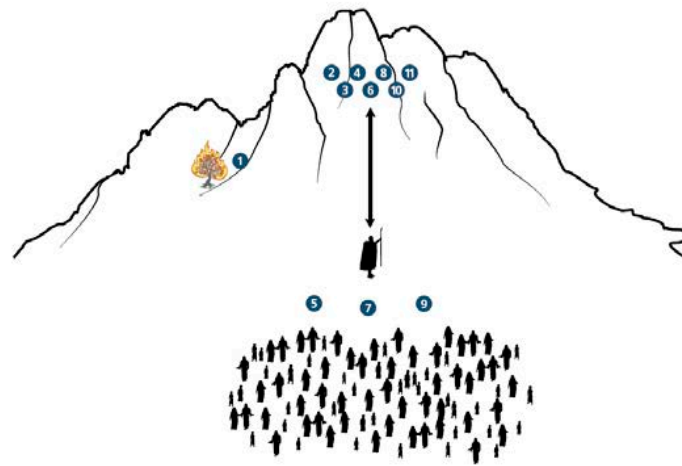
Summarize Exodus 18:23–27 by explaining that Moses followed Jethro’s inspired counsel and called able men to help him.

Exodus 19

The Lord prepares the Israelites to make a covenant with Him

EXODUS 19

Moses's and Israel's Experiences with Jehovah at Mount Sinai (Exodus 19–34)



1 God calls Moses to deliver Israel (see Exodus 3:1–12).	7 _____
2 _____	8 _____
3 _____	9 _____
4 _____	10 _____
5 _____	11 _____
6 _____	_____

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Provide each student with a copy of the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai.” (A completed version of the handout is located in the appendix of this manual.) Explain that students will add details to their diagrams during several lessons as they study Exodus 19–34. To give some context for this lesson, refer to line 1 on the handout and remind students that Moses had previously been on Mount Sinai when the Lord appeared to Him at the burning bush and called him to deliver Israel.

Summarize Exodus 19:1–2 by explaining that Moses brought the children of Israel to Mount Sinai, as the Lord had instructed when He first called Moses (see Exodus 3:7–12). For Moses and the children of Israel, Mount Sinai was like a temple. Today we go to temples to make covenants that help us become more like our Heavenly Father and prepare us to return to His presence. The Lord brought the children of Israel to Mount Sinai for this same purpose (see D&C 84:19–23). To prepare the people to enter into a covenant with the Lord, Moses went up Mount Sinai multiple times. There the Lord revealed to him the terms of the covenant—including commandments, laws, and ordinances.

On the board, write the words *if* and *then* (leave space between the words so you can write a principle later). Explain that in the covenant God presented to Israel, the word *if* signifies Israel’s responsibility and the word *then* signifies what God promised in return. Invite a student to read Exodus 19:3–6 aloud. Ask the class to follow along, looking for Israel’s responsibility in the covenant and God’s promise in return.



them easily.

Exodus 19:5–6 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

- What was Israel’s responsibility in the covenant? (You may want to explain that keeping God’s covenant means living according to *all* the covenants we make with God.)

On line 2 on the handout, invite students to write *God invites Israel to be His covenant people*.

- What did God promise if the Israelites would obey His voice and keep His covenant?
- What do you think it means for the children of Israel to be the Lord’s “peculiar treasure” (verse 5)? (You may want to explain that the Hebrew word for *peculiar* is *segullah*, which means “special possession or property” [see 1 Peter 2:9, footnote f].)
- Using the words *if* and *then*, how would you summarize the covenant in verses 5–6 as a principle that applies to us? (After students respond, write the following principle on the board: **If we obey the Lord’s voice and keep our covenants with Him, then we are His treasured possession and His holy people.**)
- Why do you think obeying the Lord’s voice and keeping our covenants with Him make us a treasured possession to the Lord?

Testify that the Lord treasures those who are willing to be different from the world by obeying His voice and keeping their covenants with Him.

Invite students to read Exodus 19:7–8 silently, looking for how the people responded when Moses told them how they could become the Lord’s peculiar treasure. Ask students to report what they find.

On line 3 on the handout, invite students to write *Moses reports Israel's desire to enter God's covenant*.

Point out in verse 8 that Moses again ascended Mount Sinai.

Invite a student to read Exodus 19:9–11 aloud. Ask the class to look for what the Lord said He would do after the people expressed their willingness to enter a covenant with Him.

- After the people expressed their willingness to enter a covenant with Him, what did the Lord say He would do?

Help students understand that these verses do not indicate that the people would see the Lord on the third day, but they would see a thick cloud symbolizing His presence and would hear His voice speaking from the cloud.

- According to verse 10, what did the people need to do to prepare for this experience?
- What could washing their clothes symbolize? (This could represent repentance or spiritual cleansing.)

Summarize Exodus 19:12–15 by explaining that Moses obeyed the Lord's commands and worked to sanctify the people. According to the Lord's directions, Moses also set a boundary around the mountain so the people would not ascend it.

Invite a student to read Exodus 19:16–19 aloud. Ask the class to follow along and look for what happened on Mount Sinai on the third day and how the people responded.

- What happened on Mount Sinai on the third day?
- How did the people respond to these events? How do you think you might have felt if you had been at the base of Mount Sinai when this occurred?

Invite students to draw a cloud and lightning at the top of Mount Sinai on their handouts.

Ask a student to read Exodus 19:20–21, 25 aloud. Invite the class to follow along and look for what the Lord commanded Moses to do.

- What did the Lord command Moses to do? (Ascend the mountain to speak to the Lord. Then return to the people and ensure that none of them cross the barrier to ascend the mountain.)

On line 4 on the handout, invite students to write *God warns that the people are not yet prepared to enter His presence*.

- What do you think may have prevented the people from being ready to ascend the mountain and enter God's presence at that time?

Explain that **to be prepared to return to God's presence, we must enter into His covenant and obey His commandments**. Invite students to watch for the illustration of this principle as they continue to learn about Israel's experiences at Mount Sinai in coming lessons. To conclude, you may want to testify of the truths you have discussed today.

LESSON 53

The Restoration (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 1, students will study paragraphs 4.1 and 4.5–4.7 of the *Doctrinal Mastery Core Document* and learn that ancient prophets foretold the latter-day Restoration of the gospel, which was necessary because of the Great Apostasy that had taken place after the deaths of Christ and His Apostles. They will also study the doctrinal mastery passage Isaiah 29:13–14.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Doctrinal Mastery is inspired and timely

Speaking to Seminaries and Institutes teachers about Doctrinal Mastery, President M. Russell Ballard of the Quorum of the Twelve Apostles taught, “This initiative is inspired and timely. It will have a wonderful influence on our young people. However, the success of Doctrinal Mastery, and of all the other programs of study in CES, will depend to an important extent upon you” (M. Russell Ballard, “The Opportunities and Responsibilities of CES Teachers in the 21st Century” [evening with a General Authority, Feb. 26, 2016], broadcasts.lds.org).

Understanding the Doctrine

Segment 1 (15 minutes)

Display the following picture of a church or draw a picture of one on the board.



Write the following question on the board: *What are some elements of The Church of Jesus Christ of Latter-day Saints that make it unique?* (It may be helpful to point out the “elements” can refer to the Church’s organization, doctrine, and practices.)

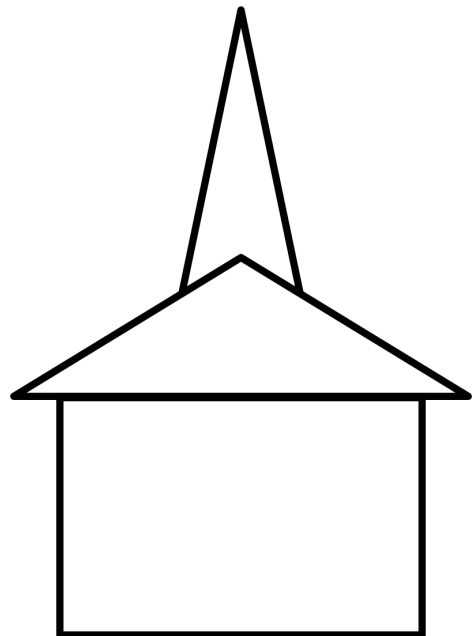
Invite students to come to the board and write their responses to this question around the picture or drawing of a church on the board. (Students could mention things like modern-day prophets, continuing revelation, latter-day scripture, restored doctrine and ordinances, and divine priesthood authority.)

- Have the Church and these elements of it always existed on the earth? Why or why not?

Invite students to open their copies of the *Doctrinal Mastery Core Document* to topic 4, “The Restoration.” Ask a student to read aloud paragraph 4.5. Invite the class to follow along, looking for the definition of *apostasy*.

- What is apostasy?

Invite a student to come to the front of the class, and give him or her an eraser. Invite another student to read aloud paragraphs 4.6–4.7 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for elements of the Lord’s Church and gospel that were changed or lost during the period known as the Great



Apostasy. As students report what they find, invite the student at the front of the class to erase the elements of the Lord’s Church that students wrote on the board.

- How would your life be different if these elements of the Church and the gospel were still lost today?

Segment 2 (5 minutes)

Write the word *Restoration* on the board, and ask students to explain what it means to restore something. You may need to explain that to restore something means to bring it back to its original state. You could also show the following pictures as an example of something being restored.

Invite a student to read aloud paragraph 4.1 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for who foretold the latter-day Restoration of the gospel.



- Who foretold the latter-day Restoration of the gospel? (You may want to invite students to consider marking the following key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **Ancient prophets foretold the latter-day Restoration of the gospel.**)
- Why do you think it is important to know that the Lord revealed to ancient prophets that there would be a latter-day Restoration of the gospel?
- Which doctrinal mastery scripture passage in the Old Testament helps teach this key statement of doctrine? (Isaiah 29:13–14.)

Invite students to turn to Isaiah 29:13–14 and to consider marking this doctrinal mastery passage in a distinctive way so they can locate it easily. You may also want to invite them to consider recording the key statement of doctrine from paragraph 4.1 in their scriptures.

Segment 3 (20 minutes)

Divide the class into two groups. Invite a student to read Isaiah 29:13–14 aloud. Ask half of the class to follow along, looking for words or phrases that describe individuals in a state of apostasy. Ask the other half to follow along, looking for what the Lord would do to help those in a state of apostasy.

- How do these verses describe individuals who are in a state of apostasy?
- What did the Lord say He would do to help those in a state of apostasy?
- What does the phrase “a marvellous work and a wonder” refer to? (It refers to the Restoration of the gospel, including the coming forth of the Book of Mormon.)
- Why is it important to understand that the Restoration of the gospel was accomplished by the power of God and not by men?
- In what way is the latter-day Restoration of the gospel a “marvellous work and a wonder”?

Assign each student a partner to work with. Invite the partnerships to discuss what has been restored as part of the “marvellous work and a wonder.” After sufficient time, ask students to come to the board and write a restored element of the Church that is most meaningful to them around the picture of the chapel used in segment 1.

Invite students to answer the following question in their class notebooks or study journals:

- How has the Restoration of the gospel blessed your life?

You may want to invite students to share with the class what they wrote. Consider sharing your own thoughts. Testify of the latter-day Restoration of the gospel. Consider inviting students to share their understanding of the Restoration with a family member or friend.

LESSON 54

Exodus 20 (Part 1)

Introduction

While the children of Israel were camped at Mount Sinai, God gave them the Ten Commandments. This lesson introduces the Ten Commandments and discusses the first five commandments in detail.

Note: This lesson provides an opportunity for three students to teach the class. To be sure these students have time to prepare, provide each student with a copy of the section he or she is to teach a day or two in advance. You could also choose to teach these sections yourself.

Suggestions for Teaching

Exodus 20:1–17

God gives the children of Israel the Ten Commandments



Explain that while the Israelites were gathered at the base of Mount Sinai, they heard the voice of God give the Ten Commandments to them from a cloud at the top of the mountain (see Exodus 19:9, 16–17; 20:18–19; Deuteronomy 4:10–13). Invite students to refer to the handout titled “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52). (A completed version of the handout is located in the appendix of this manual.) Invite students to write the following on line 5 on the handout: *God speaks the Ten Commandments to the Israelites.*

To help students become familiar with the Ten Commandments, divide students into teams. List on the board the numbers 1 through 10 in one column for each team. Provide each team with a marker or a piece of chalk. Invite one student from each team to come to the board and write one of the Ten Commandments in his or her team’s designated column and then pass the marker or chalk to another student on his or her team. This will continue for two minutes with each team member writing an additional commandment or correcting one that is on the board. You may want to suggest that students try to write the commandments in their correct order. Students are not allowed to use their scriptures for this activity.

After the activity, ask the class the following question:

EXODUS 19

Moses's and Israel's Experiences with Jehovah at Mount Sinai (Exodus 19–34)

1 God calls Moses to deliver Israel (see Exodus 3:1–12)

2	
3	
4	
5	
6	
7	
8	
9	
10	

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS SEMINARY

- Where in the scriptures can we read the Ten Commandments? (Exodus 20:1–17; Deuteronomy 5:7–21; Mosiah 13:12–24.)

Ask several students to take turns reading aloud from Exodus 20:1–17. Invite the class to follow along and look for each of the Ten Commandments. Invite students to consider marking each commandment in their scriptures. After the verses are read, invite students to evaluate their lists on the board. Invite them to note how many of the commandments they listed correctly and in the proper order.



Exodus 20:3–17 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Explain that keeping the Ten Commandments would prepare the Israelites to receive greater blessings.

- How would you respond to someone who says that the Ten Commandments were only meant for people in the Bible and do not apply to us today?

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018):



“Although the world has changed, the laws of God remain constant. They have not changed; they will not change. The Ten Commandments are just that—commandments. They are *not* suggestions. They are every bit as requisite today as they were when God gave them to the children of Israel” (Thomas S. Monson, “Stand in Holy Places,” *Ensign or Liahona*, Nov. 2011, 83).

- What stands out to you about President Monson’s statement?

The rest of this lesson is designed for three students to teach. The student teachers may take turns teaching the entire class, or the class could divide into three groups and rotate between teachers. Allow each student teacher about eight minutes to teach.

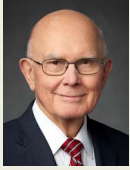
Student Teacher 1—Exodus 20:2–7

Ask your classmates to ponder how they would respond if someone asked them what their first priority is in life. (Do not ask them to share their responses.)

Ask a classmate to state the first commandment. Then ask the following questions:

- What do you think it means when the Lord said, “Thou shalt have no other gods before me” (Exodus 20:3)? (As your classmates respond, you may need to point out that our worship of God should be our highest priority and we should give exclusive devotion to Him.)
- What did God forbid in the second commandment? (Making and worshipping graven images, or idols.)
- How is the Lord described in verse 5? (“A jealous God.”)

To help your classmates understand this use of the word *jealous*, invite a student to read the following statement by President Dallin H. Oaks of the First Presidency:



"The meaning of *jealous* is revealing. Its Hebrew origin means 'possessing sensitive and deep feelings' (Exodus 20:5, footnote *b*). Thus we offend God when we 'serve' other gods—when we have other first priorities" (Dallin H. Oaks, "No Other Gods," *Ensign* or *Liahona*, Nov. 2013, 72).

- What priorities may we be tempted to place ahead of worshipping God?
- Why do you think it may be hurtful to the Lord when He sees us placing these other priorities above our worship of Him?

Ask a student to read Exodus 20:6 aloud. Invite your classmates to follow along, looking for what the Lord promises to those who love Him and keep His commandments.

- What principle can we identify from verse 6? (Your classmates may use different words, but they should identify the following principle: **When we love God and keep His commandments, He will show us mercy.**)

Explain that in verse 6, the word *mercy* does not mean only forgiveness of sin. It includes all of the ways the Lord reaches out to bless us, such as giving us strength, assurance, support, protection, and guidance. Invite students to ponder the following question for a moment before asking them to respond:

- When have you felt the Lord's mercy as you have shown your love for Him and kept His commandments? (You may also want to share an experience.)

Invite a classmate to read Exodus 20:7 aloud.

- What does it mean to take the name of God in vain? (To use the names of Heavenly Father and Jesus Christ, including titles such as God and Lord, lightly, irreverently, or disrespectfully, or to violate covenants that have been made in Their names.)
- How does obeying the commandment to not take the name of God in vain show our love for Him?

Encourage your classmates to make worshipping God their highest priority by choosing to love Him and keep His commandments. Explain that as they do this, they will experience His mercy in their lives.

Student Teacher 2—Exodus 20:8–11

Ask your classmates the following questions:

- What was a special day in your life that you will always want to remember? Why is that day important to you?

Invite a classmate to read Exodus 20:8–11 aloud. Ask the class to follow along and look for a special day the Lord wants us to remember.

After the verses have been read, ask your classmates the following questions:

- According to Exodus 20:10, whom does the Sabbath day belong to?
- How did the Sabbath become a holy day?

Explain that **the Sabbath is the Lord's day and is holy**. Because the Sabbath day is already holy, our responsibility is to keep it holy.

- Based on verses 9–10, what must we do to keep the Sabbath a holy day? (Students may use different words, but they should identify the following principle: **Resting from our labors on the Sabbath can help us keep it a holy day.**)
- How can obeying the instructions in verse 9 help us obey the instructions in verse 10?
- What are some other ways that we can keep the Sabbath a holy day? (If your classmates need help with some ideas, see Doctrine and Covenants 59:9–10 and *For the Strength of Youth* [booklet, 2011], 30–31).
- How have you been blessed as you have kept the Sabbath a holy day?

You may want to explain why the Sabbath day is important to you and how you have been blessed by keeping the Sabbath a holy day.

Student Teacher 3—Exodus 20:12

Remind your classmates of the commandment to honor our fathers and mothers (see Exodus 20:12). Then ask:

- Why do you think the way we treat our parents is important to the Lord?

Ask a classmate to read Exodus 20:12 aloud. Ask the class to follow along, looking for the blessing the Lord promised to those who obey the commandment to honor their fathers and mothers.

Explain that the land referred to in verse 12 was the land of Canaan, which had been promised to the children of Israel if they kept their covenants with the Lord. However, they learned that if they broke their covenants they would be driven from the land and scattered (see Deuteronomy 4:23–38). We can learn the following principle from verse 12: **As we honor our parents, the Lord will bless us.**

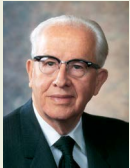
What do you think it means to honor your father and mother? (If needed, you may want to point out that we honor our parents as we show love and respect for them. We also bring honor to them as we live righteously.)

- How can a person honor a parent who is not living righteously or who teaches his or her children to do things that are contrary to Heavenly Father's commandments? (As your classmates respond, you may want to point out that the commandment to honor our parents comes after the first commandment to love and serve Heavenly Father above all else [see Exodus 20:3; Matthew 22:35–39]. In addition, we can show love and respect for our earthly parents even when they are not perfect.)
- How have you been blessed as you have honored your parents?

You may want to display a picture of your parents or guardians. You might share an experience you have had when you honored them and were blessed as you did so.

Invite your classmates to consider what they might do to more fully honor their parents.

After each of the student teachers has taught, invite a few students to explain to the class what they learned. As part of the discussion of what they learned about the first two commandments, consider reading aloud the following statement by President Ezra Taft Benson (1899–1994):



“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” (Ezra Taft Benson, “The Great Commandment—Love the Lord,” *Ensign*, May 1988, 4).

Invite students to write in their study journals or notebooks what they can do to improve their efforts to keep the commandments they learned about today.

Conclude with your testimony of the principles students discussed.

LESSON 55

Exodus 20 (Part 2)

Introduction

While the children of Israel were gathered at the base of Mount Sinai, God gave them the Ten Commandments. This lesson covers the last five of those commandments. After seeing the manifestations of God's presence on Mount Sinai, the Israelites were afraid. The Lord, through Moses, gave additional instructions on how they should worship Him.

Suggestions for Teaching

Exodus 20:13–17

God gives the Israelites commandments pertaining to relationships with others

Before class, list and number the Ten Commandments on the board.

Begin the lesson by asking:

- If someone were to ask you what the most important commandment is, what would you say? Why?

Explain that the Savior was asked a similar question during His mortal ministry. Invite a student to read Matthew 22:36–40 aloud. Ask the class to follow along, looking for how the Savior responded. Ask students to report what they find.

Write *Love God* and *Love Thy Neighbor* on the board. Explain that the Savior summarized all of God's commandments into these two commandments. Ask students to categorize each of the Ten Commandments under one of these two headings. Write the number of the commandment under the heading students select. (For example, they might say that commandments 1 through 4 deal with loving God and commandments 5 through 10 deal with loving your neighbor.)

Write the following principle on the board: **By living the Ten Commandments, we show love for God and our neighbor.** Invite students to ponder, as they continue to study the Ten Commandments, how this principle may relate to them.



In the following activity, students will study and then teach each other about one or two of the Ten Commandments. Divide students into four groups. Provide each group with a copy of one of the following four handouts. Explain that the groups will have five minutes to learn about a few of the Ten Commandments and prepare to teach the class using the outline provided. Student teachers from each group will have five minutes to teach the class about the commandment(s) they studied. (This activity was written for four groups with four students per group. You may need to adapt the activity if you do not have enough students. For example, you could create fewer groups and teach about one or more of the commandments yourself.)

Small-group assignments

During small-group assignments, students can become distracted from the purpose of the activity, visit on personal matters, or become casual in their efforts to learn. To help students stay on task and gain the most from the assignment, remain actively involved by moving from group to group and monitoring the learning activity.

If some groups finish their preparations before the allotted time is up, ask them to find a scripture passage that illustrates the importance of keeping the commandment(s) they learned about. They can use this passage when they teach the class.

Mini-lesson 1—Exodus 20:13

Read aloud Exodus 20:13 and the following two paragraphs:

In Exodus 20:13, the word *kill* was translated from a Hebrew word that means murder (see footnote *a*). Murder means to intentionally and illegally end another person's life. In the latter days, the Lord has expanded our understanding of this commandment by saying, "Thou shalt not . . . kill, nor do anything like unto it" (D&C 59:6). While latter-day prophets and apostles have not stated that abortion is murder, they have taught that "abortion for personal or social convenience" fits into the scriptural description of "anything like unto it" (*Handbook 2: Administering the Church* [2010], 21.4.1). (See Dallin H. Oaks, "Weightier Matters," *Ensign*, Jan. 2001, 14; Russell M. Nelson, "Reverence for Life," *Ensign*, May 1985, 12, 13–14.) Murder does not include the actions of those who take lives in self-defense or in the act of duty, such as law enforcement or members of the military (see *Handbook 1: Stake Presidents and Bishops* [2010], 6.7.3).

Prophets have affirmed that human life is sacred and is to be respected. Entertainment and media that glorifies or presents as acceptable murder and other forms of violence should be avoided. Such entertainment and media influence our attitudes and thoughts and offend the Spirit. (See *For the Strength of Youth* [booklet, 2011], 11–13, 22–23.)

Discuss the following questions:

- How can the plan of salvation help us understand why murder and violence are wrong?
- In what ways do media or various kinds of entertainment promote violence or disrespect for human life? What can we do to avoid these types of media or entertainment?

Choose one or more individuals from your group to do the following in front of the class:

(1) Summarize what you learned about the commandment to not kill. (2) Lead a brief discussion using one or two of the preceding questions. (3) Bear testimony of the importance of respecting human life.

Mini-lesson 2—Exodus 20:14

Read aloud Exodus 20:14 and the following two paragraphs:

"Physical intimacy between husband and wife is beautiful and sacred. It is ordained of God for the creation of children and for the expression of love between husband and wife. God has commanded that sexual intimacy be reserved for marriage" (*For the Strength of Youth* [booklet, 2011], 35). Adultery means sexual relations between a married individual and someone other than his or her spouse. Any sexual relations outside the bond of marriage between a man and a woman, including

homosexual behavior, violate the Lord's law of chastity. (See *True to the Faith: A Gospel Reference* [2004], 30–31.)

Prophets have also taught that, to keep the law of chastity before and during marriage, we are not to share, "view, read, or listen to anything that depicts or describes the human body or sexual conduct in a way that can arouse sexual feelings. Pornographic materials are addictive and destructive" (*True to the Faith*, 32). We must keep our thoughts, desires, words, and actions pure (see *True to the Faith*, 29).

Discuss the following questions:

- What blessings come from being sexually pure? What negative consequences can result from not being sexually pure?
- What safeguards can young men and young women follow to help them be sexually pure? How can following these safeguards help you prepare to keep your future marriage covenants? (See the topic "Sexual Purity" in *For the Strength of Youth* [booklet, 2011], 35.)
- If an individual has fallen into sexual transgression, what should he or she do to become clean again? (Individuals who have committed sexual sin should speak with their bishop or branch president, who can help them through the process of repentance. See the topic "Repentance" in *For the Strength of Youth*, 28.)

Choose one or more individuals from your group to do the following in front of the class:

(1) Summarize what you learned about the commandment to not commit adultery. (2) Lead a brief discussion using one or two of the preceding questions. (3) Bear testimony of the importance of keeping the law of chastity.

Mini-lesson 3—Exodus 20:15–16

Read aloud Exodus 20:15–16 and the following paragraphs:

Stealing means taking something that rightfully belongs to someone else. Bearing false witness against your neighbor means to give or support an untrue statement about someone else.

"Be honest with yourself, others, and God at all times. Being honest means choosing not to lie, steal, cheat, or deceive in any way. . . .

"Dishonesty harms you and harms others as well. If you lie, steal, shoplift, or cheat, you damage your spirit and your relationships with others. Being honest will enhance your future opportunities and your ability to be guided by the Holy Ghost" (*For the Strength of Youth* [booklet, 2011], 19).

Discuss the following questions:

- What are some common situations in which people choose to be dishonest? Why do you think people choose to be dishonest in these situations?
- How is cheating a form of stealing?
- What blessings have you received as a result of choosing to be honest?

Choose one or more individuals from your group to do the following for the class: (1) Summarize what you learned about the commandments to not steal or bear false witness. (2) Lead a brief discussion using one or two of the preceding questions. (3) Bear testimony of the importance of being honest.

Mini-lesson 4—Exodus 20:17

Read aloud Exodus 20:17 and the following paragraph:

Coveting, in this context, means having a selfish, excessive desire for something that belongs to another person. Coveting can cause feelings of jealousy, envy, pride, and greed. Coveting can lead us to be ungrateful and never satisfied with what we have. We can admire what others have, and we can seek to improve our lives and circumstances, but we must do so with modest, humble desires and honest, appropriate efforts.

- What are some specific examples of how the commandment to not covet is broken in our day?
- How can obeying the commandment to not covet help us be happy?
- What can we do to avoid coveting the possessions, circumstances, successes, or fortunes of others?

Choose one or more individuals from your group to do the following for the class: (1) Summarize what you learned about the commandment to not covet. (2) Lead a brief discussion using one or two of the preceding questions. (3) Bear testimony of the importance of not coveting.

After students have had time to discuss their assigned commandments in their groups, invite them to list numbers 1 through 4 in their class notebooks or study journals. Ask them to write something they learn from each group.

Invite the student or students from the first group to come to the front of the classroom and teach as directed for no more than five minutes. Repeat for each additional group. Thank students for their participation.

Ask a few students to share what they wrote about what they learned from their peers' instruction. Then ask the class:

- How does living the commandments we have discussed help us show love for our neighbors?
- How does living these commandments allow us to show love for God?

Exodus 20:18–26

The Lord gives additional instructions for worshipping Him

Summarize Exodus 20:18–26 by explaining that when the Israelites saw the thunderings and lightnings upon Mount Sinai and heard the Lord's voice declare the Ten Commandments (see Deuteronomy 4:10–13), they were afraid. Moses told them to “fear not” (verse 20). Moses's words about “[God's] fear” being “before [their] faces” were meant to inspire their reverence and awe toward God and to motivate them to resist sin (see verse 20, footnote *e*). From Moses's response we learn that **reverence for God helps us to resist sin**. The Lord then gave instructions on how the Israelites were to worship Him.

Conclude by testifying of the truths and commandments students discussed today. Invite students to write in their study journals what they will do differently as a result of what they have learned.

LESSON 56

Exodus 21–24

Introduction

The Lord revealed additional laws to Moses. Israel agreed to obey God’s laws and formally entered into a covenant with Him.

Suggestions for Teaching

Doctrinal Mastery Review—Isaiah 29:13–14 (5 minutes)

Write the following key statement of doctrine on the board: *Ancient prophets foretold the latter-day Restoration of the gospel.* Ask students to find the doctrinal mastery scripture passage in the Old Testament that helps teach this doctrine. Once students have located Isaiah 29:13–14, invite the class to read the passage aloud in unison. (To help students remember the reference, you may want to point out that the Prophet Joseph Smith translated most of the Book of Mormon in 1829. When Joseph Smith was 13 and 14 years old, he wondered which church to join. The number 29 and ages 13 and 14 may help students to remember the reference Isaiah 29:13–14.)

Exodus 21–23

The Lord reveals additional laws to Moses

Invite three students to come to the front of the class to act as a panel of judges. Invite other students to read the scenarios below one at a time. Ask the panel of judges to respond to the question or questions that follow each scenario.

- Two men became angry at one another and began to fight. One of them was severely injured in the fight and will be confined to bed for several weeks. What responsibility does the other man have toward the injured man?
- A boy borrowed a donkey, and then someone stole the donkey from him. Is the boy financially responsible for the donkey? Does the boy need to compensate the owner of the donkey for the loss?
- A woman has been treated very poorly by her neighbors for several years. They often ridicule her and her family. One day she discovers a cow belonging to one of her neighbors wandering by itself in the road. What should the woman do?

Invite the judges to return to their seats. Explain that Exodus 21–23 includes the Lord’s laws for the children of Israel as they encountered scenarios such as the ones previously discussed. To provide a brief summary of these laws, you may want to ask three students to read aloud the chapter headings for Exodus 21–23. Point out that the laws recorded in these chapters would help the people keep the Ten Commandments and live peaceably with one another.



To help students understand the context in which these laws were given, invite them to refer to the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52). (A completed version of the handout is located in the appendix of this manual.) Explain that the Lord revealed these laws to Moses after Moses again ascended Mount Sinai (see Exodus 20:21). Invite students to write *God gives Israel additional laws* on line 6 of the handout.

Write the following scripture references on the board: (1) *Exodus 21:18–19*; (2) *Exodus 22:7–12*; (3) *Exodus 23:4–5*.

Invite a few students to take turns reading these passages aloud. Ask the class to follow along, looking for how the Lord’s instructions address the scenarios and questions you discussed earlier. (It may be helpful to ask students to read the scenarios aloud again.) Invite students to report what they find.

Invite a student to read Exodus 21:23–25 aloud. Ask the class to follow along and look for the punishments the Lord put in place for Israelites who injured one another. Invite students to report what they find.

- How might knowing these punishments have been helpful to the children of Israel?

Invite a few students to take turns reading aloud from Exodus 22:1–6. Ask the class to follow along and look for what the Lord required of the children of Israel after they committed one of the sins listed in these verses.

- According to these verses, what did the Lord require the children of Israel to do after they committed one of these sins? (Make restitution.)
- What does it mean to “make restitution” (verse 5)? (To repair the problems caused by your actions.)
- What principle can we learn from these verses about what we need to do when we violate the laws of God? (Students may identify a variety of principles, but be sure to emphasize that **if we violate the laws of God and offend others, then He requires us to make restitution.**)
- What are some examples of situations in which it might be difficult to make restitution? What should a person do in these types of situations?

Invite a student to read aloud the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles:

EXODUS 19

Moses's and Israel's Experiences with Jehovah at Mount Sinai (Exodus 19–34)

1 God calls Moses to deliver Israel (see Exodus 3:1–12).

2 _____

3 _____

4 _____

5 _____

6 _____

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"Sometimes you *cannot* give back what you have taken because you don't have it to give. If you have caused others to suffer unbearably—defiled someone's virtue, for example—it is not within your power to give it back.

"... Perhaps the damage was so severe that you cannot fix it no matter how desperately you want to.

"... Fixing that which you broke and you cannot fix is the very purpose of the atonement of Christ.

"When your desire is firm and you are willing to pay the 'uttermost farthing' [Matthew 5:25–26], the law of restitution is suspended. Your obligation is transferred to the Lord. He will settle your accounts" (Boyd K. Packer, "The Brilliant Morning of Forgiveness," *Ensign*, Nov. 1995, 19–20).

Invite students to ponder whether there are any situations in their lives in which they feel they need to make restitution. Encourage them to seek the Lord's help as they do so.

Exodus 24

Moses helps his people to enter into a covenant with God

Divide students into small groups. Invite students to imagine they have a friend who has expressed a desire to be baptized a member of the Church. Ask students to work with their groups and list on pieces of paper what they think their friend might need to do to prepare to enter into the covenant of baptism.

After sufficient time, ask students to report to the class what they wrote. (Students' answers may include learning about and developing faith in Jesus Christ and His teachings, repenting of sins, and making commitments to obey God's commandments.) Invite students to explain why they think it is important to do these things before entering into the covenant of baptism.

Invite students to refer to the handout "Moses's and Israel's Experiences with Jehovah at Mount Sinai." Explain that at Mount Sinai the Lord gave the Israelites the opportunity to enter into a covenant with Him that would prepare them to return to His presence and receive eternal life.

Ask students to review the handout and consider what they have learned about Israel's experiences at Mount Sinai.

- What had the Lord done to prepare Israel to enter into a covenant with Him? (He taught them about the covenant, instructed them to sanctify themselves, and provided them with laws and commandments. See Exodus 19–20.)
- How was the Israelites' preparation like the ways in which a person might prepare today to enter into the covenant of baptism?

Summarize Exodus 24:1–5 by explaining that Moses descended Mount Sinai and taught God's law to the people, and they committed to obey it. Moses then recorded "all the words of the Lord" (Exodus 24:4). Before the people formally entered into the covenant with God, Moses built an altar and instructed some young men to make burnt offerings and sacrifice oxen on it.

Invite a student to read Exodus 24:6–8 aloud. Ask the class to follow along and look for what Moses did to help the children of Israel formally enter into a covenant with God.

- What did Moses do to help the children of Israel formally enter into a covenant with God?

Remind students that God had commanded His children to participate in the ordinance of animal sacrifice, which taught them about the Atonement of Jesus Christ.

- What may the blood sprinkled on the altar represent? (The blood of Jesus Christ, which He shed for us.)
- What do you think the sprinkling of blood upon the people symbolized? (This act symbolized that the people could receive the blessings of the Atonement of Jesus Christ through the covenant they had made.)
- What can we learn from this event about the blessings we receive as we make and keep covenants with the Lord? (Students may identify a variety of principles, but be sure to emphasize the following truth: **Making and keeping covenants with the Lord helps us qualify to fully receive the blessings of the Atonement of Jesus Christ.** Using students' words, write this truth on the board.)
- What are the blessings of the Atonement of Jesus Christ?

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask students to listen for how the Atonement of Jesus Christ can bless us:



"Most of us clearly understand that the Atonement is for sinners. I am not so sure, however, that we know and understand that the Atonement is also for saints—for good men and women who are obedient, worthy, and conscientious and who are striving to become better and serve more faithfully. We may mistakenly believe we must make the journey from good to better and become a saint all by ourselves. . . .

"The gospel of the Savior is not simply about avoiding bad in our lives; it also is essentially about doing and becoming good. And the Atonement provides help for us to overcome and avoid bad and to do and become good. . . .

"The enabling power of the Atonement of Christ strengthens us to do things we could never do on our own" (David A. Bednar, "The Atonement and the Journey of Mortality," *Ensign*, Apr. 2012, 42, 46).

- In addition to cleansing us from sin, how can the Savior's Atonement bless our lives?
- How can making and keeping covenants with the Lord help us qualify to receive all of the blessings of the Savior's Atonement?

Invite students to again work with their groups. Ask them to list on their papers two or three blessings of the Atonement of Jesus Christ that their friend could

receive by making and keeping covenants. (Their lists could include specific ways the Atonement of Jesus Christ can provide strength to serve others and to become better people.)

After students have created their lists, invite them to share with the class what they wrote. You might also invite students to share how making and keeping their covenants has given them strength to serve others and become better people. Invite students to write *Israel enters into the covenant* on line 7 of the handout.

Invite a student to read Exodus 24:9–11 aloud. Ask the class to follow along and look for what happened after the children of Israel formally made a covenant with God. Invite students to report what they find.

Summarize Exodus 24:12–18 by explaining that Moses then went farther up the mountain to receive the law of the covenant written on stone tables by God. Moses spent 40 days on Mount Sinai receiving additional instruction from the Lord. Students will learn more about this instruction as they study Exodus 25–31 in upcoming lessons.

Consider inviting a few students to share their testimonies about the truths you have discussed today. You may also want to share your testimony of these truths.

LESSON 57

Exodus 25–31

Introduction

Through the prophet Moses, the Lord commanded the children of Israel to build a tabernacle that would be a sanctuary where the Lord could dwell among His people. He gave detailed instructions for the building of each item that would furnish the tabernacle (see Bible Dictionary, “Tabernacle”). The Lord revealed how Aaron and the priests were to be consecrated, clothed, and anointed to serve in the tabernacle. He also reiterated the importance of keeping the Sabbath day holy and gave Moses two stone tables containing the law.

Suggestions for Teaching

Exodus 25:1–8

The Lord instructs the children of Israel to build a sanctuary

Write the following question on the board:

How are we blessed by building temples?

Invite students to watch for answers to this question as they study Exodus 25–31. You may want to refer to the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52) and to explain that after Moses and 73 others ascended the mountain, Moses asked them to remain while he ascended farther up the mountain to speak with the Lord.

Invite a student to read Exodus 25:1–8 aloud. Ask the class to follow along, looking for what the Lord commanded the children of Israel to do. Invite students to report what they find.

Explain that a *sanctuary* is a holy place or a place of safety. The Lord wanted the children of Israel to build a tabernacle (or sanctuary). In our day, a temple is considered a sanctuary.

- According to verse 8, why did the Lord command the Israelites to build a tabernacle? What can we learn about modern temples from this verse? (Help students identify the following truth: **The Lord commands us to build temples so He can dwell among us.**)

Explain that the tabernacle functioned under the law of Moses and thus differed substantially from modern temples. However, the ancient tabernacle, like modern temples, functioned as a house of the Lord, where His people could feel close to Him

- When have you felt closer to God because you visited the temple grounds or participated in temple ordinances?

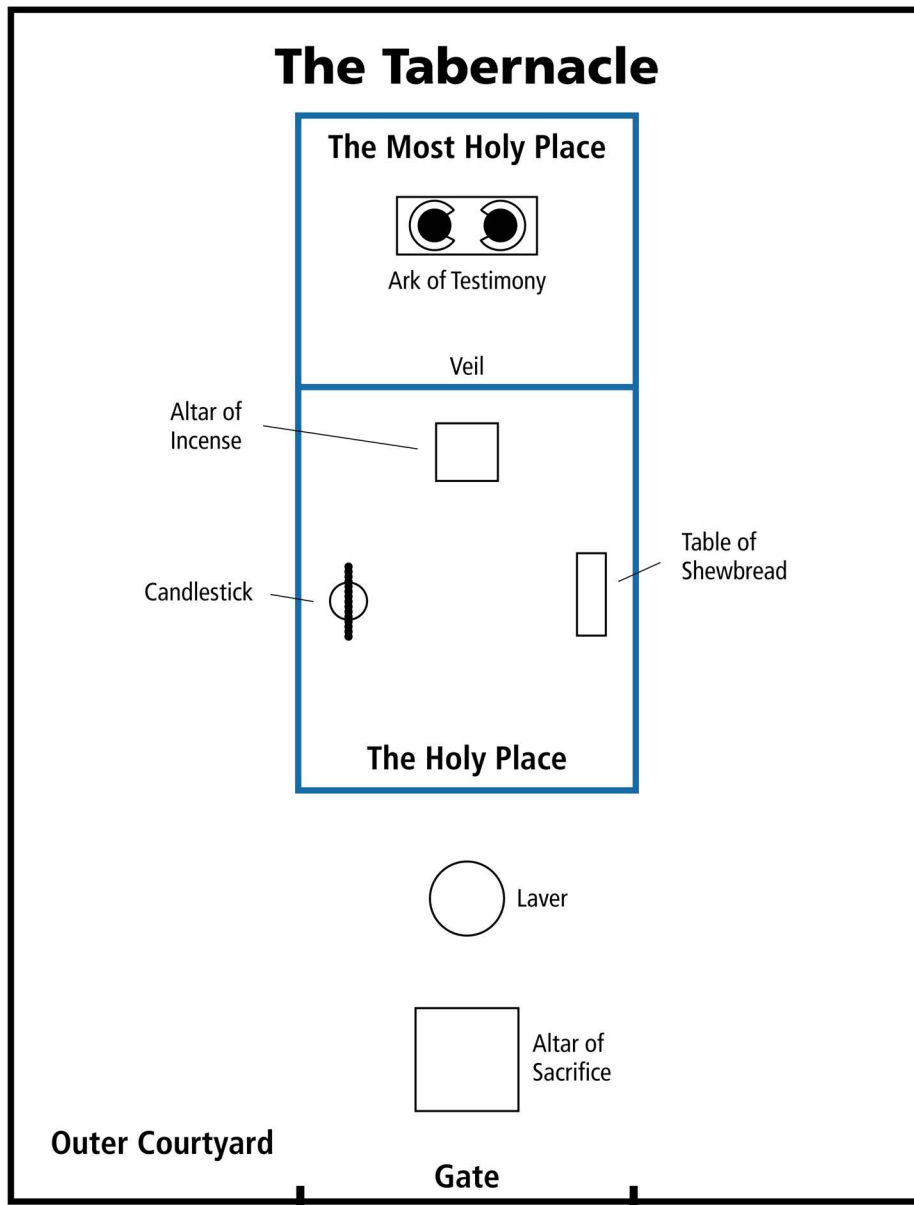
Exodus 25:9–30:38*The Lord reveals the pattern for building and furnishing the tabernacle*

Invite students to read Exodus 25:9 silently, looking for how Moses would know how to build the tabernacle. Ask students to report what they find.

Use the board

Effective use of the board during the lesson can prepare students to learn. It can also invite meaningful participation, especially from those who tend to learn visually. On the board, you can outline the major points or principles of a lesson, diagram a doctrine or event, display maps, draw objects described in the scriptures, develop flowcharts, or do other activities that will enhance learning.

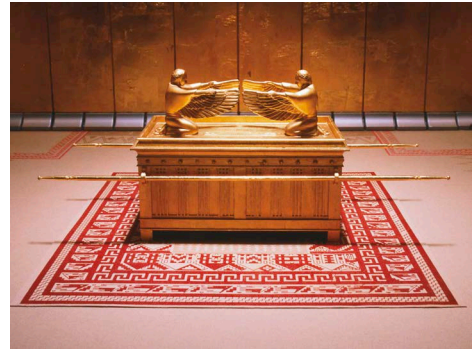
On the board, draw only the outline of the tabernacle as shown in the accompanying diagram (in blue). Invite students to draw the same outline in their class notebooks or study journals.



Explain that according to Exodus 26, the Lord instructed Israel to build the tent of the tabernacle with boards, curtains, and a veil to divide the tabernacle into two rooms. On the board, draw and label the *Veil* as shown in the diagram. Then invite a student to read Exodus 26:33–34 aloud. Ask the class to follow along, looking for what the two rooms were called.

- What were the two rooms called? (Label *The Holy Place* and *The Most Holy Place* as shown in the diagram. Explain that the most holy place is often called the Holy of Holies.)
- What did God command Moses to put in the most holy place? (“The ark of the testimony,” or the ark of the covenant. Draw and label the *Ark of Testimony* on the board in the most holy place.)

Display the picture Ark of the Covenant (available at lds.org/media-library). Explain that as recorded in Exodus 25:10–22, God instructed Moses to build the ark of the covenant. It was a large box made of fine wood overlaid “with pure gold” (verse 11). The lid, often referred to as the “mercy seat,” was made “of pure gold” (verse 17) and had “two cherubims,” or angels, on top (verse 18).



Invite students to read Exodus 25:21–22, looking for what would happen at the mercy seat.

- What would happen at the mercy seat? (The Lord would meet and commune with Moses about how to lead the children of Israel. Thus, when Moses entered the Holy of Holies and approached the mercy seat, he was entering into God’s presence.)

Explain that Exodus 27:9–18 contains the Lord’s instructions that linen curtains be placed between pillars to create a courtyard with a gate around the tabernacle. Draw the boundary of the outer courtyard on the board.

Divide students into pairs, and assign each pair to study one of the following items found in the tabernacle. (You may want to write this list on the board.) Ask students to notice where each item was to be located, adding it to their diagrams.

- Candlestick (with seven lamps): Exodus 25:31–32, 37–40; 26:35
- Table of shewbread: Exodus 25:23, 29–30; 26:35
- Altar of sacrifice: Exodus 27:1–8; 30:18
- Altar of incense: Exodus 30:1–8
- Laver (basin of water): Exodus 30:17–21

After sufficient time, invite students to report on the item they studied by explaining anything they found about the item’s purpose and location in the tabernacle. Draw on the board and label each item.

Explain that these items and the ordinances performed with them were symbolic and were meant to teach Israel how to journey through life back to God. To help students better understand the symbolism of these furnishings in the tabernacle and what they teach us about our journey back to God, list the following items on the board and let students suggest matches between the meanings and the items in the tabernacle. (Do not list the answers, which are shown in brackets.)

The Light of Christ and the Holy Ghost [Candlestick]

The Savior’s body (similar to the symbolic meaning of the sacrament) [Table of shewbread]

Giving ourselves completely to God, giving up sin, and relying on the great and last sacrifice of the Atonement of Jesus Christ [Altar of sacrifice]

Prayer (we can approach God through prayer, see Psalm 141:2) [Altar of incense]

Cleansing, such as through repentance and baptism [Laver]

Explain that although temples today look and operate differently than did the tabernacle, they still contain ordinances and symbols that help us prepare to walk back into the presence of God.

- How would you summarize what the ordinances and symbols of the temple teach us? (After students respond, write the following truth on the board: **The ordinances and symbols of the temple teach us how to proceed faithfully through this life and eventually enter God’s presence.**)
- How can understanding this truth influence how you worship in the temple?
- In what ways has temple worship helped you proceed faithfully through this life and prepare to enter God’s presence?

Encourage students to think about the symbolism of the ancient tabernacle the next time they attend the temple. You may want to share your testimony of temple worship.

Display the picture *Moses Gives Aaron the Priesthood* (*Gospel Art Book* [2009], no. 15; see also lds.org/media-library), and explain that it depicts Moses giving Aaron the priesthood. When Moses was on Mount Sinai for 40 days, the Lord revealed to him details concerning the tabernacle as well as the sacred clothing that was to be worn by the priests who would serve in the tabernacle. Ask a student to read Exodus 28:4 aloud. Invite the class to follow along, looking for the articles of clothing Aaron was to wear. (You may need to point out that the *ephod* is an apron or vest, depicted by the blue portion of Aaron’s clothing in the picture, and the *mitre* is the cap in Aaron’s hands.)



Objects and pictures

Objects and pictures can help students visualize the people, places, events, objects, and symbols in the scriptures. For example, instead of just talking about the priestly clothing of Aaron and his

sons, you could display a picture or painting of what that clothing may have looked like. However, be sure to rely on the scriptures as the source for class discussions about details of people, events, and objects in the scriptures. Artistic representations of those things are not always accurate.

Explain that the rest of Exodus 28 describes the details of this clothing and some of the symbolism associated with it. We also wear special symbolic clothing for temple ordinances today. Such clothing, including the garments we receive in the temple, is sacred and should be treated and spoken of with reverence.

Summarize Exodus 29 by explaining that these verses further describe some of the sacrifices and procedures that consecrated and sanctified the tabernacle, the priests, and the children of Israel.

Exodus 31

The Lord teaches about the Sabbath and gives Moses the stone tables

Explain that the Lord often uses signs or symbols to remind His children of what they have promised Him and what He has promised them. Invite a few students to take turns reading Exodus 31:13–17 aloud. Ask the class to follow along, looking for a sign God uses to remind us of our relationship to Him and His promise to sanctify us.

According to verses 13 and 17, what sign did the Lord establish to remind us that He is the Lord “that doth sanctify [us]”? (Help students identify the following truth: **The Sabbath day and keeping it holy is a sign between us and the Lord.**)

- In what ways is the Sabbath day and keeping it holy a sign and reminder that God is our Lord and that He can sanctify us?
- What connection does the Sabbath have to our being sanctified by the Lord?

Invite a student to read aloud the following statement by President Russell M. Nelson. Ask the class to listen for another way that the Sabbath day can be a sign between us and the Lord.



“How do we *hallow* the Sabbath day? In my much younger years, I studied the work of others who had compiled lists of things to do and things *not* to do on the Sabbath. It wasn’t until later that I learned from the scriptures that my conduct and my attitude on the Sabbath constituted a *sign* between me and my Heavenly Father. With that understanding, I no longer needed lists of dos and don’ts. When I had to make a decision whether or not an activity was appropriate for the Sabbath, I simply asked myself, ‘What *sign* do I want to give to God?’ [see Exodus 31:13; Ezekiel 20:12, 20]. That question made my choices about the Sabbath day crystal clear” (Russell M. Nelson, “The Sabbath Is a Delight,” *Ensign* or *Liahona*, May 2015, 130).

Testify of the importance of the Sabbath day. Invite students to think about how they can use President Nelson’s teachings about the Sabbath day as they decide how to keep it holy.



Invite students to refer to their copies of the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52). (A completed version of the handout is located in the appendix of this manual.) Ask a student to read Exodus 31:18 aloud. Invite the class to follow along and look for what the Lord gave to Moses.

- What did God give to Moses? (Two tables of stone containing His law.)

On line 8 of the handout, invite students to write *God writes His law on stone tables*.

You may want to conclude by sharing your testimony of the truths taught in this lesson.

EXODUS 19

Moses's and Israel's Experiences with Jehovah at Mount Sinai (Exodus 19–34)

1 God calls Moses to deliver Israel (see Exodus 3:1–12)

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS SEMINARY

LESSON 58

The Restoration (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 2, students will study paragraphs 4.1–4.4 of the *Doctrinal Mastery Core Document*. They will learn how both the Bible and the Book of Mormon testify of Jesus Christ and how the Book of Mormon contains the fulness of the gospel. Students will also study the doctrinal mastery scripture passage Ezekiel 37:15–17.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Cultivate a learning environment of love, respect, and purpose

“Students are more likely to ask sincere questions and to turn to trustworthy sources when our classroom environment is one of love, respect, and purpose. Help them to see that the Lord loves them; they are His children. Help them to identify themselves as children of God and as disciples of Jesus Christ. Help them to know that they are loved and needed” (Chad H Webb, “Doctrinal Mastery” [Seminaries and Institutes of Religion annual training broadcast, June 14, 2016], broadcasts.lds.org).

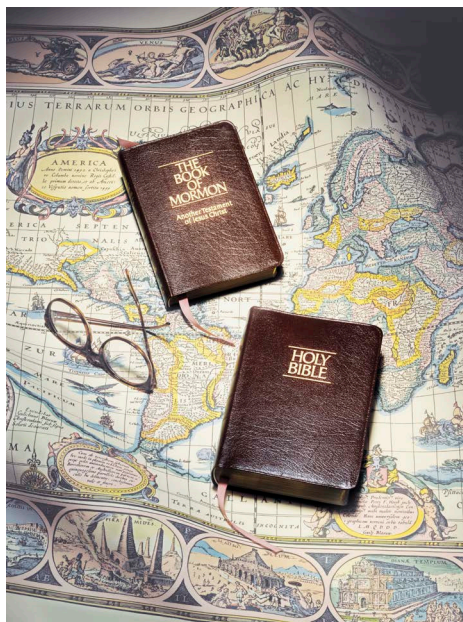
Understanding the Doctrine

Segment 1 (10 minutes)

Before class, write *The Great Apostasy* on the board. Invite students to take one minute to write on the board concepts they remember about the Great Apostasy. After students finish, write *The Restoration* on the board. Remind students that the need for a latter-day Restoration of the gospel arose because of apostasy and that the effects of the Great Apostasy are overcome through the Restoration of the gospel of Jesus Christ.

Ask students to open their copies of the *Doctrinal Mastery Core Document* to doctrinal topic 4, “The Restoration.” Invite a few students to read aloud paragraphs 4.1–4.4. Ask the class to follow along, looking for the events of the Restoration mentioned in these paragraphs.

Display the following pictures: *The First Vision*, by Del Parsons; *Scriptures*, by Grant Heaton; John the Baptist Conferring the Aaronic Priesthood (*Gospel Art Book* [2009], no. 93; see also [lds.org/media-library](https://www.lds.org/media-library).), and Melchizedek Priesthood Restoration (*Gospel Art Book*, no. 94). Ask students to share with the class how each of the events portrayed in these pictures contributed to the latter-day Restoration of the gospel.



Segment 2 (15 minutes)

Hold up a copy of the Book of Mormon and the Bible (or point to the picture of the Bible and the Book of Mormon used in segment 1).

Invite students to scan paragraph 4.3 in the *Doctrinal Mastery Core Document*, looking for what both the Book of Mormon and the Bible do.

- What do both the Book of Mormon and the Bible do? (Students should identify the following key statement of doctrine: **With the Bible, the Book of Mormon testifies of Jesus Christ and contains the fulness of the gospel.** Invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.)

To help students understand this key statement of doctrine, invite a student to read aloud the following statement by President Russell M. Nelson. Ask students to follow along, looking for how the Bible and the Book of Mormon work together to testify of Jesus Christ.



“The Bible and the Book of Mormon are both witnesses of Jesus Christ. They teach that He is the Son of God, that He lived an exemplary life, that He atoned for all mankind, that He died upon the cross and rose again as the resurrected Lord. They teach that He is the Savior of the world. ...

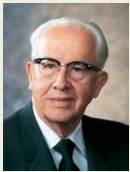
“Love for the Book of Mormon expands one’s love for the Bible and vice versa. Scriptures of the Restoration do not compete with the Bible; they complement the Bible” (Russell M. Nelson, “Scriptural Witnesses,” *Ensign or Liahona*, Nov. 2007, 43).

- How do the Bible and the Book of Mormon work together to testify of Jesus Christ?
- Why is it helpful to have multiple witnesses of Jesus Christ? (If you think it would be helpful, consider inviting students to read 2 Corinthians 13:1.)

Point out that the key statement of doctrine also states that the Book of Mormon contains the fulness of the gospel.

- What do you think it means that the Book of Mormon contains the fulness of the gospel?

To help students understand what this phrase means, invite a student to read aloud the following statement by President Ezra Taft Benson (1899–1994). Divide the class in half. Ask one half of the class to follow along, looking for what President Benson says this phrase *does* mean. Ask the other half of the class to follow along, looking for what President Benson explains that this phrase does *not* mean. Invite students to report what they find.



“The Lord Himself has stated that the Book of Mormon contains the ‘fulness of the gospel of Jesus Christ’ (D&C 20:9). That does not mean it contains every teaching, every doctrine ever revealed. Rather, it means that in the Book of Mormon we will find the fulness of those doctrines required for our salvation. And they are taught plainly and simply so that even children can learn the ways of salvation and exaltation” (Ezra Taft Benson, “The Book of Mormon—Keystone of Our Religion,” *Ensign*, Nov. 1986, 6).

- How does knowing that the Book of Mormon contains the fulness of the gospel of Jesus Christ help you understand why is it important for all of Heavenly Father’s children to read and gain a testimony of the Book of Mormon for themselves?

Segment 3 (15 minutes)

Place a copy of the Bible and the Book of Mormon on a table at the front of the class. Invite a student to come to the table to pick up the two books and place them in one of his or her hands. Ask the class if they know what Old Testament prophecy this student is visually demonstrating.

Invite students to open their scriptures to Ezekiel 37:15–17 and to consider marking this doctrinal mastery passage so they can locate it easily. Explain that Ezekiel 37:15–17 contains a prophecy about the Bible and the Book of Mormon that can be helpful in teaching the key statement of doctrine that **with the Bible, the Book of Mormon testifies of Jesus Christ and contains the fulness of the gospel.**

To help students understand the content of this passage, explain that the word *stick* in these verses refers to a wooden writing tablet that was commonly used during Ezekiel’s day (see verse 16, footnote *a*).

Explain that Ezekiel referred to two records, which he called the stick of Judah and the stick of Ephraim. The stick of Judah represents the Bible, which was written predominantly by members of the tribe of Judah, and the stick of Ephraim represents the Book of Mormon, which was written predominantly by members of the tribes of Ephraim and Manasseh, who were the sons of Joseph. Consider holding up a copy of the Book of Mormon labeled “the stick of Ephraim” and holding up a copy of the Bible labeled “the stick of Judah.”

Invite a few students to take turns reading aloud from Ezekiel 37:15–17. Ask the class to follow along, looking for what Ezekiel prophesied would happen to the Bible and the Book of Mormon.

- What did Ezekiel say would happen to these two sticks, or books?
- In what ways are the Bible and the Book of Mormon “one” in our hands?
- How do the Book of Mormon and the Bible work together to testify of the Savior Jesus Christ?
- What are some scripture passages from the Bible or the Book of Mormon that have helped to strengthen your testimony of Jesus Christ and His gospel?

As students answer the last question, consider listing on the board the scripture passages they mention. Encourage the class to write these scripture references in their study journals. Invite students to share how these scripture passages have helped to strengthen their testimony of Jesus Christ and His gospel. Also consider sharing your feelings of how the Bible and the Book of Mormon have strengthened your faith in and testimony of the Savior Jesus Christ.

LESSON 59

Exodus 32

Introduction

While Moses was on Mount Sinai speaking with the Lord, the children of Israel made a golden calf and worshipped it. The Lord told Moses that those who did not repent would be destroyed. Moses descended the mountain and destroyed the stone tables as well as the golden calf. Three thousand rebellious Israelites were also killed. Moses acted as a mediator between the Lord and the people (see Joseph Smith Translation, Galatians 3:19–20 [in the Bible appendix]).

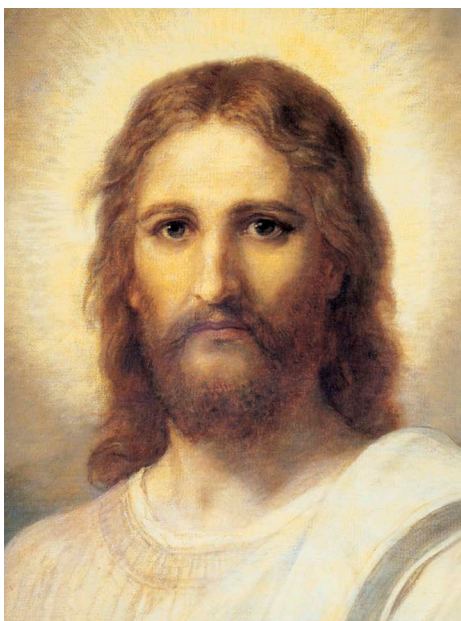
Suggestions for Teaching

Exodus 32:1–8

While Moses is on Mount Sinai, the children of Israel make and worship a golden calf

Before class, place a picture of Jesus Christ (for example, Jesus Christ, *Gospel Art Book* [2009], no. 1; see also lds.org/media-library) at the front of the class and a picture of a golden calf at the back of the class (you can draw a simple picture of a golden calf or write the words *Golden Calf* on a piece of paper).

Invite the class to stand, and ask students to name events that they think helped the Israelites come closer to Jesus Christ. (Students' answers may include the plagues on the Egyptians, the protective pillar of fire, the parting of the Red Sea, the miracles of manna and quail, and water flowing out of a rock, as well as the Lord giving Moses the Ten Commandments on Mount Sinai.) After each response, list the event on the board and ask students to take a step closer to the picture of Jesus Christ.



Explain that Moses had spent 40 days and nights on Mount Sinai, and the people began to wonder what had happened to him. Invite a student to read Exodus 32:1–6 aloud. Ask students to look for what the Israelites did in Moses's absence.

- Based on these verses, which direction were the Israelites now facing? (Invite students to turn around and face the drawing of the golden calf.)
- According to verse 6, what type of behavior accompanied their worship of the golden calf? (You may need to explain that the phrase “rose up to play” implies that the Israelites became unruly, riotous, and immoral.)

- Why do you think the Israelites would stop their progression toward Jesus Christ and instead direct their attention and devotion toward a golden calf?

Ask students to return to their seats. Invite a student to read Exodus 32:7–8 aloud. Ask students to follow along, looking for phrases that describe the direction the Israelites were heading.

- According to verse 7, what had the Israelites done to themselves? What do you think it means that they had “corrupted themselves”? (They had become unworthy.)
- According to verse 8, what had the Israelites done to corrupt themselves?
- What do you think it means that the Israelites had “turned aside quickly out of the way which [the Lord] commanded them” (verse 8)?
- What principle can we identify from these verses? (Students may identify a variety of principles, but be sure to emphasize that **by turning aside from the Lord and His commandments, we corrupt ourselves.**)

To help students better understand this principle, invite a student to read aloud the following statement by President Spencer W. Kimball (1895–1985). Ask students to listen for things that some people choose to worship instead of God:



“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. What difference does it make that the item concerned is not shaped like an idol?” (Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 40).

- What do people today turn their attention and devotion toward instead of the Savior? (List students’ answers on the board.)
- Why do you think we may sometimes choose to worship these things instead of the Savior?

Invite students to think about where they may be directing their attention and devotion. Give students a few minutes to ponder anything that may be causing them to turn aside from the Lord and His commandments. Encourage students to make any necessary changes to return their attention and devotion to Jesus Christ.

Exodus 32:9–14

The Lord speaks with Moses about the rebellious Israelites



Invite students to refer to the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52). (A completed version of the handout is located in the appendix of this manual.) Ask them to write *Israel breaks the covenant* in the space next to number 9 on the handout.

Explain that Exodus 32:9–14 contains the record of a conversation between the Lord and Moses about the rebellious Israelites. These verses can be confusing because of what they say about the Lord. Invite a student to read Exodus 32:14 aloud. Ask students to follow along, looking for words or phrases that may cause confusion about the Lord. Invite students to report what they find.

Explain that the Prophet Joseph Smith (1805–44) changed this verse in his translation of the Bible. Invite students to turn to the Joseph Smith Translation of Exodus 32:14 in the appendix of the Latter-day Saint edition of the King James Version of the Bible. Ask a student to read it aloud. If this passage is not in the edition of the Bible available in your country, you can provide the following text as a handout:

“And the Lord said unto Moses, If they will repent of the evil which they have done, I will spare them, and turn away my fierce wrath; but, behold, thou shalt execute judgment upon all that will not repent of this evil this day. Therefore, see thou do this thing that I have commanded thee, or I will execute all that which I had thought to do unto my people” (Joseph Smith Translation, Exodus 32:14 [in the Bible appendix]).

- According to the Joseph Smith Translation of this verse, who actually needed to repent?
- What did Moses need to do?
- What was the consequence for the Israelites if they chose to repent? What was the consequence if they did not choose to repent?

Exodus 32:15–29

Moses destroys the stone tables and the golden calf, and the Levites kill 3,000 of the rebellious Israelites

Divide students into pairs. Invite each partnership to read Exodus 32:15–25 aloud, alternating verses. Ask students to look for what Moses did because the Israelites

had turned aside from the Lord so quickly and worshipped the golden calf. After sufficient time, ask the following questions:

- What happened to the stone tables that Moses had brought down from Mount Sinai?
- What did Moses do with the golden calf?

Invite students to look at Exodus 32:25, footnote *a*, to discover the meaning of the word *naked* in this verse. (In this verse, *naked* means “riotous, let loose.”)

Define difficult words and phrases

As students study the scriptures, they may encounter words or phrases that they are unfamiliar with or do not understand. You can assist students in defining difficult words or phrases by teaching them that dictionaries, student manuals, footnotes, and scripture-study helps can often help them understand these challenging words and the content of the scriptures.

Invite a student to read Exodus 32:26 aloud. Ask students to follow along, looking for what Moses said to the people.

- What were those who wanted to be “on the Lord’s side” supposed to do?
- Who was the first group of people to gather to the side of the prophet Moses? What might standing next to the prophet indicate?

Write the following incomplete sentence on the board: *As we stand with the Lord’s prophet, ...*

- According to verse 26, what do we demonstrate when we stand with the prophet? (Students may use different words, but make sure they identify the following principle: **As we stand with the Lord’s prophet, we show that we are on the Lord’s side.** Using students’ words, complete the principle on the board.)

Invite students to share examples of times when they or someone they know chose to stand with the prophet. As students share their experiences, consider asking the following question:

- How does this experience show that you (or this person) were choosing the Lord’s side?

Invite students to write a goal in their class notebooks or study journals concerning how they will stand with the Lord by standing with the Lord’s prophet.

Invite students to read Exodus 32:27–29 silently, looking for what happened to those who continued to rebel against the Lord and not stand with Moses. Invite students to report what they find. (You may want to clarify that Moses instructed the Levites to kill everyone who would not repent of worshipping the golden calf.)

Exodus 32:30–35

Moses acts as a mediator between the Lord and the rebellious Israelites

Display the pictures Jesus Praying in Gethsemane (*Gospel Art Book* [2009], no. 56; see also lds.org/media-library) and The Ten Commandments (*Gospel Art Book*, no. 14) side by side on the board. Explain that because Moses was a “prophetic symbol of the Christ who was to come” (Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 137), he would do things that would resemble things the Savior would do. (You may want to write the phrase *prophetic symbol of Christ* above the picture of Moses.)



Invite a student to read Exodus 32:30–32 aloud. Ask the class to follow along, looking for words, phrases, or ideas that show similarities between Moses and Jesus Christ. Ask students to report what they found, and list their responses on the board beneath the two pictures. (Students’ responses may include the fact that both Moses and Jesus Christ offered to make an atonement for others’ sins and were innocent of the sins for which they offered to make an atonement.)



- According to verse 32, what did Moses plead with the Lord to do?
- Why do you think Moses would offer to suffer even though he was innocent?
- What doctrine can Moses’s words and actions teach us about Jesus Christ? (Make sure that students identify the following principles: **Jesus Christ is our Mediator with the Father. Jesus Christ took our sins upon Himself.**)

Invite students to write *Moses pleads for the people* in the space next to number 10 on the handout.

Ask a student to read Exodus 32:34–35 aloud. Point out that while many of the people chose to repent and turn back to the Lord after worshipping the golden calf, they still had to endure many of the consequences of their sinful actions.

Invite students to ponder the Savior’s willingness to take the punishment for our sins upon Himself. Invite a few students who are willing to do so to share their feelings about what Jesus Christ has done for us.

LESSON 60

Exodus 33–40

Introduction

Because of the children of Israel’s sins, the Lord declared that they had lost the privilege of seeing His face and He withheld the higher priesthood and its ordinances from them. The Israelites willingly provided the materials necessary to build the tabernacle and then built it. Moses anointed and ordained Aaron and his sons. The glory of the Lord filled the tabernacle.

Suggestions for Teaching

Exodus 33

Because of the children of Israel’s sins, the Lord declares that they cannot see His face

Read aloud the following scenarios concerning two young men. Ask students to listen for differences in their attitudes and beliefs.

1. A young man transgresses a commandment. He experiences guilt and shame. He believes that Heavenly Father will never forgive him of his sin.
2. A different young man transgresses the same commandment. He thinks the sin he has committed is not a big deal. He believes that because he is generally a good person, God will not punish him for his sin.
3. How would you summarize the differences between the attitudes and beliefs of these two young men?
4. What error do you notice in the belief of each young man? (The first falsely believes that God is not forgiving. The second falsely believes that God will not hold him accountable for his sins.)
5. What problems could arise from these false beliefs?

Remind students that the children of Israel sinned against God by worshipping the golden calf.

Invite students as they study Exodus 33–34 to look for truths that can help them understand how God works with us when we sin.

Ask a student to read Exodus 33:1–4 aloud. Invite the class to follow along, looking for why the children of Israel “mourned” (verse 4). You may need to explain that “evil tidings” (verse 4) means bad news.

- Why did the Israelites mourn?
- What does verse 3 teach us about the effect of sin on our relationship with the Lord? (**Sin separates us from the Lord.**)

Explain that Exodus 33:7 shows that Moses moved the tabernacle far away from the camp of Israel after the children of Israel lost the privilege of having the tabernacle in the camp as a consequence of their sins.

Point out that because Moses had not participated in sin with the children of Israel, he was worthy to be in the Lord's presence. Invite a student to read Exodus 33:9–11 aloud. Ask the class to follow along, looking for words or phrases that describe the relationship Moses had with the Lord.

Invite students to report what they found in Exodus 33:9–11.

Summarize Exodus 33:12–23 by explaining that Moses pleaded with the Lord to be with Israel as they journeyed toward the promised land. Because Moses found favor with the Lord, the Lord promised that He would be with the children of Israel.

Exodus 34

The Lord writes His law on new stone tables

Display the picture *The Ten Commandments* (*Gospel Art Book* [2009], no. 14; see also lds.org/media-library).



Explain that the Lord commanded Moses to create another set of stone tables. Invite a student to read Exodus 34:1–2 aloud. Ask the class to look for what the Lord said He would write on the second set. Invite students to report what they find.

Explain that Joseph Smith Translation, Exodus 34:1–2 (in the Bible appendix) informs us that at this time the Lord withdrew the authority and ordinances of the Melchizedek Priesthood from Israel and replaced them with a law “after the law of a carnal commandment” (verse 2), which we call the law of Moses. Point out that the Lord did allow the Israelites to have the Aaronic Priesthood, which was the authority needed to perform the ordinances of the law of Moses; however, Moses continued to hold the Melchizedek Priesthood (see D&C 84:23–27; *Teachings of Presidents of the Church: Joseph Smith* [2007], 109).



Invite students to refer to the handout “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” (see lesson 52). (A completed version of the handout is located in the appendix of this manual.) In the space next to number 11 on the handout, invite students to write: *God writes His law on new stone tables but withholds the higher priesthood and its ordinances.*

Invite a student to read Exodus 34:4–7 aloud. Ask the class to look for what the Lord taught Moses about His attributes. You may need to explain that in this context the word *longsuffering* refers to the Lord’s patience with and mercy for His children, and the phrase “by no means clear the guilty” means the Lord is perfectly just and will hold the rebellious accountable for their actions (see verse 7, footnote *e*).

- What can we learn about the Lord from His teachings recorded in verses 6–7? (As students respond, write the following truths on the board: **The Lord is merciful and forgiving. He is also perfectly just and will hold us accountable for our sins.**)
- How does God extend both justice and mercy to His children? (Help students understand that because of the Atonement of Jesus Christ [His suffering and death for us], we can repent and experience God’s mercy. However, if we choose not to repent, then we must suffer for our sins according to the law of justice. [See Alma 42:13–15; D&C 19:16–19.]

Invite students to write in their class notebooks or study journals about a time when they felt the Lord’s mercy, grace, longsuffering, or goodness in their lives. Ask if there are any students who have an experience to share with the class, but caution them to not share anything which is too personal or sacred. Invite students to ponder how the truths in Exodus 34:6–7 can help them as they seek to repent of the things they have done wrong.

Summarize Exodus 34:8–35 by explaining that after learning that the Lord is merciful and perfectly just, Moses pled on behalf of the Israelites for the Lord’s mercy and asked that they might once again be considered the Lord’s covenant people. The Lord responded to Moses’s request by declaring that Israel would be His people if they would cease from making and worshipping idols and would keep His covenant by obeying the commandments. Moses then descended Mount Sinai and taught the Lord’s words to the people.

EXODUS 19

Moses’s and Israel’s Experiences with Jehovah at Mount Sinai (Exodus 19–34)

1 God calls Moses to deliver Israel (see Exodus 3:1–12)

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9 _____

10 _____

11 _____

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS SEMINARY

Exodus 35–40

The Israelites obey the Lord's command to build the tabernacle

Ask a student to leave the room for a minute or two. Invite two other students to the front of the room, and explain to them that they will each role-play giving a gift to the student who just left the room. Explain that you would like one student to offer his or her gift willingly and the other student to offer his or her gift grudgingly. Give them a few moments to think about how they could demonstrate these attitudes in an obvious way. Provide small gifts for them to give. (The gifts could be empty boxes or other small objects to symbolize gifts.) Invite the student waiting outside the room to come back in and stand at the front of the room. Ask each of the gift givers to offer his or her gift, one at a time.

Ask the receiver of the gifts the following questions:

- What was the difference between how these two gifts were offered to you?
- How did you feel when you were offered a gift grudgingly? How did you feel when a gift was offered willingly?

Thank the students for participating, and invite them to sit down. Then tell the class that we read in Exodus 35 that the children of Israel offered gifts to the Lord. Explain that as recorded in Exodus 35:1–3, Moses gathered the children of Israel together. After telling them to observe the Sabbath day, he asked the people to give of their substance in order to build the tabernacle. Invite a student to read Exodus 35:4–5 aloud. Ask the class to follow along and look for what the Lord commanded the Israelites regarding the offerings they gave to build the tabernacle.

- What did the Lord command regarding the offerings given to build the tabernacle?

Invite students to read Exodus 35:20–22, 29 silently, looking for how the people responded to the Lord's command. Invite students to consider marking what they find.

- What can we learn from these verses about how the Lord desires us to give offerings? (Students may use different words, but they should suggest a principle similar to the following: **The Lord desires that we give our offerings to Him with a willing heart.**)
- What are some offerings we can give to the Lord?
- Why do you think the Lord wants us to give these offerings willingly?
- Invite students to think of a time when they have seen someone willingly make offerings to the Lord. Ask a few students to share their observations with the class.



To help students think about how willingly they give offerings to the Lord, provide a copy of the following chart on a handout to each student, and invite students to fill it out. You could change any of the scenarios to better meet the needs of students.

Weighing My Willingness

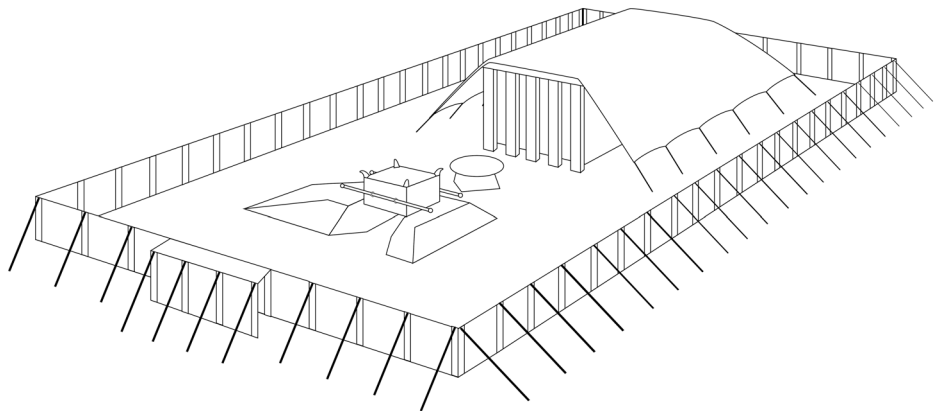
	Willingly	Somewhat willingly	Not very willingly
1. I attend and participate in my church meetings and classes.			
2. I do service for others.			
3. I pay my tithing and fast offerings.			
4. I participate in activities with my family.			
5. I obey my parents.			

After students fill out the chart, ask them to think about whether they give their offerings willingly or grudgingly.

Ask students to write down a specific offering they would like to give to the Lord. Invite them to set a goal to make that offering willingly. Encourage them to put their chart in a place where it will remind them to fulfill their goal.

Summarize the rest of Exodus 35–40 by explaining that hundreds of thousands of Israelites freely made an offering and the tabernacle was completed.

Show or draw the following illustration, and explain that the tabernacle would have looked something like this when set up.



Explain that when the tabernacle was completed, sacred ordinances were administered to Aaron and his sons, which prepared them to officiate in the ordinances that would be performed in the tabernacle. Explain that “the glory of the Lord filled the tabernacle” (Exodus 40:34–35), meaning that His light and spiritual presence remained there day and night.

Testify to students of God's love for them and of His desire for them to repent and to freely give of themselves so that they can enjoy His presence in their lives. Invite students to consider how they might show their love to God by giving offerings to Him willingly.

Introduction to the Book of Leviticus

Why study this book?

The word *Leviticus* is a Latin word that has reference to the Levites—one of the twelve tribes of Israel. The Levites held the lesser priesthood and were given the responsibility to officiate in the tabernacle and later at the temple in Jerusalem (see Numbers 3:5–10). The book of Leviticus contains instructions on performing priesthood duties, such as animal sacrifice and other rituals that would help teach the children of Israel about Jesus Christ and His Atonement (see Alma 34:13–14). The Lord revealed a primary purpose for the instructions He gave in the book of Leviticus: “Ye shall be holy: for I the Lord your God am holy” (Leviticus 19:2; see also Leviticus 11:44–45; 20:26; 21:6). As students study this book, they can deepen their understanding and appreciation of the Savior’s Atonement. Students can also learn important truths that will help them to be holy, meaning spiritually clean and set apart for sacred purposes. Living these truths will prepare students to serve Heavenly Father and His children.

Who wrote this book?

Moses is the author of Leviticus. Moses and his older brother, Aaron, were both members of the tribe of Levi (see Exodus 6:16–20). While Aaron was called to preside over the lesser priesthood (see Exodus 27:21; D&C 107:13), Moses held the authority and keys of the Melchizedek Priesthood, which “holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things” (D&C 107:8; see also D&C 84:6; 107:91–92). Therefore, Aaron, his sons, and all others in the tribe of Levi who held the lesser priesthood functioned under Moses’s prophetic leadership.

When and where was it written?

There are varying opinions on when Leviticus and the other books of Moses were written, and we do not know exactly where Moses was when he wrote this book.

What are some distinctive features of this book?

The book of Leviticus has been described as a priesthood handbook for Aaron and his sons (who served as priests) and for the Levites generally. However, throughout the book the Lord’s instructions to the Levites alternate with those He gave to all of Israel. Through these instructions, we learn about the laws, rituals, ceremonies, and festivals that would teach Israel how to be clean, holy, and different from the world. For example, one such law includes the Lord’s instructions concerning which foods were clean (acceptable for consumption) and which foods were unclean (to be avoided).

Central to the book of Leviticus is the concept of atonement; the word *atonement* occurs more frequently in this book than in any other book of scripture. Leviticus describes in detail the system of animal sacrifices that served to remind Israel that

“it is the blood that maketh an atonement for the soul” (Leviticus 17:11). Thus, these sacrifices symbolically pointed Israel forward to the sacrifice of Jesus Christ, who would shed His blood to atone for the sins of mankind.

Outline

Leviticus 1–7 Through Moses, the Lord gives instructions concerning the offering of various sacrifices, including burnt offerings, meat (or meal) offerings, peace offerings, sin offerings, and trespass offerings.

Leviticus 8–10 Aaron and his sons are washed, anointed, clothed, and consecrated in preparation to serve Israel in the priest’s office. The Lord sends fire to consume the sacrifice Aaron offers as an atonement for himself and Israel. Nadab and Abihu, two of Aaron’s sons, offer unauthorized sacrifices, and the Lord kills them with fire.

Leviticus 11–17 The Lord reveals laws establishing which foods are clean and which are unclean. He also gives instructions about purification for those who have experienced childbirth, have suffered diseases, or are ritually unclean for other reasons. Aaron and his brethren receive instructions about blood sacrifice and the Day of Atonement.

Leviticus 18–22 The Lord commands Israel to be holy. He gives laws that will help the people be sexually clean and avoid unholy practices. He also commands the priests to be holy and gives them specific laws that will help them remain ritually undefiled.

Leviticus 23–27 The Lord establishes holy days and feasts for Israel to observe. The laws of the camp of Israel are set forth, directing that all people be treated fairly and justly and that proper restitution be given to injured parties. The Lord establishes the Sabbath year and the year of jubilee. The Lord outlines ways in which He will bless the Israelites for their obedience and punish them for their disobedience to His commandments. Laws concerning tithing and the consecration of property are set forth.

LESSON 61

Leviticus 1–7

Introduction

After the Israelites built the tabernacle, the Lord revealed to Moses how they should offer various kinds of sacrifices to Him. These sacrifices pointed the Israelites toward Jesus Christ and emphasized their need to rely on His atoning sacrifice for redemption.

Suggestions for Teaching

Doctrinal Mastery Review—Ezekiel 37:15–17 (5 minutes)

Draw on the board, or display, a picture of two sticks, and ask:

- What doctrinal mastery passage comes to mind when you see these two sticks? (Ezekiel 37:15–17.)
- What are the “sticks” referred to in Ezekiel 37:15–17? (Remind students that the word *sticks* in these verses refers to scrolls or wooden writing tablets that would have been commonly used during Ezekiel’s day.)
- What doctrinal mastery topic uses this passage to help teach a doctrine about the Bible and the Book of Mormon? (The Restoration.)

Invite students to turn to Ezekiel 37:15–17, and ask a student to read the passage aloud. Invite another student to write the associated key statement of doctrine on the board (located in paragraph 4.3 of the *Doctrinal Mastery Core Document*): **With the Bible, the Book of Mormon testifies of Jesus Christ and contains the fulness of the gospel.** As a class, repeat the scripture reference and the key statement of doctrine multiple times.

Leviticus 1–3

The Lord instructs Israel how to offer various offerings

Begin class by reading the following list of sacrifices we are asked to make as members of the Church, and ask students to ponder if they have sacrificed in that way during their lives: pay tithing, give a fast offering, serve in a Church calling, fulfill an assignment.

Write the following question on the board: *Why are we expected to sacrifice so much as members of The Church of Jesus Christ of Latter-day Saints?*

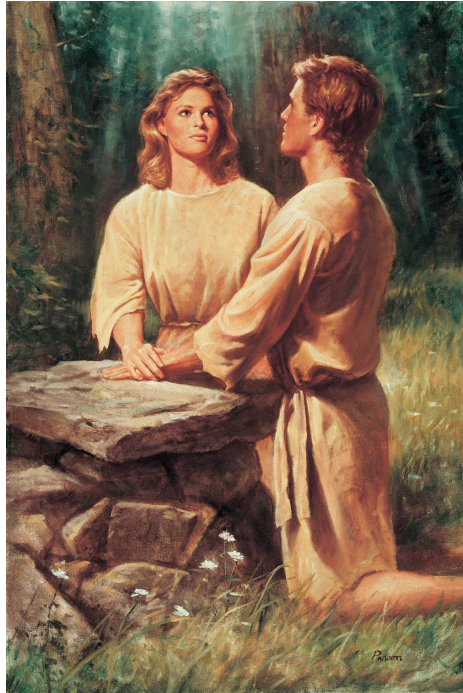
Invite students to ponder the question on the board as they study Leviticus 1–7 today.

Explain that Leviticus 1–7 contains the Lord’s direction concerning the sacrifices He required of His people anciently, including animal sacrifices. The book of Leviticus was like a priesthood handbook for the children of Israel. It set forth instructions for the performance of ordinances, rituals, and other sacred responsibilities.

- When did Heavenly Father first command His children to perform animal sacrifices? (After Adam and Eve were cast out of the Garden of Eden [see Moses 5:5].)

You may want to display the picture Adam and Eve Kneeling at an Altar (*Gospel Art Book* [2009], no. 4; see also lds.org/media-library).

- What did those sacrifices primarily represent? (The future sacrifice of Jesus Christ [see Moses 5:7].)





Display the following pictures: *Jesus Praying in Gethsemane* (*Gospel Art Book*, no. 56) and *The Crucifixion* (*Gospel Art Book*, no. 57).

Explain that the sacrifices outlined in Leviticus also teach about the sacrifice of Jesus Christ. Leviticus 1 provides instructions for performing an animal sacrifice called a burnt offering. This sacrifice was performed at the tabernacle (and later at the temple in Jerusalem) every morning and evening, as well as on special occasions.

Invite a student to read Leviticus 1:2–9 aloud. Ask the class to follow along, looking for any elements of the burnt offering that could teach about the sacrifice of Jesus Christ. Invite students to consider marking what they find. Ask them to report what they find. (Students' answers could include "a male without blemish" [verse 3], "of his own voluntary will" [verse 3], "blood round about upon the altar" [verse 5], "flay ... and cut it into his pieces" [verse 6], and "burn all on the altar" [verse 9]. You may want to point out any elements students do not mention.)

To help students understand how elements of the burnt offering can teach about the sacrifice of Jesus Christ, write the following scripture references on the board: *Matthew 27:26–31, 35; Luke 22:41–44; John 6:38; John 19:34; 1 Peter 1:18–19; Doctrine and Covenants 19:18–19*. Invite students to choose one or two of these references and to read them silently. Ask students to look for connections between these verses and the elements of sacrifice listed on the board. Invite students to explain to the class what they learned.

Choose appropriate teaching methods

Sometimes, in an attempt to entertain students or hold their interest, teachers choose teaching methods or use techniques that do not lead to understanding and edification. When selecting teaching methods, consider whether the method enhances or detracts from the message it is intended to help students understand. Ensure that teaching methods are in harmony with the message being taught and conducive to the influence of the Spirit.

Explain that as animal sacrifices were burned on the altar, the smoke rising to heaven symbolized prayers of gratitude and supplication and also symbolized that the offering was going up to the Lord. Point out the phrase “burn all on the altar” in verse 9.

- Why do you think the word *all* may be important in this verse? (Help students understand that burning the whole animal on the altar represented total commitment to the Lord.)
- What can the word *all* teach us about Jesus Christ’s sacrifice?

Invite students to ponder how Jesus Christ set an example for us when He chose to sacrifice everything He had, including His will, to Heavenly Father. Point to the question you wrote on the board at the beginning of class.

- Based on what you have learned from Leviticus 1, how would you respond to this question? (Students may identify a variety of principles, but make sure it is clear that **we can become more like our Savior as we choose to give everything in sacrifice to Heavenly Father.** Using students’ words, write this principle on the board.)

Point out the phrase “sweet savour unto the Lord” in Leviticus 1:9.

- What can these words teach us about Heavenly Father’s feelings toward those who sacrifice everything to Him, as did His Only Begotten Son? (Their efforts are sweet or satisfying to Heavenly Father.)

Invite students to write in their study journals a few sentences explaining why they choose to make sacrifices to follow the teachings of Jesus Christ and His prophets. You may want to invite a few students to share with the class what they wrote. You may also want to share your thoughts and testimony concerning the importance of sacrifice.

Summarize Leviticus 1:10–17 by explaining that the Lord allowed for other kinds of animals to be used for burnt offerings, enabling the Israelites to offer acceptable sacrifices in conditions of poverty.

Explain that Leviticus 2 contains instructions for giving meat offerings (which can also be translated as meal [or grain] offerings). These offerings consisted of flour and oil or unleavened bread and oil and were given with burnt offerings and another kind of sacrifice called peace offerings. Leviticus 3 contains the Lord’s instructions concerning peace offerings. These were presented as gifts to the Lord and were a means of giving thanks and asking for the Lord’s continued blessings. Unlike burnt offerings, portions of the peace offerings were eaten by those who

had made the offerings (and their families), by the priests and their families, and by other Levites. (See Bible Dictionary, “Sacrifices.”)

Leviticus 4–7

The Lord instructs Israel in offering sin and trespass offerings

Invite students to imagine they are Israelites living in ancient Israel and have unintentionally committed a sin. Explain that when the Israelites recognized they had sinned, they needed to sacrifice an animal as a sin offering. Leviticus 4 includes the Lord’s instructions for making a sin offering.

Ask students to imagine bringing an animal to the tabernacle to be sacrificed. Invite a student to read Leviticus 4:4, 27–29. Ask the class to follow along, looking for what they would need to do to make a sin offering. (You may want to explain that a bullock is a young male ox.)

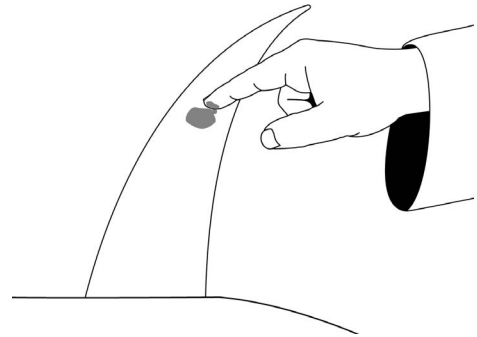
- What do you think might be the significance of placing your hands upon the animal’s head? (The animal would symbolically become your substitute or representative, just as Jesus Christ was our substitute or representative in atoning for our sins.)
- How might you feel about killing the animal? Why?

Invite students to read Leviticus 4:5–7, 30 silently, looking for what the priest would do with the blood of the sin offering.

- What would the priest do with the blood of the sin offering?

Draw a picture of a horn on the board.

Explain that “the horns of the altar” (Leviticus 4:7, 30) symbolized power. The scriptures refer to the Savior as the “horn of salvation” (Luke 1:69), which indicates His power to save (see Psalm 18:2). The blood of the animal symbolized life (see Leviticus 17:11). This of course is symbolic of the Savior shedding His life’s blood for us.



- What do you think the act of putting blood on the horns of the altars may have symbolized? (After students share their insights, you may want to explain that there were four horns on the altar. In the scriptures, the number four can represent the entire earth [Revelation 7:1]. Thus, placing blood on the horns could symbolize that there is power in the Savior’s Atonement to save all of God’s children who ever have or ever will live on the earth.)

Invite a student to read Leviticus 4:20, 31 aloud. Ask the class to follow along, looking for what the sin offering helped bring to the sinner. Ask students to report what they find.

- What can the ancient practice of making sin offerings teach us about the Savior’s atoning sacrifice? (After students have commented, make sure it is clear

that through the atoning sacrifice of Jesus Christ, we can be forgiven of our sins.)

Explain that the act of sacrificing animals did not have the power to cleanse people of their sins, but it directed people’s minds and hearts toward Jesus Christ, who is able to forgive and cleanse us.

- What is an ordinance in our day that directs our minds and hearts toward the Savior and helps us to receive His forgiveness?
- How does the ordinance of the sacrament help us to focus on the Savior and receive His forgiveness?

Invite a student to read the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



"After the Savior's ultimate sacrifice, ... the ordinance of the sacrament replaced the ordinance of sacrifice. ... 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. ...

"... Instead of the Lord requiring our animals or grain, now He wants us to give up all that is ungodly. ... Elder Neal A. Maxwell [1926–2004] of the Quorum of the Twelve Apostles said: '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!' ('Deny Yourselves of All Ungodliness,' *Ensign*, May 1995, 68).

"... When we overcome our own selfish desires and put God first in our lives and covenant to serve Him regardless of the cost, we are then living the law of sacrifice" (M. Russell Ballard, "The Law of Sacrifice," *Ensign*, Oct. 1998, 10).

- According to this statement, what does the Lord want us to offer Him?
- In what ways can we give up "all that is ungodly" or offer "the animal in us" to the Lord?

Summarize Leviticus 5–7 by explaining that the Lord gave additional instructions for the sacrifices the Israelites needed to make.

You may want to conclude by testifying of the Atonement of Jesus Christ. Invite students to make an offering to the Lord by turning to the Savior, repenting of their sins, and preparing to partake of the sacrament this week.

LESSON 62

The Restoration (Part 3)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 3, students will study paragraphs 4.8–4.11 of the *Doctrinal Mastery Core Document* and discuss dispensations, the building up of Zion, and the destiny of The Church of Jesus Christ of Latter-day Saints. They will also study the doctrinal mastery passages Moses 7:18 and Daniel 2:44.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Marking doctrinal mastery passages

Marking doctrinal mastery scripture passages will help students remember and locate these passages more easily. Invite students to consider marking the scripture passages in a way that is unique from their other markings. You may want to invite students to consider recording the key statements of doctrine next to the passages of scripture that help teach these statements of doctrine.

Understanding the Doctrine

Segment 1 (5 minutes)

Write the names *Adam, Enoch, Noah, Abraham, Moses, Jesus Christ, and Joseph Smith* on the board. Ask students the following question:

- What do these individuals have in common? (Students may give multiple correct answers. Depending on the students' answers, you may need to point out that a dispensation is identified with each one of these men.)

Invite two students to take turns reading aloud from paragraphs 4.8–4.9 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for the definition of a dispensation.

- What is a dispensation?

Segment 2 (15 minutes)

Circle the name “Enoch” on the board. Explain that during Enoch’s dispensation he and his people built a righteous and unified society called Zion. Ask a student to read aloud paragraph 4.10 of the *Doctrinal Mastery Core Document*. Invite the class to follow along, looking for what the Lord and His prophets have sought to do in every dispensation.

- What have the Lord and His prophets sought to do in every dispensation? (Establish Zion.)

- What does *Zion* refer to?

Invite students to consider marking the following key statements of doctrine in their copies of the *Doctrinal Mastery Core Document*: **Zion refers to the Lord’s covenant people who are pure in heart, united in righteousness, and care for one another. Zion also refers to a place where the pure in heart live.**

- Which doctrinal mastery scripture passage helps teach this truth? (Moses 7:18.)

Invite students to turn to Moses 7:18 and to consider marking this doctrinal mastery passage in a distinctive way so they can locate it easily.

Ask the class to read Moses 7:18 aloud in unison. Invite the class to look for words or phrases in the verse that help teach the key statement of doctrine they just identified. Ask students to report what they found.

- Which of these attributes of Zion stands out to you the most? Why?

Invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for when Zion will be established and what we must do to establish Zion. You may want to make a copy of this quotation for each member of the class.



“Zion is Zion because of the character, attributes, and faithfulness of her citizens. Remember, ‘the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them’ (Moses 7:18). If we would establish Zion in our homes, branches, wards, and stakes, we must rise to this standard. It will be necessary (1) to become unified in one heart and one mind; (2) to become, individually and collectively, a holy people; and (3) to care for the poor and needy with such effectiveness that we eliminate poverty among us. We cannot wait until Zion comes for these things to happen—Zion will come only as they happen” (D. Todd Christofferson, “Come to Zion,” *Ensign* or *Liahona*, Nov. 2008, 38).

- According to Elder Christofferson, when will Zion be established?
- When have you observed people living the way in which Enoch’s people were described as living in Moses 7:18? (Consider discussing how living the way Enoch’s people lived could benefit your seminary class.)

Invite students to silently ponder the following question:

- What are some things you could do to live more like Enoch’s people in your home, branch or ward, and stake?

Invite students to ponder the description of Zion recorded in Moses 7:18 and to write in their study journals something specific they can do to help establish Zion in their home, branch or ward, and stake.

Segment 3 (15 minutes)

Refer to the list of dispensation heads that you wrote on the board in segment 1. Circle the name “Joseph Smith.” Explain that Joseph Smith is the head of what is called “the dispensation of the fulness of times.”

Display or write the following questions on the board. Invite students to silently read paragraph 4.11 of the *Doctrinal Mastery Core Document*, looking for the answers to these questions:

When is the dispensation of the fulness of times?

What is unique about the dispensation of the fulness of times?

What will eventually happen to The Church of Jesus Christ of Latter-day Saints?

After sufficient time, invite a few students to share their answers with the class. Invite students to consider marking the following key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **The Church of Jesus Christ of Latter-day Saints will eventually fill the earth and stand forever.**

- Which doctrinal mastery scripture passage helps teach this truth? (Daniel 2:44.)

Invite students to turn to Daniel 2:44 and to consider marking this doctrinal mastery passage in a distinctive way so they can locate it easily.

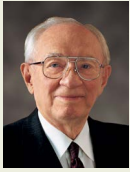
To help students understand the context of this passage, explain that the prophet Daniel interpreted a dream of Babylonian King Nebuchadnezzar, in which the king saw a “stone [that] was cut out of the mountain without hands” (Daniel 2:45). This stone broke down a large statue, “became a great mountain, and filled the whole earth” (Daniel 2:34–35). You may want to display the picture *Daniel Interprets Nebuchadnezzar’s Dream* (*Gospel Art Book* [2009], no. 24; see also lds.org/media-library).

Ask a student to read Daniel 2:44 aloud. Invite the class to follow along, looking for how the passage helps teach the key statement of doctrine students just identified. Invite them to report what they found.

- How is this prophecy being fulfilled?
- What can we do to be a part of this prophecy’s fulfillment?



To help students feel the importance of this truth, invite a student to read aloud the following statement by President Gordon B. Hinckley (1910–2008). Ask the class to listen carefully for what President Hinckley taught about the times in which we live. Invite students to report what they found.



"My brethren and sisters, do you realize what we have? Do you recognize our place in the great drama of human history? This is the focal point of all that has gone before. This is the season of restitution. These are the days of restoration. ...

"The centuries have passed. The latter-day work of the Almighty, that of which the ancients spoke, that of which the prophets and apostles prophesied, is come.

It is here. ...

"Given what we have and what we know, we ought to be a better people than we are. We ought to be more Christlike, more forgiving, more helpful and considerate to all around us. ...

"May God bless us with a sense of our place in history and, having been given that sense, with our need to stand tall and walk with resolution in a manner becoming the Saints of the Most High" (Gordon B. Hinckley, "At the Summit of the Ages," *Ensign*, Nov. 1999, 74).

- What thoughts or feelings did you have as you listened to President Hinckley's statement?

Invite a few students to share their testimony of The Church of Jesus Christ of Latter-day Saints. Consider sharing your testimony as well. Give students a moment to ponder what they can do to help The Church of Jesus Christ of Latter-day Saints fill the whole earth and stand forever.

Segment 4 (5 minutes)

Invite students to silently review Moses 7:18 and Daniel 2:44, along with the key statements of doctrine that these passages help teach. Then invite a student to read aloud the following statement by Elder Christofferson. Ask the class to follow along, looking for how the two key statements of doctrine are related to each other.



"When Daniel interpreted the dream of Babylonian King Nebuchadnezzar, making known to the king 'what shall be in the latter days' [Daniel 2:28], he declared that 'the God of heaven [shall] set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all [other] kingdoms, and it shall stand for ever' [Daniel 2:44]. The Church is that prophesied latter-day kingdom, not created by man but

set up by the God of heaven and rolling forth as a stone 'cut out of the mountain without hands' to fill the earth [Daniel 2:45; see also verse 35].

"Its destiny is to establish Zion in preparation for the return and millennial rule of Jesus Christ" (D. Todd Christofferson, "Why the Church," *Ensign or Liahona*, Nov. 2015, 111).

- What did Elder Christofferson teach about the ultimate destiny of the Church?
- How is this related to the teachings recorded in Moses 7:18 and Daniel 2:44?
- In what ways could you be blessed by participating in this important work?

Testify that as members of The Church of Jesus Christ of Latter-day Saints, our duty "is to establish Zion in preparation for the return and millennial rule of Jesus Christ."

LESSON 63

Leviticus 8–18

Introduction

Aaron and his sons were consecrated in front of all of Israel. As Aaron and his sons offered proper sacrifices, “the glory of the Lord appeared unto all the people” (Leviticus 9:23). The Lord revealed dietary laws, ordinances, and practices of cleanliness that were considered part of the law of Moses. The Lord also instructed Israel concerning the Day of Atonement. He further commanded the Israelites to not follow the wicked practices of the Egyptians and the Canaanites.

Suggestions for Teaching

Review doctrine and principles

As you teach the scriptures sequentially, you will likely teach the same doctrine and principles more than once. When you encounter a principle or statement of doctrine similar to one you have taught previously, you can use the current scripture block to briefly revisit these truths or as an additional witness to those truths. Doing so can help reinforce what students have previously learned.

Leviticus 8–11

Aaron and his sons are consecrated before the people and then offer sacrifices, and the Lord gives Israel a dietary law

Before class, write the following question on the board: *How might the way Aaronic Priesthood holders prepare, administer, and pass the sacrament affect your experience with this ordinance?*

Begin the lesson by inviting students to respond to the question on the board.

Invite students to consider, as they study Leviticus 8–11, how the Lord desires priesthood holders to prepare for and administer His ordinances to His people.

Display the picture *Moses Gives Aaron the Priesthood* (*Gospel Art Book* [2009], no. 15; see also lds.org/media-library).

Explain that after the Israelites had built the tabernacle, the Lord commanded Moses to fulfill His instructions to consecrate Aaron and his sons for their service as priests in the tabernacle (see Exodus 28–29). Leviticus 8 records how Moses obeyed these instructions by ceremonially washing Aaron and his sons, clothing them in their priestly robes, and anointing them with oil. Moses also offered sacrifices.

Leviticus 9 records that Moses instructed Aaron to gather the people and offer sacrifices for himself and all of Israel.



Invite a student to read Leviticus 9:23–24 aloud. Ask the class to follow along and look for what happened after the people and their priesthood leaders had been obedient to the Lord in building the tabernacle and performing ordinances properly. Invite students to report what they find. Then ask:

- What is a principle we can learn from verse 23? (Students may give a variety of principles, but be sure to emphasize the following: **As those who hold the priesthood properly fulfill their responsibilities, they help people draw nearer to the Lord.**)
- What responsibilities do Aaronic Priesthood holders have today? (Students' answers should include preparing, blessing, and passing the sacrament; collecting fast offerings; ministering; performing baptisms; and doing baptisms for the dead.)
- How could Aaronic Priesthood holders fulfill these responsibilities in a way to help others draw nearer to the Lord?

Summarize Leviticus 10 by explaining that two of Aaron's sons disregarded God's warnings of punishment and transgressed the Lord's commandments regarding how sacred ordinances were to be performed. Because of this unauthorized form of worship, they were consumed by fire sent down from the Lord (see Leviticus 10:1–2). The Lord then gave Aaron and the other priests further instruction regarding their priestly responsibilities.

Explain that the law of Moses included commandments concerning which animals were considered clean and fit for the children of Israel to eat and which were unclean and not proper to eat. Some of the animals that were designated as clean were cattle, fish with fins and scales, locusts, and beetles (see Leviticus 11:3, 9, 22). Some of the animals designated as unclean were rabbits, swine, and sea creatures without fins and scales (see verses 6, 7, 10–12).

Point out that although the Bible does not record detailed reasons for why the Lord gave these dietary laws, faithful Israelites showed their belief in and obedience to the Lord by following them even though they may not have known all the reasons for them.

Leviticus 12–15

The Lord gives laws and ordinances that pertain to physical cleanliness and sanitation

Ask students to think of a time when they were physically very dirty.

- How would you feel if, in that dirty condition, you had to go to a place where people are normally clean, such as a church meeting or a formal social gathering?

Ask students to ponder how they feel about being spiritually clean before the Lord. Invite students to look for truths, as they study Leviticus 12–15, that can help us learn how to become clean from our sins.

Invite a student to read Leviticus 13:1–3 aloud. Ask the class to follow along, looking for a circumstance that caused a person to be pronounced unclean under the law of Moses. Invite students to report what they find.

Explain that in the Old Testament, the term *leprosy* refers to a variety of skin diseases and conditions (see Bible Dictionary, “Leprosy”). The instructions in Leviticus 13 provided the priests with ways to diagnose leprosy and guidelines to help them determine when someone was no longer infected and contagious.

Write on the board: *For a moment, we will liken leprosy to sin.*

Explain that many of the skin diseases and conditions described as leprosy in Leviticus 13 would heal with time. However, before a leper could be considered ritualistically clean under the law of Moses, he or she needed to participate in two rituals outlined in Leviticus 14, one of which involved the sacrifice of lambs. While physical infirmities like leprosy did not make a person morally unclean, these rituals were designed by God to teach the people about the Savior’s Atonement and help them understand principles of repentance.

Invite a student to read Leviticus 14:1–3 aloud. Ask students to follow along, looking for who lepers went to for help so they could be pronounced clean. Ask students to report what they find.

- Who may the priest represent in our own experiences seeking to be cleansed from our sins?

Write the following on the board: *The priest is like a bishop or branch president.*

Ask a student to read Leviticus 14:12–14, 19–20 aloud. Invite the class to follow along and look for what was done with the lambs that the leper brought to the priest.

- What can the ritual with the lambs teach us about the Savior and what He does for those who repent?

Write the following statement on the board: *The offerings are like our repentance.*

- What can we learn from these rituals about what we must do to be cleansed from our sins? (Help students identify the following principle: **To be forgiven of our sins, we must turn to the Lord and obey the conditions of repentance He has given.**)

Point out that lepers were not allowed to perform these offerings for themselves. It was necessary to go to the priest. Similarly, repentance for some sins may require that we seek help from our bishop or branch president.

- How can a bishop or branch president help an individual to receive the blessing of forgiveness through the Savior’s Atonement? (You might want to explain that if a person has committed serious sin, such as sexual transgression or indulging in pornography, those sins must be confessed to the bishop. The bishop holds priesthood keys and has the authority to receive revelation to help the individual through the process of repentance [see Dallin H. Oaks, “Be Not Deceived,” *Ensign* or *Liahona*, Nov. 2004, 43–46].)

You may want to briefly testify that repentance is a gift from the Lord that helps us to be forgiven of our sins. We receive this gift of repentance through the atoning blood of Jesus Christ. Encourage students to seek this gift as often as they need it.

Summarize Leviticus 14:33–57 and Leviticus 15 by explaining that the Lord set forth additional procedures and sacrifices to help them know how to cleanse other types of uncleanness.

Leviticus 16–18

The Lord instructs Israel concerning the Day of Atonement and commands them to not follow the wicked practices of other nations

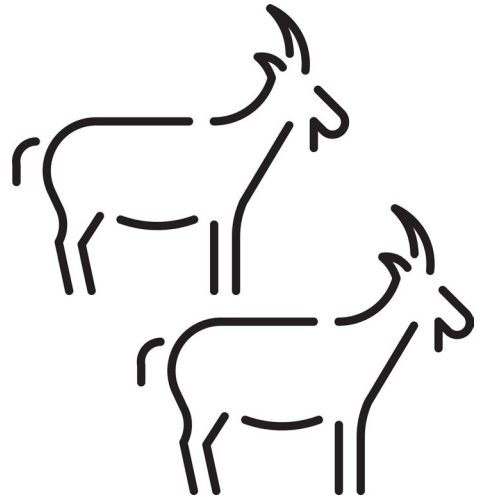
Ask students what day of the year they consider to be the most holy and why. Explain that in Leviticus 16, we read that the Lord gave instruction that helped Israel learn about the Atonement of Jesus Christ. This chapter describes a sacred ceremony the Israelites were commanded to perform on one day each year called the Day of Atonement (also known today as Yom Kippur). On this day the high priest offered a sin offering as a sacrifice for all the people. Many Jewish people today consider Yom Kippur to be the holiest day of the year.

Invite students to consider, as they study Leviticus 16, what this chapter can teach them about the Savior’s Atonement.

Summarize Leviticus 16:1–6 by explaining that Aaron, who served as the high priest, was required to change into linen clothing and offer sacrifice for himself before he could enter the tabernacle and perform the sacrifices the Lord required on the Day of Atonement.

Draw or display pictures of two goats on the board. Invite a student to read aloud Leviticus 16:7–10. Ask students to follow along, looking for what Aaron was commanded to do. Invite students to report what they find.

Write *Leviticus 16:15–16* on the board next to one goat and *Leviticus 16:21–22* next to the other goat. Ask students to read these verses silently, looking for how the rituals involving these two goats could teach the children of Israel about the Atonement of Jesus Christ. (See the Commentary and Background Information at the end of the digital lesson for additional understanding on the sin-offering symbolism.)



- What can the ritual described in verses 15–16 teach us about the Atonement of Jesus Christ?
- What can the ritual described in verses 21–22 teach us about the Atonement of Jesus Christ?
- What are some lessons that the Israelites might have learned through these rituals performed on the Day of Atonement? (Students may use different words, but they should identify doctrine similar to the following: **Through His Atonement, Jesus Christ took away the sins of the world by taking them upon Himself. Jesus Christ’s Atonement included His infinite suffering and the shedding of His blood in Gethsemane and on the cross.**)

Point out that the Savior’s Atonement also included His Resurrection, which enables all mankind to be resurrected and overcome physical death.

Music

Music, such as the hymns of the Church, can play a significant role in helping students feel the Holy Ghost in their gospel learning experience.

To conclude this lesson, invite students to sing “I Stand All Amazed” (*Hymns*, no. 193). Ask them to look for phrases in the song that relate to what they have learned today.

Invite students to testify of the importance of the Atonement of Jesus Christ in their lives.

Summarize Leviticus 17–18 by explaining that the Lord commanded the people to avoid idolatrous practices, forbade marriages of close relatives, and identified homosexual behavior and other sexual perversions as an abomination. Israel was to “keep [God’s] ordinances” (see Leviticus 18:4) and remain undefiled.

LESSON 64

Leviticus 19–27

Introduction

The Lord taught Israel how to be holy. He emphasized that the priests were to perform their duties worthily. He also gave Israel instructions concerning certain feasts, rituals, and laws.

Suggestions for Teaching

Doctrinal Mastery Review—Moses 7:18 (5 minutes)

Write on the board the following key statements of doctrine: **Zion refers to the Lord’s covenant people who are pure in heart, united in righteousness, and care for one another. Zion also refers to a place where the pure in heart live.** Ask students to find the doctrinal mastery passage in the Old Testament that helps teach this doctrine. Once students have located Moses 7:18, challenge the class to repeat the verse one word per student at a time. For example, the first student would say the word *and*, the second student would say *the*, the third student would say *Lord*, and so forth until the entire verse has been repeated aloud. Keep track of how long it takes students to repeat the verse, and allow them multiple attempts to achieve a target time. As you repeat this activity, consider shifting the order of students so that they say different words of the verse.

Leviticus 19–20

The Lord commands Israel to be holy

Note: Consider inviting the class to sing “More Holiness Give Me” (*Hymns*, no. 131) as part of the devotional or to conclude this first section of the lesson.

Before class, write the following question on the board: *When have you had the chance to make a difference in another person’s life?*

To begin, you might show an object or a picture that reminds you of a time when you were able to serve someone else. Share your experience and how it felt to be able to help someone in a meaningful way. Invite a couple of students to share about a time when they have had a chance to make a difference in another person’s life.

- What are some blessings we receive when we serve others in a meaningful way?

Explain that being the Lord’s covenant people includes the opportunity and responsibility to serve others and bring them closer to the Savior. In the book of Leviticus, we learn that the Lord explained to Israel how they were to live so they would be able to make a difference in the world.

Invite a student to read Leviticus 19:1–2 aloud. Ask the class to follow along, looking for how the Lord wanted the children of Israel to live. Ask students to report what they find. Invite students to consider marking the phrase “Ye shall be holy: for I the Lord your God am holy.”

Write the word *holy* on the board.

- What does it mean to be holy?

Write on the board the following statement by Sister Elaine S. Dalton, who served as the Young Women General President. (This statement is found in “Now Is the Time to Arise and Shine!” *Ensign* or *Liahona*, May 2012, 124.)

“If you desire to make a difference in the world, you must be different from the world” (Sister Elaine S. Dalton).

Invite students to consider, as they study Leviticus 19–20, how they can become more holy and thus able to make a difference in the world. Write the following incomplete statement on the board: *If we _____, then we can be holy like the Lord is holy.*

Write the following scripture references on the board. Invite students to read two or three of the references and look for ways to become more holy. Invite them to consider marking what they find. As they find ways to complete the statement on the board, ask them to write their answers under the blank in the statement on the board.

Leviticus 19:3–4
Leviticus 19:9–12
Leviticus 19:13–16
Leviticus 19:17–18
Leviticus 19:28; 21:5
Leviticus 19:33–34, 37

When students finish listing the commandments on the board, ask:

- Since the Israelites would soon be surrounded by the wicked practices of the world (the Canaanites), which of these commandments do you think would have set Israel apart the most from other nations? Why?

Explain that Leviticus 20:1–6 records the Lord’s warning to parents in Israel to protect their families from superstitions, evils, and irreverence. Invite a student to read Leviticus 20:7–8, 26 aloud. Ask the class to follow along, looking for the Lord’s summary of what we can do to be holy.

- What can we do to be holy? (After students respond, fill in the blank on the board to emphasize the following truth: **If we obey the Lord’s commandments, then we can be holy like the Lord is holy.**)

- Which of the commandments listed on the board have you heard taught recently? How are these commandments helpful in keeping Latter-day Saints holy and separate from the world?

The accompanying follow-up questions are designed to help students think more deeply about some of the commandments they discovered in Leviticus 19.

Answering these questions will give students an opportunity to understand these commandments and how obeying them can make a difference in others' lives.

Because there are more questions than you will likely have time to use in class, prayerfully select only a few questions to use in your discussion. You might also consider asking students which of these commandments they would like to discuss further.

Ask follow-up questions

When you ask follow-up questions, it gives students a chance to express what they have learned, deepen their understanding, and think about how gospel truths relate to their lives. Take care not to rush through a long list of follow-up questions. It is usually better to ask a few questions and give students time to respond thoughtfully.

- Leviticus 19:3. It pleases the Lord when we respect (“fear”) our parents. How does honoring our parents separate us from the world and make us more holy? Who do you know who stands out because he or she honors his or her parents?
- Leviticus 19:11–13. In what ways does a person who chooses not to steal, lie, swear, or gossip stand out among youth today? (You may want to read with students pages 20–21 in *For the Strength of Youth* and ask them to look for ways they can be more holy in their language.) How can obedience to these commandments help you be better able to serve others?
- Leviticus 19:18. Consider whether or not you are holding a grudge against someone. How might holding grudges affect our ability to be influenced by the Holy Ghost? Why is it important to love our neighbors as ourselves before we can serve them in meaningful ways?
- Leviticus 19:28; 21:5. Why is it important not to follow worldly trends related to tattoos? How can respecting our bodies make us holy? (You may want to read pages 6–7 in *For the Strength of Youth* with the class, and ask students to look for reasons the prophets have given for asking Latter-day Saints to refrain from getting tattoos or body piercings.)
- In what ways does our obedience to these commandments enable us to make more of a difference in the world? What experiences have you had or witnessed that help you know that those who are holy can make the most difference in the world?

Invite students to copy Sister Dalton’s statement from the board onto an index card or piece of paper and carry it with them through the day to remind them to be different from the world so they can better make a meaningful difference in the lives of others.

Leviticus 21–25

The Lord describes the role of the priest, sacrifices, the tabernacle, and holy days and years

Ask the following questions:

- What should Aaronic Priesthood holders do with their hands before they administer the sacrament? (Wash their hands. If needed, you may want to read the following statement from *Handbook 2: Administering the Church*: “Priesthood holders should wash their hands thoroughly with soap, a disposable towelette, or another cleanser before preparing, blessing, or passing the sacrament” [(2010), 20.4.1].)
- Why should Aaronic Priesthood holders wash their hands? What could having clean hands before administering the sacrament symbolize? (If students have been introduced to the doctrinal mastery passage Psalm 24:3–4, you could use it to help them answer this question.)

Explain that Leviticus 21–22 contains instructions from the Lord for the priests of ancient Israel. You may want to remind students that many of these instructions were intended to teach spiritual principles rather than to reflect individual worthiness. Invite a student to read Leviticus 21:6, 8 and Leviticus 22:3 aloud. Ask the class to follow along, looking for the Lord’s requirement for the priesthood holders to be able to participate in priesthood ordinances.

- According to these verses, what does the Lord require of priesthood holders before they can participate in priesthood ordinances? (After students respond, write the following truth on the board: **Priesthood holders must be worthy to officiate in priesthood ordinances.**)
- Why is it important for priesthood holders to be worthy to officiate in their duties?

Invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency. Ask the class to listen for what priesthood holders should do if they are not worthy to participate in priesthood ordinances:



1998, 40).

“If someone officiating in this sacred ordinance [the sacrament] is unworthy to participate, and this is known to anyone present, their participation is a serious distraction to that person. Young men, if any of you is unworthy, talk to your bishop without delay. Obtain his direction on what you should do to qualify yourself to participate in your priesthood duties worthily and appropriately” (Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov.

Remind students that not only do priesthood holders need to be worthy to officiate in gospel ordinances, but Church members should also be worthy to participate in the ordinances.

Summarize Leviticus 23–25 by explaining that the Lord gave the children of Israel more instructions about how to be separate and holy. Israel was instructed to

observe certain feasts, rituals, and laws that would remind them of their covenant with the Lord.

Leviticus 26

The Lord promises Israel blessings if they obey and punishment if they disobey



Explain that a common part of covenant making in ancient times was listing the consequences for keeping or breaking the covenant. Divide students into pairs. Provide a copy of the following handout to each pair. Instruct them to divide the verses, read them, and list the blessings and consequences of the Israelites' obedience and disobedience to the Lord's commandments.

The Commandments: Blessings and Consequences

If the Israelites obeyed the Lord's commandments, then ...

Leviticus 26:3–4, 6, 9, 11–12

If the Israelites disobeyed the Lord's commandments, then ...

Leviticus 26:14–19, 21, 24, 30–33

After sufficient time, invite students to indicate which blessings on their papers were spiritual blessings and which were physical or temporal blessings.

- Based on what you have learned about how the Lord blessed the Israelites for their obedience, how can the Lord bless us if we are obedient? (After students respond, invite them to consider recording the following truth in their scriptures: **Both spiritual and temporal blessings are dependent upon our obedience.**)
- Which of the blessings listed would you be most interested in receiving in your life right now? Why?

Invite students to report some of the consequences the Israelites would experience if they disobeyed the Lord.

You may want to share some of the temporal or spiritual blessings you have received because of your obedience to the Lord.

Leviticus 27

The Lord gives instructions on consecrating material goods to Him

Summarize Leviticus 27 by explaining that the Lord gave instructions about properties that are consecrated to Him. Invite students to consider marking Leviticus 27:30, 32, which contains the Lord's instructions to Israel about tithing.

You may want to invite a few students to share what they have learned today.

Note: Lesson 65 (Numbers 1–12) provides an opportunity for two students to teach. You may want to select two students now and give them copies of the designated portions of lesson 65 so they can prepare to teach them. Encourage them to study the lesson material prayerfully and seek the guidance of the Holy Ghost as they prepare to teach.

Introduction to the Book of Numbers

Why study this book?

The book of Numbers is named for the Lord's instruction to Moses to number, or count, all the Israelite males "from twenty years old and upward, all that are able to go forth to war" (Numbers 1:3). Moses counted the Israelite males twice, once at Mount Sinai and later in the plains of Moab near Jericho (see Numbers 26). This book also records the Israelites' faithful experiences and rebellions as they wandered in the wilderness for 40 years. As students study the book of Numbers, they will learn the importance of trusting and obeying the Lord and sustaining His chosen leaders.

Who wrote this book?

Moses is the author of Numbers. He was called by the Lord to lead the children of Israel out of bondage in Egypt, through the wilderness, and to the promised land of Canaan. Moses witnessed most of the events recorded in the book of Numbers. He may have relied on other witnesses, written sources, or revelation for information concerning events he did not see, such as the interactions between Balam and Balak (see Numbers 22–24). In addition, subsequent editors and scribes may have altered the text of this book, as illustrated by the parenthetical observation that "Moses was very meek, above all the men which were upon the face of the earth" (Numbers 12:3; see also Moses 1:41).

When and where was it written?

There are varying opinions regarding when Numbers and the other books of Moses were written, and we do not know exactly where Moses was when he wrote this book. However, the text provides information concerning the settings of events recorded in the book. For example, Numbers 1:1–10:10 records events that occurred before Moses and the children of Israel departed from Mount Sinai. Israel's experiences in the wilderness are found in Numbers 10:11–21:35. Finally, Numbers 22–36 relates events that occurred on the plains of Moab (on the eastern border of Canaan) as Israel prepared to enter the promised land.

What are some distinctive features of this book?

The book of Numbers provides census information that helps us understand the size of the population of Israel at the beginning and near the end of their wanderings in the wilderness. It also outlines the organization of the camp of Israel, discusses the responsibilities of the Levites, and explains the purposes and conditions of the Nazarite vow.

In addition, this book records many incidents in which the children of Israel rebelled against the Lord and Moses and brought adverse consequences upon themselves (see Numbers 12:1–2; 13:26–14:4; 14:40–45; 16:1–3, 31–35, 41; 20:1–5; 21:4–5; 25:1–3). Besides illustrating the effects of divine justice, the book testifies of

Jehovah's merciful and long-suffering nature. For example, in commanding Moses to raise a brass serpent upon a pole, the Lord prepared a way for His people to overcome the effects of their rebellion (see Numbers 21:4–8). This experience became an important means of teaching the Israelites about the redemptive mission and Atonement of Jesus Christ (see Helaman 8:13–16; John 3:14–15).

Outline

Numbers 1–9 Moses and other leaders record the number of military-aged males in the tribes, which totaled 603,500. This number does not include males from the tribe of Levi (who are designated for service at the tabernacle). The Lord designates how the tribes will camp in the wilderness. The Lord describes the Nazarite vow. The second Passover is held to commemorate the Lord's deliverance of the Israelites from bondage in Egypt.

Numbers 10–21 The Israelites leave their encampment near Mount Sinai. They continue their journey toward the promised land, marching north into the wilderness of Paran. Moses sends 12 spies into the land of Canaan. Two of these spies, Joshua and Caleb, return with an encouraging report. The remaining 10 bring a discouraging report. The Israelites are afraid to enter Canaan. As a consequence, the Lord declares that Israel will not yet enter the promised land of Canaan but will return to the wilderness to wander. They face many challenges and continue to murmur. Poisonous serpents bite many of the Israelites. Moses raises up a brass serpent on a pole, and the Israelites who look at the serpent are healed.

Numbers 22–36 The Israelites pitch their tents on the plains of Moab. King Balak of Moab fears their presence. Balak asks the prophet Balaam to curse them. Balaam refuses and instead offers a blessing on Israel, prophesying of the coming of Jesus Christ. However, some of the Israelites bring the Lord's wrath upon themselves by having sexual relations with the daughters of Moab and worshipping Baal. The offenders perish. The rebellious older generation passes away, and the new generation is ready to enter the promised land. The Lord gives instructions on lands, boundaries, and cities in the promised land.

LESSON 65

Numbers 1–12

Introduction

The Lord revealed to Moses how to organize the children of Israel. The Lord also gave additional laws to the children of Israel to guide them while in the wilderness. As the Israelites traveled in the wilderness, Moses grew weary of their murmuring and sought help from the Lord. As a result, the Lord chose 70 leaders to help Moses govern Israel. Miriam and Aaron criticized Moses, and the Lord chastised them for speaking against His chosen servant.

Note: This lesson provides an opportunity for two students to teach the class. To help prepare these students to teach, provide them with a copy of the section they are to teach a few days in advance. Or you could choose to teach the section yourself.

Suggestions for Teaching

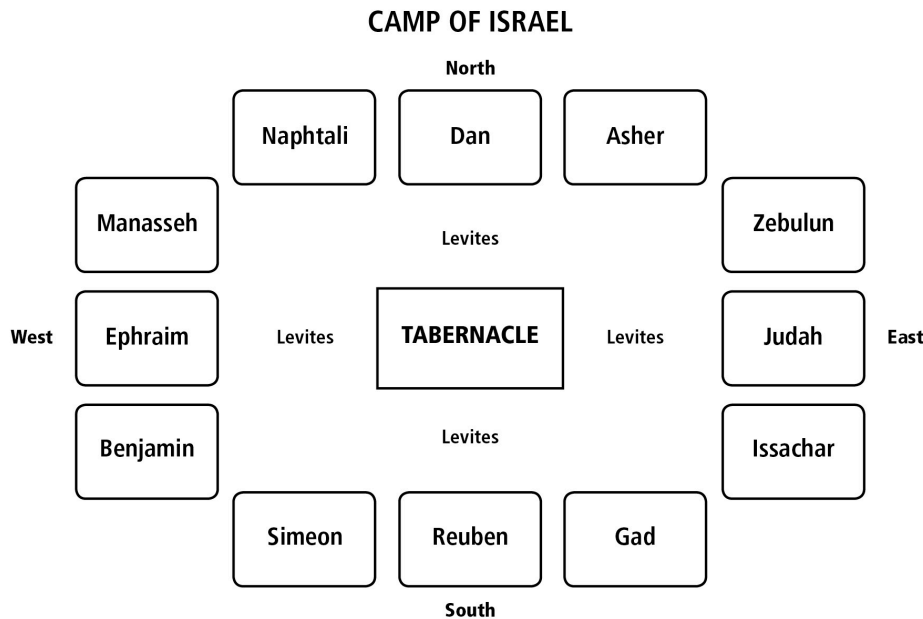
Summarize large blocks of scripture

Summarizing large scripture blocks rather than omitting them can help students keep the story line and context clear in their minds. Summaries provide a foundation for discovering and understanding doctrine and principles that will arise in the scripture block. Summarizing also helps preserve the integrity and flow of the scripture messages.

Numbers 1–10

The Lord organizes the camp of Israel, gives them specific laws, and leads them in the wilderness

Before class, draw or display the following diagram on the board.



Explain that the book of Numbers begins with the Lord directing Moses to number the children of Israel (see Numbers 1).

Point to the diagram on the board, and explain that the Lord taught Moses how to organize the Israelite camp.

- What do you notice about the camp of Israel? (The tabernacle is at the center.)

Explain that each tribe was assigned a position surrounding the tabernacle, with the Levites given charge over the tabernacle itself. A captain was appointed to represent each tribe. Moses also gave instructions for how the camp of Israel was to travel as the Lord led them by a cloud. When the cloud rested they camped, and when the cloud moved they traveled. An “appearance of fire” was upon the tabernacle at night. (See Numbers 9:15–20.) The Levites were given the responsibility to serve in the tabernacle and to transport it during their travels. Through Moses, the Lord also instructed the children of Israel concerning disease, repentance and forgiveness, cases of immorality, and other offerings and observances.

The next portion of this lesson is designed for two students to teach. The student teachers may take turns teaching the entire class, or the class could divide into two groups and rotate between teachers. Give each student teacher about eight minutes to teach.

Student Teacher 1—Numbers 6:1–8

Invite your classmates to describe some of the differences between the lifestyle of a full-time missionary and their own current lifestyles.

- What are some reasons why full-time missionaries are asked to meet these standards and expectations?

Explain that, in a similar way, a group of Israelites known as Nazarites made vows (a *vow* is a promise or covenant) to dedicate themselves to God for specific periods

of time (much like missionaries setting aside one and a half to two years to serve the Lord). The Nazarite vow could be lifelong.

Invite a few students to take turns reading aloud from Numbers 6:1–8. Prior to reading, point out that in these verses the word *separation* is used in relation to men and women following the Nazarite vows (see Numbers 6:2). Ask the class to follow along, looking for living standards associated with the vow of a Nazarite. You might suggest that they mark what they discover.

- What Nazarite living standards did you find?
- What word is used in verse 8 to describe the Israelites who chose to follow the Nazarite vows?

Explain that people who entered into the Nazarite vow did so to dedicate themselves to the Lord and His work.

- What can we learn about showing dedication to God from the Nazarite vow? (Students may identify a variety of principles, but be sure to emphasize something similar to the following: **We show our commitment to God when we strictly observe His standards.**)
- What are some specific things we can do to show our commitment to God? (Help students understand that separating ourselves from the world does not mean refusing to interact with others. Rather, we are to separate ourselves from practices and beliefs that are contrary to the Lord’s commandments and standards.)
- What examples have you seen of others dedicating themselves to God?

Write the following incomplete statements on the board, and invite students to complete them in their class notebooks or study journals:

I will separate myself from the world by ...
I will dedicate myself to God by ...

To conclude, consider sharing your testimony of the principle you have taught. Encourage students to live by the statements they have just written down.

Numbers 11:1–20

The Israelites complain, and Moses asks the Lord for help in governing the people

Student Teacher 2—Numbers 11:1–10

Invite your classmates to ponder how they usually respond when they experience challenges and frustrations. You may want to invite two or three students to share their thoughts with the class if they feel comfortable doing so.

Explain that Numbers 11 describes some of the challenges and frustrations Moses and the Israelites experienced as they journeyed in the wilderness toward the promised land. Invite the class to look for principles as they study Numbers 11 that

can help them know how to deal with the challenges and frustrations they may experience.

Invite a student to read Numbers 11:1 aloud. Ask the class to follow along and look for what the Israelites did when they experienced challenges and frustrations. Invite students to report what they find.

- What did the Lord do after some people complained?
- Why do you think the Lord was so displeased with the Israelites for complaining? (Their complaining showed ingratitude for all the Lord had done for them.)

Summarize Numbers 11:2–3 by explaining that the people cried unto Moses. Moses then prayed to the Lord, and the fire ceased.

Invite a student to read Numbers 11:4–9 aloud. Invite the class to follow along and look for words or phrases indicating that some Israelites were ungrateful despite the Lord’s blessings. (You may want to explain that the phrases “fell a lusting” and “flesh to eat” in verse 4 mean the people desired meat or fish to eat.)

- What words or phrases indicate that some of the children of Israel were ungrateful despite the Lord’s blessings? (As students give their answers, you may want to ask them how the word or phrase they found might show ingratitude.)

Summarize Numbers 11:10 by explaining that Moses heard the people continue to weep or complain about their circumstances. The Lord and Moses were displeased because of these continued complaints.

- What principle can we learn from the Israelites’ poor example? (Students may identify a variety of principles, including the following: **Failing to recognize our blessings is ingratitude to the Lord.**)
- What can we do to better recognize our blessings? How has doing this in the past helped you?

To conclude, consider sharing your testimony of the principle you have taught. As part of this testimony, you may want to share an experience you have had when your gratitude to the Lord increased as you recognized His blessings in your life.

Numbers 11:11–12:16

Moses feels overwhelmed by his challenges and Aaron and Miriam speak against him

Invite a student to read Numbers 11:11–14 aloud. Ask the class to follow along and look for the challenge Moses faced and expressed to the Lord.

- What challenge did Moses present to the Lord?

As students respond, write the challenge on the board:

Moses felt overwhelmed trying to lead a large number of people who were selfish and ungrateful.

Invite a student to read Numbers 11:16–17 aloud. Ask the class to follow along, looking for the solution the Lord provided to Moses.

- What solution did the Lord provide to help ease Moses’s burden of leadership?
- What did the Lord say he would put upon the 70 elders of Israel that would help them bear the burden of the people?

Invite a student to read Numbers 11:18–20 aloud. Ask the class to follow along, looking for how the Lord said He would respond to the Israelites’ complaining for meat to eat. Invite students to share what they find.

Summarize Numbers 11:21–12:16 by explaining that the Lord blessed the 70 men he had chosen to receive revelation and speak as inspired by the Holy Ghost. As promised, the Lord also provided an abundance of quail for the Israelites to eat. As the people gathered the quail, many overindulged and gathered more than was needed. The Lord was again angry with them (apparently because they lusted after or hoarded the quail—again showing ingratitude). The Lord then sent a plague, and many Israelites died. Aaron and Miriam complained against Moses. Because Miriam criticized the Lord’s chosen servant, she was struck with leprosy and was shut out of the camp for seven days. The Lord then healed her, and she returned to the camp.

Conclude by inviting one or two students to testify of the truths they have learned from Numbers 1–12.

LESSON 66

Numbers 13–14

Introduction

As directed by the Lord, Moses sent 12 spies to explore the land of Canaan and report what they found. After 10 of the spies gave “an evil report” (Numbers 13:32), the Israelites feared that the people in the land were too strong to conquer and lacked the faith they needed to enter the promised land. As a consequence, the Lord declared that they would wander in the wilderness for 40 years.

Suggestions for Teaching

Time management

Doctrinal mastery review activities should be short and effective. They should not take time away from sequential scripture lessons. Try to keep the doctrinal mastery review activities and other segments to their allotted time.

Doctrinal Mastery Review—Daniel 2:44 (5 minutes)

Show students the picture Daniel Interprets Nebuchadnezzar’s Dream (*Gospel Art Book* [2009], no. 24; see also lds.org/media-library).

Ask students to find the doctrinal mastery passage in the Old Testament that helps us understand what is being depicted in the picture. Once students have located Daniel 2:44, invite a student to read this passage aloud. Write on the board the associated key statement of doctrine: **The Church of Jesus Christ of Latter-day Saints will eventually fill the earth and stand forever** (*Doctrinal Mastery Core*



Document [2018], 4.11). Divide students into pairs. Invite each pair to think of a way to remember the scripture passage and key statement of doctrine. After sufficient time, invite a few students to share their ideas with the class.

Numbers 13–14

Moses sends a member of each tribe to investigate the land of Canaan and report their findings

Before class, write on the board the following words recited by President Thomas S. Monson (1927–2018). (This rhyme is found in “Dare to Stand Alone,” *Ensign* or *Liahona*, Nov. 2011, 61.)

Dare to be a Mormon;

Dare to stand alone.
Dare to have a purpose firm;
Dare to make it known.

To begin the lesson, ask students to read aloud the rhyme on the board in unison. Invite students to come to the board and list a few circumstances in which they might need to decide whether to defend their faith or standards. If appropriate, you may want to ask students to explain the challenges of the circumstances they listed.

Invite students to look for important lessons as they study Numbers 13–14 that they can learn from Israelites who defended their faith and from Israelites who did not.

To help students understand the context of Numbers 13, explain that the Lord had brought the children of Israel through the wilderness to a place near the land that He had promised to give them if they were faithful to Him. The Israelites discovered that this promised land (the land of Canaan) was inhabited by other people. (You may want to invite students to refer to Bible Map no. 2, “Israel’s Exodus from Egypt and Entry into Canaan,” and trace the journey from Rameses to Kadesh-barnea near the land of Canaan.)

Summarize Numbers 13:1–16 by explaining that the Lord instructed Moses to select one member from each of the twelve tribes to carry out an important task. Invite a student to read Numbers 13:17–20 aloud. Ask the class to follow along, looking for what Moses commanded these men to do according to the Lord’s instruction.

- What did Moses ask the men to find out about the land and the people?

Summarize Numbers 13:21–26 by explaining that the 12 spies spent 40 days investigating the land and then returned with their reports and the fruit they brought from the land. To prepare students to learn about these reports and the response of the Israelites, write the following on the board:

The 10 spies’ report of the land and the people (Numbers 13:27–29, 31–33)
The Israelites’ response to the 10 spies’ report (Numbers 14:1–4)
Joshua and Caleb’s report of the land and the people (Numbers 13:30; 14:6–9)

Divide the class into thirds. Invite one group to study Numbers 13:27–29, 31–33 to find the 10 spies’ report concerning the land and the people. Ask another group to study Numbers 14:1–4 to find the Israelites’ response to the 10 spies’ report. Invite the final group to study Numbers 13:30; 14:6–9 to find Joshua and Caleb’s report of the land and the people. As students read, invite them to imagine they are in the positions of the people they are reading about and to ponder the thoughts or feelings those people may have had that prompted them to respond in the ways

they did. Explain that after students have read their assigned verses, they will explain what they learned from the viewpoint of the people they read about.

Understand the context of the scriptures

Understanding the context of the scriptures prepares students to recognize the messages of the inspired authors. When students understand the context of the scriptures, they can mentally step into the author's world as much as possible and see things as the writer saw them.

After students have finished studying their assigned verses, use the following activity to ask them to report what they found as if they were one of the people they just read about.

Ask one student to come to the front of the class to interview each of the three groups. Invite one group at a time to come to the front of the class. Invite the student who is acting as interviewer to ask the following questions:

Questions for the 10 spies

- How would you describe the land you saw?
- How would you describe the people in the land of Canaan?
- What feelings did you have when you saw the people? Why?

Questions for the Israelites

- What feelings did you have when you listened to the 10 spies' report? Why?
- What did you suggest the people do rather than follow Moses into the promised land? Why?

Questions for Joshua and Caleb

- How would you describe the land you saw?
- How would you describe the people there?
- The other spies are convinced that Israel cannot overcome the people in Canaan. Why are you so sure that Israel can?

Thank the students for their participation, and ask them to be seated.

Invite the class to silently read Numbers 14:9, looking for a phrase that indicates why Joshua and Caleb believed that Israel could overcome the people in Canaan.

- What phrase did you find? ("The Lord is with us: fear them not.")
- What principles can we learn from Joshua and Caleb's words and example? (Students may use different words, but they should identify the following principle: **If we know the Lord is with us, we can overcome fear and more courageously stand for righteousness.**)

Ask students to ponder times when they have chosen to defend their faith or righteous standards like Joshua and Caleb did. As students ponder their experiences, you may want to read aloud the following statement by President Thomas S. Monson:



"We may at times find ourselves surrounded by others and yet standing in the minority or even standing alone concerning what is acceptable and what is not. Do we have the moral courage to stand firm for our beliefs, even if by so doing we must stand alone? ...

"... May we ever be courageous and prepared to stand for what we believe, and if we must stand alone in the process, may we do so courageously, strengthened by the knowledge that in reality we are never alone when we stand with our Father in Heaven" (Thomas S. Monson, "Dare to Stand Alone," *Ensign or Liahona*, Nov. 2011, 60, 67).

- When have you felt that God was with you as you stood for righteousness?
- How did it help you to know that God was with you?

You may also want to share an experience from your own life.

Ask a student to read Numbers 14:10 aloud. Invite the class to look for the Israelites' response to Joshua and Caleb's words recorded in verse 9.

- How did the Israelites respond to Joshua and Caleb?
- How would you compare the Israelites' response to circumstances we might face today when we stand for what is right?

Summarize Numbers 14:11–39 by explaining that the Lord told Moses that there would be consequences for the Israelites' lack of faith and their choice not to follow the Lord and His servants.

Invite a few students to take turns reading aloud from Numbers 14:21–23, 29–33. Ask the class to follow along, looking for consequences the Israelites would receive.

- What consequences would the Israelites receive?
- Of all the Israelites 20 years or older, who were the only ones who would be blessed to enter the promised land? (Joshua and Caleb.)

Write the following incomplete statement on the board: *To receive all of the Lord's blessings, we must ...*

Ask a student to read Numbers 14:24 aloud. Invite the class to follow along, looking for why Caleb would enter the promised land.

- Why was Caleb able to enter the promised land?
- What do you think it means that Caleb "had another spirit with him"? (As students respond, you may want to point out that Caleb was filled with faith and courage rather than doubt and complaints.)
- What do you think it means that Caleb followed the Lord fully?

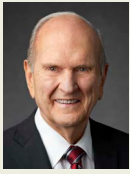
Invite students to complete the statement on the board based on what they learned from verse 24. Students may use different words, but they should identify the following principle: **To receive all of the Lord's blessings, we must choose to follow Him fully.**

Explain that this principle is illustrated in Numbers 14:40–45. You may want to summarize these verses by explaining that after the Lord declared that the Israelites

would not enter the promised land at that time, some of them ignored His words. These Israelites set aside their earlier fears of the people who occupied the land of Canaan and went to battle against them. However, because the Lord was not with these rebellious Israelites, they were defeated.

- How can we show the Lord that we will follow Him fully?

As you discuss the preceding question, you may want to invite a student to read aloud the following statement by President Russell M. Nelson:



"[You] will encounter people who pick which commandments they will keep and ignore others that they choose to break. I call this the cafeteria approach to obedience. This practice of picking and choosing will not work. It will lead to misery. To prepare to meet God, one keeps *all* of His commandments. It takes faith to obey them, and keeping His commandments will strengthen that faith"

(Russell M. Nelson, "Face the Future with Faith," *Ensign or Liahona*, May 2011, 34).

You may want to briefly review the principles students have identified during this lesson and invite a few students to testify of these principles. Consider adding your testimony to theirs. Encourage students to act on the principles they have learned by standing for what is right and obeying all of God's commandments.

LESSON 67

Numbers 15–19

Introduction

After the children of Israel refused to enter the promised land, the Lord reminded them of sacrificial ordinances that would help them receive forgiveness if they repented. He provided further instructions for offering sacrifices and keeping covenants, with provisions for redemption if the people sinned in ignorance. The Lord also said, however, that if people sinned defiantly, their iniquities were upon them and they would be cut off from the Lord's people. A group of Israelites rebelled against the Lord and were destroyed. Through a miracle, the Lord showed the people whom He had chosen to lead them.

Suggestions for Teaching

Numbers 15

The Lord explains the consequences for ignorant sins and willful rebellion

Read the following scenarios to the class:

1. A young man who is a recent convert to the Church was raised in a home where profanity was often used. As a result, he uses profanity out of habit without realizing that it is wrong.
2. Just before a young woman begins her application for missionary service, she decides to spend time with friends who are not making good choices. When they offer her an alcoholic drink, she willfully drinks it, believing she can always repent later so she can still serve a mission.
3. What do you think are some differences between these two situations?

Write the headings *Ignorant (Unintentional)* and *Willful* on the board. Explain that Numbers 15 distinguishes between two different attitudes of a transgressor—one who defiantly and willfully sins versus one who sins ignorantly or makes a mistake unintentionally and feels guilty about offending God.

Compare and contrast

A principle or statement of doctrine sometimes becomes clearer when we compare or contrast it with something else. Noting the similarities and differences between teachings can bring gospel truths into sharper focus. In this instance, comparing ignorant (unintentional) sins and willful sins can prepare students to identify the principles taught in Numbers 15.

Summarize Numbers 15:1–26 by explaining that the Lord taught the Israelites about repentance and the sacrifices they needed to perform after choosing not to follow Him and refusing to enter the promised land.

The Lord continued to teach the Israelites about those who sinned ignorantly or unintentionally and those who sinned willfully. Invite a student to read Numbers 15:27–29 aloud. Ask the class to follow along, looking for what the priest did for someone who sinned ignorantly.

- How might the priest’s actions be symbolic of what the Savior does for us when we do wrong unintentionally or out of ignorance?
- What can we learn about the Atonement of Jesus Christ based on the Lord’s instructions recorded in these verses? (Students may identify a variety of principles and statements of doctrine, but be sure to emphasize the following principle: **If we repent, we can be forgiven of our sins, including those we commit in ignorance, through the Atonement of Jesus Christ.** Write this principle on the board under the heading “Ignorant [Unintentional].”)

Ask students to consider how this truth might comfort someone who has ignorantly sinned. Invite a few students to explain their thoughts to the class.

Invite a student to read Numbers 15:30–31 aloud. Ask the class to follow along, looking for what the Lord said would happen to those who willfully break God’s commandments. To help students understand these verses, explain that the word *presumptuously* implies willfully and knowingly breaking God’s commandments.

- What do you think it means that the person “despised the word of the Lord” (verse 31)?
- What did the Lord say would happen to those who willfully broke His commandments?
- What may the phrase “his iniquity shall be upon him” in verse 31 mean? (He will be accountable for his sins.)

Under the heading “Willful” on the board, write: *If we willfully break God’s commandments and do not repent, then ...*

Invite students to summarize the Lord’s teaching in these verses by completing the statement on the board. They might express this principle the following way: **If we willfully break God’s commandments and do not repent, then we must stand accountable before God for those sins.** Using students’ words, complete the principle on the board.

- What do you think it means to be accountable before God?

Invite a student to read aloud the following excerpt from *For the Strength of Youth*:

“Some people knowingly break God’s commandments, planning to repent later, such as before they go to the temple or serve a mission. Such deliberate sin mocks the Savior’s Atonement” (*For the Strength of Youth* [booklet, 2011], 29).

- According to this statement, why is willfully sinning so serious?

Testify that even though we are accountable for our sins, if we repent we can be cleansed through the Atonement of Jesus Christ. Encourage students to repent of their sins so they can receive forgiveness.

Summarize Numbers 15:37–41 by explaining that the Lord told the people to “make ... fringes in the borders of their garments [clothing]” (verse 38) to remind them to follow the commandments in order to remain holy.

Numbers 16–17

The Lord destroys rebellious Israelites and shows Israel whom He has chosen to lead them

Ask students the following question:

- What are some of the methods Satan uses to entice us to rebel against God?

Explain that Numbers 16 contains an account of a group of Israelites who willfully sinned by rebelling against Moses and Aaron. This account teaches principles that can help us avoid the influence of those who would seek to entice us to rebel against God. It also teaches principles that can help us know whom the Lord has called to lead His people. Invite students to look for these principles as they study Numbers 16.

Invite a student to read Numbers 16:1–3 aloud. Ask the class to follow along, looking for who rebelled against Moses and Aaron.

- What does the phrase “famous in the congregation, men of renown” (verse 2) tell you about those who rebelled against Moses?
- What did these leaders accuse Moses and Aaron of doing? (Placing themselves above the rest of the Israelites.)

Invite a student to read Numbers 16:4–7 aloud. Ask the class to follow along, looking for Moses’s response to the rebellious group.

- What did Moses tell Korah and his followers?

Explain that a *censer* was a container for burning incense that the priests carried as they performed certain religious ceremonies in the tabernacle. Moses told Korah and his followers, who were Levites and were not authorized to administer in the high (Melchizedek) priesthood, to bring their censers to the tabernacle the following day. He also told them that the Lord would then show whom He had chosen to be His authorized servant.

Divide the class into small groups, and give each group a piece of paper. Ask students to fold the paper into fourths and write each of the following references in a different quadrant: Numbers 16:8–11; Numbers 16:12–15; Numbers 16:16–19; and Numbers 16:20–26. Invite students to read each reference as a group, looking for what happened next in the account. Ask them to write a summary in each quadrant of what happened in the account. After sufficient time, discuss the following questions as a class:

- According to verse 10, what did Korah and his people seek? (Point out that the Joseph Smith Translation in footnote *a* clarifies that the word *priesthood* in this verse is the “high priesthood,” or Melchizedek Priesthood.)
- What does Dathan and Abiram’s response to Moses recorded in verses 12–14 reveal about them?
- According to verse 26, why did the Lord tell the people to leave the tents of the wicked and not touch any of their things?

Invite several students to take turns reading aloud from Numbers 16:27–35. Ask the class to follow along, looking for what happened to those who rebelled against Moses.

- What can we learn from this account about separating ourselves from evil influences? (Students may use different words, but they should identify a principle similar to the following: **If we separate ourselves from evil influences, then we may avoid the Lord’s judgments that come upon the wicked.**)

To help students better understand this principle, discuss the following questions:

- What are some evil influences in our day that we need to separate ourselves from?
- How can separating ourselves from evil influences help us to not be enticed to rebel against God?

Invite students to ponder what they can change in their lives to help them be more resistant to Satan’s influences and pressures to rebel against God. Encourage students to make a plan to separate themselves from these influences and any other evil or negative influence they may encounter.

Summarize Numbers 16:36–50 by explaining that after these wicked men had been destroyed, the Israelites murmured against Moses and Aaron. The Lord sent a plague upon them, and many of them were destroyed.

Summarize Numbers 17:1–4 by explaining that in order to further show the children of Israel who was called to lead His people, the Lord told Moses to gather “a rod” (a staff or stick) from each of the twelve tribes of Israel. Draw 12 lines on the board to represent the 12 rods. Explain that Moses placed each rod in the tabernacle overnight.

Invite a student to read Numbers 17:5 aloud. Ask the class to follow along, looking for what the Lord said would happen to the rod of the person God had chosen.

Invite students to report what they find.

Ask a student to read Numbers 17:6–10 aloud. Invite the class to follow along, looking for what happened to Aaron’s staff. Ask a student to draw what happened to the staff on one of the lines on the board.

- What do you think is significant or symbolic about Aaron’s staff growing leaves and producing fruit?
- What can we learn from this miracle? (Students may identify a variety of doctrinal statements and principles, but make sure to help them identify the following truth: **The Lord will help us know whom He has called to lead His people.**)
- How have you personally experienced a confirming witness that the Lord’s chosen leaders are called by Him?

Encourage students to seek confirming witnesses from the Lord of those whom He has called to lead His Church.

Numbers 18–19

The Lord establishes the duties of the priests and the Levites and gives directions for sacrifice

Summarize Numbers 18–19 by explaining that the Lord again established the duties of the priests and the Levites and gave them additional directions regarding sacrifices to help them be sanctified or cleansed.

Conclude by sharing your testimony of the truths identified in the lesson and inviting students to act on impressions they received.

LESSON 68

Numbers 20–21

Introduction

After almost 40 years since leaving Egypt, the Israelites rebelled against Moses and Aaron because of a lack of water. The Lord directed Moses to bring forth water out of a rock. The children of Israel rebelled again when they were not allowed to pass through the land of Edom on their way to the promised land and instead had to travel a great distance to go around it. In response to their rebellion, the Lord sent poisonous serpents among the people. He then instructed Moses to set a brass serpent upon a pole and promised that those who looked upon it would be healed.

Suggestions for Teaching

Numbers 20:1–13

Moses smites a rock and brings forth water to quench Israel's thirst

Invite two students to read the following scenarios aloud to the class. Ask students to listen and ponder how they might respond in each situation.

1. While preparing a talk for sacrament meeting, you receive impressions about what you should say. After you give the talk, a member of your ward approaches you and says, “Thank you so much for what you said today. You are an amazing speaker, and your words were exactly what I needed to hear. I am so grateful for you.”
2. A friend who accepted the gospel because of your example says, “You changed my life. Because of you, I am happy and have direction and peace in my life.”
 - Besides thanking these individuals for their kindness, what are some possible ways you could respond to their praise?

Point out to students that in both scenarios their actions brought blessings to another person. Encourage them to ponder how they could respond in a way that could bring additional blessings to that person. As students study Numbers 20, invite them to look for doctrine and principles that can help them bless others' lives in circumstances like these.

Summarize Numbers 20:1–3 by explaining that after nearly 40 years since leaving Egypt, the Israelites camped in the desert of Zin. While there, Miriam died and the Israelites once again rebelled against Moses and Aaron.

Invite a student to read Numbers 20:4–5 aloud. Ask the class to follow along, looking for why the Israelites rebelled. Invite them to report what they find.

Invite several students to take turns reading aloud from Numbers 20:6–11. As they read, ask two other students to portray Moses in these verses. Invite one student to act out what the Lord instructed Moses to do in verse 8, and ask the other to act out what Moses actually did in verses 9–11.

- In what ways were Moses's actions different from the Lord's instructions?

- What phrase in verse 10 shows that Moses and Aaron took credit for providing water for the Israelites?

Invite a student to read Numbers 20:12 aloud. Ask the class to follow along, looking for the Lord’s response after Moses smote the rock.

- What did the Lord say to Moses and Aaron? (Help students understand that the phrase “to sanctify me in the eyes of the children of Israel” meant that the Lord wanted the children of Israel to know that it was He, not Moses and Aaron, who provided the water for them.)
- What did the Lord say the consequence would be for Moses’s and Aaron’s actions?
- Why do you think the Israelites needed to understand that it was God who provided the water?

Invite students to write in their class notebooks or study journals a truth they learned from this account. Ask a few students to share with the class the truth they identified. (Students’ responses may vary, but they should identify the following truth: **The Lord desires that we help others see His power and influence in their lives.**)

- Why is it important to direct others’ attention to the Lord’s power instead of to ourselves?
- In addition to the two scenarios we discussed earlier, what are situations in which we might be able to help others focus on the Lord’s power and goodness instead of on ourselves?

Encourage students to look for how Moses directed the Israelites’ attention to the Lord and His power as they study the rest of Numbers 20 and 21.

Numbers 20:14–29

Israel is not allowed to pass through Edom, and Eleazar is made high priest when Aaron dies

Summarize Numbers 20:14–29 by explaining that Moses sent messengers to ask the king of Edom if the Israelites could pass through his kingdom on their way to Canaan. The king of Edom refused to let the Israelites pass through his land, and he sent an army to ensure that they did not.

Invite students to read verses 28–29 silently to discover who died at this point in their journey and who was called to take his place.

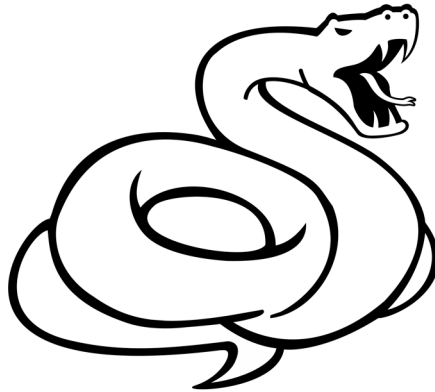
- Who died at this time?
- Who became the high priest in Aaron’s place?

Numbers 21

Moses raises a brass serpent on a pole to heal those bitten by poisonous serpents

For a dramatic effect, quickly pull a toy snake from a bag, or display a picture of a poisonous snake.

- What would you do if you were bitten by a poisonous snake?
- What are possible cures for poisonous snakebites?



Before class, put a picture of Jesus Christ into a box and label the box *Snakebite Kit*. Show students the box and tell them that inside it there is a cure for snakebites. Explain that as they study Numbers 21, they will learn how the cure for snakebites relates to us spiritually.

Explain that because the Israelites were not allowed to travel through the land of Edom, their journey was more difficult. Invite a student to read Numbers 21:4–5 aloud. Ask the class to follow along, looking for how the Israelites felt and responded because of the difficulty of the way they had to travel.

- How did the children of Israel respond to the difficulty of journeying around the land of Edom?

Invite a student to read Numbers 21:6 aloud. Ask the class to follow along, looking for what happened because the children of Israel spoke against Moses and the Lord. Direct students to verse 6, footnote *a*, to help them understand that in the original Hebrew, the word *fiery* means poisonous.

Invite a student to read Numbers 21:7–9 aloud. Ask the class to follow along, looking for what the children of Israel did after they had been bitten.

- Whom did the Israelites first turn to for help?
- What did the Lord tell Moses to do to help the people who had been bitten?
- What did the people need to do to be healed?

Write the following on the board: *Poisonous serpents = sin and its consequences.*

- How do you think sin is similar to being bitten by a poisonous snake?
- What could the venom of sin do to us if we do not get help?

Ask students to guess what is in your snakebite kit. Open the box and show the picture of Jesus Christ.

Display the picture *Moses and the Brass Serpent* (*Gospel Art Book* [2009], no. 16; see also lds.org/media-library).

- Whom and what was the serpent on the pole meant to point the people to? (The Savior's suffering and His Atonement.)
- According to verses 8–9, what did the children of Israel need to do to be healed?
- Based on this account, what must we do to be healed from the poisonous effects of sin? (Students' responses may vary, but make sure they identify the following principle: **If we have faith to look to and believe in Jesus Christ, we can be healed, or forgiven of our sins.** Write this principle on the board.)



To help students understand this principle, write the following scripture references on the board: *John 3:14–15*; *Alma 33:19–22*; *Helaman 8:14–15*. Explain that these scripture passages help us better understand the account of the brazen serpent in Numbers 21:1–9. Consider inviting students to record these cross-references in their scriptures near these verses.

Using cross-references

A cross-reference is a scripture reference that can provide additional information about and insight into a passage being studied. Cross-referencing means connecting scripture references that help explain a doctrine or principle or some other element of a scripture passage. The cross-references you use as part of your lesson should enhance students' understanding of a scripture passage and not merely restate truths that students have already identified.

Divide the class into three groups. Assign each group to read one of the scripture passages on the board, looking for what it teaches about the account of the brazen serpent. After sufficient time, invite one student from each group to teach the class what they learned. Then discuss the following questions:

- Why do you think some people refused to look at the brazen serpent? Why do you think others chose to look?
- What is required for us to look to the Savior to be healed or forgiven of our sins? (Make sure students understand that from these additional scripture references we learn that when we look to the Savior for healing from our sins, we must have faith in Him and believe that He can save us. Those who truly believe in the Savior and look to Him for salvation from their sins will do all they can to repent of their sins.)

Invite a student from each group to share his or her feelings about Jesus Christ's power to heal us of our sins.

To help students understand one way we can apply this principle and look to Christ for healing of our sins, invite them to look again at the picture of Moses and the brass serpent.

- What did Moses do to help the children of Israel to be healed?
- How does the pole with the brazen serpent relate to the principle on the board?

Invite a student to read aloud the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles:



"Jesus Christ has prescribed a very clear method for us to repent and find healing in our lives. The cure for most mistakes can be found by seeking forgiveness through personal prayer. However, there are certain spiritual illnesses, particularly those dealing with violations of the moral law, which absolutely require the assistance and treatment of a qualified spiritual physician. ...

"If you ... wish to return to full spiritual health, see your bishop. He holds the keys and can help you along the pathway of repentance" (Boyd K. Packer, "The Key to Spiritual Protection," *Ensign or Liahona*, Nov. 2013, 28).

- Why is it sometimes necessary to get the help of a bishop or branch president as we look to Christ for healing of our sins?

Invite students to consider what they need to do in order to look to Christ and be healed from the venom of sin. Encourage them to make a commitment to look to the Savior so they can be healed from the effects of sin.

Summarize Numbers 21:10–35 by explaining that after the children of Israel were healed by looking to Christ, they defeated the Amorites and the people of Bashan who fought against them. Testify that if we will look to Christ as the children of Israel did, we will be given the strength to overcome sin and face the challenges before us.

LESSON 69

Numbers 22–36

Introduction

After the Israelites defeated the Amorites, the king of Moab (Balak) was afraid the Israelites would destroy his nation as well. Balak asked a prophet named Balaam to curse the Israelites. However, the Lord directed Balaam to not curse the Israelites, so Balaam blessed them instead. Later, Balaam disobeyed the Lord and taught Balak that he could weaken the Israelites by enticing them to commit sin. The Israelites who committed serious sin and turned from the Lord were slain. The Lord then instructed Moses to set Joshua apart to lead Israel.

Suggestions for Teaching

Doctrinal Mastery Review—The Restoration (5 minutes)

Before class write or display the following key statements of doctrine in one column on the board and the doctrinal mastery scripture references in a second column on the board. Invite a student to draw a line, with the help of the class, connecting one key statement of doctrine with its associated scripture passage. Repeat the activity with a different student each time until all key statements of doctrine have been matched with their associated scripture passage. For example:

Ancient prophets foretold the latter-day Restoration of the gospel.	Ezekiel 37:15–17
With the Bible, the Book of Mormon testifies of Jesus Christ and contains the fulness of the gospel.	Daniel 2:44
Zion refers to the Lord’s covenant people who are pure in heart, united in righteousness, and care for one another.	Isaiah 29:13–14
The Church of Jesus Christ of Latter-day Saints will eventually fill the whole earth and stand forever.	Moses 7:18

Consider students’ needs as you teach

Adjusting teaching methods can help students successfully fulfill their role as learners. For example, if students appear tired, consider inviting them to work with partners to help keep them engaged in learning. If students are very energetic, you might ask them to study individually to help them stay on task.

Numbers 22–24

Balak offers riches and honor to Balaam if he will curse the Israelites, but Balaam blesses Israel

Before class, place a picture of the Savior at the front of the room. Then position two long pieces of tape about three feet apart and parallel to each other on the floor (so they look like a path that leads to the picture of the Savior).

Begin class by pointing out the picture and the pieces of tape. Explain that the space between the pieces of tape represents the path back to God. Invite a student to stand on the path. Explain that this student represents all of us as we seek to return to God. Then ask the following questions (you may want to write these questions on the board before class):

- What tactics does Satan use to entice us to *get off* the path that leads back to God?
- What are some practices that would help us *stay on* the path back to God?

Ask the student to return to his or her seat. Invite the class to look for principles, as they study Numbers 22–36, that will help them answer these questions.

Write the following on the board: *Balak (king of Moabites); Balaam (prophet from Pethor)*. Invite a few students to take turns reading aloud from Numbers 22:1–6. Ask the class to follow along, looking for what we can learn about Balak and Balaam from these verses.

- How did Balak feel about the Israelites? Why did he feel this way?
- What did Balak request of Balaam?

Summarize Numbers 22:7–11 by explaining that Balak sent messengers to offer Balaam rewards in exchange for cursing the Israelites. After hearing from the messengers, Balaam told them he would bring them the Lord’s answer.

Invite students to read Numbers 22:12–13 silently, looking for what God told Balaam to not do.

- What did God tell Balaam to not do?
- According to verse 13, how did Balaam respond to the leaders Balak had sent?

Invite a student to read Numbers 22:15–17 aloud. Ask the class to follow along, looking for what King Balak did after Balaam refused his offer.

- According to verse 15, whom did King Balak send to deliver his message to Balaam?
- What did King Balak offer Balaam?
- What can we learn from Balak’s methods about how the adversary entices us to sin? (Students may identify a variety of truths, but make sure it is clear that **the adversary sometimes uses promises of riches, popularity, and worldly status to entice us to commit sin.**)
- How might the adversary use riches or popularity to distract youth from the path back to God?

Invite a student to read Numbers 22:18–21 aloud. Ask the class to follow along and look for how Balaam responded to Balak’s second offer.

- How did Balaam respond?
- Why do you think Balaam sought the Lord’s counsel a second time after having already received instruction to not go with Balak’s men?

Explain that the Joseph Smith Translation changes the phrase “rise up, and go with them” in Numbers 22:20 to “rise up, *if thou wilt go with them*” (italics added). In other words, God was making Balaam responsible for the decision whether to follow God or to go with the princes of Moab.

Invite a student to read Numbers 22:22. Ask the class to follow along and look for how God felt about Balaam’s decision to go to Moab with the princes. Invite students to report what they find.

- Why do you think God was angry when Balaam went with the princes of Moab?

Divide students into small groups. Ask them to read Numbers 22:23–34 together, looking for what happened to Balaam as he went with King Balak’s men. After sufficient time, ask students to explain what happened to Balaam.

- What can we learn from Balaam’s experience? (As students share the principles they have identified, emphasize the following truth: **We should not allow the enticements of the world to influence our devotion to the Lord.** Consider writing this truth on the board.)
- What problems could understanding this truth help you avoid?
- What blessings have you or someone you know experienced by not allowing the enticements of the world to influence your devotion to God?

Remind students of the tape on the floor representing the path that we must follow to return to God. Invite students to write in their study journals a few ways they can have the spiritual strength to stay on the path that leads back to God. Invite a few students who are willing to share what they wrote.

Encourage students to not allow the enticements of the world to influence their devotion to God.

Summarize Numbers 22:35–Numbers 24:25 by explaining that the angel told Balaam he could continue his journey to see Balak but was to speak only the words the Lord told him to speak. When Balaam arrived in Balak’s kingdom, the king reminded Balaam that he could reward him if he would curse the Israelites. Rather than cursing them, however, Balaam blessed them and prophesied of the coming of the Savior (see Numbers 24:17).

Numbers 25

Israelites who commit serious sins are slain

Ask students if they have ever read a story that had a surprise ending. Invite a few students to share examples with the class. Explain that the account of Balaam and

King Balak has an unanticipated ending. Ask students to explain how they think the account might end.

Capture and maintain students' interest

Because many students have a limited attention span, look for ways to rekindle their interest and enthusiasm several times during the lesson. This should be done in a way that focuses students' attention on the scriptures to be studied.

Invite a student to read Numbers 25:1–3 aloud. Ask the class to follow along and look for what happened when the children of Israel came to Moab, Balak's kingdom. (To help students understand verse 3, point out footnote *a* and explain that Israel gathered with the people of Moab at a place called Peor to worship a false god.)

- What did some of the Israelites do when they came to Moab?

Invite a student to read Revelation 2:14 aloud. Explain that this verse adds detail about Balaam's interactions with King Balak. Ask the class to follow along and look for an insight into what happened to bring about the events described in Numbers 25:1–3.

- According to this passage in Revelation, what did Balaam teach Balak to do? Is this how you expected this account to end? Why or why not?
- Why is the term *stumbling block* a good description of sin?
- What truths can we learn from this account about how sin affects us? (Students may use different words, but make sure they identify the following truth: **Sin stops us from progressing spiritually and causes us to lose God's protection and power.** Write this truth on the board.)

Explain that King Balak enticed the Israelites to commit sin because he knew that without the Lord's power they would not be able to successfully conquer his kingdom.

- How is this similar to Satan's tactics?

Ask students to ponder what behaviors or attitudes may be stumbling blocks in their lives right now. Testify that if they have left the path that leads back to God and stumbled over sin, they can repent and return to the path. Encourage students to choose to repent and return to the path, if needed, or to remain firm in their resolve to stay on the path.

Summarize Numbers 25:4–18 by explaining that the Lord instructed Moses that the children of Israel who had turned to idol worship were to be slain.

Numbers 26–36

The children of Israel are numbered again, and Moses sets Joshua apart to lead Israel and gives instructions before they enter the promised land

Summarize Numbers 26–29 by explaining that the men of Israel who were at least 20 years old and could fight in battle were numbered again. Only Caleb and Joshua

remained from the group of men who had been numbered at Sinai. Moses was told that he would not enter the promised land (see Numbers 27:12–14; see also Deuteronomy 3:26–29; 4:21; 32:48–52; D&C 84:23–25). The Lord directed Moses to call Joshua and set him apart to lead Israel.

Invite students to consider marking Numbers 27:18–23, which describes how Moses set Joshua apart.

Summarize Numbers 30–36 by explaining that in Numbers 30 we read that Moses taught Israelite leaders concerning vows. Numbers 31 records that the Lord commanded the Israelites to go to war against the Midianites. During the battle, none of the Israelite soldiers were lost, but Balaam, who was now apparently living among the Midianites, was killed (see Numbers 31:8). In Numbers 32–36 we learn that the Lord commanded the Israelites to drive all of the Canaanites out of the promised land and instructed the Israelites concerning land inheritances and cities of refuge.

Conclude by testifying of the principles identified in this lesson. Invite students to act on any promptings they may have received as they studied the scriptures.

LESSON 70

The Restoration (Part 4)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. Part 4 contains a practice exercise that is intended to help students relate the doctrine taught in the doctrinal mastery scripture passage Ezekiel 37:15–17 and in the *Doctrinal Mastery Core Document* to a modern circumstance. This lesson also includes a doctrinal mastery cumulative review for all of the doctrinal mastery scripture passages that students have studied so far.

Note: You could do the following practice exercise and the doctrinal mastery cumulative review in a single class session or in two separate class sessions, sharing class time with a regular sequential scripture lesson from the Old Testament.

Suggestions for Teaching

Help students find answers to their questions

It is not a teacher's responsibility to answer every question asked by a student. Assist students in applying the principles of acquiring spiritual knowledge so they can discover answers for themselves. Encourage students to faithfully turn to and trust in the Lord. It may be helpful to identify divinely appointed sources they can turn to and then to act as a guide as they search for answers.

Practice Exercise (20 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. You could do this by dividing students into groups of three and assigning each group one of these three principles. Ask students to read through the paragraphs pertaining to their principle and to prepare to summarize what they read. After sufficient time, invite students to share a summary of their paragraphs with their group.

(Note: You may want to adapt the following scenario according to students' experiences and needs and to substitute names that are more common where you live.)

Read or invite a student to read the following scenario to the class:

Megan is a member of The Church of Jesus Christ of Latter-day Saints. Rachel, a Christian of another faith, and Megan have been friends for a long time. They talk about a variety of topics, including religion. One day while they are riding on the bus, Rachel says to Megan, “Help me understand something. Like you, I believe the Bible to be the word of God. Why would we need the Book of Mormon if we already have the Bible?”

To help students understand how the three principles of acquiring spiritual knowledge and the doctrinal mastery passage Ezekiel 37:15–17 could apply to this situation, ask the following questions:

Act in Faith:

- How could having a testimony of the Book of Mormon help Megan to act in faith as she responds to Rachel’s concern?

Examine Concepts and Questions with an Eternal Perspective:

- What views or assumptions might have led Rachel to ask this question?
- What gospel teachings might Megan use that could relate to Rachel’s question?

Seek Further Understanding through Divinely Appointed Sources:

- What doctrinal mastery passage in the Bible could Megan use to help answer Rachel’s question? (Ezekiel 37:15–17.)
- How does Ezekiel 37:15–17 help answer this question?
- What are some other divinely appointed sources Megan could use to help answer Rachel’s question?



Divide students into pairs, and provide each pair with a copy of the following handout. Invite students to work together in their pairs and to follow the instructions on the handout. As students work through the handout, consider visiting the groups and providing assistance as needed.

Why Is the Book of Mormon Essential?

The following statement is an example of a divinely appointed source that can help answer questions about why the Book of Mormon is essential. With your partner, read the following statement by Elder Tad R. Callister of the Presidency of the Seventy. As you read this statement, look for why we need both the Bible and the Book of Mormon.

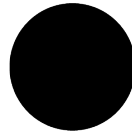


“Why is the Book of Mormon so essential if we already have the Bible to teach us about Jesus Christ? Have you ever wondered why there are so many Christian churches in the world today when they obtain their doctrines from essentially the same Bible? It is because they interpret the Bible differently. If they interpreted it the same, they would be the same church. This is not a condition the Lord desires, for the Apostle Paul

declared that there is ‘one Lord, one faith, one baptism’ (Ephesians 4:5). To help bring this oneness about, the Lord established a divine law of witnesses. Paul taught, ‘In the mouth of two or three witnesses shall every word be established’ (2 Corinthians 13:1).

“The Bible is one witness of Jesus Christ; the Book of Mormon is another. Why is this second witness so crucial? The following illustration may help: How many straight lines can you draw through a single point on a piece of paper?” (Tad R. Callister, “The Book of Mormon—A Book from God,” *Ensign* or *Liahona*, Nov. 2011, 75).

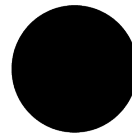
1. Draw multiple lines through the following single dot. Then continue reading the statement by Elder Callister.



"How many straight lines can you draw through a single point on a piece of paper? The answer is infinite. For a moment, suppose that single point represents the Bible and that hundreds of those straight lines drawn through that point represent different interpretations of the Bible and that each of those interpretations represents a different church.

"What happens, however, if on that piece of paper there is a second point representing the Book of Mormon? How many straight lines could you draw between these two reference points: the Bible and the Book of Mormon?" (Tad R. Callister, "The Book of Mormon—A Book from God," 75).

2. Draw a straight line between the following two dots. Then continue reading the statement by Elder Callister.



"How many straight lines could you draw between these two reference points: the Bible and the Book of Mormon? Only one. Only one interpretation of Christ's doctrines survives the testimony of these two witnesses.

"Again and again the Book of Mormon acts as a confirming, clarifying, unifying witness of the doctrines taught in the Bible so that there is only 'one Lord, one faith, one baptism' [Ephesians 4:5]" (Tad R. Callister, "The Book of Mormon—A Book from God," 75).

After students complete the handout, invite them to report what they learned from it. Ask the class:

- If Rachel is to learn for herself why we need the Book of Mormon, what would she need to do to act in faith?

If there is sufficient time, consider asking students to role-play the scenario with their partners, using what they have learned so far. (You may want to explain that this method of drawing a straight line through two dots to teach that the Book of Mormon is a second witness of Jesus Christ is often used by full-time missionaries. Students could also role-play being full-time missionaries teaching that the Book of Mormon is a second or confirming witness of Jesus Christ.) Consider sharing your testimony of how the Bible and the Book of Mormon together have strengthened your testimony of Jesus Christ and His Church.

Doctrinal Mastery Cumulative Review (20 minutes)

This is a cumulative review of all the doctrinal mastery scripture passages that students have learned so far in the course. So far students have studied Proverbs 3:5–6; Isaiah 5:20; Moses 1:39; Abraham 3:22–23; Genesis 1:26–27; Joshua 24:15; Isaiah 1:18; Isaiah 53:3–5; Moses 7:18; Isaiah 29:13–14; Ezekiel 37:15–17; and Daniel 2:44.

Divide students into pairs. Invite each partnership to use the *Doctrinal Mastery Reference Guide* to review the doctrinal mastery passages they have studied so far and their accompanying key phrases. After sufficient time, students can quiz each other. One partner can read the key phrases, and the other partner can state the references to the associated doctrinal mastery passages from memory. Once both students have had the opportunity to be quizzed on the references, invite them to quiz each other by asking one student to read the doctrinal mastery references and to see if the other student can state the associated key phrases. (*Note:* Each key phrase is intended to be an abbreviated reflection of the words in the doctrinal mastery passage. These phrases can help students remember the teachings contained in the passages. Students do not need to be able to recite the key phrases verbatim.) You might give students a brief quiz on the scriptures they studied in pairs, to test their memory of the references and key phrases.

As an alternative to this activity, if students have electronic devices, consider giving them time to download the Doctrinal Mastery app. The Doctrinal Mastery app is free and available for Apple and Android devices. Invite students to search for “LDS Doctrinal Mastery” in the App Store (for Apple devices) and Google Play (for Android devices). After students have downloaded the app, consider giving them a few minutes to do one or more of the memorization activities in the app.

After students have had sufficient time to review all of the doctrinal mastery scripture passages listed above, you may want to do the following activity. This activity can help students understand that knowing the references of the doctrinal mastery passages can assist them as they teach the gospel to others and find answers to questions. Invite students to think of a scenario in which they could use one of the doctrinal mastery scripture references to respond to a question or concern. Suggest that they write this scenario down in their study journal and how they would respond. Ask a few students to read and explain their scenario and doctrinal mastery scripture reference to the class.

Introduction to the Book of Deuteronomy

Why study this book?

The book of Deuteronomy contains Moses's final words to the children of Israel before they entered the land of Canaan with Joshua as their leader. The book's title means "second law" or "repetition of the law" (see Bible Dictionary, "Deuteronomy"), for in these final sermons, Moses repeated to the Israelites many of the laws and commandments that were part of their covenant with the Lord. Moses also exhorted the Israelites to remember and keep their covenant as he taught them the consequences of either obeying or disobeying the Lord's laws and commandments. As students study Deuteronomy, they will learn the importance of looking to past spiritual experiences and remembering to keep the laws, covenants, and commandments of the Lord so that they can have the same promises of prosperity and protection as ancient Israel.

Who wrote this book?

Moses is the author of Deuteronomy. Throughout the book we see Moses fulfilling his divinely appointed role as "the great law-giver of Israel" (D&C 138:41). Moses was also a prototype of the Messiah, Jesus Christ (see Deuteronomy 18:15–19). The final chapter of Deuteronomy recounts Moses's death; however, other scriptures clarify that Moses did not die but was translated. Moses "came to the Mount of Transfiguration and bestowed keys of the priesthood upon Peter, James, and John (Matt. 17:3–4; Mark 9:4–9; Luke 9:30; D&C 63:21; HC 3:387). From this event, which occurred before the Resurrection of Jesus, we understand that Moses was a translated being and had not died as reported in Deut. 34 (Alma 45:19)" (Bible Dictionary, "Moses"). In this dispensation, Moses also appeared as a resurrected being (followed by Elias and then Elijah) in the Kirtland Temple and conferred priesthood keys upon Joseph Smith and Oliver Cowdery (see D&C 110:11–16). The explanation of Moses's supposed death and the ensuing eulogy (see Deuteronomy 34:10) were added after Moses was translated.

When and where was it written?

Moses delivered the sermons recorded in Deuteronomy about 40 years after the Lord brought the children of Israel out of Egypt. When Moses delivered these sermons, he and the children of Israel were encamped on the east side of the Jordan River, just outside the promised land (see Deuteronomy 1:1–5). There are varying opinions on when Deuteronomy and the other books of Moses were compiled.

What are some distinctive features of this book?

The book of Deuteronomy contains Moses's three great final sermons to the children of Israel. "The first discourse is found in Deut. 1–4 and is introductory. The second discourse (Deut. 5–26) consists of two parts: (1) 5–11, the Ten Commandments and a practical exposition of them, (2) 12–26, a code of laws,

which forms the nucleus of the whole book. ... The third discourse (Deut. 27–30) contains a solemn renewal of the covenant [between God and Israel] and an announcement of the blessings of obedience and the curses upon disobedience” (Bible Dictionary, “Deuteronomy”). These sermons contain Moses’s heartfelt pleas for the Israelites to remember the Lord and live His laws in the promised land. The instructions recorded in Deuteronomy were specifically directed to a new generation whose parents had died in the wilderness following their rebellion (see Numbers 14:26–33; 26:63–65).

One of the most notable features of the book of Deuteronomy is the frequency with which it is quoted in other scripture. Of the five books of Moses, Deuteronomy is the one most often quoted by the Old Testament prophets. It is also quoted or alluded to almost 100 times in the New Testament. Jesus used verses from Deuteronomy to dismiss the temptations of Satan (see Deuteronomy 6:13, 16; 8:3; Matthew 4:1–11) and to explain which commandment was greatest in the law (see Deuteronomy 6:5; Matthew 22:36–38).

Outline

Deuteronomy 1–4 Moses recounts significant events from the Israelites’ previous 40 years, including the covenant the Lord made with them at Horeb, or Mount Sinai.

Deuteronomy 5–11 Moses exhorts the Israelites to teach their children to love the Lord, keep the commandments, and marry in the covenant. He reminds them that they are to be a holy and chosen people of the Lord. Moses also tells the Israelites of the lessons they need to remember from their wanderings in the wilderness and warns them of what will happen if they forget. He recounts times when the Israelites rebelled and how he mediated between them and the Lord. He teaches the Israelites that if they love and serve the Lord, they will be blessed in the promised land; if they do not, they will be cursed.

Deuteronomy 12–17 Moses instructs the people to destroy the false gods of the Canaanites and to remain a separate people, free from worldly practices and influences. He reminds the Israelites of the Lord’s commandments. He warns Israel against having kings but then provides instructions for them in case they decide to have a king despite his counsel.

Deuteronomy 18 Moses instructs Israel to avoid the superstitions and occult practices of other nations. He prophesies of Jesus Christ and tells the Israelites how they can identify a true prophet.

Deuteronomy 19–28 Moses gives specific laws and commandments regarding judicial actions and warfare, as well as instructions for daily life. He encourages the Israelites to remember their debt to the Lord by offering the firstfruits of the land of Canaan, paying tithing, and keeping their covenants.

Deuteronomy 29–30 Israel makes a covenant with the Lord. Moses warns that those who disobey the Lord will be cursed and prophesies that those who obey the Lord will be blessed temporally and spiritually.

Deuteronomy 31–34 Moses tells Joshua and the Israelites to be strong and have courage. He teaches the Israelites a song that will help Israel remember the Lord

and the commandments. He blesses each of the tribes of Israel and sees all of the land that Israel will inherit.

LESSON 71

Deuteronomy 1–13

Introduction

Moses prepared the Israelites to enter the promised land by teaching them the importance of remembering and obeying the Lord. He also repeated the instructions to remove the Canaanites from the promised land and to destroy all items associated with their worship of false gods.

Suggestions for Teaching

Teaching large blocks of scripture

When teaching large blocks of scripture, it may be helpful to summarize the story line or content of chapters and verses that will not be emphasized in class. Doing so helps students understand the context of the verses in the scripture block that they will study. Summarizing also helps students recognize themes or main ideas that are repeated throughout large blocks of scripture.

Deuteronomy 1–6

Moses teaches Israel about the importance of remembering and obeying the Lord

Before class, write each of the following statements on a separate slip of paper:

The Lord miraculously delivers the Israelites from Egypt (see Deuteronomy 4:34; 6:21–23; 7:17–19).

Israel hears the Lord declare the Ten Commandments from Mount Horeb (Sinai) (see Deuteronomy 4:10–13, 33; 5:4–22).

Israel is fed manna in the wilderness (see Deuteronomy 8:3, 16).

Israel rebels against the Lord by making and worshipping a golden calf (Deuteronomy 9:11–12, 16, 21).

Before class begins, give the four slips of paper to four different students. Inform these students that at the beginning of the lesson they will be asked to draw on the board a simple depiction of the experience described on their slip of paper.

To begin the lesson, invite the four students to come to the board one at a time and quickly draw the experience they were assigned. Ask the class to guess what scriptural account each drawing represents.

Following this activity, explain that although the events represented on the board were recorded in the books of Exodus or Numbers, they are also mentioned multiple times in the book of Deuteronomy. The book of Deuteronomy contains Moses's teachings to the Israelites as they camped on the plains of Moab, just east of the Jordan River and the promised land. When Moses gave these teachings, it had been 40 years since the Lord had brought the Israelites out of Egypt.

Explain that the word *Deuteronomy* means “repetition of the law.” Invite students to search Deuteronomy 6:12–15; 8:2–3, 11–18; 9:7–8 for reasons why Moses repeatedly

mentioned the events represented on the board as he taught the Israelites. (You may want to assign each scripture passage to a different group of students.)

- What reasons did you find for why Moses repeatedly mentioned the Israelites' experiences in the wilderness?

Invite a student to read Deuteronomy 4:9 aloud. Ask the class to follow along, looking for what the Israelites needed to do so they would not forget the Lord's influence in their lives. Ask students to report what they find.

- What do you think it means to "take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen" (Deuteronomy 4:9)? (Be careful and diligent in doing what the Lord asks so you do not forget what you have seen Him do for you.)
- What principle can we learn from Moses's instruction to the Israelites? (Students may use different words, but be sure they identify the following principle: **If we are not diligent, then we may forget times when we have seen the Lord's influence in our lives.** Consider writing this principle on the board.)

To help students understand this principle and feel its truth and importance, ask them to answer the following questions in their study journals:

- When have you seen the Lord's influence in your life or in the life of someone you know?
- How can always remembering this experience help you remain faithful to the Lord?

After sufficient time, invite a few students who are willing to share what they wrote to do so. Encourage students to always remember sacred experiences in which they have seen the Lord's influence in their lives.

Erase the board. To prepare students to study Deuteronomy 5–6, invite students to silently ponder the following question:

- Have you ever known someone who felt that the Lord's commandments and standards limited his or her freedom or ability to have fun?

Invite students to come to the board and list commandments or standards that some may claim limit their freedom or their ability to have fun. (Students might list the Word of Wisdom, law of chastity, wearing modest clothing, keeping the Sabbath day holy, or avoiding violent or immoral media and entertainment.)

Invite students, as they continue to study Deuteronomy, to look for reasons why God has given us commandments and standards.

Summarize Deuteronomy 5 by explaining that Moses repeated the Ten Commandments to the children of Israel. Invite a student to read Deuteronomy 6:3–5 aloud. Ask the class to follow along, looking for another commandment Moses declared to the Israelites.

- According to these verses, what commandment did Moses declare to the Israelites? (You may want to point out that Jesus Christ referred to this as "the first and great commandment" [Matthew 22:38]).

- According to verse 3, what would be the result if the Israelites obeyed this commandment?

Invite a student to read Deuteronomy 6:6–9 aloud. Ask the class to follow along, looking for what Moses taught the Israelites to do with God’s commandments.

- What did Moses say the Israelites should do with God’s commandments?

Point out the phrase “these words ... shall be in thine heart” (Deuteronomy 6:6).

- What does it mean to have the Lord’s commandments in our hearts?
- What can we do to remind ourselves of the Lord’s commandments and to have them in our hearts?

Ask students to read Deuteronomy 6:24 and 10:12–13 silently, looking for what Moses said about the purpose of God’s commandments.

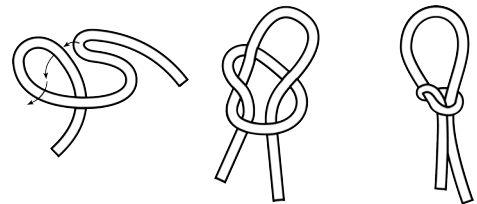
- Using what you learned from these verses, how would you summarize the purpose of God’s commandments? (After students respond, write the following truth on the board above the list students created earlier: **The commandments God gives us are always for our good.**)

Invite students to choose one of the commandments listed on the board and consider how that commandment is for our good. You may want to invite students to explain and share their testimonies of how the commandments they chose to consider are for our good.

Deuteronomy 7–13

Moses instructs Israel to remove the Canaanites and their items of worship from the land and to keep the Lord’s commandments

Display a snare, or draw one on the board. (A snare is created by making a noose out of rope or other line and positioning it so animals will be caught as they step into it.) Explain that a snare can include some form of bait to entice an animal to step into the trap.



- What makes a snare an effective way to catch animals?
- In what ways is the bait in a snare like temptations we experience?

Explain that as recorded in Deuteronomy 7, Moses taught the Israelites what they must do to overcome snares, or sources of temptation that could lead to them being trapped in sin, that existed in the promised land. The people who were already living in the promised land participated in terrible wickedness and idolatry and even sacrificed their innocent children to their false gods (see Deuteronomy 12:30–31). Invite students to look for truths, as they study Deuteronomy 7, that can help them overcome the temptations they face.

Invite a few students to take turns reading Deuteronomy 7:1–6, 16, 25–26 aloud. Ask the class to follow along, looking for what the Lord commanded the Israelites to do with the people in the land of Canaan and the items associated with their worship of false gods.

- What did the Lord command the Israelites to do with the people in the land of Canaan and the items associated with their worship of false gods? (Explain that the people in the land of Canaan were ripened in iniquity. This is a scriptural phrase that describes people who have become so wicked that the Lord deems it both just and merciful for them to be removed from the earth. Before this happens, the Lord sends prophets to warn them to repent. See 1 Nephi 17:33–35; Deuteronomy 9:4–5; and 2 Nephi 25:9.)
- What did the Lord say would happen if the Israelites disobeyed this command? (They would turn away from the covenant they had made to serve only the Lord and would be destroyed.)
- How might Moses’s words recorded in verse 6 have helped the Israelites understand the importance of removing all the evil influences from the promised land?

You may want to remind students that one meaning of the word *holy* is to be set aside for sacred purposes. The term “holy people” refers to those who are set aside or chosen to serve God in accomplishing His purposes for the salvation of His children.

- To be the Lord’s holy people, what must we do with influences that could lead us to sin? (After students respond, write the following principle on the board: **To be the Lord’s people, we must remove evil from our lives and avoid influences that can lead us to sin.** Invite students to consider recording this principle in their scriptures next to Deuteronomy 7:6).

Explain that although we may not be able to remove every source of temptation from our lives, the Lord will bless us as we seek to remove whatever evil we can from our immediate surroundings and develop self-discipline to avoid other influences that can lead us to sin.

Assign students to work in groups of two or three. Give each group a handout with the following questions. Ask students to discuss the questions and to write down their answers.

- What are three worldly snares that, if left in our lives, can lead us to being trapped in sin?
- To be the Lord’s people, why is it important that we remove or avoid the influence of those snares?
- What advice can you give regarding how to remove or avoid the influence of those snares? What can you do to protect yourself when those snares cannot be avoided?

After students have had sufficient time to discuss the questions, invite several to explain to the class what they learned.

Summarize Deuteronomy 8–13 by explaining that Moses continued to remind the Israelites about their experiences in the wilderness, repeated the importance of obeying God’s commandments, and warned the people again about the consequences they would experience if they did not completely drive out the other

nations from the promised land and destroy the items associated with their worship of false gods.

Encourage students to remove from their lives any influences that can lead them to sin.

LESSON 72

Deuteronomy 14–26

Introduction

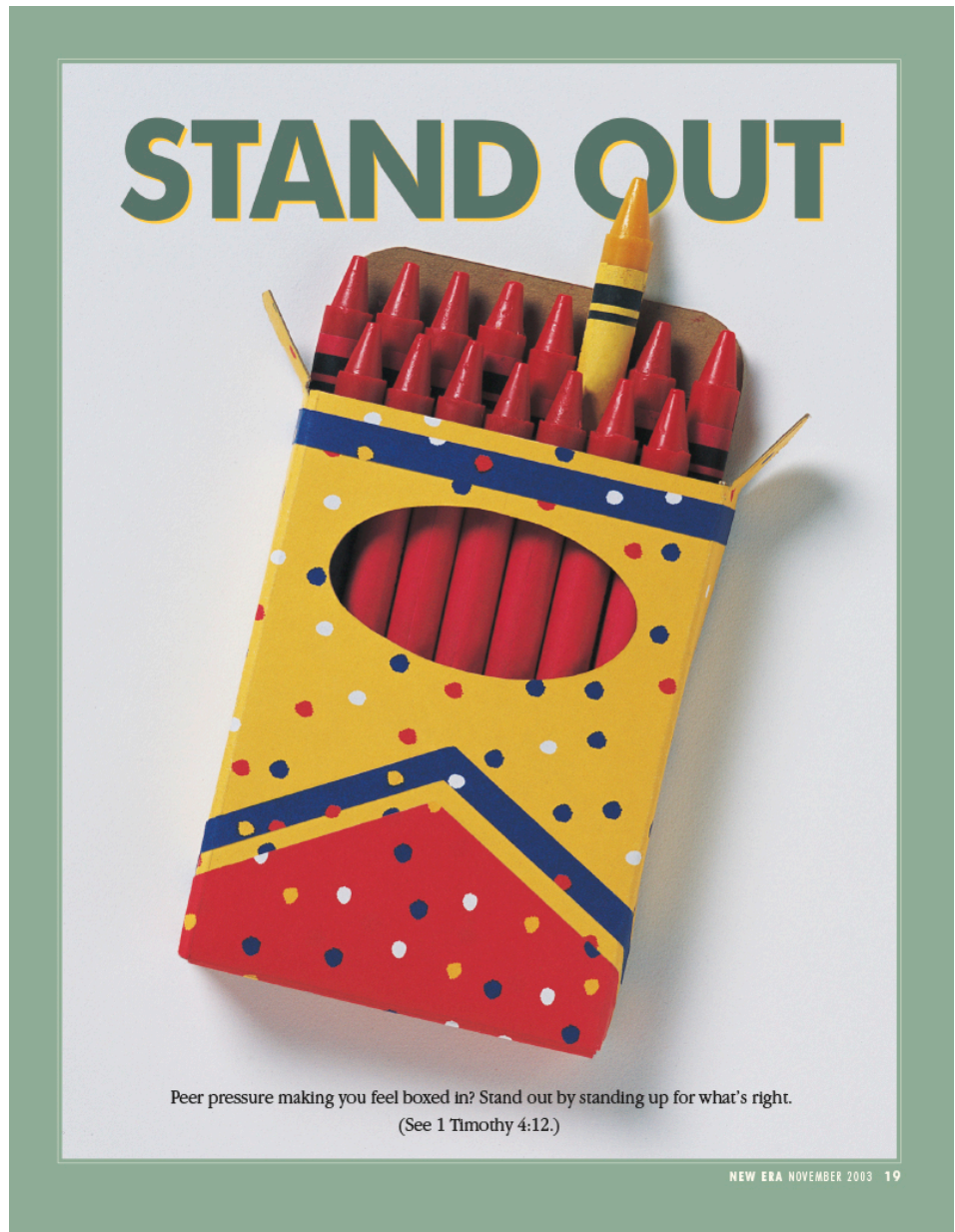
Moses reminded the children of Israel that they were chosen to be a “peculiar” and “holy” people (Deuteronomy 14:2). He reviewed various laws and commandments given to the Israelites, including the commandments to pay tithing, to care for the poor, and to remain separate from spiritually damaging practices. Moses also warned the Israelites about the destruction that would come to the wicked.

Suggestions for Teaching

Deuteronomy 14–15

The Lord commands His people to be holy, to care for the poor, and to remember His blessings

Display or draw on the board a picture of several identical objects and one different object, such as the example shown in the accompanying Mormonad.



Ask students to ponder a time when their beliefs made them different from others.

- Why do you think it might be a good thing to stand out because of your beliefs?

Invite a student to read Deuteronomy 14:1–2 aloud. Ask the class to follow along and look for words or phrases that explain who the Israelites were. You may want to explain that the cutting and self-mutilation rituals mentioned in verse 1 were commonly practiced by people from other nations as part of idol worship (see 1 Kings 18:28) and mourning for the dead (see Jeremiah 16:6–7).

- What words or phrases describe the Lord's people? (Remind students that in this context the term *peculiar* means "exclusive, or special" and can refer to a special possession or property [Bible Dictionary, "Peculiar"]. *Holy* means sacred and devoted to God.)

Explain that the next several chapters of Deuteronomy contain Moses’s review and teaching of many of the Lord’s commandments that, if obeyed, would help make the Israelites peculiar and different from all other nations.

Summarize Deuteronomy 14:3–29 by explaining that Moses reminded the Israelites of what they had been commanded to eat and not eat. He also taught them about using tithing to care for the Levite priests, strangers, the fatherless, and widows.

Explain that Deuteronomy 15 describes another way in which the Israelites were to care for the needy among them. Ask students to read Deuteronomy 15:1–2 silently, looking for what the Israelites were to do every seven years. Invite students to look at verse 1, footnote *b*, to discover what the term *release* means (the “pardoning or cancellation of debts”).

- What were the Israelites to do every seven years?
- What kind of attitude would the Israelites need to develop in order to live this commandment?

Explain that as recorded in Deuteronomy 15:4–6, Moses taught that if the Israelites followed this commandment, the Lord would greatly bless the people and prosper their nation financially.

- Why might it have been harder for an Israelite to lend to a neighbor in the seventh year?

Invite several students to take turns reading aloud from Deuteronomy 15:7–9. Ask the class to follow along and look for Moses’s warning and counsel for lending in the seventh year.

- What was Moses’s warning in this situation? What can we learn from verse 9 about refusing to help the poor? (Students may identify a variety of principles, including the following: **We sin by refusing to help others in need when we are able to give.**)
- Why is it a sin to refuse to help those in need?
- What can a person do if he or she does not have the resources or ability to help those in need? (You may need to explain that even if we are not always personally able to meet others’ needs, we should be able to say in our hearts that we would help if we could [see Mosiah 4:24–25].)

Invite a student to read Deuteronomy 15:10–11 aloud. Ask the class to follow along, looking for what we will experience if we willingly help those in need.

- According to verse 10, what will we experience if we willingly help those in need? (Students may use different words, but they should identify the following principle: **If we willingly help those in need, then we will be blessed in all our works.**)
- What other needs might a person have besides the need for financial assistance?
- What kinds of opportunities has the Lord given us to help provide for those in need?

Ask students to share a time when they have felt blessed after helping someone in need.

Encourage students to write in their study journals what they will do in the coming week to help someone in need. Remind students that helping those in need is a way to show that we are the Lord's "peculiar people" (Deuteronomy 14:2).

Summarize the remainder of Deuteronomy 15 by explaining that the Lord commanded the Israelites to release Hebrew servants in their seventh year of service. He also emphasized the sanctity of the firstlings of the Israelites' herds and flocks.

Deuteronomy 16–19

The Lord instructs His people regarding His commandments and explains the consequences for disobedience

Summarize Deuteronomy 16–19 by explaining that the Lord instructed the Israelites to observe the Passover and two other annual feasts. These feasts would remind the Israelites of the blessings they had received and would receive from the Lord. Moses also reviewed the consequences for Israelites who chose to worship false gods and instructed future Israelite kings to study God's word daily and lead in His ways. He also warned the Israelites to stay away from sorcery and described the legal processes for those who had killed another person, either accidentally or intentionally.

Deuteronomy 20

The Lord declares punishments on the wicked

Write the word *Disease* on the board, and ask students the following questions:

- What are some ways in which infectious diseases can be spread?
- What are some ways to keep infectious diseases from spreading?
- How can sin be compared to disease?

Explain that the Lord had designated the promised land as holy, but it had been occupied for hundreds of years by people who refused to obey His commandments. To prevent the Israelites from being contaminated by the wickedness of those people, the Lord gave the Israelites specific instructions as they prepared to enter the promised land.

Summarize Deuteronomy 20:1–15 by explaining that to prepare the Israelites to go forth to conquer the promised land, the Lord told them, "Fear not, ... for the Lord your God ... goeth with you, to fight for you against your enemies" (verses 3–4). The Lord instructed the Israelite armies to first offer each city in the border areas a proclamation of peace in order to give the city's inhabitants a chance to surrender (see verses 10–11). If this offer was rejected, the Israelite armies were to "besiege," or surround, the city. When the city fell, the men were to be killed, but the women, children, and flocks were to be preserved (see verses 12–14).

Invite a student to read Deuteronomy 20:16–18 aloud. Ask the class to follow along, looking for what God commanded the Israelite armies to do with the people who occupied cities in the heart of the promised land.

- What were the armies to do with those nations who inhabited the heart of the promised land?
- What word in verse 18 describes behavior that could be seen as a spiritual disease that could have spread among the Israelites?
- What do we learn from verse 18 about why the wicked are sometimes destroyed? (Support students' answers by writing the following truth on the board: **God may destroy the wicked to prevent their sins from spreading to others.**)

Write statements of doctrine and principles on the board

When identifying statements of doctrine and principles, state them clearly and simply. Writing truths on the board, or inviting students to record or mark them in their scriptures, can help students understand and remember the importance of these truths. Doing so also reminds students of the focus of the scripture block they are studying.

To help students understand the reason for the Lord's instruction recorded in Deuteronomy 20:16–18, invite a student to read 1 Nephi 17:33–35 aloud. (Invite students to consider recording this cross-reference next to Deuteronomy 20:16.) Ask students to follow along, looking for phrases that describe the condition of the people who lived in the promised land.

- What phrases describe the condition of the people who lived in the promised land?
- What do you think it means that they were “ripe in iniquity” (verse 35)?

Explain that the people who inhabited the promised land had become spiritually and morally corrupt—like the people in the days of Noah. They participated in acts of perversion, immorality, and even human sacrifice as part of their social and religious practices.

- What does the phrase “this people had rejected every word of God” (verse 35) suggest? (The people had received more than one warning to repent of their sins and had refused to do so.)
- How did the Lord's instructions to the Israelites to utterly destroy the wicked nations inhabiting the heart of the promised land show His love and concern for the Israelites?

Deuteronomy 21–26

Moses again declares the Lord's laws to Israel

Summarize Deuteronomy 21–26 by explaining that Moses reminded the Israelites that obeying God's commandments would help them stay clean and separate from practices that could be spiritually damaging and have severe eternal consequences.

Invite two students to take turns reading aloud from Deuteronomy 26:16–19. Ask the class to follow along, looking for how Israel was to keep the Lord's commandments. (Point out that the word *vouched* in verse 17 means declared or testified.)

- What phrases in Deuteronomy 26:16 describe how Israel was to keep God's commandments?
- According to verses 18–19, what blessings did the Lord declare Israel would receive if they obeyed in this way?
- What can we learn about obedience from this passage? (Students may use different words, but they should identify the following principle: **We can be the Lord's peculiar and holy people if we obey His commandments with all our heart and soul.** Write this principle on the board.)

Circle the words *heart* and *soul* in the statement on the board.

- What does it mean to obey the Lord's commandments with all your heart and soul?
- Which commandment could you say you have tried to keep with all your heart and soul? How has the Lord blessed you for your efforts?

Encourage students to choose a commandment they want to better obey with all their heart and soul. Invite students to write a goal in their class notebooks or study journals regarding how they will do so. Encourage students to act on their goal to better keep God's commandments with all their heart and soul.

LESSON 73

Deuteronomy 27–34

Introduction

Before the Israelites entered the promised land, Moses explained to them the consequences of obedience and disobedience to God’s laws. Moses counseled the Israelites to be strong and courageous, and he left a blessing upon each of the tribes of Israel.

Suggestions for Teaching

Deuteronomy 27–28

Moses explains the consequences of obedience and disobedience to God’s laws

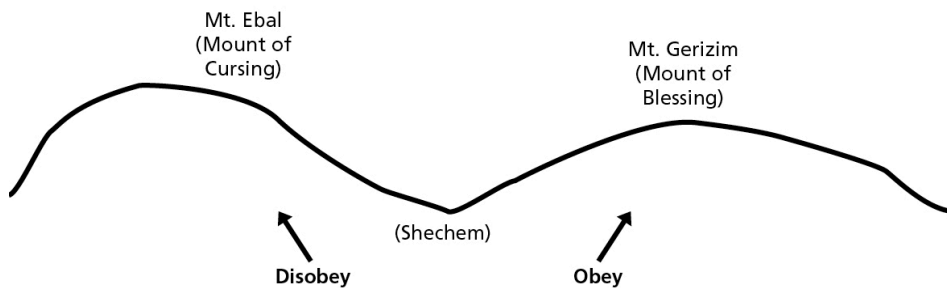
Place two paper bags on a table at the front of the classroom, and invite a student to come to the table. Explain that one bag contains a treat or prize and the other bag contains a rock. Ask the student which bag they think has the treat in it. Explain that you really want him or her to have the treat and ask:

- What could I do to help you choose the bag with the treat in it? (If the student does not suggest letting him or her look in the bags, offer him or her the opportunity to look in both bags.)

After the student looks in both bags and selects what he or she wants, ask:

- How did knowing what was in both bags influence your ability to choose?

Thank the student, and invite him or her to be seated. Draw the following diagram on the board:



Explain that as Moses was nearing the end of his mortal life, he wanted the Israelites to be able to choose to be blessed instead of cursed, just as the student was able to choose the treat instead of the rock. To help the Israelites choose to be blessed, Moses set up a learning experience for Israel.

Summarize Deuteronomy 27 by explaining that the Lord gave instructions about what was to happen once the children of Israel entered the promised land. They were to go to Shechem, which was located in a valley between Mount Ebal and Mount Gerizim. Moses instructed that half of the tribes of Israel should stand on Mount Gerizim and the other half should stand on Mount Ebal. The Levites were to recite the actions that would result in blessings and those that would result in

curses as designated by God. When actions resulting in curses were recited, as described in Deuteronomy 27:14–26, the people were to say “amen.” Although not specifically stated in the scriptures, it may have been that when the actions resulting in blessings were recited, the people responded with “amen” as well. (See Joshua 8:33–35 to read about the fulfillment of this event.)

Explain that Deuteronomy 28 further clarifies what the Israelites were supposed to learn from this experience. Invite one student to read Deuteronomy 28:1 aloud and another student to read Deuteronomy 28:15 aloud. Ask the class to follow along, looking for what the Lord said would bring either blessings or curses upon the people.

- What did the Lord command the people to do to obtain the blessings and avoid the curses? (As students respond, emphasize that the Lord said to keep all of His commandments.)

Write the word *If* between the words *Disobey* and *Obey* on the diagram on the board. Divide the class in half. Assign one half to read Deuteronomy 28:2–14 silently, looking for the blessings the Israelites would receive if they obeyed God’s commandments. Ask the other half to read Deuteronomy 28:15–25 silently, looking for the consequences the Israelites would experience if they disobeyed God’s commandments. You may want to suggest that students mark what they find. After two to three minutes, invite students to come to the board and write under Mount Gerizim the blessings for obeying God’s commandments and under Mount Ebal the consequences for disobeying them.

- How would you summarize what we can learn from the Israelites’ experience about obeying God’s commandments? (Students may identify a variety of principles, including the following: **If we choose to obey all of God’s commandments, He will bless us in all areas of our lives. If we choose not to obey all of God’s commandments, we lose the blessings He desires to give us.** Consider writing these principles on the board.)
- Why do you think that in order to be prepared to meet God, we need to keep all of His commandments?

Listen carefully

Teachers are sometimes so concerned about what to say or do next that they do not pay attention to what students are saying. By observing and listening carefully to students, you can discern their needs and guide the discussion under the direction of the Holy Ghost. Asking follow-up questions like “Can you help me understand what you mean by that?” will often invite a student to share more of what he or she is thinking and feeling.

Explain that although keeping all of God’s commandments may seem overwhelming, President Harold B. Lee (1899–1973) offered counsel that can help. Invite a student to read the following statement aloud:



“The most important of all the commandments of God is that one that you are having the most difficulty keeping today. If it is one of dishonesty, if it is one of unchastity, if it is one of falsifying, not telling the truth, today is the day for you to work on that until you have been able to conquer that weakness. . . . Then you start on the next one that is most difficult for you to keep” (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 30).

Invite students to ponder which commandment they are struggling with the most and how they can work on more fully keeping that commandment.

Summarize Deuteronomy 28:26–68 by explaining that these verses further detail the consequences the Israelites would experience if they failed to keep all of God’s commandments.

Deuteronomy 29–30

Moses warns the people of the consequences of breaking their covenant with God

Display the picture *Jesus Carrying a Lost Lamb* (*Gospel Art Book* [2009], no. 64; see also lds.org/media-library), and ask students what this painting depicts the Savior doing.

- How can the lost lamb in this painting represent each of us?
- What qualities or attributes of the Savior come to mind as you contemplate this picture?



After a brief discussion, explain that Moses prophesied that Israel would become lost if the people sinned. Invite students to look, as they study Deuteronomy 29–30, for what this prophecy teaches about the Savior and what we must do when we are spiritually lost because of sin.

Summarize Deuteronomy 29:1–24 by explaining that the Israelites covenanted with God to keep His commandments. Moses promised that if they kept this covenant they would be blessed and prospered (see Deuteronomy 29:9–13).

Invite a student to read Deuteronomy 29:25–28 aloud. Ask the class to follow along, looking for what Moses warned would happen if the Israelites broke their covenant with the Lord.

- According to verse 28, what would happen if the Israelites broke their covenant?

Explain that as students continue to study the Old Testament, they will discover that the Israelites did break this covenant and then were scattered throughout the world (see also Deuteronomy 28:64–65; 31:16–17, 27–29).

Explain that the scattering and captivity of the ancient Israelites resulted from their disobedience. Similarly, if we disobey God’s commandments, we become further separated from God and are captive to sin.

Invite a few students to take turns reading aloud from Deuteronomy 30:1–6. Invite the class to follow along, with half of the class looking for what the Lord promised He would do for scattered Israel and the other half looking for what Israel needed to do for these promises to be fulfilled.

- According to verse 2, what did scattered Israel need to do in order to be gathered? What are the promised results recorded in verse 3?
- What can these verses teach us about deliverance from the captivity of sin? (Students may use different words, but they should identify the following principle: **As we return to the Lord with all our hearts and souls, He will deliver us from the captivity of sin.** Write this principle on the board, and suggest that students consider writing it in their scriptures.)
- What does it mean to return to the Lord with all our hearts and souls?

Invite students to silently scan Deuteronomy 30:6–8, 15–16, 19–20, looking for additional words and phrases that help them understand this principle. Ask a few students to read aloud a phrase that is meaningful to them and explain why.

Invite students to testify of the blessings they have experienced as they have turned their hearts to the Lord.

Deuteronomy 31–34

Moses gives his final counsel to Israel and is translated

Summarize Deuteronomy 31–34 by explaining that Moses gave his final counsel to the Israelites and blessed each tribe. He counseled them to be strong and courageous as they entered the land of Canaan. The Lord told Moses that Israel would eventually turn away from God and worship other gods (see Deuteronomy 31:16–18).

Explain that Deuteronomy is the last of the books of Moses. Invite students to read Deuteronomy 34:5–6 silently and look for what this account says happened to Moses.

- What do these verses say happened to Moses?

To help students understand what happened to Moses and why verse 6 declares that “no man knoweth of his [grave],” invite a student to read aloud the following explanation by President Joseph Fielding Smith (1876–1972):



"Moses was likewise taken up [like Elijah], though the scriptures say that the Lord buried him upon the mountain. Of course, the writer of that wrote according to his understanding; but *Moses, like Elijah, was taken up without tasting death, because he had a mission to perform*" (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 2:107).

Explain that one reason why Moses was translated was so he could bestow priesthood keys upon Peter, James, and John during the Savior's earthly ministry. In order to do so, he needed a body and was therefore taken up to God without experiencing physical death. (See Bible Dictionary, "Moses.")

Conclude by inviting a student to read Deuteronomy 34:9–12 aloud. Ask students to follow along and find phrases that describe why Moses is held in such high esteem. Share your testimony, and invite students to act on impressions they have received.

Introduction to the Book of Joshua

Why study this book?

The book of Joshua recounts the Israelites' entrance into the promised land under the leadership of the prophet Joshua. As students study this book, they will learn principles that can help them to have courage and be strong in the midst of opposition. Students can also learn important lessons from the successes the Israelites experienced because of their obedience to the Lord and from the failures they experienced because of their disobedience.

Who wrote this book?

We do not know for certain who wrote the book of Joshua. The book is named for Joshua—its principal figure and Moses's successor as the Lord's prophet to Israel (see Numbers 27:18–23). Near the end of Joshua's ministry, after the Israelites had entered into a covenant to not serve false gods in the promised land, the book's narrator reports that "Joshua wrote these words in the book of the law of God" (Joshua 24:26). This passage may indicate that Joshua wrote at least a portion of the book that is named for him.

Like many of the Lord's prophets in the Old Testament, Joshua's ministry symbolically foreshadowed that of the Son of God: "Just as Moses, in his role as prophet, lawgiver, mediator, and deliverer, was a type of Jesus Christ, so Joshua, who led Israel into the promised land, was also a type of Jesus, who leads all the faithful into the ultimate land of promise, the celestial kingdom [see Alma 37:45]" (*Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 236).

When and where was it written?

There are varying opinions on when the book of Joshua was written. Some details within the book of Joshua suggest the book may have been written during or shortly after Joshua's lifetime (which some scholars date to sometime between the 15th and 13th centuries B.C.). For example, Joshua 6:25 states that Rahab, who was saved from Jericho, "dwelleth in Israel even unto this day"—indicating that Rahab and other contemporaries of Joshua were still alive when this book was written. The book was likely written in the land of Canaan.

What are some distinctive features of this book?

The book of Joshua is a continuation of the five books of Moses (Genesis–Deuteronomy) and describes how the Lord helped the Israelites obtain the promised land. The account of the conquest shows that as the Israelites strictly obeyed the Lord's commandments, the Lord made them victorious over their enemies. The book's final two chapters (Joshua 23–24) emphasize the importance of serving the Lord rather than the false gods in the land of Canaan, foreshadowing

an important problem the Israelites would struggle with in the future, as recorded in the book of Judges and many other books of the Old Testament.

Outline

Joshua 1–6 The children of Israel miraculously cross the Jordan River and enter the promised land. They begin their conquest of the land by destroying the city of Jericho.

Joshua 7–12 Israel loses a battle against the people of Ai because of disobedience. After repenting of their disobedience, the Israelites prosper in battle as the Lord fights for them. They gain control of the promised land.

Joshua 13–21 The promised land is divided among the tribes of Israel. However, not all of the wicked inhabitants are driven out of the land. The Israelites set up the tabernacle in a place called Shiloh. Certain cities are designated as cities of refuge.

Joshua 22–24 Prior to his death, Joshua exhorts the people to have courage, keep the Lord's commandments, and love the Lord. He and the people covenant to choose the Lord and serve only Him. Joshua and Eleazar, the third son of Aaron, die.

LESSON 74

Joshua 1–2

Introduction

After Moses was translated, the Lord directed Joshua to lead Israel into the promised land. The Lord assured Joshua that He would be with him and commanded him to be strong and courageous, keep the law of Moses, divide the land among the people, and study and meditate on the word of God continually. Joshua prepared the Israelites to cross the Jordan River and organized their departure. He sent two spies to Jericho. There, Rahab saved the spies from capture, and in exchange they promised to preserve her and her family from the forthcoming destruction.

Suggestions for Teaching

Joshua 1:1–9

The Lord directs Joshua to bring Israel into the promised land and promises to be with him

Ask students to imagine that when they get home today, they will receive a phone call from the bishop asking them to speak in sacrament meeting this Sunday. Invite a few students to share the feelings they might have about such an invitation. (Some students may express feelings of nervousness or fear about speaking in front of others.)

- What are some other tasks or assignments the Lord asks us to do that some Church members might fear? (Answers might include sharing the gospel, living according to the Lord’s standards, defending the truth, and reaching out to serve and fellowship others.)

Invite students to look for truths as they study Joshua 1–2 that can help them whenever they feel fearful about doing what God asks of them.

Invite a student to read Joshua 1:1–4, 6 aloud. (Note that Moses did not die but was translated [see Bible Dictionary, “Moses”].) Ask students to follow along, looking for what the Lord commanded Joshua to do.

- What did the Lord command Joshua to do? (Lead the Israelites into the promised land and begin to establish the boundaries as promised to Abraham and his righteous posterity.)

Invite a student to read Joshua 1:5–7, 9 aloud. Ask the class to follow along, looking for promises or instruction from the Lord that might have helped Joshua at this time.

- What instruction do you see repeated in these verses?
- What promise from the Lord might have helped Joshua “be strong and of a good courage”? (The promise that God would be with him.)
- What principle can we learn from these verses? (Students may identify a variety of principles, including the following: **Knowing that the Lord is with us can**

help us be strong and of a good courage. You may want to suggest that students mark the phrases in these verses that teach this truth.)

To help students understand this principle, consider asking the following questions:

- Why can we “be strong and of a good courage” when the Lord is with us?
- What can we do to invite the Lord to be with us?

Invite students to reflect on times when they felt that the Lord was with them and gave them strength or courage to do something difficult. You may want to ask them to write about this experience in their study journals. After a few minutes, ask for volunteers to share with the class what they wrote. Remind students that they should not share experiences that are too sacred or private. You may also want to share an experience of your own.

To prepare students to identify another truth from Joshua 1, invite two or three students to come to the front of the class and act out a word that you will show them. Show the participating students a piece of paper with the word *meditate* written on it. After the class guesses the word being acted out, ask one of the students to read Joshua 1:8 aloud. Invite students to follow along, looking for what the Lord told Joshua to meditate about.

- What is the “book of the law”? (This likely referred to the five books of Moses, the version of Genesis through Deuteronomy that was available to Joshua. See Deuteronomy 30:10; 31:26.)

Write the phrase *Meditate on the scriptures* on the board, and invite the same students to act out that phrase for the class. After they act out this phrase, invite them to take their seats. Ask the class what synonyms they can think of for the word *meditate* as used in Joshua 1:8. (Answers might include *contemplate*, *ponder*, *reflect*, *consider*, *think*, and *study*.)

- Along with meditating on the scriptures, what else did the Lord command Joshua to do according to verse 8? (“Observe to do according to all that is written therein.”)
- What did the Lord promise if Joshua meditated on the scriptures and lived according to the teachings therein?
- How would you summarize the Lord’s words recorded in verse 8 as a principle? (Students may use different words, but they should identify the following principle: **If we meditate on the scriptures daily and live according to the teachings therein, then we will prosper and have success.**)
- What do you think it would have meant for Joshua to prosper and have success in his situation? What might it mean for you to have success?

To help students understand this principle, invite a student to read aloud the following statement by President Ezra Taft Benson (1899–1994). Ask the class to listen for the kind of success that comes from meditating upon the scriptures daily.



“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.)” (Ezra Taft Benson, “The Power of the Word,” *Ensign*, May 1986, 81).

- How has meditating on the scriptures helped you prosper in righteousness and have success in finding true joy?

Encourage daily scripture study

One way to encourage students to study their scriptures daily is to provide regular opportunities for them to share in class what they are learning and feeling during their personal scripture study. Consider appropriate ways that you can encourage and remind them to study the scriptures, but take care not to embarrass or discourage students who struggle to study the scriptures on their own.

Remind students of the goal they set at the beginning of this seminary course to study the scriptures daily. Invite them to share what they have done to keep this goal.

Encourage students to continue their daily scripture study, and invite them to meditate on, or ponder, what they read.

Joshua 1:10–18

Joshua prepares the Israelites to cross the Jordan River

Ask students the following question:

- If the prophet asked you to leave your family for a certain amount of time and expose yourself to hardship and maybe even danger, would you go? (You may want to invite those who say yes to explain why they would go.)

Remind students that the tribes of Reuben and Gad and half the tribe of Manasseh were granted their land inheritances on the east of the Jordan River on the condition that the men would assist the remaining tribes of Israel in fighting for and obtaining their land inheritances on the west side of the river (see Numbers 32). Summarize Joshua 1:10–15 by explaining that Joshua reminded the men of these tribes of this agreement.

Invite a student to read Joshua 1:16–18 aloud. Ask the class to follow along, looking for how the men of these tribes responded to Joshua.

- What does the response of these men say about their character?
- Why do you think these men were willing to follow Joshua’s counsel and direction?

Joshua 2

Joshua sends spies to Jericho, where Rahab gives them a place to hide; the spies promise to preserve Rahab's family

Explain that before the children of Israel entered the promised land, Joshua sent two spies across the Jordan River to the city of Jericho. Jericho was the first city on the west side of the Jordan River that the Israelites were commanded to conquer.

Summarize Joshua 2:1–8 by explaining that the king of Jericho heard about the spies and sent men to capture them. A harlot named Rahab saved the spies from being captured by hiding them on the roof of her house.

Invite a student to read Joshua 2:9–11 aloud. Ask the class to follow along, looking for what Rahab told the two Israelite spies.

- Who did Rahab testify of?

Summarize Joshua 2:12–16 by explaining that Rahab asked the two spies to make an oath that the Israelite army would spare her life and the lives of her family members in return for her having saved the spies' lives.

Invite a student to read Joshua 2:17–21 aloud. Ask the class to follow along and look for the spies' response.

- How would the invading Israelite army know not to destroy Rahab's family? (Explain that the "line of scarlet thread" is likely referring to a piece of cloth or cord made of red thread. This would help the army identify Rahab's home.)

Explain that after making this oath with Rahab, the two spies were let down out of the city from Rahab's window, and they escaped back across the Jordan River to Joshua.

Write the following on the board: *Joshua, Reubenites-Gadites-Manassehites, Spies, Rahab.*

- How did each of these people or groups of people show their faith in the Lord? (You may want to explain that in spite of Rahab's past as a harlot, two New Testament writers described her as a woman who showed faith in the Lord and was blessed because she provided safety for the Israelite spies [see Hebrews 11:31; James 2:25; see also Joshua 6:25].)
- What can we learn about faith from the examples of these people? (Students' responses may identify a variety of principles, including the following: **We can show our faith in the Lord through our righteous actions.**)

Ask students to suggest different righteous actions or practices they can do that could demonstrate their faith in the Lord. List student responses on the board. Invite students to select one of the suggestions on the board and share how that action helps them show their faith in the Lord. Consider sharing an experience from your own life. Encourage students to continue acting in ways that show their faith in Jesus Christ.

Conclude by reminding students of the doctrine and principles they identified in today's lesson. Invite students to show their faith in the Lord by acting on these truths.

LESSON 75

Joshua 3–5

Introduction

Joshua’s calling as a prophet was confirmed to the Israelites when God parted the Jordan River and allowed them to cross into the promised land. The Lord told Joshua to commemorate this miracle by having one man from each of the twelve tribes of Israel pick up a stone from the riverbed and construct a memorial with the stones. Once they had entered the promised land, the Lord stopped sending manna, and the Israelites ate from “the fruit of the land” (Joshua 5:12).

Suggestions for Teaching

Joshua 3

Joshua miraculously leads the Israelites across the Jordan River

If possible, bring 12 stones or rocks to class and stack them in a place where students will see them as they enter. If students comment on or ask questions about the stones, do not respond. To begin the lesson, invite students to read Joshua 4:21 silently, looking for the question it contains.

Write the following question on the board: “*What mean these stones?*” Ask students to raise their hands if they had a similar question as they entered the room. Invite students to look for the meaning of the stones stacked in the classroom as they continue their study of the book of Joshua today.

Explain that Joshua and the Israelites moved their camp so they were near the Jordan River (see Joshua 3:1). They knew they were supposed to cross the river and settle other portions of the promised land, but the river was flooding, which made it difficult to cross (see Joshua 3:15).

- What would you have done in these circumstances?

Invite a student to read Joshua 3:1–6 aloud. Before the student reads, divide the class into three groups. Assign each group one of the following questions, and ask them to look for the answer as these verses are read:

- What did the officers tell the people to do?
- What did Joshua tell the people to do?
- What did Joshua tell the priests to do?

Invite students to search for information

Students can build their basic understanding of the scriptures by finding important details within a scripture block. Because search questions encourage students to look for information within the scriptures, it is helpful to ask such questions before reading the verses where the answers are found. This helps students focus their attention and allows them to discover answers within the scriptures.

After the passage has been read, repeat the three questions and ask students to report what they found. Then ask:

- Why do you think the people were instructed to sanctify themselves before they crossed the Jordan River? What difference would their preparation make in their response to the Lord’s miracles? (You may want to read Joshua 3:5, footnote *a*, to help with this discussion.)

Read Joshua 3:7 aloud, and ask students to follow along, looking for what the Lord told Joshua after the priests started to carry the ark toward the river.

- How do you think the Lord’s words recorded in verse 7 may have affected Joshua?

On the floor of the classroom, place two parallel tape lines about six feet (two meters) apart. (You may want to do this before class.) Explain that the space between the two lines represents the Jordan River, which the Israelites needed to cross to enter the promised land. Invite a student to come to the edge of one tape line. You may want to give this student a heavy backpack or a large pile of books to hold. Explain that the student will be acting out the part of one of the Levite priests who was carrying the ark of the covenant.

Ask a student to read Joshua 3:8–11, 13 aloud. Ask students to follow along, looking for what the Lord said He would do to help the Israelites cross the river. Explain that the phrase “stand upon an heap” in verse 13 means the water would stop flowing downstream.

After Joshua 3:13 is read, ask the following questions to the student representing one of the priests who carried the ark:

- What would those who were carrying the ark have to do before the river stopped?
- Would you be willing to step into the water? (Invite the student to step into the space between the two lines.)
- What quality did the priests demonstrate by stepping into the water before the water stopped flowing downstream?

Invite two students to take turns reading aloud from Joshua 3:14–17. Ask the class to follow along, looking for what happened when the priests stepped into the water.

- What principle can we learn from the priests’ actions that can help us when we are faced with obstacles and challenges? (Students may identify a variety of principles, including the following: **Moving forward in faith invites God to perform miracles in our behalf.** Write this principle on the board.)

To help students understand this principle, invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles.



“Recall how the Israelites came to the river Jordan and were promised the waters would part, and they would be able to cross over on dry ground. Interestingly, the waters did not part as the children of Israel stood on the banks of the river waiting for something to happen; rather, the soles of their feet were wet before the water parted. The faith of the Israelites was manifested in the fact that they walked into the water *before* it parted. They walked into the river Jordan with a future-facing assurance of things hoped for” (David A. Bednar, “Seek Learning by Faith,” *Ensign*, Sept. 2007, 63).

- What do you think it means to move forward in faith?

Point out that although we may not have flooded rivers to cross in our lives, we will have obstacles and challenges that we may not know how to overcome. Read the following scenario aloud and ask students to respond with ways they could move forward with the faith that God will help them:

You feel that you should share the gospel with a friend but are nervous that you may do it incorrectly and that it will negatively affect your friendship.

- What are some other challenges or life events that may require us to move forward before we can understand how things will turn out?
- When have you or someone you know experienced miracles or blessings after moving forward in faith?

Consider sharing your testimony of this principle or inviting students to share their testimonies of moving forward in faith.

Joshua 4

The Israelites commemorate the miraculous crossing of the Jordan River

Ask students to name any memorials, such as monuments or statues, within their community or country. You might consider showing a picture of one, if possible.

- What is the purpose of a memorial?
- What is the memorial you named intended to remind you of? How can you benefit from remembering these things?

Draw students’ attention to the pile of stones in the classroom, and explain that as the Israelites crossed the Jordan River, they were commanded to gather stones. Invite students to scan Joshua 4:1–5, looking for how many stones they needed to gather and where they needed to get them. Ask students to report what they find.

Point out the question on the board (“What mean these stones?”), and invite a few students to take turns reading aloud from Joshua 4:6–7, 20–24. Ask students to follow along, looking for answers to this question.

- What answers did you find to the question “What mean these stones?”
- According to verse 24, what effect should remembering this miraculous event have had on the Israelites?

Write the following incomplete statement on the board: *As we remember what the Lord has done for us, ...*

Ask students how they would complete this statement. The following is one possible response: **As we remember what the Lord has done for us, our reverence for Him increases and our testimonies are strengthened.** (Write this principle on the board.)

- How can remembering previous miracles and spiritual experiences increase our reverence for God and strengthen our testimonies?

While serving as a member of the Seventy, Elder Marlin K. Jensen made the following statement. Invite a student to read it aloud.



“Remembering enables us to see God’s hand in our past, just as prophecy and faith assure us of God’s hand in our future” (Marlin K. Jensen, “Remember and Perish Not,” *Ensign* or *Liahona*, May 2007, 38).

Invite students to consider how the two principles they have identified relate to each other. Help them see that the first principle they identified focuses on moving forward in faith, while the second one teaches us to look back and remember what God has done for us.

- How can these principles help you as you face challenges in your life?

Encourage students to look for God’s hand in their lives. Invite students to draw a picture of a 12-stone memorial in their study journals. Encourage them to create their own memorials in writing by recording an experience they have had when the Lord helped them or when they felt God’s hand in their lives (see Henry B. Eyring, “O Remember, Remember,” *Ensign* or *Liahona*, Nov. 2007, 66–69).

Summarize Joshua 4:8–19 by explaining that these verses describe some of the details of the Israelites crossing the Jordan River. Invite students to read Joshua 4:14 silently, looking for how this experience affected the Israelites’ view of their new prophet, Joshua. (You may want to explain that in this verse, the word *feared* refers to feelings of reverence or awe [see Bible Dictionary, “Fear”].) Ask students to report what they find.

Joshua 5

The Israelites cease to eat manna and begin to partake of the good of the promised land

Summarize Joshua 5:1–11 by explaining that once the Israelites were in the promised land, the Lord instructed Joshua to have all the men circumcised. Remind students that circumcision was a token of the covenant that the Lord had made with Abraham and his seed (see Genesis 17:9–14). For some reason this practice had ceased during their 40 years in the wilderness, and the Lord wanted it reinstated (see Joshua 5:4–5).

Ask students to recall how the Lord had provided food for the Israelites during their 40 years in the wilderness. After students respond, invite them to read Joshua

5:12 silently, looking for what happened to the manna after they arrived in the promised land.

- Why do you think the Lord stopped providing manna to the Israelites once they arrived in the promised land? (If needed, explain that once the Israelites were in the promised land—a fertile land where they could grow and raise their own food—the Lord expected them to provide for themselves.)

Invite a student to read Joshua 5:13–15 aloud. Ask students to follow along, looking for the sacred experience Joshua had that was similar to Moses’s experience with the burning bush. Ask students to report what they find.

Explain that the messenger who announced himself as the “captain of the host of the Lord” (verse 14) was the Savior. (You might point out that the messenger allowed Joshua’s worship. This suggests that the messenger was Jesus Christ.)

Conclude by inviting a few students to summarize what they have learned in this lesson. Encourage students to act on the principles they have learned.

LESSON 76

Joshua 6–10

Introduction

After the Israelites crossed the Jordan River into the promised land, the Lord instructed them to destroy the city of Jericho. An Israelite named Achan took items from Jericho that were forbidden. As a result, the Israelites were defeated when they tried to destroy the city of Ai. After Achan was held accountable, the Lord again assisted Israel in battle.

Suggestions for Teaching

Joshua 6

Israel destroys the city of Jericho according to the Lord's commands

Establish relevancy and purpose

Beginning a lesson with a relevant question, situation, or problem can lead students to search the scriptures for gospel principles and doctrine that will give them guidance and direction. If needed, you can make this lesson more meaningful by using other standards from *For the Strength of Youth* that may be more relevant to students' needs.

Before class, list on the board a few standards or commandments that some youth may find difficult to obey, such as the following (these phrases come from *For the Strength of Youth* [booklet, 2011], 4, 7, 30, 31):

"You should not date until you are at least 16 years old. ... Avoid going on frequent dates with the same person."

"Do not disfigure yourself with tattoos or body piercings. Young women, if you desire to have your ears pierced, wear only one pair of earrings."

"Honoring the Sabbath day includes attending all your Church meetings. ... Sunday is not a day for shopping, recreation, or athletic events."

As class begins, invite students to read the statements on the board. Ask the class if they or someone they know has ever questioned why these standards are important to obey.

- What other commandments or standards has the Lord given that some may question the importance of? (As students respond, you may want to list their answers on the board.)

Explain that as the Israelites entered the land of Canaan, the Lord gave them unusual commandments or instructions for how they were to attack the well-fortified city of Jericho. To some of the Israelites, these commandments may have seemed strange or unreasonable. Invite students to look for truths as they

study Joshua 6 that can guide them when they or others may not understand the purposes for the Lord's commandments.

Invite a few students to take turns reading aloud from Joshua 6:1–5. Ask the class to follow along, looking for how the Lord instructed the Israelites to attack the city of Jericho. (You may need to explain that to “compass the city” means to go around it [see verse 3, footnote *a*].)

- What did the Lord instruct the Israelites to do?

Explain that Joshua 6:6–11 shows that Joshua relayed the Lord's instructions to the Israelites.

- If you had been in the position of an Israelite soldier, what might seem strange to you about these instructions?
- What do you think the soldiers could have been thinking that first night as they finished walking around Jericho and then returned to camp?

Invite a student to read Joshua 6:12–15 aloud. Ask the class to follow along, looking for how the Israelites showed their faith in the Lord and His prophet.

- How did the Israelites show faith? (The Israelites obeyed the Lord when His instructions may not have made sense to them, and they did so with exactness.)

Invite several students to take turns reading aloud from Joshua 6:16, 20–21, 27. Ask the class to follow along, looking for what happened because Joshua and the Israelites obeyed the Lord with exactness. (You may want to remind the class that the Lord had previously commanded Israel to “utterly destroy” the inhabitants of the promised land to prevent their sins from spreading to the children of Israel [see Deuteronomy 20:16–18].)

- What happened because Joshua and the Israelites obeyed with exactness?

Invite students to imagine themselves as Israelite soldiers who perhaps did not understand the purpose of the Lord's instructions for how to attack Jericho. However, they chose to obey with exactness and then witnessed the walls of Jericho fall. Ask students to respond to the following question in their study journals:

- What principles would you have learned from this experience of following the Lord's commands?

Invite a few students to report what they wrote. As students share the principles they have identified, emphasize the following: **By having faith in the Lord, we are able to obey His commandments, even when we do not fully understand the purposes for them. As we act in faith to obey the Lord with exactness, He will be with us and help us do things we could not do by ourselves.**

To help students understand and feel the truth and importance of these principles, you may want to discuss one or both of the following questions:

- When have you shown faith in the Lord by choosing to obey His commandments even when you did not understand the purposes for them?
- How have you felt blessed as you have sought to obey the Lord with exactness?

You may want to testify that students will be blessed as they faithfully obey with exactness.

Invite students to look through the *For the Strength of Youth* booklet (if available) for a commandment or standard they feel they could obey with greater faith or exactness. Invite them to write on a piece of paper how they will obey that commandment or standard with greater faith or exactness. Encourage them to place this paper where they can be reminded daily of their goal.

Explain that Joshua instructed Israel regarding what they should do once they had taken the city. Invite a student to read Joshua 6:17–19 aloud. Ask the class to follow along, looking for what Joshua instructed the Israelites to do with all that was in Jericho.

- What did Joshua instruct the Israelites to do with all that was in Jericho?

Explain that “the *accursed* thing” in these verses refers to items the Israelites were forbidden to take from the city for themselves. These items were to be destroyed (see verse 18, footnote *a*). All the people (except for Rahab and her kindred [see verses 17, 22–23, 25]) and all the objects in Jericho were considered accursed, except for the gold, silver, brass, and iron vessels which were to be given and consecrated to the Lord (see verse 19).

- According to verse 18, what would be the consequence if an Israelite took something that was accursed?

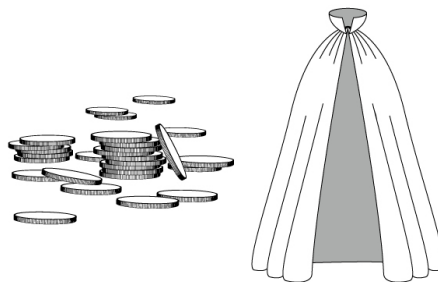
Joshua 7

Achan’s disobedience leads to Israel’s defeat by the people of Ai

Display a piece of clothing and a few coins (or draw them on the board).

- If you had been in the position of an Israelite soldier, what might you have wanted to do if you saw some valuable items in Jericho?

Invite students to read Joshua 7:1 silently, looking for what an Israelite named Achan did that was contrary to the Lord’s commandments.



- What choice did Achan make?
What was wrong with his choice?

Invite students to watch for the effects of Achan’s choice as they study Joshua 7.

Invite a student to read Joshua 7:2–5 aloud. Ask the class to follow along, looking for what happened to Israel when they went to destroy the city of Ai.

- Why did the Israelites send fewer soldiers against the city of Ai than they sent against Jericho? (Ai was small and seemed easy to conquer.)
- How many Israelites died in the battle against the men of Ai?

Summarize Joshua 7:6–9 by explaining that Joshua grieved after hearing the news of Israel’s defeat. Joshua asked the Lord to reveal to him why Israel had suffered this defeat.

Invite a student to read Joshua 7:11–12 aloud. Ask the class to follow along, looking for the reason the Lord gave for Israel’s defeat.

- Why could Israel “not stand before their enemies” (verse 12)?
- How did Achan’s choice affect the rest of the children of Israel?
- What principle can we learn from this account about the consequences of choosing to disobey the Lord? (Students may use different words, but make sure it is clear that **if we choose to disobey the commandments, it brings negative consequences upon ourselves and others.** Consider writing this principle on the board.)

Invite a student to read Joshua 7:13 aloud. Ask the class to follow along, looking for what the Lord commanded the Israelites to do so they could prevail against their enemies.

- What did the Lord command the Israelites to do?

You may need to explain that one meaning of the word *sanctify* is to become free from sin.

Summarize Joshua 7:14–18 by explaining that the Lord instructed Joshua to gather Israel according to their tribes and that the Lord would reveal to Joshua the person who was guilty of harboring the accursed thing. When called upon, Achan stood before Joshua.

Invite a student to read Joshua 7:19–21 aloud. Ask students to follow along and look for what happened when Joshua confronted Achan.

- What truth can we learn from Joshua’s words to Achan that applies to us today? (Students may use different words, but make sure it is clear that **we cannot hide our sins from the Lord.**)

To help students understand why we cannot hide our sins from the Lord, ask a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



“Do not take comfort in the fact that your transgressions are not known by others. That is like an ostrich with his head buried in the sand. He sees only darkness and feels comfortably hidden. In reality he is ridiculously conspicuous. Likewise our every act is seen by our Father in Heaven and His Beloved Son” (Richard G. Scott, “Finding Forgiveness,” *Ensign*, May 1995, 77).

- How can understanding that we cannot hide our sins from the Lord affect our choices?

Explain that in Joshua 7:22–26, we read that Achan was held accountable for his sins. Achan and his children were put to death, and the accursed things he took

were destroyed, as the Lord commanded. Joshua would have been aware of the law that children were not to be punished for the acts of their parents (see Deuteronomy 24:16). Thus, the deaths of Achan's children suggest that they were guilty of the same sin as their father; otherwise they would have been spared.

Joshua 8–10

The Lord helps Israel defeat the people of Ai and the Amorites

Summarize Joshua 8–10 by explaining that after Israel punished Achan and removed “the accursed thing” from among them, the Lord helped them to defeat the people of Ai, the Amorites, and many of the cities in Canaan. Invite students to read Joshua 10:42 silently and look for why the armies of Israel were so successful in battle. Ask students to report what they find.

You may want to conclude by testifying of the truths you have discussed today. Invite students to act on these truths by choosing to faithfully obey the Lord's commandments and repent rather than hide any sins they may have committed.

LESSON 77

Joshua 11–24

Introduction

After fulfilling the Lord's command to conquer the promised land and to destroy the wicked nations that were there, Joshua divided the land among the tribes of Israel. Joshua called the Israelites together and warned them against cleaving to other nations and worshipping other gods. He invited them to cleave to the Lord.

Note: In the next lesson (lesson 78) you may decide to ask several students to be prepared to summarize an assigned scripture account for the class. You may want to give those students their assignment the day you teach this lesson.

Suggestions for Teaching

Joshua 11–22

The promised land is divided among the tribes of Israel

Write the following questions on the board for students to see as they come into class:

How many years do you have until it is time for you to leave home?

What are some of your concerns about leaving your home and living somewhere new?

As class begins, invite a few students to respond to these questions. You might list some of their answers to the second question on the board. You may want to explain that even if students are not leaving home soon, they may have to face a similar circumstance, such as living in a new place, that could be challenging for them. Explain that near the end of his life, Joshua gave the Israelites counsel concerning what to do after he was gone. Invite students to look for principles, as they study Joshua 11–24, that can help them make the right choices as they become more independent.

Explain that the Israelites' obtaining the promised land could be compared to when a young adult is preparing to leave home or live somewhere new. The Lord had brought the children of Israel out of Egypt, taken care of them in the wilderness, and prepared them to make and keep covenants. In Joshua 11 we read how the Israelites were able, with the Lord's help, to possess the promised land.

Invite a student to read Joshua 11:23 aloud. Ask the class to follow along, looking for what Joshua did with the land Israel had conquered. Invite students to report what they find.

Use scripture study aids

The Church has prepared a number of scripture study aids, which are included in the standard works for some languages. These include such things as footnotes, topical indexes, pictures, and maps. They are some of the most valuable resources for studying the scriptures. Encourage students to use available study aids in their personal scripture study.

Ask students to turn to Bible Maps, no. 3, “The Division of the 12 Tribes” (in the Bible appendix) and look for how the promised land was divided among the tribes of Israel. Summarize Joshua 12–21 by explaining that Joshua gave each tribe an inheritance in the promised land and that the tabernacle was set up at a place called Shiloh (see Joshua 18:1). Explain that the Levites were not given a specific piece of land but were given 48 cities among each of the other tribes’ inheritances. This would allow the Levites to continue their priesthood service among the Israelites.

Invite a student to read Joshua 21:43–45 aloud. Ask students to follow along, looking for how the Lord had blessed the Israelites so far.

- How had the Lord blessed the Israelites?

Explain that Joshua 22 records that Joshua gave some parting advice to the tribes of Reuben, Gad, and Manasseh. Invite a student to read Joshua 22:4–5 aloud. Ask students to follow along, looking for what Joshua told these tribes to do as they went to make their homes on the east side of the Jordan River.

- What did Joshua counsel them to do?

Summarize Joshua 22:7–34 by explaining that when the tribes of Reuben, Gad, and Manasseh traveled to their own lands, they built an altar to witness that Jehovah was their God.

Joshua 23

Joshua calls Israel together and warns them to not worship other gods but to cleave to the Lord

Write *God* and *Israelites* as column headings on the board. Summarize Joshua 23:1–2 by explaining that after several years of peace, Joshua had grown old, and he gathered all of the Israelites together to counsel them.

Divide the class in half. Assign one half to read Joshua 23:3–11, looking for what Joshua said God had done and would continue to do for the Israelites. Assign the other half to read the same verses but to look for what Joshua counseled the Israelites to do. You may want to suggest that students mark what they find. (*Note:* You might want to explain that there were still remnants of the conquered nations in and around the promised land [see Joshua 23:5, 7].)

After two or three minutes, invite a few students to come to the board and write under the corresponding heading what they found in their verses. Their lists might be similar to the following:

God	Israelites
He fought and will continue to fight for Israel (verses 3, 5, 10). He gave Israel land for an inheritance (verse 4). He will expel the other nations from the land (verse 5). He has kept and will continue to keep His promises to Israel (verses 5, 10).	Be very courageous (verse 6). Keep the law of Moses (verse 6). Don't serve or worship other gods (verse 7). Cleave unto the Lord (verse 8). Love the Lord (verse 11).

Underline the word *cleave* in the list on the board. Explain that as it is used in verse 8, the word *cleave* means to cling, adhere, or be loyal to something or someone.

- From what we have learned from Joshua 23:3–11, what can we do to have the Lord with us and strengthen us? (Students may identify a principle similar to the following: **If we cleave unto the Lord and obey Him, then He will be with us and strengthen us.**)
- What behaviors or actions might you see in a person who is trying to cleave unto the Lord?
- Whom do you know who is a good example of someone cleaving unto the Lord? How have you seen the Lord bless that person for being devoted to Him?
- How can this principle be helpful to you as you prepare to leave home?

If possible, bring some thorns to class (or you could show a picture of thorns or draw one on the board).

Ask students if they have ever “cleaved” to any thorns before. You might invite a couple of students to share an experience they have had with thorns. Then invite several students to take turns reading aloud from Joshua 23:12–16. Ask students to follow along, looking for who had the potential to be like thorns to the Israelites. Invite students to report what they find.



- What consequences did Joshua say Israel would experience if they chose to serve or cleave unto other nations or gods?
- From what we learn in these verses, what could happen to us if we cleave to other gods? (After students respond, consider writing the following principle on the board: **If we cleave to other gods, we will bring negative consequences upon ourselves and lose the blessings of the Lord.**)
- How could this principle be a helpful warning to someone preparing to make important life choices?

- What are some things people might cleave unto instead of the Lord? What could be some negative consequences or lost blessings for doing so?

Joshua 24

Before Joshua dies, he encourages Israel to serve the Lord

Ask students to think of someone in their lives who has done a lot for them and to write the person's name in their study journals. Invite students to take 30 seconds to record a few things that person has done for them.

- After doing this activity, how do you feel about that person?

Explain that we read in Joshua 24 that Joshua related to Israel the things God said He had done for them and their ancestors. Invite students to scan Joshua 24:2–13 silently, looking for things God had done for the Israelites. You might want to suggest that they mark each time the Lord used the word *I*. Invite a few students to report one way the Lord had helped Israel.

- If you had been an ancient Israelite, what feelings might you have had toward God after being reminded of what He had done for you?

Invite a student to read Joshua 24:14–16 aloud. Ask the class to follow along, looking for Joshua's invitation to Israel. Ask them to report what they find.

- How do you think remembering what the Lord had done for them might have affected the Israelites' determination to accept Joshua's invitation?
- How could remembering what the Lord has done for us affect our determination to love and serve Him? (Students may share a principle similar to the following: **Remembering what God has done for us strengthens our resolve to love and serve Him.**) Invite students to list in their study journals some of the things the Lord has done for them.



Joshua 24:15 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite students to reread aloud, in unison, Joshua 24:15.

- What might the phrase "this day" indicate about when we should choose to be devoted to the Lord? How would it bless you to make this choice earlier rather than later in life?
- What phrase in this verse indicates that Joshua chose this path for himself, regardless of what others might choose? ("But as for me and my house.")
- What principle about agency can we learn from this verse? (Students' responses may be similar to the following: **We can choose to serve the Lord regardless of what others choose.**)
- What are some specific circumstances where we can choose to serve the Lord regardless of what others choose?

- When have you or someone you know chosen to follow the Lord regardless of what others chose to do?

Invite students to ponder how they can choose to serve God today. Encourage them to act on any ideas or promptings they receive.

Summarize Joshua 24:17–33 by explaining that the Israelites covenanted to serve the Lord. Joshua designated a great stone as a reminder of this covenant. The people served the Lord throughout the rest of Joshua’s life and for many years after.

Conclude today’s lesson by inviting students to share what they learned about how to show the Lord that they love Him and choose to follow Him.

Introduction to the Book of Judges

Why study this book?

The book of Judges is named for the various rulers, called “judges” (Judges 2:16–19), who are the book’s central figures. These judges were generally military leaders and fighters more than preachers of righteousness (see Bible Dictionary, “Judges, the”). The book describes the deeds of many of these leaders, some of whom helped deliver the Israelites from the effects of their sinful behavior. As students study the book of Judges, they can learn that the Lord allows His people to suffer the consequences of being unfaithful to Him. Students will also see that the Lord is willing to deliver His people as often as they repent of their sins.

Who wrote this book?

We do not know who wrote the book of Judges. One Jewish tradition states that Samuel wrote or compiled the book. However, the book reflects the perspective of a much later time, after the northern tribes of Israel had been conquered by Assyria around 721 B.C. (see Judges 18:30). This perspective suggests that the author or authors lived long after the time of Samuel.

When and where was it written?

We do not know when the book of Judges was written, but most Bible scholars believe that Judges, along with other historical books in the Old Testament, was compiled in its current form sometime in the late seventh or early sixth century B.C. We also do not know where this book was written.

What are some distinctive features of this book?

The book of Judges recounts the history of the children of Israel from the time they settled in the land of Canaan after Joshua’s death to the birth of Samuel (approximately 1400–1000 B.C.). Besides the short narrative of the book of Ruth, Judges provides the only biblical account of this time period.

The book of Judges describes a cycle that repeated itself multiple times during the reign of the judges. Because the Israelites failed to remove wicked influences from the promised land, they became entangled in sin and were conquered and afflicted by their enemies. After the Israelites cried unto the Lord for help, He sent judges to deliver them from their enemies. However, the Israelites soon returned to their sins, and this cycle was repeated. (See Judges 2:11–19.)

The book mentions the names of 12 judges who ruled with various degrees of effectiveness. The account of Deborah as a judge of Israel is unique considering the patriarchal society in which she served (see Judges 4–5). Gideon, like many who are called and chosen by the Lord, felt he was an unlikely leader (see Judges 6:15), but because the Israelites trusted in the Lord, he and 300 soldiers achieved victory over an immense Midianite army (see Judges 7–8).

Samson is another notable figure in the book of Judges (see Judges 13–16). The distinctive story of the events leading up to his birth “parallels the accounts of other important figures in the Bible (e.g., Moses, Samuel, John, Jesus), whose births are reported to emphasize divine involvement in and the significance of their life’s mission” (Richard Neitzel Holzapfel, Dana M. Pike, and David Rolph Seely, *Jehovah and the World of the Old Testament* [2009], 179). Despite this promising beginning and the great physical strength the Lord had given him, Samson ultimately failed to help the Israelites turn to the Lord and forsake their sins, which they needed to do before the Lord would deliver them from their enemies.

In Judges 17–21, we read about the lawlessness and disorder among the tribes of Israel under the judges as they placed their trust in the wisdom of men and chose to disobey the commandments of the Lord. In the closing sentence of the book, the writer says, “In those days there was no king in Israel: every man did that which was right in his own eyes” (Judges 21:25).

Outline

Judges 1–2 Many of the tribes of Israel fail to remove all the inhabitants of Canaan from their lands. The Israelites forget the Lord, and they worship false gods. The Lord removes His protection and blessings from the Israelites. They are oppressed by their enemies and cry to the Lord for deliverance. The Lord raises up judges to deliver the Israelites.

Judges 3–16 The Lord calls 12 judges to help deliver the Israelite tribes from the consequences of their unfaithfulness to the Lord. Among them are Deborah, who delivers Israel from Canaanite oppression, and Gideon, who destroys the altar of Baal and delivers Israel from the Midianites. One of the judges, Samson, fights the Philistines but is captured as a result of his poor choices. He dies by causing a building to collapse on himself and many Philistines.

Judges 17–21 Micah and the Danites create sanctuaries dedicated to idol worship, and a Levite concubine is abused and killed. Eleven Israelite tribes unite to fight against the tribe of Benjamin and almost completely destroy them.

Old Testament Times at a Glance Poster (00897)



This foldout poster, originally prepared for issues of the *Ensign* and *Liahona* published in 2002, contains a chronological chart of major prophets and events in the Old Testament. Order at store.lds.org.

Old Testament Times at a Glance Booklet (09233)



This booklet, originally prepared for issues of the *Ensign* and *Liahona* published in 2002, contains a chronological chart of major prophets and events in the Old Testament. Order at store.lds.org.

LESSON 78

Judges 1–9

Introduction

After Joshua died, the tribes of Israel continued their conquest of Canaan. Some of the tribes failed to fulfill God’s command to drive out all of the inhabitants of the land, began worshipping the false gods of the Canaanites, and were brought into bondage to their enemies. The Lord raised up judges to deliver them from their enemies.

Note: Before the lesson, assign one of the following scripture passages to each of three students: Judges 3:12–30; Judges 4:1–9, 15–24; and Judges 6:1–16. Ask these students to be prepared to summarize their assigned passages for the class.

Suggestions for Teaching

Judges 1–6:16

The Israelites settle in the promised land and begin to worship false gods

Display the following picture, or one that is similar, and ask students to explain what they think is happening in the picture.

- What point might this picture be trying to make? (When we allow ourselves to be influenced by unrighteous behavior around us, we can become unclean ourselves.)

Invite students as they study Judges 1–6 to look for truths that explain what can happen if we choose to associate with unrighteous influences or temptations.

Explain that following the death of Joshua (see Judges 1:1), the Israelites were led by a series of judges, who were civic and military leaders who at times demonstrated the gift of prophecy.



Understand the context of the scriptures

Understanding the context of events recorded in the scriptures prepares students to recognize the messages of the authors. Context includes the circumstances that surround or provide background for a particular passage or account in the scriptures. This information can clarify and help students better understand the accounts, teachings, doctrine, and principles in the scriptures.

Remind students that the Israelites were commanded to drive out the wicked inhabitants of the land of Canaan (see Exodus 23:31). The Israelites were warned that if they did not obey this commandment, the Canaanites would “be a snare,” or trap, to them (see Deuteronomy 7:16).

Point out that important points or messages in the scriptures are often emphasized by the repetition of certain words or phrases. Invite students to scan Judges 1:21, 27–33 and look for words or phrases that are repeated in these verses.

- Based on the words and phrases repeated in these verses, what can we learn from Judges 1:21, 27–33? (The Israelites had failed to obey the Lord’s instructions to drive out the wicked people from the promised land.)

Explain that the Lord sent an angel to the Israelites to teach them about the consequences of their disobedience. Invite a student to read Judges 2:1–3 aloud. Ask the class to follow along and look for the consequences the Israelites would experience. Invite students to report what they find.

After students respond, write the following incomplete statement on the board: *If we choose to associate with evil influences and temptations, then ...*

Summarize Judges 2:4–10 by explaining that eventually, all the Israelites who had entered the promised land with Joshua died, and a new generation of Israelites arose who “knew not the Lord, nor ... the works which he had done for Israel” (verse 10).

Invite a student to read Judges 2:11–13 aloud. Ask the class to follow along and look for what this new generation began to do.

- What did the new generation of Israelites do?

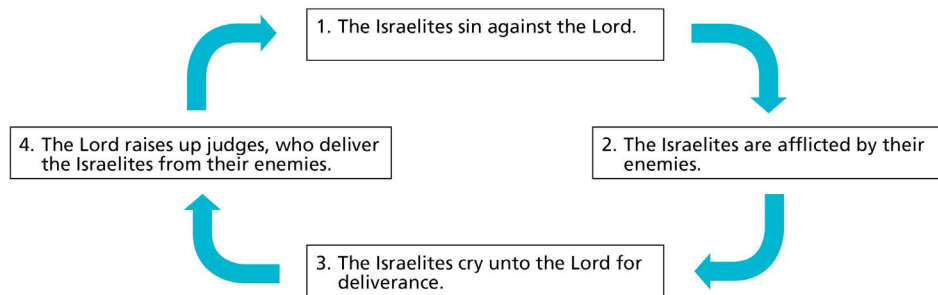
Explain that *Baalim* is the plural form of the word *Baal*. Baal and Ashtaroah were false gods of the Canaanites. Those who worshipped these false gods did so in corrupt and immoral ways, which included sacrificing children and breaking the law of chastity.

- Based on the Israelites’ actions, how would you complete the principle on the board? (After students respond, complete the principle on the board so it conveys the following truth: **If we choose to associate with evil influences and temptations, then they may lead us to sin.**)

Invite students to silently ponder how they have observed the truthfulness of this principle.

Explain that as a result of the Israelites’ sinful behavior, the Lord stopped protecting them from their enemies, and their enemies gained power over them. This began a cycle of sin, bondage, repentance, and deliverance that continued throughout the time recorded in the book of Judges. To illustrate this cycle, display the following diagram or produce it as a handout. Invite four students to take turns reading aloud the four phases of the cycle.

Cycle of Sin and Deliverance in the Book of Judges



If you invited three students to study Judges 3:12–30; Judges 4:1–9, 15–24; and Judges 6:1–16 before class, invite them to come to the front of the class and summarize the accounts they read. Ask the class to listen for how the cycle of sin and deliverance is repeated in each account. If you did not ask students to study these accounts before class, you could ask students to read the accounts aloud, or you could summarize them.

Judges 6:17–40

In obedience to the Lord, Gideon removes false idols and prepares for battle

Explain that for the remainder of the lesson, students will learn about how the Lord used Gideon, whom He had called, to help the children of Israel repent and gain freedom from their enemies.

Summarize Judges 6:17–24 by explaining that the Lord showed Gideon a sign to assure him that this call came from God.

Ask a student to read Judges 6:25–26 aloud. Ask the class to follow along and look for what the Lord told Gideon to do before he delivered Israel from the Midianites.

- What did the Lord command Gideon to do?
- Why do you think it was important for Gideon to destroy the altar of the false god Baal, which the Israelites had made, before he gathered an army to drive out the Midianites?
- What principle can we learn from the Lord’s instruction to Gideon? (Students may identify a variety of principles, but make sure it is clear that **if we desire to have the Lord’s help and strength, we must remove spiritually unclean and evil practices from our lives and replace them with righteous practices.**)
- Why is it important to not just remove evil habits or practices from our lives but to replace them with righteous practices?

Summarize Judges 6:27–40 by explaining that Gideon did as he was commanded. The next day, the men of the city wanted to kill Gideon because he destroyed their false idols. Gideon’s father spoke in his defense, and the men of the city did not kill him. The Spirit of the Lord came upon Gideon, and he gathered an army of Israelites together. The Lord then showed Gideon another sign to assure him that the Lord had chosen him to deliver Israel.

Judges 7

The Lord delivers the Midianites into the hands of the Israelites

Ask students to imagine that they, like Gideon, have been commanded to conquer and drive out the Midianite army. Invite students to look ahead at Judges 7:12 and find the size of the Midianite army.

- Considering the size of the Midianite army, how many soldiers would you want to take with you?

Invite a student to read Judges 7:1–2 aloud. Ask the class to follow along and look for what the Lord said about the size of Gideon’s army. Invite students to report what they find.

- If you had been in Gideon’s position, what might you have thought when the Lord said you had too many soldiers in your army?
- According to verse 2, why did the Lord tell Gideon to reduce the size of Israel’s army? (You may need to explain that the word *vaunt* means to boast.)

Invite a student to read Judges 7:3 aloud. Ask the class to follow along, looking for what the Lord said Gideon needed to do to reduce the size of the army.

- How many were in the army originally? (32,000.) How many remained? (10,000.)

Invite students to scan Judges 7:4 silently, looking for what the Lord said about the reduced size of Gideon’s army. Ask students to report what they find.

Invite a few students to take turns reading aloud from Judges 7:4–8. Ask the class to follow along, looking for what the Lord instructed Gideon to do to further reduce the size of the army. Invite students to report what they find.

- If you had been in Gideon’s position, what might you think about the Lord reducing your army from 32,000 to 300?

Display the following items, or show pictures of them: a trumpet, a lamp, and a pitcher. Ask students how effective they think these items would be in a battle against an opponent using swords and shields.

Invite a student to read Judges 7:15–18 aloud. Ask students to follow along and look for Gideon’s instructions to his army.



- What instructions did Gideon give?

Invite several students to take turns reading aloud from Judges 7:19–23. Ask the class to follow along and look for what happened next. You may need to explain that the phrase “the Lord set every man’s sword against his fellow” (verse 22) means that the Midianites began to attack each other in the chaos created by Gideon’s army.

- What principle can we learn from this account about what happens when we faithfully follow the Lord’s commands? (Although they may use different words, students should identify a principle similar to the following: **If we follow**

the Lord's commands with exactness and always acknowledge our dependence on Him, then He will help us overcome our challenges.)

To help students understand how this principle can relate to their lives, invite them to name a variety of sources through which the Lord's commandments come to us, such as promptings from the Holy Ghost, scriptures, words of the prophets, and righteous counsel from parents and leaders.

Ask students to ponder times when they overcame challenges with the Lord's help because they followed His counsel. Invite a few students to share, if their experiences are not too personal. You may want to share a personal experience illustrating this principle as well.

Invite students to think about any commandments that the Lord may want them to follow with greater exactness and write down in their study journals what they will do to obey these commandments. Encourage them to act on any ideas or promptings they receive.

Judges 8–9

Israel enjoys peace for many years but returns to idolatry after Gideon dies

Summarize Judges 8–9 by explaining that after the Midianites fled, Gideon's army pursued them and destroyed some of them. After the victory, the Israelites wanted Gideon to be their king, but he refused and said the Lord should be their king. For the space of about 40 years, there were no more major battles. After Gideon's death, the Israelites returned to idolatry. Gideon's son Abimelech wanted to rule Israel, so he killed 70 of his brothers and was made king. He was eventually killed by the Shechemites, one of Israel's enemies.

Conclude by sharing your testimony of the truths identified in this lesson. Invite students to write in their study journals how they will act on promptings they have received and truths they have learned.

LESSON 79

Prophets and Revelation (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 1, students will study paragraphs 5.1–5.5 in the *Doctrinal Mastery Core Document* and learn about how prophets have been called by God to speak for Him. They will also study the doctrinal mastery passages Jeremiah 1:4–5 and Amos 3:7.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

The role of prophets

Understanding the role of prophets can help students respond to challenges to their faith. Help students understand that the truths God has revealed through His prophets are standards by which any claim can be measured and that by following God's authorized servants they will come closer to Him. Make it your practice to study the words of the living prophets and apostles, and encourage students to do the same. (See Chad H Webb, "Doctrinal Mastery" [Seminaries and Institutes of Religion annual training broadcast, June 14, 2016], broadcasts.lds.org.)

Understanding the Doctrine

Segment 1 (15 minutes)

Present the following scenario to the class:

Imagine that your friend, who is not a member of the Church, says to you, "I heard that Mormons believe that God speaks to prophets. What do prophets do? Why are they an important part of your religion?"

Divide students into pairs. Invite them to discuss with their partners how they would respond in this scenario, with one partner answering the first question ("What do prophets do?") and the other partner answering the second question ("Why are they an important part of your religion?").

When students have finished, invite a few volunteers to share their answers with the class.

Display the words *Prophets* and *Revelation* on the board as headings for two separate columns. Divide the class into two groups. Ask the first group to study paragraphs 5.1 and 5.3 in the *Doctrinal Mastery Core Document* and to mark all of the phrases they can find that describe the roles and responsibilities of prophets. Ask the second group to study paragraphs 5.2, 5.4, and 5.5 and to mark all of the

phrases they can find that are related to revelation. (Consider writing these paragraph numbers on the board under their associated columns.)

When students have finished, invite each group to report to the class what they found. As students share their responses, write them on the board in brief statements under the appropriate column heading. You may want to ask students to copy the chart on the board into their study journals along the way.

Refer to the “Prophets” column of the completed chart, and ask:

- Why is it important that there are prophets and apostles on the earth today who fulfill these roles?
- How have you personally been blessed as prophets have fulfilled one or more of these roles?

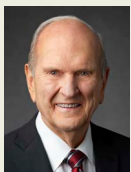
Refer to the “Revelation” column of the completed chart, and ask:

- Why is it important for us to be guided by personal revelation from the Holy Ghost in addition to the revelations received by prophets?

Segment 2 (10 minutes)

Invite a student to read aloud the first sentence of paragraph 5.1 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for how someone is called as a prophet. Ask students to report what they find, and as they do so, help them identify the following doctrine: **A prophet is a person who has been called by God to speak for Him.** (Invite students to consider marking this phrase if they have not already done so.) Write this statement on the board, and underline the phrase “called by God.”

To help students understand this key statement of doctrine, display or provide them with copies of the following statement by President Russell M. Nelson. Invite a student to read the statement aloud. Ask the class to follow along, looking for how God’s way of calling prophets is different from the world’s way of choosing leaders.



“All leaders in the Lord’s Church are called by proper authority. No prophet or any other leader in this Church, for that matter, has ever called himself or herself. No prophet has ever been elected. The Lord made that clear when He said, ‘Ye have not chosen me, but I have chosen you, and ordained you’ [John 15:16]. You and I do not ‘vote’ on Church leaders at any level. We do, though, have the privilege of sustaining them” (Russell M. Nelson, “Sustaining the Prophets,” *Ensign* or

Liahona, Nov. 2014, 74–75).

- Why is it important that prophets are called by God rather than by self-appointment or popular vote?

Display or provide students with copies of the following statement by Elder Gary E. Stevenson, in which he describes being called to the Quorum of the Twelve Apostles by President Thomas S. Monson. Remind students that when someone is called as an Apostle, he is also called as a prophet, seer, and revelator. Invite a student to read the statement aloud. Ask the class to follow along, looking for the promise that President Monson gave Elder Stevenson.



“President Monson described that acting on the will of the Lord, he was extending a call to the Quorum of the Twelve to me. He asked me if I would accept this call, to which, following what I am sure was a very undignified audible gasp, in complete shock, I responded affirmatively. And then, before I could even verbalize a tsunami of indescribable emotion, most of which were feelings of inadequacy, President Monson kindly reached out to me, describing how he was called many years ago as an Apostle by President David O. McKay, at which time he too felt inadequate. He calmly instructed me, ‘Bishop Stevenson, the Lord will qualify those whom He calls.’ These soothing words of a prophet have been a source of peace, a calm in a storm of painful self-examination and tender feelings in the ensuing agonizing hours which have passed day and night since then” (Gary E. Stevenson, “Plain and Precious Truths,” *Ensign or Liahona*, Nov. 2015, 91).

- Why would it have been important for Elder Stevenson to know that President Monson was “acting on the will of the Lord” when Elder Stevenson was called to be an Apostle?
- Why is it important to know that the Lord will qualify the prophets and apostles whom He chooses to speak for Him?

Segment 3 (5 minutes)

Ask students to open their scriptures to Jeremiah 1:4–5. Explain that this doctrinal mastery passage from the Old Testament helps teach that prophets are called by God. Invite students to consider marking this passage in a distinctive way so they can locate it easily.

To help students understand the context of this passage, explain that as recorded in Jeremiah 1, the Lord called Jeremiah to be a prophet and commanded him to preach repentance to the wicked people in Jerusalem. This occurred during roughly the same time period in which the Lord called the Book of Mormon prophet Lehi to preach repentance to the Jews.

Invite a student to read Jeremiah 1:4–5 aloud. Ask the class to follow along, looking for when the Lord called Jeremiah to be a prophet.

- When did the Lord call Jeremiah to be a prophet?

Explain that the word *ordained* in Jeremiah 1:5 refers to foreordination, which is “God’s premortal ordination of His valiant spirit children to fulfill certain missions during their mortal lives” (Guide to the Scriptures, “Foreordination,” scriptures.lds.org; see also “Foreordination,” *True to the Faith: A Gospel Reference* [2004], 69–70).

Display or provide students with copies of the following statement by the Prophet Joseph Smith (1805–44). Invite a student to read the statement aloud. Ask the class to follow along, looking for how God’s prophets and others who are called to minister were foreordained to their calling.



“Every [one] 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 that I was ordained to this very office in that Grand Council”
(Teachings of Presidents of the Church: Joseph Smith [2007], 511).

- How does knowing that all prophets have been foreordained by God to perform their calling on the earth impact the way you view them and receive their words?

Segment 4 (10 minutes)

Refer students to the key statement of doctrine that **a prophet is a person who has been called by God to speak for Him**, and underline the phrase “speak for Him” on the board.

- How are we blessed by living prophets?

Ask students to open their scriptures to Amos 3:7. Explain that this doctrinal mastery passage from the Old Testament helps teach that prophets speak for God. Invite students to consider marking this passage in a distinctive way so they can locate it easily.

To help students understand the context of this passage, explain that the people of Israel and the nations nearby were very wicked and had rejected many prophets during the prophet Amos’s lifetime. God called Amos as a prophet (see Amos 7:14–15) and commanded him to warn the Israelites to repent or else they would be destroyed.

Invite a student to read Amos 3:7 aloud. Ask the class to follow along, looking for what God will always do through His prophets.

- What do you think it means that God “revealeth his secret unto his servants the prophets”? (Through revelation, prophets are able to speak on behalf of God and reveal truths that would otherwise be unknown.)
- What are some examples of truths that God has revealed through His prophets in our dispensation?

Invite students to ponder when they have felt that a prophet was speaking the words of God to them. Consider inviting a few students to share their thoughts with the class. Testify that we have prophets and apostles on the earth today who have been called by God and who have the authority to speak God’s words. Challenge students to always pay close attention to the words of the prophets and apostles and to apply them to their lives.

LESSON 80

Judges 10–21

Introduction

Despite Israel's mistakes and sins, the Lord raised up judges to deliver the Israelites from their oppressors. One of these judges, Samson, was blessed with tremendous physical strength but failed to fulfill his divine calling because of selfish choices.

Suggestions for Teaching

Doctrinal Mastery Review: Jeremiah 1:4–5 (5 minutes)

Before class, invite a student to study Jeremiah 1:4–5. Ask the student to determine what he or she thinks are five of the most important words in the passage. After the devotional, invite the student to come to the board to write the five words that he or she chose.

Ask the members of the class to guess which Old Testament doctrinal mastery passage these words come from. Once this passage has been identified, invite a student to read the verses aloud to the class. Ask the student who chose the words written on the board to explain why he or she thought those five words were some of the most important in the passage. Ask class members to find other words that they might have chosen instead and to explain why.

Do not be afraid of silence

When waiting for responses or providing students a moment to ponder, do not be afraid of silence. At times students need an opportunity to reflect on what they have been asked and how they might respond to a question. Such reflection can facilitate instruction by the Holy Ghost, and students can feel encouraged and strengthened in their resolve to live according to the laws of God.

Judges 10–21

The Lord calls other judges, including Samson, to deliver the Israelites from their enemies

Write the following question on the board: *What are some things you feel Heavenly Father would like you to accomplish in your life?*

As students enter the classroom, invite students to write their responses to this question in their study journals. After sufficient time, invite several of them to read their responses aloud to the class. Their answers may mention serving the Lord and others; receiving essential ordinances and covenants; creating an eternal family; receiving an education; developing skills, talents, and divine attributes; or living worthily to return to Heavenly Father's presence.

Invite students to look for truths as they study Judges 10–21 that will help them understand what could prevent them from accomplishing the things Heavenly Father desires for them.

Consider displaying the diagram titled “Cycle of Sin and Deliverance in the Book of Judges” from lesson 78. Summarize Judges 10–12 by explaining that after the Israelites again began to worship false gods, they were afflicted by their enemies, the Ammonites. When the Israelites turned to the Lord, He raised up a judge named Jephthah to deliver the Israelites from their enemies.

Invite a student to read Judges 13:1 aloud. Ask the class to follow along, looking for what the Israelites did after they were delivered from their enemies. Invite students to report what they find.

Invite a student to read Judges 13:2–5 aloud. Ask the class to follow along, looking for special characteristics of the new leader whom the Lord would send to help the Israelites.

- What does it mean that the child would be a Nazarite?

Remind students that Nazarites were those who vowed or covenanted to dedicate themselves to God for a period of time. During the period of their vow, Nazarites promised not to drink wine, touch any dead thing, or cut their hair. (See Bible Dictionary, “Nazarite.”)

Refer to the diagram “Cycle of Sin and Deliverance in the Book of Judges.”

- How might the Israelites be blessed by a leader whose life would be dedicated to God? (This new leader would have the potential to help the Israelites break their cycle of sin so they could be delivered from their enemies.)

Summarize Judges 13:6–23 by explaining that the angel reappeared to the woman and her husband and repeated the message about their son. Invite students to look in Judges 13:24 for the name of their son, the new Israelite leader.

Invite a student to read Judges 14:1–3 aloud. Ask the class to follow along, looking for what Samson desired once he had become an adult.

- What did Samson desire?
- What was wrong with this desire? (The Lord had commanded the Israelites not to marry those who were not part of God’s covenant people, for such marriages would result in sin and destruction [see Deuteronomy 7:3–4].)
- What do we learn about Samson from verses 1–3? (Samson placed his own desires ahead of the Lord’s will.)

Write the following incomplete statement on the board: *If we place our own desires ahead of the Lord’s will, then ...*

Invite students to consider how they might complete this statement as they learn about Samson’s choices.

Ask a student to read Judges 14:5–6 aloud. Invite the class to follow along, looking for what Samson did as he traveled to marry the Philistine woman.

- What do these verses teach us about Samson’s physical strength?
- According to verse 6, what was the source of Samson’s physical strength?

Explain that today when we speak of someone having the Spirit of the Lord, we are usually referring to someone who is faithful and obedient and therefore close to

God. However, as used here, referring to Samson (see Judges 14:6, 19; 15:14), the phrase seems to acknowledge Samson’s remarkable physical strength, which came as a gift from God. The scriptures give credit to the Lord, the true source of Samson’s gift, by saying “the Spirit of the Lord came mightily upon him,” but this does not necessarily mean that the Lord prompted or approved of Samson’s actions. Sometimes Samson used his gift of strength properly, and sometimes he did not.

Summarize Judges 14:7–15 by explaining that when Samson returned from Timnath, he found that bees had formed a hive within the carcass of the lion he had killed. Samson used this experience to create a riddle to challenge the Philistines. When the Philistines could not discover the answer to the riddle, they threatened Samson’s wife and convinced her to obtain the answer from Samson. This led to a series of conflicts between Samson and the Philistines.



Provide copies of the following handout to students. Ask them to read the verses in parentheses and write next to each summary the desires or emotions they think motivated Samson. Students may work alone, with partners, or in small groups.

What Motivated Samson?

1. After Samson’s wife reveals the riddle’s answer to the Philistines, Samson separates himself from her (see Judges 14:16–20; 15:1–2).

2. When Samson learns that his father-in-law, a Philistine, gave Samson’s wife to another man, Samson burns the Philistines’ crops (see Judges 15:1–5).

3. The Philistines seek revenge against Samson by burning his wife and father-in-law. Samson responds by smiting the Philistines “with a great slaughter” (see Judges 15:6–8).

4. The Philistines come against Samson to bind him and “do to him as he hath done to us.” Samson responds, “As they did unto me, so have I done unto them.” He slays one thousand more Philistines (see Judges 15:10–16).

After students have completed the handout, ask the following questions:

- What desires or emotions do you think motivated Samson’s actions? (You may want to point out the words *anger* in Judges 14:19 and *avenged* in Judges 15:7.)
- How did Samson’s choices to act in anger and seek revenge affect him and his family? (The cycle of revenge resulted in the deaths of Samson’s wife and father-in-law.)
- What principle can we learn from Samson’s actions about the consequences of choices that are based on anger or vengeance? (Students may use different words, but they should identify the following truth: **Anger and vengeance can lead us to make choices that hurt others and ourselves.**)

Summarize Judges 16:1–14 by explaining that the pattern of conflict and revenge between Samson and the Philistines continued. The Philistines decided to bribe a Philistine woman named Delilah to discover the source of Samson’s physical strength. They hoped to use this information to defeat Samson. On three different occasions, Delilah tried to persuade Samson to reveal his source of strength, but each time he lied to her.

Ask several students to take turns reading aloud from Judges 16:15–20. Invite the class to follow along, looking for what happened when Delilah spoke to Samson a fourth time about the source of his strength. Have students report what they find.

- What did Samson not realize he had lost? (His strength, as well as the Lord’s presence, or in other words, the Spirit of the Lord that he had previously been blessed with [see Judges 14:6, 19; 15:14].)

Point out that Samson’s hair was not the source of his strength. Rather, it was the symbol of his covenant relationship with God, who was the source of Samson’s strength. You might want to suggest that students read Doctrine and Covenants 3:4, which gives some insight into Samson’s case.

- What can we learn from Samson’s experience? (One principle students may identify is **if the Spirit of the Lord departs from us, we will lose blessings.**)
- What blessings or abilities might we lose when the Lord’s Spirit is not with us?

Summarize Judges 16:21–27 by explaining that the Philistines captured Samson, put out his eyes, and made him a slave. In time, they held a celebration claiming that their god had delivered Samson into their hands. During the celebration, Samson asked a boy to lead him to the pillars of the building so that he could lean on them.

Ask a student to read Judges 16:28–30 aloud. Invite the class to follow along, looking for Samson’s motive as he prayed to the Lord.

- According to verse 28, why did Samson want to kill the Philistines in the building?

Remind students that the Lord had called Samson to dedicate his life to Him so the Lord could deliver the Israelites from the Philistines. Refer again to the diagram “Cycle of Sin and Deliverance in the Book of Judges.” Summarize Judges 17–21 by explaining that after Samson’s death, the Israelites continued to sin against the Lord and suffer afflictions from their enemies (see Judges 17:6; 21:25).

- How well do you think Samson accomplished the Lord's will in his life?

Help students understand that although Samson killed many Philistines, he did not help the Israelites turn to the Lord and forsake their sins, which was necessary for them to be truly delivered from their enemies (see D&C 3:4).

Refer to the incomplete statement you wrote on the board earlier.

- Based on what you've learned from Samson's example, how would you complete this statement? (Using students' words, complete the statement on the board. It may read like the following principle: **If we place our own desires ahead of the Lord's will, then we will not reach our divine potential.**)
- How could Samson's life have been different if he had sought to do the Lord's will rather than his own?

Conclude by testifying of the blessings of seeking the Lord's will. Invite students to refer back to what they wrote in their study journals. Ask them to write on a piece of paper one thing they will do today that will help them fulfill their divine potential and accomplish what Heavenly Father would want them to do. Invite them to carry this piece of paper with them throughout the day as a reminder of their goal.

Introduction to the Book of Ruth

Why study this book?

In the book of Ruth we read a tender story of conversion, courage, determination, loyalty, and faithfulness. The compassion and love shared by Naomi and her daughter-in-law Ruth can inspire those who study this book to consider their relationships with others both inside and outside of their families. The book of Ruth can also teach students how the Lord watches over and blesses those who follow Him and obey His teachings.

President Thomas S. Monson said:



"A model of ideal womanhood is Ruth. Sensing the grief-stricken heart of her mother-in-law Naomi—who suffered the loss of each of her two fine sons—feeling perhaps the pangs of despair and loneliness that plagued the very soul of Naomi, Ruth uttered what has become that classic statement of loyalty: 'Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.' [Ruth 1:16.] Ruth's actions demonstrated the sincerity of her words.

"Through Ruth's undeviating loyalty to Naomi, she was to marry Boaz, by which she—the foreigner and Moabite convert—became a great-grandmother of David and, therefore, an ancestor of our Savior Jesus Christ" ("Models to Follow," *Ensign*, Nov. 2002, 61).

Who wrote this book?

The author of the book of Ruth is unknown.

When and where was it written?

Since the author of the book is unknown, it is difficult to determine when it was written. However, there are a few clues that help narrow it to a general time period. The book of Ruth tells the history of the family of Elimelech, who lived during the time of the judges (see Ruth 1:1–2). But because the genealogy of David is included (see Ruth 4:17–22), the book of Ruth may have been written after David's or Solomon's time, likely following the Babylonian exile. The book addresses key issues of the postexilic period, including intermarriage with people of other nations, such as Ammon and Moab. The book also addresses the belief held by some Jews of this era that Jews should separate themselves entirely from those who were not of Israelite descent (see Ezra 9–10; Nehemiah 10:29–31; 13:1–3, 23–27). The book of Ruth seems to provide valuable balance by reminding its readers that the great-grandmother of the revered King David was a faithful woman from Moab who converted to Israel's religion and married within the covenant. Ruth demonstrated kindness to others and loyalty to the Lord. One of the main messages of the book of Ruth is that such faithfulness is more important than ethnicity.

What are some distinctive features of this book?

The book of Ruth is one of only two books in the Old Testament named after a woman and presents an example of a woman of faith, strength, and kindness. The book is characterized by hope and optimism, describing Ruth and Naomi's journey from sadness to happiness and from emptiness to fulness.

One prominent theme in the book of Ruth is that of redemption, which applies to all of us. Ruth was a foreigner, childless, and a widow, which left her in complete poverty with no source of support. Nevertheless, Ruth faithfully accepted the gospel and joined the Lord's covenant people. Though she could not deliver herself from her destitute condition, she was ultimately "redeemed" by her kinsman Boaz, a man of Bethlehem. Because of Ruth's faith-driven actions and the kindness of her redeemer, Ruth married again, was fully accepted as an Israelite, became a woman of some wealth, and was blessed with children. Like Ruth, we cannot save ourselves but must rely on a Redeemer from Bethlehem, one who is able to lift us from our fallen state and secure our happiness as part of His family. Given this theme of redemption, it is interesting to note that Jesus Christ, the Redeemer of Israel and of all mankind, was one of Ruth's descendants (see Matthew 1:5–16).

Outline

Ruth 1 Naomi and her family move to Moab, where her husband dies and her sons marry Moabite women. After Naomi's sons die, Naomi moves back to Bethlehem. One of Naomi's daughters-in-law, Ruth, chooses to go with her.

Ruth 2 Ruth works to support Naomi and herself by gleaning in the fields of Boaz. Boaz is generous to Ruth.

Ruth 3 Ruth lies at the feet of Boaz, who then promises to take responsibility for her and Naomi if their nearest kinsman will not.

Ruth 4 The nearest kinsman of Naomi and Ruth allows Boaz to take responsibility for caring for them. Boaz marries Ruth, and they have a son.

LESSON 81

Ruth 1–4

Introduction

Naomi, her husband, and their two sons moved from Bethlehem to the land of Moab because of a famine. Naomi's husband died, and each of her sons married a Moabite woman. After the deaths of both of her sons, Naomi encouraged her daughters-in-law to return to live with their families so they could be cared for. One daughter-in-law, Ruth, chose to stay with Naomi, and the two returned to Bethlehem. Following the instruction of Naomi, Ruth asked Boaz, a near kinsman, to marry her. Boaz married Ruth and they had a son named Obed, who would become the grandfather of King David.

Suggestions for Teaching

Determine pacing

Avoid taking too much time on the first part of the lesson and then having to rush through the last part. As you prepare, estimate how much time it will take to cover each section of the lesson using the methods you have chosen. Because you will almost always have more to teach than there is time to teach it, you will need to determine which portions of the block to emphasize and which to summarize.

Ruth 1

Ruth travels with Naomi back to Bethlehem after the deaths of their husbands

Invite a student to read aloud the following scenario:

A young woman is attending school but struggles to get good grades. As a result she worries about her future and being able to succeed in life and provide for herself.

- In what ways might this situation test a person's faith and trust in the Lord?

Invite students to look for truths as they study Ruth 1–2 that can help them to have faith and trust in the Lord.

Invite a few students to take turns reading aloud from Ruth 1:1–5. Ask the class to follow along, looking for what happened to Naomi's family.

Point out that in ancient Israel a widow's sons were typically responsible for providing her with protection, food, and care. If a widow had no living sons or male relatives, she had to provide for herself. This could be very difficult for women who did not have the resources to provide for themselves.

Invite a student to read Ruth 1:6–9 aloud. Ask the class to follow along, looking for what Naomi decided to do and what she told her daughters-in-law to do.

- Why did Naomi decide to return to Bethlehem?
- What did Naomi instruct her daughters-in-law to do?

Invite a student to read Ruth 1:10 aloud. Ask the class to follow along, looking for what Orpah and Ruth said they would do.

- What did Orpah and Ruth say they would do?

Point out the phrase “thy people” in verse 10. Explain that although Orpah and Ruth were Moabites, it appears that they had forsaken the worship of idols and instead worshipped the Lord with their husbands and Naomi (see Ruth 1:15).

Summarize Ruth 1:11–13 by explaining that out of concern for Orpah and Ruth’s future prospects of marriage and security, Naomi discouraged them from going to Bethlehem with her.

Invite a student to read Ruth 1:14–18 aloud. Ask the class to follow along, looking for what Orpah and Ruth each decided to do. Ask students to report what they find.

- How do Ruth’s words show that she trusted in the Lord?

After students respond, write the following incomplete statement on the board: *If we choose to trust in the Lord, then ...*

Invite students to look for what happened as a result of Ruth’s decision to trust in the Lord as they continue to study the book of Ruth.

Summarize Ruth 1:19–22 by explaining that Naomi and Ruth traveled to Bethlehem. Since they were extremely poor, they desperately needed to find a way to support themselves.

Ruth 2

Ruth gleanes in the field of Boaz

Explain that the law of Moses instructed those who owned fields not to harvest the crops in the edges of their fields or gather crops that were dropped by the reapers so that the poor could glean, or gather, these crops (see Leviticus 23:22).

Invite a student to read Ruth 2:1–3 aloud. Ask the class to follow along, looking for who owned the field that Ruth gleaned from. Invite students to report what they find.

Invite a student to read Ruth 2:4–10. Ask the class to follow along, looking for how Boaz showed kindness to Ruth.

- How did Boaz show kindness to Ruth?

Invite a student to read Ruth 2:11–12 aloud. Ask the class to follow along, looking for why Boaz was kind to Ruth. Invite students to share what they find.

- How would you use Boaz’s words recorded in verse 12 to complete the statement on the board? (After students respond, complete the statement on the board so it conveys the following truth: **If we choose to trust in the Lord, then He will reward us for our faith.**)

Invite a student to read again the scenario discussed at the beginning of class. Ask students to discuss the following questions in groups of two or three.

- How is this scenario like the story of Ruth?

- How might this young woman show she trusts God, and how might she be rewarded?
- How has the Lord rewarded you because you chose to trust Him?

To help students understand how this principle further applied to Ruth's life, summarize Ruth 2:13–23 by explaining that Boaz showed additional kindness and care to Ruth by providing her with more food for herself and Naomi. Ruth returned to Naomi, and they rejoiced together.

Invite a student to read Ruth 2:20, looking for what Naomi called Boaz. After students report what they find, explain that under the customs and cultural laws of the Israelites, if a husband died childless, it was the duty of the husband's brother or nearest male relative to marry the widow and raise up children to the dead man's name (see Deuteronomy 25:5–10; see also Bible Dictionary, "Levirate marriage"). The term "next kinsman" comes from the Hebrew word *go-el*, which means "redeemer" and refers to men whose duty it was to marry the widow of their relative.

Tell students that as explained by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, "the word *redeem* means to pay off an obligation or a debt. *Redeem* can also mean to rescue or set free as by paying a ransom" (D. Todd Christofferson, "Redemption," *Ensign* or *Liahona*, May 2013, 109).

Explain that one of the prominent themes of the account of Ruth is that of redemption, which relates to all of us. Invite students to look for how the redemption of Ruth and Naomi through Boaz in the remaining chapters of Ruth is a type, or symbol, of our redemption through Christ.

Ruth 3

Ruth proposes marriage to Boaz

Invite a student to read Ruth 3:1–2 aloud. Ask the class to follow along, looking for what Naomi wanted for Ruth. (To help students find what Naomi was proposing, suggest that they look at verse 1, footnote *a*, to discover that the word *rest* implies marriage.)

- What did Naomi want for Ruth?

Summarize Ruth 3:3–8 by explaining that Naomi told Ruth what to do in order to propose marriage to Boaz, which was culturally acceptable under these circumstances, and that Ruth obeyed her instructions. Invite a student to read Ruth 3:9–11 aloud. Ask the class to follow along, looking for how Boaz reacted to Ruth's request for marriage. (After they read verse 9, you might want to explain that the phrase "spread therefore thy skirt over thine handmaid" means that Ruth was asking him to take her under his protection and provide for her and was Ruth's way of proposing marriage to Boaz.)

- How did Boaz react to Ruth's proposal?
- What admirable characteristic did Boaz and the people notice in Ruth?

- What principle can we learn from Ruth’s example of living virtuously? (After students respond, write the following principle on the board: **If we live virtuously, then we can have faith that the Lord will bless us.**)

Write the word *virtuous* on the board.

Invite a student to read aloud the following statement by Sister Elaine S. Dalton, who served as the Young Women General President. Ask the class to follow along, looking for how Sister Dalton defined and described virtue.



“Virtue ‘is a pattern of thought and behavior based on high moral standards’ [Preach My Gospel: A Guide to Missionary Service (2004), 118]. It encompasses chastity and moral purity. Virtue begins in the heart and in the mind. It is nurtured in the home. It is the accumulation of thousands of small decisions and actions. *Virtue* is a word we don’t hear often in today’s society, but the Latin root word *virtus* means strength. Virtuous women and men possess a quiet dignity and inner strength” (“A Return to Virtue,” *Ensign* or *Liahona*, Nov. 2008, 79).

- What does it mean to live virtuously?
- What are some “small decisions” you can make that can help you be virtuous?

Encourage students to focus on one or two “small decisions” they need to make to be more virtuous and then have them write in their journals what they will do to act on these decisions.

Summarize Ruth 3:12–18 by explaining that Boaz promised to marry Ruth if he could obtain permission to do so from a kinsman who was more closely related to Ruth’s deceased husband.

Ruth 4

Boaz marries Ruth

Summarize Ruth 4:1–8 by explaining that Boaz met with the nearest kinsman and received permission to marry Ruth.

Invite a student to read Ruth 4:9–10 aloud. Ask the class to follow along, looking for what Boaz did for Ruth and Naomi. Ask students to report what they find.

- How is what Boaz did for Ruth and Naomi like what our Redeemer, Jesus Christ, does for us? (Explain that as an impoverished and childless widow with no source of support, Ruth received mercy and was redeemed by her kinsman Boaz, who came from Bethlehem [see Ruth 2:4]. Similarly, because we suffer physical and spiritual death, we cannot save ourselves and must rely on our Redeemer, Jesus Christ, who came from Bethlehem [see Luke 2:15–16] and has “purchased [us] with his own blood” [Acts 20:28].)
- What can we learn about our own redemption by viewing the account of Ruth and Boaz as a type, or symbol, of our relationship with Christ? (Help students identify the following principle: **If we will come to Jesus Christ, He will redeem us.** Write this truth on the board.)

Invite students to record their answers to the following questions in their study journals:

- Because Jesus Christ offers me redemption, how do I feel about Him and my Father in Heaven and Their love for me?
- What can I do now to come closer to Jesus Christ so He can redeem me?

Summarize Ruth 4:13–22 by explaining that Ruth and Boaz were married and had a son named Obed. They are the direct ancestors of King David and of Jesus Christ. Consider sharing your testimony of our Redeemer, Jesus Christ, and of the principles identified in today's lesson.

Introduction to the Book of 1 Samuel

Why study this book?

The book of 1 Samuel recounts the ministry of the prophet Samuel, who “restored law and order and regular religious worship in the land” (Bible Dictionary, “Samuel”) after the Israelites had forgotten the Lord and worshipped idols many times throughout the reign of the judges. One of the major themes of 1 Samuel is the importance of honoring the Lord. In 1 Samuel 2:30 we read, “Them that honour me I will honour, and they that despise me shall be lightly esteemed” (see also 1 Samuel 2:9). In other words, the Lord will bless those who honor Him and keep His commandments, and those who do not will not receive His blessings.

Several accounts in 1 Samuel reflect this theme. Hannah honored the Lord and requested a child, and the Lord blessed Hannah with a son. Samuel, Hannah’s son, also was blessed because he listened to the Spirit and obeyed the Lord. Saul did not continue to honor the Lord, so the Lord appointed David to replace him as king. As a youth, David exercised faith in the Lord, who blessed him to be able to slay Goliath. As students study the book of 1 Samuel, they can increase their faith that they will also be blessed as they honor and obey the Lord.

Who wrote this book?

“It is uncertain who the author was or when he wrote [the book of 1 Samuel]. In order to compile his narrative, he no doubt used various writings that he found already in existence, including the state chronicles (among which were writings by Samuel, Nathan, and Gad, [see] 1 Sam. 10:25; 1 Chr. 29:29)” (Bible Dictionary, “Samuel, books of”).

When and where was it written?

It is unclear when and where the books of Samuel were written. “Originally, 1 and 2 Samuel were one book in the Hebrew Bible. The division into two separate books probably occurred when this book of Samuel was translated into Greek, which necessitated putting the book on two scrolls instead of one” (Richard Neitzel Holzapfel, Dana M. Pike, and David Rolph Seely, *Jehovah and the World of the Old Testament* [2009], 190).

What are some distinctive features of this book?

The book of 1 Samuel can be divided into three main sections, each of which focuses on a different person. Chapters 1–7 recount the actions of Samuel, the righteous priest, prophet, and judge. Chapters 8–15 focus on Saul, the first king of Israel. Chapters 16–31 describe the rise of David.

The first section begins with the account of Samuel’s mother, Hannah. Her dedication to God helped prepare her son to fulfill his role as a mighty prophet to an apostate people. This account is one of the significant few in the scriptures that

portray a woman of remarkable faith in the Lord, and it highlights the influential role of women in fulfilling His purposes (see 1 Samuel 1–2).

Another distinctive feature of the book is its account of the transition from one form of government to another. After many years of a tribal confederation governed loosely and sporadically by judges, the children of Israel desired to have a king “like all the nations” (1 Samuel 8:5). Under the direction of the Lord, Samuel anointed Saul as the first king of Israel. However, Samuel warned the Israelites about what would befall them if they chose to be governed by a king (see 1 Samuel 8:11–22).

Outline

1 Samuel 1–7 Hannah pleads with the Lord to have a son. The Lord grants her request, and she bears Samuel. Early in his childhood she presents Samuel at the tabernacle to serve under Eli. The Lord appears to Samuel and blesses him. The Philistines smite Israel and capture the ark of the covenant. Samuel preaches to the Israelites and exhorts them to stop worshipping idols and begin serving the Lord. The Israelites return to the Lord, and the Lord subdues the Philistines.

1 Samuel 8–15 The children of Israel desire to have a king. Samuel is displeased with their request and warns them of the oppression a king would bring upon them. The Lord consents to give them a king and directs Samuel to anoint Saul. Saul was called by the Lord and sustained by the people to be king. He reigns in righteousness for a time, but he eventually disobeys the Lord and is rejected by Him.

1 Samuel 16–31 The Lord directs Samuel to anoint a young man named David to be king. David defeats Goliath and is greatly honored by the people. King Saul becomes jealous of David and tries to kill him multiple times. David gains many supporters, including Saul’s son Jonathan. Saul is defeated and killed by the Philistines.

LESSON 82

1 Samuel 1–2

Introduction

While worshipping at the tabernacle, Hannah wept and prayed to the Lord for a child. She covenanted with the Lord that if she were given a son, she would give him to the Lord. After witnessing Hannah's sorrow and grief, and finding out its cause, Eli, the high priest, revealed to Hannah that God would grant her desire. Because of Hannah's great faith, she was blessed with a son, whom she named Samuel. To keep the promise she made to the Lord, Hannah brought Samuel to Eli to serve the Lord. As Samuel grew in favor with the Lord and the people, Eli and his household were chastened for not honoring God.

Suggestions for Teaching

Cultivate an environment of love and respect

Look for ways to cultivate a learning environment of love, respect, and purpose. Help students feel comfortable with each other and with you by learning each other's names and by learning about one another's interests, talents, challenges, and abilities. One way to cultivate this type of environment is to invite students to share with each other experiences and insights from their personal scripture study.

Doctrinal Mastery Review—Amos 3:7 (5 minutes)

Write the following text on the board:

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets” (Amos 3:7).

Invite a couple of students to rephrase this truth in their own words and to explain why it is important that we have prophets on the earth today.

Ask students to read the verse aloud in unison a few times. After students feel comfortable with reciting the text, begin erasing a few words from the board and invite students to repeat the verse while trying to remember the missing words. Repeat this process until all of the words have been erased.

1 Samuel 1:1–28

Hannah covenants with the Lord as she prays for a son

Begin by listing some of the following adversities on the board (or invite students to name adversities that might be more relevant to them): *an accident or illness; the premature death of a friend or family member; physical or learning disabilities; experiencing cruelty from others.*

Write the following questions on the board:

Why is this happening to me?

What can I learn from these adversities?

- If something challenging happens in your life, which of these two questions are you more likely to ask? Why?

Explain that many adversities and challenges are natural conditions of mortality and do not occur because the person experiencing them is at fault. Explain that as students study 1 Samuel 1, they will learn about Hannah, a faithful woman who faced adversity. Invite them to look for what we can learn from her example that can help us when we face adversity.

Copy the following chart on the board, and invite students to copy it in their class notebooks or study journals or on a piece of paper:

Hannah’s Adversity	My Adversity
1.	1.
2.	2.

Ask students to read 1 Samuel 1:1–2 silently, looking for one of the adversities Hannah experienced.

- According to verse 2, what was Hannah’s adversity? (She was unable to have children.)

Invite students to write *Unable to bear children* on line 1 in the column titled “Hannah’s Adversity.” In every age, there have been women who have been unable to bear children despite their righteous desire to do so. In the culture in which Hannah lived, women experienced social shame if they were barren (or unable to bear children). It may also be helpful to remind students that at times in ancient Israel, righteous men and women practiced plural marriage (see Genesis 16:1–3; D&C 132:1). Peninnah, the other wife of Hannah’s husband, Elkanah, was able to bear children.

Explain that Elkanah and his family would travel to Shiloh yearly in order to worship and offer sacrifice. Shiloh was the site where the tabernacle, or “the house of the Lord” (1 Samuel 1:7), was located.

Invite a few students to take turns reading aloud from 1 Samuel 1:3–8. Ask students to follow along, looking for the other adversity Hannah experienced during these times. Help students understand that the phrase “her adversary also provoked her sore, for to make her fret” (verse 6) meant that someone, possibly Peninnah, was striving to upset Hannah because of her inability to have children.

- How might Peninnah’s ability to have children have caused conflict between the two women?

- How would you describe the adversity Hannah experienced? (After students respond, invite them to write *Suffering unkindness from others* on line 2 under “Hannah’s Adversity” on their charts.)

Assign students to work in pairs and to read 1 Samuel 1:9–18, looking for what caused Hannah’s sorrow to be replaced with peace. Invite students to refer to verse 16, footnote *b*, to learn what the word *Belial* means (“worthlessness; good-for-nothing, base wickedness”).

- Which statements indicate that Hannah’s sorrow was replaced with peace?
- What did Hannah do to receive this peace?
- What else happened to allow Hannah to have her sorrow replaced with peace?

Help students identify a principle by asking the following questions:

- If Hannah were here today, what principle do you think she would testify of? (Students may use different words, but make sure they identify the following principle: **As we turn to the Lord in our adversity, He can provide help, hope, comfort, and peace.**)
- Does the Lord always remove our adversity when we pray for peace? What are some other ways He can give us peace?

To help students feel the truth and importance of the principle they identified, ask the following question:

- When has the Lord blessed you with peace for turning to Him when you were experiencing adversity?

Invite students to ponder the adversities they may be facing and to write them down in the column titled “My Adversity” on their charts. After sufficient time, invite them to ponder how they can turn to the Lord to receive His peace during their adversities.

Remind students that Hannah promised the Lord that if He would give her a son, she would give her son to His service. Ask a few students to take turns reading aloud from 1 Samuel 1:20–28. Ask the class to follow along, looking for how she kept her promise.

To help emphasize another truth we can learn from this account, write the following incomplete statement on the board: *When we ask the Lord to bless us, we must be willing to ...*

- How might you complete this statement using what you have learned from verses 27–28? (Students may use different words, but they should complete the statement so that it reads like the following principle: **When we ask the Lord to bless us, we must be willing to use those blessings to serve Him.**)

Invite students to think about how they have asked the Lord to bless them. Ask them to consider how they would use those blessings to serve the Lord. You might want to invite a few students to share some of their experiences.

1 Samuel 2:1–10

Hannah praises the Lord

Summarize 1 Samuel 2:1–10 by explaining that in these verses we read a prayer in which Hannah praised the Lord for all He had done for her. She also testified of Jehovah’s (Jesus Christ’s) power and mercy. Hannah’s prayer displays her great faith, knowledge of the gospel, and love for God.

1 Samuel 2:11–36

Eli is chastened for not honoring God above others

Ask students what things members of the Church could do that would set a poor example of living the gospel and could affect the way others view the Church.

Caution students against mentioning specific names or people.

After students respond, write the names *Hophni* and *Phinehas* on the board. Explain that these were two sons of Eli the priest. Invite a student to read 1 Samuel 2:12 aloud while the class follows along to learn about these two sons.

- How do you think Hophni and Phinehas’s unrighteous behavior might have affected the people who came to the tabernacle to worship?

Explain that 1 Samuel 2:13–16 describes how these two sons brought disrespect to the tabernacle. Eli’s sons sinned by taking meat from the animal sacrifices that did not belong to them. By doing so, they were essentially robbing God of offerings and cheating the people.

Ask a student to read 1 Samuel 2:17 aloud. Ask the class to look for how the behavior of Eli’s sons affected those who came to worship at the tabernacle. Ask them to report what they find. You may want to explain that the word *abhorred* means to hate or strongly dislike.

Ask a few students to take turns reading aloud from 1 Samuel 2:22–24. Ask the class to follow along, looking for other behaviors that were a poor example for the people.

- What other sins were the sons guilty of? (They engaged in immoral acts [see verse 22].)
- According to verse 24, what did Eli say about how his sons’ behavior was affecting the people?

Explain that “a man of God” (1 Samuel 2:27) visited Eli and delivered a message from the Lord. Ask a student to read 1 Samuel 2:27–29 aloud. Invite the class to follow along, looking for why the Lord was upset with Eli.

- Why was the Lord displeased with Eli? (He honored his sons over God.)

Explain that Eli failed in his parental responsibility and in his office as the presiding priest. Although he rebuked his sons, he took no action to see that the abomination in his family and at the tabernacle was corrected.

Summarize 1 Samuel 2:31–36 by explaining that the man who visited Eli pronounced the Lord’s curse upon Eli and his house. Eli’s household would be destroyed, and his posterity would not live to old age. His sons would die on the

same day, and the Lord would give the priests' duties of the tabernacle to a more faithful man.

Invite students to read 1 Samuel 2:30 silently, looking for what will happen if we honor the Lord above all others. (Explain that *despise* means to view something with contempt or as worthless. *Esteemed* means respected or honored. If we view God with contempt, He will not respect or honor us.)

- According to verse 30, what will happen if we honor the Lord? (Students may use different words, but they should identify the following principle: **If we honor the Lord by keeping His commandments, He will honor us.**)

Invite a student to read 1 Samuel 2:18–19 aloud. Ask the class to follow along, looking for how Elkanah and Hannah honored God. Ask another student to read 1 Samuel 2:20–21 while the class looks for how the Lord honored Elkanah and Hannah. Ask students to report what they find.

Point out that Eli lost his right to preside and his blessings of posterity because he did not respect God enough to punish his unrepentant sons for their sins. Conversely, Hannah received blessings for serving God.

- What do you think are consequences today of dishonoring or disrespecting the Lord?
- When have you seen the Lord honor someone who honors Him?

Invite students to ponder how they can more fully honor God, and encourage them to follow any impressions they receive from the Spirit.

LESSON 83

1 Samuel 3

Introduction

As a child, Samuel served in the tabernacle under the high priest, Eli. One night Samuel received a revelation from the Lord in which he was told of the judgments that would befall Eli and his household for their wickedness. Samuel told Eli of his vision, and Eli recognized that the Lord had spoken through Samuel. As Samuel grew, the Lord continued to speak through him, and the people recognized him as a prophet.

Suggestions for Teaching

1 Samuel 3:1–14

The Lord calls Samuel

Before class, make preparations to produce several different sounds. (For example, you could bring items such as a bell, a whistle, or blocks of wood to hit together.) Select some sounds that students may recognize and others they may not recognize. (Instead of preparing to make sounds, you could record the voices of six individuals, choosing some people whose voices students may recognize and others whose voices they may not recognize.)

Adapt lessons to meet students' needs

Teaching by the Spirit involves diligent, thoughtful lesson preparation, including using the curriculum that has been provided. However, teaching by the Spirit also requires prayer, thought, and possible adaptation of lessons to ensure that the Spirit can meet students' individual needs and help students apply principles to their individual situations. As you prepare to teach, seek for inspiration from the Holy Ghost concerning how to adapt a lesson to meet students' needs.

Invite students to close their eyes before each sound is made (or before each voice recording is played). After each sound, invite them to try to distinguish what (or whose voice) they think they heard.

Afterward, ask students why they recognized some sounds (or voices) and may not have recognized others. Encourage students to look for principles as they study 1 Samuel 3 that can help them understand the importance of recognizing the voice of the Lord.

Invite a student to read 1 Samuel 3:1 aloud. Ask students to follow along, looking for the spiritual condition of the people during Samuel's youth.

- What do you think it means that “the word of the Lord was precious in those days”? (You may want to explain that in this context the word *precious* means rare, or scarce [see *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. (Church Educational System manual, 2003), 269].)
- What might this tell us about the spiritual condition of the people at this time?

Invite a few students to take turns reading aloud from 1 Samuel 3:2–6. Ask the class to follow along, looking for what happened in the tabernacle one night.

- Why do you think Samuel did not recognize the voice?

Invite a student to read 1 Samuel 3:7–10 aloud. Ask the class to follow along, looking for what helped Samuel recognize the Lord's voice.

- According to verse 7, why did Samuel initially not recognize the voice?
- What did Eli counsel Samuel to do if he heard the voice again?

Invite a student to read 1 Samuel 3:11–14 aloud. Ask the class to follow along, looking for what the Lord told Samuel after Samuel recognized His voice. Invite them to report what they find.

- Why do you think the Lord spoke to Samuel and not to Eli?

Explain that the Lord was displeased with Eli for allowing the iniquity in his household to continue without correction. The Lord was also giving Samuel guidance and instruction in preparation for his calling as a prophet.

Invite students to ponder what Samuel's experience teaches about learning to recognize the Lord's voice. Ask them to write down a principle they have learned. After sufficient time, ask several students to share a principle they identified. Students' responses might include the following:

If we are willing and receptive, we can grow in our ability to recognize the voice of the Lord.

Trusted leaders and parents can help us learn to recognize the voice of the Lord.

As we increase our ability to receive and understand personal revelation, we will be able to recognize the voice of the Lord more easily and receive His guidance and instruction.

You may want to write these principles on the board using students' words.

To help students understand the principles on the board, ask each student to silently read one of the following references and look for the answer to the corresponding question. (You may want to write the references and questions on the board or provide each student with a strip of paper with one of the references and the associated question written on it.)

1 Nephi 17:45 (What can prevent me from recognizing the Lord's voice?)

Alma 5:57 (What is one thing I need to do if I want to learn to recognize the Lord's voice?)

Doctrine and Covenants 1:38 (Who may speak for the Lord?)

Doctrine and Covenants 8:2–3; 11:12–13 (How can I recognize when the Lord speaks to me through the Spirit?)

Doctrine and Covenants 18:34–36 (What is one way I can hear the voice of the Lord daily?)

After sufficient time, invite five students to each read aloud a different set of verses and the associated question and then answer the question in their own words.

Ask the class to list on the board different ways the Lord can speak to us. (After they list several ways, make sure they understand that the Lord can communicate with us through visions, speech, dreams, and sometimes appearances. Most often we hear His voice through His prophets, the scriptures, and the Holy Ghost as impressions, thoughts, and ideas (see John 16:13–15).

Invite a student to read aloud the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles, who described one way the Lord communicates with us through His Spirit:



“The Spirit does not get our attention by shouting or shaking us with a heavy hand. Rather it whispers. It caresses so gently that if we are preoccupied we may not feel it at all. ...

“Occasionally it will press just firmly enough for us to pay heed. But most of the time, if we do not heed the gentle feeling, the Spirit will withdraw and wait until we come seeking and listening” (Boyd K. Packer, “The Candle of the Lord,”

Ensign, Jan. 1983, 53).

- What are some preoccupations that may deter us from hearing and recognizing the gentle whisper of the Lord’s voice?
- What does it mean to “pay heed”?

Explain that quiet spiritual promptings may not seem as spectacular as visions or angelic visitations, but they can be just as powerful and life changing. The witness of the Holy Ghost can make an impression on the soul that is more meaningful than anything we can see or hear.

Invite a student to read aloud the following statement by Elder Allan F. Packer of the Seventy:



“We need to be acquainted with the promptings of the Holy Ghost, and we need to practice and apply gospel teachings until they become natural and automatic. These promptings become the foundation of our testimonies” (Allan F. Packer, “Finding Strength in Challenging Times!” *Ensign* or *Liahona*, May 2009, 17).

Ask students to ponder an experience they have had when they recognized the Lord’s voice and followed His guidance. Consider inviting one or two students to

share their experiences with the class. (Caution them about sharing experiences that are too personal or sacred.)

Invite students to write in their class notebooks or study journals what they feel they need to do to become more familiar with the Lord's voice.

You may want to share an experience you have had when you recognized the voice of the Lord.

1 Samuel 3:15–18

Samuel tells Eli of his experience

Ask students if they have ever had to deliver difficult or painful news to another person.

Invite students to read 1 Samuel 3:15–18 silently, looking for what Samuel told Eli. Explain that Eli wanted Samuel to tell him everything the Lord had said.

- Why do you think it might have been difficult for Samuel to tell Eli what the Lord had said? (If necessary, invite students to review verses 12–14.)
- What can Samuel's decision to tell Eli teach us about Samuel?

1 Samuel 3:19–21

The people recognize Samuel as a prophet

(Caution: If you use the following activity, explain to a few students before class what you plan to do and ask for their assistance.) Ask a few students to let you borrow nonbreakable objects that have some value or worth to them, such as wallets, schoolbooks, or other personal items. When each of these students hands an object to you, throw it on the ground as if you do not care about it and it has no value to you.

- What message does it send if I throw something you value on the ground?

Invite a student to read 1 Samuel 3:19–21 aloud. Ask the class to follow along, looking for phrases that indicate that the Lord was supporting Samuel as a prophet. (You may need to explain that Dan was a location at the northern extreme of Israel's boundaries and Beersheba was located at the furthest south. Thus, the phrase "from Dan even to Beer-sheba" [verse 20] was a way of saying "the whole country.")

- What do you think it means that "the Lord ... did let none of [Samuel's] words fall to the ground" (verse 19)? (All of Samuel's prophecies were fulfilled, which showed the people that his words came from the Lord.)

Explain that the Lord also sustains the words of modern prophets (see D&C 1:37–38) and the words of local priesthood leaders and parents.

Conclude by inviting students to make a greater effort to study and follow the words of the Lord's prophets.

LESSON 84

Prophets and Revelation (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 2, students will review the principles of acquiring spiritual knowledge and participate in a practice exercise in which they will apply the truths they learned in part 1.

Note: You could teach each segment of this lesson in a single class session or over the course of two class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

Refrain from sowing seeds of doubt

"Many of our students have been blessed with the gift of a believing heart. The majority of our students have questions, not doubts. The way in which we approach Doctrinal Mastery should confirm faith and help students to answer questions for themselves and prepare them to help others. But it should never be done in a way that will create doubt or diminish faith" (Chad H Webb, "Doctrinal Mastery" [address given at the Seminaries and Institutes of Religion Annual Training Broadcast, June 14, 2016], broadcasts.lds.org).

Acquiring Spiritual Knowledge Review (20 minutes)

Examining Concepts and Questions with an Eternal Perspective

Divide students into three groups. Assign each group the paragraphs in the *Doctrinal Mastery Core Document* that are associated with one of the three principles discussed in paragraphs 5–12 of the "Acquiring Spiritual Knowledge" section: Act in Faith (paragraphs 5–7); Examine Concepts and Questions from an Eternal Perspective (paragraphs 8–10); and Seek Further Understanding Through Divinely Appointed Sources (paragraphs 11–12). Invite each of the students to identify the three to five most important points taught in their paragraphs and then discuss them with their group as they prepare to summarize the principle. After sufficient time, divide the class into groups of three students, with each group including a student from each of the three original groups. Invite each student to summarize and share what they learned from the first group activity (begin with the student who studied the Act in Faith paragraphs). After the groups have finished, discuss any questions they may have.

Explain that throughout our lives we will face difficult issues, circumstances, and questions. To illustrate the principle of examining these challenges with an eternal perspective and how doing so can bless us, consider using the following idea.

Display a picture of the prophet Enoch (for example, *City of Zion Is Taken Up* [*Gospel Art Book* (2009), no. 6; see also lds.org/media-library]). Explain that the Old Testament prophet Enoch was blessed to speak with the Lord and see everything that would happen on the earth (see Moses 7:20–67). As part of this vision, Enoch saw the great wickedness and destruction that would take place on the earth.



Invite a student to read Moses 7:41, 44 aloud. Ask the class to follow along, looking for how seeing this wickedness and destruction affected Enoch.

- What was Enoch’s response to the wickedness and destruction he saw?
- According to the end of this verse, what did the Lord tell Enoch to do?

Ask students to silently consider what they think the Lord was going to show Enoch that would help him to “lift up [his] heart, and be glad.”

Invite a student to read Moses 7:47 aloud. Ask the class to follow along, looking for what the Lord showed Enoch that caused him to rejoice. You may need to explain that the phrases “Son of Man,” “the Righteous,” and “the Lamb” are all titles for Jesus Christ.

- What did Enoch see? (He saw the coming of Jesus Christ to the earth and His crucifixion.)

Summarize Moses 7:48–67 by explaining that not only did Enoch see the Savior, but he also learned about His Crucifixion and Resurrection, the redemption of mankind from sin and death, the Restoration of the gospel in the latter days, the destruction of the wicked, and the ultimate triumph of the righteous. All of these events are elements of the plan of salvation.

Invite a student to read Moses 7:67 aloud. Ask the class to follow along, looking for the effect that seeing the rest of this vision of the Savior and the events of the plan of salvation had on Enoch.

- What effect did seeing and learning about the Savior’s mission and the plan of salvation have on Enoch? (He “received a fulness of joy.”)
- Why do you think Enoch could be filled with joy rather than experiencing “bitterness of soul” (verse 44) after learning about the Savior’s mission and the plan of salvation?

After students respond, write the following principle on the board: **When we view difficult circumstances with an eternal perspective, we can experience joy rather than bitterness of soul.**

Point out that Enoch was blessed with a vision that helped him gain an eternal perspective.

- What have we been blessed with that can help us gain an eternal perspective? (Students' answers could include the scriptures, the commandments, the testimonies of prophets and apostles, and personal revelation.)
- When have you been able to be filled with joy because of what you know about the Savior and His mission despite witnessing or experiencing difficult circumstances?

Invite students to ponder any difficult issues, circumstances, or questions they may be dealing with. Ask them to consider how what they learned from the account of Enoch could help them as they work through these challenges.

As appropriate, you may want to invite a few students to share their thoughts or experiences with the class. You may also want to share your testimony of the principle on the board.

Practice Exercise (20 minutes)

Explain that in this practice exercise, students will have the opportunity to practice helping others acquire spiritual knowledge. Invite students to turn to the "Acquiring Spiritual Knowledge" section of the *Doctrinal Mastery Core Document*. Refer students to paragraphs 13–17 in the "Helping Others Acquire Spiritual Knowledge" section, and review the following principles of helping others acquire spiritual knowledge: (1) listen carefully and prayerfully, (2) teach and testify of gospel truths, (3) invite them to act in faith, and (4) follow through.

Go through the following scenario with the class. As you share the scenario, invite students to think of ways they could help Alex, the young man in the scenario, to apply the principles of acquiring spiritual knowledge as he strives to find answers to his question.

As you are watching general conference with your family, the time comes to sustain the leaders of the Church. After the sustaining is finished, your brother Alex begins to look a little concerned. You notice that he continues to seem bothered throughout the remainder of the session, so when it is over you ask him what is wrong.

Alex responds by saying that while the Church leaders were being sustained, he noticed that most of the members of the First Presidency and the Quorum of the Twelve Apostles seem to have come from similar cultural backgrounds. He asks, "Why aren't there more Apostles from other cultures or countries? Isn't this a global church?"

- What could you do to show Alex that you care about his question and want to help him find an answer?

You remember that in seminary you have been discussing the principles of acquiring spiritual knowledge, and you recognize that following these principles could help your brother find greater peace about his question. As you consider how to respond, you realize you don't know the exact answer to Alex's question, so you decide to try to understand the question with an eternal perspective by considering

truths you do know about prophets and apostles and the way in which they are called.

- What truths do you know about prophets and apostles and the way in which they are called that could help Alex see his question with an eternal perspective?
- What scripture passages can you think of that might be helpful to Alex?

One scripture passage that you decide would be important for Alex to understand is Jeremiah 1:4–5. (Invite a student to read the passage aloud.)

- According to Jeremiah 1:4–5, when did the Lord choose prophets to be in their appointed positions?
- How could the doctrine taught in this passage help Alex see his question with an eternal perspective?

You share Jeremiah 1:4–5 with Alex, and he thanks you for sharing it with him.

You know that there are other divinely appointed sources that could help answer Alex's question. However, you can't think of any at the moment, so you suggest that Alex take some time before the next day's sessions of general conference to gain additional understanding of this subject by studying and praying about the scriptures and the words of prophets and apostles. You tell him that you will do the same. (If there is enough time, give students a few minutes to search these sources for further information that could be helpful to Alex. Invite students to share what they find. Students may find scripture passages, articles from mormonnewsroom.org, statements from recent general conference sessions, or articles from LDS.org, such as the *Church News* article "New First Presidency Answers Questions about Church Challenges and Opportunities" [Jan. 16, 2018, LDS.org].)

The next day, you and Alex discuss a source each of you has found that testifies of the inspired calling of prophets and apostles. Alex says he is beginning to feel better about his concerns, but you know there is one more principle of acquiring spiritual knowledge that can help him: acting in faith.

- What are some ways you could invite Alex to act in faith that would help him continue to find peace about his question?

After discussing with Alex what he thinks he could do to act in faith, he decides that during the upcoming sessions of general conference, he will listen with an open heart, seeking a stronger testimony that the leaders of the Church are called of God. He says he will also continue to search and pray about the scriptures and the words of prophets and apostles to learn more about this subject.

A week later, you follow up with Alex and ask him how he is doing with his question. Alex shares with you that while he's still not exactly sure why God calls who He calls to be prophets and apostles, the Spirit has testified to him that the Savior is the head of the Church, and that he trusts that we are led by prophets and apostles who are called of God. You realize that although someone might not fully understand every detail about a certain question or issue, the principles of

acquiring spiritual knowledge can still help people understand enough through the Spirit and therefore find peace.

Invite students to share anything they have learned from this practice exercise about how to help others acquire spiritual knowledge. After students respond, invite any students who are willing to share how they or someone they know has been able to help someone acquire spiritual knowledge. Consider concluding this practice exercise by testifying of the calling of prophets and apostles by the Lord and that the Lord can answer students' questions with reassurance from the Spirit.

LESSON 85

1 Samuel 4–8

Introduction

The Philistines defeated the Israelites in war and took the ark of the covenant of God. Eli's sons Hophni and Phinehas were slain during the battle. After being tormented by various plagues, the Philistines returned the ark. Samuel exhorted the Israelites to return to the Lord. After a brief period of repentance, the Israelites rejected the Lord and asked Samuel to give them a king to rule over them.

Suggestions for Teaching

Focus on helping students

As you prepare to teach, focus on your students and not just on what you will do or teach. As you prepare the next few lessons, ask yourself, "What will my students do in class today?" and "How will I help my students discover what they need to know?"

1 Samuel 4

The Philistines defeat the Israelites and take the ark of God

Write the following question on the board: *When will you need the Lord's help today?*

Ask students to ponder this question. You might invite a few to share their answers if they feel comfortable doing so.

Encourage students to look for what 1 Samuel 4 teaches about what they can do to receive the Lord's help.

Invite a student to read 1 Samuel 4:1–2 aloud. Ask the class to follow along, looking for troubles the Israelites were experiencing.

- If you had a chance to speak to Israel's army after their defeat, what would you tell them to help them after that difficult experience?

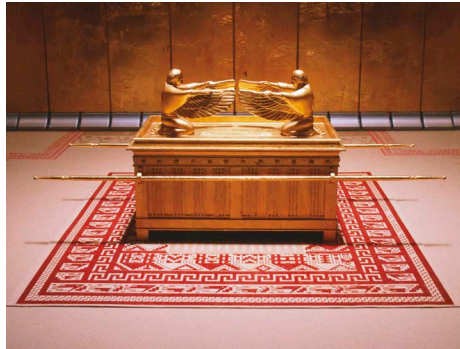
Ask a student to read 1 Samuel 4:3 aloud. Invite the class to follow along, looking for what the elders of Israel said to the army. (You may want to explain that in this case, the term *elders* refers to the leaders of the people, not necessarily the priesthood office.)

- What did the leaders of Israel say the Israelites should do?

Remind students that the ark of the covenant represented God's presence. It contained the stone tablets Moses received from the Lord on Mount Sinai.

You may want to suggest that students mark the word *it*, which refers to the ark, in verse 3.

- According to verse 3, what did the elders of Israel believe the ark could do?
- What does their statement that “it may save us” show about their faith in the Lord? (They were placing their faith in an object [the ark] rather than in the Lord.)



A depiction of the ark of the covenant.

Summarize 1 Samuel 4:4–9 by explaining that the Israelites requested that Hophni and Phinehas bring the ark from Shiloh to the battle.

Ask a student to read 1 Samuel 4:10–11 aloud. Invite the class to follow along and look for what happened when the Israelites brought the ark to the battle.

- What happened to the Israelite army?
- Why do you think the Israelites were defeated even though they had the ark of the covenant with them? (They did not place their faith in Jehovah.)
- What principles about receiving the Lord’s help can we learn from the Israelites’ mistakes? (Students may identify a variety of principles, including the following: **In order to receive the Lord’s help, we must place our faith in Him and obey His commandments.**)
- What are some things we can do to show the Lord that our faith is placed in Him?

Invite students to share experiences when they felt the Lord helped them as they put their faith in Him and kept His commandments. You may want to share an experience as well.

Summarize 1 Samuel 4:12–22 by explaining that when Eli learned that his two sons had been killed and the ark had been captured, he fell backward from his seat, broke his neck, and died. Eli’s daughter-in-law also died shortly after giving birth to a son. Thus were the words of the Lord fulfilled concerning the house of Eli (see 1 Samuel 2:34; 3:12–14).

1 Samuel 5–7

The Philistines return the ark, and the Israelites repent

Draw the accompanying illustration on the board. Explain that this illustration depicts one of the gods of the Philistines—Dagon, the fish-god. The Philistines believed that Dagon had given them victory over Israel. After capturing the ark, they brought it to Dagon’s temple as a war trophy and set it before an image (or statue) of Dagon.

Ask a student to read 1 Samuel 5:3–5 aloud. Invite the class to follow along, looking for what happened to the image of Dagon when the ark of the Lord was set by it.

- What happened to the image of Dagon?

Invite a student to read 1 Samuel 5:6 aloud. Ask the class to follow along, looking for what happened to the Philistines while the ark was with them. Invite students to report what they find.

Explain that we do not know exactly what *emerods* were, but we do know they were a very destructive disease like tumors or boils (see verse 6, footnote *a*).

The plague among the Philistines appears to have included an outbreak of mice as well (see 1 Samuel 6:5).

Summarize 1 Samuel 5:7–12 and 1 Samuel 6 by explaining that the plagues spread among other Philistine cities and some Philistines died. As the plagues worsened, the Philistines returned the ark to the Israelites in an attempt to pacify the Lord’s wrath.

Explain that although the Philistines returned the ark, they continued to be a threat to the Israelites. Ask a student to read 1 Samuel 7:3 aloud. Invite the class to follow along, looking for what Samuel said the Israelites needed to do to be delivered from the Philistines. Invite students to consider marking what they find.

- What do you think it means to “return unto the Lord with all your hearts” (1 Samuel 7:3)? (As students respond, you may want to point out that it means to sincerely repent.)

Write the following incomplete statement on the board: *To sincerely repent, we must ...*

- What did Samuel teach the Israelites they must do to sincerely repent?
- What can this teach us about repentance? (As students respond, you may want to point out that just as the Israelites needed to put away their false gods, we must forsake our sins.)

Add to the statement on the board so it reads as follows: *To sincerely repent, we must forsake our sins ...*

Ask a student to read 1 Samuel 7:4–6 aloud, and invite the class to follow along and look for what else the Israelites did to repent.

- What else did the Israelites do to repent? (They confessed their sins to the Lord.)
- Based on the Israelites’ actions recorded in verse 6, how would you complete the statement on the board? (After students respond, complete the statement



Dagon, a god of the Philistines.

so it conveys the following principle: **To sincerely repent, we must forsake our sins and confess them to the Lord.**)

To help students better understand this principle, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



"Confessing and forsaking are powerful concepts. They are much more than a casual 'I admit it; I'm sorry.' Confession is a deep, sometimes agonizing acknowledgment of error and offense to God and man" (D. Todd Christofferson, "The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 40).

- How does confessing our sins help us turn away from sin and turn to God for forgiveness?

As part of this discussion, students may ask what sins need to be confessed and to whom. Explain that we need to confess all of our sins to Heavenly Father. Serious sins should also be confessed to a bishop or branch president. If students have questions about what constitutes a serious sin, invite them to talk with their parents or their bishop or branch president.

Summarize 1 Samuel 7:7–8 by explaining that the Philistines came again to battle against the Israelites. Ask a student to read 1 Samuel 7:9–13 aloud, and invite the class to follow along and look for what happened in this battle.

- How was this battle different from the previous battles the Israelites fought against the Philistines?
- How do you think the Israelites' repentance affected the outcome of this battle?

Testify of the principle you have discussed regarding repentance. Invite students to ponder whether there are sins they need to repent of, and encourage them to repent as needed by confessing and forsaking their sins.

Summarize 1 Samuel 7:14–17 by explaining that throughout the rest of Samuel's life the Lord continued to help the Israelites succeed against the Philistines.

1 Samuel 8

The Israelites reject the Lord and ask for a king



Divide the class into small groups. Appoint a discussion leader in each group, and give him or her a copy of the following lesson material. Invite students to follow the instructions as they study 1 Samuel 8.

1 Samuel 8

Discuss the following question:

- What are some ways we might be tempted to follow the world instead of the Lord?

Read aloud the following incomplete statement, and as you study 1 Samuel 8 together, consider how you might complete it: **If we choose to follow the world instead of the Lord, then**

_____.

Ask someone in your group to read 1 Samuel 8:1–5 aloud. Invite the rest of the group to follow along and look for what the Israelites asked for as Samuel neared the end of his life.

- What did the people want Samuel to do?

Ask someone to read 1 Samuel 8:6–8 aloud. Discuss the following question:

- How was asking for a king a rejection of the Lord as their leader?

The Israelites' desire to have a king "like all the nations" shows that they placed their trust in man rather than in the Lord, who was their true King. Take turns reading aloud from 1 Samuel 8:10–18, and look for what would happen if the Israelites appointed a king to rule over them.

Discuss the following question:

- Which of the consequences of having a king do you think would be most difficult? Why?

Work together to complete the principle above based on what you have learned from 1 Samuel 8:10–18.

- When have you seen someone choose to follow the world instead of the Lord and experience sorrow and regret as a result?

Ask someone to read 1 Samuel 8:19–20 aloud. Invite the rest of the group to follow along and look for the Israelites' response to Samuel's warning.

Discuss the following questions:

- Why do you think the people rejected the prophet's warning?
- What are some ways we might make similar mistakes?

Invite group members to share their testimonies concerning the importance of choosing to follow the Lord instead of the world.

To conclude the lesson, you may want to invite several students to summarize what they learned in their group discussions of 1 Samuel 8. Encourage students to act on the truths they have identified today.

LESSON 86

1 Samuel 9–15

Introduction

After the Israelites insisted upon having a king to rule them, the Lord revealed to Samuel that Saul was to be king. Samuel anointed Saul as the earthly leader of Israel. When threatened by a Philistine attack, Saul disobeyed the Lord by offering a sacrifice instead of waiting for Samuel to do it. Saul again disobeyed the Lord by not fulfilling His command to destroy the Amalekites and all of their animals, and the Lord rejected Saul as the king of Israel.

Suggestions for Teaching

Encourage daily scripture study

Encourage students to set aside time every day for personal study of the Old Testament. You can help them account for their daily study by providing an appropriate tracking system (see the reading charts in the appendix of this manual). Give students regular opportunities to share what they are learning and feeling during their personal scripture study. Take care not to embarrass or discourage students who struggle to study the scriptures on their own.

1 Samuel 9

The Lord leads Saul to Samuel

Invite students to imagine that they are making an important decision and need some direction.

- To what or whom would you go for advice? Why?

Invite students as they study 1 Samuel 9 to look for truths that can help them when they need direction.

Invite a student to read 1 Samuel 9:1–2 aloud. Ask the class to follow along, looking for characteristics of a man named Saul.

- What were some of Saul’s characteristics?

Summarize 1 Samuel 9:3–5 by explaining that the donkeys belonging to Saul’s father were lost, and he sent Saul and a servant to look for them. After they searched without success, Saul suggested they return home to his father. Invite a student to read 1 Samuel 9:6 aloud. Ask the class to follow along, looking for how the servant responded to Saul’s suggestion.

- What did Saul’s servant suggest?

Invite a student to read 1 Samuel 9:9 aloud. Ask the class to follow along, looking for the titles by which this “man of God” was known in the time of Saul.

- How did the people refer to this man of God?

Explain that the word *seer* means a person who sees. A seer is a man of God who can see or know of things in the past, present, or future that others may not perceive (see Mosiah 8:13–17).

Summarize 1 Samuel 9:7–17 by explaining that as Saul and his servant went to find Samuel, Samuel met them. The Lord had already revealed to Samuel that Saul should be the king of Israel.

Invite a student to read 1 Samuel 9:18–21 aloud. Ask the class to follow along, looking for what Samuel told Saul.

- What did Samuel tell Saul about his father’s donkeys? What can Samuel’s instruction teach us about the power of seers? (You may want to point out that Samuel’s instruction regarding the donkeys was likely given to strengthen Saul’s faith in preparation for the call to be king.)
- What did Samuel tell Saul about the will of the Lord for him? (You may need to explain that when Samuel said “all the desire of Israel” was on Saul [1 Samuel 9:20], he was saying that Saul was the man the Lord had chosen to fulfill Israel’s desire to have a king.)

Remind students that Saul’s servant had said that Samuel would show them the “way that [they] should go” (1 Samuel 9:6).

- How had Samuel shown them the way that they should go?
- What principle can we identify from Saul’s experience regarding seeking the Lord’s direction through His prophets and seers? (Students may identify a variety of principles, but be sure to emphasize that **if we seek the Lord’s direction through His prophets and seers, they will show us the way we should go.**)

Help students understand this principle by asking the following questions:

- Whom do we sustain as prophets and seers in our day? (Members of the First Presidency and the Quorum of the Twelve Apostles.)
- What are some ways we can seek direction from the Lord through His prophets and seers in our day?
- When have you received direction from the Lord through a prophet?

Invite students to ponder current and future situations in which they might need direction. Encourage them to write in their study journals what they can do now to prepare to seek the Lord’s direction through His chosen prophets.

Summarize 1 Samuel 9:22–27 by explaining that Samuel honored and instructed Saul at a feast.

1 Samuel 10–12

Samuel anoints Saul king of Israel and exhorts the Israelites to follow the Lord

Invite a student to read the following summary of 1 Samuel 10–12:

Samuel anointed Saul to be king by applying oil to his head. The Lord “gave [Saul] another heart,” which means that Saul was spiritually reborn (1 Samuel 10:9; see also footnote *a*). Sometime after Saul’s appointment as king of Israel, the Ammonites threatened to attack some Israelites living east of the Jordan River. Saul, being led by the Spirit, rallied the Israelites to

battle and successfully defeated the Ammonites. Samuel then gathered the people and confirmed Saul as their king before the Lord. Samuel testified that the Lord was Israel's true leader and warned the Israelites that if they did not obey the Lord, they would be destroyed.

1 Samuel 13–14

Saul disobeys the Lord and offers a burnt offering

Summarize 1 Samuel 13:1–5 by explaining that a group of Israelite soldiers under the command of Saul's son Jonathan attacked a group of Philistine soldiers stationed in Israelite territory. In response, the Philistines gathered a great army to fight the Israelites.

Invite a student to read 1 Samuel 13:6–8 aloud. Ask the class to follow along, looking for how some Israelites responded when the Philistine army advanced.

- How did some Israelites respond when they saw the Philistine army?

Help students understand 1 Samuel 13:8 by explaining that the prophet Samuel had previously told Saul to go to Gilgal and wait seven days for Samuel to come and offer sacrifices to the Lord (see 1 Samuel 10:8). This sacrifice would be a way to seek the Lord's blessings before the Israelite army went into battle. It was important for Saul to wait for Samuel because Saul did not hold the priesthood and therefore was not authorized to perform the sacrifice.

Invite a student to read 1 Samuel 13:9 aloud. Ask the class to follow along, looking for what Saul did in these critical circumstances.

- What did Saul do? Why do you think he did this?

Invite a student to read 1 Samuel 13:10–12 aloud. Ask the class to follow along, looking for how Saul justified his actions to Samuel.

- What reasons did Saul give to try to justify his disobedience to the Lord's commandments?

Write the following phrase on the board: *Even though we may try to justify our disobedience to the Lord's commandments, ...*

Invite a student to read 1 Samuel 13:13–14 aloud. Ask the class to follow along, looking for a consequence of Saul's disobedience.

- What was the consequence of Saul's disobedience? (He would lose the honor of having the kingship continue through his posterity.)
- How would you complete the statement on the board using what you have learned from Saul's experience? (Write students' responses on the board. The following is one way to complete the statement: **Even though we may try to justify our disobedience to the Lord's commandments, He will hold us accountable and we will receive the consequences of our choices.**)
- How might understanding this truth help someone overcome the temptation to try to justify disobeying the Lord's commandments?

Point out that the reason Saul disobeyed the Lord and performed the sacrifices himself was because he felt pressure to do something because of the situation he

was in (the Philistines were coming, and his people were beginning to scatter [see 1 Samuel 13:1–11]).

- What kinds of pressures do you feel in your life?
- What can you do to avoid allowing these pressures to influence you to disobey God’s commandments?

Summarize 1 Samuel 13:15–14:52 by explaining that Samuel left Saul, and the Philistines sent raiding troops to destroy the land and torment the Israelites. In a misguided effort to get help from the Lord, Saul forbade his soldiers from eating during a battle with the Philistines. Saul’s son Jonathan was unaware of this command and ate some honey while pursuing the Philistines. Later in the day, when Saul did not receive revelation about whether his army should attack the Philistines, he concluded that the Lord did not answer because someone in the army had sinned and broken the fast. He swore an oath that whoever had eaten would be put to death. When he learned that Jonathan had eaten some honey, Saul said Jonathan must die. The people defended Jonathan and rescued him from death.

1 Samuel 15

The Lord rejects Saul as king because of his disobedience

Write the following statement on the board: *Because I (keep this commandment), it is okay if I (do not keep this commandment).*

Explain that sometimes we might be tempted to try to justify our disobedience to some commandments because we are obedient to others. Invite students to give examples of how someone might fill in the blanks of the statement on the board. (It may help to give students an example such as “Because I pray and read my scriptures daily, it is okay if I do not attend my church meetings.”)

Invite students to look for truths in 1 Samuel 15 that can help them overcome the temptation to try to justify disobedience in this way.

Explain that 1 Samuel 15 records that the Lord commanded Saul to destroy all the Amalekites and their livestock (see verse 3). The Amalekites were a murderous people and were enemies of the Lord (see Deuteronomy 25:17–19).

Invite a student to read 1 Samuel 15:7–9 aloud. Ask the class to follow along, looking for how Saul responded to the Lord’s command.

- How would you describe Saul’s obedience to the Lord’s command to destroy all the Amalekites and their livestock?

Summarize 1 Samuel 15:10–12 by explaining that the Lord told Samuel that Saul had turned back from following Him and had disobeyed His commandments. Samuel was grieved and visited Saul.



Divide students into small groups. Provide each group with a copy of the following handout, and invite students to complete the handout in their groups.

Saul's Disobedience

Read 1 Samuel 15:13–24, and answer the following questions:

- What did Saul say he had done? (See verse 13.)
- How did Saul try to justify the fact that he and his soldiers had been only partially obedient to the Lord's commandment? (See verse 15.)
- How had Saul changed since he was anointed as king? (See verse 17.)
- Even after being rebuked by Samuel, what did Saul do? (See verse 21.)
- What did Samuel teach was more important than making animal sacrifices? (See verse 22.)
- What reason did Saul give for his disobedience? (See verse 24.)
- What principles can we learn from Saul's mistake?

After sufficient time, invite students to report what they found. As students report, help them identify the following principles: **The greatest offering we can give to the Lord is our complete obedience to Him. Seeking to please others rather than the Lord can lead us to disobey His commandments.** Consider writing these principles on the board.

- How does obedience to the Lord's commandments help us become like Him?

Invite students to reflect on how the Savior is a perfect example of complete obedience to God. Testify of one or more of the principles students identified today and encourage students to act on any impressions they may have received during the lesson.

LESSON 87

1 Samuel 16

Introduction

After rejecting Saul as the king of Israel, the Lord sent Samuel to Bethlehem to find a new king among the sons of Jesse. The Lord inspired Samuel to anoint David as the next king of Israel. David was chosen to be Saul's armor-bearer and to play music on a harp when Saul was troubled by an evil spirit.

Suggestions for Teaching

Encourage students to read the text for the course

Encourage students to read the book of scripture that corresponds with the course of study. Elder David A. Bednar of the Quorum of the Twelve Apostles said: "Reading a book of scripture from beginning to end ... [introduces] us to important stories, gospel doctrines, and timeless principles. This approach also enables us to learn about major characters in the scriptures and the sequence, timing, and context of events and teachings" (David A. Bednar, "A Reservoir of Living Water" [Church Educational System fireside for young adults, Feb. 4, 2007], 3, broadcasts.lds.org).

1 Samuel 16:1–13

The Lord inspires Samuel to anoint David as the next king of Israel

Before class, decorate two small paper bags in different ways. Put something valuable in one bag and something of little value in the other (such as a piece of candy in one bag and just the candy wrapper in the other). Show the class the two bags, and explain that one of the bags contains something valuable.

- Without seeing what is inside, which bag would you choose?
- Why would you make that choice?

Explain to the class that sometimes people may make judgments of others based on outward appearances. As students study 1 Samuel 16:1–13, they will learn a truth about making judgments based on outward appearances. (Set the bags aside without revealing what is in them. You will use them later in the lesson.)

Help students understand the context of this chapter by reminding them that the Lord had rejected Saul as the king of Israel (see 1 Samuel 15:26).

- According to what you learned in previous lessons, why did the Lord reject Saul as king? (See 1 Samuel 15.)

Invite a student to read 1 Samuel 16:1 aloud. Ask the class to follow along and look for what the Lord told Samuel to do after He rejected Saul as king.

- What did the Lord tell Samuel to do?

Invite a student to read 1 Samuel 16:2–5 aloud. Ask the class to follow along, looking for how Samuel responded to the Lord's command to anoint one of Jesse's sons as the next king of Israel.

- What was Samuel worried about?
- What did the Lord tell Samuel to do so Saul would not be suspicious?
- According to verse 3, how would Samuel know whom to anoint as the next king of Israel?

Invite students to read 1 Samuel 16:6 silently, looking for what Samuel thought when he saw one of Jesse’s sons. Ask students to report what they find.

Invite a student to read 1 Samuel 16:7 aloud. Ask the class to follow along, looking for what the Lord told Samuel after Samuel thought that Eliab should be the next king.

- Why did God tell Samuel to not look at Eliab’s height or physical appearance as a way to decide whether he should be the new king?
- What does this verse teach us about how God sees and judges us? (Write the following truth on the board: **God judges us by our hearts rather than our outward appearance.**)
- What do you think it means that God judges us by our hearts?

Provide each student with a copy of the following statement by Elder Marvin J. Ashton (1915–94) of the Quorum of the Twelve Apostles. Invite a student to read it aloud, and ask the class to follow along and look for additional insights into what it means to be judged by our hearts.



“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” (Marvin J. Ashton, “The Measure of Our Hearts,”

Ensign, Nov. 1988, 15).

- According to Elder Ashton, what does the Lord measure when He judges us by our hearts?
- Why is it important for you to know that God judges you by your heart and not your physical appearance? How does knowing this increase your love for the Lord?

Point out that although God judges us by our hearts, He still expects us to take care of our bodies and be neat and clean in our physical appearance. Our dress and grooming can be a reflection of our hearts.

Show the class the two bags from the beginning of the lesson. Ask a student to come to the front of the class, look inside the bags, and report to the class what they contain.

- How might this example relate to the principle written on the board?

- What problems might we experience if we make a judgment without knowing what is inside a person’s heart?

Invite students to think about a time when they judged someone based on his or her physical appearance but realized later that they had judged the person incorrectly. Invite a few students to share their experiences with the class. You may also want to share an experience.

Ask students to think about whether they might be currently judging someone based solely on his or her physical appearance. Invite students to make an effort to look beyond this person’s physical appearance and consider how the Lord “looketh on the heart” (verse 7).

Invite several students to take turns reading aloud from 1 Samuel 16:8–13. Ask the class to follow along and look for what happened as Samuel continued seeking for a new king among Jesse’s sons. Invite students to report what they find. You may need to explain that the word *ruddy* in verse 12 refers to having a red complexion or red hair.

1 Samuel 16:14–23

David is selected as Saul’s armor-bearer

Use scripture study aids

The Church has prepared a variety of scripture study aids and included them in the standard works for some languages. These study aids include such things as footnotes, topical indexes, pictures, and maps. They are valuable resources for teachers and students to use as they study the scriptures. Encourage students to use these study aids in their personal scripture study.

Invite a student to read 1 Samuel 16:14 aloud. Ask the class to follow along and look for what happened to Saul. Point out that the Joseph Smith Translation of verse 14 states that Saul was troubled by an evil spirit “which was not of the Lord” (in verse 14, footnote *c*). Point out that the Joseph Smith Translation makes a similar change in verses 15, 16, and 23, stating that the evil spirit was “not of God” (in verse 15, footnote *a*; verse 16, footnote *a*; verse 23, footnote *b*).

- What happened to Saul?

Remind students that Saul had seriously offended God by disobeying His commandments. Because of his sins, Saul had lost the companionship of the Holy Ghost and felt troubled by an evil influence that was not of God. Invite students to read 1 Samuel 16:15–16 silently, looking for what Saul’s servants suggested could help Saul feel better.

- What did the servants suggest could help Saul feel better?

Invite a student to read 1 Samuel 16:17–18 aloud. Ask the class to follow along, looking for the person who one of the servants suggested should play music for Saul.

- Who did one of the servants suggest should play the harp for Saul? (“A son of Jesse” [verse 18]. If needed, explain that the servant was referring to David.)

- According to verse 18, why would David be a good choice to help Saul?

Summarize 1 Samuel 16:19–22 by explaining that Saul sent messengers to Jesse and requested that David be sent to the king. David went with the king’s servants and was presented before the king. David became Saul’s armor-bearer, which was a person selected by the king to carry his armor and to stand by the king in times of danger. Thus David was introduced into the palace and the future seat of power he had been ordained to succeed (see 1 Samuel 16:13).

Invite a student to read 1 Samuel 16:23 aloud, and ask the class to follow along and look for what effect David’s music had on Saul. Remind students that the Joseph Smith Translation changed the phrase “the evil spirit from God” to the evil spirit “which was not of God” (in 1 Samuel 16:23, footnote *b*).

- What happened when David played music for Saul? (“The evil spirit departed.”)
- What kind of music do you think has the power to drive away evil influences?

Point out that although Saul may have temporarily felt better by listening to spiritually uplifting music, the only way Saul could have found lasting peace was by repenting.

Testify that lasting peace and the companionship of the Holy Ghost can be attained only by exercising faith in Jesus Christ, obeying His commandments, and sincerely repenting. Encourage students to do what is necessary to be worthy of the guidance of the Spirit.

LESSON 88

1 Samuel 17

Introduction

The Philistines again came to battle against the Israelites. Goliath, a giant, challenged the army of Israel to send a soldier to face him in combat. David, a young shepherd, accepted the challenge, and King Saul sent him to fight Goliath. With the Lord's help, David slew Goliath.

Suggestions for Teaching

Use the curriculum

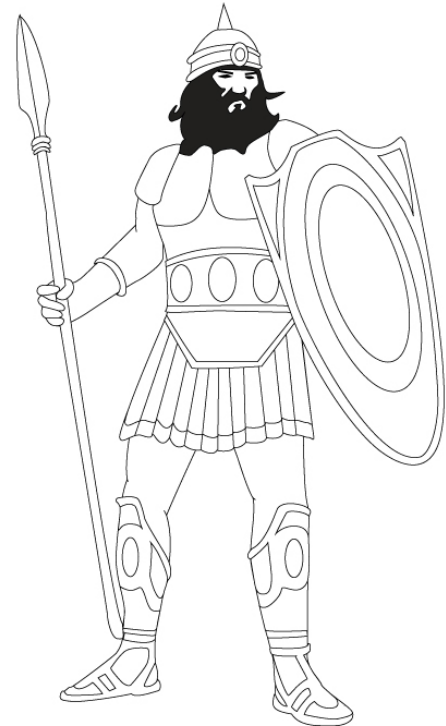
As you prepare each lesson, prayerfully review the curriculum along with your study of the scripture block. As you do, the Holy Ghost can help you adapt the lesson to the needs of your students. You may choose to use all or some of the teaching suggestions for a scripture block, or you may adapt the suggested ideas according to the needs and circumstances of your class.

1 Samuel 17:1–40

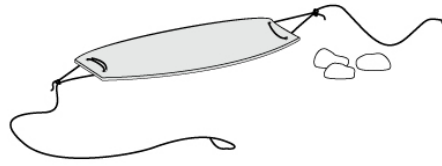
David is chosen to fight Goliath

Before class, prepare the following visual aids:

1. 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 nine feet, nine inches (three meters).



2. To help students understand what David used to defeat Goliath, draw a picture of a sling or construct one by using any sturdy fabric or soft leather for the pouch (an oval of about 3 x 5 inches [8 x 13 centimeters]) and something like shoelaces for the strings (any length from 18 to 24 inches [46 to 60 centimeters]). Tie a knot in the end of one string and a small loop in the end of the other.



Begin class by asking students what they think are the biggest challenges youths face in our day. Write their responses on the board. Then ask them to think about a challenge they are currently facing.

Invite students to look for principles that can help them know how to endure or overcome the challenges they are facing as they study the account of David and Goliath in 1 Samuel 17.

Summarize 1 Samuel 17:1–3 by explaining that the Philistines came again to battle against the Israelites. Draw on the board a simple picture depicting two mountains with a valley between them. Explain that the Philistines stood on one mountain and the Israelites stood on the other mountain.

Invite several students to take turns reading aloud from 1 Samuel 17:4–7. Ask the class to follow along, looking for how Goliath and his armor and weapons were described.



- How tall was Goliath? (Explain that he could have been approximately nine feet, nine inches [three meters] tall.)

Invite several students to come to the front of the class and compare their height to the picture of Goliath or to the mark of Goliath's height on the wall.

Explain that Goliath's coat of mail (the armor over his upper body) weighed approximately 150 pounds (68 kilograms), and the iron tip of his spear weighed between 12 and 26 pounds (5 and 12 kilograms). Explain that greaves are pieces of armor protecting the shins, and a target is armor protecting the neck (see 1 Samuel 17:6, footnotes *a* and *b*).

Invite a student to read 1 Samuel 17:8–11 aloud. Ask the class to follow along, looking for the challenge Goliath gave to the Israelites.

- What challenge did Goliath give to the Israelites?
- How might you have responded to Goliath's challenge if you had been in the camp of the Israelites?
- According to verse 11, how did the Israelite soldiers respond to Goliath's challenge? (Explain that the word *dismayed* implies that the Israelites were distressed and frightened by the challenge.)

Summarize 1 Samuel 17:12–18 by explaining that while the army of Israel was encamped against the army of the Philistines, David was at home tending his

father's sheep. David's father gave him food to take to his brothers, who were soldiers in the army of Israel, with instructions to see how they were doing at the battlefield.

Invite several students to take turns reading aloud from 1 Samuel 17:19–26. Ask the class to follow along, looking for what happened when David arrived at the Israelite camp.

- How was David's reaction to Goliath's challenge different from the reaction of the Israelite soldiers? (David was not afraid.)

Summarize 1 Samuel 17:27–31 by explaining that David's oldest brother, Eliab, was angry and questioned David's intentions when he heard how David reacted to Goliath's challenge. Despite his brother's anger, David continued to tell the Israelites that they should not be afraid of Goliath. Some of the soldiers told King Saul what David said, and the king asked to see him.

Invite a student to read 1 Samuel 17:32–37 aloud. Ask the class to follow along, looking for what happened when David was led into the presence of King Saul.

- How might Saul's response to David in verse 33 be similar to what we sometimes feel when we face challenges?
- According to verses 34–36, what did David say when Saul told him that he was too young to fight with Goliath?
- According to verse 37, why did David believe he could defeat Goliath?

Write the following phrase on the board: *Remembering how the Lord has helped us in the past will ...*

Ask students how they would complete this statement based on what they learned from David's response. Students may identify a variety of principles, but be sure to emphasize that **remembering how the Lord has helped us in the past will strengthen our faith to endure or overcome our present challenges.**

- Why do you think remembering how the Lord has helped us in the past will help us with our present challenges?

Invite students to think about a time when the Lord helped them (or someone they know) endure or overcome a challenge. Invite a few students to share their experiences with the class. After they share, ask them how that experience has helped them with other challenges or how that experience could help them with other challenges in the future.

Encourage students to remember what the Lord has done for them in the past as they seek to endure and overcome the challenges they are facing now and the challenges they will face in the future.

Invite a student to read 1 Samuel 17:38–40 aloud. Ask the class to follow along, looking for what was done to prepare David for battle against Goliath.

- Why did David decide not to use King Saul's armor? (Explain that the phrase "he had not proved it" in verse 39 means that David was not used to wearing armor.)
- What did David do to prepare for the battle?

Show students the sling you drew or constructed. Explain that slings were commonly used as weapons in David's day. To become accurate with the sling, a person had to spend a considerable amount of time using it. David had used a sling to protect his father's sheep. If you constructed a sling, illustrate the difficulty of using a sling effectively by inviting a few students to attempt to hit a target while using a sling and a marshmallow or another small, round, and soft object.

Explain that the loop goes over the index or third finger while the knot is held between the thumb and index finger; the object is slung by swinging the sling over the head and releasing the knotted string as the pouch begins its arc toward the target. Timing is critical. (You may consider allowing other students to try this activity at the end of the lesson. Make sure not to let this object lesson overshadow the principles taught in 1 Samuel 17.)

1 Samuel 17:41–58

With the strength of the Lord, David slays Goliath

Invite two students to come to the front of the class to represent David and Goliath. Ask the student who represents Goliath to read 1 Samuel 17:41–44 aloud. Ask the class to follow along, looking for phrases that show what Goliath thought of David. Explain that the word *staves* in verse 43 is referring to staffs or poles.

- What did Goliath think of David?
- If you were David, how might you have responded to Goliath's insults?

Ask the student representing David to read 1 Samuel 17:45–47 aloud. Invite the class to follow along, looking for how David responded to Goliath.

- How would you summarize David's response to Goliath?
- According to verse 47, what did David say the assembly would know after he defeated Goliath?
- What does David's response reveal about him?

Invite a student to read 1 Samuel 17:48–51 aloud. Ask the class to follow along, looking for what happened to Goliath.

- How did David exercise his faith in the Lord?
- What principles can we learn from this story? (As students share the principles they have identified, emphasize the following truth: **As we exercise faith in the Lord, He will help us with our challenges.**)
- What are some ways we can exercise our faith in the Lord when we experience challenges?

Invite a student to read aloud the following statement from *True to the Faith*:

"Faith is much more than passive belief. You express your faith through action—by the way you live. ..."

"... Your faith can lead you to do good works, obey the commandments, and repent of your sins" (True to the Faith: A Gospel Reference [2004], 54, 55).

Read the following scenarios to the class, and ask students to explain how someone with these challenges could exercise faith in the Lord to receive His help:

1. A young man's parents decide to get a divorce.
2. A young woman is struggling to overcome some addictions.
3. A young woman knows she needs to forgive someone who caused her harm.
4. A young man has health problems that limit the activities he can participate in.

Consider sharing an experience you have had when you exercised faith in the Lord and received His help with a challenge. You might also share how this experience strengthened your faith in the Lord or helped you love and trust Him more.

Summarize 1 Samuel 17:52–58 by explaining that after David defeated Goliath, the Philistine army fled, and the army of the Israelites chased after them. David took Goliath's head to Jerusalem, and King Saul marveled at David's bravery.

To help students apply the truths they have learned, invite them to think again about a challenge they are currently facing. Invite them to answer the following question in their study journals:

- What will you do to better exercise your faith in Jesus Christ as you face your challenges?

After sufficient time, invite several students to share with the class what they wrote, if it is not too personal. Conclude by testifying of the principles you have discussed.

LESSON 89

Prophets and Revelation (Part 3)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 3, students will discuss the roles and responsibilities of prophets and will study the doctrinal mastery passage Ezekiel 3:16–17. They will also participate in a practice exercise in which they will apply the truths that they learn.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

Teach the truth with love

As you teach, seek to develop Christlike attributes. Speak the truth with kindness. Make sure that you teach the truth firmly but always in a spirit of love. Teaching truth with love will help students who may be struggling with some principles of the gospel or who may have loved ones who are not living the gospel. As you demonstrate teaching truth with love, students will learn the truth and also feel a motivation to live it. (See “The Two Sides of Teaching: A Message from Brother Chad H Webb,” si.lds.org.)

Understanding the Doctrine

Segment 1 (10 minutes)

Refer students to paragraph 5.1 in the *Doctrinal Mastery Core Document*. Ask a student to read the paragraph aloud. Invite class members to follow along, looking for the roles and responsibilities of prophets. Refer students to the following key statement of doctrine: **They [prophets] denounce sin, warn of its consequences, and help us avoid deception.** Invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document* if they have not already done so.

Refer students to the last sentence of paragraph 5.1 and invite them to look for what allows prophets to fulfill their roles and responsibilities.

- According to this sentence, what two things make it possible for prophets to fulfill their roles and responsibilities? (Prophets “receive authority and revelation from God.”)

Invite students to turn to Ezekiel 3:16–17. Point out that this is a doctrinal mastery passage that helps teach the key statement of doctrine they marked in paragraph 5.1 of the *Doctrinal Mastery Core Document*. Invite students to consider marking this passage in a distinctive way so that they will be able to locate it easily.

To help students understand the context and content of this doctrinal mastery passage, explain that the Lord had just called Ezekiel to be a prophet and had told him to warn the wicked Israelites to repent. As recorded in Ezekiel 3:17, the Lord used a metaphor to help Ezekiel understand his role as a prophet.

Invite a student to read Ezekiel 3:16–17 aloud. Ask the class to follow along, looking for what the Lord said He had made Ezekiel (explain that “Son of man” in verse 17 refers to Ezekiel).

- What responsibility did the Lord give Ezekiel?

Display a picture of a watchtower, such as the following:

Explain that the word *watchman* in verse 17 refers to a man who was assigned to stand “on a wall or in a tower in order to look out for and warn of dangers approaching from afar.” Watchtowers were common structures in ancient Israel, and watchmen were used “to protect cities as well as vineyards, fields, or pastures” from animals or thieves. (See “Watchmen on the Tower,” *Ensign*, April 2016, 28.)



- In what ways can a prophet be compared to a watchman on a tower?
- How might viewing prophets as watchmen increase our willingness to follow them?
- How does Ezekiel 3:16–17 help teach the key statement of doctrine in paragraph 5.1 of the *Doctrinal Mastery Core Document*?

Segment 2 (10 minutes)



Assign students to work in pairs. Provide each pair with the following handout, along with a copy of *For the Strength of Youth* (booklet, 2011), which is also available on the Gospel Library app. Remind students that this booklet was written at the direction of prophets and apostles to help warn the youth of the Church of some of the dangers of our day. Invite students to complete the handout in their pairs.

Warnings and Counsel from Latter-day Prophets

Instructions: Turn with your partner to any section of the *For the Strength of Youth* booklet, and find a warning or counsel that has been given by our prophets and apostles.

After finding the warning or counsel, discuss the following questions with your partner:

1. According to *For the Strength of Youth*, what are some promised blessings for heeding this warning or counsel?
2. How could ignoring this warning or counsel put us in spiritual danger?
3. If it is not too personal or sacred, consider sharing ways that you or someone you know have been blessed by following this warning or counsel from our prophets and apostles?

After sufficient time, invite volunteers to share with the class the warnings or counsel that they found, along with their answers to the questions on the handout.

Testify that we are led by prophets and apostles today, who act as watchmen on the tower, and that there is safety in following their counsel, teachings, and warnings.

Practice Exercise (20 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document: Act in Faith, Examine Concepts and Questions with an Eternal Perspective, and Seek Further Understanding through Divinely Appointed Sources*.

(*Note:* You may wish to adapt the following scenario according to your students’ experiences and needs and to substitute names that are more common where you live.)

Invite a student to read the following scenario aloud:

Your friend Leilani has become interested in the Church and has been meeting with the missionaries. During one of the lessons, the missionaries show Leilani a picture of the current First Presidency and Quorum of the Twelve Apostles.

After the discussion is over, Leilani tells you that she noticed that most of the leaders of the Church look like they are elderly. She says, “I understand what the missionaries were saying about God calling prophets in our time, and I think it is amazing that your Church teaches that there are living prophets, but can elderly Church leaders really understand or relate to the issues and challenges that young people face today?”

- What are some ways that you could invite Leilani to act in faith in order to obtain a testimony that those who are in the First Presidency and Quorum of the Twelve Apostles are truly prophets of God?
- What are some ways that you have been able to see that Church leaders understand the issues and challenges that young people face today? How could you use these experiences to help answer Leilani’s question?

Invite a student to re-read Ezekiel 3:16–17 aloud. Ask the class to follow along, looking for how this doctrinal mastery passage could be helpful to Leilani.

- How might this doctrinal mastery passage be helpful to Leilani?



Divide your class into three groups and give each group one of the following statements. Ask each group to select one student to read the statement aloud while the rest of the group listens for lines or phrases that they think would be helpful to Leilani.

Prophets and Apostles Understand the Issues of Today

President M. Russell Ballard of the Quorum of the Twelve Apostles:



"I have heard that some people think the Church leaders live in a 'bubble.' What they forget is that we are men and women of experience, and we have lived our lives in so many places and worked with many people from different backgrounds. Our current assignments literally take us around the globe, where we meet the political, religious, business, and humanitarian leaders of the world. Although we have visited the White House in Washington, D.C., and leaders of nations throughout the world, we have also visited the most humble homes on earth, where we have met and ministered to the poor.

"When you thoughtfully consider our lives and ministry, you will most likely agree that we see and experience the world in ways few others do. You will realize that we live less in a 'bubble' than most people.

"Others say we are too old. ...

"However, there is something about the individual and combined wisdom of the Brethren that should provide some comfort. We have experienced it all, including the consequences of different public laws and policies, disappointments, tragedies, and deaths in our own families. We are not out of touch with your lives" (M. Russell Ballard, "Be Still, and Know That I Am God" [Church Educational System devotional for young adults, May 4, 2014], broadcasts.lds.org).

Prophets and Apostles Are Prepared through Extended Service

President Russell M. Nelson:



"The Apostle with the longest seniority in the office of Apostle presides. That system of seniority will usually bring older men to the office of President of the Church. It provides continuity, seasoned maturity, experience, and extensive preparation, as guided by the Lord. ...

"... Senior leaders are constantly being tutored such that one day they are ready to sit in the highest councils. They learn how to hear the voice of the Lord through the whisperings of the Spirit" (Russell M. Nelson, "Sustaining the Prophets," *Ensign or Liahona*, Nov. 2014, 75).

Prophets and Apostles Are Tutored by the Lord

Elder David A. Bednar of the Quorum of the Twelve Apostles:



"Some people have suggested younger, more vigorous leaders are needed in the Church to address effectively the serious challenges of our modern world. But the Lord does not use contemporary philosophies and practices of leadership to accomplish His purposes (see Isaiah 55:8–9). We can expect the President and other senior leaders of the Church will be older and spiritually seasoned men. ...

"I have observed in my Brethren at least a part of the Lord's purpose for having older men of maturity and judgment serve in senior leadership positions of the Church. These men have had a sustained season of tutoring by the Lord, whom they represent, serve, and love. They have learned to understand the divine language of the Holy Spirit and the Lord's patterns for receiving revelation. These ordinary men have undergone a most extraordinary developmental process that has sharpened their vision, informed their insight, engendered love for people from all nations and circumstances, and affirmed the reality of the Restoration" (David A. Bednar, "Chosen to Bear Testimony of My Name," *Ensign or Liahona*, Nov. 2015, 129).

After sufficient time, invite students to share what they learned from their statements that might be helpful to Leilani. As students respond, ask them how their answers relate to the principles of acquiring spiritual knowledge: acting in faith, examining concepts and questions with an eternal perspective, and seeking further understanding through divinely appointed sources.

Conclude by testifying of the principles identified in today's lesson.

LESSON 90

1 Samuel 18–24

Introduction

Saul appointed David leader over his armies but became jealous of David's success and sought to kill him. David fled from Saul and received help from several people. While hiding in a cave, David had the opportunity to kill Saul but chose to let him live because a prophet of God had anointed Saul.

Suggestions for Teaching

Doctrinal Mastery Review—Ezekiel 3:16–17 (5 minutes)

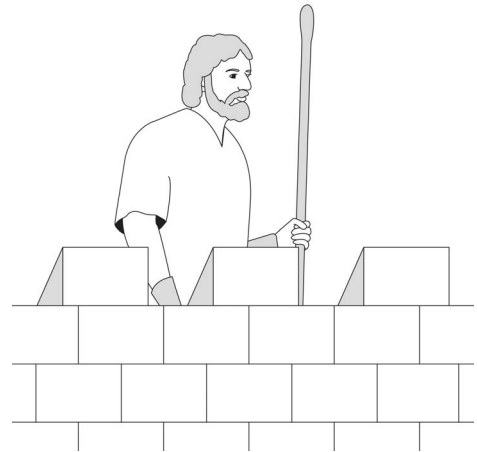
Draw or display an image of a watchman on a watchtower, such as the following:

- What are some of the roles and responsibilities of prophets?
- Which Old Testament doctrinal mastery passage describes prophets as being watchmen on the tower? (Ezekiel 3:16–17.)

Invite students to turn to Ezekiel 3:16–17. Ask a student to read these verses aloud.

Divide students into partnerships, and invite them to discuss ways to remember both the doctrine in this passage and the scripture reference.

After sufficient time, invite the partnerships to share with the class what they discussed.



Remember the purpose of seminary

The purpose of seminary is to help youth understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven. As you prepare your lessons, prayerfully determine how you can help achieve this objective each day.

1 Samuel 18

As David behaves wisely and is blessed by the Lord, Saul grows increasingly jealous

Invite students to name some poor choices that people could make because of anger or jealousy. Explain that as students study 1 Samuel 18, they will learn principles that will help them better understand the dangers of anger and jealousy and help them know how to respond when others are angry or jealous.

Summarize 1 Samuel 18:1–5 by explaining that after David defeated Goliath, Saul set David over the army. David also became close friends with Saul's son Jonathan. Jonathan could have been jealous of David's success, but he instead rejoiced and

demonstrated his friendship and his support of David becoming the next king (see 1 Samuel 23:16–17).

Invite a few students to read 1 Samuel 18:6–9 aloud, and ask the class to follow along and look for how Saul felt about David’s success.

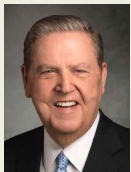
- How did Saul respond to David’s success and recognition in battle?

Point out the phrase “Saul eyed David from that day and forward” in verse 9, and explain that it refers to Saul’s growing jealousy and anger toward David.

Invite students to read 1 Samuel 18:10–11 silently, looking for what Saul did because of his jealousy and anger toward David. Explain that the Joseph Smith Translation changes the phrase “the evil spirit from God” in verse 10 to “the evil spirit which was not of God” (Joseph Smith Translation, 1 Samuel 18:10 [see also 1 Samuel 18:10, footnote *a*]).

- According to verse 11, what did Saul do because of his jealousy and anger toward David?
- From what we read in this account, what happens to us when we allow ourselves to be jealous and angry? (After students respond, write the following principle on the board: **When we are jealous and angry, we allow the influence of the adversary into our lives.**)
- Why do you think jealousy and anger allow the influence of the adversary into our lives?

Provide each student with a copy of the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Invite a student to read the statement aloud, and ask the class to follow along.



“There are going to be times in our lives when someone else gets an unexpected blessing or receives some special recognition. May I plead with us not to be hurt—and certainly not to feel envious—when good fortune comes to another person? We are not diminished when someone else is added upon. We are not in a race against each other. . . . The race we are *really* in is the race against sin, and surely envy is one of the most universal of those” (Jeffrey R. Holland, “The Laborers in the Vineyard,” *Ensign* or *Liahona*, May 2012, 31).

- What reasons did Elder Holland give for why we should not feel envious when others receive blessings?

Encourage students to strive to avoid jealousy when others receive a blessing or some form of recognition but instead to be excited for others’ blessings or achievements.

Invite a student to read 1 Samuel 18:12–16 aloud. Ask the class to follow along, looking for how David behaved in response to Saul’s jealousy and anger.

- What do you think it means to behave wisely?

Invite a student to read Alma 37:35 aloud. Ask the class to follow along, looking for what Alma taught his son about being wise.

- Based on what Alma told his son, what does it mean to behave wisely?
- What does the phrase “behaved himself wisely in all his ways” in 1 Samuel 18:14 tell us about David? (One way David was wise was through keeping the commandments in everything he did.)
- What can we learn about behaving wisely from this account about David? (After students respond, write the following principle on the board: **As we behave wisely, we invite the Lord to be with us.**)

Invite students to answer the following questions in their study journals:

- When have you seen someone behave wisely in a difficult situation? What lessons did you learn?
- What can you do to behave wisely in your everyday life? Give specific examples.

Summarize 1 Samuel 18:17–27 by explaining that Saul devised a plan to have David killed. He offered one of his daughters for David to marry if David would kill one hundred Philistines. Saul hoped that David would be killed in battle, but David was victorious and married Saul’s daughter Michal.

Invite a student to read 1 Samuel 18:28–30 aloud, and ask students to look for the differences in the choices Saul and David made. Ask students to report what they find.

1 Samuel 19–22

David receives help as he flees from Saul

Summarize 1 Samuel 19:1–17 by explaining that Saul commanded his son Jonathan and all his servants to kill David. Jonathan informed David of his father’s plans and persuaded Saul to promise not to kill David. However, after David returned victorious from another battle with the Philistines, Saul’s jealousy returned and he tried repeatedly to kill David.

Invite a student to read 1 Samuel 19:18 aloud. Ask the class to follow along, looking for whom David fled to for help.

- Why do you think it was wise for David to go to the prophet?

Summarize 1 Samuel 19:19–24 by explaining that when Saul found out David was with the prophet Samuel, he attempted to capture David. However, because of the Lord’s influence, Saul was unable to take him.

Explain that in 1 Samuel 20 we learn that after David left the prophet Samuel, David met with Jonathan and they made a covenant of friendship. Jonathan covenanted to warn David of danger from his father, and David covenanted to watch over Jonathan’s family, including his posterity. David decided to hide from the king the next day instead of eating with him, and he requested Jonathan’s help in discovering Saul’s attitude toward him. When Saul did not see David at his table after two days, he became angry and told Jonathan that if David was allowed to live, then Jonathan would never be king. Jonathan sent a message to David to flee for safety.

Invite students to read the chapter headings for 1 Samuel 21–22 silently, looking for whom David fled to for safety and what Saul did to those who helped David.

1 Samuel 23–24

David chooses to not kill Saul

Ask students to imagine the following scenario: You are being continually ridiculed and belittled by a peer at school. This peer also tries to turn your friends against you. One day, you discover a way to get revenge or retaliate.

- How should you respond to the opportunity to get revenge? Why?

Invite students to look for a principle as they study 1 Samuel 23–24 that can guide them when they are tempted to retaliate against others.

Summarize 1 Samuel 23 by explaining that when Saul discovered David’s location, he again sent his men to capture David. These men pursued David into the wilderness. While David was in the wilderness, Jonathan found him and encouraged him in his ordeal. While chasing David, Saul learned that the Philistines had again invaded his land, and he returned home to fight the Philistines.

Invite a student to read 1 Samuel 24:1–3 aloud. Ask the class to follow along, looking for the situation David found himself in when Saul resumed his pursuit.

- What situation did David find himself in?
- How might you have felt if you had been in David’s position and realized that the man who had been trying to kill you was vulnerable and in the cave where you were hiding?

Invite several students to take turns reading aloud from 1 Samuel 24:4–7. Ask the class to follow along, looking for what David did to Saul.

- What did David do to Saul? (Explain that cutting off the skirt of Saul’s robe means that David cut off the border of Saul’s robe. The border symbolized Saul’s authority. [See 1 Samuel 24:4, footnote *a*.] David’s action also showed that David had been close enough to Saul to harm him, but he had chosen not to.)
- If you had been in Saul’s position, how might you have felt when you found out that David had spared your life?

Divide the class into small groups. Invite them to read 1 Samuel 24:8–15 together, looking for why David said he would not kill Saul. Then ask them to discuss the following questions (you may want to write these questions on the board or provide students with copies of them):

- Who did David say was the judge between him and Saul?
- What does David’s remark that he would not “put forth [his] hand against ... the Lord’s anointed” (verse 10) teach us about David?
- What principle can we learn from David about not seeking revenge against those who have hurt us?

Ask someone from each group to write on the board the principle they identified. Among the principles students may identify is the following: **Because the Lord is a perfect judge, we do not need to seek revenge against those who have hurt us.**

Invite students to consider how this principle might help us know what to do when we have a chance to retaliate against someone who has hurt us.

- What might be the danger in our trying to judge others?

Encourage students to let the Lord be the judge in situations when others hurt them and to not seek revenge. Remind students to pray for help to overcome any desires to seek revenge they may have. (*Note: Seeking revenge is different from seeking justice. Letting the Lord be the judge does not mean you should not seek help when it is needed. For example, victims of any type of abuse should still seek help from parents, priesthood leaders, and people with professional medical or emotional expertise as needed.*)

LESSON 91

1 Samuel 25–31

Introduction

While fleeing from Saul, David's men sought supplies from a wealthy man named Nabal. Nabal insulted David's men and refused to help them. David intended to slay Nabal and his servants, but Nabal's wife, Abigail, interceded and calmed David, who spared Nabal's life. David spared Saul's life again and fled to Philistine territory. When Saul was unable to receive guidance from the Lord, he sought help from the witch of Endor. The Amalekites attacked the Philistine kingdom where David had fled, but David's army repelled the attack. Three of Saul's sons were killed in battle with the Philistines, and Saul took his own life.

Suggestions for Teaching

Fundamentals of Gospel Teaching and Learning

Each lesson in seminary focuses on a scripture block rather than on a particular concept, theme, doctrine, or principle. As teachers and students study these scripture blocks sequentially, they incorporate many of the Fundamentals of Gospel Teaching and Learning. These fundamentals include understanding the context and content of a scripture block; identifying, understanding, and feeling the truth and importance of gospel doctrine and principles; and applying them.

1 Samuel 25

Abigail calms David and saves her husband, Nabal, and the men of their household

Line up several dominoes in a row. (You could also do this activity with other objects, such as hymnbooks.) Ask a student to push down the first domino so it tips over the other dominoes.

- How might the effect of the first domino falling relate to the good choices we make in our lives?

Invite students to look for a truth as they study 1 Samuel 25 that relates to the effects their good choices have on the people around them.

Summarize 1 Samuel 25:1 by explaining that Samuel the prophet died and all the Israelites gathered to mourn his loss. After Samuel's funeral, David and his men went into the wilderness.

Invite a student to read 1 Samuel 25:2–3 aloud. Ask the class to follow along, looking for who David encountered in the wilderness.

- What kind of person was Nabal? (After students respond, you may want to point out that *churlish* means rude or rough.)

Summarize 1 Samuel 25:4–9 by explaining that when David learned that the wealthy Nabal was nearby shearing his sheep, David sent 10 servants to request supplies for his men.

Invite a student to read 1 Samuel 25:10–13 aloud. Ask the class to follow along, looking for how Nabal responded to David’s servants.

- How did Nabal respond to David’s servants?
- How did David respond to Nabal’s insult? (Point out that David intended to attack Nabal and seek retribution for his insult and indifference toward David and his men.)

Summarize 1 Samuel 25:14–17 by explaining that one of Nabal’s servants told Abigail, Nabal’s wife, how her husband had mistreated David’s men. The servant also told Abigail how David and his men had provided protection to Nabal’s servants and had never tried to take any of Nabal’s animals.

Invite students to read 1 Samuel 25:18–19 silently, looking for what Abigail chose to do after she learned about her husband’s actions.

- What did Abigail do when she heard the news?

Summarize 1 Samuel 25:20–31 by explaining that when Abigail found David in the wilderness, she bowed before him and humbly asked him to spare her household despite the iniquities of her husband.

- What can these actions teach us about Abigail’s character?
- How does Abigail’s character remind you of the Savior? (Students may mention that like the Savior, she selflessly offered to take upon herself the consequences of her husband’s iniquities.)

Invite a student to read 1 Samuel 25:32–34 aloud. Ask the class to follow along and look for how David responded to Abigail. (*Note:* The phrase “any that pisseth against the wall” in verse 34 is a cultural expression used to mean “all males.”)

- When Abigail chose to make peace with David, what were the positive results for her and her husband? for her entire household?
- What truth does this account illustrate about the potential influence of one person’s righteous choice? (After students respond, write the following truth on the board: **Our righteous choices can bless not only us but also others around us.**)

Ask students to explain how Abigail’s action relates to the effect the first domino had on the other dominoes.

Invite students to think about a time when they were blessed because a family member or one of their peers made a righteous choice. Ask several students to share their experiences with the class. Consider sharing a personal experience as well.

Encourage students to make righteous choices, and challenge them to look for blessings that come to others because of those righteous choices.

Summarize 1 Samuel 25:36–44 by explaining that Nabal died shortly after he found out that Abigail had made peace with David. After Nabal’s death, David sent for Abigail and the two were married.

1 Samuel 26–27

David spares Saul's life again

Summarize 1 Samuel 26–27 by explaining that King Saul took 3,000 men into the wilderness to find and kill David. When Saul and his men were asleep in their camp one night, David and one of his servants went to where Saul was sleeping. David's servant wanted to kill Saul, but David refused. Later, when King Saul discovered that David had spared his life again, he said he would no longer seek David's life. David did not believe Saul, however, so he took his family and his 600 men and their families to live among the Philistines.

1 Samuel 28

Saul seeks direction from the witch of Endor

Line up another row of dominoes. Ask a different student to push down the first domino so it tips over the other dominoes in the row. Remind students that earlier we discussed how these dominoes could illustrate the effects of righteous choices.

- How might the effect of these dominoes represent poor choices?

After one or two students respond, invite students to look for a principle as they study 1 Samuel 28 that relates to the effects our poor choices can have.

Explain that in 1 Samuel 28:1–5 we learn that the king of the Philistines wanted David and his men to go with him to war against Israel.

Ask a student to read 1 Samuel 28:5–6 aloud. Invite the class to follow along and look for how Saul felt when he saw the Philistines and what happened when he asked the Lord for help.

- Why do you think the Lord did not answer Saul?
- Why can our disobedience make it difficult to receive personal revelation and answers to our prayers?
- What can we learn from this account about what happens to us when we disobey God? (Students may use different words, but make sure they identify the following principle: **When we willfully disobey God, we separate ourselves from His strength and guidance.** Write this principle on the board.)

Ask students what major decisions they will have to make in the next few years. Write their responses on the board.

- Why might it be important for you to have God's strength and guidance in your life as you face these decisions?
- If you had been one of King Saul's advisers, what would you have told him he should do to receive answers to his prayers?

Invite students to read 1 Samuel 28:7–10 silently, looking for what Saul did when he received no answer from God. Explain that the phrase "that hath a familiar spirit" in verse 7 refers to a person who claimed to be able to speak with the dead.

- What did Saul choose to do when he did not receive answers from God? (Instead of being obedient to the Lord and continuing to seek and strive to be

worthy of revelation, Saul chose to turn to wicked sources. By seeking out the woman from Endor, Saul broke God's command to not turn to those with "familiar spirits" [see Leviticus 19:31].)

Summarize 1 Samuel 28:11–25 by explaining that the woman Saul went to see claimed that she had called the prophet Samuel from the dead to speak to Saul. She told Saul that he and his sons would be killed the next day in battle with the Philistines. Explain that, despite what she said, it is not possible for a person like this woman to be able to summon the spirits of the Lord's departed servants. She either pretended to see Samuel or was under the influence of evil powers when she delivered her message to Saul (see Joseph Fielding Smith, *Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 4:107–8).

1 Samuel 29–31

The Lord directs David to save his people from the Amalekites

Direct students' attention to the list of major decisions on the board.

- What are some of the positive consequences that might come from making righteous decisions? What are some of the negative consequences that might come from making unrighteous decisions?

Summarize 1 Samuel 29:1–11; 30:1–3 by explaining that David and his men were with the armies of the Philistines as they went to fight the Israelites. Several Philistine leaders did not want David and his men in the battle, so the king commanded David and his men to return to the land of the Philistines. When they returned, they found that their city had been destroyed by the Amalekites and that their families had been taken captive.

Invite students to read 1 Samuel 30:4 silently, looking for how David and his men responded. Ask students to report what they find.

Invite a student to read 1 Samuel 30:6–8 aloud. Ask the class to follow along, looking for what David did during this time of tragedy. Explain that the phrase "encouraged himself in the Lord his God" meant that he trusted in the Lord (see verse 6, footnote *a*). Also explain that the breastplate of the high priest, which held the Urim and Thummim, was attached to the ephod (part of the dress of the high priest; see Exodus 28:26–30). The Urim and Thummim was a divinely approved instrument of revelation. David had asked the high priest to bring the ephod so David could inquire of the Lord through the Urim and Thummim.

- Why do you think David was blessed with the Lord's direction but King Saul was not?
- What principle can this account teach us about inviting the Lord to direct our lives? (Students may use different words, but make sure they identify the following principle: **When we are faithful, we invite the Lord to direct our lives.**)

Invite a few students to share about times when they felt that the Lord directed their lives.

- How were you blessed for following the Lord's direction?

- How did that experience affect your faith in the Lord and in His ability to direct your life in the future?

Summarize 1 Samuel 30:9–31; 31:1–13 by explaining that David and his army conquered the Amalekites and rescued their families. David then shared the enemy’s supplies with his people. In the meantime, the Philistines went to battle against the Israelites. Three of Saul’s sons were killed. Saul was badly wounded, and when he feared he would be killed in battle by the Philistines, he took his own life.

Ask students to consider what effect the choices they are making now will have on them and the people around them. Encourage them to make righteous choices so they can be directed by the Lord.

Introduction to the Book of 2 Samuel

Why study this book?

The book of 2 Samuel begins by narrating David's rise and reign as king of Israel, illustrating the Lord's generosity and kindness to those who are faithful to Him. However, in recounting the sins of David and his sons Amnon and Absalom, this book also shows the sorrow and tragedy that accompany violations of the Lord's commandments. Through their study of the book of 2 Samuel, students can learn that if we are not faithful in keeping the commandments of God, we can make mistakes that will dramatically alter the course of our lives and bring harmful consequences upon ourselves and others.

Who wrote this book?

It is uncertain who wrote 2 Samuel. The books of 1 and 2 Samuel were originally one book of scripture. (See Bible Dictionary, "Samuel, books of.")

When and where was it written?

It is uncertain when and where 2 Samuel was written.

What are some distinctive features of this book?

The book of 2 Samuel chronicles David's anointing and reign as king of Israel. David is remembered as the greatest king in Israel's history. Because of David's faithfulness, the Lord blessed and honored David. However, 2 Samuel illustrates that even the most righteous can fall if they are not diligent in keeping the commandments. Chapter 11 explains how David's decision to commit adultery with Bathsheba led David down the path of deceit and further sin. The remainder of 2 Samuel describes the suffering and pain that befell the house of David. This account bears a valuable testimony that we need to guard against temptation and ensure we are keeping the commandments of God.

Outline

2 Samuel 1–10 David becomes king, first of the tribe of Judah and then of all of Israel. He takes the ark of the covenant to Jerusalem and offers to build a temple, but the Lord forbids him from doing so. The Lord is with David as he defeats many nations. He exercises wise judgment and governs his kingdom with both justice and mercy.

2 Samuel 11–12 David lusts after Bathsheba and commits adultery with her. Bathsheba conceives a child, and David tries to make it appear as though Bathsheba's husband, Uriah, is the father. When this plan does not work, David then arranges for Uriah to be killed in battle and takes Bathsheba as a wife. The Lord reveals to Nathan the prophet what David has done, and Nathan exposes David's sin by means of a parable. Nathan prophesies of the tragedy and misery that will come upon David and his household.

2 Samuel 13–24 David's family is fractured by lust and murder. His son Absalom conspires against him and seeks the throne. David strives to reign uprightly and is able to maintain control of the kingdom.

LESSON 92

2 Samuel 1–10

Introduction

After the death of Saul, David became the king of Judah, and Saul's son Ishbosheth became the king of Israel. The two kingdoms engaged in a long war. David's forces prevailed, and David was anointed king of all Israel. A man named Uzzah was killed by the Lord because, without authority to do so, he took hold of the ark of the covenant as it was being transported to Jerusalem. The Lord instructed David to not build a temple, and the Lord blessed David as he reigned righteously as king.

Suggestions for Teaching

Doctrinal Mastery Review—Prophets and Revelation (5 minutes)

Divide students into pairs, and give each student three small pieces of paper. Explain that they will make these pieces of paper into flash cards that will help them remember the three Old Testament doctrinal mastery scripture passages related to prophets and revelation. Ask students to write *Jeremiah 1:4–5* on the first piece of paper, *Ezekiel 3:16–17* on the second piece, and *Amos 3:7* on the third piece. Invite students to turn over each paper and write the key phrase from the *Doctrinal Mastery Reference Guide* that corresponds to the scripture reference written on the other side of the paper (*Jeremiah was foreordained to be a prophet; the Lord's watchmen give warnings from Him; and God reveals His secret to His prophets*).

When students have completed their flash cards, give them time to quiz one another in their partnerships. After sufficient time, the entire class can practice matching the key phrase to the reference and finding the passage in their scriptures.

2 Samuel 1–6

David becomes king of all of Israel and brings the ark of the covenant to Jerusalem

Bring two neckties to class. Invite a student who does not know how to tie a necktie to attempt to tie one correctly. After this attempt, ask the student what he or she could do to successfully tie the tie. Invite the student to ask a member of the class who knows how to tie a necktie to demonstrate with the second tie. After the first student successfully ties the necktie, ask him or her:

- Why was tying the tie easier when you asked someone for guidance?

Explain that as they study 2 Samuel 1–10, students will see how David sought the Lord's guidance so he could successfully accomplish what the Lord had asked him to do. Invite students to take a moment to ponder their lives and identify areas where they would like to receive the Lord's guidance. Encourage them to look for truths in these chapters that can help them seek the Lord's guidance.

Summarize 2 Samuel 1–5 by explaining that after David mourned the deaths of Saul and Jonathan, he was anointed king of the tribe of Judah. One of Saul's sons, Ishbosheth, became king of the remaining tribes, and his forces engaged in a long

war with David's forces. After David and his armies prevailed, David was anointed king over all of Israel.

Explain that one of David's first challenges as king of Israel was battling the Philistines. Write the following questions on the board:

What did David ask, and what did the Lord tell him?

What did David do, and what was the result?

Invite students to read 2 Samuel 5:17–21 silently, looking for answers to the questions on the board. After students read, divide them into pairs, and ask them to share their answers with each other.

Invite a student to read 2 Samuel 5:22–25 aloud. Ask students to follow along, looking for what the Lord told David when the Philistines came up to battle a second time.

- According to verses 23–24, what did the Lord tell David to do? (You may need to explain that the Lord told David to instruct his forces to circle around behind the Philistines and attack when David and his men heard “the sound of a going” [verse 24], or the sound of marching.)
- Why was David successful in his military campaign against the Philistines? (He inquired of the Lord about what he should do and then acted on the direction he received. You may want to suggest that students mark the phrases “David inquired of the Lord” in verses 19 and 23 and “David did so, as the Lord had commanded him” in verse 25.)
- What principle can we learn from David's example of inquiring of the Lord and following the Lord's direction? (Students may use different words, but make sure they identify the following principle: **If we inquire of the Lord and follow His direction, then He can guide us and help us succeed in our righteous endeavors.**)
- Why do you think it is important not only to ask the Lord for guidance but also to follow His direction?

Invite students to respond to the following questions in their study journals (write these questions on the board):

When have you or someone you know sought and received direction from the Lord and then acted in faith on the direction received?

What blessings or strength came from acting on the Lord's direction?

After sufficient time, invite several students who would like to share with the class what they wrote to do so. Invite any students who would like to share their

testimonies to do so. Encourage students to always seek the Lord's direction and be willing to follow it.

To prepare students to study 2 Samuel 6, invite a student to come to the front of the class. Place your scriptures on a table or desk, and begin to push them off the table.

Ask the student:

- If these scriptures begin to fall, what will your natural reaction be?

Ask students to explain how they would react if the scriptures did fall and the student caught them but was then punished for doing so. Explain that something similar happened while David was transporting the ark of the covenant from Gibeah to his new capital, Jerusalem. Invite a student to read 2 Samuel 6:3–7 aloud. Invite students to ponder why Uzzah was punished for doing something that seems helpful.

- Why do you think the consequence for trying to steady the ark when the oxen stumbled was so severe?

Understand context and content

One of the fundamentals of gospel teaching and learning is to understand the context and content of the scriptures. Context includes "the circumstances that surround or give background to a particular scriptural passage, event, or story," while "the content is the story line, people, events, sermons, and inspired explanations that make up the scriptural text" (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 24). As you help your students understand the context and content of the scriptures, they will be prepared to recognize the underlying messages of the inspired authors.

Invite a student to read aloud the statements below. Ask students to listen for anything that helps them understand this account better:

"The ark was the symbol of God's presence, His glory and majesty. When first given to Israel, the ark was placed in the Holy of Holies in the tabernacle, and not even the priest was allowed to approach it. Only the high priest, a type of Christ, could approach it, and then only after going through an elaborate ritual of personal cleansing and propitiation [regaining God's favor by repenting] for his sins" (*Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 188). When moving the ark, priests were required to use poles running through rings on the sides to carry it. According to Numbers 4:15, the consequence for touching the ark without authorization was death.

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles said:



"Some may reason that [Uzzah] was only trying—though mistakenly—to help out. But given the numerous times the Lord had saved and spared Israel, including the high dramas of the Red Sea and of the manna from heaven, surely He [the Lord] knew how to keep the ark in balance!" (Neal A. Maxwell, *Meek and Lowly* [1987], 15).

- Why do you think Uzzah was punished for steadying the ark?

Explain that steadying the ark can be compared to trying to correct something in the Church without having received the authority to do so. Provide students with copies of the following statement by President David O. McKay (1873–1970), and invite a student to read it aloud. Ask students to follow along, looking for additional dangers that come from seeking to correct or direct Church leaders or members without the authority to do so.



“It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others” (David O. McKay, in Conference Report, Apr. 1936, 60).

- What are the consequences of seeking to “steady the ark,” or trying to direct or correct Church leaders?
- What principle can we learn from the account of Uzzah? (Students may use different words, but make sure they identify the following principle: **Those who attempt to direct God’s work without His authority bring spiritual death upon themselves.** Write this principle on the board.)
- How are people today trying to correct or direct God’s work even though they lack the authority to do so?

You may want to testify that we can avoid spiritual death and the other consequences of steadying the ark by trusting in the Lord and His chosen servants. Invite students to ponder how they can avoid steadying the ark.

Summarize 2 Samuel 6:8–23 by explaining that after this incident, David brought the ark into Jerusalem amid great joy and celebration. David’s wife Michal criticized David’s joyous behavior, which had a negative effect on their relationship.

2 Samuel 7–10

David obeys the command to not build a temple and is blessed in his reign as king

Consider drawing a simple picture of a house and a tent on the board.

Invite students to read 2 Samuel 7:1–2 silently, looking for where David was living and what concerned him.

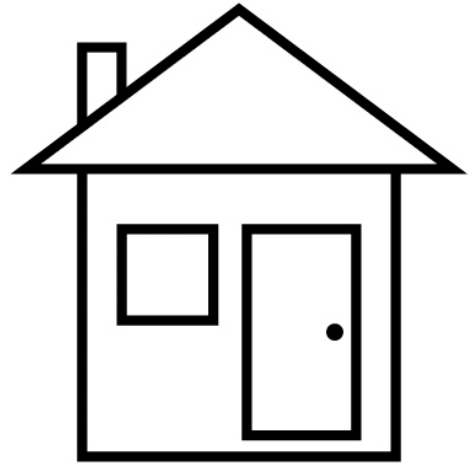
- According to verse 2, what did David not feel right about?
- What do you think David wanted to do?

Invite a student to read 2 Samuel 7:5, 12–13 aloud. Ask students to follow along, looking for what the Lord told David about building a temple. Invite students to report what they find.

Explain that the Lord told the prophet Nathan that David should not build a temple. However, the Lord said He would establish David's house (his throne and kingdom) forever (see verses 13, 16). He also said that one of David's descendants would build the temple. In 2 Samuel 7:18–29 we read that David expressed his heartfelt awe and gratitude that the Lord would bless him so greatly.

Summarize 2 Samuel 8–10 by explaining that the Lord blessed and preserved David as he reigned in righteousness. David also honored the covenant he had made with Jonathan—he received Jonathan's son into his home and gave him all of the inheritance belonging to the house of Saul.

Conclude by testifying of the truths you have discussed in today's lesson.



LESSON 93

2 Samuel 11:1–12:9

Introduction

King David committed adultery with a woman named Bathsheba, who consequently became pregnant. Upon learning of Bathsheba's condition, David tried to cover his sin and eventually arranged for Bathsheba's husband, Uriah, to be killed in battle. After Uriah's death, the Lord sent the prophet Nathan to David to confront him about his wicked deeds.

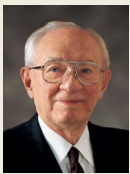
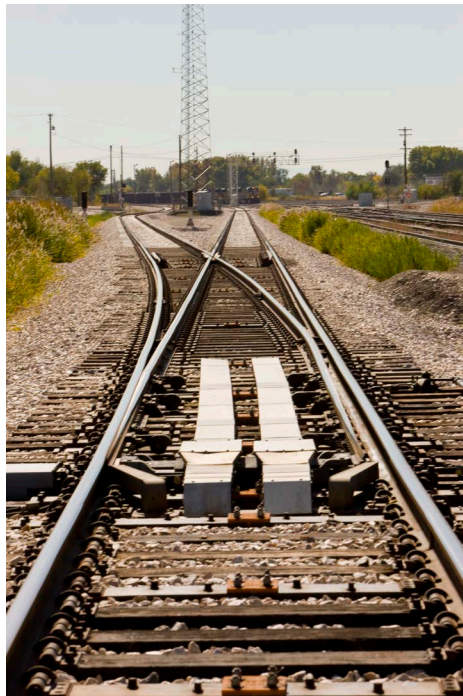
Suggestions for Teaching

2 Samuel 11:1–5

David commits adultery with Bathsheba

As class begins, consider showing students a picture of a railroad switch point. Ask students if they can explain what a switch point on a railroad track is. (A switch point is a piece of a railroad track that can move, allowing train cars to be diverted onto another track.)

Explain that President Gordon B. Hinckley (1910–2008), when working for a railroad early in his career, received a call from a railroad worker in the state of New Jersey. He said a passenger train had arrived without its baggage car. Invite a student to read aloud President Hinckley's account of what had happened, and ask the class to listen for what switch points on a train track could represent in our lives.



"We discovered that a baggage car that belonged in Newark, New Jersey, was in fact in New Orleans, Louisiana—1,500 miles from its destination. Just the three-inch movement of the switch in the St. Louis yard by a careless employee had started it on the wrong track, and the distance from its true destination increased dramatically. That is the way it is with our lives. Instead of following a steady course, we are pulled by some mistaken idea in another direction. The movement away from our original destination may be ever so small, but, if continued, that very small movement becomes a great gap and we find ourselves far from where we intended to go" (Gordon B. Hinckley, "Words of the Prophet: Seek Learning," *New Era*, Sept. 2007, 2).

- Considering President Hinckley's statement, what do you think a switch point could represent in our lives?

Ask students to look for principles as they study 2 Samuel 11–12 that can help them make wise decisions. Some decisions we make may appear small or insignificant, but the consequences of those decisions could greatly affect the course of our lives.

Invite a student to read 2 Samuel 11:1–5 aloud. Ask students to follow along and look for a series of decisions King David made that led him in the wrong direction. You might suggest that students mark what they find.

- What were some of the decisions David made that led him in the wrong direction?

List students' responses on the board. Responses might include the following: *tarried at Jerusalem instead of going to battle* (verse 1); *looked upon a woman washing herself* (verse 2); *inquired after her* (verse 3); *brought Bathsheba to his house even though he knew she was married* (verse 4); *committed adultery* (verse 4).

- What can we learn from David's choice to stay home when it was time for kings to be with their soldiers in battle? (Students may use different words, but they should identify something similar to the following principle: **If we are not where we should be, we can become more susceptible to temptation.**)

Invite students to give some examples of situations that illustrate this principle.

Decide which statements of doctrine and principles to emphasize

A normal scripture block will often contain more material than can be meaningfully discussed in a class period. Use the following guidelines to help you decide what to teach: listen to promptings from the Holy Ghost, seek to determine the intent of the inspired author, emphasize converting principles and statements of doctrine, and consider students' needs and abilities.

Point to David's decisions listed on the board. Then ask the following questions:

- What righteous choice could David have made when he first saw Bathsheba washing herself?
- What does the phrase "the woman was very beautiful to look upon" in verse 2 imply that David chose to do?
- At what other points could David have controlled his lustful desires and corrected the direction he was heading? (As students respond, you might ask how the results of each corrected decision may have changed David's experience.)
- What principle can we learn from David's choice to entertain lustful desires? (Students may identify a variety of principles, but help them recognize the following: **If we choose to entertain lustful desires, we become susceptible to serious sins.** Write this principle on the board.)

Explain that one way some people choose to entertain lustful desires is by using pornography. The word *pornography* refers to "any depiction, in pictures or writing, that is intended to inappropriately arouse sexual feelings. ... It may be found in written material (including romance novels), photographs, movies, electronic images, video games, social media posts, phone apps, erotic telephone

conversations, music, or any other medium” (“Pornography,” Gospel Topics, topics.lds.org). Consider inviting a student to read aloud the following statement:

“Pornography in all forms is especially dangerous and addictive. What may begin as an unexpected exposure or a curious exploration can become a destructive habit. Use of pornography is a serious sin and can lead to other sexual transgression. Avoid pornography at all costs. . . . It causes you to lose the guidance of the Spirit and can damage your ability to have a normal relationship with others, especially your future spouse. It limits your ability to feel true love. If you encounter pornography, turn away from it immediately.

“If you are involved in pornography, cease now. Seek the help you need. Your parents and bishop can help you take the steps necessary to repent and rid yourself of this destructive habit” (*For the Strength of Youth* [booklet, 2011], 12).



To help students understand and feel the truth and importance of the principles they have learned from the account of David and Bathsheba, you may want to show the video “David and Bathsheba: To Look Upon” (4:15). In this video, President Dallin H. Oaks of the First Presidency uses the account of David and Bathsheba to illustrate the damaging effects of pornography and to offer hope to those under its influence. Ask students to consider as they watch the video how David’s life could have been different if he had chosen not to look upon Bathsheba and then inquire after her and send for her after he saw her from his roof. This video is available on LDS.org.

Invite students to ponder for a moment about what they can do to both avoid and control unwanted thoughts and lustful desires.

Encourage students to go where they should be and to refuse to entertain lustful desires so they can avoid temptation and sin. Invite those who may continue to struggle with lustful thoughts, desires, and behaviors to seek the Lord’s help by counseling with their bishop. Testify of the happiness that can result from learning to control desires and of the Lord’s willingness to help us succeed in doing so.

2 Samuel 11:6–27

David attempts to hide his sin

Ask students to imagine they have an opportunity to counsel David about what he should do regarding his adultery with Bathsheba.

- What would you counsel David to do?

Invite a student to read 2 Samuel 11:6–13 aloud. Ask the class to look for what David chose to do instead of repent.

- Why do you think David was trying to persuade Uriah to go home? (As students respond, you may want to point out that David wanted Uriah to spend the night with Bathsheba so it would appear that Uriah was responsible for his wife’s pregnancy.)
- Why did Uriah refuse to go home?

- In what ways did Uriah’s actions, which were motivated by devotion to Israel, contrast with David’s actions? (Uriah showed great integrity and self-control, but David’s actions were selfish and unrestrained.)

Help students identify doctrine and principles

One central purpose of studying the scriptures is to learn doctrine and principles of the gospel. Identifying statements of doctrine and principles from the scriptures is a Fundamental of Gospel Teaching and Learning. Learning how to identify them takes thoughtful effort and practice. As you help students identify statements of doctrine and principles, be sure to help them clearly and simply state these truths to ensure they understand them.

Invite a student to read 2 Samuel 11:14–17 aloud. Ask the class to follow along and look for what David did to hide his sin of adultery.

- What sin did David commit in order to hide his adultery?
- What can we learn from David’s attempt to hide his sin? (After students respond, write the following principle on the board: **Seeking to hide our sins can lead to additional and more serious sins.**)
- What are some other examples of how hiding sins can lead to more serious sins?

Summarize 2 Samuel 11:18–25 by explaining that when a messenger reported the death of several of David’s soldiers, including Uriah, David replied with indifference, saying, “the sword devoureth one as well as another,” and encouraged his army to continue in battle.

Invite a student to read 2 Samuel 11:26–27. Ask the class to look for what David did next.

- What did David do after Uriah was dead?

Explain that David thought that no one had found out about his sins and that he had successfully hidden them.

- What do we learn from verse 27 that counters the idea that one can successfully sin in secret?

2 Samuel 12:1–9

David’s sins are exposed, and he experiences serious consequences

Explain that the Lord sent the prophet Nathan to David, and Nathan told him a parable (a story with symbolic meaning). Invite a student to read 2 Samuel 12:1–4 aloud. Ask the class to look for what Nathan was teaching David.

- What does it mean in verse 4 that the rich man “took the poor man’s lamb, and dressed it”? (He killed the lamb and prepared it as a meal for his guest.)
- Why was this a cruel thing for the rich man to do?

Ask a student to read 2 Samuel 12:5–6 aloud. Invite the class to follow along, looking for what David said should happen to the rich man.

- What punishment did King David propose for the rich man who stole the poor man's lamb?

Invite a student to read 2 Samuel 12:7–9 aloud. Ask the class to follow along and imagine how it might have felt to be in David's position as he listened to the prophet say these words.

- If you had been in David's position, how might you have felt when the prophet Nathan said, "Thou art the man"? Why?
- How was David like the rich man in the parable?
- What can we learn from this account of Nathan exposing David's sins? (Students may identify a variety of truths, including the following: **We cannot hide our sins from God.**)
- Considering what you have learned from the account of David and his sins, why do you think it is important that we admit our mistakes and sins and correct them early?

Testify of the truths identified in this lesson, and invite students to ponder how they will apply these truths. You may want to encourage students to consider carefully where their decisions—even those that seem small—are leading them. Also encourage them to repent of their sins quickly rather than trying to hide them.

LESSON 94

Prophets and Revelation (Part 4)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 4, students will participate in a comprehensive doctrinal mastery review. This review is designed to last 20 to 40 minutes. If you have material that you did not have time to teach previously, you could teach this material and then spend 20 minutes or so on the doctrinal mastery review. If you do not have other material you need to teach, you could spend the full 40 minutes on this cumulative doctrinal mastery review in order to let students have a greater opportunity to review doctrinal mastery passages.

Suggestions for Teaching

Cumulative review activities

Cumulative review activities review all of the doctrinal mastery passages studied up to a given point in the course of study. It is important that these review activities are done in class. The more students see and work with doctrinal mastery passages, the more likely they will be to remember them and their associated key statements of doctrine. You may want to encourage students to continue studying the doctrinal mastery passages outside of class.

Doctrinal Mastery Cumulative Review (20 minutes)

Read the following scenarios aloud to the class. Each scenario is related to one or more Old Testament doctrinal mastery passages that students have studied so far. As students listen to each scenario, ask them to write down the reference to an Old Testament doctrinal mastery passage that they feel relates to the scenario (they may use their scriptures and the *Doctrinal Mastery Reference Guide* if they choose). After each scenario, invite various students to share the doctrinal mastery passage they identified and to explain how the passage relates to the scenario. Be sure to structure the activity in such a way that many students are called on to provide answers rather than just a few students. The doctrinal mastery passages listed after each scenario are possible responses, but students may think of additional doctrinal mastery passages that relate well to the scenarios.

In order to include as many students as possible, you might invite specific students to participate after reading a scenario, or you might vary the activity by organizing students into pairs or small groups and inviting them to discuss with each other which passages they identified.

Scenarios:

- Elizabeth feels the Savior's love for her when she learns that she can be completely forgiven of a serious sin that she has committed. (Isaiah 1:18)

- Vincent has a strong testimony that the Lord reveals His will through prophets and apostles. (Amos 3:7; Ezekiel 3:16–17)
- Maya feels a deep sense of gratitude for the Savior after learning that He was despised and rejected by others and that He suffered for our sins. (Isaiah 53:3–5)
- Olivia, who is investigating the Church, asks you, “Are there any scriptures in the Bible that refer to the Book of Mormon?” (Ezekiel 37:15–17; Isaiah 29:13–14)
- Brandon wants to establish unity in his Aaronic Priesthood quorum, so he teaches his quorum members about Zion. (Moses 7:18)
- Jean was amazed to learn in Sunday School that the Church will continue to fill the earth and will stand forever. (Daniel 2:44)
- Shaylee is looking for a scripture that teaches that we were foreordained to do certain things before we were born. (Abraham 3:22–23; Jeremiah 1:4–5)
- Sage understands that God is not a formless mass of spirit because the scriptures teach that God created us in His own image. (Genesis 1:26–27)
- Cy has noticed that many in the world are celebrating evil behaviors and practices and mocking righteous ones. (Isaiah 5:20)
- Amelia is looking for a scripture that describes the restored gospel as “a marvellous work and a wonder.” (Isaiah 29:13–14)
- Marcus has struggled with many questions and concerns in the past, but as he has put his trust in the Lord, he has noticed that he is receiving much more clarity and direction in his life. (Proverbs 3:5–6)
- Eduardo has made a commitment to always serve and follow the Lord, even if others around him choose to engage in sinful behaviors. (Joshua 24:15)
- Alan often wonders why God created the earth and the people on it. (Moses 1:39)
- Joel taught his younger brother about the responsibilities of living prophets by comparing them to watchmen on a tower. (Ezekiel 3:16–17)

LESSON 95

2 Samuel 12:10–24:25

Introduction

The prophet Nathan confronted King David about David's adultery with Bathsheba and Uriah's murder. Nathan explained that the consequences of David's actions would affect David, his family, and the entire kingdom. In fulfillment of Nathan's prophecies, the turmoil and strife in David's household led to a civil war that threatened to destroy the kingdom.

Suggestions for Teaching

2 Samuel 12:10–31

Nathan prophesies of the consequences of David's sins

Before class write the following phrases on the board:

Cheating on a homework assignment

Lying to parents

Refusing to forgive someone

Invite students to read the phrases on the board aloud.

- What are some possible unforeseen consequences of making these choices?

Ask a student to recount the sinful choices King David made involving Bathsheba and Uriah. (David committed adultery with Bathsheba and arranged for her husband, Uriah, to be killed.)

Explain that after the prophet Nathan taught the parable of the ewe lamb, he told David the consequences of his choices and actions. Invite students to look for principles as they study 2 Samuel 12–24 that can help them when they are tempted to sin.

Invite a few students to take turns reading aloud from 2 Samuel 12:10–14. Ask the class to follow along, looking for the consequences of King David's sinful choices. Invite students to consider marking these consequences in their scriptures.

- What consequences would result from David's sins?
- What do you think the phrase "the sword shall never depart from thine house" means (verse 10)? (Explain that the sword is symbolic of violence and war. For the rest of David's life and reign as king, conflict and war would plague his family and kingdom.)
- Who else would be affected by David's sins? (People in his kingdom, including his wives and children.)
- What principle can we identify from these verses about the consequences of sin? (Students may use different words, but make sure they identify the

following principle: **When we choose to sin, we may bring unforeseen and long-term consequences upon ourselves and others.**)

To help students understand that some choices may have long-term consequences even after we repent and are forgiven, invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



"It is a fundamental truth that through the Atonement of Jesus Christ we can be cleansed. We can become virtuous and pure. However, sometimes our poor choices leave us with long-term consequences. One of the vital steps to complete repentance is to bear the short- and long-term consequences of our past sins" (Richard G. Scott, "Personal Strength through the Atonement of Jesus Christ," *Ensign* or *Liahona*, Nov. 2013, 82–83).

Help students understand the meaning of doctrine and principles

Once students identify doctrine and principles found in the scriptures, you can guide discussions that help them better understand these truths. These discussions can help students analyze the meaning of a principle, understand the principle's relationship to other truths, and identify ways to apply the principle in their lives.

- What are some examples of poor choices that might result in unforeseen and long-term consequences both for us and for others?

Summarize the rest of 2 Samuel 12 by explaining that the child born to David and Bathsheba died, as Nathan prophesied. David and Bathsheba had another son, whom they named Solomon.

2 Samuel 13–18

Turmoil and strife in David's family lead to civil war

Invite students to think about the last time they became angry:

- What are some of the dangers of getting angry?
- Who do you know that does very well at not getting angry?

Encourage students to look for truths as they study 2 Samuel 13–18 about the danger of not controlling anger.

Explain that 2 Samuel 13–18 describes tragic events involving two of King David's sons, Amnon and Absalom. These chapters also show the fulfillment of the prophesied consequences of David's sins. In 2 Samuel 13, David's son Amnon acted on his lustful feelings for his half-sister Tamar and sexually assaulted her. After satisfying his lustful desires, Amnon despised Tamar and sent her away. Both David and his other son Absalom were angry because of Amnon's wicked actions.

- How does acting out on lustful desires bring heartache and pain to those who are affected by those actions?

Explain that Absalom waited two years, then deceived King David into letting all of the king's sons, including Amnon, travel to a place called Baal-hazor to help shear Absalom's sheep.

Invite a student to read 2 Samuel 13:28–29 aloud. Ask the class to follow along, looking for what happened when King David's sons were with Absalom. Invite students to share what they find.

- What did Absalom's unchecked anger lead him to do?
- What can we learn from this account of Absalom and Amnon? (From students' responses, help them identify the following truth: **If not controlled, anger can lead to sin and violent actions.**)

Invite a student to read aloud the following statement by Elder Lynn G. Robbins of the Seventy. Invite students to listen for what Elder Robbins taught about controlling anger:



"A cunning part of [Satan's] strategy is to dissociate anger from agency, making us believe that we are victims of an emotion that we cannot control. We hear, 'I lost my temper.' Losing one's temper is an interesting choice of words that has become a widely used idiom. To 'lose something' implies 'not meaning to,' 'accidental,' 'involuntary,' 'not responsible'—careless perhaps but 'not responsible.'

"'He made me mad.' This is another phrase we hear, also implying lack of control or agency. This is a myth that must be debunked. No one makes us mad. Others don't make us angry. There is no force involved. Becoming angry is a conscious choice, a decision; therefore, we can make the choice not to become angry. *We choose!*

"To those who say, 'But I can't help myself,' author William Wilbanks responds: 'Nonsense.'

"'Aggression, ... suppressing the anger, talking about it, screaming and yelling,' are all learned strategies in dealing with anger. 'We *choose* the one that has proved effective for us in the past. Ever notice how seldom we lose control when frustrated by our boss, but how often we do when annoyed by friends or family?' ('The New Obscenity,' *Reader's Digest*, Dec. 1988, 24; emphasis added)" (Lynn G. Robbins, "Agency and Anger," *Ensign*, May 1998, 80).

- What did you learn about controlling anger from Elder Robbins's statement?

Give students a few minutes to respond to the following questions in their study journals. (It may be helpful to have these questions written on the board or on slips of paper for each student.)

- When has the Lord helped you control your anger? What blessings came as a result of that choice?
- How did that experience strengthen your faith in the Savior?
- What choices can you make today to access the Savior's help to control anger?

Summarize 2 Samuel 14–18 by explaining that after Absalom had Amnon killed, he escaped justice by running away and seeking protection from Talmai, the son of the king of Geshur. After three years, he reconciled with his father, King David, and he was allowed to return to Jerusalem. However after his return, he began conspiring

to overthrow King David and eventually succeeded in driving him and the rest of his family and supporters out of Jerusalem. The two sides began a violent struggle for the kingdom. During the battle between Absalom's supporters and King David's men, Absalom became entangled in a tree. When Joab, the captain of King David's army, found Absalom, he killed him. Invite a student to read 2 Samuel 18:33 aloud. Ask the class to follow along, looking for how David reacted to the death of his son.

- Why do you think David wept over his son's death even though Absalom had rebelled?
- What effects did the choices of King David, Amnon, and Absalom have on their family?

You might consider sharing your testimony of the short- and long-term effects your choices have had on you and your family. (Be careful to not share past transgressions or sins. You may want to focus on the effects of positive choices you have made.) Encourage students to make righteous choices that can bless them and their families both now and in the future.

2 Samuel 19–24

Insurrection, famine, and pestilence threaten David's kingdom

Summarize 2 Samuel 19–24 by explaining that after Absalom's death, David returned to Jerusalem. Another rebellion among the tribes of Israel was quickly put down by Joab, who led David's army. Israel suffered a famine that lasted three years. King David displeased the Lord by counting the number of men in Judah and Israel who could serve in the military. The scriptures do not explain why this numbering of the people was offensive, but it might have been representative of David's trust in the strength of his army rather than in the power of God. To save the people from a plague, David offered sacrifices to the Lord.

Introduction to the Book of 1 Kings

Why study this book?

The book of 1 Kings provides an account of the death of David, the reign of his son Solomon, and the decline and division of the Kingdom of Israel after Solomon and many of his successors turned to idol worship. It also recounts the ministry of the prophet Elijah among the northern ten tribes of Israel. By studying this book, students can learn truths that will help them understand the importance of worshipping the Lord in His temple, marrying in the covenant, making righteous choices, and listening to the still, small voice of the Lord.

Who wrote this book?

“The books [of 1 and 2 Kings] were compiled by some unknown writer from a variety of written documents, including the state chronicles” (Bible Dictionary, “Kings, books of”). The state chronicles were not the books of 1 and 2 Chronicles but rather a collection of records maintained under the direction of the kings of Israel.

When and where was it written?

It is unclear when and where the books of 1 and 2 Kings were written. At one time, 1 and 2 Kings were a single book called Kings. The division that created the current books of 1 and 2 Kings took place when the Bible was translated into Greek. (See Bible Dictionary, “Kings, books of.”)

What are some distinctive features of this book?

The books of 1 and 2 Kings cover more than 400 years of Israelite history, starting with the death of King David (approximately 1015 B.C.) and concluding with the death of King Jehoiachin (sometime after approximately 561 B.C.). These books are rich in history and doctrine, and they provide background and context for a significant portion of the Old Testament. For example, in the book of 1 Kings we read about the rise of King Solomon, who built and dedicated a temple to the Lord. The book of 1 Kings also explains that Solomon married women outside of the covenant. Many of these women turned Solomon’s heart away from the Lord and toward the worship of false gods (see 1 Kings 11:4–8). Solomon’s decision to turn away from the Lord eventually led to widespread idolatry in Israel and the division of the kingdom.

Additionally, the book of 1 Kings introduces the reader to the bold and noble prophet Elijah. The Prophet Joseph Smith taught that Elijah “holds the keys of the authority to administer in all the ordinances of the Priesthood” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 310). “The power of Elijah is the sealing power of the priesthood by which things that are bound or loosed on earth are bound or loosed in heaven [see D&C 128:8–18]” (Guide to the Scriptures, “Elijah”; scriptures.lds.org). Through the power of the priesthood, Elijah caused a

drought that lasted three and a half years, raised the dead, called down fire from heaven, and prophesied the downfall of King Ahab and his wife, Jezebel, who together ruled in wickedness in the Northern Kingdom of Israel.

Outline

1 Kings 1–11 Before his death, King David has his son Solomon anointed king. Solomon rules his kingdom with great wisdom. Solomon builds a temple and his palace at Jerusalem, beginning the period known as the “golden age of Israel.” The Queen of Sheba visits Solomon. Solomon’s wives lure him away from worshipping the Lord and encourage him to worship false gods. Solomon’s kingdom is threatened by Jeroboam.

1 Kings 12–16 All the tribes of Israel except Judah and Benjamin rebel against Solomon’s son Rehoboam. The kingdom is divided, and Jeroboam becomes the ruler of the Northern Kingdom (also known as Israel), leaving Rehoboam to rule the Southern Kingdom (also known as Judah). Jeroboam and Rehoboam both establish idol worship in their kingdoms, and many rulers of both kingdoms follow this pattern of idol worship.

1 Kings 17–22 The prophet Elijah causes a drought in the land. He raises a widow’s son from the dead. With great power from God, Elijah competes with the priests of Baal and shows that Jehovah is God. After this miracle, Jezebel, the wife of King Ahab and a supporter of Baal, tries to kill Elijah. Elijah travels to Mount Horeb, where the Lord speaks to him in a still, small voice. Elijah meets Elisha, who will succeed him as prophet. Elijah prophesies the deaths of Ahab and Jezebel. Following Ahab’s death, Ahaziah, the son of Ahab, reigns in wickedness.

LESSON 96

1 Kings 1–10

Introduction

As King David neared his death, he named his son Solomon as heir to the throne. The Lord blessed Solomon and established him as a wise and prosperous ruler. King Solomon built a temple and dedicated it to the Lord. The Lord accepted the temple as a place where He could dwell among His people if they remained faithful to Him.

Suggestions for Teaching

1 Kings 1–4

Solomon is established as King David's successor

Ask students to think of a time when they sincerely wanted to help a family member, friend, or someone else who was facing difficulties but felt they were not able to help as much as they would have liked. Invite a few students to share their experiences with the class.

Invite students to look for truths as they study 1 Kings 1–4 that can help them when they seek to serve others but do not feel capable of doing so effectively.

Summarize 1 Kings 1:1–3:8 by explaining that David settled a conflict concerning who would succeed him as the king of Israel by naming his son Solomon as the heir to the throne. Those who sought to cause division in the kingdom were either banished or put to death. Solomon traveled to Gibeon to offer sacrifices upon an altar, and the Lord appeared to him and asked what blessing he desired.

Invite students to read 1 Kings 3:9 silently, looking for what Solomon desired.

- What did Solomon desire?
- According to verse 9, why did Solomon seek an understanding heart?
- What does this request tell us about the kind of king Solomon wanted to become?

Invite several students to take turns reading aloud from 1 Kings 3:10–14. Ask the class to follow along, looking for how the Lord felt about Solomon's desire.

- How did the Lord feel about Solomon's desire?
- Why do you think the Lord was pleased?
- How might Solomon have been able to better serve his people because of the additional blessings of riches and honor?
- What principle can we identify from this account about what the Lord will do when we seek His help to better serve others? (Students may use different words, but make sure they identify the following principle: **When we selflessly seek the Lord's help to serve others, He will magnify our abilities to serve.** Write this principle on the board.)

Explain that in 1 Kings 3:15–23 we read that Solomon went to Jerusalem, worshipped the Lord, and provided a feast for all his servants. During the feast two women petitioned King Solomon to judge a difficult circumstance. The two women lived with each other and bore children about the same time. One night one of the women woke up to find that her baby had died. Rather than mourn the loss of her baby, she switched her dead baby with the other woman’s baby. The next morning, when the second woman awoke to nurse her child, she found the other woman’s dead baby instead of her son. The first woman fervently denied the other woman’s accusation that she had switched the babies. They sought King Solomon’s judgment to settle the matter.

- Why would this be a difficult situation to judge?
- What might you have done to find out which woman was telling the truth?

Invite a student to read 1 Kings 3:24–25 aloud. Ask the class to follow along, looking for how Solomon handled the matter.

- How do you think the true mother of the child would react to this plan?

Invite another student to read 1 Kings 3:26–27 aloud. Ask the class to follow along, looking for how Solomon identified the rightful mother. Invite students to report what they find.

Refer to the principle you wrote on the board.

- When might you seek the Lord’s help as Solomon did to better serve someone?

Explain that in 1 Kings 3:28 we read that all of Israel heard of this experience and recognized that God had blessed King Solomon to be wise in judgment. In 1 Kings 4, we learn that knowledge of Solomon’s wisdom spread to other nations.

1 Kings 5–7

Solomon builds a house to the Lord using the finest materials

Display one or more pictures of a temple.

- Why does the Church go to such great lengths to build temples all over the world?
- Why do some Latter-day Saints sacrifice so much in order to worship in the temple?

Remind students that David had desired to build a temple, but the Lord instructed him not to. Invite students to read 1 Kings 5:5 silently, looking for what Solomon intended to do. Ask students to report what they found.

Explain that 1 Kings 5–7 records Solomon’s efforts to build a temple unto the Lord. Invite students to read 1 Kings 5:17 silently, looking for evidence of the quality of this temple.

Explain that while the people were building the temple, the word of the Lord came to Solomon. Invite a student to read 1 Kings 6:12–13 aloud. Ask the class to follow along, looking for the promise the Lord made to Solomon and his people. You may want to explain that the word *statutes* refers to the Lord’s laws.

- What principle do these verses teach about what we must do for the Lord to be with us? (**If we walk in His ways and keep His commandments, then the Lord will be with us.** Consider writing this principle on the board.)
- How do temples help us to walk in the Lord’s ways and keep His commandments?

Explain that Solomon’s temple was different than our temples today because it was patterned after the tabernacle the children of Israel carried with them through the wilderness. Nevertheless, like the ancient tabernacle and our temples today, the temple Solomon built was a symbol of the Lord’s presence with His people. By making every effort to be worthy to enter and serve in the temple, we demonstrate our desire to enjoy His presence.

Invite a student to read aloud the following statement by President Thomas S. Monson (1924–2018):



“Those who understand the eternal blessings which come from the temple know that no sacrifice is too great, no price too heavy, no struggle too difficult in order to receive those blessings. ...

“... Your sacrifice may be bringing your life into compliance with what is required to receive a recommend, perhaps by forsaking long-held habits which disqualify you” (Thomas S. Monson, “The Holy Temple—a Beacon to the World,”

Ensign or Liahona, May 2011, 92–93).

- How have you been blessed as you have sacrificed to attend and serve in the temple?

Invite students to reflect on what they can do to more fully walk in the Lord’s ways in order to enjoy His blessings.

Summarize 1 Kings 6:14–7:51 by explaining that it took approximately seven years to finish building the temple and thirteen years for Solomon to finish building his palace.

1 Kings 8

Solomon dedicates the temple to the Lord

Ask students if they have ever participated in the dedication of a temple or a ward meetinghouse. Invite students to share their experiences with the class.

- Why do you think these meetings are often very spiritual occasions?

Summarize 1 Kings 8:1–21 by explaining that Solomon gathered many Israelites to participate in the dedication of the temple. After they placed the ark of the covenant in the Holy of Holies, “the glory of the Lord” appeared as a cloud that filled the temple (verses 11–12). Explain that 1 Kings 8:22–53 contains the dedicatory prayer Solomon offered on this occasion. After Solomon declared the goodness and might of the Lord (see verses 22–28), he prayed that having a temple among them would be a blessing and help the people maintain their commitment to the Lord.

Invite a student to read 1 Kings 8:29–30 aloud. Ask the class to follow along, looking for a desire Solomon expressed during his dedicatory prayer.

- What desire did Solomon express?

Divide the class into four small groups, and assign each group one of the following passages from the dedicatory prayer of Solomon’s temple: 1 Kings 8:33–34, 35–36, 37–40, and 46–49. Write the following questions on the board, and invite students to search their assigned verses for the answers:

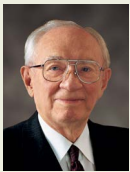
What challenges did Solomon anticipate Israel would face?

What blessings did Solomon ask the Lord to bestow on the people as they worshipped the Lord in the temple?

When students have finished, invite each group to explain to the class what they learned.

- What principle about participating in temple worship can we learn from these verses? (Students may identify a variety of principles, but be sure to emphasize that **if we worship the Lord in the temple, then the Lord may grant us blessings to help us with challenges we face**. Consider writing this principle on the board.)

To help students understand this principle, ask a student to read aloud the following statement by President Gordon B. Hinckley (1910–2008):



“The temple is . . . a place of personal inspiration and revelation. Legion are those who in times of stress, when difficult decisions must be made and perplexing problems must be handled, have come to the temple in a spirit of fasting and prayer to seek divine direction. Many have testified that while voices of revelation were not heard, impressions concerning a course to follow were experienced at that time or later which became answers to their prayers”

(Gordon B. Hinckley, “The Salt Lake Temple,” *Ensign*, Mar. 1993, 6).

Give students time to answer

Sometimes students may not immediately respond to an effective question. Do not be concerned with this silence if it does not go on too long. At times, students need an opportunity to reflect on what they have been asked and to consider how to respond. Such reflection can facilitate instruction by the Holy Ghost.

- When have you or someone you know been blessed to better face a particular challenge after participating in temple worship? (You may also want to share an experience.)

Summarize 1 Kings 8:50–66 by explaining that Solomon concluded the dedicatory prayer and offered sacrifices that were accepted by the Lord (see 2 Chronicles 7:1).

1 Kings 9–10

The Lord hallows the temple and fulfills His promises to Solomon

Explain that in 1 Kings 9–10 we learn that the Lord fulfilled His promises to Solomon. Divide the class in half. Invite half of the class to read 1 Kings 9:1–9 silently and to look for an illustration of the following principle: **If we walk in the Lord’s ways, then the Lord will be with us in His temple.** Ask the other half of the class to read 1 Kings 10:1–9 silently and to look for an illustration of the following principle: **When we selflessly seek the Lord’s help to serve others, He will magnify our abilities to serve.** Invite students to report what they found.

Invite students to reflect on the principles identified in this lesson and to determine what they will do to live these principles. You may want to invite students to record their goals in their study journals.

LESSON 97

1 Kings 11–16

Introduction

In Solomon's later years, he disobeyed the Lord's commandments by marrying many wives outside the covenant. Some of Solomon's wives encouraged him to worship idols and turn his heart away from the Lord. After the death of Solomon, his son Rehoboam decided to increase the people's burdens. The people revolted and were divided into the Northern Kingdom of Israel and the Southern Kingdom of Judah. Jeroboam, king of the Northern Kingdom, introduced idolatry and other wicked practices among his people. Subsequent kings in Israel and Judah drifted further into wickedness.

Suggestions for Teaching

1 Kings 11

Solomon marries many wives outside the covenant, and they turn his heart away from God

Invite a student to read aloud the following scenario:

For some time, a woman has been seriously dating a man who is not a member of the Church. She deeply cares for him. The woman becomes upset when a Church leader, out of love, expresses concern because the man she is dating is not a member of the Church.

Ask students to ponder what they would say to this woman. Invite students to look for truths as they study 1 Kings 11–16 that can help them decide whom they will date and marry.

Invite a student to read 1 Kings 11:1–2 aloud. Ask the class to follow along and look for how Solomon's situation was similar to the previously read scenario. Invite students to report what they find. Explain that the phrase "strange women" refers to women who were not of the house of Israel. Remind students that the Israelites had covenanted to serve the Lord and thereby receive His protection. Marrying within the covenant meant marrying a faithful member of the house of Israel. The many "strange women" Solomon married were not part of the gospel covenant and came from nations that did not worship the Lord or keep His commandments. (You may want to explain that many of these marriages reflected political alliances Solomon had made with other nations.)

- According to verse 2, what warning had the Lord previously given about what would happen to Israelites who married outside of the covenant? (Those whom they married would turn their hearts away from the Lord and toward false gods.)

Invite a few students to take turns reading aloud from 1 Kings 11:3–8. Ask the class to follow along, looking for the result of Solomon's decision to marry women who were not part of the covenant. (You may want to point out that verse 4, footnote *b* indicates that David's heart was also "not perfect with the Lord" [1 Kings 11:4].)

- How did Solomon’s choice to marry outside of the covenant affect him? (Solomon began to worship his wives’ false gods, and his heart turned away from the Lord.)
- What principle can we learn from these verses about why marriage is important? (Students may use different words, but make sure they identify the following principle: **Who we choose to marry has a profound influence on the decisions we make.**)

To help students understand this principle, ask them the following questions:

- How can your decisions now about who you will date influence who you will eventually marry?
- In what ways can marrying in the covenant help us keep our hearts turned toward the Lord?

Help students feel the truth and importance of doctrine and principles

Once students have identified and come to understand a gospel principle or doctrine in the scriptures, they will often not apply that truth until they feel of its truth and importance through the Spirit. Ask questions that will help students share experiences and testify of the gospel truths they have identified and reflect on what they mean to them personally.

Invite a student to read aloud the following statement by President Spencer W. Kimball (1895–1985), who taught about the effect our marriage decision will have on our lives (you may want to provide students with copies of the statement):



“Marriage is perhaps the most vital of all the decisions and has the most far-reaching effects, for it has to do not only with immediate happiness, but also with eternal joys. It affects not only the two people involved, but also their families and particularly their children and their children’s children down through the many generations” (Spencer W. Kimball, “Oneness in Marriage,” *Ensign*, Mar. 1977, 3).

To help students feel the truth and importance of this principle, invite them to write in their study journals their responses to the following question:

- Why do you want to marry someone who will help you stay faithful to the Lord?

Inform students that as they study the remainder of 1 Kings 11–16, they will see how Solomon’s decision to marry outside of the covenant not only turned his heart away from God but also influenced others to turn their hearts away from God.

Ask a student to read 1 Kings 11:9–13 aloud. Invite the class to follow along, looking for what happened as a result of Solomon’s disobedience.

- What happened as a result of Solomon’s disobedience?

Summarize 1 Kings 11:14–25 by explaining that after Solomon turned his heart away from the Lord, He allowed the Israelites’ enemies to afflict them.

Invite a student to read 1 Kings 11:26–28 aloud. Ask the class to follow along and look for who else began to oppose Solomon. Ask students to report what they find.

- What kind of a person was Jeroboam?

Bring a piece of fabric or paper to class. Tear or cut the fabric or paper into 12 pieces. Give 10 pieces to one student. Explain that something similar happened to Jeroboam. Ask students to read 1 Kings 11:29–31 silently and look for why Jeroboam was given 10 pieces of fabric.

- Why did the prophet Ahijah give 10 pieces of fabric to Jeroboam?

Invite a student to read 1 Kings 11:37–38 aloud. Ask the class to follow along and look for what the Lord promised Jeroboam if he would keep the commandments as king. Invite students to report what they find. Summarize 1 Kings 11:39–43 by explaining that when Solomon learned Jeroboam was a threat to his kingdom, he sought to kill Jeroboam. Jeroboam fled to Egypt.

1 Kings 12:1–24

After Rehoboam vows to continue to make his people’s burdens heavy, ten of the tribes revolt against him

Summarize 1 Kings 12:1–24 by explaining that after Solomon’s death, his son Rehoboam became king over all of Israel. Jeroboam returned to Israel from Egypt and, along with others, pleaded with Rehoboam to lessen the burdens Solomon had placed on the people to support his many building projects. Rehoboam chose instead to increase the people’s burdens. The ten tribes living in the north rebelled against Rehoboam and made Jeroboam their king, which fulfilled the words of the prophet Ahijah. This revolt divided the kingdom in two: the Northern Kingdom of Israel and the Southern Kingdom of Judah. Ask students to turn to map 3, “The Division of the 12 Tribes,” in the Bible Maps section of the Latter-day Saint edition of the King James Version of the Bible. Ask them to find the border between Judah and northern Israel.

1 Kings 12:25–14:31

Jeroboam and Rehoboam practice idolatry in their kingdoms



Divide the class into two groups. Assign one group to study the Northern Kingdom of Israel and the other group to study the Southern Kingdom of Judah. Provide students with copies of the information below for their assigned kingdom. Ask students to read the information and the assigned verses and then discuss the accompanying question with their group.

Northern Kingdom (1 Kings 12:25–14:20)

Because the temple was located in Judah, Jeroboam feared that his subjects would travel south to worship the Lord and eventually become sympathetic to the Southern Kingdom. To prevent this, Jeroboam established new places of worship, idols, and feasts in the Northern Kingdom and appointed his own priests. Jeroboam thus led his people toward apostasy by turning them away from worshipping the Lord at His temple.

The Lord sent a prophet from Judah to warn Jeroboam about his wickedness and idolatry. Despite seeing miraculous signs of the Lord's power, Jeroboam did not repent and continued to promote idol worship.

Read 1 Kings 14:7–9, 14–16, and look for the consequences that would come upon Jeroboam and the ten tribes of Israel because of their idol worship.

- How did worshipping false gods affect the people in the Northern Kingdom of Israel?

Southern Kingdom (1 Kings 14:21–31)

After Solomon's death, his son Rehoboam ruled in the Southern Kingdom of Judah. Read 1 Kings 14:21–24, and look for the spiritual state of the people in Judah.

An especially evil practice of idol worship involving immorality often took place around the groves built to false gods. The word *sodomites* in verse 24 refers to male prostitutes (see footnote a).

- How did worshipping false gods affect the people in the Southern Kingdom of Judah?

After students complete their assignments, invite a student from each group to summarize what occurred in the kingdom they studied and how those events relate to Solomon's choice to marry outside the covenant and worship false gods. After the students report, ask the class:

- How could choosing to marry outside the covenant affect those who come after us? How could choosing to marry within the covenant affect those who come after us?

Refer to the scenario presented at the beginning of class. Ask students to share how the truths taught in this lesson can help them explain why Church leaders counsel us to be sealed in the temple.

Remind students of the Lord's promise to Jeroboam concerning what would happen if Jeroboam kept the commandments as king (see 1 Kings 11:38).

- What principle can we learn from the accounts of Solomon, Jeroboam, and Rehoboam about what happens when we choose to turn away from the Lord? (As students share the principles they have identified, emphasize the following: **If we turn away from the Lord, then we will lose His promised blessings.**)
- What can we do to ensure our hearts stay turned toward the Lord?

1 Kings 15–16

A series of wicked and righteous kings rule over Judah and Israel for many years

Summarize 1 Kings 15–16 by explaining that after the death of Jeroboam, a series of wicked kings reigned in Israel. Each of the kings in Israel continued in the ways of Jeroboam by worshipping false gods. However, Asa, a king of Judah, was righteous and followed the Lord.

Conclude by sharing your testimony of the truths students identified in class today. Invite students to faithfully live the gospel and prepare to be sealed in the temple one day.

LESSON 98

Priesthood and Priesthood Keys

Introduction

In this lesson, students will study paragraphs 6.1–6.7 of doctrinal topic 6 of the *Doctrinal Mastery Core Document*, “Priesthood and Priesthood Keys.” This lesson also contains a cumulative doctrinal mastery review activity that will help students become more familiar with the doctrinal mastery passages they have already studied this year.

Note: You could teach the following lesson in a single class session or over two separate class sessions, sharing time with sequential scripture lessons.

Suggestions for Teaching

Understanding the Doctrine (30 Minutes)

Doctrinal Mastery has come by revelation

Elder Kim B. Clark of the Seventy shared the following about Doctrinal Mastery: “I want you to know and feel in your hearts that it has come by revelation from the Lord; it is a miracle. I have reflected often on how it came and when it came and why it came. I have come to see Doctrinal Mastery in the larger context of Church education and the great work of the Lord in the earth” (Kim B. Clark, “Doctrinal Mastery and Deep Learning” [evening with a General Authority, Feb. 17, 2017], broadcasts.lds.org).

Give each student a copy of the accompanying handout. Invite students to read each statement and mark if they think it is true or false. After students have marked each statement as either true or false, ask students to locate doctrinal topic 6, “Priesthood and Priesthood Keys,” in the *Doctrinal Mastery Core Document*. Invite students to read paragraphs 6.1–6.7 silently, looking for sentences or phrases that either support or correct the statements on the handout. Ask students to write in the middle column the number of the paragraph in the *Doctrinal Mastery Core Document* that contains information relating to each statement. Invite students to write the correct sentences or phrases for any statements on the handout that are false. Make sure students correct their answers for any questions they may have initially answered incorrectly. (To provide an example, you may want to read paragraph 6.1 and analyze the first statement as a class.)



After students have had sufficient time to complete the handout, discuss the statements on the handout and the information in the *Doctrinal Mastery Core Document* as a class. Also discuss any questions students may have about the statements on the handout or the information in the *Doctrinal Mastery Core Document*.

Priesthood and Priesthood Keys

Statement	Paragraph Number	Corrected Statement (if Needed)
1. Through the priesthood, God created the earth and redeems and exalts His children. True _____ False _____		
2. Priesthood keys allow man to govern and direct the kingdom of God on the earth. True _____ False _____		
3. The President of the Church and each of the Apostles are authorized to exercise all of the priesthood keys that pertain to the kingdom of God on earth. True _____ False _____		
4. All priesthood holders have priesthood keys. True _____ False _____		
5. All who serve in the Church—men and women—are called under the direction of one who holds priesthood keys. True _____ False _____		
6. Personal righteousness does not matter in priesthood service. True _____ False _____		
7. The Aaronic Priesthood is often called the preparatory priesthood. True _____ False _____		
8. The offices of the Aaronic Priesthood include the office of bishop. True _____ False _____		

Statement	Paragraph Number	Corrected Statement (if Needed)
9. The Aaronic Priesthood “holds the right of presidency, and has power and authority over all the offices in the church” (D&C 107:8). True _____ False _____		
10. The President of the Church is the President of the Melchizedek Priesthood. True _____ False _____		

Answer Key

1. True (paragraph 6.1), 2. True (paragraph 6.2), 3. False (paragraph 6.3), 4. False (paragraph 6.3), 5. True (paragraph 6.4), 6. False (paragraph 6.4), 7. True (paragraph 6.6), 8. True (paragraph 6.6), 9. False (paragraph 6.7), 10. True (paragraph 6.7)

Invite students to ponder how the priesthood and priesthood keys have blessed their lives. Encourage a few students to share their thoughts with the class. You may want to share your testimony of the priesthood and priesthood keys and how they have blessed your life.

Doctrinal Mastery Cumulative Review (10 Minutes)

Doctrinal mastery cumulative review activities

Cumulative review activities allow students to review all of the doctrinal mastery scripture passages they have studied up to a given point in the course of study. It is important that these review activities be done in class. The more students see and work with doctrinal mastery scripture passages, the more likely they are to remember them. You may want to encourage students to study doctrinal mastery scripture passages outside of class as well as in class.



Before class, prepare a separate piece of paper for each of the doctrinal mastery scripture references in the accompanying chart. Do the same for each of the key phrases in the chart. Give each student one piece of paper containing a scripture reference or a key phrase. (If your class has an odd number of students, you may want to participate in the activity to create an even number of participants. If there are fewer than 30 students in your class, do not use all the scripture references and key phrases at once. Instead, do the activity in multiple rounds, making sure to keep corresponding scripture references and key phrases in the same round.)

Invite students to find the class member who has the doctrinal mastery scripture reference or key phrase that corresponds to their key phrase or scripture reference. For example, the student who has the scripture reference Proverbs 3:5–6 and the student who has the key phrase “trust in the Lord with all thine heart, and He shall direct thy paths” should find one another. Invite students who think they have correctly matched scripture references and key phrases to check their answers using the *Doctrinal Mastery Reference Guide*, the section “Doctrinal Mastery Passages and Key Phrases” in the *Doctrinal Mastery Core Document*, or a master copy of the handout. Invite students to then briefly discuss with one another how the doctrinal mastery scripture passage they were assigned can help guide their choices or help them teach the gospel to someone else. After students finish this brief discussion, encourage them to trade papers with other members of the class and repeat the activity. (If you are doing the activity in multiple rounds, make sure to not allow a single round to take too much time.)

This activity can be repeated as many times as time allows.

Doctrinal Mastery Cumulative Review

Doctrinal mastery passage	Key phrase
Proverbs 3:5–6	Trust in the Lord with all thine heart, and He shall direct thy paths.
Isaiah 5:20	Woe unto them that call evil good, and good evil.
Moses 1:39	God’s work and glory is to bring to pass the immortality and eternal life of man.
Abraham 3:22–23	Abraham was chosen before he was born.
Genesis 1:26–27	God created man in His own image.
Joshua 24:15	Choose you this day whom ye will serve.
Isaiah 1:18	If we repent, our sins will be as white as snow.
Isaiah 53:3–5	Jesus Christ bore our griefs and suffered for our sins.
Moses 7:18	Zion—one heart and one mind in righteousness.
Isaiah 29:13–14	The Restoration is a marvelous work and a wonder.
Ezekiel 37:15–17	The Bible and the Book of Mormon are joined together.
Daniel 2:44	God’s kingdom shall stand forever.
Jeremiah 1:4–5	Jeremiah was foreordained to be a prophet.
Ezekiel 3:16–17	The Lord’s watchmen give warnings from Him.
Amos 3:7	God reveals His secret to His prophets.

LESSON 99

1 Kings 17

Introduction

Because King Ahab and his wife, Jezebel, established the worship of Baal throughout the Northern Kingdom, the prophet Elijah sealed the heavens, causing years of drought. The Lord preserved Elijah and eventually led him to a widow in Zarephath, who fed him for many days. Elijah raised the widow's son from the dead.

Suggestions for Teaching

1 Kings 17:1–16

A widow in Zarephath provides for Elijah and is blessed with food

Write the following question on the board: *What are some choices the Lord and His prophets have asked you to make that require you to exercise faith?*

You may want to discuss this question as a class and invite students to write their responses on the board. Or you may want to divide them into small groups and ask them to discuss their answers. (Answers may include paying tithing, living the standards of the Church [such as those outlined in *For the Strength of Youth*], and preparing for missionary service.) You may want to share about a time when you had to choose whether or not to act in faith.

Invite students to look for principles as they study 1 Kings 17 that can help them understand the blessings they will receive as they make righteous choices with faith.

Explain that Ahab became the king of the Northern Kingdom of Israel and married Jezebel, a Phoenician princess, outside of the covenant. She was a devoted follower of Baal, a false god commonly worshipped among the Canaanites. Together Ahab and Jezebel promoted idol worship in the Northern Kingdom of Israel. (See 1 Kings 16:30–33; Bible Dictionary, “Jezebel.”)

Explain that during this time the Lord sent a prophet named Elijah to deliver a message to King Ahab. “Elijah held the sealing power of the Melchizedek Priesthood ... by which things that are bound or loosed on earth are bound or loosed in heaven (D&C 128:8–18)” (Guide to the Scriptures, “Elijah,” scriptures.lds.org).

Invite a student to read 1 Kings 17:1 aloud. Ask the class to follow along, looking for what Elijah said to Ahab.

- How would you summarize in your own words what Elijah said to Ahab?

Point out that Ahab and others who worshipped Baal claimed that Baal—rather than the Lord—had power over the weather (see *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 245).

- What purposes do you think the Lord may have had in sending Elijah to tell Ahab that it would not rain until Elijah said so? (It would provide evidence of the Lord's power and Elijah's calling as a prophet. A drought might also help to

humble Ahab and encourage him and other Israelites who had strayed from the Lord to repent.)

- How might a drought throughout the land also affect Elijah?

Invite a student to read 1 Kings 17:2–6 aloud. Ask the class to follow along, looking for what the Lord instructed Elijah to do during the drought.

- How was Elijah blessed for following the Lord’s instructions?

Invite a student to read 1 Kings 17:7–9 aloud. Ask the class to follow along and look for what happened next.

- Where did the Lord tell Elijah to go after the brook dried up? Why? (You may want to explain that the word *sustain* in this context means to nourish by providing food.)

Invite a student to read 1 Kings 17:10–12 aloud. Ask the class to follow along, looking for what happened as Elijah obeyed these instructions from the Lord.

- What did Elijah ask the widow to do?
- Why was the widow hesitant to bring a piece of bread to Elijah?
- If you had been in Elijah’s position, how might you have felt after learning about the desperate circumstances of this widow and her son?

Invite a student to read 1 Kings 17:13–14 aloud. Ask the class to follow along and look for how Elijah responded to the woman.

- What did Elijah instruct the woman to do?
- How would it test the woman’s faith to feed Elijah before she fed her son and herself?
- What blessings did the Lord promise to give the woman if she fed Elijah first?

Refer to the question you wrote on the board at the beginning of class and the responses students gave.

- How is the choice this woman faced similar to some of the choices the Lord and His prophets have asked us to make?
- What might you have done if you had been in the widow’s position? Why?

Invite a student to read 1 Kings 17:15–16 aloud. Ask the class to follow along, looking for what the woman chose to do.

- How did the woman show her faith after listening to what Elijah said?
- What blessings did she receive after she acted in faith?

Invite students to identify a principle illustrated by the account of this widow. They may identify a variety of principles, including the following: **Before we can receive the Lord’s promised blessings, we must first act in faith.** Consider writing this principle on the board.

- Why do you think it is important for us to first demonstrate faith before we receive the Lord’s promised blessings?

- When have you, or someone you know, acted in faith and experienced the Lord's blessings as a result?

1 Kings 17:17–24

Elijah raises the widow's son from the dead

Invite students to ponder the following question:

- Have you ever felt like you were doing your best to exercise faith and obey the words of the Lord and His prophets, but you still experienced challenges in your life?

Explain that after the woman acted in faith on Elijah's words and received the promised blessings, tragedy struck in her home. Invite a student to read 1 Kings 17:17–18 aloud. Ask the class to follow along, looking for what happened.

- What happened to the woman's son?
- How might this event have been a challenge for her faith?
- What feelings do you think Elijah might have had when this happened?

Invite a few students to take turns reading aloud from 1 Kings 17:19–23. Ask the class to follow along and look for what Elijah did after the boy died.

- How did Elijah show his faith in the Lord? What happened next?

Invite a student to read 1 Kings 17:24 aloud. Ask the class to follow along and look for how this experience affected the widow's faith and testimony.

- What did the woman say she now knew after all that she had experienced?
- What can we learn from the woman's statement of testimony? (After students respond, write the following truth on the board: **We can gain a testimony for ourselves of God's prophets and know that the Lord speaks through them.**)

To help students explain, share, and testify of the principles they have identified today, invite them to write a two- to three-minute talk using the following outline:

1. Choose a section in *For the Strength of Youth*. Read the section you chose, and identify promised blessings that you feel are important to youth today. (For example, some of the promised blessings listed in the "Honesty and Integrity" entry of the booklet include "strength of character," "peace of mind and self-respect," and being "trusted by the Lord and ... worthy to enter into His holy temples" [*For the Strength of Youth* (booklet, 2011), 19].)
2. Using *For the Strength of Youth* and related scriptures as resources, explain how we must act in faith to receive the promised blessings you identified.
3. Share about a time when you or someone else acted in faith and received promised blessings.
4. Share your testimony that the standards the Lord has given us through His prophets are true.

Help students apply doctrine and principles

After students have identified, understood, and felt the truth and importance of doctrine or principles found in the scriptures, encourage them to apply these truths in their lives. Students apply truths they have learned when they think, speak, and live according to those truths. As students apply the principles of the gospel in their lives, they will receive promised blessings and gain a deeper understanding and testimony of what they have applied.

After students have had sufficient time to prepare, you may want to assign them to use their talks to teach one another or invite a few to give their talks to the class. (If there is not time to give their talks during this class, consider asking some students to use their talks as part of class devotionals in the future. You might also encourage them to use their talks during family home evening or in conversations with family members or friends.)

Conclude by testifying of the principles you have discussed. Ask students to ponder what they feel the Lord would have them do to act in faith so they can receive His promised blessings. Invite them to act on the promptings they receive.

LESSON 100

1 Kings 18–22

Introduction

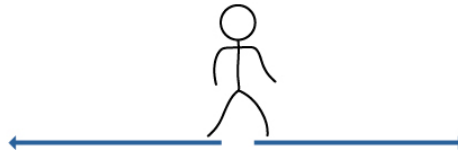
The prophet Elijah called the children of Israel to repent. To show the people that the God of Israel was the only true God, Elijah challenged the priests of Baal to a contest. Elijah prevailed in the contest and then opened the heavens to rain. When Jezebel sought Elijah's life, he fled. The Lord comforted Elijah and told him that there were 7,000 Israelites who were faithful to the Lord.

Suggestions for Teaching

1 Kings 18

God demonstrates His power in a contest between Elijah and the prophets of Baal

Using tape, make two lines on the floor as shown (or you could draw lines on the board).



Ask a student to stand in the middle where the ends of the lines are closer together and to place one foot on each line (or to line their feet up with the ends of the lines on the board). Explain that one line represents the ways of the Lord, and the other represents false gods and the ways of the world. Then ask the student the following question:

- What would happen if you tried to walk down both lines at the same time? (Eventually the student would have to choose which line to follow.)

Thank the student for participating, and invite him or her to be seated. Ask the class:

- What are some ways we may be tempted to try to follow the Lord and the ways of the world at the same time?

Invite students to look for principles as they study 1 Kings 18 that can guide them when they must choose whether they will follow either the Lord and His prophets or the world.

To provide context for 1 Kings 18, remind the class that under the leadership of King Ahab and his wife, Jezebel, most of the people in the Northern Kingdom of Israel had chosen wickedness and were worshipping false gods. Consequently, Elijah had used the sealing power to bring a drought upon the land (see 1 Kings 17:1). Jezebel had killed many of the Lord's prophets, but Elijah had survived. Summarize 1 Kings 18:1–16 by explaining that Elijah sent a man to tell King Ahab that Elijah was waiting to meet with him.

Invite a student to read 1 Kings 18:17–18 aloud. Ask the class to follow along, looking for what Ahab and Elijah said to each other.

- What did Ahab claim Elijah had done? What trouble do you think Ahab was referring to? (You may need to explain that Ahab was likely referring to the drought upon the land.)

Ask questions that help students understand scripture content

Analysis questions can help students expand their understanding of the scriptures by helping them know what to look for when they examine scripture passages. Analysis questions can also help students clarify the meaning of words or phrases and examine the details of the story line to find greater meaning. The analyzing process helps prepare students to be able to identify doctrine and principles.

Point out that it had not rained in about three years.

- What did Elijah say was the true cause of Israel’s troubles?

Explain that Elijah proposed a contest that would demonstrate that Jehovah was the true God. Invite a student to read 1 Kings 18:19 aloud. Ask the class to follow along, looking for whom Elijah told Ahab to send to this contest.

- Whom did Elijah ask Ahab to send? (All the Israelites and 850 false prophets who worshipped false gods.)

You may want to draw the following diagram on the board to help students visualize this contest:



Ask a student to read 1 Kings 18:21–22 aloud. Invite the class to follow along, looking for what Elijah said to the people. You may want to explain that the word *halt* in this case means to hesitate or waver in choosing whom to follow.

- What did Elijah tell the people to do?
- What truth can Elijah’s words teach us about what the Lord allows us to do? (Students may use different words, but they should identify a truth similar to the following: **The Lord allows us to choose whether we will follow Him or the false gods and unrighteous ways of the world.**)

To help students understand this truth, ask a student to read aloud the following statement from *For the Strength of Youth*:

“You are responsible for the choices you make. ...

“While you are free to choose your course of action, you are not free to choose the consequences. Whether for good or bad, consequences follow as a natural result of the choices you make” (*For the Strength of Youth* [booklet, 2011], 2).

Invite a student to read 1 Kings 18:23–24 aloud. Ask the class to follow along, looking for the conditions of the contest between the false prophets and Elijah. (You may want to explain that a bullock is a young bull.)

- What were the conditions of the contest?

Ask a student to read 1 Kings 18:25–29 aloud. Invite the class to follow along, looking for what happened when the false prophets called upon Baal.

- What happened when the false prophets called upon Baal?

Explain that these false prophets were wicked people who deliberately led the Israelites away from worshipping the Lord. They promoted evil practices such as sexual immorality and the sacrifice of innocent children. Elijah’s words recorded in verse 27 emphasized that the gods of these false prophets had no power to bless or save the children of Israel.

Invite a few students to take turns reading aloud from 1 Kings 18:30–35. Ask the class to follow along and look for how Elijah prepared his sacrifice to the Lord.

To help students visualize Elijah’s preparations, you may want to display a bowl, place a few sticks in it, and pour water over the sticks.

- Why might Elijah have poured so much water on the sacrifice and altar? (You may need to explain that it seems Elijah wanted to leave no doubt about the Lord’s power to consume the sacrifice with fire.)

Ask a student to read 1 Kings 18:36–37 aloud. Invite the class to look for what Elijah prayed for.

- According to verse 37, in what ways did Elijah want the people to be affected by the demonstration of the Lord’s power?

Ask a student to read 1 Kings 18:38–40 aloud. Invite the class to follow along, looking for what happened after Elijah prayed.

- What happened after Elijah prayed?
- According to verse 39, what did the people say?
- What truths can we learn from this account? (Students may identify several truths, including the following: **The Lord’s power is greater than the power of men. The Lord can help us know that He is the true God.**)

Summarize 1 Kings 18:41–44 by explaining that after the contest, Elijah prophesied that rain would soon come upon the land. Ask students to read 1 Kings 18:45 silently to see what happened.

1 Kings 19

Elijah flees to Mount Horeb, where the Lord gives him comfort and assurance through the still, small voice

Ask a student to read 1 Kings 19:1–2 aloud. Invite the class to follow along, looking for what Ahab did after witnessing Elijah’s miracles and how Ahab’s wife, Jezebel, responded.

- How did Jezebel respond to what Ahab told her? (Jezebel swore an oath that she would have Elijah killed within 24 hours.)

Summarize 1 Kings 19:3–8 by explaining that Elijah fled from the land of Israel and traveled many days until he came to Mount Horeb (another name for Mount Sinai).

- What are some great events that took place at Mount Sinai during the time of Moses?

Ask a student to read 1 Kings 19:9–12 aloud. Invite the class to follow along, looking for what happened as Elijah came to the mount.

- How did the Lord choose to communicate with Elijah on this occasion? (Through “a still small voice” [verse 12].)
- What can we learn from this account about how the Lord will often communicate with us? (Students may use different words, but they should identify the following truth: **The Lord often speaks to us through the still, small voice of the Spirit.** Consider writing this truth on the board.)

Invite students to be completely still and quiet for 30 seconds and to listen for any sounds they did not notice before.

- What sounds did you hear that you did not notice before?
- How might this activity illustrate what we must do to receive the messages the Lord may give us through the still, small voice of the Spirit?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask students to listen for what we must do to hear the still, small voice.



“I testify it 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. . . . More often it will make your heart burn within you, again softly, but with a burning which will lift and reassure” (Henry B. Eyring, “To Draw Closer to God,” *Ensign*, May 1991, 67).

- What can prevent us from hearing the still, small voice of the Spirit?
- When have you felt the still, small voice of the Spirit speak to you? How was that experience a blessing to you? (Remind students not to share anything that is sacred or too personal. You may also want to share an experience.)

Invite students to respond to the following question in their study journals: What will I do to better listen to and follow the still, small voice of the Spirit?

Explain that the Lord comforted Elijah on the mount by teaching him that he was not alone. Invite students to scan 1 Kings 19:16–18 and to look for who besides Elijah was still faithful to the Lord.

Summarize 1 Kings 19:19–21 by explaining that Elijah did as the Lord commanded and called Elisha to be a prophet.

1 Kings 20–22*The Israelites defend themselves against Syria, and Ahab dies*

Summarize 1 Kings 20–22 by explaining that the Israelites defended themselves in battle against the Syrians. Elijah prophesied that Ahab and Jezebel would die. His words were fulfilled, and eventually they were both killed (see 2 Kings 9).

You may want to conclude by testifying of the truths identified in this lesson. Encourage students to act on what they wrote about how they will listen to and follow the still, small voice.

Introduction to the Book of 2 Kings

Why study this book?

The book of 2 Kings describes the history of the Northern Kingdom of Israel and the Southern Kingdom of Judah, focusing on the spiritual successes and failures of each kingdom. The book also explains why Israel and Judah lost the Lord's protection and were conquered. Studying 1 and 2 Kings can help students understand the history that forms the background for many of the prophetic books of the Old Testament. Students can liken the lessons recorded by the authors of 2 Kings to their own lives and learn how to live in a way that allows them to receive the Lord's protection and avoid succumbing to temptations.

Who wrote this book?

"The books [of 1 and 2 Kings] were compiled by some unknown writer from a variety of written documents, including the state chronicles" (Bible Dictionary, "Kings, books of"). The state chronicles were not the books of 1 and 2 Chronicles but rather a collection of records maintained under the direction of the kings of Israel.

When and where was it written?

It is unclear when and where the books of 1 Kings and 2 Kings were written. At one time, 1 and 2 Kings were a single book called Kings. The division that created the current books of 1 and 2 Kings took place when the Bible was translated into Greek. (See Bible Dictionary, "Kings, books of.")

What are some distinctive features of this book?

The books of 1 and 2 Kings cover more than 400 years of Israelite history, starting with the death of King David (approximately 1015 B.C.) and concluding with the death of King Jehoiachin (sometime after approximately 561 B.C.). The book of 2 Kings outlines the causes of the scattering of Israel. Because of the wickedness of the people in the Northern Kingdom of Israel, they were conquered by Assyria around 721 B.C. Unfortunately, Judah did not learn from the mistakes of Israel. Even though some of the kings of Judah mentioned in 2 Kings were faithful and obedient, there were many who were wicked. One of these kings was King Manasseh, whose wickedness caused Judah to lose its divine protection. Babylon crushed the Southern Kingdom and carried its people into captivity (587 B.C.), fulfilling Lehi's prophecy that Jerusalem would be destroyed (see 1 Nephi 1:13, 18).

The miracles recorded in 2 Kings are memorable examples of the Lord's power. The book records that the prophet Elijah divided the Jordan River and was taken into heaven in a chariot of fire. Elijah's successor, Elisha, likewise divided the Jordan River. Elisha also raised the dead, instructed Naaman to bathe seven times in the Jordan River so Naaman could be healed of his leprosy, caused an axe head to float, and prophesied of a famine that lasted seven years.

In addition, the book of 2 Kings describes the setting of Isaiah's ministry in the Southern Kingdom of Judah. The book records that Isaiah advised the righteous King Hezekiah of Judah and prophesied that Babylon would conquer and pillage Judah.

Outline

2 Kings 1–13 In the Northern Kingdom, Elijah is translated and taken into heaven and Elisha begins his ministry. Judah and Israel unite in a war against Moab and are victorious. The Lord heals Naaman, the captain of the Syrian army, of his leprosy. The people of Israel experience famines. The wicked Jezebel is killed, and the house of Ahab is destroyed. Elisha dies.

2 Kings 14–20 Many of the kings of Israel reign in wickedness. King Tiglath-Pileser of Assyria takes many of the Israelites captive. King Ahaz of Judah reigns in wickedness. The idolatrous ten tribes of Israel are carried into captivity by King Sargon of Assyria. King Hezekiah reigns over Judah in righteousness, obeying the Lord and eliminating the places devoted to the worship of false gods. Because of King Hezekiah's faith and trust in God, an angel destroys the Assyrian army, fulfilling a prophecy of Isaiah.

2 Kings 21–25 In the Southern Kingdom, King Manasseh temporarily restores idol worship. Righteous King Josiah repairs the temple, and the book of the law is found. Josiah reads the book of the law to the people, eliminates the places devoted to the worship of false gods, and reinstitutes the Passover. Josiah is killed in battle. Babylon invades Judah and carries many of the people into captivity, including King Zedekiah. After many years, King Jehoiachin of Judah is released from prison and is allowed to live out his final days in relative peace and comfort in Babylon.

LESSON 101

2 Kings 1–4

Introduction

Elijah prophesied the death of Ahaziah. Elijah was translated, and Elisha took up the prophetic mantle. Because the kings of Israel and Judah sought and obeyed counsel from Elisha, they prevailed against the king of Moab in battle. The Lord also blessed a widow after she came to Elisha for help.

Suggestions for Teaching

2 Kings 1–2

Elijah is translated, and Elisha takes up the prophetic mantle

Ask students to think about a time when a Church leader they admire was released from his or her calling.

- How did you feel when this person was released?
- Why can it sometimes be difficult when there are changes in Church leadership?
- What challenges can we sometimes experience in accepting a new leader?

Invite students as they study 2 Kings 1–2 to look for truths that can help us when Church leaders are released.

Summarize 2 Kings 1 by explaining that King Ahab died and his son Ahaziah continued in the wicked ways of his father. After being injured in a fall, Ahaziah sought counsel from a false god. In response, the Lord sent Elijah to tell Ahaziah that he would not recover from his injury and that he would die. This event occurred near the end of Elijah’s ministry.

Explain that Elisha, who served with the prophet Elijah, revered his leader. Divide students into pairs. Invite each partnership to read 2 Kings 2:1–6 aloud. Ask one student in each pair to look for what Elijah requested of Elisha each time the Lord commanded Elijah to travel to a different location. Ask the other student in each pair to look for Elisha’s responses. After sufficient time, ask the class the following questions:

- What did Elijah request of Elisha three times?
- What did Elisha say to Elijah three times?
- What can Elisha’s responses teach us about following the prophet? (You may need to explain that Elisha was not disobeying Elijah but was demonstrating his love for and loyalty to him.)

Invite several students to take turns reading aloud from 2 Kings 2:7–10. Ask the class to follow along and look for what Elijah asked Elisha after they crossed over the Jordan River. (You may need to explain that the “sons of the prophets” were groups of disciples who met together to worship the Lord and receive instruction under the direction of the prophets [see Bible Dictionary, “Schools of the Prophets”]. You may also need to explain that a *mantle* is a cloak.)

- What did Elijah ask Elisha after they crossed the Jordan River?
- What did Elisha desire from Elijah? (Explain that the request for a double portion of Elijah’s spirit was essentially a request to inherit Elijah’s spiritual gifts, which would help Elisha to carry on the prophetic ministry.)
- How did Elijah say Elisha would know if his request had been granted?

Invite a few students to take turns reading aloud from 2 Kings 2:11–14. Ask the class to follow along and look for what happened next.

Ask questions that help students identify doctrine and principles

As students develop their understanding of the scriptures, they are better able to identify the principles and doctrine contained in them. Asking questions that challenge students to analyze the text can help them draw conclusions and articulate clearly the principles or doctrine found in the text they are studying.

- What happened to Elijah? (You may need to explain that Elijah was taken from the earth as a translated being.)
- What did Elisha do that helped him cross the Jordan River? (Elisha called upon God to part the waters in the same way that Elijah had done earlier.)
- What do you think the passing of Elijah’s mantle to Elisha represented? (The authority and power of a leader being transferred to the new leader. Explain that in the Church today we sometimes refer to a leader’s calling, authority, and duties as his or her “mantle.”)
- What truth can we learn from these verses about what the Lord will do when He calls an individual to serve Him? (Students may use different words, but make sure they identify a truth similar to the following: **The Lord gives authority and power to those whom He calls.**)

Invite several students to take turns reading aloud from 2 Kings 2:15–18. Ask the class to follow along and look for how the sons of the prophets responded to Elisha’s new role as prophet.

- Even though the sons of the prophets recognized that the prophetic mantle had fallen upon Elisha, what did they still want to do?
- How might the reaction of the sons of the prophets show a lack of understanding about Elisha’s new role?
- How can understanding the truth you identified from 2 Kings 2:11–14 help us when Church leaders are released and new leaders are called?

Ask students to explain how they would use the truth they identified to help someone who is having a difficult time following a new Church leader. You may also want to invite students to share about a time when they knew that God had given a newly called leader His authority and power.

Summarize 2 Kings 2:19–22 by explaining that Elisha learned that the water in Jericho was unusable. Elisha healed the waters for the people, saving them from death and famine.

Explain that according to 2 Kings 2:23–25 some “youths (not little children)” (2 Kings 2:23, footnote *a*) mocked Elisha as the Lord’s representative. Invite a student to read aloud 2 Kings 2:24 to learn what happened to these youths.

2 Kings 3

The kings of Israel and Judah unite against Moab

Invite a student to read aloud the following summary of 2 Kings 3:1–10:

After Ahaziah died, his brother Jehoram became the king of Israel. The Moabites, who had been paying tribute to Israel, rebelled against Jehoram, who then sought help from Jehoshaphat, king of Judah. These two kings, along with the king of Edom, united to stop the Moabite rebellion. After they had traveled together for seven days, there was not enough water for the soldiers or their animals.

Invite a student to read 2 Kings 3:11–12 aloud. Ask the class to follow along and look for whom the kings turned to for guidance.

- To whom did the kings turn for guidance?

Summarize 2 Kings 3:13–15 by explaining that Elisha assisted the kings.

Invite students to read 2 Kings 3:16–20 silently, looking for what Elisha said the Lord would do for the army.

- What did Elisha say the Lord would do?
- What did the army need to do?

Summarize 2 Kings 3:21–27 by explaining that because of how the sun was shining on the water in the valley in the morning, the water appeared as blood to the Moabites. The Moabites believed that the three armies of the kings had turned on each other and were now weakened or destroyed. The Moabites entered the Israelite camp so they could take any valuable possessions the armies had left behind, but instead they were ambushed and defeated.

- What principle can we learn from this account about what we can do when we need the Lord’s help? (Students should identify a principle similar to the following: **If we seek guidance from the Lord’s prophets and follow their counsel, then we can receive divinely promised blessings.**)
- When have you followed the words of the Lord’s prophets and received the Lord’s blessings as a result?

Encourage students to study the words of the prophets regularly so they can invite and receive the Lord’s help in their lives.

2 Kings 4:1–7

Elisha multiplies a widow’s oil to help her redeem her sons

Give each student a small cup. Explain that they will understand the purpose of the cups as they study 2 Kings 4.

Explain that a widow came to Elisha seeking help with a serious problem. Invite a student to read 2 Kings 4:1 aloud. Ask the class to follow along and look for what she needed help with.

- What did this widow need Elisha’s help with? (She needed help saving her sons from being forced into slavery to pay off a debt.)
- What emotions do you think this mother was experiencing at this time?
- How did the widow demonstrate her faith in the Lord?

Invite a student to read 2 Kings 4:2–4 aloud. Ask the class to follow along and look for the instructions Elisha gave to the widow.

- What did Elisha tell the widow to do? How much oil did the widow have? How many additional vessels did Elisha tell the widow to gather?

Invite a student to read 2 Kings 4:5 aloud. Ask the class to look for what the widow did next. Invite students to report what they find.

To help students visualize the events recorded in 2 Kings 4:5–6, ask two students to act as the sons of the widow and gather the cups from each class member. Invite the two students to place the cups on a table at the front of the room. Hold up a larger cup or pitcher of water (make sure it contains less water than can fill the cups at the front of the class), and ask the class how many of the small cups they think the water in the pitcher can fill. After students respond, begin to fill the small cups with water. When you run out of water, ask students to read 2 Kings 4:6 silently and look for how the demonstration with the water and the cups is different from what happened with the widow’s oil.

- What happened when the widow poured her one pot of oil into the empty vessels she had borrowed? (Miraculously, she was able to fill all of them.)

Invite a student to read aloud 2 Kings 4:7. Ask the class to follow along and look for what Elisha said to the woman after this event.

- What did Elisha say to do with the oil the Lord had blessed her with?
- Why do you think the widow and her sons received more oil than they needed to pay their debts?
- What principle can we learn from this account about what can happen when we turn to the Lord in faith? (Students may use different words, but make sure they identify the following principle: **When we turn to the Lord in faith, He can bless us according to our needs and righteous desires.**)

Ask students to ponder a time when they made an effort to turn to the Lord in faith and were blessed according to their needs and righteous desires. Invite a few students to share their experiences with the class if they are not too personal or sacred.

2 Kings 4:8–44

Elisha performs miracles by the power of God

Summarize 2 Kings 4:8–44 by explaining that as Elisha traveled, he promised a woman that she would bear a child. When that child later died, Elisha raised him from the dead. Elisha also purified a poisonous pot of pottage and multiplied food for the people to eat.

Testify of the truths you have discussed, and invite students to act on these truths.

LESSON 102

2 Kings 5–13

Introduction

The Syrian military leader Naaman was healed of leprosy as he followed the counsel of the prophet Elisha. Later, Elisha miraculously caused an ax-head to float in water. Elisha also helped Israel defeat the Syrian army by revealing Syria's war plans to the king of Israel.

Suggestions for Teaching

2 Kings 5

Naaman follows the counsel of Elisha and is healed of his leprosy

Ask students to consider how they would respond in the following scenario: A friend who is not very religious asks you for advice on how to handle a difficult personal problem. You tell her that when you struggle with challenges, you pray to God for help. She responds, "I don't think my prayers would be answered because I don't even know if I believe in God."

- What would you say to your friend to help her strengthen her belief in God?

Invite students to look for principles as they study 2 Kings 5 that can help them and others increase their faith in God.

Explain that while Elisha was serving as a prophet in Israel, a man named Naaman was living in the neighboring country of Syria. Invite a student to read 2 Kings 5:1 aloud. Ask the class to follow along, looking for details about Naaman.

- What do we learn about Naaman from this verse? (Explain that "captain of the host of the king of Syria" means that he was the commander of the Syrian army.)
- Why might it have been difficult for Naaman when he discovered he had leprosy? (Leprosy would have caused Naaman to develop disfiguring sores—likely making him a social outcast—and could have resulted in his death.)

Invite a student to read 2 Kings 5:2–4 aloud. Ask the class to follow along, looking for how Naaman learned of a possible solution to his problem.

- Who did the Israelite maid say could heal Naaman? (The prophet Elisha.)

Summarize 2 Kings 5:5–8 by explaining that the king of Syria sent Naaman with a letter to the king of Israel asking that Naaman be healed of his leprosy. When Elisha heard about Naaman's request, he told the king of Israel to send Naaman to him.

Invite a student to read 2 Kings 5:9–10 aloud. Ask the class to follow along, looking for what happened when Naaman went to see Elisha.

- How did Elisha communicate with Naaman?
- What did Elisha tell Naaman to do in order to be healed?

- If you were Naaman, how might you have responded to Elisha’s instructions?


Invite a student to read 2 Kings 5:11–12 aloud. Ask the class to follow along, looking for how Naaman responded to Elisha’s instructions. Explain that Abana and Pharpar were rivers in Naaman’s homeland.

- According to verse 11, why was Naaman upset about how Elisha had given his instructions?
- According to verse 12, why was Naaman upset about the instructions Elisha had given?
- In what ways might following these instructions have been a test of faith for Naaman?

Invite a student to read 2 Kings 5:13 aloud. Ask the class to follow along, looking for the questions Naaman’s servants asked him.

- In your own words, how would you summarize the questions Naaman’s servants asked him?
- What truths can we learn from the servants’ questions? (Students should identify truths similar to the following: **If we have faith that the prophet speaks for Heavenly Father and Jesus Christ, then we will strive to follow all of his words. As we do the small and simple things requested by God’s prophets, we will receive great blessings.**)
- Why might we be more willing to do something great and less willing to do something small to keep the commandments?

Invite students to ponder examples of small things that the Lord has asked of them. Encourage them to choose one small thing they can do to show their faithfulness to the Lord.

 You may want to show the video “Naaman and Elisha” (14:30). If so, after you have shown the video, invite students to read 2 Kings 5:14 silently, pondering how they might have felt if they had been in Naaman’s situation. This video can be found on LDS.org.

Invite a student to read 2 Kings 5:14 aloud. Ask the class to follow along, looking for what Naaman chose to do.

- How did Naaman show his faith in the words of God as given through Elisha?
- If you were Naaman, what might you have been thinking the first time you dipped yourself in the water? The second time? The seventh time?
- What thoughts or feelings might you have had as you saw your leprosy healed?
- How might this experience have affected your testimony of the prophet’s calling?

Invite a student to read 2 Kings 5:15 aloud. Ask the class to follow along, looking for what Naaman did after he was cleansed. Invite students to report what they find.

- What did Naaman come to know through this experience?

- What will happen to our testimonies of God if we choose to exercise faith in His words? (Students may use different words, but they should identify a principle similar to the following: **As we exercise faith by acting on God’s words, our testimony of Him will be strengthened.**)
- Why do you think we need to exercise faith in God to build or strengthen our testimonies?

Ask questions that help students understand doctrine and principles

After identifying principles and statements of doctrine, students need to understand them before they can be meaningfully applied. Ask questions that lead students to more clearly understand the meaning of a particular principle or doctrine, that encourage students to think about a principle in a modern context, or that invite students to explain their understanding of a principle.

Refer to the scenario at the beginning of the lesson. Ask a few students to explain how they could use the account of Naaman and the principles they have identified to help their friend. Ask them to consider what she would need to do to exercise her faith in God so that her belief in or testimony of Him could be strengthened.

- When have you exercised faith by acting on God’s words?
- How was your testimony of God strengthened as a result?

Invite students to ponder aspects of their testimonies that they would like to strengthen. Ask them to think about what they can do to exercise their faith in God’s words so that those parts of their testimonies can grow.

Explain that in 2 Kings 5:15–27 we learn that Naaman wanted to thank Elisha by giving him money and gifts. Elisha declined Naaman’s offer. After Naaman departed, Elisha’s servant Gehazi went after Naaman and lied to him, saying that Elisha requested silver and clothing. Naaman gave Gehazi gifts, which Gehazi kept for himself. The Lord punished Gehazi by afflicting him with Naaman’s leprosy.

2 Kings 6:1–7

Elisha causes an axe head to float

Write the following list on the board:

Taking a difficult test at school

Losing keys or a cell phone

Deciding which classes to take

Explain that this is a list of common challenges or decisions that a youth might face. Invite students to write additional challenges or decisions on the board. Ask students which of these listed items they think God cares about the most, and why.

Summarize 2 Kings 6:1–3 by explaining that Elisha gave the sons of the prophets permission to build a new home because the one they were living in was too small.

Invite students to read 2 Kings 6:4–5 silently, looking for what happened as these men were cutting down trees to build the new home.

- Why was losing this axe head a concern for these men?
- How important do you think an axe head is in the grand scope of God’s plan?

Invite a student to read 2 Kings 6:6–7 aloud. Ask the class to follow along, looking for what Elisha did. Invite students to report what they find. Explain that the phrase “the iron did swim” means the axe head floated to the surface of the water.

- If you had been the man who had borrowed the axe, how might you have felt when you saw the axe head floating in the water?
- What can this miracle teach us about God’s awareness of us and our concerns? (Students should identify a truth such as the following: **God is aware of our concerns and is merciful to us.**)

Invite a student to read aloud the following statement by President Thomas S. Monson (1924–2018):



“Our Heavenly Father is aware of our needs and will help us as we call upon Him for assistance. I believe that no concern of ours is too small or insignificant. The Lord is in the details of our lives” (Thomas S. Monson, “Consider the Blessings,” *Ensign* or *Liahona*, Nov. 2012, 88).

- When have you felt that the Lord was aware of your needs or seen His hand in the details of your life?

2 Kings 6:8–13:25

Israel and Syria battle each other, and new kings reign in Israel

Explain that Syria and the Northern Kingdom of Israel went to war with each other, and during this time the king of Syria would privately discuss his battle plans with his servants.

Invite a few students to take turns reading aloud from 2 Kings 6:9–14. Ask the class to follow along, looking for how Israel learned of the Syrian army’s plans.

- What did Elisha reveal to the king of Israel?
- What did the Syrian king command his army to do?

Invite a student to read 2 Kings 6:15–16 aloud. Ask the class to follow along and look for how Elisha and his servant reacted when they learned the Syrian army was surrounding them.

- How did Elisha answer his servant’s question?
- Why might Elisha’s answer have been confusing to the servant?

Invite a student to read 2 Kings 6:17 aloud. Ask the class to follow along, looking for what the Lord did for the servant.

- What did Elisha’s servant see after his eyes were opened?
- What do you think happened to his fear when he saw the heavenly army?

Summarize 2 Kings 6:18–23 by explaining that the Lord caused the Syrian army to be unable to comprehend where they were. Elisha led the army into Samaria, the capital of the Northern Kingdom of Israel. Elisha persuaded the king of Israel to feed and care for the Syrians. This particular army of Syrians never returned to Israel.

- From the account we just studied, what can we learn about the blessings that come as we choose to remain faithful to the Lord during our trials? (Students may identify a variety of principles, but be sure to emphasize that **as we are faithful to the Lord, we can receive His help in our challenges, even though we may not be aware of His help at the time.**)
- How can knowing this principle help us “fear not” (2 Kings 6:16) when we are faced with seemingly insurmountable challenges?

Invite students to think of challenges they have experienced and to ponder how the Lord may have helped them, even though they may not have been aware of His help at the time.

Summarize 2 Kings 6:24–13:25 by explaining that these chapters chronicle the wars between Israel and Syria and the reigns of several kings in both Israel and Judah.

Conclude with your testimony of the truths identified in this lesson, and invite students to apply these truths in their lives.

LESSON 103

Ordinances and Covenants (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into two parts. In part 1, students will participate in an overview of the doctrinal topic. They will study key statements of doctrine related to our preparation for receiving ordinances and making covenants with God, and the promises He extends to us as we keep those covenants. They will also study Exodus 19:5–6 and Psalm 24:3–4, which are doctrinal mastery passages that help teach these key statements of doctrine.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Explaining the doctrine using doctrinal mastery passages

One way students master the doctrine is by “explaining each key statement of doctrine clearly, using the associated doctrinal mastery passages” (*Doctrinal Mastery Core Document* [2018], 2). Ensure that students clearly understand how each doctrinal mastery passage helps teach its associated key statement of doctrine. Doing so will help prepare students to explain the doctrine to others using scriptures to support their explanation.

Understanding the Doctrine

Segment 1 (8 minutes)



Give each student a copy of the following handout, or display the handout questions on the board. Divide students into pairs, and invite each pair to study doctrinal topic 7, “Ordinances and Covenants,” in the *Doctrinal Mastery Core Document* and to answer the questions on the handout. Ask students to include with their answers the paragraph from the *Doctrinal Mastery Core Document* that contains the answer to the corresponding question. Invite students to consider marking in their copies of the *Doctrinal Mastery Core Document* the phrases that answer the questions.

Ordinances and Covenants

1. What is the definition of an ordinance?
2. What makes saving ordinances different from other ordinances?
3. What are some examples of saving ordinances?
4. What are some examples of ordinances that are not saving ordinances?

5. What is the definition of a covenant?
6. What is the relationship between a saving ordinance and a covenant?

After sufficient time, review the answers to the questions as a class. For your reference, the answers can be found in the following paragraphs: (1) 7.1, (2) 7.2, (3) 7.3–7.5, (4) 7.6, (5) 7.7, (6) 7.8–7.9.

Segment 2 (8 minutes)

Display the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Invite a student to read the statement aloud. Ask the class to follow along, looking for the role that covenants play in our purpose in mortality.



“When we talk about covenant keeping, we are talking about the heart and soul of our purpose in mortality” (Jeffrey R. Holland, “Keeping Covenants: A Message for Those Who Will Serve a Mission,” *New Era*, Jan. 2012, 2).

- Why do you think that covenant keeping could be called the “heart and soul of our purpose in mortality”?

Invite a student to read aloud paragraph 7.7 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for truths about covenants. Invite students to report what they found.

As students report, emphasize the following key statement of doctrine: **God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience.** (Invite students to consider marking this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document* if they have not already done so.)

To provide an illustration of the conditions and blessings that are associated with our covenants, refer students to the picture of the young girl being baptized located at the beginning of doctrinal topic 7 in the *Doctrinal Mastery Core Document*.

- What do we covenant to do when we are baptized? (Possible answers include the following: We “are willing to take upon [ourselves] the name of [Jesus Christ]” and promise to “always remember him and keep his commandments” [D&C 20:77; see also Moroni 4:3]. We also covenant to “bear one another’s burdens, . . . to mourn with those that mourn[,] . . . [to] comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places” [Mosiah 18:8–10].)



- What are some of the blessings that God has promised us for obeying the covenant associated with baptism? (Possible answers include the following: We will “always have his Spirit to be with [us]” [D&C 20:77; Moroni 4:3; see also Mosiah 18:10]; we will receive a “remission of [our] sins” [Articles of Faith 1:4]; and we will inherit “eternal life” [Mosiah 18:9].)

Invite students to ponder how they have experienced the blessings of keeping their baptismal covenant and to record their thoughts in their study journals.

Segment 3 (8 minutes)

Ask students to turn to Exodus 19:5–6. Explain that this is a doctrinal mastery passage in the Old Testament that helps teach the key statement of doctrine identified in paragraph 7.7 of the *Doctrinal Mastery Core Document*. Invite students to consider marking this passage in a distinctive way so that they can locate it easily.

To help students understand the context of this passage, explain that after the children of Israel left Egypt, they came “into the wilderness” (Exodus 19:1) and camped at the base of Mount Sinai. While there, Moses ascended Mount Sinai, and the Lord revealed to him the terms of the covenant He would make with the children of Israel—including commandments, laws, and ordinances—as well as the blessings they would receive for keeping this covenant. (See Exodus 19–23.)

Invite a student to read Exodus 19:5–6 aloud. Ask the class to follow along, looking for the blessings that God promised the children of Israel if they would “obey [His] voice ... and keep [His] covenant” (verse 5).

- What blessings did God promise the children of Israel if they would obey His voice and keep His covenant? (You may want to explain that the Hebrew word for *peculiar* as it is used in verse 5 is *segullah*, which means “special possession or property” [1 Peter 2:9, footnote *f*].)

Refer students to the phrase “an holy nation” in verse 6, and write the word *holiness* on the board.

- What does the word *holiness* mean? (“Spiritual and moral perfection. Holiness indicates purity of a person’s heart and intent” [Guide to the Scriptures, “Holiness,” scriptures.lds.org].)
- How does making and keeping covenants with God help us overcome the world and change our hearts?

Segment 4 (8 minutes)

Display a picture of a temple, such as the following:

- What do temples have to do with ordinances and covenants?
- What are saving ordinances that can be received only in the temple? (The endowment and the marriage sealing. [Students may need to review paragraph 7.5 in the *Doctrinal Mastery Core Document* to answer this question.]

To help students understand why temple ordinances and covenants are so important, read or display the following statement from *True to the Faith*:



“The principal purpose of temples is to provide the ordinances necessary for our exaltation in the celestial kingdom. Temple ordinances lead to the greatest blessings available through the Atonement of Jesus Christ. ...

“One ordinance we receive in the temple is the endowment. The word *endowment* means ‘gift,’ and the temple endowment truly is a gift from God. The ordinance consists of a series of instructions and includes covenants we make to live righteously and comply with the requirements of the gospel. The endowment helps us focus on the Savior, His role in our Heavenly Father’s plan, and our commitment to follow Him.

“Another temple ordinance is celestial marriage, in which husband and wife are sealed to one another for eternity. A sealing performed in the temple continues forever if the husband and wife are faithful to the covenants they make” (“Temples,” *True to the Faith: A Gospel Reference* [2004], 170–71).

- Why are temple ordinances and covenants important?
- What does this statement help us to understand about the ordinances performed in the temple?

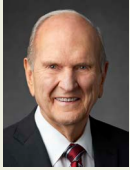
Invite a student to read aloud paragraph 7.9 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what we can do to prepare ourselves to make covenants in the temple. Invite students to report what they found.

As students report, emphasize the following key statement of doctrine: **We prepare to participate in ordinances and make covenants in the temple by living the standards of worthiness the Lord has set.** Invite students to consider marking this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document* if they have not already done so.

- What are some of the standards of worthiness that the Lord has set in order for us to enter the temple? (Make sure students understand that the Lord’s

standards of worthiness are described in the questions that are asked during a temple recommend interview. Some of these standards are covered in *For the Strength of Youth* [booklet, 2011].)

Display or provide students with copies of the following statement by President Russell M. Nelson. Invite a student to read it aloud. Ask the class to follow along, looking for specific standards of worthiness that a person must comply with in order to receive a temple recommend.



“Each person applying for a [temple] recommend will be interviewed by a judge in Israel—the bishop—and by a stake president. . . . Their interviews will assess several vital issues. They will ask if we obey the law of tithing, if we keep the Word of Wisdom, and if we sustain the authorities of the Church. They will ask if we are honest, if we are morally clean, and if we honor the power of procreation as a sacred trust from our Creator” (Russell M. Nelson, “Personal Preparation for Temple Blessings,” *Ensign*, May 2001, 33).

Segment 5 (8 minutes)

Invite students to turn to Psalm 24:3–4. Explain that this is a doctrinal mastery passage that helps teach the key statement of doctrine identified in paragraph 7.9 of the *Doctrinal Mastery Core Document*. Invite students to consider marking this passage in a distinctive way so that they can locate it easily.

To help students understand the context of this passage, explain that the writer of this psalm used the phrases “the hill of the Lord” and “his holy place” (verse 3) to refer to the temple and the presence of the Lord.

Invite a student to read Psalm 24:3–4 aloud. Ask the class to follow along, looking for what is required in order to worship in the temple and stand in God’s presence.

- What is required in order to worship in the temple and stand in God’s presence?
- What do you think it means to have “clean hands, and a pure heart” (verse 4)?
- How does having clean hands and a pure heart impact your temple worship?
- How do you think that having clean hands and a pure heart can prepare you to make covenants with God in the temple?

Invite a student to read aloud the last two sentences of paragraph 7.9 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for why it is important for us to be worthy to enter the temple.

- Why is it important for us to be worthy to enter the temple?

Testify of the importance of ordinances and covenants in God’s plan. Invite students to ponder what they can do now to be worthy and prepared to make covenants with God in the temple.

LESSON 104

2 Kings 14–20

Introduction

In an effort to gain the favor of the king of Assyria, the king of Judah, Ahaz, gave him gold and silver from the temple and the royal treasury. Although Ahaz reigned in wickedness, his son Hezekiah was a righteous king and removed idolatry from Judah. Meanwhile, the rulers of the Northern Kingdom of Israel perpetuated wickedness. Eventually the Assyrians conquered the kingdom of Israel and carried its people away into captivity in 721 BC. They are often referred to as the lost ten tribes. When the Assyrians later invaded the Southern Kingdom of Judah, Hezekiah asked the prophet Isaiah to pray for the people. The Lord, through Isaiah, told the people to not be afraid; He would defend the city. An angel sent by the Lord smote the Assyrian camp, killing 185,000 Assyrians.

Suggestions for Teaching

2 Kings 14–17

King Ahaz defiles the temple, and the kingdom of Israel is conquered

Ask students how they would define the word *protect*.

- What are some protections the gospel offers us?

As students study 2 Kings 14–17, invite them to look for how our actions can influence whether we receive protection from the Lord.

Summarize 2 Kings 14–16 by explaining that these chapters describe the reigns of various rulers of the kingdoms of Judah and Israel. The kings of Israel reigned wickedly. Most of Judah's kings were personally righteous but allowed their people to continue to worship idols. Eventually, a very wicked man named Ahaz became king of Judah. He not only worshipped idols but sacrificed one of his sons to one of these idols, and he completely rejected the counsel of the prophet Isaiah (see Isaiah 7:3–9). He sought an alliance with the kingdom of Assyria, giving the king of Assyria silver and gold from the temple in Jerusalem as a present. He also made unauthorized changes to temple ordinances.

Explain that the kings of Israel were much like King Ahaz of Judah. Invite a student to read 2 Kings 17:3 aloud. Ask students to follow along, looking for what King Hoshea of Israel did to appease a different king of Assyria.

Explain that 2 Kings 17:4–5 describes how Hoshea offended the Assyrian king and was put in prison, while his people were under siege from the Assyrians for three years. Ask students to read 2 Kings 17:6 silently, looking for what the king of Assyria did to the people of Israel after conquering Samaria (you may need to explain that Samaria was the capital of the Northern Kingdom of Israel and that the name Samaria is sometimes used to refer to the entire Northern Kingdom). Invite students to report what they find. You may want to explain that 2 Kings 17:6 describes the beginning of the scattering of the ten tribes of Israel.

Explain that 2 Kings 17:7–23 describes why the Israelites lost the Lord’s protection and were taken captive and scattered. Write the following incomplete statement on the board: *We lose the Lord’s protection when ...*

Divide students into pairs. Invite them to read 2 Kings 17:9–18 aloud in their partnerships, looking for why the Israelites lost the Lord’s protection. Ask them to report what they find.

- According to verses 13–14, how did the Israelites respond to the warnings and commandments the Lord gave them through prophets?
- According to verse 15, what did the Israelites reject? What did they follow?

Refer to the incomplete statement on the board.

- Using what you have learned from these verses, how would you complete the statement on the board? (Help students identify the following principle: **We lose the promise of the Lord’s protection when we, through vanity and hardened hearts, reject His commandments and follow the ways of the world.** Using students’ words, complete the statement on the board.)
- In what ways do you think rejecting the Lord’s commandments and following the ways of the world can cause us to lose His protection?
- When have you or someone you know been protected by obeying the Lord’s commandments?

Ask questions that invite feelings and testimony

After students understand a principle taught in the scriptures, consider asking questions that cause students to reflect on past spiritual experiences related to that principle. These questions can lead students to feel more deeply the truthfulness and significance of that gospel principle in their lives. Sometimes, these feelings can strengthen a student’s desire to live a gospel principle more faithfully.

Summarize 2 Kings 17:24–41 by explaining that after the Assyrians carried away the Israelites from the Northern Kingdom, the king of Assyria relocated people from other places in the Assyrian Empire to Samaria. Upon arriving in their new homeland, many of these relocated people were attacked by lions sent by the God of Israel. The people didn’t know much about the God of Israel, and they attempted to placate or pacify Him by offering sacrifices to Jehovah. However, they did not stop worshipping or sacrificing to their own gods.

2 Kings 18

Assyria threatens Hezekiah and the people of Judah

Invite students to respond to the following questions:

- What concerns or fears do you have about the next five years of your life?
- How might those challenges or fears test your faith in the Lord?

Explain that 2 Kings 18–20 records the challenges and fears of Hezekiah, who became the king of the Southern Kingdom of Judah after Ahaz died. Invite students

to look for principles as they study these chapters that can help them with their challenges and fears.

Ask a few students to take turns reading aloud from 2 Kings 18:3–8. Invite the class to follow along, looking for the good things Hezekiah did as king.

- What words or phrases in verses 3–8 describe Hezekiah’s righteousness?
- Given that Hezekiah’s father, Ahaz, was very wicked, does it surprise you that Hezekiah chose to be righteous? Why or why not?
- According to verse 7, what blessing did Hezekiah receive for trusting in the Lord and keeping His commandments?
- What principle can we identify from these verses? (Students may use different words but should identify the following principle: **If we trust in the Lord and keep His commandments, then He will be with us.**)
- In what ways do we benefit from having the Lord with us?

Explain that about eight years after the Assyrian king conquered the Northern Kingdom of Israel and carried the people away into captivity, Sennacherib, the new Assyrian king, invaded Judah (see 2 Kings 18:9–13). The prophet Isaiah prophesied that Assyria would conquer numerous cities in Judah but would not conquer Jerusalem (see Isaiah 10:24–34).

Point out that the book of 2 Chronicles preserves important details about how Hezekiah led his people during this time. Invite a student to read 2 Chronicles 32:6–8 aloud. Ask the class to follow along, looking for what Hezekiah told the people of Jerusalem.

- How did Hezekiah act in faith at this time?
- How do Hezekiah’s words of faith strengthen your faith in Jesus Christ?
- What does Hezekiah’s example inspire you to do?

Explain that, just as Isaiah prophesied, the Assyrian army arrived outside of Jerusalem after conquering the cities along the way. Rab-shakeh, an Assyrian negotiator, spoke with Hezekiah’s representatives outside the city walls. Rab-shakeh scoffed at Judah’s alliance with Egypt and mocked the Lord. Hezekiah’s representatives asked Rab-shakeh to speak in a different language so the people who were listening from atop the city walls could not understand him. However, wanting to create fear in the hearts of the people, Rab-shakeh refused and addressed the people “with a loud voice in the Jews’ language” (verse 28) so they could hear and understand his threats. (See 2 Kings 18:17–35.)

Invite several students to take turns reading aloud from 2 Kings 18:28–36. Ask the class to follow along, looking for what Rab-shakeh said to try to convince the people of Jerusalem to surrender.

- What did Rab-shakeh say to try to convince the people of Jerusalem to surrender?
- How might Rab-shakeh’s words have persuaded some people in Jerusalem to not trust in the Lord?

2 Kings 19–20

Hezekiah asks the Lord to save Jerusalem, and an angel destroys the Assyrian army

Write the following heading on the board: *Ways Hezekiah turned to the Lord.*

Ask a student to read 2 Kings 19:1 aloud. Invite the class to follow along, looking for how Hezekiah turned to the Lord when he received news of Rab-shakeh's threats.

- How did Hezekiah turn to the Lord? Where did Hezekiah go?

Add the words *went to the temple* under the heading on the board.

Divide the class into two groups. Ask one group to read 2 Kings 19:2–7 and the other group to read 2 Kings 19:14–19. Ask both groups to look for what else Hezekiah did to turn to the Lord when faced with the threat of the Assyrians.

- According to 2 Kings 19:2–7, what else did Hezekiah do to turn to the Lord? (Write the words *sought the counsel of the prophet* under the heading on the board.)
- How did Isaiah respond?
- According to 2 Kings 19:14–19, what else did Hezekiah do to turn to the Lord? (Write the words *prayed to God* under the heading on the board.)

Summarize 2 Kings 19:20–34 by explaining that Isaiah reassured Hezekiah that the Lord would defend Jerusalem against the Assyrian army.

Ask a student to read 2 Kings 19:35–37 aloud. Invite the class to follow along, looking for what happened to the Assyrian army and their king, Sennacherib.

- What happened to the army during the night? What happened to Sennacherib?
- What principles can we identify from this account? (Students may identify several principles, including the following: **If we turn to the Lord in faith, then He can help us overcome our fears and challenges.**)

Erase the heading *Ways Hezekiah turned to the Lord* and replace it with *Ways we can turn to the Lord.*

- In addition to what Hezekiah did, what are some other ways we can turn to the Lord? (Write students' responses under the heading on the board.)
- When have you turned to the Lord for help with a fear or challenge? How did the Lord help you? (You may want to share one of your own experiences.)

Invite students to write in their study journals some ways they can better turn to the Lord. Encourage students to act on what they have written.

Summarize 2 Kings 20 by explaining that Hezekiah fell ill, and the Lord told him, through Isaiah, that he would die. After Hezekiah pleaded with the Lord, Isaiah told him that the Lord would lengthen his life by 15 years. Later, Isaiah prophesied that Babylon would conquer the kingdom of Judah.

Invite students to ponder how they can apply the principles identified in this lesson when they face their challenges or fears. Testify of these principles, and invite students to apply them in their lives.

LESSON 105

2 Kings 21–25

Introduction

Under the reign of kings Manasseh and Amon, the kingdom of Judah engaged in wicked practices of idolatry. When Josiah became the king, he used the book of the law to call the people to repentance. After Josiah was killed in battle, the next four kings led Judah back to wickedness. Under the reign of King Zedekiah, Jerusalem was destroyed and the people taken into bondage in Babylon. Before Jerusalem was destroyed, many prophets, including the prophet Lehi, were sent by the Lord to warn the people that they must repent or face the destruction of Jerusalem (see 1 Nephi 1:4, 18).

Suggestions for Teaching

Follow the Fundamentals of Gospel Teaching and Learning

As you teach, emphasize the Fundamentals of Gospel Teaching and Learning, such as understanding the context and content of the scriptures; identifying, understanding, and feeling the truth and importance of doctrine and principles; and applying doctrine and principles. These fundamentals are not methods, but outcomes to be achieved. They establish a pattern that teachers and students can follow to instill the gospel in their minds and hearts.

Doctrinal Mastery Review—Exodus 19:5–6 (5 minutes)

Write the following key statement of doctrine on the board: **God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience.** (This key statement of doctrine is found in paragraph 7.7 of the *Doctrinal Mastery Core Document* [2018].)

Beneath this key statement of doctrine, write the following incomplete statement:

“If ye will _____ ... and _____, then ye shall be a peculiar treasure unto me ... and an holy nation” (scripture reference: _____).

Invite the class to see how many blanks they can fill in from memory (obey my voice, keep my covenant, Exodus 19:5–6).

Once students have filled in the blanks, or if they need help, invite them to turn to Exodus 19:5–6, and read the verses aloud together as a class.

How does this doctrinal mastery passage help teach the key statement of doctrine written on the board?

2 Kings 21:1–23:25

After Manasseh and Amon reign in wickedness, Josiah helps the people of Judah return to the Lord

Invite students to write in their study journals a list of five to ten people they spend the most time with. Invite them to consider ways the people on their lists may influence them. Also ask students to ponder what influence they may have on the people they listed.

Invite students as they study 2 Kings 21–23 to look for principles that can help them understand how their choices can impact the lives of others.

Invite several students to take turns reading aloud from 2 Kings 21:1–9. Ask the class to follow along and look for ways King Hezekiah’s son Manasseh influenced the people of Judah.

- What are some ways Manasseh influenced the people of Judah?

Explain that the statement in verse 6 that Manasseh “made his son pass through the fire, and observed times, and used enchantments” likely means that Manasseh offered one of his own children as a sacrifice to one of the false gods he worshipped, and he sought and heeded false prophets and prophecies.

- What principles can we learn from Manasseh’s unrighteous influence upon the people of Judah? (Students may identify several principles, but be sure to emphasize that **if we make evil choices, then our actions can lead others to sin.**)

Invite students to think of examples of this principle in our day.

Display a dish (such as a bowl) and a rag. Ask a student to read 2 Kings 21:10–13 aloud. Invite the class to follow along, looking for what the Lord compared to a dish.

- What did the Lord compare to a dish?
- What do you think the Lord’s statement that He would “wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down” (verse 13) means? (Demonstrate these actions with the dish to help students understand that Jerusalem would be conquered and emptied of its people.)

Summarize the remainder of 2 Kings 21 by explaining that Manasseh died and his son Amon became the king. Amon followed his father’s example by ruling in wickedness. He was killed by his servants two years after he became king. The people then appointed Amon’s son Josiah as the next king.

Ask a student to read 2 Kings 22:1–2 aloud. Invite the class to follow along, looking for what kinds of choices Josiah made as king of Judah.

- What kinds of choices did Josiah make as king?



To help students understand the content of 2 Kings 22–23, consider showing the video “Josiah and the Book of the Law” (12:25), which depicts King Josiah’s efforts to restore the people of Judah to the path of righteousness. You could show the video after Josiah is introduced in 2 Kings 22:1–2. As students watch the video, ask them to look for ways Josiah influenced his people. The video

can replace some of the reading and questions in the lesson material. However, students should still be given the opportunity to identify principles from these chapters. This video can be found on LDS.org.

Summarize 2 Kings 22:3–7 by explaining that Josiah arranged payment for workers to repair the house of the Lord in Jerusalem. Ask a student to read 2 Kings 22:8 aloud. Invite the class to follow along and look for what was found in the temple.

- What was found in the temple?
- What was “the book of the law”? (Scrolls that contained scripture, including the Lord’s law given through Moses.)

Explain that the scriptures had been lost or hidden during the reign of the wicked kings before Josiah.

Invite a student to read 2 Kings 22:10–13 aloud. Ask the class to follow along, looking for how Josiah responded when the book of the law was found and read to him.

- How did Josiah respond when he heard the words of the book of the law?
- Why do you think Josiah “rent his clothes” (verse 11) after he heard the words of the scriptures?

Summarize 2 Kings 22:14–20 by explaining that a prophetess named Huldah recounted the scriptural prophecy of judgment against the wicked. She also prophesied that Josiah would be blessed because of his faithfulness to the Lord. The scriptures do not indicate why Huldah was consulted, but her title of prophetess indicates that she had the spiritual gift of prophecy. This gift is available to all members of the Lord’s Church.

Invite several students to take turns reading aloud from 2 Kings 23:1–4, 21–23. Ask the class to follow along and look for the influence Josiah’s leadership and scripture reading had on his people.

- What do you think it means that “all the people stood to the covenant” (2 Kings 23:3)? (The people promised to live according to the covenant recorded in the book of the law.)
- How would you summarize the influence Josiah had on his people?
- What principles can we identify from Josiah’s example? (Students may identify a variety of principles, but be sure to emphasize that **if we make righteous choices, then our actions can lead others to turn to the Lord.**)

To help students understand this principle, invite a student to read aloud the following statement from *For the Strength of Youth*:

“As you strive to live the gospel, you will encourage your friends to do likewise. Set an example of keeping the commandments, participating in Church activities, preparing to serve the Lord throughout your life, and remaining worthy to attend the temple.

“Invite your friends of other faiths to your Church meetings and activities. Help them feel welcome and included. Many people have joined the Church through the example and fellowship

of their friends. Also make a special effort to reach out to new converts and to those who are less active" (*For the Strength of Youth* [booklet, 2011], 17).

- In what ways have you been blessed because of the righteous choices of others?
- When have you been able to help someone by setting a good example or by reaching out to him or her?

Invite a student to read 2 Kings 23:25 aloud. Ask the class to follow along, looking for what helped Josiah have such a great impact on his people. Ask students to report what they find.

- What can the account of Josiah teach us about the importance of studying the scriptures? (Summarize students' responses by writing the following principle on the board: **Studying the scriptures can help us turn to the Lord with all our heart and put away evil influences.**)

Write the following questions on the board:

What can you do or have you done to make scripture study a meaningful experience?

What impact does studying the scriptures have on you?

Invite students to work in pairs and to discuss their answers to these questions. Alternatively, you could invite a panel of three or four students to the front of the class and ask them to share their answers to the questions with the entire class.

Invite students to continue to prayerfully study the scriptures daily.

2 Kings 23:26–25:30

Jerusalem is destroyed, and the people of Judah are brought into captivity

Summarize 2 Kings 23:26–37 by explaining that after King Josiah had ruled for 31 years, he was killed in a battle. After his death, two of his sons, Jehoahaz and then Jehoiakim, ruled in wickedness and led the people again into idolatry.

Explain that according to 2 Kings 24, Jehoikim's son Jehoiachin became king of Judah. Invite several students to take turns reading aloud from 2 Kings 24:9–11, 13–16. Ask the class to follow along and look for what happened during Jehoiachin's reign.

- What happened during Jehoiachin's reign?

Summarize 2 Kings 24:17–20 by explaining that the Babylonian king installed Zedekiah, of Judah, as a local king to rule his people but pay tribute to the Babylonians. Ask students to scan 2 Kings 24:19 to see whether Zedekiah promoted righteousness or wickedness during his reign as king.

Summarize 2 Kings 25:1–5 by explaining that Zedekiah rebelled against Babylon, and the Babylonians again attacked Jerusalem.

Invite several students to take turns reading aloud from 2 Kings 25:6–12. Ask the class to follow along and look for what happened to Zedekiah, his sons, and the city of Jerusalem.

- What did the Babylonians do to Zedekiah and his sons?

Point out that one of Zedekiah's sons, named Mulek, escaped the destruction of Jerusalem. The Lord directed Mulek and others to the promised land in the Americas sometime after Lehi and his family left Jerusalem. Some of Lehi's descendants found the descendants of Mulek and joined with them in Zarahemla. (See Omni 1:12–19; Mosiah 25:2; Helaman 8:21.)

- What did the Babylonians do to most of the people of Judah? (They carried them captive into Babylon.)
- What happened to the temple, the houses, and the walls of Jerusalem? (You may want to hold up the dish you displayed earlier to emphasize that the words of the prophets concerning Jerusalem were fulfilled.)
- What principle can we identify from the account of Zedekiah about the consequences of disobeying the Lord's commandments? (Students may identify a principle such as the following: **If we disobey the Lord's commandments, then we may lose His protection.**)

You may want to conclude the lesson by sharing your testimony of the principles identified in this lesson.

Introduction to the Books of 1 Chronicles and 2 Chronicles

Why study these books?

A chronicle is an account of historical events presented in the order in which they occurred. Studying 1 and 2 Chronicles can help students understand the overarching history of God's ancient people from the time of Adam to the time of King Cyrus of Persia. Though 1 and 2 Chronicles present much of the same history as 1 and 2 Kings, there are additional details in Chronicles that give insight into how the Lord interacted with His people, especially during the reigns of the kings.

Who wrote these books?

Although we do not know exactly who wrote or compiled the historical information in 1 and 2 Chronicles, "the books contain several references to the sources whence information was derived; for example, 'the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer' (2 Chr. 9:29; 12:15; 13:22; 20:34; 26:22; 32:32; 33:18). These passages make it clear that, from the earliest times of the kingdom, writers living amid the events described, and generally of the prophetic order, recorded the history of their own times. These records along with [the books of] Samuel and Kings formed the material out of which our books of Chronicles were compiled, the compilers choosing such portions as suited the purpose of their composition" (Bible Dictionary, "Chronicles").

When and where were they written?

We do not know when or where the books of 1 and 2 Chronicles were written. However, 2 Chronicles mentions the decree made by King Cyrus of Persia allowing the Jews to return to Jerusalem (see 2 Chronicles 36:22–23). This inclusion may suggest that the books of Chronicles, or at least a portion of them, were compiled sometime after 537 B.C., when King Cyrus made this decree. Originally, 1 and 2 Chronicles were one book (see Bible Dictionary, "Chronicles").

What are some distinctive features of these books?

Although the books of Kings and the books of Chronicles cover much of the same period in Israelite history, the books of Chronicles highlight the Southern Kingdom of Judah and generally only mention the Northern Kingdom when describing ways that it interacted with Judah. Various details not found in the books of Samuel and Kings are included in Chronicles, such as a prophecy of Elijah concerning the wicked king Jehoram (see 2 Chronicles 21:12–15). "Though secular events are not excluded from [the books of 1 and 2 Chronicles], the writers dwell with most satisfaction upon the ecclesiastical and religious aspects of the history, and the progress of temple worship in Jerusalem" (Bible Dictionary, "Chronicles").

Outline

1 Chronicles 1–9 Genealogies of the patriarchs and the sons of Jacob are listed.

1 Chronicles 10–22 After Saul dies, David reigns as king over all the tribes of Israel. He brings the ark of the covenant to Jerusalem, which becomes the capital of the kingdom. The Lord commands David to not build a house of the Lord and promises that David's son will build it. King David defeats other nations in battle and reigns justly in Israel.

1 Chronicles 23–29 David prepares his son Solomon and the Levites to build the temple. David dies, and Solomon reigns.

2 Chronicles 1–9 King Solomon is blessed by the Lord with great wisdom and wealth. He builds and dedicates the temple in Jerusalem. The Lord appears to Solomon and promises to bless the Israelites according to their obedience. After a 40-year reign, Solomon dies and his son Rehoboam reigns.

2 Chronicles 10–35 Ten tribes of Israel rebel against Rehoboam, and the kingdom divides. The tribes of Judah and Benjamin remain in Judah. Many kings reign in the Southern Kingdom of Judah.

2 Chronicles 36 King Nebuchadnezzar of Babylon captures the Southern Kingdom and appoints Zedekiah to reign in Jerusalem. Zedekiah rebels, and Babylon destroys Jerusalem and the temple, taking the remnant of the people captive. After the Persian Empire overruns Babylon, the Jews are permitted to return and rebuild the temple.

LESSON 106

1 Chronicles; 2 Chronicles

Introduction

The books of 1 and 2 Chronicles contain a brief history of the Lord's people from the time of Adam to the time of King Cyrus of Persia. Because the books of 1 and 2 Chronicles largely present much of the same history as 2 Samuel and 1 and 2 Kings, this lesson will serve as a review of material students have previously studied. It will also provide context that will help students as they continue their study of the Old Testament.

Suggestions for Teaching

Doctrinal Mastery Review—Psalm 24:3–4 (5 minutes)

Write the following words on the board: *clean hands, pure heart*. Ask students to try to remember which doctrinal mastery passage uses these words (Psalm 24:3–4). When students have determined the correct passage, invite them to turn to Psalm 24:3–4.

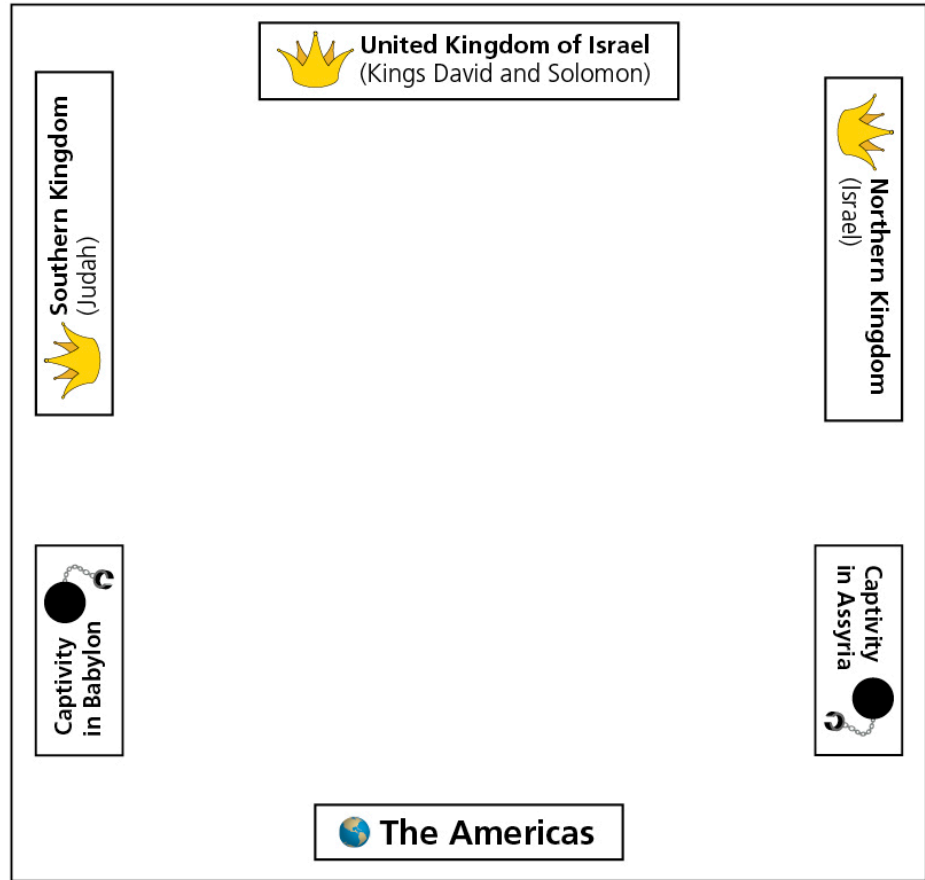
Divide the class in half. Invite one half of the class to read aloud in unison the first question in verse 3 (“Who shall ascend into the hill of the Lord?”). Invite the second half to read aloud in unison the second question in verse 3 (“Or who shall stand in his holy place?”). Then ask the whole class to read verse 4 aloud in unison and to state the reference when they have finished reading. Consider doing this activity multiple times, switching the questions the groups read a few times.

1 Chronicles

The lineage and history from Adam to King David are given

Before class, create six signs and label them as follows: *United Kingdom of Israel (Kings David and Solomon)*, *Northern Kingdom (Israel)*, *Southern Kingdom (Judah)*, *Captivity in Assyria*, *Captivity in Babylon*, and *The Americas*. Display the signs around the classroom as shown in the accompanying diagram. (Or you may use the graphic “The Kingdoms of Israel and Judah at a Glance” found at the end of this lesson to write these same titles on the board in chronological order.)

Front of Classroom



Also, label three pieces of paper as follows (using large letters) and set them aside: *Ten Tribes*, *Tribes of Judah and Benjamin*, and *Lehi*.

Explain that the books of 1 and 2 Chronicles present a genealogy and condensed history from Adam to about 537 BC. These books, along with the books of Ezra and Nehemiah, provide the historical background for many of the prophets whose writings make up the last portions of the Old Testament. However, the books in the latter part of the Old Testament are not in chronological order. One of the purposes of today’s lesson is to provide an overview of how these prophetic writings fit into Israel’s history.

Teacher presentation

Teacher presentation needs careful planning and preparation. Teacher presentation may be likened to the string in a necklace of pearls. The pearls are various teaching methods (questions, discussion, group work, visuals, and so on) that are held together by your presentation (instruction and explanation). You should be familiar with the content of this lesson so you can move students and visuals as indicated to present an overview of Old Testament history.

Before class, write each of the names of the last 25 Old Testament books (those after 2 Chronicles) in large letters on separate sheets of paper (or invite students to

create these at this point in the lesson). Distribute these papers among the students. If your class is smaller, some students may have more than one paper. Ask students to hold on to their papers until later in the lesson.

Summarize 1 Chronicles by explaining that this book provides a genealogy of the Lord's people from the time of Adam to the time of the Babylonian captivity as well as a brief account of the reign of King David.

Invite a student to read 1 Chronicles 16:7 aloud. Ask the class to follow along, looking for what David wrote at a time of celebration in Jerusalem. Ask students to report what they find.

Explain that a psalm is a poem of praise, worship, or lamentation, often set to music. You may want to invite students to read the portion of David's psalm recorded in 1 Chronicles 16:8–12. Point out that David wrote some of the psalms contained in the book of Psalms. Invite the student with *Psalms* written on his or her paper to come to the front of the room and place it under the sign *United Kingdom of Israel (Kings David and Solomon)*.

2 Chronicles

A brief history from King Solomon to the Persian Empire is chronicled

Summarize the content of 2 Chronicles by explaining that this book provides a history of events from the time of King Solomon until the time when King Cyrus of Persia allowed the Jews to return to Jerusalem. The beginning of 2 Chronicles recounts when the Lord appeared to Solomon and asked what gift Solomon desired.

- What gift did Solomon request of the Lord when he became king of Israel? (Wisdom and knowledge [see 2 Chronicles 1:7–12].)

Explain that some of Solomon's wise sayings are recorded in the book of Proverbs. Ask the student with the paper labeled *Proverbs* to place it under the sign *United Kingdom of Israel (Kings David and Solomon)*.

Explain that Psalms and Proverbs, along with Job, Ecclesiastes, and the Song of Solomon, are collectively known as the wisdom or poetry books. We do not know for certain who wrote Job, Ecclesiastes, and the Song of Solomon, or when they were written, but for this lesson we will group them together with the other wisdom books. Ask the students with *Job*, *Ecclesiastes*, and *Song of Solomon* written on their papers to place them under the sign *United Kingdom of Israel (Kings David and Solomon)*.

- What happened to the United Kingdom of Israel after Solomon died? (It was divided [see 1 Kings 12]. Ten of the tribes formed the Northern Kingdom, called Israel. The tribes of Judah and Benjamin formed the Southern Kingdom, called Judah.)

Invite half of the class to take the paper labeled *Ten Tribes* and stand by the *Northern Kingdom (Israel)* sign, and invite the other half to take the paper labeled *Tribes of Judah and Benjamin* and stand by the *Southern Kingdom (Judah)* sign. (Students should take their scriptures and other labeled papers with them.)

Explain that the Lord called prophets to minister to the people in both kingdoms. Ask the students with *Amos*, *Jonah*, and *Hosea* written on their papers to place them under the *Northern Kingdom (Israel)* sign. Ask the students with *Joel*, *Isaiah*, and *Micah* written on their papers to place them under the *Southern Kingdom (Judah)* sign.

- What happened to the Northern Kingdom of Israel when the people became wicked? (They were conquered and carried away into captivity in about 721 BC.)

Ask the students by the *Northern Kingdom (Israel)* sign to move to the *Captivity in Assyria* sign. Explain that these tribes were eventually scattered throughout the nations of the earth (see 1 Nephi 22:3–4). They are often referred to as “the lost ten tribes.”

Remind students that the Assyrians also tried to conquer the Southern Kingdom, but because the tribes of Judah and Benjamin were righteous at that time, the Lord preserved them (see 2 Kings 19:32–35).

Explain that the Lord continued to help the people in the Southern Kingdom of Judah. Invite a student to read 2 Chronicles 36:14–15 aloud, and ask the class to look for what the Lord did to help His people. Ask students to report what they find. Explain that the messengers referred to in these verses were prophets of the Lord.

- From what you have learned in these verses, why does the Lord send prophets to warn us of sin in our day? (Students may use different words, but make sure they identify the following truth: **Because of the Lord’s compassion for us, He sends prophets to warn us of the consequences of sin.**)
- How can the prophets’ warnings about the consequences of sin help us understand the Lord’s compassion for us?

Point out that many of the teachings of the prophets sent to warn Judah are found in the latter part of the Old Testament. Ask the students with the papers labeled *Nahum*, *Zephaniah*, *Jeremiah*, *Lamentations*, *Obadiah*, and *Habakkuk* to place them under the *Southern Kingdom (Judah)* sign. Also place the paper labeled *Lehi* next to *Jeremiah*. Explain that Lehi was among the prophets who taught at Jerusalem.

Invite a student to read 2 Chronicles 36:16–20 aloud, and ask the class to look for how the people in the Southern Kingdom treated the Lord’s prophets and what happened as a result.

- How did the people in the Southern Kingdom treat the prophets?
- What happened to them because they rejected the prophets?
- What principle can we learn from their experience? (Students may use different words, but they should identify the following principle: **Those who reject the words of the prophets will eventually experience the judgments of God.**)

Ask a student to retrieve and hold the paper with *Lehi* written on it.

- What happened to Lehi during this time?

Ask the student with the *Lehi* paper to stand under the sign labeled *The Americas*. Explain that Lehi and his family left Jerusalem shortly before the Babylonians destroyed Jerusalem in 586 BC.

- According to 2 Chronicles 36:20, what happened to most of the Jews in Jerusalem who were not killed?

Invite the students by the *Southern Kingdom (Judah)* sign to stand under the *Captivity in Babylon* sign.

Explain that even after the Jews were conquered and carried into captivity, the Lord continued to call prophets. Ask the students with *Daniel* and *Ezekiel* written on their papers to place them under the *Captivity in Babylon* sign.

Explain that after some time, the Persians conquered the Babylonian Empire and allowed the Jews from the former Kingdom of Judah to return to Jerusalem to rebuild the temple (see 2 Chronicles 36:22–23).

Invite a few students standing near the *Captivity in Babylon* sign to return to the *Southern Kingdom (Judah)* sign.

Explain that the Lord called Haggai and Zechariah to minister to the Jews who returned to Jerusalem. Ask the students with the papers labeled *Haggai* and *Zechariah* to place them under the *Southern Kingdom (Judah)* sign.

Explain that some years later, a Jew named Esther became the queen of Persia. Invite the student with the paper labeled *Esther* to place it under the *Captivity in Babylon* sign. Later, Ezra led many of the Jews back to Jerusalem and sought to reestablish the law of Moses among the people. Nehemiah also came to Jerusalem and led the Jews in rebuilding the walls of the city. Ask the students with *Ezra* and *Nehemiah* written on their papers to place them under the *Southern Kingdom (Judah)* sign.

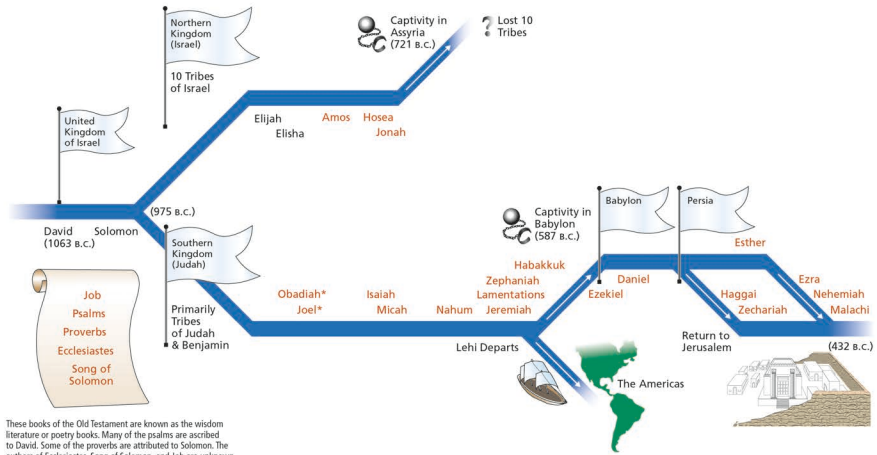
Point out that the last prophet we have record of in the Old Testament is Malachi. Ask the student with *Malachi* written on his or her paper to place it under the *Southern Kingdom (Judah)* sign.

Invite students to return to their seats. Ask them to look at the names of the books of the Old Testament placed around the room, and then ask them to open again to the table of contents in their Bibles.

- What have you learned today about the order of the books in the latter part of the Old Testament?
- How might it be helpful as you study these books to understand when and where these prophets lived?

Testify of the love and compassion the Lord has for us and of the value of prophets who can speak for God. Consider making copies of the graphic “The Kingdoms of Israel and Judah at a Glance” for students to use as they study the remaining books of the Old Testament.

The Kingdoms of Israel and Judah at a Glance



These books of the Old Testament are known as the wisdom literature or poetry books. Many of the psalms are ascribed to David. Some of the proverbs are attributed to Solomon. The authors of Ecclesiastes, Song of Solomon, and Job are unknown. When Job lived is also unknown. The Joseph Smith Translation states that the Song of Solomon are not inspired writings* (Bible Dictionary, "Song of Solomon").

* Time of ministry uncertain

Introduction to the Book of Ezra

Why study this book?

The book of Ezra provides an account of the return of two groups of Jews from Babylon to Jerusalem, where they rebuilt the temple and their community. As students study the book of Ezra, they can learn about how the Lord enables His people to overcome opposition and accomplish His will. Students can also learn about the importance of not repeating the sins of previous generations.

Who wrote this book?

Although the book of Ezra contains some material that is written as a first-person memoir (see Ezra 7–9), we do not know who ultimately combined this material with the rest of the narrative. Many scholars believe that the person who compiled the book of Ezra also compiled or wrote 1 and 2 Chronicles and Nehemiah.

When and where was it written?

We do not know when or where the book of Ezra was written. Estimates regarding when the book of Ezra was written generally range from 440 to 300 B.C. Although most of the book was written in Hebrew, portions of it (see Ezra 4:8–6:18; 7:12–26) were written in Aramaic, the language of the Persian Empire. The inclusion of Aramaic may indicate that parts of the book of Ezra were written during or after the period when the Persian Empire ruled Israel (approximately 530–334 B.C.).

What are some distinctive features of this book?

One of the most notable events described in the book of Ezra is the completion of the temple in Jerusalem, which had been destroyed many years earlier by the Babylonians. Ezra 1–6 contains an account of the return of the first group of Jews to Jerusalem in approximately 537 B.C. and their efforts to rebuild the temple. Ezra 7–10 contains an account of Ezra’s return to Jerusalem in approximately 458 B.C. and his efforts to help the Jews living there keep the Lord’s commandment to not marry outside of the covenant.

Outline

Ezra 1 In fulfillment of prophecy, King Cyrus of Persia allows the Jews living in Babylon to return to Jerusalem to rebuild the temple. The first group of Jews returns under the leadership of Sheshbazzar (who may also be known as Zerubbabel; see Bible Dictionary, “Zerubbabel”).

Ezra 2–4 Returning exiles are listed. Under the leadership of Zerubbabel, the Jewish leader of the region, and Jeshua, the high priest, the Jews first rebuild the altar at the temple. They begin rebuilding the temple, but they are forced to stop because of the Samaritans’ complaints about them to the king of Persia.

Ezra 5–6 After many years of not working on the temple, Zerubbabel, Jeshua, and the prophets Haggai and Zechariah lead efforts to resume rebuilding the temple. Darius, the king of Persia at the time, reconfirms the Jews' commission from King Cyrus to rebuild the temple. The temple is completed and dedicated.

Ezra 7–10 Ezra is commissioned by King Artaxerxes to lead another group of Jews to Jerusalem. He discovers that many Jews, including leaders, have disobeyed the Lord by intermarrying with non-Israelites who practice idolatry. Those who are guilty confess their sin and separate from their foreign wives.

LESSON 107

Ezra

Introduction

In fulfillment of prophecy, the Lord inspired Cyrus, king of Persia, to allow the Jews to return to Jerusalem to rebuild the temple. The Jews overcame opposition and completed and dedicated the temple. About 60 years after the temple was rebuilt at Jerusalem, Artaxerxes, the king of Persia, appointed Ezra to lead another group of Jews to Jerusalem and provided him with money and supplies to beautify the temple. Ezra sorrowed when he learned that some of the Jews in Jerusalem had married out of the covenant, and he counseled the people to repent.

Suggestions for Teaching

Trust in your students

Teachers should have faith that with proper guidance and encouragement, students can understand the scriptures, learn to identify doctrine and principles, explain the gospel to others, and apply gospel teachings in their lives. President J. Reuben Clark Jr. described some characteristics of seminary and institute students: "The youth of the Church are hungry for things of the Spirit; they are eager to learn the gospel, and they want it straight, undiluted" (J. Reuben Clark Jr., *The Charted Course of the Church in Education*, rev. ed. [booklet, 1994; address to Church Educational System religious educators, Aug. 8, 1938]), LDS.org.

Ezra 1–3

The Lord inspires King Cyrus to allow the Jews to return to Jerusalem to rebuild the temple

Display pictures of the Kirtland and Nauvoo Temples. Explain that the Saints built the Kirtland Temple, the first temple of our dispensation, during a time of great poverty. The Saints built the Nauvoo Temple during a time of fierce opposition from the Church’s enemies.

- What does God’s commandment to build temples even in times of poverty or hardship teach us about temples?

As students study the book of Ezra, invite them to look for truths that can help them understand the importance of building temples and participating in temple service.

Explain that 70 years after the Jews were carried away captive to Babylon, Cyrus, the king of Persia, conquered the Babylonians and became the new ruler of the Jews. (You might invite students to look at “The Kingdoms of Israel and Judah at a Glance” [see lesson 106].)

Invite a student to read Ezra 1:1–3 aloud. Ask the class to follow along, looking for what Cyrus did.

- What did Cyrus do?
- Why did he do this? (Explain that the account of Cyrus demonstrates that the Lord works through His children, regardless of their religious background, to achieve His purposes.)

Invite a student to read Ezra 1:4, 7–8 aloud. Ask the class to follow along, looking for what Cyrus did to support the Jews in their efforts to rebuild the temple.

- What did Cyrus do to support the Jews in their efforts to rebuild the temple?

Explain that Ezra 2 contains a list of Jews who were among the first to return to Jerusalem and indicates that this group included approximately 50,000 people.

Summarize Ezra 3:1–9 by explaining that the Jews first rebuilt the altar of the temple and began offering sacrifices. They were directed by Zerubbabel, the Jewish man appointed by the Persians to serve as the governor of the Jews, and Jeshua, the



presiding high priest of the Aaronic Priesthood. Many Jews contributed time and resources to the reconstruction of the temple.

Invite a student to read Ezra 3:10–13 aloud, and ask the class to follow along, looking for how the Jews responded when the foundation of the temple was laid.

- What emotions did the Jews experience as they began to rebuild the temple?
- Why do you think their joy was so great?

Ezra 4–6

The Jews overcome opposition and complete and dedicate the temple

Explain that when the 50,000 Jews returned to Jerusalem, there was a group of people living nearby called Samaritans. The Samaritans were “the descendants of (1) foreign colonists placed there by kings of Assyria and Babylonia (2 Kgs. 17:24; Ezra 4:2, 10); (2) Israelites who escaped at the time of the captivity. The population was therefore partly Israelite and partly gentile. Their religion was also of a mixed character (see 2 Kgs. 17:24–41)” (Bible Dictionary, “Samaritans”).

Invite a student to read Ezra 4:1–2 aloud. Ask the class to follow along, looking for how the Samaritans are described and what the Samaritans wanted to do.

- How are the Samaritans described in verse 1?
- What did the Samaritans want to do?

Invite a student to read Ezra 4:3 aloud. Ask the class to follow along and look for how Zerubbabel responded to the Samaritans’ request.

- What did Zerubbabel and the leaders of the Jews tell these people?

Invite a student to read Ezra 4:4–5 aloud. Ask the class to follow along, looking for how the Samaritans responded after Zerubbabel and the other leaders rejected their offer.

- How did the Samaritans respond when Zerubbabel and the other leaders rejected their offer?

Summarize Ezra 4:6–24 by explaining that these verses recount what the Samaritans did to prevent the temple construction. Because of the Samaritans’ efforts, the reconstruction of the temple halted for several years and some Jews lost interest in rebuilding the temple (see Haggai 1:2–6).

Invite a student to read Ezra 5:1–2 aloud. Ask the class to follow along, looking for why the Jews eventually resumed rebuilding the temple.

- Why did the Jews resume rebuilding the temple?

Explain that when local Persian-appointed governors learned that the Jews had resumed building the temple, they questioned the Jews’ authority to do so and opposed the Jews’ renewed efforts. Invite a student to read Ezra 5:5 aloud. Ask the class to follow along and look for why the local governors could not hinder the Jews’ efforts to rebuild the temple. (You may need to point out that by this time, a new king, Darius, ruled the Persian Empire.)

- What do you think it means that “the eye of their God was upon the elders of the Jews, that they could not cause them to cease”? (God was watching over the Jews and preventing the local governors from stopping them as they rebuilt the temple.)
- What can we learn from the Jews’ experience of rebuilding the temple in Jerusalem? (Students may use different words, but make sure they identify the following principle: **God watches over and helps those who seek to obey Him.** Consider writing this truth on the board.)
- What are some ways in which God watches over and helps His people when they are faced with difficulties?

Summarize Ezra 5:6–6:21 by explaining that the governors over the region wrote a letter to King Darius informing him that the Jews claimed Cyrus had made a decree allowing them to rebuild the temple and had provided them with resources for the endeavor. Darius ordered the king’s records to be searched, and Cyrus’s decree was found. With the help and encouragement of the prophets Haggai and Zechariah, the Jews finished building the temple, dedicated it to the Lord, and offered sacrifices to Him.

Invite a student to read Ezra 6:16, 22 aloud. Ask the class to follow along, looking for how the Lord blessed the people. Invite students to report what they find.

- What principle can we identify from this verse about the blessings of building temples and participating in temple service? (Help students identify a principle similar to the following: **As we participate in temple service, we will be blessed with joy.**)

Consider sharing the following statement by President Thomas S. Monson (1927–2018):



“Temples bring joy to our faithful members wherever they are built” (Thomas S. Monson, “The Holy Temple—a Beacon to the World,” *Ensign or Liahona*, May 2011, 91).

Give students opportunities to share

Sharing insights and relevant experiences clarifies a person’s understanding of gospel doctrine and principles. As students share such experiences, they are often led by the Holy Ghost to a deeper understanding and testimony of the very things they are expressing. Through the power of the Holy Ghost, their words and experiences can also have a significant impact on the hearts and minds of their peers.

- How have you or someone you know experienced joy through participating in temple service, including doing family history?

Invite students to write in their study journals something they can do to prepare to participate in temple service.

Ezra 7–8

The Persian king provides Ezra with money and supplies to beautify the temple at Jerusalem

Summarize Ezra 7–8 by explaining that more than 60 years after the completion of the temple, King Artaxerxes of Persia sent a Jewish scribe named Ezra to Jerusalem to appoint government leaders and present an offering to beautify the temple. Although the journey was dangerous, Ezra and his traveling companions arrived safely in Jerusalem after they fasted and prayed and were divinely guided and protected.

Ezra 9–10

Ezra mourns over the sins of the people and teaches them to confess and forsake their sins

Read the following scenario aloud:

After a young man learns the seriousness of sexual sin, he feels a strong desire to repent but is not sure how to do it. Ask students to silently ponder if they have ever wondered what they need to do to repent of their sins.

Invite students to look for truths as they study Ezra 9–10 that can help them know what they need to do to repent of their sins.

Invite a student to read Ezra 9:1–3 aloud. Ask the class to follow along and look for what Ezra learned about the people when he arrived in Jerusalem.

- What did Ezra learn the people had done?
- Why was it a transgression for the Israelites to intermarry with other groups of people?

Explain that marriage is a sacred covenant and the Lord desires that each married couple should work together to be worthy of the blessings of eternal marriage. The law of Moses forbade Israelites from marrying those who worshipped idols and other false gods (see Deuteronomy 7:3–6). Yet many Israelites in Jerusalem had intermarried with these unbelieving people, which led the Israelites to adopt false religious practices.

Summarize Ezra 9:4–15 by explaining that Ezra prayed and acknowledged the sins of the people. He also recounted the consequences the Israelites had suffered in the past because of their sins.

Invite a student to read Ezra 10:1–3 aloud, and ask the class to look for what the people needed to do to repent of their trespass against God. (You may want to explain that the term “strange wives” [verse 2] refers to women who worshipped idols and had married Israelites.)

- What did the people need to do to repent?

Summarize Ezra 10:4–9 by explaining that Ezra called for all of the Israelites living throughout Judah to meet together at Jerusalem in three days. Invite students to

read Ezra 10:10–12 silently, looking for what Ezra told the people when they came to Jerusalem.

- What was Ezra’s message to the people? (Ezra told them that they needed to confess their sin and separate themselves from their wives who worshipped idols.)

Explain that it may have been very difficult for the Israelites to repent and separate themselves from their wives who worshipped idols.

- What does the people’s response recorded in verse 12 reveal about them?
- What can we learn from Ezra’s counsel to the people about what we must do to repent of our sins? (**To repent, we must confess and forsake our sins.** Invite students to consider marking the phrases that teach this truth.)

Invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



“I testify that of all the necessary steps to repentance, the most critically important is for you to have a conviction that forgiveness comes in and through Jesus Christ. It is essential to know that only on His terms can you be forgiven. You will be helped as you exercise faith in Christ. [See 2 Nephi 9:22–24; Alma 11:40.] That means you trust Him and His teachings” (Richard G. Scott, “Peace of Conscience and Peace of Mind,” *Ensign or Liahona*, Nov. 2004, 17).

Testify that students can exercise faith in Heavenly Father and Jesus Christ and receive forgiveness as they confess and forsake their sins.

Summarize Ezra 10:13–44 by explaining that Ezra appointed priesthood leaders to travel among the Israelites to help them do what the Lord had commanded.

Introduction to the Book of Nehemiah

Why study this book?

The book of Nehemiah provides an account of Nehemiah, a leader of the Jews who had returned to Jerusalem. Under his direction, the walls of Jerusalem were rebuilt. However, “Nehemiah was not satisfied with simply building physical structures; he wanted his people to be edified spiritually as well,” and he helped the Jews “take control of their lives, land, and destiny as the people of God” (Modesto M. Amistad Jr., “Wanted: Modern Nehemiahs,” *Ensign*, Dec. 2002, 45, 46). He also exemplified many righteous qualities. “He was humble, self-motivated, confident in the will of God, willing to take the lead, full of faith, fearless, an organizer, obedient, and just” (“Wanted: Modern Nehemiahs,” 46). By studying the book of Nehemiah, students can both see an example of righteous leadership and learn the value of building themselves spiritually.

Who wrote this book?

The author of the book of Nehemiah is unknown. However, the book has an autobiographical style. Nehemiah 1:1 mentions that these are “the words of Nehemiah the son of Hachaliah,” and the rest of the narrative is written primarily in the first person. This may suggest that at least portions of the book were written by Nehemiah himself.

When and where was it written?

The date and location of the writing of the book of Nehemiah are unknown. However, Nehemiah 1:1 mentions that the record was started at Shushan, in Persia, in “the twentieth year,” which refers to the reign of King Artaxerxes of Persia, who ruled from 465 B.C. to 424 B.C.

What are some distinctive features of this book?

The book of Nehemiah is the continuation of the account that begins in the book of Ezra. The books of Ezra and Nehemiah originally made up one book in the Hebrew scriptural canon. The book was divided into two books in the third century A.D.

The book of Nehemiah records an important time period in Jewish history, which included the rebuilding of the city of Jerusalem as well as the rebuilding of the spiritual lives of the Jews who had returned from captivity. When the Israelites returned to Jerusalem after their long captivity in Babylon, they found their city in ruins. The protective wall around the city of Jerusalem had been reduced to rubble, which left the Israelites vulnerable to attacks by their enemies. Under the direction of Nehemiah, the Israelites began to rebuild the wall.

During the reconstruction of the wall, the Israelites faced opposition. When Nehemiah’s enemies tried to lure him away from the site, he responded, “I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” (Nehemiah 6:3). In so doing, Nehemiah

demonstrated his commitment to fulfill the pledge he had made to the Lord to rebuild Jerusalem (see Nehemiah 1:11; 2:4–5). Nehemiah can serve as an example to us of the importance of remaining faithful to the Lord even in the midst of opposition.

Outline

Nehemiah 1–6 Nehemiah, a Jew serving as the cupbearer of the king of Persia, fasts and prays when he learns that the Jews in Jerusalem are suffering and that the walls surrounding Jerusalem have been broken down. King Artaxerxes grants Nehemiah's request to return and rebuild the walls and gates of the city. Nehemiah travels to Jerusalem and directs the Jews in rebuilding the walls of the city despite opposition.

Nehemiah 7 To protect the Jews living in Jerusalem, Nehemiah orders that the gates of the city be opened only during the heat of the day and shut and barred at all other times. He also appoints guards to watch over the gates and the homes of the Jews. He reviews the genealogical record of the Jews living in Jerusalem; those who cannot prove through genealogical records that they are Levites are denied the priesthood.

Nehemiah 8–10 Ezra reads aloud and interprets the law of Moses to the Jews. The people weep when they hear the scriptures read aloud. They fast and confess their sins before the Lord. Some of the Jews recount the history of the Israelites and some of God's blessings to them from Abraham to their own day. The people covenant to marry only within the house of Israel, honor the Sabbath, pay tithing, and keep the Lord's commandments.

Nehemiah 11–12 The walls of Jerusalem are completed and dedicated. The people give thanks to God.

Nehemiah 13 Nehemiah leaves Jerusalem for several years, and during his absence, the Jews in Jerusalem begin to break their covenants and neglect the law of Moses. Nehemiah returns and helps the people keep their covenants by cleansing the temple, reinstating Sabbath observance, and teaching the people about marriage within the covenant.

LESSON 108

Nehemiah

Introduction

Nehemiah led the Jews in rebuilding the walls surrounding Jerusalem. Later, Ezra the priest strengthened the Jews by teaching them from the scriptures, and Nehemiah sought to help them keep their covenants.

Suggestions for Teaching

Doctrinal Mastery Review—Ordinances and Covenants (5 minutes)



Divide students into pairs. Give each pair a copy of the following handout (or you could write or display the quotations from the handout on the board). Invite students to determine from memory whether each quotation relates better to Exodus 19:5–6 or to Psalm 24:3–4, which are the two Old Testament doctrinal mastery passages for the topic “Ordinances and Covenants.”

Ordinances and Covenants Review Activity

Instructions: Discuss with your partner whether each quotation below relates better to Exodus 19:5–6 or to Psalm 24:3–4.

1. “Peculiar treasure”
2. “Clean hands, and a pure heart”
3. “Holy nation”
4. “We prepare to participate in ordinances and make covenants in the temple by living the standards of worthiness the Lord has set.”
5. “Who shall ascend into the hill of the Lord?”
6. “Obey my voice . . . , and keep my covenant.”
7. “God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience.”

When students have finished, review the answers as a class. Exodus 19:5–6 is the answer to 1, 3, 6, and 7. Psalm 24:3–4 is the answer to 2, 4, and 5. (The statements in items 4 and 7 can be found in paragraphs 7.9 and 7.7, respectively, of the *Doctrinal Mastery Core Document* [2018].)

Nehemiah 1–6

Nehemiah directs the Jews in rebuilding the walls of Jerusalem despite opposition

Before class, write on the board the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. (This statement is found in “Remember How You Felt,” *New Era*, Aug. 2004, 6.)

“Opposition turns up almost anyplace something good has happened” (Elder Jeffrey R. Holland).

Invite a student to read the statement on the board aloud. To give illustrations of this statement, invite students to explain how individuals in the following scenarios might experience opposition:

1. A young man has made the choice to serve a full-time mission and is eagerly preparing.
2. A young woman has set a goal to keep the Sabbath day holy at home, even though some members of her family are not active members of the Church.

Point out that in the book of Nehemiah we learn about the opposition Nehemiah faced and how he overcame that opposition. Invite students as they study the book of Nehemiah to look for principles that will help them overcome opposition in their lives.

Explain that Nehemiah was a Jew who served as the cupbearer to the Persian king (see Nehemiah 1:11). As the cupbearer, he was in charge of protecting the king's cup from being poisoned. Nehemiah was in a position of trust and honor before the king. (See *Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003] 313.)

Ask a student to read Nehemiah 1:3 aloud. Invite the class to follow along and look for what Nehemiah learned about the “remnant” (or group) of Jews who were living in Jerusalem.

- What did Nehemiah learn about the Jews in Jerusalem and the condition of the city?

Remind students that approximately 90 years earlier, the Persian king Cyrus had allowed many Jews to return to Jerusalem to rebuild the temple and establish a community there. Without a wall, Jerusalem was unsafe to live in, and the temple was in danger of being destroyed again.

Ask a student to read Nehemiah 1:4 aloud. Invite the class to follow along, looking for what Nehemiah did after he heard this news. Invite students to report what they find.

Summarize Nehemiah 1:5–11 by explaining that these verses contain Nehemiah's prayer for the Jews in Jerusalem. He also prayed that the Lord would prosper him as he sought help from the Persian king Artaxerxes.

Invite several students to take turns reading aloud from Nehemiah 2:1–6. Ask the class to follow along, looking for the king's reaction to Nehemiah when he requested permission to go help rebuild the wall in Jerusalem.

- What did the king notice about Nehemiah?
- How was the king's reaction an answer to Nehemiah's prayers?

Summarize Nehemiah 2:7–16 by explaining that Nehemiah requested that the king write letters to the governors of Persian provinces so they would allow Nehemiah to pass through their lands on his way to Jerusalem. The king also provided Nehemiah with supplies he needed to rebuild the walls and gates of the city.

Invite a student to read Nehemiah 2:17–19 aloud. Ask the class to look for what Nehemiah announced when he came to Jerusalem and how the people there reacted.

- What did Nehemiah announce to the people in Jerusalem?
- According to verse 18, how did the Jews respond to Nehemiah’s announcement?
- According to verse 19, how did Sanballat, Tobiah, and Geshem oppose Nehemiah? (Explain that these three men were powerful leaders of other groups of people who were living near Jerusalem.)

Invite students to read Nehemiah 2:20 silently, looking for what Nehemiah said after being mocked.

- What stands out to you about Nehemiah’s response to the people who opposed him?

Write the following incomplete principle on the board: *We will accomplish the work of the Lord despite opposition if we ...*

Invite students to look for ways to complete this principle as they study Nehemiah 3–6.

Invite several students to take turns reading aloud from Nehemiah 3:1–3, 12–16. Explain that many groups of Jews each worked on small sections of the wall.

- What do you think would be some advantages of having many people each work on small sections of the wall?
- Using what you have learned from the example of the people who repaired the walls of Jerusalem, how could you complete the principle on the board? (Using students’ words, complete the statement on the board so that it conveys the following principle: **We will accomplish the work of the Lord despite opposition if we each do our part.**)

Invite students to share some examples of small things they can do to help accomplish the work of the Lord.

Divide students into pairs. Assign one of the partners to silently read Nehemiah 4:6–9, 14–17, looking for additional ways to complete the phrase written on the board. Assign the other partner to silently read Nehemiah 6:1–9, looking for additional ways to complete the phrase written on the board. Ask students to record how they would complete the phrase using what they read.

After sufficient time, invite students to report to their partners what they wrote. Once both partners have reported, ask the class:

- How did you complete the statement on the board? (As students share the principles they have identified, emphasize the following truths: **We will accomplish the work of the Lord despite opposition if we pray and then heed the inspiration we receive. We will accomplish the work of the Lord despite opposition if we remain focused on doing the work of the Lord.** Write these principles on the board.)

Refer to the scenarios discussed at the beginning of the lesson, and invite students to explain how the principles they identified could help the individuals in those scenarios.

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



“Think of the power we would have as individuals . . . if, in response to every temptation to lose focus or lower our standards—the standards of God, we responded, ‘I am doing a great work and cannot come down’ [see Nehemiah 6:3]” (Dieter F. Uchtdorf, “We Are Doing a Great Work and Cannot Come Down,” *Ensign* or *Liahona*, May 2009, 62).

- How did President Uchtdorf say we should respond when we are faced with opposition or temptation? (Invite students to consider marking the phrase in Nehemiah 6:3 that President Uchtdorf quoted.)

Invite students to think of a time when they or someone they know has been strengthened during opposition by doing the Lord’s will. Ask a few students to share their experiences with the class. Encourage students to ponder the phrase “I am doing a great work and cannot come down” and to consider how they can apply it when they face opposition in doing God’s will.

Invite students to read Nehemiah 6:15–16 silently, looking for what the Jews were able to accomplish by living the principles written on the board. Ask students to report what they find.

Nehemiah 7

Priests without genealogical records are denied the priesthood

Summarize Nehemiah 7 by explaining that the Lord inspired Nehemiah to trace the genealogy of the Israelites who had returned to Jerusalem. Men who claimed to be of the tribe of Levi but did not have genealogical records to prove their ancestry were denied the priesthood.

Nehemiah 8–10

Ezra reads and interprets the scriptures to the people

Explain that the Jews who were living in Jerusalem during Nehemiah’s time had been lost spiritually for several years without the nourishment of scriptures or sacred ordinances.

- What would you do to help restore their spiritual health?

Point out that the priest Ezra was living in Jerusalem during the same time as Nehemiah. Invite students to read Nehemiah 8:1–3 silently, looking for what Ezra did to help the people regain their spiritual health.

- What did Ezra do to help the people regain their spiritual health?

Invite a student to read Nehemiah 8:3, 6, 12 aloud. Ask the class to follow along, looking for how the people responded when they heard and understood the scriptures.

- What did the people feel and do?

Summarize the rest of Nehemiah 8 by explaining that once the Jews understood the scriptures, they blessed the Lord and acted immediately to obey the law.

Explain that in Nehemiah 9 we read that the Jews fasted, confessed their sins, and recited their history. Write the following scripture passages on the board: *Nehemiah 9:15–17*; *Nehemiah 9:18–20*; *Nehemiah 9:24–27*. Invite students to pick one of the three scripture passages and read it silently, looking for blessings the Jews praised God for as they prayed. Invite them to report what they find.

Invite a student to read Nehemiah 9:38 aloud. Ask the class to follow along and look for what the Jews promised to do because of what they learned from the scriptures about God and His goodness.

- According to the truths taught in this account, what can happen to us as we learn from the scriptures about God and His goodness? (Write the following truth on the board: **As we learn from the scriptures about God and His goodness, we have a greater desire to enter into and keep His covenants.**)
- What account from the scriptures has helped you have a greater desire to obey God and remain faithful to your covenants?

Encourage a habit of daily scripture study

Few things will have a more powerful and long-lasting influence for good in the lives of students than helping them learn to love the scriptures and study them on a daily basis. One way to do this is to teach students the doctrine and principles behind daily personal scripture study.

Encourage students to make a commitment to study or continue to study their scriptures daily to help strengthen their desire to obey God and make covenants with Him.

Summarize Nehemiah 10 by explaining that after the Israelites understood the scriptures, they covenanted to not marry outside of Israel and to keep the Sabbath day holy.

Nehemiah 11–13

The walls are dedicated, and Nehemiah returns to Jerusalem and corrects abuses of the law of Moses

Summarize Nehemiah 11–12 by explaining that after the people determined who would live in Jerusalem and who would live in other cities, the walls of Jerusalem were dedicated.

Summarize Nehemiah 13 by explaining that while Nehemiah was away from Jerusalem for several years, many of the Jews struggled to live according to their covenants. Nehemiah returned to Jerusalem and helped them keep their covenants by removing evil influences and reinstating Sabbath observance.

Introduction to the Book of Esther

Why study this book?

The book of Esther provides an excellent illustration of the power and influence for good that one person can have. As an exiled Jew in Persia, Esther rose to the position of the queen of Persia and then faced the possibility of being executed along with the rest of her people. As students study this book, they can learn the importance of acting courageously in frightening situations, and they can learn how to develop trust in the Lord.

Who wrote this book?

We do not know who wrote the book of Esther.

When and where was it written?

We do not know when or where the book of Esther was written. However, the events of this book occurred while many of the Jews were living in Persia after being deported from Jerusalem. “Most scholars place the events recorded in the book of Esther between about 482 B.C. and 478 B.C.” (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 329).

What are some distinctive features of this book?

The book of Esther is one of only two books in the Old Testament that is named for a woman. Additionally, “the book [of Esther] contains no direct reference to God, but He is everywhere taken for granted, as the book infers a providential destiny (Esth. 4:13–16) and speaks of fasting for deliverance” (Bible Dictionary, “Esther, book of”). Although the book of Esther comes after the book of Nehemiah in the Bible, according to some scholars the events recorded in Esther may have occurred about 30 or more years before the events recorded in Nehemiah.

Outline

Esther 1–2 King Ahasuerus is displeased by the conduct of Queen Vashti and deposes her. Many of the beautiful young virgins in the empire are presented to the king so he can choose a new queen. Ahasuerus selects Esther as his new queen.

Esther 3–5 Mordecai, Esther’s cousin and adoptive father, refuses to bow down to Haman. In response, Haman crafts a plan to destroy all of the Jews in the kingdom. The Jews mourn, weep, and fast for deliverance. Esther risks her life by going to see the king uninvited. The king receives her kindly and agrees to attend a banquet with Haman.

Esther 6–8 On the second day of the banquet, Esther tells the king about Haman’s plot to kill the Jews. The king has Haman hanged on the gallows Haman had intended to use for Mordecai. The king honors Mordecai and allows him and Esther to reverse the edict to kill the Jews.

Esther 9–10 The Jews receive authority from the king to kill their enemies in the kingdom. They institute the Feast of Purim to commemorate their miraculous deliverance from Haman's plan.

LESSON 109

Esther

Introduction

After deposing Queen Vashti, King Ahasuerus of Persia chose a Jewish girl named Esther to be his new queen. Esther's cousin and guardian, Mordecai, offended Haman, a leader in the Persian kingdom, by not bowing to him. Haman received permission from the king to destroy all of the Jews in the kingdom. After fasting along with the Jews, Esther risked her life by approaching the king to intervene in the Jews' behalf. She exposed Haman's treachery and saved the Jews from their enemies.

Suggestions for Teaching

Esther 1–4


Esther becomes queen of Persia, and Haman plots to destroy the Jews

Before class, write the following questions on the board: *If you could have lived during any other time period in history, when would it have been and why? If you could have been born in any other place in the present, where would it have been and why?*

Divide students into pairs. Invite one student in each partnership to respond to the first question on the board and the other student in each partnership to respond to the second question. Invite a few students to share their responses with the class. Then write the following question on the board: *Why has the Lord sent me to the earth at this time and placed me in my circumstances?*

Explain that the book of Esther relates the story of a young woman who was placed in a situation in which she had an opportunity to perform a great act of service for the Lord's people.

To help students visualize when and where the events recorded in the book of Esther took place, invite them to open to Bible Maps, no. 7, "The Persian Empire," in the Bible appendix. Explain that Esther was born when the Jews were in captivity and exile. In Esther's day, the Persian Empire controlled a large portion of the Middle East. Esther lived in Shushan, which was the capital of the Persian Empire.

 Consider showing students the video "For Such a Time as This" (13:44) in place of part of the lesson. If you choose to show the video, you might want to start it after explaining that "Esther lived in Shushan, which was the capital of the Persian Empire." After the video, resume using the teaching suggestions, starting with the question "Why did Mordecai's suggestion for Esther to go to the king concern her?" This video is available on LDS.org.

Summarize Esther 1 by explaining that Ahasuerus, the king of Persia, became displeased with his queen, Vashti, and decided to replace her. In Esther 2 we read that the king sought a new queen from among the fair young women of the kingdom.

Help students fulfill their role in the learning process

Spiritual learning requires students to make an effort and exercise agency. You can help students understand, accept, and fulfill their role in gospel learning by inviting them to read scriptures aloud, respond to questions, ask questions, and share experiences and testimonies. As students actively fulfill their role in gospel learning, they open their hearts to the influence of the Holy Ghost. Look for ways to invite all students to participate in this lesson.

Assign students to work in pairs and read together the story of how Esther became queen of Persia from the following verses: Esther 2:5–11, 16–17. Invite a pair of students to summarize what they read and then ask:

- According to verse 10, why didn't the king know that Esther was a Jew? (Esther kept her identity as a Jew secret. Mordecai, Esther's cousin and the man who had raised her, had instructed Esther to not reveal that she was a Jew.)

Summarize Esther 2:21–23 by explaining that after Esther was made queen, Mordecai discovered a plot to assassinate the king and told Esther about it. As a result, the would-be assassins were caught and killed.

Invite several students to take turns reading aloud from Esther 3:1–2, 5–6, 8–13. Invite students to follow along and look for the problem that Esther, Mordecai, and the Jews faced.

- What did Haman convince King Ahasuerus to approve?
- If you had been a Jew living at this time and had received this news, what do you think you would have done in response?

Ask a student to read Esther 4:1–3 aloud. Invite students to follow along and look for the Jews' reaction to this decree.

- How did the Jews respond to the decree?
- What do you think could be a possible solution to this problem?

Explain that Esther sent a messenger to Mordecai to find out what his concern was. Through this representative, Mordecai sent a message back to Esther. Invite students to read Esther 4:8 silently and look for what Mordecai asked Esther to do.

- What did Mordecai ask Esther to do?

Explain that while Mordecai's suggestion might sound easy for Esther to follow, it caused a problem for her. Invite a student to read Esther 4:11 aloud. Ask students to follow along, looking for Esther's concern.

- Why did Mordecai's suggestion for Esther to go to the king concern her?

Explain that during this time kings were frequently in danger of assassination, so they surrounded themselves with guards and had harsh penalties for anyone who came uninvited into any room they were in. Esther would be risking her life if she went in to the king without having been called. Her life would be spared only if he held out his golden scepter to her.

- If you had been Esther, what might you have concluded from the fact that the king had not asked to see you for 30 days?

Explain that when Mordecai received Esther’s response describing her concern, he sent her another message. Invite a student to read Esther 4:13–14 aloud. Ask students to follow along, looking for what Mordecai told her. (You may need to explain that the phrase “holdest thy peace” means to not speak, and the word *enlargement* in verse 14 means relief [see footnote a].)

- What do you think Mordecai meant when he told Esther that she might have “come to the kingdom for such a time as this” (verse 14)?
- What truths can we learn from Mordecai’s suggestion about why Esther might have become queen? (Students may identify a variety of principles, but make sure it is clear that **the Lord can place us in particular circumstances so we can help others.**)

Invite students to briefly ponder the third question written on the board at the beginning of class.

Explain that like Esther, we have a responsibility to help other people in the various circumstances and situations we are in, even when we may feel hesitant to do so.

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency. Ask students to listen for what the Lord expects of us:



“The Lord gave you your responsibilities for a reason. There may be people and hearts only you can reach and touch. Perhaps no one else could do it in quite the same way” (Dieter F. Uchtdorf, “Lift Where You Stand,” *Ensign or Liahona*, Nov. 2008, 56).

- According to President Uchtdorf’s statement, what can each of us do in a unique way?

Write the following questions on the board, and invite students to respond to them in their study journals:

When have you seen someone use his or her position or circumstances to bless the lives of others?

In the particular circumstances the Lord has placed you in, how can you bless the lives of others?

Invite a few students to share their thoughts with the class.

Ask students to ponder whether they have ever worried that they may not be strong enough to do something that God wants them to do.

Explain that Esther sent another response to Mordecai through the palace messengers. Invite a student to read Esther 4:15–17 aloud. Ask the class to follow along, looking for her decision.

- What was courageous about Esther’s decision?
- Why do you think Esther asked that all of the Jews in the city fast for three days before she went in to see the king?
- What principle can we learn from Esther about preparing to do difficult things? (Students may use different words, but make sure they identify the following principle: **If we fast and pray for the Lord’s help, He can bless us with spiritual strength to do difficult things.**)

Encourage students to fast and pray for greater spiritual strength and courage to do difficult things in their lives. You may want to suggest that students also consider asking loved ones to join them in their fasting and prayers.

Esther 5–10

Esther reveals Haman’s plot, and the Jews prevail against their enemies

Ask students to read Esther 5:1 silently and to try to imagine how Esther might have been feeling as she entered the king’s inner court. Invite students to share their thoughts with the class.

- Why do you think Esther was willing to risk her life?

Invite a student to read Esther 5:2–3 aloud. Ask students to follow along, looking for what happened when the king saw Esther. Invite students to report what they find.

Explain that for the remaining chapters of Esther, students will read the account of Esther aloud in a way that resembles how it is read on the Jewish holiday of Purim (see Bible Dictionary, “Feasts”). As part of this celebration, the story of Esther is read aloud. When the name *Mordecai* is read, many listeners cheer. In contrast, when the name *Haman* is read, they boo or show disapproval.

Write the following scripture passages on the board: *Esther 5:9, 12–14* and *Esther 7:1–6, 9–10*. Invite two students to read these passages aloud at the appropriate times in the following script. Invite the class to follow along as the students read aloud. You can read the part of the narrator.

Narrator:

After the king asked Esther what she wanted from him, she asked if he and Haman would come to a banquet that she had prepared for them. During this banquet, Esther invited the king and Haman to attend a second banquet, which would be held the following day.

Student 1:

Esther 5:9, 12–14

Narrator:

The king could not sleep the night before the banquet. He had some official reports read to him and learned that Mordecai had saved his life by stopping the assassination attempt. As a result, he had Haman bestow a great honor on Mordecai, further fueling Haman’s hatred of Mordecai and the Jews.

Student 2:

Esther 7:1–6, 9–10

Narrator:

After Haman died, King Ahasuerus gave a second decree to preserve the Jews and give them power to destroy their enemies within the kingdom. The Feast of Purim was instituted to help the Jews remember their deliverance from Haman. Mordecai was elevated to second-in-command in the kingdom.

After this activity, ask:

- What were the consequences of Esther acting courageously to save the Jews? What principles can we identify from the example of Queen Esther? (Students may identify a variety of principles, but be sure to emphasize that **if we act courageously to do what is right, then our efforts can bless the lives of many people.**)
- When have you or someone you know acted courageously to do the right thing? How were others blessed because of this courageous action?

Conclude the lesson by inviting students to testify of truths they have identified from the account of Esther. Invite students to follow the example of Esther by acting courageously to choose the right in difficult situations and finding ways to serve others.

LESSON 110

Ordinances and Covenants (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into two parts. Part 2 contains a practice exercise intended to help students apply principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* and the truths contained in the doctrinal mastery passage Psalm 24:3–4. This lesson also includes a cumulative review of all the doctrinal mastery passages students have studied so far this year.

Note: You could teach each segment of this lesson in a single class session or over the course of two class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

Listen without judging

Helping others acquire spiritual knowledge involves listening carefully. When students ask questions, let them know you are really listening. Seek to understand their needs without judging or condemning. “Seek the spirit of discernment before responding to [their] questions.” Students need to know their questions are welcome and not dismissed. (See Chad H Webb, “Doctrinal Mastery” [Seminaries and Institutes of Religion annual training broadcast, June 14, 2016], broadcasts.lds.org.) Teach students to practice listening without judging as they discuss questions with others.

Practice Exercise (20 minutes)

As needed, review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.



Divide students into small groups. Provide each group with the following handout. Give students time to answer the questions on the handout, and invite them to be prepared to share their thoughts with the class.

(Note: You may want to adapt the following scenario according to your students’ experiences and needs. Consider using names that are more common where you live.)

Why Can’t Everybody Enter the Temple?

Choose a member of your group to read aloud the following scenario:

Your brother and his fiancée have made the choice to be sealed in the temple. Shortly after receiving this exciting news, your parents get a phone call from Mrs. Lee, the mother of your brother's fiancée. Mrs. Lee explains that she and her husband have recently learned that because they are not members of the Church, they cannot enter the temple to attend the sealing ceremony. Mrs. Lee says in frustration, "Your church isn't very welcoming of outsiders. Why does it prevent people from entering the temple?" As you ponder Mrs. Lee's question, you begin to wonder the same thing.

- What are some ways in which you could act in faith as you attempt to find an answer to Mrs. Lee's question?

As you ponder the question, you recognize that the Lord must have important reasons for allowing only members of the Church who have a temple recommend to enter the temple, so you decide to reframe this question and view it with an eternal perspective.

Discuss with your group the following questions:

- What are some assumptions that Mrs. Lee might have about God, the Church, marriage, or the temple that could have led to her frustration?
- What are some truths that you understand about God, His plan of salvation, the temple, and ordinances and covenants that can help you understand why the Lord has set specific standards for those who enter His temple?

One reason the Lord has specific standards for those who enter the temple is because we commit to live according to covenants that we make there. Making covenants with God in the temple invites great blessings into our lives. However, there are also consequences if we fail to keep those covenants. Therefore, the Lord's standards serve as a protection to those who are not committed to living according to the expectations the Lord has for those who make covenants with Him. These same standards also protect the sanctity and holiness of the house of the Lord.

Choose a member of your group to read aloud the following statements. While he or she is reading, listen for what is necessary before we go to the temple.

"We must be prepared before we go to the temple. We must be worthy before we go to the temple. There are restrictions and conditions set. They were established by the Lord and not by man. And, the Lord has every right and authority to direct that matters relating to the temple be kept sacred and confidential" (*Preparing to Enter the Holy Temple* [booklet, 2002], 2).

"Temples are built for the performance of sacred ordinances—not secret, but sacred. A Temple is not a public house of worship. It is erected for special purposes. Indeed after a Temple is dedicated only members of the Church in good standing may enter" (*Teachings of Presidents of the Church: David O. McKay* [2003], 126).

- Why do you think it is important for someone to be both prepared and worthy to enter the temple?
- What is the process for determining whether members of the Church are prepared and worthy to enter the temple?
- How do the teachings from these statements help explain why the Lord has set specific standards that we must meet in order to enter the temple?

Read together Psalm 24:3–4.

- What additional answers to Mrs. Lee's question can you find in the truths taught in these verses?

Though the Lord requires that those who enter the temple must be prepared and worthy, we should be sensitive and show compassion toward those who are unable to enter the temple to attend their loved ones' sealings.

- What are some ways that family members of different faiths can show respect for each others' beliefs at weddings and other family events?
- How can the principles of acquiring spiritual knowledge help us as we strive to maintain good relationships with those not of our faith?

After students have completed the exercises on the handout, invite volunteers to share what they discussed as a group. Be sure to discuss how the principles of acquiring spiritual knowledge could help in answering Mrs. Lee's question. You might ask students to role-play the scenario in order to demonstrate how they would answer Mrs. Lee's question.

At the conclusion of the class discussion, testify that by applying the principles of acquiring spiritual knowledge, students will be better able to receive answers to their own questions and can also help others to seek truth.

Doctrinal Mastery Cumulative Review (20 minutes)

Give students a few minutes to review their copies of the *Doctrinal Mastery Reference Guide* and to study the scripture references and key phrases for each Old Testament doctrinal mastery passage that they have studied so far this year. (They have studied 17 passages so far.) You might suggest that they study in pairs so they can quiz one another.



After sufficient time, give each student a copy of the following handout. Invite students to match each doctrinal mastery scripture passage to its corresponding key phrase. Encourage students to answer as many questions as they can in five minutes without looking up any scriptures. After five minutes, give students three more minutes to use their copies of the scriptures or the *Doctrinal Mastery Reference Guide* to look up any passages they could not match. After the time limit, review the correct responses as a class.

Doctrinal Mastery Review

1. _____ Proverbs 3:5–6	a. Abraham was chosen before he was born.
2. _____ Isaiah 5:20	b. Jesus Christ bore our griefs and suffered for our sins.
3. _____ Moses 1:39	c. God reveals His secret to His prophets.
4. _____ Abraham 3:22–23	d. God's kingdom shall stand forever.
5. _____ Genesis 1:26–27	e. God's work and glory is to bring to pass the immortality and eternal life of man.

6. _____ Joshua 24:15	f. Jeremiah was foreordained to be a prophet.
7. _____ Isaiah 1:18	g. God created man in His own image.
8. _____ Isaiah 53:3–5	h. Trust in the Lord with all thine heart, and He shall direct thy paths.
9. _____ Moses 7:18	i. To stand worthy in the Lord’s presence, we must have clean hands and a pure heart.
10. _____ Isaiah 29:13–14	j. Woe unto them that call evil good, and good evil.
11. _____ Ezekiel 37:15–17	k. Choose you this day whom ye will serve.
12. _____ Daniel 2:44	l. The Restoration is a marvelous work and a wonder.
13. _____ Jeremiah 1:4–5	m. Zion—one heart and one mind in righteousness.
14. _____ Ezekiel 3:16–17	n. Keep my covenant and ye shall be a holy nation.
15. _____ Amos 3:7	o. If we repent, our sins will be as white as snow.
16. _____ Exodus 19:5–6	p. The Bible and the Book of Mormon are joined together.
17. _____ Psalm 24:3–4	q. The Lord’s watchmen give warnings from Him.

Answers: (1) h; (2) j; (3) e; (4) a; (5) g; (6) k; (7) o; (8) b; (9) m; (10) l; (11) p; (12) d; (13) f; (14) q; (15) c; (16) n; (17) i

Introduction to the Book of Job

Why study this book?

One of the most basic questions any person of faith must wrestle with is why bad things happen to good people. The book of Job gives an account of a righteous man who faithfully responded to difficult trials. Job's experience invites us to ponder difficult questions about the causes of suffering, the frailty of human existence, and the reasons to trust in God, even when life seems unfair. Throughout all of his trials, Job retained his integrity and his trust in God even when another suggested that he "curse God, and die" (Job 2:9). Because all of us may feel like Job at one time or another, this book offers a poignant analysis of some of life's most difficult questions.

Who wrote this book?

We do not know who wrote the book of Job.

When and where was it written?

We do not know when or where the book of Job was written.

What are some distinctive features of this book?

The book of Job is written almost entirely in poetic language, with a prologue and an epilogue in prose, and is often classified as wisdom literature. One of the book's most unique qualities is that it asks two difficult questions—"Why do righteous people choose righteousness?" and "Why do the righteous suffer?"—but offers no simple answers. Instead, the book of Job invites faithful readers to exercise faith in God, as when Job said of the Lord, "Though he slay me, yet will I trust in him" (Job 13:15). The book also urges the faithful to look beyond the trials of this life to the glorious Resurrection, made possible by the Savior, for Job boldly testified, "I know that my redeemer liveth, and ... in my flesh shall I see God" (Job 19:25–26).

The book of Job is also distinctive for a passage confirming the reality of the premortal life, in which "the morning stars sang together, and all the sons of God shouted for joy" at the Creation of the earth (Job 38:7).

Modern revelation confirms the existence of the man Job. As recorded in the Doctrine and Covenants, Jesus Christ comforted the Prophet Joseph Smith by comparing his afflictions to those of Job: "Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job" (D&C 121:10).

Outline

Job 1–2 In a prologue that begins the poetic narrative, the Lord and Satan are imagined to discuss Job's faithfulness and prosperity. Satan suggests that Job is righteous only because he is blessed. The Lord gives Satan permission to afflict Job

but not kill him. Job perseveres and remains faithful through the loss of his personal wealth, his children, and finally his own health.

Job 3–37 Job laments his afflictions and wonders if it would have been better to never have been born. Three of Job’s friends, Eliphaz, Bildad, and Zophar, come to offer comfort to Job but begin to question his claims that he does not deserve his suffering. The four then discuss the nature of suffering in this life. Job’s friends say that God’s justice does not punish the righteous; therefore, Job’s suffering must be linked to some sin he has committed. Job avows his innocence and maintains his trust in God, even though he does not know why these trials have come upon him. A younger man named Elihu then offers his insights on the reasons for Job’s suffering.

Job 38:1–42:6 The Lord appears and asks Job many questions, leading Job to consider the ultimate power and superiority of God. The Lord explains to Job that it is difficult for a mortal to see things from His perspective. Job humbly submits to the Lord and His judgments.

Job 42:7–16 In a brief epilogue, the Lord blesses Job for his faithfulness by granting him double the possessions he lost, allowing him to have the same number of children once more, and restoring him to his former status. Job lives a long and full life.

LESSON 111

Job 1–16

Introduction

Job, a righteous, God-fearing man, experienced severe trials and afflictions. Job lost all of his property, his children died, and he suffered great physical agony. In the midst of his suffering, Job was visited by three friends. Though Job’s friends intended to comfort him, they accused him of transgression.

Using the curriculum

Curriculum materials are your main resource outside of the scriptures themselves for preparing and teaching effective lessons. President Henry B. Eyring of the First Presidency taught: “We can unlock the power of the curriculum simply by acting on our faith that it is inspired of God. . . . Sticking with the content of the curriculum as well as its sequence will unlock our unique teaching gifts, not stifle them” (Henry B. Eyring, “The Lord Will Multiply the Harvest” [address to Church Educational System religious educators, Feb. 6, 1998], 4, 5).

Suggestions for Teaching

Job 1:1–2:10

Job endures the loss of his possessions and children and is afflicted with boils

Invite students to ponder the following questions:

- How do you typically respond when something bad happens to you?
- How might you respond if something bad happened to you and you had done nothing to deserve it?

Explain that the book of Job tells about a man who experienced severe trials and afflictions. Some have wondered if Job was a fictional character, but both ancient scripture and modern revelation clarify that Job was a real person who went through very real suffering (see Ezekiel 14:14, 20; James 5:11; D&C 121:10). Invite students as they study Job 1–16 to look for principles that can help them when they or those around them experience trials.

Invite a student to read Job 1:1–3 aloud. Ask the class to follow along and look for words or phrases that describe Job.

- What words or phrases did you find that describe Job? (You may want to clarify that the word *perfect* in verse 1 does not mean Job was without sin. Rather, it implies that Job faithfully kept the commandments of God. Those who keep the commandments and endure to the end will eventually be made perfect through the Atonement of Jesus Christ.)

Explain that Job 1:6–12 contains a poetic rendition of a conversation between the Lord and Satan, who became the adversary of mankind following his rebellion during the Council in Heaven (see Moses 4:1–4; Guide to the Scriptures, “Devil,” scriptures.lds.org). (You may want to inform students that *satan* is a Hebrew word meaning “adversary”; these verses in Job 1 use the form *hassatan*, meaning “the Adversary,” which describes the devil’s role here [see *Old Testament Student Manual*:

1 Kings–Malachi, 3rd ed. (Church Educational System manual, 2003), 24].) Ask three students to read Job 1:6–12 aloud by assigning one student to read the words of the narrator, another to read the words of the Lord, and the third to read the words of Satan. Invite the class to follow along and look for what Satan claimed about Job.

- According to verses 9–10, what did Satan claim about Job? (Satan claimed that Job feared, or worshipped, the Lord only because the Lord had protected and blessed Job.)
- According to verse 11, what did Satan claim Job would do if the Lord removed His protection and blessings from Job? (Satan claimed that Job would curse the Lord.)
- According to verse 12, what did the Lord allow Satan to do? What limits did the Lord set on Satan’s power to test Job? (Satan was allowed to afflict all that Job had, but he was not allowed to harm Job.)

Point out that contrary to the account in Job 1:6–12 (and a similar account in Job 2:1–6), the Lord does not really make agreements with Satan. The conversations between the Lord and Satan in the book of Job are presented in a poetic narrative that emphasizes Satan’s role as our adversary. In reality, the Lord has power over Satan and has no need to bargain with him. (See *Old Testament Student Manual: 1 Kings–Malachi*, 29.)

Ask a student to read Job 1:13–19 aloud. Invite the class to follow along and look for all that Job lost.

- If you were Job, what questions or feelings would you have after experiencing these losses?

Invite a student to read Job 1:20–22 aloud. Ask the class to follow along, looking for how Job responded to these trials.

- How did Job demonstrate faith in God during these trials?
- What principle can we learn from Job’s example as he experienced these trials? (Students may use different words, but make sure they identify the following principle: **We can choose to have faith in God even in the midst of our trials.** Using students’ words, write this principle on the board.)

Summarize Job 2:1–2 by explaining that these verses introduce another poetic rendition of a conversation between the Lord and Satan. Ask three students to read Job 2:3–6 aloud by assigning one student to read the words of the narrator, another to read the words of the Lord, and the third to read the words of Satan. Invite the class to follow along and look for what the Lord and Satan each said about Job.

- According to verse 3, what did the Lord say about Job?
- What did Satan claim about Job? (Satan claimed that if Job were afflicted physically, then Job would curse the Lord.)
- What did the Lord allow Satan to do? (Afflict Job physically but not kill him.)

Ask a student to read Job 2:7–9 aloud. Invite the class to follow along, looking for what happened to Job next.

- How was Job afflicted this time? What are boils? (Boils are a very painful skin condition.)

You may want to explain that a potsherd is a piece of broken pottery. Job was using the potsherd to try to scrape off his diseased skin.

- What did Job’s wife encourage him to do?
- How might we be tempted to curse God, or blame Him and turn away from Him, during our trials?

Invite a student to read Job 2:10 aloud. Ask the class to follow along and look for how Job responded to the afflictions he experienced.

- How did Job continue to show faith in God during his trials?

Refer to the principle you wrote on the board earlier. To help students further understand and feel the truth and importance of this principle, ask:

- What can we do to show faith in God during our trials?
- Who is someone you admire for choosing to have faith in God during trials? How did this person show faith in God?
- How can we increase our faith in God now so when trials enter our lives, we will be prepared and faithful?

Job 2:11–16:22

Job and three friends discuss why Job’s misfortunes may have come upon him

Ask students to consider whether they have ever had a friend help them during a difficult time.

Summarize Job 2:11–13 by explaining that three of Job’s friends—Eliphaz, Bildad, and Zophar—came to Job to comfort him in his afflictions. Job expressed some of his thoughts and feelings to his friends. Invite a few students to take turns reading aloud from Job 3:1–4, 25; 6:1–3. Ask the class to follow along and look for thoughts and feelings Job experienced because of his trials.

- What thoughts and feelings did Job experience because of his trials?

Summarize Job 4–16 by explaining that each of Job’s friends expressed his belief that Job’s afflictions had come upon him because of something wrong he had done. Write the following names and references on the board:

Eliphaz: Job 4:7–9; 15:4–6

Bildad: Job 8:1–6, 20

Zophar: Job 11:1–6

Divide the class into three groups. Assign each group to study the words of one of Job’s friends in the scripture references you wrote on the board. Ask students to look for phrases indicating why each friend believed Job deserved his afflictions. Then ask each group to report what they find.

- Based on what we learned about Job, did Job’s afflictions come upon him because of sin? (No.)
- From Job’s experience, what truths can we learn about trials and difficulties? (Students may give a variety of answers, but make sure they identify the following truth: **Trials and difficulties come upon the righteous as well as the wicked.**)
- Why do you think it is important to know that trials and difficulties come upon the righteous as well as the wicked?

Invite a student to read Job 10:2, 15 aloud. Explain that these verses record that Job said he did not know why his afflictions had come upon him. Write the following incomplete statement on the board: *Although we may not know the reasons for our trials, we must ...*

Invite students to ponder how they might complete this statement as they continue to study Job’s words. Ask a student to read Job 13:13–16 aloud. Invite the class to follow along and look for what Job said he would do no matter what happened to him.

- What did Job say he would do no matter what happened to him? (Trust in the Lord.)
- Based on Job’s example, how would you complete the statement on the board? (Using students’ words, complete the principle so that it conveys the following truth: **Although we may not know the reasons for our trials, we must continue to trust in the Lord.**)

To help students understand this principle, invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles. (You may want to provide students with copies of this statement.) Invite students to follow along and look for what can prevent us from trusting in the Lord and what we can do to trust in the Lord.



“When you face adversity, you can be led to ask many questions. Some serve a useful purpose; others do not. To ask, *Why does this have to happen to me? Why do I have to suffer this, now? What have I done to cause this? will lead you into blind alleys. It really does no good to ask questions that reflect opposition to the will of God. Rather ask, What am I to do? What am I to learn from this experience? What am I to change? Whom am I to help? How can I remember my many blessings in times of trial? ...*

“This life is an experience in profound trust—trust in Jesus Christ, trust in His teachings, trust in our capacity as led by the Holy Spirit to obey those teachings. ... To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). To produce fruit, your trust in the Lord must be more powerful and enduring than your confidence in your own personal feelings and experience” (Richard G. Scott, “Trust in the Lord,” *Ensign*, Nov. 1995, 17).

- According to Elder Scott, what are some examples of questions we can ask during times of trial to help us to develop greater trust in the Lord?

Ask students to ponder again the statement by Elder Scott and consider what they will do to show their trust in the Lord. You may want to invite a few students to share what they are going to do to show their trust in the Lord.

You may want to conclude by testifying of the Lord's love for all of us. Invite students to act on any promptings they have received to place their faith and trust in the Lord.

LESSON 112

Job 17–42

Introduction

After suffering great afflictions, Job defended himself against his friends' accusations and testified of his Redeemer. Elihu, one of Job's friends, challenged Job's claims of innocence. God responded to Job's pleas and reminded him that He is all-knowing and all-powerful. Job replied humbly and was instructed further about the Lord's power. The Lord chastised Job's friends, accepted Job's repentance, and made the remaining part of Job's life more prosperous than it was at the beginning.

Suggestions for Teaching

Lead students through the learning process

Students are edified when they are led through a learning process that is similar to what the teacher experienced during lesson preparation. Help them search the scriptures for understanding and discover the truths of the gospel for themselves. By giving them opportunities to explain the gospel in their own words and to share and testify of what they know and feel, you can help them strengthen their testimonies of the gospel.

Job 17–37

Job responds to the words of his friends and testifies of his Redeemer

Consider beginning class by singing “I Know That My Redeemer Lives” (*Hymns*, no. 136). Invite students to look for words and phrases in this hymn that could comfort someone who is facing challenges. Ask a few students to share what they found.

Explain that Job found comfort in his knowledge of the Savior and declared, “I know that my redeemer liveth” (Job 19:25). Invite students, as they continue their study of the book of Job, to look for truths that can help us when we face challenges.

Remind students that Job's children had died in an accident (see Job 1:18–19) and that he was afflicted with boils (see Job 2:7).

Invite a student to read Job 17:1, 15 aloud. Ask the class to follow along, looking for what Job said about his condition and how he felt. Invite students to report what they find.

Summarize Job 18 by explaining that after Job mentioned that he might soon die, one of his friends, Bildad, spoke about the state of the wicked who do not know God, implying that Job was also wicked.

Invite a few students to take turns reading aloud from Job 19:1–3, 14, 19–22. Ask the class to follow along, looking for what Job said to his friends.

- How would you summarize Job's response to his friends?

You might explain that God did not persecute Job as Job questions in verse 22, but rather God allowed Job to experience trials (see D&C 121:7–8; 122:5–7).

Invite a student to read Job 19:23–27 aloud. Ask the class to follow along, looking for what Job testified that he knew.

- What did Job testify that he knew?

Explain that the phrase “after my skin worms destroy this body” in verse 26 refers to the death and decay of Job’s physical body. Then point out the phrase “yet in my flesh shall I see God.”

- How is it possible for Job to see God in his physical body after he dies and his physical body decomposes? (Job was referring to his future resurrection. Job knew that because of the Resurrection of Jesus Christ, all mankind will be resurrected.)
- How can knowing that Jesus Christ has brought about the Resurrection of all mankind help us as we experience trials? (Students may use different words, but they should identify the following truth: **Our testimony of the Savior and the Resurrection can give us hope in the midst of our trials.** Consider writing this truth on the board.)

Point out that our testimony of the Savior and the Resurrection can give us hope not only when we are confronted with death but also when we experience other challenges. Invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency:



“The assurance of resurrection gives us the strength and perspective to endure the mortal challenges faced by each of us and by those we love, such things as the physical, mental, or emotional deficiencies we bring with us at birth or acquire during mortal life. Because of the resurrection, we know that these mortal deficiencies are only temporary!” (Dallin H. Oaks, “Resurrection,” *Ensign*, May 2000, 15).

- How can a testimony of the Savior and the Resurrection provide hope to someone who is enduring a challenge?
- When have you witnessed someone’s faith and testimony in the Savior and the Resurrection give him or her hope in the midst of a trial? What did you learn from his or her faith?

Remind students that Job desired to record his testimony of the Savior in a way that would last forever (see Job 19:23–24).

Ask students to write in their study journals their testimonies concerning Jesus Christ and the Resurrection. Invite students to share their testimonies of the Savior with the class. You may also want to share your testimony.

Invite students to testify of doctrine and principles

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles taught: “A testimony is to be *found* in the *bearing* of it!” (Boyd K. Packer, “The Candle of the Lord,” *Ensign*, Jan. 1983, 54). Help students understand that “the sharing of testimony not only blesses the person who bears testimony but can also strengthen the faith and testimonies of others. . . . [A testimony] can simply be a statement of what a person knows to be true, spoken with sincerity and conviction. It can be a simple affirmation of how a person feels about a doctrine or principle of the gospel and the difference it has made in his or her life” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 33).

Invite students to prayerfully seek opportunities to write down, preserve, and share their testimonies of Jesus Christ with others.

Summarize Job 20–37 by explaining that Job’s friends insisted that the wicked cannot prosper. Job acknowledged that sometimes the wicked do prosper in terms of their worldly possessions, but ultimately the Lord will administer justice on the Day of Judgment. Job told of the ways the Lord had blessed him by allowing him to experience trials. Elihu, another of Job’s friends, spoke out against Job and his other friends because Elihu believed they had not been firm enough with Job and had failed to answer Job’s questions. Elihu also discussed some challenges that are common to all people.

Job 38–41

The Lord instructs Job concerning His power

Ask students to roll up a sheet of paper and look through it with one eye while closing their other eye. Invite a few students to explain what difficulties they might experience if they went about their daily activities with their vision limited in this way.

Invite a student to read aloud the following statement by Elder Quentin L. Cook of the Quorum of the Twelve Apostles. Ask the class to listen for some things that might cause us to have a limited perspective.



“From the limited perspective of those who do not have knowledge, understanding, or faith in the Father’s plan—who look at the world only through the lens of mortality with its wars, violence, disease, and evil—this life can seem depressing, chaotic, unfair, and meaningless” (Quentin L. Cook, “The Songs They Could Not Sing,” *Ensign* or *Liahona*, Nov. 2011, 104).

- According to Elder Cook, what can cause us to have a limited perspective? (Viewing earth life and its challenges without knowledge or understanding of Heavenly Father’s plan of happiness or faith in that plan.)

Explain that, as recorded in Job 38, the Lord taught Job by asking him many questions. Invite students to consider what the Lord taught Job that gave him a better understanding of Heavenly Father and His plan of happiness.

Ask a student to read Job 38:4–7 aloud, and invite the class to follow along, looking for the questions the Lord asked Job.

- How would you summarize the questions the Lord asked Job? (The Lord asked Job to consider where he was when the earth was created and who created the earth, implying that the Lord has all power.)

To help the class understand verse 7, invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018). Invite students to follow along, looking for who was among the “sons of God” who “shouted for joy” (Job 38:7).



“We lived before our birth into mortality. In our premortal state, we were doubtless among the sons and daughters of God who shouted for joy because of the opportunity to come to this challenging yet necessary mortal existence [see Job 38:7]. We knew that our purpose was to gain a physical body, to overcome trials, and to prove that we would keep the commandments of God” (Thomas S. Monson, “He Is Risen!” *Ensign or Liahona*, May 2010, 88).

- How does President Monson’s statement help you understand the meaning of verse 7? (After students respond, you may want to suggest that they record the following truth in their scriptures: **Before we were born on earth, we lived with Heavenly Father and rejoiced in His plan of happiness.**)
- How might understanding this truth help us when we face challenges?

Summarize the remainder of Job 38 as well as Job 39–41 by explaining that the Lord illustrated His knowledge and power by asking Job many questions about how He created and still directs the earth, emphasizing the limited knowledge and power of humans.

Job 42

The Lord blesses Job so that he is more prosperous than when he began

Summarize Job 42:1–9 by explaining that Job acknowledged the Lord’s power, humbled himself, and repented. The Lord chastised Job’s friends and told them to offer a burnt offering as part of their repentance. The Lord also said Job would pray for his friends.

Invite a few students to take turns reading aloud from Job 42:10–17. Ask the class to follow along and look for what Job experienced in the remainder of his life.

- How did the Lord bless Job after he remained faithful and endured such great trials?
- What principles can we learn from Job’s experience? (As students share the principles they have identified, emphasize the following: **If we remain faithful to the Lord in our trials, then He will bless us abundantly according to His will and timeline.**)

Invite students to come to the board and list some things we can do to show we are faithful to the Lord during our trials. After students have written a list on the board,

you may also want to ask them to give examples of ways the Lord can bless us when we do the things listed on the board.

To help students understand ways the Lord may bless us as we remain faithful in our trials, consider inviting a student to read aloud the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles. Invite the class to listen for ways the Lord may bless those who are faithful to Him during their trials.



“The Lord compensates the faithful for every loss. That which is taken away from those who love the Lord will be added unto them in His own way. While it may not come at the time we desire, the faithful will know that every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude” (Joseph B. Wirthlin, “Come What May, and Love It,” *Ensign* or *Liahona*, Nov. 2008, 28).

- According to Elder Wirthlin, how can the Lord bless us if we are faithful during our trials?
- How have you been blessed as you have remained faithful to the Lord during your trials?

Conclude this lesson by testifying of the truths you have discussed today. Invite students to select from the list on the board one thing they can work on to help them remain faithful during their trials. Encourage them to do the thing they chose.

Introduction to the Book of Psalms

Why study this book?

Reading and pondering the book of Psalms can bring students nearer to God and help them feel His love. Psalms has been a source of inspiration for worship since ancient times and continues to be cherished for worship and study by both Jews and Christians. As a collection of ancient Israel's poetic hymns, petitions, and praises, the book of Psalms can resonate with students as they consider the ways they worship the Lord, plead for His deliverance, and thank Him for His help. Studying the truths in the book of Psalms can bring students peace and inspire them to praise and trust God.

Who wrote this book?

The book of Psalms attributes at least 73 (or about half) of the psalms to David and attributes other psalms to other authors, including Asaph (Psalms 50; 73–83) and Heman (Psalm 88). These attributions, however, appear in titles that “are added to some of the psalms, but it is open to question whether these are as old as the words to which they are attached” (Bible Dictionary, “Psalms”).

When and where was it written?

The multiple authors who wrote the psalms lived at different times, most of them between about 1000 and 500 B.C. It is not certain when the book of Psalms was compiled in its current form, but events mentioned in Psalm 137 indicate this process was not completed until after the Jewish exile in Babylon: “By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. . . . For there they . . . carried us away captive” (Psalm 137:1, 3).

What are some distinctive features of this book?

Psalms is the Old Testament book most quoted in the New Testament, for “no book of the Old Testament is more Christian in its inner sense or more fully attested as such by the use made of it than the Psalms” (Bible Dictionary, “Psalms”). Many of the psalms contain prophetic references to the Savior and allude to events that would take place during the Savior's life (see Psalms 22:1, 7–8, 16, 18; 34:20; 41:9; 69:20–21).

The book of Psalms is divided into five main sections (Psalms 1–41; 42–72; 73–89; 90–106; 107–150), each of which ends with an expression of praise (for example, “Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen” [Psalm 41:13]). Many of the psalms were originally written as hymns to be sung in religious services. These hymns were used for prayer, praises, and meditation, and some of the texts show similarities to Hebrew poetry. Some titles are “probably names of tunes, well known at the time, to which the psalms were appointed to be sung” (Bible Dictionary, “Psalms”).

Outline

Psalms 1–41 The book of Psalms begins with a contrast between the godly and the ungodly. Some of these psalms put great emphasis on trusting God rather than earthly objects or people and remind us that we need not fear because God is with us. Another psalm reminds us that God will judge our hearts and that we should seek after God’s mercy.

Psalms 42–72 These psalms could be summarized with the phrase “God is our refuge and strength” (Psalm 46:1). One psalm reminds us to cast our burdens upon the Lord in every challenge or trial. Another encourages us to wait patiently upon God in all things.

Psalms 73–89 These psalms encompass several themes and frequently describe God as a judge who can rebuke wicked earthly judges and destroy Israel’s enemies. In Psalm 86, King David records a plea that God teach us His way so we can walk in truth.

Psalms 90–106 Many of these psalms encourage us to praise the Lord, remember that vengeance belongs to Him, declare His glory, and serve Him with gladness.

Psalms 107–150 These psalms recognize that “children are an heritage of the Lord” (Psalm 127:3) and that they are an eternal blessing for righteous parents. One psalm near the end of the book offers a heartfelt plea that the Lord will deliver us and keep us from the evil and violent practices of wicked men.

LESSON 113

Psalms (Part 1)

Introduction

The book of Psalms is a collection of sacred songs, poems, and prayers. This is the first of two lessons on the book of Psalms. The psalms discussed in this lesson include songs of praise to the Lord and prophecies concerning Jesus Christ's suffering and death. This lesson discusses Psalm 23, which teaches that the Lord leads and cares for us; Psalm 24, which explains what we must do to be worthy to enter the Lord's house and dwell in His presence eternally; and Psalm 33, which declares that the earth is full of the Lord's goodness.

Suggestions for Teaching

Psalms 22; 31; 34; 69

The Psalmist praises and prophecies of Jesus Christ

Invite students to look through their hymnbooks or to think of a hymn that expresses their feelings about the Lord. Ask a few students to tell the class which hymn they selected and why.

Explain that the book of Psalms is a collection of sacred songs, poems, and prayers to God. In ancient times, the Israelites would sing or recite the psalms as part of their worship of the Lord.

To prepare students to study some of the psalms that contain prophecies of Jesus Christ, invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"Jesus Himself quoted the book of Psalms more than any other Old Testament text. Beyond the Savior's own use of these writings, the authors of the four Gospels [Matthew, Mark, Luke, and John] drew heavily on the psalms as they strove to document His life and ministry, particularly those excruciating hours of His arrest, trial, and Crucifixion" (Jeffrey R. Holland, *For Times of Trouble: Spiritual Solace from the Psalms* [2012], 7–8).

To remind the class of the events surrounding Jesus Christ's suffering and death, invite a few students to take turns reading aloud from the following scripture passages: Matthew 27:26–43, 46; Luke 23:46; John 19:31–33, 36. Ask the class to follow along, looking for the specific experiences Jesus Christ had leading up to and during His Crucifixion.



As an alternative to inviting students to read the scripture passages from Matthew 27, Luke 23, and John 19, you might consider showing a portion of the video "My Kingdom Is Not of This World" (5:23) from *The Life of Jesus Christ Bible Videos*. Stop the video after the Roman soldiers roll the stone in front of Jesus's tomb (time code 3:18). This video is available on LDS.org.

Explain that following His Resurrection, Jesus Christ appeared to His Apostles and taught them that He had fulfilled the prophecies concerning Him that were written

in the psalms and other Old Testament passages (see Luke 24:44–46). Write the following scripture references on the board:

Psalm 22:1, 7–8, 16, 18

Psalm 31:5

Psalm 34:20

Psalm 69:21

Assign students to read these scripture passages with a partner. Ask students to look for phrases that relate to the Crucifixion of the Savior. Invite students to consider marking what they find.

- What truths can we learn from studying these psalms and learning about how they were fulfilled? (Students may use different words but should identify the following truths: **Prophecies of Jesus Christ’s suffering and death were given long before He was born on earth. The prophecies of Jesus Christ’s suffering and death were fulfilled.**)
- How can our faith in Jesus Christ be strengthened by knowing that prophecies of His suffering and death were given long before He was born on earth and that these prophecies were fulfilled?

Psalm 23

The Psalmist declares, “The Lord is my shepherd”

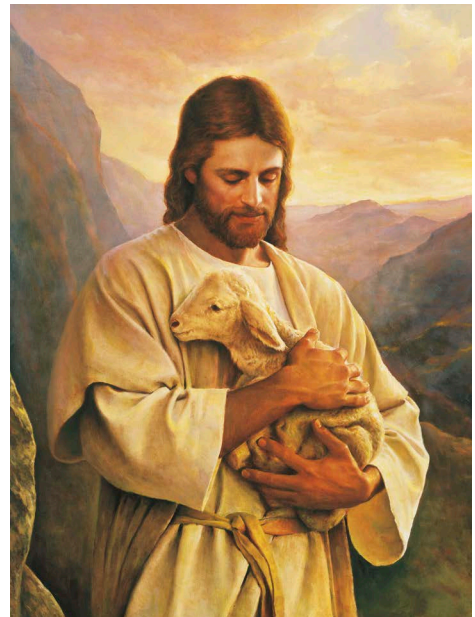
Display the picture Jesus Carrying a Lost Lamb (*Gospel Art Book* [2009], no. 64; see also lds.org/media-library).

Explain that Psalm 23 is widely regarded as one of the most beloved scripture passages in the Bible. Because Psalm 23 is a poem, it contains vivid images and symbols.

Invite a student to read Psalm 23 aloud. Ask the class to follow along, looking for how the picture relates to the psalm.

- What is the Lord compared to in verses 1–4?
- In what ways are we like sheep in need of a shepherd?

Invite students to review Psalm 23, looking for phrases that teach what the Lord does for us as our Shepherd. Ask



students to report what they find. As they do so, you may want to ask follow-up questions such as the following:

- What do you think that phrase means?
- How does this show the Lord’s love and concern for you and others?
- How would you summarize a principle that we can learn from Psalm 23?
(Students may use different words but should identify the following principle: **If we trust in the Lord, He will lead and care for us.**)
- In what ways can the Lord lead and care for us today?

Ask students to ponder experiences they have had when they trusted in the Lord and felt that He led or cared for them. You may want to invite several students to share their experiences with the class. Consider sharing an experience of your own as well.

Psalm 24

The Psalmist teaches what we must do to dwell in the Lord’s presence

Ask students what they think might be required to gain entrance to the following: a movie theater, a public sporting event, and a prestigious university.

- Why are there requirements for entering these or other places?



Psalm 24:3–4 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Psalm 24:3 aloud. Ask the class to follow along and look for another place we can enter only after we have met certain qualifications.

- What do you think the phrases “the hill of the Lord” and “his holy place” refer to? (The temple or the Lord’s presence. You may want to explain that the temple in Jerusalem was built on top of a hill.)

Ask a student to read Psalm 24:4–5 aloud. Invite the class to follow along and look for what we must do to qualify to worship in the Lord’s house and be prepared to dwell in His presence.

- According to verse 4, what must we do to qualify to worship in the Lord’s house and be prepared to dwell in His presence? (Using students’ words, write a principle similar to the following on the board: **To be worthy to worship in the Lord’s house and to be prepared to dwell in His presence, we must have clean hands and a pure heart.**)
- Why do you think we need to have clean hands and a pure heart in order to worship in the temple and dwell in the Lord’s presence?
- How do we obtain clean hands and a pure heart?

Assure students that although it may be difficult for us to keep our hands clean and our hearts pure because of the evil influences that often surround us, it is possible to do so because of our Savior, Jesus Christ.

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Encourage students to look for phrases that help them understand the Savior’s role in helping us to have clean hands and a pure heart.



“Let me suggest that hands are made clean through the process of putting off the natural man and by overcoming sin and the evil influences in our lives through the Savior’s Atonement. Hearts are purified as we receive His strengthening power to do good and become better. All of our worthy desires and good works, as necessary as they are, can never produce clean hands and a pure heart. It is the Atonement of Jesus Christ that provides both a *cleansing and redeeming power* that helps us to overcome sin and a *sanctifying and strengthening power* that helps us to become better than we ever could by relying only upon our own strength” (David A. Bednar, “Clean Hands and a Pure Heart,” *Ensign or Liahona*, Nov. 2007, 82).

- How does the Savior help us in this process of having clean hands and pure hearts?

Testify of the Savior’s role in helping us to be worthy to dwell with Him and our Father in Heaven. Invite students to read Psalm 24:3–5 again silently and to ponder how well they are meeting the Lord’s requirements to enter His temple and ultimately dwell in His presence. Give students time to record their reflections in their study journals and to write a goal for how they will better meet these requirements. Encourage students to work on their goals and be able to stand before the Lord with clean hands and a pure heart.

Psalm 33

The earth is full of the Lord’s goodness

Ask students to tell about a time when they have been in awe of the beauty or enormity of God’s creations. You might also share a personal experience.

Explain that part of Psalm 33 is a song praising the Lord for His power and goodness, which are manifest in His creations.

Invite several students to read Psalm 33:1–9 aloud. Ask the class to follow along, looking for reasons why the people of the earth should praise the Lord and sing to Him. Ask students to report what they find. (You may want to explain that in this context, to “fear the Lord” [verse 8] means to respect or reverence Him and His power. To “stand in awe of him” [verse 8] implies that we should praise and admire Him and His creations.)

Write the following incomplete statement on the board: *Pondering about the Lord and His creations can lead us to ...*

- Using what you have learned from in Psalm 33, how would you complete this statement? (The following is one way students might complete the principle: **Pondering about the Lord and His creations can lead us to praise and revere Him.** Using students’ words, complete the statement on the board.)

Help students reflect on principles

One of the most effective ways to help students invite the influence of the Spirit into their hearts and to prepare them to act on a principle they have learned is to encourage them to reflect on personal experiences related to that principle. Doing so can help students recognize the effect the principle has had on their lives or the lives of others.

Give students a few minutes to ponder about the Lord and what He has created for them. Consider singing as a class a hymn or song of praise such as “Praise to the Lord, the Almighty” (*Hymns*, no. 72), “For the Beauty of the Earth” (*Hymns*, no. 92), or “My Heavenly Father Loves Me” (*Children’s Songbook*, 228–29). Invite students to share why they are thankful for the Lord and His creations.

To conclude, you may want to testify of the truths and principles taught in this lesson.

LESSON 114

Marriage and Family (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 1, students will study paragraphs 8.1–8.4 of the *Doctrinal Mastery Core Document* and learn about marriage as it has been ordained by God. They will also study the doctrinal mastery passage Genesis 2:24. Part 1 contains a practice exercise intended to help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* and Genesis 2:24.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Understanding the Doctrine

Segment 1 (5 minutes)

Write the following question on the board: *How can belonging to a family contribute to a person's happiness?* Invite students to share their thoughts about how family can contribute to a person's happiness.

Invite a student to read the following statement by Sister Bonnie L. Oscarson, former Young Women General President. Ask the class to listen for what we need to understand and teach about the family.



"May I point out something obvious? Life rarely goes exactly according to plan for anyone, and we are very aware that not all [individuals] are experiencing what the proclamation [on the family] describes. It is still important to understand and teach the Lord's pattern and strive for the realization of that pattern the best we can.

"We should remember that a loving Heavenly Father is aware of our righteous desires and will honor His promises ... [to] those who faithfully keep their covenants" (Bonnie L. Oscarson, "Defenders of the Family Proclamation," *Ensign* or *Liahona*, May 2015, 15).

- What did Sister Oscarson say we need to understand and teach about the family?

Divide students into pairs. Invite them to take turns reading paragraphs 8.1–8.4 of the *Doctrinal Mastery Core Document*, looking for teachings that describe the Lord's pattern for the family. Give students time to report what they find.

Segment 2 (15 minutes)

Note: This segment of the lesson may lead to a discussion about same-sex marriage or same-sex attraction. Help focus the class discussion by using the statements

cited in this lesson. Additional statements can be found in the Commentary and Background Information section of the digital version of this lesson.

Discussing same-sex marriage and same-sex attraction

Discussing same-sex marriage and same-sex attraction requires great sensitivity. If your class discusses these topics, ensure that the discussion proceeds with kindness, compassion, and civility. For more information about the Church's teachings regarding same-sex marriage or same-sex attraction, see LDS.org or mormonandgay.lds.org.

Write the following partial key statement of doctrine on the board: *Marriage between a man and a woman _____, and the family is central to _____ and to _____.*

Ask students to fill in the blanks of this key statement of doctrine according to what is written in paragraph 8.1 of the *Doctrinal Mastery Core Document*. The statement should read as follows: **Marriage between a man and a woman is ordained of God, and the family is central to His plan of salvation and to our happiness.**

Point out that there are multiple concepts in this key statement of doctrine. To help students understand how the family is central to the plan of salvation and to our happiness, display the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles. Read the statement aloud, and invite one half of the class to look for ways in which the family is central to the plan of salvation and the other half to look for how the family is central to our happiness. Ask each group to report what they find.



"While our individual salvation is based on our individual obedience, it is equally important that we understand that we are each an important and integral part of a family and the highest blessings can be received only within an eternal family. When families are functioning as designed by God, the relationships found therein are the most valued of mortality. The plan of the Father is that family love and companionship will continue into the eternities. Being one in a family carries a great responsibility of caring, loving, lifting, and strengthening each member of the family so that all can righteously endure to the end in mortality and dwell together throughout eternity. It is not enough just to save ourselves. It is equally important that parents, brothers, and sisters are saved in our families" (Robert D. Hales, "The Eternal Family," *Ensign*, Nov. 1996, 65).

After students share what they found, explain that the Old Testament doctrinal mastery passage Genesis 2:24 helps teach the key statement of doctrine on the board. Invite students to turn to this passage and to consider marking it in a distinctive way so they can locate it easily.

Invite students to read Genesis 2:24 aloud in unison, looking for what it teaches about marriage. You may want to explain that the word *cleave* in this context means to cling to or be strongly joined together.

- What does Genesis 2:24 teach about marriage?

- How does this passage help teach the key statement of doctrine on the board? (You might point out that this passage also demonstrates that marriage between a man and a woman has been ordained by God since the beginning of time.)

Point to the word “ordained” in the key statement on the board. Explain that the word *ordain* in this context means “to order, decree, or appoint by virtue of superior authority” (*The Eternal Family Teacher Manual* [Church Educational System manual, 2016], 30).

- What can we learn from the use of the word *ordain* in this key statement of doctrine?

Invite a student to read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask the class to follow along, looking for what Elder Bednar taught about marriage between a man and a woman.



“After the earth was created, Adam was placed in the Garden of Eden. Importantly, however, God said ‘it was not good that the man should be alone’ (Moses 3:18; see also Genesis 2:18), and Eve became Adam’s wife and helpmeet. The unique combination of spiritual, physical, mental, and emotional capacities of both males and females was needed to enact the plan of happiness. ‘Neither is the man without the woman, neither the woman without the man, in the Lord’ (1 Corinthians 11:11). The man and the woman are intended to learn from, strengthen, bless, and complete each other.

“... Marriage between a man and a woman is the authorized channel through which premortal spirits enter mortality” (David A. Bednar, “We Believe in Being Chaste,” *Ensign or Liahona*, May 2013, 41–42).

- What did Elder Bednar say about marriage between a man and a woman? (Students may mention ideas such as marriage between a man and a woman is ordained of God, that it is essential to the plan of happiness, and that a husband and wife can strengthen and bless each other.)
- How have you seen that a husband and wife can strengthen and bless each other in marriage and family life?

Conclude this segment by sharing your testimony of the role of the family and the importance of marriage between a man and a woman in God’s plan of happiness.

Practice Exercise (20 minutes)

Review the principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*. You could do this by assigning each student a number from one to three. Invite students who have been assigned number one to review the first principle, “Act in Faith”; those who have been assigned number two to review the second principle, “Examine Concepts and Questions with an Eternal Perspective”; and those who have been assigned number three to review the third principle, “Seek Further Understanding through Divinely Appointed Sources.” As students review, ask them to look for an idea they feel is important to understand from their assigned principle. Invite students to report what they find.

(*Note:* You might want to adapt the following scenario according to your students' needs. Consider substituting names that are more common where you live.)

Invite a student to read aloud the following scenario:

Kayla is a member of your seminary class. As class begins, Kayla explains to the class that she has a friend on social media named Eric who is not a member of the Church. Eric has asked questions about what Kayla believes, and Kayla and Eric have had positive conversations as Kayla has shared the gospel with him.

Kayla says, "Last night Eric asked a question that I wasn't sure how to respond to, and I'd like to talk about it as a class before I answer him. He wants to know why the Church opposes gay marriage, because he believes that any two people who love each other should be able to marry. What could I say to help Eric understand what we believe and why we believe it?"

Write the following questions on the board: *Why does the Church oppose gay marriage? Should any two people who love each other be able to marry?*

To help students practice using the principles of acquiring spiritual knowledge and the doctrinal mastery passage they studied in class, discuss the following question:

- How can Kayla act in faith as she responds to Eric's questions? (She could pray about Eric's questions and how to respond to them, and she could speak with her parents or Church leaders. You might point out that one way in which Kayla is acting in faith is asking the class for help.)

To help students examine Eric's questions from an eternal perspective, draw a vertical line on the board below Eric's questions, establishing space for two columns. Write *Assumptions Eric might have* at the top of one column and *God's purposes for marriage* at the top of the other column.

- What views or assumptions might Eric have that have led him to ask these questions? (List students' responses on the board under "Assumptions Eric might have." Students' responses might include that opposing same-sex marriage is not fair to everyone or that love should be the only requirement for two people to get married.)
- What do you know and understand about God's purposes for marriage? (List students' responses on the board in the second column.)
- How might our understanding of the plan of salvation give us a perspective that differs from the assumptions Eric might have?
- How might Kayla use Genesis 2:24 to help answer Eric's questions?
- What other divinely appointed or trustworthy sources could Kayla use to help answer Eric's questions? (Some of these sources might include "The Family: A Proclamation to the World," general conference addresses, or articles from the Mormon Newsroom [mormonnewsroom.org]. You might want to share the statements found in the Commentary and Background Information section in the digital version of this lesson. Consider showing students how to locate and use these resources in a digital format.)

As time permits, divide students into pairs and invite them to role-play how Kayla could respond to Eric. Ask students to share insights they learned through this practice exercise.

LESSON 115

Psalms (Part 2)

Introduction

This lesson is the second lesson on the book of Psalms. Psalms 51–150 contain praise for the Lord’s mercy and goodness. These psalms include pleas for forgiveness (Psalm 51), expressions of gratitude for the word of God (Psalm 119), and a declaration that children are cherished gifts from the Lord (Psalm 127).

Suggestions for Teaching

Prepare each lesson with students in mind

As you prepare to teach, consider what you hope will occur in students’ lives as a result of the lesson. President Thomas S. Monson (1927–2018) reminded gospel instructors: “The goal of gospel teaching ... is not to ‘pour information’ into the minds of class members. ... *The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles*” (Thomas S. Monson, in Conference Report, Oct. 1970, 107).

Doctrinal Mastery Review—Genesis 2:24 (5 minutes)

Explain to students that you are going to give them a visual clue to one of the doctrinal mastery passages. Hold out both hands in front of you, and then bring your hands together into a tight clasp. Repeat this action several times.

Invite students to turn to Genesis 2:24 and read it silently, looking for how the action you demonstrated relates to this passage. Ask a few students to share their thoughts with the class. (Ideas may include that the hands represent a husband and wife; bringing the hands together represents cleaving together; and two hands could remind students of Genesis 2.)

Invite all class members to stand and repeat the motion as they read Genesis 2:24 aloud, bringing their hands together into a tight clasp when the word *cleave* is read. Read the scripture aloud several times.

Psalm 51

David pleads for forgiveness and the Lord's help

Show students a picture of David facing Goliath, such as David Slays Goliath (*Gospel Art Book* [2009], no. 19; see also [lds.org/media-library](https://www.lds.org/media-library)). Then ask the following questions:

- What are some of the great things David did in his life?
- What are some of the sinful things David did in his life?

Explain that David “was guilty of grave crimes; but . . . he was capable of true contrition and was therefore able to find forgiveness, except in the murder of Uriah” (*Bible Dictionary*, “David”).

David’s sincere remorse for these sins is recorded in Psalm 51. David’s humility and heartfelt desire to be restored to God’s grace and acceptance demonstrate the attitude of one who is seeking to truly repent. As students study Psalm 51, invite them to consider what lessons they can learn about repentance and about the Lord from David’s pleas for forgiveness.

Divide students into groups of three. Ask each group to assign each person in the group to look for answers to one of the following questions (you may want to provide each group with a copy of the following questions or write the questions on the board). Invite students to read Psalm 51 aloud in their groups. Invite them to consider marking in their scriptures words and phrases from the psalm that help answer the following questions:

1. How did David demonstrate the attitude of one who is seeking to truly repent?
2. How did David describe forgiveness of sins?
3. What did David know about God that motivated him to seek forgiveness?

After students have read the psalm, invite them to share their answers to their individual questions with their group. You might suggest that they mark in their scriptures words and phrases shared by others in the group. Then ask the class:

- What are some of the answers to these questions that stood out to you?
- According to verse 17, what must we offer in order for the Savior to make us clean? (Students may use other words, but help them understand that **if we acknowledge our sins and offer the Savior a broken and contrite heart, then He can make us clean.**)
- What does it mean to offer the Savior a broken and contrite heart?



Invite a student to read aloud the following statement by Elder Bruce D. Porter (1952–2016) of the Seventy. Ask the class to listen for what Elder Porter teaches about having a broken heart and a contrite spirit.



“Those who have a broken heart and a contrite spirit are willing to do anything and everything that God asks of them, without resistance or resentment. We cease doing things our way and learn to do them God’s way instead. In such a condition of submissiveness, the Atonement can take effect and true repentance can occur” (Bruce D. Porter, “A Broken Heart and a Contrite Spirit,” *Ensign* or *Liahona*, Nov. 2007, 32).

- How can we tell if we have a broken heart and a contrite spirit?

Share your testimony that the Lord can make us clean if we acknowledge our sins and come before Him with a broken heart and a contrite spirit.

Invite students to consider what they will do to offer the Lord a broken heart and a contrite spirit. Encourage them to turn to the Lord with confidence, trusting that the Lord will forgive them of their sins.

Psalm 119

The Lord blesses those who keep His laws

Display several items that help provide people with direction or guidance, such as a flashlight, a compass or GPS, a map, and a picture of a lighthouse.

- How can each of these objects provide someone with guidance and direction?
- What are some situations in which youth today may need divine guidance and direction?

Invite students as they study Psalm 119 to look for what can help give guidance and direction for our lives.

Explain that Psalm 119 is a poem containing eight verses of scripture for each of the 22 letters of the Hebrew alphabet.

Invite a student to read Psalm 119:1–8 aloud. Ask the class to follow along and look for what the Psalmist said makes a person blessed. Explain that the word *blessed* in these verses means happy and that the word *undefiled* in verse 1 means to be pure or free from sin.



- According to the Psalmist, what makes a person blessed or happy?

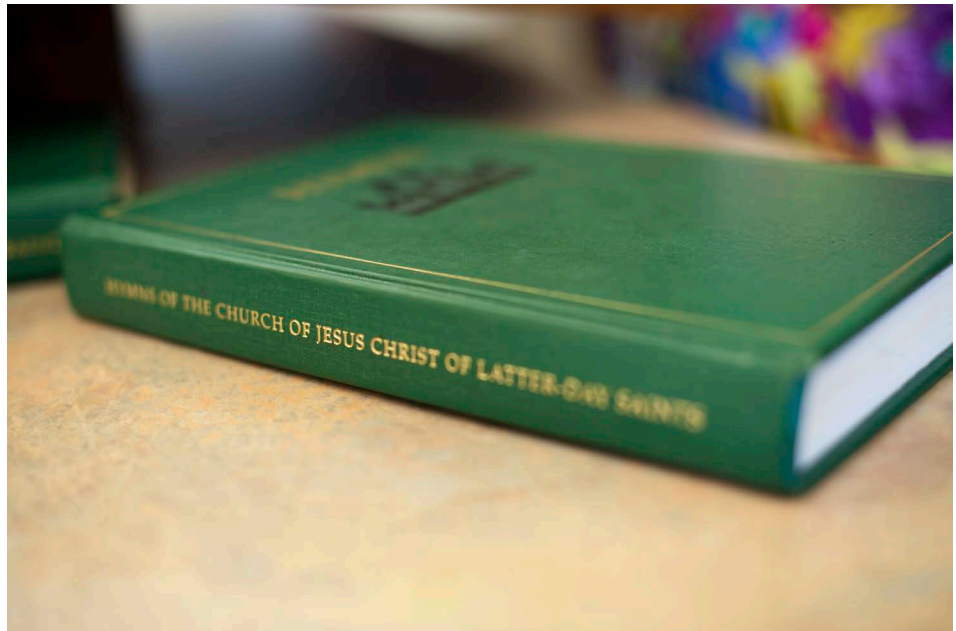
- What do you think it means to “walk in the law of the Lord” (Psalm 119:1)?
- How can we learn “the law of the Lord”?

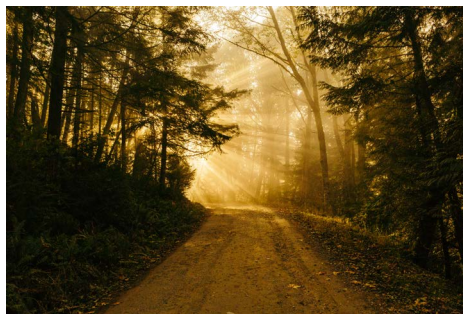
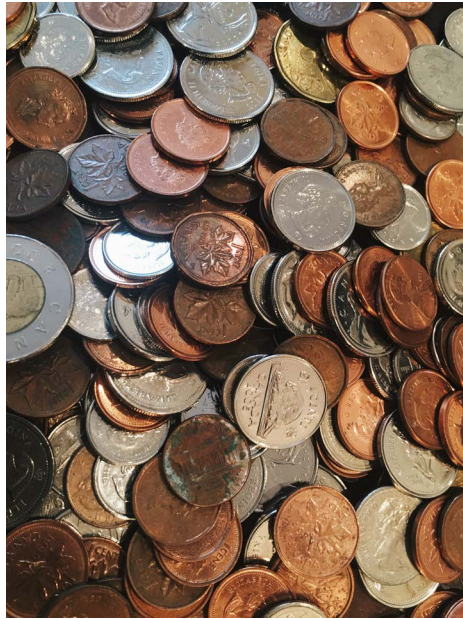
Explain that the writer of Psalm 119 used symbols to describe his love for the word of God and the blessings that can come through diligently studying and obeying His words. To help students understand these symbolic expressions, write the following references on the board (do not write the words and phrases in parentheses):

1. *Psalm 119:14, 72, 127 (riches, gold, and silver)*
2. *Psalm 119:24 (counselor)*
3. *Psalm 119:35 (path)*
4. *Psalm 119:54 (songs)*
5. *Psalm 119:103 (sweeter than honey)*



Divide students into five groups, and assign each group one of the references on the board. (For smaller classes, you may need to assign several references to individual students.) Display the following objects or pictures of these objects: a hymnbook, coins (or something representing riches), honey (or something sweet), a picture of a path, and a picture of a counselor (for example, a counselor in the First Presidency of the Church or a school counselor). Provide each group with the following handout, and invite them to complete the activities listed:







The Word of God is Like ...

1. Read your assigned scripture passage together, looking for what the Psalmist compared to the word of God.
2. Take the object or the picture of the object from the front of the classroom that corresponds to your assigned scripture passage.
3. Discuss how the object is helpful in understanding the importance of the word of God.
4. Share examples or experiences that illustrate how the object is like the word of God.

After students have had sufficient time to complete the handout, ask them to select one student from each group to read their group's assigned scripture passage to the class, display their item, and share what they learned.

Invite a student to read Psalm 119:105 aloud, and ask the class to look for what the Psalmist compared the word of God to.

- What did the Psalmist liken the word of God to?

You may want to dim the lights in the room and turn on a flashlight.

- How might the word of God be like a lamp or light to us as we study it? (Write the following truth on the board: **As we study the word of God, we can receive guidance for our lives.** You may want to suggest that students record this truth in their scriptures next to Psalm 119:105 or in their study journals.)
- How can the word of God provide light and guidance for our lives?

Write the following question on the board, and ask students to ponder it and then write a response in their study journals: *When has the word of God been like a lamp or light to you, giving guidance for your life?*

After sufficient time, invite a few students to share what they wrote. You may want to share how God's word has helped guide and bless your life.

Invite students to write down a specific goal for what they will do to become more familiar with the word of God so they can receive His guidance.

Psalm 127

Children are a cherished gift from the Lord

Display a picture of children to the class. Read the following scenario, and ask students to consider how they would respond:

A friend says to you, “Having a family seems like a burden that would prevent me from doing other important things with my life. When I get older, I think I would be much happier if I did not have children.”



- What are some priorities people might put ahead of having children?

Explain that Psalm 127 teaches the Lord’s views on having children.

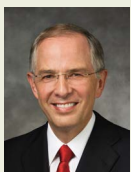
Invite a few students to take turns reading aloud from Psalm 127:3–5. Ask the class to follow along, looking for what these verses teach about children.

- In verse 3, what words did the Psalmist use to describe children? (*Heritage* and *reward*. Explain that the word *heritage* in verse 3 refers to an inheritance, possession, or gift from the Lord.)

Explain that the word *quiver* in verse 5 refers to a case for holding arrows.

- According to verse 5, what did the Psalmist say about the man who has a “quiver full” of children?
- What truth do these verses teach about children? (Although students may state it differently, help them identify the following principle: **Children are gifts from the Lord and can bring parents great happiness.** Write this truth on the board.)

Invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Ask the class to listen for why children are cherished gifts from God:



“It is a crowning privilege of a husband and wife who are able to bear children to provide mortal bodies for [the] spirit children of God. We believe in families, and we believe in children.

“When a child is born to a husband and wife, they are fulfilling part of our Heavenly Father’s plan to bring children to earth. . . .

“Families are central to God’s eternal plan. I testify of the great blessing of children and of the happiness they will bring us in this life and in the eternities” (Neil L. Andersen, “Children,” *Ensign* or *Liahona*, Nov. 2011, 28, 31).

- Why do you think bearing children is “a crowning privilege” for a husband and wife?
- How can children bring parents great happiness?
- How can remembering that children are gifts from the Lord influence our attitude toward having and rearing children?

Share your testimony of the blessings and happiness that can come from having children.

Introduction to the Book of Proverbs

Why study this book?

The book of Proverbs contains many brief but wise statements about how to live a godly life. Although the book was written in ancient Israel, its messages remain applicable in the modern world. As students study this book, they can learn wisdom that will help them draw closer to the Lord.

Who wrote this book?

Some of the book of Proverbs is attributed to “Solomon the son of David, the king of Israel” (see Proverbs 1:1; 10:1; 25:1; see also 1 Kings 4:32; Guide to the Scriptures, “Proverb—the book of Proverbs”; scriptures.lds.org). However, while Solomon is considered an author of many of the proverbs, it is best to think of the book of Proverbs as a library of the wisdom of the Israelites. Some of its content is deeply spiritual, while some “does not rise above the plane of worldly wisdom, but throughout it is taken for granted that ‘the fear of the Lord is the beginning of wisdom’ (1:7; 9:10)” (Bible Dictionary, “Proverbs, book of”).

When and where was it written?

We do not know exactly when or where the book of Proverbs was written, but the initial compilation of Proverbs is traditionally thought to have taken place during the reign of King Solomon in Jerusalem, between 1015 and 975 B.C. It is likely that many of the proverbs came from oral traditions that existed before Solomon’s time. Also, some proverbs were added after Solomon’s time: chapters 25–29 were added in the days of King Hezekiah of Judah (see Proverbs 25:1). It is unknown when the book reached its final form.

What are some distinctive features of this book?

The book of Proverbs was written as poetry, and it employs many of the techniques common to Hebraic poetry—vivid imagery, parallelism, and other literary techniques—to guide the reader in the quest for wisdom. The introductory verses of the book express this central theme: “A wise man will hear, and will increase in learning . . . but fools despise wisdom and instruction” (Proverbs 1:5, 7).

The wisdom contained within the book of Proverbs covers nearly every aspect of life. The proverbs focus as much on the quirks of human nature as they do on the basic behavior of a righteous person and on man’s proper relationship to God. Because the proverbs address such varied topics, a verse in Proverbs often has no connection to the verses before or after it. However, readers can find within Proverbs many passages that are simple, humorous, profound, and beautiful. One well-known passage tenderly describes the attributes of a righteous woman and declares that she is far more precious than rubies (see Proverbs 31:10–31).

Outline

Proverbs 1–9 These proverbs contain a poetic invitation for the reader to seek after and acquire true wisdom. They expound on the nature of knowledge, the meaning of life, and the path to success.

Proverbs 10–24 These proverbs comprise many short sayings about right and wrong ways of living. They offer practical advice about family life, controlling anger, the dangers of pride, and a number of other topics.

Proverbs 25–29 These proverbs speak about righteous leadership, the duty of the people to help the poor, and the value of wisdom in daily life.

Proverbs 30–31 The words of Agur and King Lemuel conclude the book. Agur admonishes the reader that “every word of God is pure” (Proverbs 30:5) and speaks of the dangers of hypocrisy. King Lemuel recites the words of his mother that warn against strong drink. A virtuous woman is more valuable than the riches of this world; she reveres the Lord and is diligent, generous, wise, and kind.

LESSON 116

Proverbs 1–30

Introduction

The book of Proverbs is a collection of short sayings that express truths about life, human nature, and the consequences of righteous and wicked behaviors. This lesson provides teaching ideas for some of the proverbs contained in Proverbs 1–30 concerning the importance of seeking wisdom, trusting in the Lord and not in human understanding, choosing righteousness and virtue and rejecting wickedness, and not following after worldly ways.

Determine pacing

Avoid taking so much time on the first part of the lesson that you have to rush through the rest. As you prepare, estimate how much time you will need to cover each part of the lesson, based on the teaching methods you have chosen. Because you will often have more material than time in which to teach it, you will need to determine which parts of the scripture block to emphasize and which to summarize.

Suggestions for Teaching

Proverbs 1–9

The proverbs counsel us to seek wisdom and trust in the Lord

Ask students to think of a favorite quote or short phrase of wisdom that they know. Ask a few students to share their phrase with the class.

Explain that a proverb is a short saying that is intended to teach a lesson about life. The book of Proverbs is a collection of many sayings of wisdom collected by the Israelites. Some of the proverbs are attributed to King Solomon.

Invite a student to read Proverbs 1:1–5 aloud. Ask the class to follow along and look for words and phrases that describe the purpose of these proverbs.

- What is the purpose of the proverbs? (To provide wisdom, instruction, and understanding.)

Ask a student to read Proverbs 1:7 aloud. Invite the class to follow along and look for one of the key elements in gaining knowledge.

- What does it mean to fear the Lord? (You may want to explain that in this context the word *fear* means reverence [see footnote *a*].)
- What principle can you identify from this verse? (Students may use different words, but make sure they identify the following principle: **If we have reverence for the Lord, then we will begin to gain the kind of knowledge He wants us to have.**)
- How can showing reverence for the Lord and His teachings help us receive the kind of knowledge He wants us to have?

Point out that gaining knowledge that the Lord wants us to have lays the foundation for gaining wisdom.

Write the following incomplete statement and scripture references on the board:

Gaining wisdom and living righteously lead to ...

Proverbs 2:10–12

Proverbs 3:13–18, 35

Proverbs 4:5–9

Divide students into pairs. Invite students to read each of these passages aloud with their partners, looking for ways to complete the statement on the board. Explain that the writer of Proverbs used the imagery of a woman to represent wisdom and understanding. You may also want to explain that “the word *froward* as used in Proverbs [2:12, 14, 15] is a translation of several Hebrew words which share the common idea of deceitfulness, perverseness, and foolishness” (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 14).

- Based on what you learned in your study, how would you complete this principle? (Students may give a variety of answers. Complete the principle on the board so it conveys the following principle: **Gaining wisdom and living righteously lead to happiness and peace.**)

Ask a student to read Proverbs 4:14–15. Invite the class to follow along looking for another action we must take to be blessed with happiness and peace. Ask students to report what they found. Explain that many of the proverbs teach about rejecting wickedness and warn of the consequences of choosing wickedness.

- What are some examples you have seen of how gaining wisdom, living righteously, and rejecting wickedness lead to happiness and peace?
- How would you describe the difference between wisdom and knowledge?

You may want to testify of the blessings that come from gaining wisdom, living righteously, and rejecting wickedness. Invite students to seek wisdom by living according to the truths of the gospel of Jesus Christ.

To prepare the class to identify a principle in Proverbs 3, invite two students to each read aloud one of the following scenarios. Ask the class to listen for what the individuals in these scenarios have in common.

1. A Latter-day Saint young man is attracted to a young woman who does not believe in the Lord’s standards concerning the law of chastity. The young man’s parents have asked him to not date her, and to follow the counsel of the Lord’s prophets in *For the Strength of Youth*. They have also explained that in their prayers and discussions together they have had uneasy feelings about his relationship with her. The young man feels his parents are overreacting, and he becomes upset with them.
2. A Latter-day Saint young woman has prepared for years to try out for an exclusive singing and dancing performance group. She prays and asks Heavenly

Father to help her perform well so she can become part of the group. Following the tryouts she learns that she was not invited to join the group, and she feels hurt and frustrated. She wonders why Heavenly Father did not answer her prayers in the way she wanted Him to.

3. In each of these scenarios, what kind of decision is the person faced with? (Students may give a variety of answers, but be sure to emphasize that in each case the person must decide whether he or she will trust in the Lord or in his or her own reasoning.)

Ask a student to read Proverbs 3:5–7 aloud. Ask the class to follow along and look for how we are to trust in the Lord and how the Lord will bless us as we do so.



them easily.

Proverbs 3:5–6 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

- What do you think it means to “trust in the Lord with all [our] heart; and lean not unto [our] own understanding” (verse 5)?
- What blessing is promised to those who trust in the Lord with all their heart?
- How would you state a principle from Proverbs 3:5–6 using the words *if* and *then*? (Students may identify a variety of principles, but make sure to emphasize that **if we trust in the Lord with all our heart, then He will direct our paths.**)

Invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles. Ask the class to listen for a way we can show the Lord we trust in Him with all our heart.



“Our Father in Heaven has invited you to express your needs, hopes, and desires unto Him. That should not be done in a spirit of negotiation, but rather as a willingness to obey His will no matter what direction that takes. His invitation, ‘Ask, and ye shall receive’ (3 Ne. 27:29) does not assure that you will get what you *want*. It does guarantee that, if worthy, you will get what you *need*, as judged by a Father that loves you perfectly, who wants your eternal happiness even more than do you” (Richard G. Scott, “Trust in the Lord,” *Ensign*, Nov. 1995, 17).

- According to Elder Scott, what is one way we can show the Lord we trust in Him with all our heart?

Invite students to again read aloud the two scenarios presented earlier. After each scenario is read, ask the class to explain how the person in the scenario can place his or her trust in the Lord and how the person may be directed to paths of happiness as a result.

Invite students to write in their study journals about a time when they or someone they know trusted in the Lord and felt that He directed their path. After sufficient time, invite a few students to testify of the importance of trusting in the Lord and to

consider sharing the experience they wrote about. (Caution students to not share anything that is too sacred or private.) As students share experiences, you may want to ask follow-up questions such as the following:

- As you trusted in the Lord, how did you know that He was directing your path?
- How has this experience helped you to have greater trust in the Lord?
- How might this experience influence the way you respond in the future when you must decide between trusting in the Lord and depending on your own reasoning?

Testify of the principle that the Lord will direct our paths as we trust in Him with all our heart. Invite students to consider how they can show greater trust in the Lord, and encourage them to do so.

Summarize Proverbs 4–9 by explaining that these chapters encourage us to seek wisdom and warn against associating with those who are immoral. Proverbs 6:16–19 records that the Lord strongly condemns a prideful heart, dishonesty, murder, hardheartedness (see verse 18, footnote *a*), quickness to do evil, lies and gossip (see verse 19, footnote *b*), and contention.

Proverbs 10–30

The proverbs offer counsel to gain wisdom and understanding

Write the following proverb on the board: “How much better is it to get _____ than gold!” (Proverbs 16:16).

Invite students to explain how they would complete the statement and why.

Ask a student to read Proverbs 16:16 aloud. Invite the class to follow along, looking for the word that fills in the blank.

- Why do you think obtaining wisdom would be more valuable than riches/wealth?



Explain to students that in their study of Proverbs 10–30, they will have the opportunity to discover and “teach one another words of wisdom” (D&C 88:118). Provide students with copies of the following chart as a handout. (The chart highlights proverbs containing principles that may be relevant to students’ lives.)

Proverbs 10–30			
Proverbs			
10:4, 12, 17	15:1, 3, 16, 20, 26, 32	21:21, 25	27:1–2
11:17, 19, 28	16:7, 18, 32	22:6	28:1, 13
12:15, 19, 22	17:17, 22	23:7	29:18

Proverbs			
13:1, 7, 15, 20	18:10, 12	24:1–2	30:5
14:21, 34	20:1	25:21–22	

Instructions for Teaching

1. Read aloud the proverb you chose, and explain a principle it teaches.
2. Share an example or experience from everyday life that illustrates the principle.
3. Testify of the truth of the principle, and explain why it is important to you.

Explain to students that they will have about five minutes to silently study some of the proverbs listed in the chart. Invite them to look for and choose a proverb they feel teaches an important principle that they would be comfortable teaching to their classmates using the instructions listed at the bottom of the handout. Explain that they do not need to choose an entire group of proverbs listed on the same line or in the same column, but that they can choose one or more verses from anywhere on the chart.

To provide an example for students, you may want to teach a principle from a proverb of your choice by using the instructions listed on the handout. When students are prepared to teach, you could assign them to teach one another in pairs or in small groups, or you could invite students to teach the entire class.

Conclude by sharing your testimony of one or more of the principles discussed today.

LESSON 117

Marriage and Family (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 2, students will study paragraph 8.2 of the *Doctrinal Mastery Core Document*. They will learn about the commandment to “multiply, and replenish the earth” (Genesis 1:28) and will study the doctrinal mastery scripture passage Genesis 1:28. Part 2 also contains a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* and Genesis 1:28.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Introducing controversial or less well-known topics

Speaking to Church educators, President M. Russell Ballard of the Quorum of the Twelve Apostles taught: “You should be among the first, outside your students’ families, to introduce authoritative sources on topics that may be less well-known or controversial so your students will measure whatever they hear or read later against what you have already taught them. . . . Before you send them into the world, inoculate your students by providing faithful, thoughtful, and accurate interpretation of gospel doctrine, the scriptures, our history, and those topics that are sometimes misunderstood” (M. Russell Ballard, “The Opportunities and Responsibilities of CES Teachers in the 21st Century” [evening with a General Authority, Feb. 26, 2016], broadcasts.lds.org).

Understanding the Doctrine

Segment 1 (20 minutes)

Display a picture of a child or children.

- How have children brought happiness and joy to you or someone you know?

Invite a student to read aloud the first sentence of paragraph 8.2 in the *Doctrinal Mastery Core Document*. Ask students to follow along, looking for a commandment that God has given His children.

As students report what they found, invite them to consider marking this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **God has commanded His children to multiply and replenish the earth.**



- What does the phrase “multiply and replenish the earth” mean? (To have children. The original Hebrew word, translated as “replenish” in the King James Bible, literally means “fill” [see Genesis 1:28, footnote c].)
- What doctrinal mastery scripture passage helps teach this key statement of doctrine?

Invite students to turn to Genesis 1:28 and to consider marking it in a distinctive way so they can locate it easily. To help students understand the context of this passage, display a picture of Adam and Eve and explain that Genesis 1:28 contains the first recorded words in the Bible that God spoke to Adam and Eve when they were in the Garden of Eden.

Invite a student to read Genesis 1:28 aloud. Ask the class to follow along, looking for how this passage helps teach the key statement of doctrine students just identified. Ask students to report what they find.



- What can we learn from the fact that this was the first commandment God gave to Adam and Eve?

To help students understand this key statement of doctrine and doctrinal mastery passage, ask a student to read aloud the following statement from “The Family: A Proclamation to the World.” Ask the class to follow along, looking for what the First Presidency and the Quorum of the Twelve Apostles have said about the commandment to multiply and replenish the earth.

“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” (“The Family: A Proclamation to the World,” *Ensign* or *Liahona*, May 2017, 145).

- What have the First Presidency and the Quorum of the Twelve Apostles said about the commandment to multiply and replenish the earth?
- What does their statement that “God’s commandment for His children to multiply and replenish the earth remains in force” mean?



The following activity is designed to help students understand the role of the commandment to multiply and replenish the earth in the plan of salvation. Divide students into groups of three, and give each student a copy of the accompanying handout. Assign each student in each group a different number from one to three. Ask students to read aloud to their groups the statements on the handout that correspond to their numbers. After all students have read their statements, invite them to discuss in their groups the questions at the bottom of the handout. (As students work on this assignment, observe the groups and provide assistance as needed.)

“Multiply, and Replenish the Earth” (Genesis 1:28)

Student 1. Read aloud the following statement by Sister Julie B. Beck, former Relief Society General President:



“Whereas in many cultures in the world children are ‘becoming less valued’ [James E. Faust, “Challenges Facing the Family,” *Worldwide Leadership Training Meeting*, Jan. 10, 2004, 2], in the culture of the gospel we still believe in having children. . . . President Ezra Taft Benson taught that young couples should not postpone having children and that ‘in the eternal perspective, children—not possessions, not position, not prestige—are our greatest jewels’ [*To the Mothers in Zion* (pamphlet, 1987), 3, 4]” (Julie B. Beck, “Mothers Who Know,” *Ensign* or *Liahona*, Nov. 2007, 76).

Student 2. Read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



“God ordained that men and women should marry and give birth to children, thereby creating, in partnership with God, the physical bodies that are key to the test of mortality and essential to eternal glory with Him. . . .
“A family built on the marriage of a man and woman supplies the best setting for God’s plan to thrive—the setting for the birth of children, who come in purity and innocence from God, and the environment for the learning and preparation they will need for a successful mortal life and eternal life in the

world to come" (D. Todd Christofferson, "Why Marriage, Why Family," *Ensign or Liahona*, May 2015, 51, 52).

Student 3. Read the following statement by Elder Joseph W. Sitati of the Seventy:



"Our physical bodies are a blessing from God. We received them for the purposes of fulfilling Heavenly Father's work 'to bring to pass the immortality and eternal life of man' [Moses 1:39]. The body is the means by which we can attain our divine potential.

"The body enables Heavenly Father's obedient spirit children to experience life on earth [see Moses 5:10–11]. Bearing children gives other spirit children of God the opportunity to also enjoy life on earth. All who are born in mortality have the opportunity to progress and to be exalted if they obey God's commandments.

"Marriage between a man and a woman is the institution that God ordained for the fulfillment of the charge to multiply" (Joseph W. Sitati, "Be Fruitful, Multiply, and Subdue the Earth," *Ensign or Liahona*, May 2015, 127).

Discussion Questions

- What do these statements teach about the role of the commandment to multiply and replenish the earth in the plan of salvation?
- In what ways does having children help us participate in the plan of salvation?
- Why do you think it is important for Latter-day Saint youth to understand the importance of the commandment to multiply and replenish the earth?

Share your testimony of the commandment to multiply and replenish the earth and of the importance of the family in the plan of happiness.

Practice Exercise (20 minutes)

Review with students the following principles from the "Acquiring Spiritual Knowledge" section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

(Note: You may want to adapt the following scenario according to students' experiences and needs and to substitute a name that is more common where you live.)

Write the following question on the board: *If your church believes so strongly in choice, then why are you against a woman choosing to have an abortion?*



Invite two students to come to the front of the class. Give each of them a copy of the accompanying handout, and assign one student to read the part of the friend and the other student to read the part of Sarah. Invite students to

listen for how Sarah uses the principles of acquiring spiritual knowledge to address the question on the board.



Rather than asking students to read the scenario, consider showing the portion of the video “The Plan of Salvation” that depicts Heavenly Father’s plan as a three-act play and the scenario in the handout. Show this video from time code 7:07 to 9:40.

A Conversation about Abortion

Friend: I don’t get it, Sarah. If your church believes so strongly in choice, then why are you against a woman choosing to have an abortion?

Sarah: It’s going to take a minute to explain. Let’s talk after class.

[Class ends]

Sarah: Okay. Let me try to answer your question. We have to step back and look at a bigger picture than just what happens here in this life. When you do, you can see that there’s more going on with abortion than just ending a pregnancy.

Friend: What does that mean?

Sarah: I guess my feelings on this are based on my understanding of the purpose of life. Well, what I mean is, life doesn’t begin with birth or end with death. We lived before we came to earth, and we continue to live after we die.

Friend: Do you really believe that?

Sarah: Yeah, I do. Heavenly Father has a plan for our lives. Part of that plan is to come to earth and get a body. And as part of that plan, Heavenly Father shares with us the power to create other bodies. But He commands us to use it only in marriage. So if we use that power and choose to invite life, and then turn around and destroy it, that goes against God’s purpose in even giving it to us in the first place. We’re taking into our own hands powers reserved for Him. God gives us freedom of choice, but with it comes responsibility for our choices. So if we choose to use that power, we have to deal with the consequences of that choice. Does that make sense?

Friend: Yeah, it does. Thanks.

After the role play or the video, ask the following questions:

- How did Sarah use the principles of acquiring spiritual knowledge to answer her friend’s question?
- What else could Sarah have done to use the principles of acquiring spiritual knowledge?
- What are some divinely appointed or trustworthy sources that could be used to help answer the question on the board? (More resources, including more information about the Church’s position regarding abortion, are listed in the Commentary and Background Information section of the digital version of this manual at LDS.org. You may want to specifically direct students to the topic “Abortion” at topics.lds.org or to the entry on abortion in *True to the Faith: A Gospel Reference* [2004].)
- How could you use Genesis 1:28 to help answer the question?

Divide the class into pairs. Invite students to role-play answering the question on the board with their partners. Make sure all students have the opportunity to share with their partners how they would answer the question. If time permits, you may want to invite a couple of students to share their answers with the class.

Testify of the sacredness of life and of the importance of the family in Heavenly Father's plan of salvation.

Introduction to the Book of Ecclesiastes

Why study this book?

The name Ecclesiastes is a translation of the Hebrew word *koheleth*, which means “one who convenes an assembly” or simply a preacher (see Bible Dictionary, “Ecclesiastes”). Throughout this book, the writer presents a series of questions in search of the purpose of life. His questions and subsequent conclusions illustrate his own journey of seeking to understand why we are here on the earth. As students study this book, they can likewise consider the purpose of mortality and discover with the writer that everyone will one day have to stand before God and be judged.

Who wrote this book?

Little is known about the writer of Ecclesiastes beyond his own description of himself as “the Preacher, the son of David, king in Jerusalem” (Ecclesiastes 1:1).

When and where was it written?

It is not clear when or where this book was written. In Ecclesiastes 1:1–11 and 12:8–14, the text refers to the Preacher in third person. This may suggest that someone other than the Preacher compiled his writings and teachings sometime after they were given. This compounds the difficulty of knowing when and where this book was written.

What are some distinctive features of this book?

The book of Ecclesiastes is unique because although the Preacher is a believer, he often poses questions and makes statements as if he were not. Everything that he says, therefore, must be taken in context of his final conclusion in Ecclesiastes 12:13–14 that all of our works in this life will one day be judged by God. The teachings of this book seem to be directed at individuals who do not believe in God or at least are not yet fully committed to Him. The Preacher presents questions and statements that many of these individuals may feel inclined to agree with, but then he helps them to see how much purpose and meaning can come into our lives when we seek to live in accordance with God’s will.

Outline

Ecclesiastes 1–2 The Preacher concludes that everything in this life is vanity or fleeting and will not last. In support of this conclusion, he shares various efforts he made to find meaning and purpose in life. He sought after frivolity and pleasure, built “great works” (2:4), and gained riches but found that none of it satisfied him.

Ecclesiastes 3 The Preacher explains that good and bad things happen to everyone. The works of man do not last. The works of God, however, are eternal.

Ecclesiastes 4–8 The Preacher teaches that although this life is temporary and all will one day die, there are things we can do to find contentment in this life. He also identifies things that will surely lead to an unfulfilled life, including oppressing others, accumulating wealth for no other purpose than to have more than another, and failing to seek wisdom.

Ecclesiastes 9–10 The Preacher asserts that both the wicked and the righteous will experience tragedy. Everyone has a limited amount of time on this earth and will benefit much more from gaining wisdom than from gaining riches or power.

Ecclesiastes 11–12 The Preacher concludes that unlike most things in life, obedience to God's commandments is of lasting importance because one day we will die, our spirits will return to God, and He will judge us according to the way we lived during our mortal lives.

Introduction to the Song of Solomon

Why study this book?

The Joseph Smith Translation states, “The Songs of Solomon are not inspired writings” (quoted in Bible Dictionary, “Song of Solomon”).

Who wrote this book?

We do not know who wrote the Song of Solomon. “Whether Solomon is actually the author is doubtful” (Bible Dictionary, “Song of Solomon”).

When and where was it written?

We do not know when or where the Song of Solomon was written.

What are some distinctive features of this book?

The Song of Solomon is the only book in the standard works that is considered uninspired (see Bible Dictionary, “Song of Solomon”). When speaking to a group of seminary and institute teachers, Elder Bruce R. McConkie of the Quorum of the Twelve Apostles commented on each of the books in the Old Testament. When he came to this book he said, “The Song of Solomon is biblical trash—it is not inspired writing” (“The Bible, a Sealed Book,” in *Teaching Seminary: Preservice Readings* [Church Educational System manual, 2004], 127).

“[The Song of Solomon is] sometimes called Canticles (as in Latin) or Song of Songs (as in Hebrew). . . . Both Jews and Christians have at times been reluctant to accept it into the canon of scripture because of its romantic content but have permitted it on the basis of its being an allegory of God’s love for Israel and of the Church” (Bible Dictionary, “Song of Solomon”).

Outline

Song of Solomon 1–8 Poetry and songs of love and affection are presented.

LESSON 118

Proverbs 31; Ecclesiastes; Song of Solomon

Introduction

The book of Proverbs concludes with a poem focusing on the characteristics of a virtuous woman, whose value “is far above rubies” (Proverbs 31:10). The book of Ecclesiastes was written by an individual who called himself “the Preacher” (Ecclesiastes 1:1). The Preacher taught that the conditions of our mortal life are temporary and that God will bring all our works into judgment. The Song of Solomon is poetry that celebrates the love between a man and a woman. The Joseph Smith Translation manuscript contains the note that “the Songs of Solomon are not inspired writings” (Bible Dictionary, “Song of Solomon”).

Suggestions for Teaching

Proverbs 31

The characteristics of a virtuous woman are praised

Display a small amount of money. You may want to remind students of the proverb they studied that teaches that wisdom is more valuable than gold (see Proverbs 16:16).

- In addition to wisdom, what else would you say is more valuable than riches?

Invite a student to read Proverbs 31:10 aloud. Ask the class to follow along, looking for who is more valuable than riches.

- Who is more valuable than riches? (You may need to explain that rubies are very valuable stones that are sometimes used in making expensive jewelry.)
- What principle can we learn from verse 10 about the value of virtue? (Students may suggest a variety of principles, but be sure they identify that **virtue is more valuable than worldly wealth**. Using students’ words, write this principle on the board.)
- How would you explain what virtue is?

As part of your discussion on virtue, you may want to invite a student to read aloud the following statement:

“Virtue originates in your innermost thoughts and desires. It is a pattern of thought and behavior based on high moral standards. Since the Holy Ghost does not dwell in unclean tabernacles, virtue is prerequisite to receiving the Spirit’s guidance. What you choose to think and do when you are alone and you believe no one is watching is a strong measure of your virtue” (*Preach My Gospel* [2004], 118).

- Why do you think virtue is so valuable?

Explain that Proverbs 31 includes a description of the author’s ideal wife (see Bible Dictionary, “Proverbs, book of”). Invite students to take turns reading aloud from Proverbs 31:11–31. Ask the class to follow along and look for qualities of a virtuous person and blessings we can receive for developing these qualities. (Point out that these qualities and blessings also apply to men.) As students identify qualities and blessings, you may want to ask follow-up questions such as:

- What do you think that phrase means?
- Why would these same qualities be valuable for men to cultivate? Why do you think that is an important quality to have?
- What is an example of how developing that quality can lead to the blessing you identified?

Divide the class into small groups. Ask students to discuss the following question in their groups:

- What are some things we can do that will help us to be virtuous in our thoughts and actions?

After students have had sufficient time to discuss this question, ask each group to choose someone to report their ideas to the class. You may also want to ask a student to read aloud the following statement:

“Your mind is like a stage in a theater; in the theater of your mind, however, only one actor can be on stage at a time. If the stage is left bare, thoughts of darkness and sin often enter the stage to tempt. But these thoughts have no power if the stage of your mind is occupied by wholesome thoughts, such as a memorized hymn or verse of scripture that you can call upon in a moment of temptation. By controlling the stage of your mind, you can successfully resist persistent urges to yield to temptation and indulge in sin. You can become pure and virtuous” (*Preach My Gospel* [2004], 119).

Invite students to ponder how they would like to develop greater virtue in their lives. Give them a few minutes to write in their study journals what they can do to practice developing virtue so that they can bless the lives of others.

Ecclesiastes 1–10

The Preacher teaches that the conditions of our mortal life are temporary

Write the following phrase on the board: *The purpose of life is ...*

Ask students how they think people without an understanding of the plan of salvation might finish this statement.

- How do you think your attitude about life and your choices might be different if you did not understand the plan of salvation?

Invite students to look for truths in their study of Ecclesiastes that can deepen their understanding of Heavenly Father’s plan and the purpose of their life on earth.

Explain that *Ecclesiastes* means preacher, which is the self-proclaimed title of the person who wrote this book. Invite a student to read Ecclesiastes 1:1–3 aloud. Ask the class to follow along, looking for what the Preacher taught about life.

- What are some things the Preacher taught about life? (“All is vanity.” There is no profit to labor under the sun.)

Write the following on the board: “*All is vanity*” and “*under the sun*” = ...

- What do you think the phrase “all is vanity” (Ecclesiastes 1:2) means? (You may want to explain that in Ecclesiastes, *vanity* refers to something that is “empty, fleeting, [or] unsubstantial” [verse 2, footnote b].)

Define difficult words and phrases

As students study the scriptures, they may encounter words or phrases that they are unfamiliar with or that they may have difficulty understanding. You can assist students in defining difficult words or phrases by teaching them that dictionaries, student manuals, footnotes, and scripture study helps can often help them understand these challenging words or phrases and thus can assist them in better understanding the content of the scriptures.

Explain that the phrase “under the sun” (Ecclesiastes 1:3) is another way of saying “from a worldly point of view” (Bible Dictionary, “Ecclesiastes”), or from a limited perspective or without an understanding of the plan of salvation. Then complete the phrase on the board to read, “*All is vanity*” and “*under the sun*” = *everything is empty, fleeting, or unsubstantial from a worldly point of view, without an understanding of the plan of salvation.*

Explain that the writings of Ecclesiastes help us recognize that people who lack an eternal perspective can struggle to find the true meaning in life.

Explain that in Ecclesiastes 2, the Preacher describes several different ways he sought to find purpose in life. Invite a student to read Ecclesiastes 2:1–3 aloud. Ask the class to follow along and look for how the Preacher sought purpose in life. You may need to explain that *mirth* means amusement.

- According to these verses, how did the Preacher seek purpose? (He pursued amusement, pleasure, and laughter. Write students’ answers on the board.)

Divide the class in half. Invite half of the class to read Ecclesiastes 2:4–7 and the other half to read Ecclesiastes 2:8–10. Ask them to look for what other things the Preacher did to seek purpose in life.

- What were some other things the Preacher did to seek purpose in life? (Add their answers to the list on the board.)

Invite a student to read Ecclesiastes 2:11 aloud. Ask the class to look for what the Preacher discovered about his labors.

- What did the author say about all of the works of his hands? (You may want to explain that the phrase “vexation of spirit” means the Preacher was discouraged with the results of his labors, realizing that they would bring no real profit.)

Summarize Ecclesiastes 3–10 by explaining that the Preacher wrote that even though good and bad things happen to all of us and even though one day we will all die, we can do many things to make our mortal life better before it ends. For example, we can choose to not set our hearts on riches (see Ecclesiastes 5:10–11), to

not be quick to anger (see Ecclesiastes 7:9), and to not be idle (see Ecclesiastes 10:18).

Ecclesiastes 11–12

The Preacher teaches that we should prepare now for the Final Judgment

The tone of the final chapters of Ecclesiastes is influenced by an eternal perspective.

Invite a student to read Ecclesiastes 11:9 aloud. Ask the class to follow along and look for what the writer wanted young people to understand about life.

- What did the Preacher want young people to understand about their choices in life?

Summarize Ecclesiastes 12:1–7 by explaining that the writer reiterated that everyone will experience physical death, but their spirits will continue to live and will return to God.

Invite a student to read Ecclesiastes 12:13–14 aloud. Ask the class to follow along and look for the Preacher’s main conclusion.

- What principle can we learn from our study of Ecclesiastes? (Students may use different words, but make sure they identify the following principle: **As we choose to focus on God and keeping His commandments rather than on worldly pursuits, we will fulfill the purpose of mortality and be prepared for the Final Judgment of God.** Write this principle on the board.)

Divide students into pairs. Ask one student from each pair to select one of the following questions and to share the answer with his or her partner.

- How does focusing on God and keeping the commandments help us find meaning in life?
- How does focusing on God and keeping the commandments prepare us for the Final Judgment?

Testify that because mortality is temporary, we must take great care with how we choose to use our time and energy. By focusing our time and efforts on the Lord and His work, we will find the greatest amount of purpose and joy in this life and be prepared for life after death.

Invite students to ponder and reflect on their own lives and consider what changes they could make to better live the principle on the board. Encourage them to act on the promptings they receive.

The Song of Solomon

Solomon rejoices in the love of a man and a woman

Summarize the Song of Solomon by explaining that this book is a collection of poetry and songs of love and affection. The Joseph Smith Translation manuscript contains the note that “the Songs of Solomon are not inspired writings” (Bible Dictionary, “Song of Solomon”; see also the note found above Song of Solomon 1:1, footnote *a*).

Introduction to the Book of Isaiah

Why study this book?

When Jesus Christ visited the Nephites after His Resurrection, He quoted many of the words of Isaiah to them and then said: “A commandment I give unto you that ye search these things diligently; for great are the words of Isaiah” (3 Nephi 23:1). He also told them that everything Isaiah had prophesied would be fulfilled (see 3 Nephi 23:3). The book of Isaiah was written during a time of great wickedness and apostasy, and it addresses both events of Isaiah’s era and events that would occur in the future. Perhaps the most important part of the book of Isaiah is Isaiah’s testimony and witness that Jesus is the Christ, the Holy One of Israel, and the promised Messiah. Studying the book of Isaiah can strengthen students’ testimonies of the Savior and teach them to listen to the Spirit as they encounter symbolism in the scriptures. As students mature in their understanding of the gospel, they can appreciate Isaiah’s witness and feel a desire to study his words and say as Nephi said: “My soul delighteth in his words ... for he verily saw my Redeemer” (2 Nephi 11:2).

Who wrote this book?

Isaiah (the son of Amoz) is the author of the book of Isaiah. His name means “the Lord is salvation,” and this idea is reflected in his writings. Isaiah served as a prophet in Jerusalem for about 40 years (approximately 740–701 B.C.), during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh of the Southern Kingdom of Judah. Isaiah was married and had at least two sons (see Isaiah 7:3; 8:1–3). “Tradition states that he was ‘sawn asunder’ during the reign of Manasseh” (Bible Dictionary, “Isaiah”).

When and where was it written?

The book of Isaiah was written sometime during the ministry of Isaiah (approximately 740–701 B.C.). Since Isaiah’s ministry was centered in Jerusalem, this is the most likely location of the book’s origin.

What are some distinctive features of this book?

“Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John (in his Revelation) than any other Old Testament prophet. Likewise the Book of Mormon and the Doctrine and Covenants quote from Isaiah more than from any other prophet” (Bible Dictionary, “Isaiah”).

Isaiah’s prophecies often have multiple meanings and fulfillments. Concerning Isaiah’s prophecies, Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said: “The book of Isaiah contains numerous prophecies that seem to have multiple fulfillments. One seems to involve the people of Isaiah’s day or the circumstances of the next generation. Another meaning, often symbolic, seems to refer to events in the meridian of time, when Jerusalem was destroyed and her people scattered

after the crucifixion of the Son of God. Still another meaning or fulfillment of the same prophecy seems to relate to the events attending the Second Coming of the Savior. The fact that many of these prophecies can have multiple meanings underscores the importance of our seeking revelation from the Holy Ghost to help us interpret them. As Nephi says, the words of Isaiah ‘are plain unto all those that are filled with the spirit of prophecy’ (2 Ne. 25:4)” (“Scripture Reading and Revelation,” *Ensign*, Jan. 1995, 8). In Isaiah 29, there is a prophecy of the Restoration that describes the coming forth of the Book of Mormon, including an exchange between Martin Harris and Professor Charles Anthon (see Isaiah 29:11–12; Joseph Smith—History 1:63–65).

Isaiah assumes the reader has an understanding of the geography of Israel and the surrounding regions and of Hebrew poetry.

Outline

Isaiah 1–12 Isaiah describes Israel as apostate and corrupt. Isaiah explains that the Israelites will be blessed if they repent and punished if they remain rebellious. He prophesies of events concerning the Restoration, including the latter-day gathering of Israel. Isaiah’s call to the ministry and Judah’s impending wars against Ephraim and Syria are mentioned. Isaiah prophesies of the Messiah.

Isaiah 13–27 The fall of Babylon will foreshadow the destruction of the world at the Second Coming. Israel will be scattered and then gathered. Israel will enjoy millennial rest and will be victorious over Babylon (the world). Isaiah describes God’s judgments against wicked nations. Israel will fill the earth.

Isaiah 28–35 Isaiah foretells the apostasy, the Restoration, and the coming forth of the Book of Mormon. Israel will be scattered because they rejected the Lord and the prophets. People will turn away from the Lord and become wicked before the Second Coming. Zion will be supported by its stakes. The Lord will punish the wicked at the Second Coming.

Isaiah 36–39 Isaiah describes the invasion of Assyria. King Hezekiah asks Isaiah for advice to prevent the destruction of Jerusalem.

Isaiah 40–48 Isaiah writes about Jesus Christ, who will act as a shepherd to Israel and a light to the Gentiles. The Lord will raise up a deliverer (King Cyrus) to free Israel from captivity. This deliverer is a type of Jesus Christ, who will be the true deliverer. Jesus Christ alone will save Israel, and no one will save Babylon.

Isaiah 49–66 The Lord will gather Israel in the last days. Isaiah describes the Messiah’s suffering. Isaiah invites all to seek the Lord. The Lord will destroy the wicked at His Second Coming.

LESSON 119

Isaiah 1–2

Introduction

The Lord showed Isaiah a vision of the apostate condition of Israel, and He commanded the people to repent and become clean. Isaiah prophesied that the house of the Lord would be established in the last days and that the proud would be humbled at the Savior's Second Coming.

Suggestions for Teaching

Isaiah 1

Isaiah writes the Lord's words describing the apostate condition of the house of Israel

Invite a student to read aloud the following scenarios. Ask the class to listen for indicators of the spiritual condition of the young man and the young woman in these scenarios.

1. A young man attends church every Sunday and regularly attends seminary. He also frequently uses foul language, watches inappropriate media, and is cruel to his younger brothers and sisters.
2. A young woman never misses a day of seminary, always attends church, and recently earned her Young Womanhood Recognition. However, she does righteous things primarily to please her parents and to receive praise from others. When she is at school, she and her friends make fun of people they see as being different from them.
3. What indicators suggest this young man and young woman may be struggling spiritually, even though they both regularly attend church and seminary?
4. What problems may result from the choices of this young man and young woman?

Explain that like the young man and young woman in these scenarios, the Israelites in Isaiah's time were performing outward acts of righteousness but were inwardly sinful and unrepentant. Invite students as they study Isaiah 1 to look for principles that can help them avoid going through the motions of appearing righteous without having real intent.

To help students understand the historical context of Isaiah's writings, you may want to refer them to the handout "The Kingdoms of Israel and Judah at a Glance" (see lesson 106). Invite students to locate Isaiah on the handout. Explain that Isaiah ministered in Jerusalem for about 40 years. He died approximately 100 years before Lehi and his family departed from Jerusalem. Jesus Christ taught: "Great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel" (3 Nephi 23:1–2). Many of Isaiah's teachings pertain directly to our day.

Invite a student to read Isaiah 1:1–4 aloud. Ask the class to follow along and look for words and phrases that describe the Israelites' spiritual condition in Isaiah's time.

- What words or phrases did you find that indicate the Israelites' spiritual condition?

Point out that Isaiah often recorded the Lord's words in a poetic form called parallelism. Parallelism occurs when a writer expresses an idea and then repeats or contrasts the idea, sometimes using a similar sentence structure with different words.

Invite students to review Isaiah 1:2 and look for an example of parallelism.

- What example of parallelism did you find? (Students may mention the phrase "Hear, O heavens, and give ear, O earth.")
- What idea did Isaiah express through these words? (He invited all people everywhere to listen to the words the Lord had given him.)

Explain that Isaiah also used images to illustrate ideas. Invite students to review Isaiah 1:3 and look for the images Isaiah used.

- What images did Isaiah use? (Explain that a *crib* as it is used here is a feeding trough where an animal receives food from its master.)
- What did Isaiah contrast the ox and donkey with? (He contrasted them with the rebellious Israelites, who did not know the Lord and were not aware of the physical and spiritual nourishment He had provided for them.)

Explain that recognizing Isaiah's use of poetic parallelism and images can help us better understand his words.

Invite a student to read Isaiah 1:5–9 aloud. Ask the class to follow along and look for how the people were affected by their wickedness. (You may want to explain that the phrase "daughter of Zion" in verse 8 refers to Jerusalem and its inhabitants.)

- What do you think Isaiah was saying about the spiritual condition of the people by describing them as being covered with "wounds, and bruises, and putrifying sores" (verse 6)?
- What wicked cities did Isaiah compare the Israelites to?

Summarize Isaiah 1:10–15 by explaining that even though the Israelites were wicked at this time, they continued to offer sacrifices at the temple and outwardly observed sacred occasions such as the Passover and other religious feasts.

To illustrate the Israelites' spiritual condition, display a clean, clear glass with water in it. While students are watching, add one or two drops of red food coloring to the water.

- How is the water like the intentions of the Israelites' hearts at this time? (The intentions of their hearts had become contaminated by sin.)
- How is the glass like the outward behavior of the Israelites? (It is clean on the outside.)

Invite the class to scan Isaiah 1:11–15, looking for words or phrases that describe how the Lord felt about the Israelites’ insincere offerings.

- What words or phrases in these verses show how the Lord felt about the Israelites’ insincere offerings? (Possible responses include “what purpose” [verse 11], “I delight not” [verse 11], “no more vain oblations” [verse 13], and “I will hide mine eyes” [verse 15]. You may need to explain that “vain oblations” are religious offerings given without real intent.)
- If the people were doing some righteous things outwardly, why did the Lord reject those offerings?
- What makes an outward display of devotion more meaningful to God? (Students may use different words, but make sure they identify the following truth: **Our outward acts of devotion to God are more meaningful to Him when the intentions of our hearts are pure.**)



Isaiah 1:18 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Isaiah 1:16–19 aloud. Ask the class to follow along, looking for the invitation the Lord offered to those who were suffering because of their sins.

- What did the Lord invite the Israelites to do?
- How does the Savior help us become clean? (Through the power of His Atonement.)
- What principle about repentance and forgiveness can we learn from these verses? (Students may use different words, but make sure it is clear that **if we sincerely repent, we can be purified of all of our sins through the Atonement of Jesus Christ.**)

Add a capful (about 1 tablespoon, or 15 milliliters) of chlorine bleach to the glass of water, and stir it gently. Immediately the water will begin to lose the red tint. By the end of class the water should be as clear as it was before you put in the food coloring. (Do not allow students to drink the water; it now contains poisonous chemicals.)

- How is the Atonement of our Savior Jesus Christ similar to the bleach? (The Savior’s Atonement, like the bleach, has the power to purify, but we must choose to exercise faith in Christ and repent of our sins.)

Invite a student to read again the two scenarios presented at the beginning of the lesson. Ask students to explain what the young man and young woman could do to repent and become clean through the Savior’s Atonement.

Share your testimony of the power of Jesus Christ’s Atonement to help us become pure. Invite students to ponder for a moment what they feel they need to do to become pure, and encourage them to act on the promptings they receive.

Summarize Isaiah 1:20–24 by explaining that the Lord told the people that if they would not change they would continue to suffer. However, as recorded in verses 25–31, He promised that in the latter days, He would redeem His people.

Isaiah 2

Isaiah prophesies of the establishment of the Lord's house in the latter days

Give each student a blank piece of paper and a pencil. Ask students to read Isaiah 2:1–5 silently and to draw a picture of what Isaiah described. After sufficient time, invite them to explain their picture to another student. You may want to invite one or two students to display and explain their drawings to the entire class.

- According to verse 2, when will the events described in verses 1–5 happen?
- How do you think these verses are being fulfilled in our day?

Explain that Isaiah prophesied of many events of the latter days, and he often used symbolism in expressing his prophecies. “As is often the case in prophetic declarations, some of Isaiah’s writings have a dual meaning. That is, they can apply to more than one situation or may be fulfilled at more than one time” (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 133). This is sometimes called dualism.

- Why do you think Isaiah called the temple “the mountain of the Lord”?
- According to verse 3, why will people in the last days desire to go to the temple?
- What can we learn from these verses about what happens as we attend the temple? (Students may use different words, but make sure it is clear that **as we attend the temple and obey the Lord, He will teach us of His ways.**)

Invite a student to read aloud the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles. Ask the class to listen for blessings promised to us when we attend the temple.



“The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. . . .

“If you will go to the temple and remember that the teaching is symbolic, you will never go in the proper spirit without coming away with your vision extended, feeling a little more exalted, with your knowledge increased as to things that are spiritual” (Boyd K. Packer, “The Holy Temple,” *Ensign*, Oct. 2010, 31, 32).

- How has attending the temple or studying about the temple helped you learn about the Lord’s ways?

Invite students to seek to learn about the Lord and His ways as they attend or prepare to attend the temple and participate in sacred ordinances there.

Summarize Isaiah 2:6–22 by explaining that in Isaiah’s time the Israelites had become obsessed with wealth and idolatry. Isaiah prophesied that at the time of

Jesus Christ's Second Coming, the proud and powerful would be humbled for their transgressions.

You may want to conclude by sharing your testimony of the truths you have discussed today.

LESSON 120

Isaiah 3–5

Introduction

Isaiah prophesied of consequences, including woes and judgments, that Judah and Jerusalem would suffer for their corruption. He also prophesied that Jerusalem would be restored after it was purged, and he prophesied of events in the last days.

Suggestions for Teaching

Doctrinal Mastery Review—Genesis 1:28 (5 minutes)

Invite the class to read Genesis 1:28 aloud in unison. Then, write the following phrase from this passage on the board, and give students a few minutes to try to memorize it: “*And God said unto them, Be fruitful, and multiply and replenish the earth.*” After sufficient time, invite students to try to recite this phrase from memory with a classmate.

Isaiah 3

Isaiah prophesies of the consequences that will come from disobeying the Lord

Show students seeds from different fruits, and invite them to guess the fruit each seed will produce. Ask the following questions, replacing *apples* with the name of a fruit that may come from one of the seeds you show your students.

- If you wanted to grow apples, which seed would you need to plant and nourish? Why would you not expect an orange seed to produce apples?

Invite students to ponder how this simple object lesson relates to the choices they make and the consequences that follow. Ask them to look for principles as they study Isaiah 3–5 that can help them make choices that will bring them confidence, peace, and happiness.

Explain that Isaiah 3 contains a prophecy about the house of Judah in Isaiah’s day and that this prophecy also applies to people in our day. Summarize Isaiah 3:1–7 by explaining that Isaiah prophesied of the physical destruction and spiritual loss that would come upon Judah and Jerusalem.

Invite a student to read Isaiah 3:8–9 aloud. Ask the class to follow along, looking for what would bring these consequences upon the people.

- What would cause Jerusalem to be ruined and Judah to fall?
- What do you think the phrase “they have rewarded evil unto themselves” (verse 9) means? (They have brought evil, trouble, or disaster upon themselves.)

Invite a student to read Isaiah 3:10–11 aloud. Ask the class to follow along, looking for what the Lord taught about choices and consequences.

- What do you think the statement that “the righteous . . . shall eat the fruit of their doings” (verse 10) means?
- What principles can we identify about choices and consequences from these verses? (Students may use different words, but make sure they identify the

following principles: **If we are righteous, we will enjoy the blessings of our choices. If we sin, we will suffer the negative consequences of our choices.**)

- How do these principles relate to seeds and the fruit they produce?

To help students understand these principles, read the following scenario aloud:

A young man wants to feel confident, happy, and worthy to attend the temple. However, recently he has been tempted to view pornography.

- What fruit will come from planting the seed of sin by viewing pornography? What “seed” must this young man plant to obtain the “fruit” he desires?
- How can remembering the consequences of righteousness and sin help us as we make choices?

Explain that from Isaiah 3:12–24 we can gain a greater understanding of the negative consequences of sinful choices. Explain that Isaiah 3:12–15 includes a description of how the leaders of the people had caused them to go astray and had oppressed the poor. Isaiah then described the behavior of “the daughters of Zion” (verse 16). Explain that although verse 16 can have several meanings, it clearly describes the sinful condition of the daughters of Zion in the latter days. It may also refer to the women of Zion in Isaiah’s day or even to the nation of Judah. Even though Isaiah specifically referred to “the daughters of Zion,” his words can also apply to men.

Invite a student to read Isaiah 3:16 aloud. Ask the class to follow along, looking for the attitudes and actions of the daughters of Zion.

- What sins had the daughters of Zion committed? (They were arrogant and vain and looked at others in a “wanton,” or seductive, way. You might explain that their vanity was influenced by their preoccupation with wealth and fashion [see verses 18–23].)

Summarize Isaiah 3:17–26 by explaining that Isaiah described the consequences the daughters of Zion would suffer. They would be humbled, lose their possessions, and suffer from war, destruction, and desolation.

Isaiah 4

Isaiah prophesies of events in the last days

Summarize Isaiah 4 by explaining that Isaiah foresaw the Lord’s cleansing of the earth of wickedness and the cleansing and redemption of His people in the millennial day.

Invite students to read Isaiah 4:5–6 silently, looking for what the Lord will provide for the righteous.

- What blessings will the Lord provide for the righteous?

Isaiah 5

Isaiah prophesies of woes and judgments that will come upon the house of Israel

Read the following scenario aloud:

One of your friends wants to stop attending Church meetings and activities and living the Lord's standards.

- What would you say to encourage this friend to not turn away from the Lord?

Invite students to look for a principle in Isaiah 5 that can help them resist the temptation to turn away from the Lord and that can help them encourage others to follow Him as well.

Explain that Isaiah 5:1–7 compares the house of Israel to a vineyard. Invite a student to read Isaiah 5:1–2 aloud. Ask the class to follow along, looking for what the Lord did for His vineyard.

- What did the Lord do for His vineyard?
- What kind of fruit did the vineyard produce? Why are wild grapes not desirable? (They can be sour or bitter.)
- How is the vineyard producing sour grapes symbolic of the house of Israel? (Israel had turned away from, or rebelled against, the Lord.)

Write the following phrase on the board: *If we turn away from the Lord, ...*

Explain that in Isaiah 5:3–4, we read that the Lord asked what more He could have done for the vineyard. He then explained what would happen to the vineyard because it had brought forth poor fruit. Invite a student to read Isaiah 5:5–7 aloud. Ask the class to follow along, looking for what the Lord would do to the vineyard.

- What would be the effects of “tak[ing] away the hedge” and “break[ing] down the wall” (verse 5)?
- What would happen to the vineyard if it were not worked in or rained upon?
- How are these results similar to the natural consequences that come from disobeying the Lord's commandments?

Add the following clause to the statement on the board: *we will lose His protection and help ...*

Explain that Isaiah then taught what would happen to Israel as a result of losing the Lord's protection and help. Invite students to search for a word that is repeated in Isaiah 5:8, 11, 18, 20, 21, and 22. Ask students to report what they find.

Explain that *woe* means intense sorrow or suffering. Complete the statement on the board by adding the phrase *and experience sorrow and suffering*. (The completed statement should read: **If we turn away from the Lord, we will lose His protection and help and experience sorrow and suffering.**)

Help students understand that although we may not immediately experience sorrow and suffering, turning away from the Lord will always lead to unhappiness. We can return to the Lord through sincere repentance.



Isaiah 5:20 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.



If possible, provide students with copies of the following handout. At the top of each handout next to “Assigned verses,” write one of the following references: Isaiah 5:11–12, Isaiah 5:18–19, Isaiah 5:20–21, or Isaiah 5:22–23. Invite students to complete the activities on the handout.

Isaiah 5

Assigned verses:

Read these verses, looking for ways people turn away from the Lord.

Write a description, in your own words, of the attitudes and behaviors you read about:

Write two examples of these attitudes and behaviors in our day:

1.

2.

You may need to provide the following explanation to students who read Isaiah 5:18–19:

In Isaiah 5:18 we read that Isaiah foresaw that the people would be tied to their sins like animals are tied to their burdens (see footnote *c*). Isaiah 5:19 records that because the people were lacking in faith, they were sign seekers who demanded that God demonstrate His power (see 2 Peter 3:3–4).

After students have completed their handouts, assign them to work in groups of four (one student for each assigned reference). Invite them to share with their groups what they wrote. After sufficient time, invite some students to share with the class what they learned.

Invite several students to take turns reading aloud from Isaiah 5:13–15, 24–25. Ask the class to follow along, looking for additional consequences that would come from turning away from the Lord.

- What consequences would come from turning away from the Lord? (You may need to explain that one meaning of the phrase “his hand is stretched out still” [verse 25] is that despite all these judgments, justice would not yet be satisfied and the Lord would continue to punish the rebellious.)
- When have you seen someone experience sorrow and suffering because he or she turned away from the Lord? (Remind students that they should not share experiences that are private or too personal.)

Invite students to write in their study journals one thing they will do to help themselves turn more fully to the Lord so they can enjoy His protection and help and avoid unnecessary sorrow and suffering.

Summarize the remainder of Isaiah 5 by explaining that Isaiah included a prophecy with multiple meanings: one interpretation teaches about how nations would gather against the Israelites in his day, and the other teaches about how the Lord would gather Israel in the latter days.

Conclude by testifying of the principles identified in this lesson.

LESSON 121

Marriage and Family (Part 3)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 3, students will study paragraphs 8.2 and 8.4 of the *Doctrinal Mastery Core Document* and learn about the law of chastity and family history and temple service. They will also study the doctrinal mastery scripture passages Genesis 39:9 and Malachi 4:5–6.

Note: You could teach the segments of this lesson in a single class session or over the course of two class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

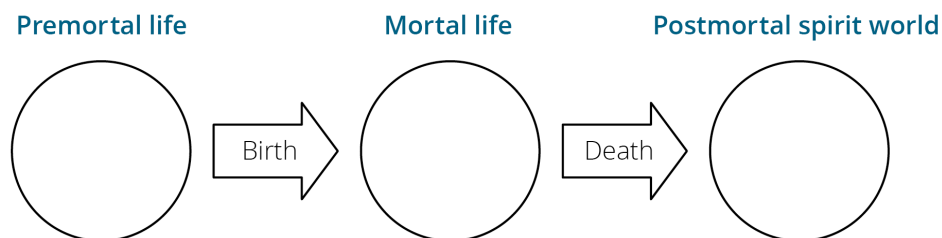
Doctrinal mastery scripture passages and key statements of doctrine

Students can strengthen their understanding of doctrine as they learn the key statements of doctrine and the doctrinal mastery scripture passages that help teach these statements. As you teach Doctrinal Mastery, make sure students understand how a key statement of doctrine and its accompanying doctrinal mastery scripture passage work together.

Understanding the Doctrine

Segment 1 (20 minutes)

Draw three circles on the board. Label the first circle *Premortal life*, the second circle *Mortal life*, and the third circle *Postmortal spirit world*. Draw an arrow between the first and second circles and another arrow between the second and third circles. Label the first arrow *Birth* and the second arrow *Death*.



Point to the arrows, and explain that birth and death are essential parts of the plan of salvation, and they provide significant points of transition in a person’s eternal journey. God has given us clear commandments governing choices that deal specifically with the powers of life and death. For example, God has commanded us not to murder or “do anything like unto it” (D&C 59:6). Likewise, He has commanded us to “multiply, and replenish the earth” (Genesis 1:28) and not to

abuse the sacred powers of procreation. God has provided the law of chastity to govern the use of these powers.

Invite students to turn to doctrinal topic 8, “Marriage and Family,” in their copies of the *Doctrinal Mastery Core Document*. Ask them to search paragraph 8.2 silently, looking for a statement that helps explain the law of chastity. (Students should identify the following statement: **The sacred powers of procreation are to be employed only between a man and a woman who have been lawfully wedded as husband and wife.** Invite students to consider marking this key statement of doctrine.)

- How do God’s teachings about the sacred powers of procreation differ from the philosophies of the world?

Invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency. Ask the class to listen for how our understanding of the plan of salvation can influence our beliefs about the law of chastity.



“Our theology begins with heavenly parents, and our highest aspiration is to attain the fullness of eternal exaltation. . . . We know that the marriage of a man and a woman is necessary for the accomplishment of God’s plan. . . . We look on marriage and the bearing and nurturing of children as part of God’s plan and a sacred duty of those given the opportunity to do so. . . .

“The power to create mortal life is the most exalted power God has given to His children. Its use was mandated by God’s first commandment to Adam and Eve (see Genesis 1:28), but other important commandments were given to forbid its misuse (see Exodus 20:14; 1 Thessalonians 4:3). The emphasis we place on the law of chastity is explained by our understanding of the purpose of our procreative powers in the accomplishment of God’s plan. Outside the bonds of marriage between a man and a woman, all uses of our procreative powers are to one degree or another sinful and contrary to God’s plan for the exaltation of His children” (Dallin H. Oaks, “No Other Gods,” *Ensign or Liahona*, Nov. 2013, 73, 74).

Point out that the Old Testament doctrinal mastery scripture passage that helps teach this key statement of doctrine is Genesis 39:9. Invite students to consider marking this passage in a distinctive way so they can locate it easily.

To help students understand the context of this passage, remind them that Joseph had been sold into slavery by his brothers and was a servant in Potiphar’s household. Potiphar’s wife tried to entice Joseph to commit sexual sin with her, but he refused. (See Genesis 37:28; 39:1–9.)

Invite a student to read Genesis 39:9 aloud. Ask the class to follow along, looking for why Joseph refused to sin with Potiphar’s wife. Invite students to report what they find.

- What reasons did Joseph give Potiphar’s wife for refusing to commit sexual sin?

To help students better understand the law of chastity, consider inviting them to silently read the section “Sexual Purity” in *For the Strength of Youth* ([booklet, 2011], 35–37). After sufficient time, discuss with students any questions they may have about what they read.

- In what ways can the law of chastity bless us?

Invite a few students to share why they feel that keeping the law of chastity is important. Consider sharing your own testimony about the law of chastity and the blessings that come from obeying it.

Encourage students to live the law of chastity. Remind them that through His Atonement, Jesus Christ has made it possible for anyone who has violated the law of chastity to repent and be forgiven. Encourage students to talk to their bishops or branch presidents if they have committed sexual sin so they can enjoy the peace and confidence that come from being sexually pure. You may want to remind or explain to students that “victims of sexual abuse are not guilty of sin and do not need to repent” (*For the Strength of Youth* [booklet, 2011], 36).

Segment 2 (20 minutes)

Ask students to imagine they have a friend who has recently decided to become a member of the Church. This friend is concerned because his grandparents died without having learned about the restored Church of Jesus Christ. He worries that because they were never baptized, they will not be able to live with God eternally. Invite students to think about what they could share with this friend to help resolve his concern.

Explain that our ancestors can receive the blessings of salvation through our participation in family history and temple service. Invite students to silently read paragraph 8.4 of the *Doctrinal Mastery Core Document*, looking for how we can help our ancestors through family history and temple service. Students should identify the following statement: **Through family history and temple service, we can make the ordinances and covenants of the gospel available to our ancestors.** Invite students to consider marking this key statement of doctrine.

- In the context of the plan of salvation, why do our ancestors need the ordinances and covenants of the gospel? (If students are unable to answer this question, review paragraph 7.2 of the *Doctrinal Mastery Core Document* as a class.)
- How does making the ordinances and covenants of the gospel available to all of His children demonstrate God’s love for us?

To help students understand the importance of participating in both family history and temple service, invite a student to read aloud the following statement by Elder Quentin L. Cook of the Quorum of the Twelve Apostles:



“If the youth in each ward will not only go to the temple and do baptisms for their dead but also work with their families and other ward members to provide the family names for the ordinance work they perform, both they and the Church will be greatly blessed. Don’t underestimate the influence of the deceased in assisting your efforts and the joy of ultimately meeting those you serve. The eternally significant blessing of uniting our own families is almost beyond comprehension [see Howard W. Hunter, “A Temple-Motivated People,” *Ensign*, Feb. 1995, 2–5; *Liahona*, May 1995, 2–7]” (Quentin L. Cook, “Roots and Branches,” *Ensign* or *Liahona*, May 2014, 46–47).

- Why do you think it is important for us to participate in both family history and temple service for our ancestors? Who benefits from this service?

Ask students which doctrinal mastery scripture passage helps teach the key statement of doctrine they identified in paragraph 8.4. After students respond, invite them to turn to Malachi 4:5–6 and to consider marking this passage in a distinctive way so they can locate it easily.

To help students understand the context of this passage, explain that Malachi was the last known prophet of the Old Testament. He ended his book by prophesying that the prophet Elijah would one day return to the earth.

Invite students to read Malachi 4:5–6 aloud in unison and to look for what Elijah would do when he returned to the earth (see also Joseph Smith—History 1:38–39).

- What would Elijah do when he returned? (“Turn the heart of the fathers to the children, and the heart of the children to their fathers” [verse 6].)

Explain that this prophecy began to be fulfilled when Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on April 3, 1836, and conferred upon them the sealing keys of the priesthood, which are necessary for temple work (see D&C 110:13–16). Ask a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Invite the class to listen for how the fulfillment of Malachi’s prophecy has influenced us today.



“From that day [April 3, 1836] to this, interest in exploring one’s family history has grown exponentially. At ever-increasing rates, people seem drawn to their ancestry with more than just casual curiosity. Genealogical libraries, associations, and technologies have emerged around the world to support this interest. The internet’s power to enhance communications has enabled families to work together to do family history research with a speed and thoroughness never

before possible.

“Why is all of this happening? For lack of a better term, we call it the ‘spirit of Elijah.’ We could also equally call it ‘fulfillment of prophecy.’ I bear testimony that Elijah did come. The hearts of the children—of you and me—have turned to our fathers, our ancestors. The affection you feel for your ancestors is part of the fulfillment of that prophecy. It is deeply seated in your sense of who you are. ...

“Many of your ancestors did not receive [priesthood] ordinances. But in the providence of God, you did. And God knew that you would feel drawn to your ancestors in love and that you would have the technology necessary to identify them. He also knew that you would live in a time when access to holy temples, where the ordinances can be performed, would be greater than ever in history. And He knew that He could trust you to accomplish this work in behalf of your ancestors” (Henry B. Eyring, “Gathering the Family of God,” *Ensign or Liahona*, May 2017, 21).

- How has the fulfillment of Malachi’s prophecy influenced us today?
- What has God provided in our day that enables us to find our ancestors and perform saving ordinances in their behalf?
- How does it make you feel to know that God trusts you to find your ancestors and then participate in temple ordinances in their behalf?

- When have you felt blessed by your participation in family history and temple service?

Consider bearing your testimony of the importance of moral purity and of temple service. Encourage students to take part in family history and temple service so their ancestors can receive the blessings of the ordinances and covenants of the gospel. If students have limited access to a temple, encourage them to do what they can to participate in family history work and to attend the temple when possible.

LESSON 122

Isaiah 6–9

Introduction

Isaiah saw the Lord, and the Lord called Isaiah to minister to the people of Judah, the southern kingdom. Syria and Israel, the northern kingdom, united to attack Judah, which caused fear in the kingdom of Judah. Isaiah encouraged King Ahaz and the people of Judah to rely on the Lord for deliverance and to not seek help from Assyria. Isaiah also prophesied of the destruction of the wicked, the gathering of Israel in the latter days, and the power of Jesus Christ to save His people if they will repent.

Suggestions for Teaching

Use objects and pictures to help students understand content

Part of understanding the scriptures is learning the meanings of difficult words and phrases, parables, and symbols. Objects and pictures can help students visualize some symbols in the scriptures. For example, in addition to talking about an altar, you could display a picture of an altar. Or in addition to talking about how a hot coal can symbolize a cleansing agent, you could display a piece of coal.

Doctrinal Mastery Review—Genesis 39:9 (5 minutes)

Write on the board the following key statement of doctrine, which is found in *Doctrinal Mastery Core Document* (2018), 8.2: **The sacred powers of procreation are to be employed only between a man and a woman who have been lawfully wedded as husband and wife.**

Beneath this statement write *Genesis 39:9*.

Display the following four images. Ask students to consider how each of the images could be used if they were asked to teach a lesson about the key statement of doctrine on the board.



Invite a few students to tell the class which images they would use and why. Invite the class to repeat in unison three times the key statement of doctrine on the board along with the reference to Genesis 39:9. Consider erasing words from the key statement of doctrine each time students recite it.

Isaiah 6

Isaiah sees the Lord in vision and is called to prophesy to the people

Ask students what worries or concerns they might have if they were called on a mission to a wicked people.

Explain that Isaiah 6 begins with a vision that Isaiah had when he was called to serve the Lord. Invite a student to read Isaiah 6:1–4 aloud. Ask the class to follow along and look for what Isaiah saw in this vision.

- According to verse 1, whom did Isaiah see?
- What else did Isaiah see in this vision?

You may want to explain that seraphim are “angelic beings” that minister in the courts of God (Bible Dictionary, “Seraphim”). The wings of the seraphim are symbolic of power to move or to act (see D&C 77:4).

Invite a student to read Isaiah 6:5 aloud. Ask the class to follow along and look for how Isaiah felt in the presence of the Lord.

- How did Isaiah feel in the Lord’s presence? Why? (You may want to point out to students the explanation in Isaiah 6:5, footnote a, to help them understand how Isaiah felt.)

Invite students to ponder times when they have felt they were in a very holy place or in the presence of someone very holy.

LA FAMILIA
UNA PROCLAMACIÓN
PARA EL MUNDO

LA PRIMERA PRESIDENCIA Y EL CONSEJO DE LOS DOCE APÓSTOLES
DE LA IGLESIA DE JESUCRISTO DE LOS SANTOS DE LOS ÚLTIMOS DÍAS

ASPECTOS DE LA PRIMERA PRESIDENCIA Y EL CONSEJO DE LOS DOCE APÓSTOLES DE LA IGLESIA DE JESUCRISTO DE LOS SANTOS DE LOS ÚLTIMOS DÍAS, solemnemente proclamamos que el matrimonio entre el hombre y la mujer es ordenado por Dios y que la familia es fundamental en el plan del Creador para el destino eterno de Sus hijos.

TODOS LOS SERES HUMANOS, hombres y mujeres, son creados a la imagen de Dios. Cada uno es un amado hijo o hija preciado como escultura por puros obreros, lo cual, cada uno tiene una naturaleza y un destino divinos. El ser hombre o el ser mujer es una característica esencial de la identidad y del propósito preeminentes, mentales y eternos de la persona.

EN EL MUNDO PREMONIAL, hijos e hijas, precedidos como espíritus, conocieron a Dios y lo adoraron como su Padre Eterno, y aceptaron Su plan por medio del cual Sus hijos podrían obtener un cuerpo físico y ganar experiencia terrenal para progresar hacia la perfección y finalmente lograr su destino eterno como herederos de la vida eterna. El divino plan de felicidad permite que las relaciones familiares se perfeccionen más allá del sepulcro. Las ordenanzas y los convenios sagrados disponibles en los santos templos hacen posible que las personas regresen a la presencia de Dios y que las familias sean unidas eternamente.

EL PREGONIAMIENTO que Dios les dio a Adán y a Eva se relaciona con el potencial que, como esposo y esposa, están de ser padres. Declaramos que el mandamiento de Dios para Sus hijos de multiplicarse y llenar la tierra permanece en vigor. También declaramos que Dios ha mandado que los sagrados poderes de la procreación han de emplearse sólo entre el hombre y la mujer legítimamente casados como esposo y esposa.

DECLARAMOS que los medios por los cuales se crea la vida mortal son divinamente establecidos. Afirmamos la santidad de la vida y su importancia en el plan eterno de Dios.

EL HOMBRE Y LA MUJER tienen la soberana responsabilidad de amarse y de cuidar de uno al otro, así como a sus hijos. “...herencia de Jehová son los hijos” (Salmo 127:3). Los padres tienen el deber sagrado de criar a sus hijos con amor y rectitud, de proveer para sus necesidades físicas y espirituales, y de enseñarles a amarse y a servir de uno al otro, a observar los mandamientos de Dios y a ser ciudadanos respetuosos de la ley dondequiera que vivan. Los esposos y las esposas, las madres y los padres, serán responsables ante Dios del cumplimiento de estas obligaciones.

LA FAMILIA es ordenada por Dios. El matrimonio entre el hombre y la mujer es esencial para Su plan eterno. Los hijos merecen tener dentro de los lares del matrimonio y ser criados por un padre y una madre que honran sus votos matrimoniales con completa fidelidad. La fidelidad en la vida familiar debe mayor probabilidad de lograrse cuando se basa en la creencia de que el amor, el respeto, el compromiso, el trabajo y de las actividades necesitan ser edificadas. Por designio divino, el padre debe presidir la familia con amor y rectitud y es responsable de proveer las cosas necesarias de la vida para su familia y de proporcionar el sustento. La madre es principalmente responsable del cuidado de sus hijos. En otras sagradas responsabilidades, el padre y la madre, como compañeros iguales, están obligados a cuidar de uno al otro. La discapacidad, la ausencia u otras circunstancias pueden requerir una adaptación individual. Otras familias deben brindar apoyo cuando sea necesario.

ADVERTIMOS que las personas que violan los convenios de castidad, que maltratan o abusan de su cuerpo o de sus hijos, o que no cumplen con sus responsabilidades familiares, un día deberán responder ante Dios. Aún más, advertimos que la desintegración de la familia traerá sobre las personas, las comunidades y las naciones las calamidades predichas por los profetas antiguos y modernos.

HACEMOS UN LLAMADO a los ciudadanos responsables y a las funciones de gobierno de todas partes para que fomenten aquellas medidas designadas a fortalecer a la familia y a mantenerla como la unidad fundamental de la sociedad.

El presidente Gordon B. Hinckley leyó esta proclamación como parte de su mensaje en la Reunión General de la Sociedad de Securos, que se llevó a cabo el 23 de septiembre de 1995, en Salt Lake City, Utah, EE. UU.



Ask a student to read Isaiah 6:6–7 aloud. Ask the class to follow along and look for what happened to Isaiah in his vision. Explain that the coal taken from the altar was a symbol of cleansing (see Isaiah 6:6, footnote *a*).

- According to verse 7, what did the seraphim say had happened to Isaiah’s sins? (They had been “purged,” or removed from him.)
- What feelings might you have if a messenger from the Lord pronounced you clean from your sins? Why might you have those feelings?

Ask a student to read Isaiah 6:8 aloud. Invite the class to follow along, looking for what the Lord asked and how Isaiah responded.

- How did Isaiah respond to the Lord’s invitation to serve? (Explain that this invitation was Isaiah’s call to be a prophet.)
- How might the knowledge that he was clean from sin affect Isaiah’s willingness to serve the Lord?
- From what you learned about Isaiah in this account, how can being cleansed from our sins affect our desire to serve the Lord? (Students may identify a principle such as the following: **As we are forgiven of our sins, we become more willing to do what God asks of us.**)

Explain that when we are clean from our sins, we have a greater desire to serve the Lord and to help others draw closer to Him and become clean as well.

Explain that Isaiah 6:9–10 describes the people to whom Isaiah was called to preach. Invite a student to read Isaiah 6:9–10 aloud. Ask the class to follow along and look for what the Lord said about how the people would respond to Isaiah’s message.

- What did the Lord tell Isaiah about how the people would respond to his message? (The people would reject his message and thereby harden their hearts [“make the heart of this people fat”] and become spiritually deaf [“make their ears heavy”] and blind [“shut their eyes”]. You may want to clarify that the Lord did not want the people to harden their hearts and become spiritually deaf and blind. Rather, the Lord’s words recorded in verse 10 describe the people’s response to Isaiah’s preaching—they would choose to not listen.)

Isaiah 7–9

Isaiah prophecies of Jesus Christ

Ask students if they know what their name means. Invite a few students to share. Then ask if any of them know why their parents gave them their name, and invite a few students to share.

Explain that Isaiah 7–9 contains Isaiah’s prophecies about conflict between Judah, Israel, Syria, and Assyria. Isaiah used the symbolism of his name and the names of his children to teach his message. When Israel and Syria threatened to attack Judah, Ahaz, king of Judah, looked to Assyria for protection. Isaiah encouraged King Ahaz and the people of Judah to rely on the Lord for deliverance and to not seek help from Assyria.

Invite a student to read Isaiah 7:3; 8:3 aloud. Ask the class to follow along and look for what Isaiah named his two sons.

- What names did Isaiah give to his sons?

Draw three columns on the board, and label them *Maher-shalal-hash-baz*, *Shear-jashub*, and *Isaiah*. Then ask students to read Isaiah 7:3, footnote *a*; 8:1, footnote *d*; and 8:18, footnote *a*, to discover the meaning of each name. Invite students to report what they find, and write the meanings on the board under the appropriate name (see the chart below).

Maher-shalal-hash-baz	Shear-jashub	Isaiah
(1) "To speed to the spoil" (destruction) or (2) "he hastens the prey" or (3) destruction is imminent	"The remnant shall return"	(1) The Lord is salvation or (2) "Jehovah saves"

Invite a student to read Isaiah 8:18 aloud. Ask the class to follow along and look for how Isaiah saw himself and his sons in relation to the children of Israel.

Explain that Isaiah’s and his son’s names were signs of the great things the Lord would do to Israel. Their names represent three themes that are prevalent in Isaiah’s writings: (1) the destruction the people would face if they persisted in wickedness, (2) the eventual gathering of Israel back to the promised land and to God’s covenant, and (3) the power of Jesus Christ to save His people.

Write the following references on cards or pieces of paper, and hand them out to students. (Provide duplicate references if you have a large class, or give students more than one reference if your class is small.)

Isaiah 6:11–13	Isaiah 8:15	Isaiah 9:6–7
Isaiah 7:14–16	Isaiah 8:22	Isaiah 9:13–16
Isaiah 8:13, 16–17	Isaiah 9:2	Isaiah 9:18–21

Invite students to read the reference on their card and to decide which of the three themes their scripture passage relates to. Ask students to take turns summarizing what they read and what they feel they can learn from that particular prophecy. You could invite students to place their cards under the appropriate columns on the board.

Remind students that as recorded in chapter 7, Isaiah told King Ahaz not to trust in Assyria for strength but rather to trust in the Lord. To encourage Ahaz, Isaiah told him the Lord would give him a sign. Invite a student to read Isaiah 7:14–16 aloud. Ask the class to follow along, looking for the prophecy foretold to King Ahaz.

- What sign did the Lord give to King Ahaz?

Write the name *Immanuel* on the board. Ask students to read verse 14, footnote *e*, to discover the meaning of the name *Immanuel*. Write "God is with us" on the board under the name Immanuel. (You might point out that Isaiah 8:8, 10 also refers to *Immanuel* and the meaning of the name, "God is with us.")

- What should Ahaz have learned from this sign?
- What principle can we learn from the sign given to King Ahaz? (Students may use different words but should identify the following principle: **If we always put our trust in the Lord, He will be with us during times of difficulty.**)
- What are some difficult situations that teenagers face in which remembering and applying this principle could be helpful?
- How has the Lord been with you or with someone you know during a difficult time?

Invite students to ponder what they can do today to put greater trust in the Lord.

Explain that Isaiah 9 contains another prophecy of Jesus Christ in which various names of the Savior are mentioned. Invite a student to read Isaiah 9:6–7 aloud. Ask the class to follow along, looking for names of Jesus Christ. Invite students to report what they find.

- What do these names teach you about Jesus Christ? (Help students identify the following truth: **Jesus Christ is the Mighty God, the Everlasting Father, and the Prince of Peace.**)
- Which of these names stands out to you? Why?

To help students understand how Jesus Christ can be referred to as both the Father and the Son, invite a student to read aloud the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



“How can Jesus Christ be both the Father and the Son? It really isn’t as complicated as it sounds. Though He is the Son of God, He is the head of the Church, which is the family of believers. When we are spiritually born again, we are adopted into His family. He becomes our Father or leader. ...

“In no way does this doctrine denigrate the role of God the Father. Rather, we believe it enhances our understanding of the role of God the Son, our Savior, Jesus Christ. God our Heavenly Father is the Father of our spirits; we speak of God the Son as the Father of the righteous. He is regarded as the ‘Father’ because of the relationship between Him and those who accept His gospel, thereby becoming heirs of eternal life” (M. Russell Ballard, “Building Bridges of Understanding,” *Ensign*, June 1998, 66–67).

Invite a few students to share their testimonies of Jesus Christ. You may want to share your testimony as well.

Draw students’ attention to the names of Isaiah and his sons and their meanings. Invite students to look for these three themes as they continue to study Isaiah.

Encourage students to share with a friend or family member what stood out to them during the lesson today.

LESSON 123

Isaiah 10–16

Introduction

Isaiah foretold the destruction of both Assyria and Babylon, which can be likened to the destruction of the wicked at the Second Coming. He prophesied of the latter-day Restoration of the Church and its role in gathering Israel. He also prophesied of the destruction of Moab.

Suggestions for Teaching

Isaiah 10

Isaiah prophesies that Assyria will punish Israel and that Assyria will also be destroyed

Write the word *woe* on the board, and ask students to recall what it means. (Intense sorrow or suffering.) After they respond, invite a student to read Isaiah 10:1–2 aloud. Ask the class to follow along and look for what would bring intense sorrow and suffering upon Israel.

- What would bring suffering upon Israel?

Summarize Isaiah 10:3–4 by explaining that because the people of Israel had turned away from the Lord through their wickedness, they would be punished and not have the Lord’s help.

Invite a student to read Isaiah 10:5–6 aloud, including footnote *a* in verse 5. Ask the class to follow along and look for how Israel would be punished for its wickedness.

- Who would the Lord use to punish Israel?

Summarize Isaiah 10:7–19 by explaining that Isaiah prophesied that after the Assyrians had fulfilled the Lord’s purposes in punishing Judah and the Northern Kingdom of Israel, the Lord would destroy the Assyrians because of their pride and wickedness. This destruction is symbolic of the destruction the proud and wicked will experience at the Second Coming of Jesus Christ.

Summarize Isaiah 10:20–34 by reminding students that Isaiah foretold that the Assyrian army would destroy many cities as it marched toward Jerusalem; however, Jerusalem would be miraculously spared (see 2 Kings 19).

Isaiah 11–12

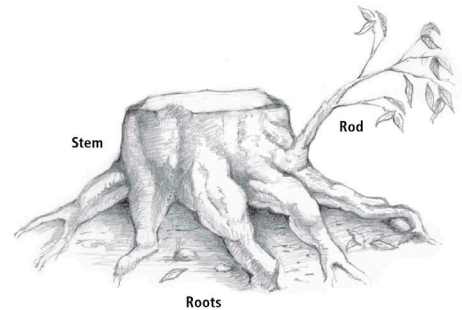
Isaiah prophesies of the latter-day Restoration and of the Millennium

Invite a student to come to the board. Ask another student to read Isaiah 11:1, 10 aloud while the first student draws what is read. After the drawing is complete, ask students if they understand what Isaiah was talking about. Also ask the student who drew on the board to remain at the board and adjust the drawing as needed to match the explanations that will follow.

Explain that sometimes we can better understand the meaning of symbols in the scriptures by referring to explanations found in other scriptures or in the words of modern prophets.

- What objects did Isaiah refer to? (“A rod,” a “stem,” “a Branch,” “roots,” and “an ensign.”)

Explain that the word *stem* in Isaiah 11:1 is translated from a Hebrew word that can refer to the stump of a tree that has been cut down. Ask the student at the board to revise the drawing to include a tree stump, if needed, and to write *Stem* near the stump. Then ask the student to add roots, if needed, and to label them *Roots*.



- According to Isaiah 11:1, what comes out of the stem? (“A rod.” In other words, new growth.)

Ask the student at the board to draw new growth coming from the stump, if needed, and to label it *Rod*.

Point out that the Lord’s explanations of what the stem, rod, and roots represent were recorded by the Prophet Joseph Smith (1805–44) and are found in Doctrine and Covenants 113. Invite students to read Doctrine and Covenants 113:1–6 silently, looking for the meanings of these symbols.

- According to Doctrine and Covenants 113:1–2, whom does “the Stem of Jesse” represent?

Invite the student at the board to write *Jesus Christ* on the board next to the word *Stem*. Invite students to consider recording the meanings of these objects in their scriptures. Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles clarified that the “Branch” mentioned in Isaiah 11:1 also represents Jesus Christ (see *The Promised Messiah: The First Coming of Christ* [1978], 192–94; see also Jeremiah 23:5–6).

- According to verses 3–4, who is “the rod”?
- According to verses 5–6, who is “the root of Jesse”?

Explain that Elder McConkie suggested that the rod and the roots could both represent Joseph Smith (see *The Millennial Messiah: The Second Coming of the Son of Man* [1982], 339–40). Invite a student to write *Joseph Smith* on the board next to *Rod* and *Roots*.

Explain that after Isaiah described some of the conditions of the Millennium (see Isaiah 11:6–9), he prophesied of Joseph Smith and the latter days.

Invite a student to reread Isaiah 11:10 aloud. Ask the class to follow along, looking for what Isaiah said that describes Joseph Smith.

- What did Isaiah say that the “root of Jesse” would be for the people? (“An ensign.”)
- What is an ensign? (A flag or banner that an army may gather under or march behind.)

Invite a student to read Doctrine and Covenants 45:9 aloud.

- What is the “standard,” or ensign, that the Gentiles will seek after? (The “everlasting covenant,” or the gospel of Jesus Christ.)
- How is establishing an ensign similar to what the Lord did through Joseph Smith?

Invite a student to read Isaiah 11:11–12 aloud. Ask the class to follow along and look for what Isaiah prophesied would happen in the last days.

- What did Isaiah prophesy would happen in the last days?

Explain that the phrase “the Lord shall set his hand again the second time to recover the remnant of his people” in verse 11 refers to the Restoration of the Church and the latter-day gathering of Israel (see footnote *b* and footnote *c*).

Explain that because of latter-day revelation, we understand that the phrase “he shall set up an ensign for the nations” in verse 12 refers to the Restoration of The Church of Jesus Christ of Latter-day Saints. Write the following phrase on the board: *The restored Church is an ensign to ...*

- How would you complete the phrase on the board using what you have learned from verse 12? (After students respond, complete the phrase so that it states the following truth: **The restored Church is an ensign to gather scattered Israel back to the gospel of Jesus Christ.**)
- What does it mean to “gather together” (verse 12) scattered Israel back to the gospel of Jesus Christ? (To help others join The Church of Jesus Christ of Latter-day Saints [see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie (1956), 3:255].)
- What can we do as members of the Church to help gather scattered Israel to the Lord?

Summarize Isaiah 11:13–16 by explaining that Isaiah prophesied that the Lord would use miraculous means to help gather Israel again.

Invite students to read Isaiah 12:1–6 silently, looking for what these Israelites will do during the Millennium.

- Why do you think they will praise the Lord and have great joy?

Invite students to think of someone they know who is a convert to the Church. Ask a few students to describe how the person they thought of felt when he or she joined the Church.

Isaiah 13–16

The destruction of Babylon can be likened to the destruction of the wicked at Jesus Christ’s Second Coming

Ask students to imagine that they have the opportunity to join one of two teams. One team is led by a captain who cares very much about his team and wants each team member to succeed. The other team is led by someone who promises great victory and success but only cares for himself.

- Which team would you join? Why?

Establish a sense of purpose

A sense of purpose shared by the teacher and the students can increase faith and give direction and meaning to the classroom experience.

Explain that these teams can represent the Lord's side and Satan's side. Write *The Lord's side* and *Satan's side* on the board. Invite students as they study Isaiah 13–16 to look for gospel truths that will help them know why they should choose to be on the Lord's side instead of on Satan's side.

Summarize Isaiah 13:1–10 by explaining that Isaiah prophesied of the destruction of Babylon and that these events can be seen as a type or similitude of the destruction of the wicked that will take place at the Savior's Second Coming.

Invite a student to read Isaiah 13:11 aloud. Ask the class to look for what the Lord said He would do to the wicked in Babylon.

- If the punishments described in this verse are a type or similitude of what will occur at the Second Coming, what will the Lord do to the wicked when He comes again? (Using students' words, write the following truth on the board: **When the Lord comes again, He will destroy the wicked.**)

Summarize Isaiah 13:12–22 by explaining that Isaiah continued to prophesy about the destruction of Babylon.

Invite a student to read Isaiah 14:3 aloud. Ask the class to follow along and look for what the Lord will do for His people after Babylon is destroyed.

- If the events described in this verse are a type or similitude of what will occur at the Second Coming, what will the Lord do for His people when He comes again? (Using students' words, write the following truth on the board: **When the Lord comes again, He will be merciful to His people and give them rest.**)
- What kind of rest do you think the Lord's people will receive?

Summarize Isaiah 14:4–11 by explaining that Isaiah prophesied of the downfall of the Babylonian king and compared this to the downfall of Lucifer, or Satan. Invite a student to read Isaiah 14:12–14 aloud. Ask the class to follow along, looking for what Satan desired.

- What did Satan desire? (Satan wanted to take God's power [see also Moses 4:1; D&C 29:36–37].)

Invite several students to take turns reading aloud from Isaiah 14:15–20. Ask the class to follow along and look for what will ultimately happen to Satan.

- What will ultimately happen to Satan? (After students respond, write the following truth on the board: **Satan will lose his influence and power over mankind, and he will be cast out forever.**)
- How might the truths written on the board help us choose to be on the Savior's side and not on Satan's side?

- Why do you think Satan succeeds in luring some people to his side, even though the scriptures tell us he will ultimately lose?

Encourage students to remember the fate of Satan and his followers when they are tempted to leave the Lord's side.

Summarize Isaiah 15–16 by explaining that Isaiah prophesied of the destruction of Moab. Conclude by testifying of the truths identified in this lesson.

LESSON 124

Isaiah 17–28

Introduction

Isaiah prophesied that the Israelites would be scattered because they had forgotten God. He also prophesied of the ensign raised up to gather scattered Israel to The Church of Jesus Christ of Latter-day Saints. Additionally, Isaiah testified of the future Davidic king, even the Messiah, and taught about Jesus Christ's power to deliver the oppressed. Isaiah prophesied that the wicked will be destroyed and the righteous will receive great blessings at the Savior's Second Coming. Isaiah also testified that the Savior is the only sure foundation on which to build our lives.

Suggestions for Teaching

Isaiah 17–21

Isaiah prophesies of the destruction of various nations and of the scattering and the latter-day gathering of Israel

Begin class by inviting students to guess the number of missionaries currently serving, the number of missions currently in operation, and the number of missionary training centers currently in operation. After students respond, share the actual numbers for these statistics (these can be found on the "Facts and Statistics" page of mormonnewsroom.org). Consider inviting students to share where any of their friends, siblings, or ward members are currently serving missions.

As students study Isaiah 17–21, invite them to look for how Isaiah prophesied of the great latter-day missionary effort of gathering.

Summarize Isaiah 17 by explaining that it was "a message of doom" (verse 1, footnote *a*) for Damascus, the capital city of Syria, and for the Northern Kingdom of Israel.

Explain that Isaiah then prophesied of a future time when several nations would turn to the Lord. Write the following words on the board: *land, ambassadors, messengers, ensign, trumpet*. Invite a student to read Isaiah 18:1–3 aloud. Ask the class to follow along and look for how Isaiah used these words to teach about the future.

Point out the word *woe* in verse 1. Explain that in this context, rather than referring to suffering or affliction, the word *woe* is used as a greeting (see footnote *a*).

President Joseph Fielding Smith (1876–1972) explained that one possible interpretation of the phrase "the land shadowing with wings" in Isaiah 18:1 is that it refers to the Americas (see *The Signs of the Times* [1952], 51).

- How can each of the words listed on the board relate to the restored Church? (The *land* can refer to the Americas, where the Restoration of the Church began. *Ambassadors* and *messengers* can refer to Apostles and missionaries, who travel all over the world to spread the gospel. An *ensign* is a flag or banner around which armies gather for battle, and a *trumpet* can be used to call people

together, so both an *ensign* and a *trumpet* can symbolize the latter-day call to gather to the restored Church of Jesus Christ.)

Summarize Isaiah 18:4–6 by explaining that the Lord used the imagery of a vineyard to describe the destruction of the wicked and the gathering of the righteous in the latter days.

Invite a student to read Isaiah 18:7 aloud. Ask the class to follow along, looking for what the people will bring to the Lord.

- What will the people bring to the Lord? (A “present.”)
- Who or what does this present represent? (The Lord’s scattered people, who will be gathered to Zion.)
- What truth can we learn from Isaiah 18? (Students may use different words to identify the following truth: **In the last days, the Lord will send messengers to gather scattered Israel to His Church.**)
- How is gathering people to the Lord’s Church like giving Him a present?
- In addition to serving full-time missions, how can we be messengers who help gather people to the Lord’s Church?

Summarize Isaiah 19 by explaining that Isaiah prophesied that because of Egypt’s idol worship and evil practices the Lord would smite Egypt. However, Isaiah also prophesied that the Egyptians would eventually recognize their need for the Lord and turn to Him. Summarize Isaiah 20–21 by explaining that Isaiah prophesied that other wicked nations would be destroyed.

Isaiah 22–23

Isaiah prophesies that Jerusalem will be attacked and scourged by Babylon

Remind students that Isaiah prophesied that Jerusalem would be spared from the Assyrian army (see 2 Kings 19:32–35). However, in Isaiah 22:1–7 we read that Isaiah prophesied that Jerusalem would *not* be spared when the Babylonian army attacked more than a century later.

Invite several students to take turns reading aloud from Isaiah 22:8–11. Ask the class to follow along and look for what the people in Jerusalem thought they could depend on for protection from the Babylonian army.

- What did the people think they could depend on for protection from the Babylonian army? (Their supply of weapons; the fortifications that strengthened the city wall; and Hezekiah’s tunnel, which diverted water into the city from a spring outside the city wall.)

Explain that the people trusted that these preparations would save them because these were the same preparations that had been made when Jerusalem had been miraculously spared from the Assyrian army during the reign of Hezekiah. Isaiah warned that, unlike in Hezekiah’s day, the people would not turn to the Lord (see Isaiah 22:11, footnote *b*).

Summarize Isaiah 22:15–25 by explaining that Isaiah told a story about Shebna, the keeper of the treasury of Jerusalem. Shebna was prideful about Jerusalem’s wealth.

Isaiah prophesied that Shebna would be carried away into captivity. Explain that Isaiah prophesied that a man named Eliakim, which means “God shall cause to arise” (see verse 20, footnote *a*), would replace Shebna. Eliakim was a person who loved and obeyed the Lord.

Explain that the name *Eliakim* has symbolic meaning because it points to Jesus Christ and His Atonement (see verse 20, footnote *a*).

Invite a student to read Isaiah 22:21–23 aloud. Ask the class to follow along, looking for what Isaiah prophesied about Eliakim that points us to Jesus Christ and His Atonement. Ask students to report what they find.

You may need to explain that the phrase “the key of the house of David” (verse 22) symbolizes the right to rule, which can be obtained only through the holy priesthood of God (see verse 22, footnote *a*). Jesus Christ holds all the keys of the priesthood and has power to “shut” and to “open” (verse 22), that is, to bind or loose, and no one can override that power.

Summarize Isaiah 23 by explaining that Isaiah prophesied that the coastal city of Tyre, located in modern-day Lebanon, would also be destroyed.

Isaiah 24–27

Isaiah describes the destruction of the wicked and praises the Lord for blessing the righteous

Use objects to help students understand gospel principles

Using objects can be an effective way for teachers to help students understand principles of the gospel. Objects can help students visualize, analyze, and understand the scriptures, especially when the objects are used to stimulate a discussion.

Display a picture of the Savior’s Second Coming.

Summarize Isaiah 24 by explaining that it records a prophecy of the destruction of the wicked at the Second Coming. Then explain that Isaiah 25 contains a poetic celebration of the blessings the Lord will give to the righteous.

Invite a student to read Isaiah 25:6–8 aloud. Ask the class to follow along and look for what the Lord will do when He comes again. Invite students to report what they find.

Explain that the symbolic feast described in verse 6 represents the idea that people of all nations will be invited to partake of the blessings of the gospel.



- In what ways is a feast a good representation of the blessings that people who accept the gospel can receive?
- According to Isaiah 25:8, what will the Lord do for His people in the Millennium?
- How did the Savior “swallow up death in victory” (verse 8)?
- What do you think it means that the Lord “will wipe away tears from off all faces” (verse 8)?

Invite students to read Isaiah 25:9 silently, looking for what the Lord’s people will say in the Millennium.

- What will the Lord’s people say in the Millennium?
- What principle can we learn from verses 6–9? (As students respond, help them identify the following principle: **If we wait for the Lord, then we can receive His salvation and rejoice.**)
- What does it mean for us to wait for the Lord?

To help students understand the word *wait* as it is used in verse 9, ask a student to read aloud the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles. Ask the class to listen for what it means to wait for the Lord:



“In the scriptures, the word *wait* means to hope, to anticipate, and to trust. To hope and trust in the Lord requires faith, patience, humility, meekness, long-suffering, keeping the commandments, and enduring to the end” (Robert D. Hales, “Waiting upon the Lord: Thy Will Be Done,” *Ensign or Liahona*, Nov. 2011, 72).

- What are some ways we can hope, anticipate, and trust as we wait for the Lord?

- What blessings have you received as you have trusted in or waited for the Lord?

Summarize Isaiah 26–27 by explaining that Isaiah testified that we can trust in the Lord forever and promised “perfect peace” to those who do (see Isaiah 26:3). Isaiah also used the imagery of a vineyard to show how the Lord cares for His people.

Isaiah 28

Isaiah prophesies of the destruction of Ephraim and testifies that Christ is the sure foundation

Summarize Isaiah 28:1–15 by explaining that Isaiah condemned “Ephraim” (verse 1), or the inhabitants of the Northern Kingdom of Israel, for their wickedness. He reminded them that the Lord teaches “precept upon precept; line upon line . . . ; here a little, and there a little” (verses 10, 13). The people did not think they needed the word of the Lord, because they believed other things would save them from the problems they would experience.

Show students a stone, or draw a picture of one on the board. Ask students why builders use stone in the foundations of buildings.

Invite a student to read Isaiah 28:16 aloud. Ask the class to follow along and look for how Isaiah described the stone that Zion, or the Church, would be built on.

- How did Isaiah describe the stone?
- In what ways is the stone a representation of the Savior? (After students respond, write the following truth on the board: **The Savior is the only sure foundation upon which to build our lives.**)
- Why do you think the Savior is the only sure foundation upon which we can build our lives?
- What are some ways we can daily build our lives on the foundation of Jesus Christ?
- How have you been blessed as you have tried to build your life on the foundation of Jesus Christ?

Summarize Isaiah 28:17–29 by explaining that the Lord told the inhabitants of the Northern Kingdom of Israel that they would be swept away because they believed they could build on something other than the Savior.

Invite students to write in their study journals something they will do to build their lives on the foundation of Jesus Christ. You may want to ask a few students to share what they wrote.

Conclude by testifying of the Savior and one or more of the truths taught today.

LESSON 125

Isaiah 29

Introduction

Isaiah prophesied of the Great Apostasy and the Restoration of the gospel, including the coming forth of the Book of Mormon. He prophesied that the Book of Mormon would correct false doctrine and bring joy to those who read and live by its teachings.

Suggestions for Teaching

Doctrinal Mastery Review—Malachi 4:5–6 (5 minutes)

Write on the board the following key statement of doctrine, which is found in *Doctrinal Mastery Core Document* (2018), 8.4: **Through family history and temple service, we can make the ordinances and covenants of the gospel available to our ancestors.**

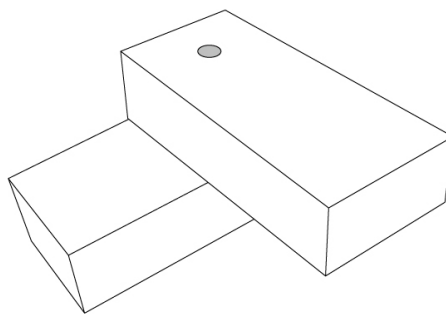
Invite students to turn to Malachi 4:5–6. Ask a student to read the passage aloud, and invite the class to follow along, looking for how this passage helps teach the key statement of doctrine written on the board.

- How does Malachi 4:5–6 help teach this key statement of doctrine?
- How can we remember that Malachi 4:5–6 helps teach the importance of family history and temple service for our ancestors?

Isaiah 29:1–17

Isaiah prophesies of the coming forth of the Book of Mormon and the Restoration

Show students two wooden boards of equal length. Place one of the boards on top of the other, and nail them together at one end so the boards can swivel. Explain that the single nail represents the Bible, the bottom board represents the doctrine of Christ, and the top board represents how some people interpret the Bible. Move the top board to various positions.



- Why are there so many different Christian churches if they all believe in the Bible? (Christian denominations interpret the Bible and Christ's doctrine differently.)
- How can you know the Lord's true doctrine when there are so many ways to interpret the Bible?

Invite students to look for truths as they study Isaiah 29 that can help them know the Lord's true doctrine.

Summarize Isaiah 29:1–8 by explaining that Isaiah prophesied of the destruction of Jerusalem, which occurred because of the people's wickedness. He also referred to

the Nephite nation, which would also be destroyed because of wickedness. Point out the phrase “thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust” (verse 4). Explain that this prophecy refers to the coming forth of the Book of Mormon, which was translated from plates hidden in the ground by Moroni. The voice of the Nephite people speaks to us today from that book. Explain that Isaiah also spoke of the conditions of the latter days (see verses 5–10).

Invite a student to read Isaiah 29:9–10 aloud. Ask the class to follow along, looking for what Isaiah prophesied would happen after the Lord’s people fell to their enemies.

- According to verse 10, what would happen after the Lord’s people fell to their enemies? (People would experience “the spirit of deep sleep,” and the prophets and seers would be “covered,” or removed from the people.)

Explain that with the loss of the prophets and the straying of the Lord’s people from the truth, the world would fall into a state of spiritual darkness. This falling away from truth is called apostasy.

Write the phrase *the Great Apostasy* on the board. Explain that Isaiah’s words in verses 9–10 refer to a period known as the Great Apostasy, which occurred after the death of the Savior and His Apostles. Over time, people changed many gospel principles and ordinances and altered the organization of the Savior’s Church. Consequently, the Lord withdrew the authority and keys of His priesthood from the earth. Many of the “plain and precious” parts of the Bible were also corrupted or lost, and the people no longer had an accurate understanding of God (see 1 Nephi 13:26–29). Eventually many churches were established, but they did not have the authority to perform priesthood ordinances or to properly interpret the Bible.

Write the following doctrine on the board: **During a period of great apostasy, people were without divine direction from living prophets and apostles.**

- How does the object lesson with the boards relate to the Great Apostasy?

Explain that Isaiah also prophesied of events in the last days that would help end the Great Apostasy.



Provide students with copies of the following chart, or copy it on the board before class.

The Coming Forth of the Book of Mormon		
The subject of one of Isaiah’s prophecies	Isaiah’s prophecy of what the person or people would do	The fulfillment of the prophecy
Isaiah 29:11—“men”		Joseph Smith—History 1:63–65

The subject of one of Isaiah's prophecies	Isaiah's prophecy of what the person or people would do	The fulfillment of the prophecy
Isaiah 29:11—"one that is learned"		Joseph Smith—History 1:63–65
Isaiah 29:12—"him that is not learned"		Joseph Smith—History 1:59

Divide students into pairs. Ask each pair to read the references in the chart together and to summarize Isaiah's prophecies and their latter-day fulfillment in the center column. (You may want to explain that Nephi also recorded Isaiah's account and that this record is found in 2 Nephi 27:6–10, 15–20. Nephi's account provides more detail than Isaiah's account in the Bible.) After sufficient time, ask:

- Who delivered the copied characters of the Book of Mormon to the "one that [was] learned" (Isaiah 29:11)?
- Who was the learned man who said, "I cannot [read it]; for it is sealed" (verse 11)?

Remind students that a portion of the golden plates was sealed, and the Prophet Joseph Smith was commanded not to translate this portion.

- Why might someone with little formal education, like Joseph Smith, be a better choice to translate the Book of Mormon than a scholar like Charles Anthon?



them easily.

Isaiah 29:13–14 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

Invite a student to read Isaiah 29:13 aloud. Ask the class to follow along, looking for what the Lord said people would do during the Great Apostasy.

- What do you think it means that people "draw near [the Lord] with their mouth, ... but have removed their heart far from [Him]"?

Explain that the phrase "their fear toward me is taught by the precept of men" means that people's worship of God would be corrupted by false teachings.

Invite a student to read Isaiah 29:14 aloud. Ask the class to follow along and look for what the Lord said He would do to overcome the effects of the Apostasy.

- What did the Lord say He would do to overcome the effects of the Apostasy?
- What is the "marvellous work and a wonder" Isaiah prophesied about?

Invite a student to read aloud the following statement by President Russell M. Nelson. Ask the class to listen for what President Nelson said is the marvelous work and wonder.



“Isaiah foresaw that God would do ‘a marvellous work and a wonder’ in the latter days (Isaiah 29:14). ... That marvelous work would include the coming forth of the Book of Mormon and the Restoration of the gospel” (Russell M. Nelson, “Scriptural Witnesses,” *Ensign or Liahona*, Nov. 2007, 46, note 26).

- According to verse 14, what effect will the Restoration and the Book of Mormon have on “the wisdom of ... wise men,” or the wisdom of the world?

Write the following incomplete statement on the board: *The Restoration of the gospel, including the coming forth of the Book of Mormon, is ...*

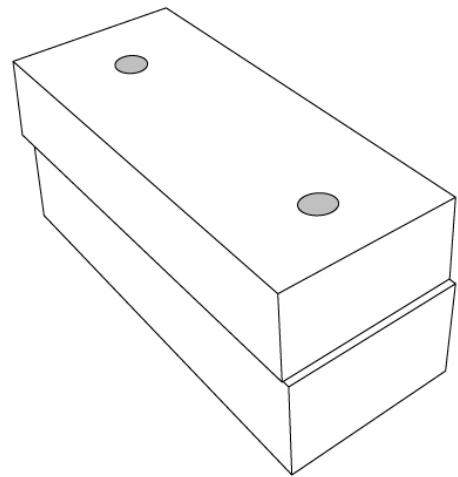
- According to verses 13–14, how could we complete this truth? (Students may give many correct responses, but make sure they identify the following truth: **The Restoration of the gospel, including the coming forth of the Book of Mormon, is a marvelous work and a wonder.** Using students’ words, complete the statement on the board.)
- What does verse 14 help us understand about the impact the Book of Mormon would have on the world? (It would correct false teachings and counter the wisdom of the world.)

Show students a second nail, and explain that it represents the Book of Mormon. Align the boards, and hammer the nail into the end opposite the first nail. Show students that the boards no longer swivel.

- How does the Book of Mormon help correct false teachings and counter the wisdom of the world?

Invite students to share with a partner some of the blessings they have received because of the Restoration of the gospel and the coming forth of the Book of Mormon.

Summarize Isaiah 29:15–17 by explaining that Isaiah prophesied that the Book of Mormon would come forth at a time when people would seek to hide their actions from God and would not acknowledge God’s hand in their lives.



Isaiah 29:18–24

Isaiah prophesies of the positive impact of the restored gospel and the Book of Mormon

Show students a copy of the Book of Mormon.

- What would you say to someone to interest him or her in reading the Book of Mormon?

Invite a student to read Isaiah 29:18–19 aloud. Ask the class to follow along and look for what the Book of Mormon can do for those who study it with a sincere desire to understand its teachings. Invite students to consider marking what they find.

- What does Isaiah’s imagery in these verses teach about how the Book of Mormon can help us? (Using students’ words, write the following principle on the board: **If we study the Book of Mormon, it can help us have joy, revere God, and understand true doctrine.**)

Invite a student to read Isaiah 29:22–24 aloud. Ask the class to follow along and look for what Isaiah prophesied the Book of Mormon would do for Jacob’s posterity. Explain that the phrase “the house of Jacob” in verse 22 refers to the Lord’s covenant people.

- According to verses 23–24, what would the Book of Mormon do for Jacob’s posterity in the latter days? (List students’ responses on the board.)

Point out the phrase “fear the God of Israel” in verse 23, and explain that it means to have reverential awe and respect for God and His covenants.

- Which one of these promises would inspire you to read the Book of Mormon? Why?

Invite students to share with the class how the Book of Mormon has blessed their lives. You may also want to share an experience.

Encourage students to commit to read the Book of Mormon so they can receive these blessings in their lives. Consider challenging them to give a copy of the Book of Mormon to a family member or friend and to explain the blessings Isaiah promised would come from studying this book. Conclude by sharing your testimony of the Book of Mormon and its truthfulness and power in your life.

LESSON 126

Isaiah 30–41

Introduction

Isaiah prophesied that the people of Judah would become weak and would be scattered because of their rejection of the prophets. Isaiah also prophesied about the gathering of Israel in the latter days. During the reign of Hezekiah, king of Judah, the Lord miraculously delivered Jerusalem from the Assyrian army. After messengers from Babylon visited King Hezekiah, Isaiah prophesied that the kingdom of Judah would eventually be conquered by the Babylonians. Isaiah also prophesied of the coming of Jesus Christ and testified of His power and desire to strengthen and save His people.

Suggestions for Teaching

Remember the Objective of Seminaries and Institutes of Religion

Remember that “our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x).

Isaiah 30–34

Isaiah warns Judah about the consequences of rejecting the prophets and prophesies of events in the latter days

Invite students to think about somebody they know who faithfully obeys the words of the prophet and the standards in the *For the Strength of Youth* booklet.

- What are some ways we are blessed when we obey the words of the prophets?
- What can happen to people who refuse to follow the counsel of the Lord’s prophets?

Explain that Isaiah 30–31 contains Isaiah’s message of warning to the people of Judah, who were considering making an alliance with Egypt to protect themselves from the Assyrian army. Through His prophet Isaiah, the Lord likened the people to “rebellious children” who ignored the Lord’s counsel and preferred to rely on “the strength of Pharaoh” (Isaiah 30:1–2). The Lord warned that Egypt would not protect them (see Isaiah 30:3–7). The Lord commanded Isaiah to record the Lord’s words regarding the people’s rebellion (see Isaiah 30:8–11).

Invite a student to read Isaiah 30:8–11 aloud. Ask the class to follow along, looking for what the Lord commanded Isaiah to write about the people. Invite students to report what they find. Explain that the phrase “smooth things” in verse 10 refers to easy things, actions, or deeds that do not require much of the listener.

- How would you describe the people’s attitude toward the prophets?

Invite a student to read Isaiah 30:12–14 aloud. Ask the class to follow along, looking for what Judah’s rebellion against the Lord and His prophets would lead to.

- According to verse 13, what did Isaiah compare the people’s iniquity to?

Explain that in this context, a “breach” is a fracture or crack in a wall.

- What happens structurally to a wall when it has a fracture or a crack? (It is weakened.)
- How is a crack or fracture in a wall an appropriate metaphor for the consequences of sin?
- If the consequences of sin are like a crack in a wall, what happens to us if we sin by rejecting the words of the prophets? (Students may give a variety of answers, but make sure it is clear that **if we rebel against God by rejecting the words of the prophets, then we will be weakened**. Write this principle on the board.)

Invite students to think about examples of people in the scriptures who became weakened by rejecting the words of the prophets.

- According to verse 14, what will ultimately happen to those who continue to reject the words of the prophets? (After students respond, add the following to the principle on the board: **If we continue to reject the words of the prophets, we will suffer spiritually**.)

Point out that just as a breached wall’s “breaking cometh suddenly” (verse 13), we may not know when negative consequences will follow sin. In some cases, these consequences may not come until the next life.

- What are some things you can do personally to avoid this breach coming into your life and testimony?

Summarize the rest of Isaiah 30–31 by explaining that although the Lord invited the people to repent, the people refused to do so. Isaiah rebuked them for not relying on the Lord for divine protection and assistance. Chapter 31 also contains a comforting prophecy that in the last days the Lord will defend the righteous inhabitants of Zion.

Invite a student to read aloud the following summary of Isaiah 32–34:

Even though the people of Judah rejected his words, Isaiah continued to fulfill his role as a prophet. As recorded in Isaiah 32–34, Isaiah prophesied of the Restoration of the gospel in the latter days and of the Millennial reign of the Savior, when His “people shall dwell in a peaceable habitation” (Isaiah 32:18). Isaiah also described the Savior’s Second Coming, when the wicked would “be burned in the fire” (Isaiah 33:12) of “the day of the Lord’s vengeance” (Isaiah 34:8).

Isaiah 35

Isaiah prophesies of the latter-day gathering of Israel

Ask students to think of a time when another person’s testimony blessed their lives. Invite several students to share their experiences.

Explain that Isaiah 35 contains Isaiah’s prophecies of the latter-day gathering of Israel. Invite a student to read Isaiah 35:3–6 aloud. Ask the class to follow along, looking for what the Lord commanded His followers to say.

- What does it mean to “strengthen ... the weak hands, and confirm the feeble knees” (verse 3)? (To strengthen the faith of those who are exhausted, discouraged, or fearful.)
- According to verse 4, what does the Lord ask His followers to do to strengthen the faith of others?
- What principle can we identify from these verses about strengthening the faith of others? (Students may use different words, but make sure it is clear that **as we testify that the Lord will come to save and heal us, we can strengthen the faith of others.**)
- How can bearing your testimony of the Lord help strengthen the faith of others?

Isaiah 36–41

Isaiah teaches that the Lord will comfort and strengthen His people

Explain that during the reign of King Hezekiah, Judah continued to be threatened by the Assyrians. Invite a student to read the following summary of Isaiah 36–38, which recounts events studied in a previous lesson. Ask students to listen for what Hezekiah and his people did.

The Assyrian army was marching toward Jerusalem and threatening its people with destruction. Hezekiah and the people of Judah hearkened to Isaiah’s counsel to not surrender to the Assyrians and instead prayed for the Lord to save them. The Lord defended the city, and a large part of the Assyrian army was destroyed by an angel in one night (see Isaiah 37:33–36). Later, when Hezekiah became very ill, he pleaded with the Lord, and his life was miraculously prolonged for 15 years.

- What did Hezekiah and his people do in these fearful situations that allowed the Lord to bless them? (They listened to the prophet, prayed, and trusted in the Lord to save them.)

Summarize Isaiah 39 by explaining that after Hezekiah recovered from his illness, messengers brought letters and gifts from Babylon. Hezekiah showed them the wealth of Judah’s treasuries and armory. Upon learning what Hezekiah had done, Isaiah prophesied that Hezekiah’s descendants and Judah’s riches would one day “be carried to Babylon: [and] nothing [would] be left” (verse 6). (Remind students that they have already studied the fulfillment of this prophecy—the people returned to idol worship and wickedness after Hezekiah’s death, and Babylon eventually destroyed the kingdom of Judah [see 2 Kings 21–25].)

Invite a student to read Isaiah 40:1–2 aloud. Ask the class to follow along and look for the purpose of Isaiah’s words.

- What was the purpose of Isaiah’s words in these verses? (To comfort the Lord’s people.)

Explain that as recorded in the remainder of Isaiah 40 and in Isaiah 41, Isaiah continued to comfort Judah by teaching about the coming ministry of the Messiah.

Write the following scripture references on the board: *Isaiah 40:10–11, 28–31; Isaiah 41:9–14, 17.*

Divide the class in half. Assign one half to read Isaiah 40:10–11, 28–31 and the other half to read Isaiah 41:9–14, 17. Ask students to look for truths that they think would have been comforting to the Jews. Encourage students to consider marking important words and phrases in their scriptures or recording them in their study journals. (You may want to explain that the word *wait* in Isaiah 40:31 means to hope for or trust in. The word *worm* in Isaiah 41:14 refers to someone who is “meek and humble” [verse 14, footnote a].)

After sufficient time, invite students to report the truths they found. You might consider inviting each student to write his or her statements of doctrine or principles on a piece of paper, and then inviting students to take turns standing and reading their statements aloud to the class. The papers could be posted on the board or on a wall. (Students may identify a variety of principles, including the following: **The Lord will care for His flock. The Lord will strengthen those who wait upon Him. When the Lord is with us, we need not fear.**)

Explain that one way we can know that the Lord is with us is if we feel the Holy Ghost’s presence and companionship (see Susan W. Tanner, “Stand as a Witness,” *Ensign* or *Liahona*, May 2008, 114).

After students share the principles they have written, you may want to ask the following questions:

- What words or phrases in Isaiah 40:11 are most comforting to you?
- What is the Savior’s “flock”? (The Savior’s flock includes members of The Church of Jesus Christ of Latter-day Saints who are striving to follow Him and keep His commandments. See Dieter F. Uchtdorf, “Perfect Love Casteth Out All Fear,” *Ensign* or *Liahona*, May 2017, 106.)
- What promises in these verses strengthen your faith in Jesus Christ? Why?
- How can knowing that the Lord is with you comfort you when you are worried or afraid?
- When have you felt the Lord sustain you during times of adversity?
- How has the Lord helped you overcome fear?

Invite students to ponder the following two questions and to record their answers in their study journals (it may be helpful to write the questions on the board or on slips of paper for each student):

- What can I do this week to increase my hope and trust in the Savior, Jesus Christ?
- What can I do to better qualify for and maintain the companionship and influence of the Holy Ghost?

Testify that the Lord has power to care for and strengthen us, and as we place our trust in Him, we will not need to fear. If time allows, you may want to conclude the

lesson by singing the hymn “How Firm a Foundation” (*Hymns*, no. 85). Sing verses 1, 2, 3, and 7 of this hymn, and invite students to look for words or phrases that indicate the Lord’s power to help and comfort His people.

LESSON 127

Isaiah 42–47

Introduction

Isaiah prophesied that the Messiah would be a light to the Gentiles and free God's children from the captivity of sin. He contrasted the Savior's power to redeem His people with the foolishness of trusting in false gods. Isaiah also prophesied of the destruction of Babylon.

Suggestions for Teaching

Doctrinal Mastery Review—Marriage and Family (5 minutes)

Before class, write the references to the following doctrinal mastery scripture passages and key phrases on the board in a random order, as in the following example:

Genesis 39:9

Multiply and replenish the earth.

Husband and wife are to be one.

Malachi 4:5–6

Genesis 1:28

Joseph resisted temptation.

Elijah will turn the hearts of fathers and children.

Genesis 2:24

Point to a reference or a key phrase, and ask the class to name the corresponding reference or key phrase. For example, if you point to the key phrase “Joseph resisted temptation,” students should identify Genesis 39:9. Alternate pointing at references and pointing at key statements. As you continue reviewing, consider erasing some or all of the references or key phrases and saying them rather than pointing to them. You might also invite one student or a specific group of students to respond at a time (for example, you could invite the girls to give one answer and the boys to give the next answer).

Isaiah 42–43

The Messiah will be a light to the Gentiles and free the prisoners

Invite a student to come to the front of the class and stand on a chair. Ask the student:

- If you were to fall backwards, whom would you trust to catch you? Why? (Do not allow the student to actually attempt this.)

Ask the student to be seated. Explain that the children of Israel were faced with a decision concerning whom they would trust: the Lord Jesus Christ or false gods that were represented by idols. Draw two columns on the board. At the top of one column, write *Jesus Christ*, and at the top of the other column, write *False Gods*. Point out that we also must decide whether we will trust in Jesus Christ or in false gods.

- What are some false gods that people put their trust in today? (Write students' responses on the board under the heading "False Gods." Answers could include such things as wealth, possessions, physical strength, appearance, popularity, and intelligence.)

Explain that Isaiah 42–47 records Isaiah's efforts to help the people understand that they needed to place their trust in the Savior, Jesus Christ. Invite students as they study these chapters to look for truths that will help them understand why they should trust in the Savior.

Point out that in Isaiah 42, Isaiah spoke about the Messiah. The title *Messiah* means "the anointed" and is the Old Testament equivalent of the New Testament title *Christ* (see Bible Dictionary, "Messiah").

Invite a student to read Isaiah 42:5–7 aloud. Ask students to follow along and look for what Isaiah said about the Messiah. Invite students to report what they find. Write their responses on the board under the heading "Jesus Christ." Invite students to share how they think each phrase describes what the Messiah can do.

Point out the phrase "to bring out the prisoners from the prison" in verse 7, and explain that it refers to freeing those in spiritual captivity both on earth and in the spirit world (see footnotes *c*, *d*). During His earthly ministry Jesus Christ taught the gospel, which would enable God's children to become free from spiritual captivity through His Atonement. When Jesus Christ died on the cross, His spirit went to the spirit world, where He preached the gospel.

Invite a student to read aloud Doctrine and Covenants 138:18–19, 30–31. Ask students to look for what happened in the spirit world shortly after Jesus Christ died on the cross. (You may want to suggest that students write D&C 138:18–19, 30–31 as a cross-reference in their scriptures next to Isaiah 42:7.)

Use cross-references

A cross-reference is a scripture reference that can provide additional information and insight about the passage you are studying. The cross-references you use as part of your lesson should enhance students' understanding of a scripture passage and not merely restate truths that students have already identified.

- What did Jesus Christ do in the spirit world?
- What truth can we learn from these passages? (Students may use different words, but make sure they identify the following truth: **Jesus Christ's Atonement makes it possible for all, including those who have already died, to accept the gospel and become free from the captivity of sin.** Write this truth on the board under the heading "Jesus Christ.")

Invite a student to read Isaiah 42:16–17 aloud. Ask students to follow along, looking for the results of trusting in the Savior versus trusting in false gods. Ask students to report what they find. Write their responses in the appropriate column on the board.

Invite a student to read Isaiah 42:18 aloud. Ask the class to follow along, looking for how Isaiah described those who depend on false gods. Invite students to report what they find. Write their answers under the heading “False Gods” on the board.

- In what ways are people blind and deaf when they depend on wealth, possessions, physical strength, appearance, popularity, or intelligence?

Summarize Isaiah 42:19–22 by explaining that Isaiah taught that only those who hearken to Jesus Christ can be healed of their spiritual blindness and deafness (see Joseph Smith Translation, Isaiah 42:19–23 [in the Bible appendix]).

Invite students to read Isaiah 43:1–5 silently, looking for more phrases that describe what the Savior said He would do for Israel. After sufficient time, invite students to come to the board and write these phrases on the board under the heading “Jesus Christ.”

Summarize the rest of Isaiah 43 by explaining that the Lord told the Israelites that they were witnesses of Him because of the great things He had done for them, and He emphasized that there is no Savior other than Him.

Isaiah 44–46

Isaiah contrasts the Lord’s power to save us with the foolishness of trusting in anything else

Invite students to consider what problems young people are faced with today. Ask students to write a few of these problems on the board.

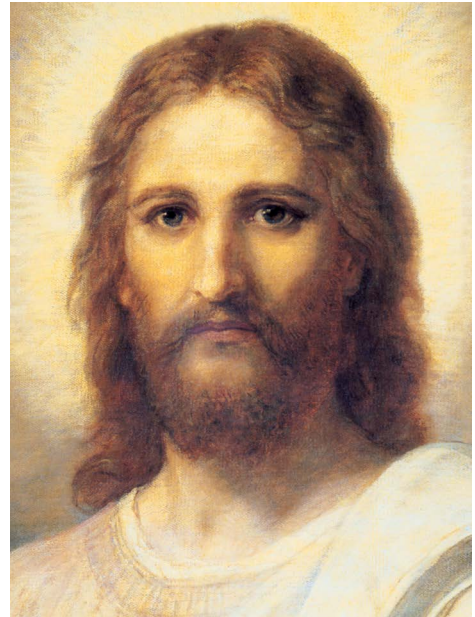
- Where do some people turn when they have problems like these?
- What makes some sources of help better than others?

Invite students as they study Isaiah 44–46 to look for doctrine and principles that will help them know where they should turn when they have problems.

Invite a student to read Isaiah 44:9–10, 14–20 aloud. Ask students to follow along, looking for why it is wrong to seek help from false gods or images. Explain that these verses describe gods and images that the people were making out of wood.

- What did the Lord say that wood could do for the people?
- According to verse 17, what did the people ask of their idols?
- What difficulties might people face when they seek deliverance from their problems by false gods?

Place the picture Jesus Christ (*Gospel Art Book* [2009], no. 1; see also lds.org/media-library) next to the heading “Jesus Christ” on the board. Divide the class into three groups, and assign each group one of the following references: Isaiah 44:21–24; Isaiah 45:5–8; Isaiah 45:12, 17–18, 20–22 (you may want to write these references on the board). Explain that in these verses we read that the Lord reminded the Israelites to turn to Him for deliverance from their problems. Invite students to read their assigned verses, looking for what the Lord wanted the children of Israel to know about Him. After sufficient time, invite several students to report what they found.



Point out the phrase “I am the Lord, and there is none else” in Isaiah 45:5, 6, 18 and similar phrases in Isaiah 45:21, 22. Then ask:

- What truth can we learn about Jesus Christ from this repeated idea in the verses you read? (While students may identify several correct truths, make sure they identify the following truth: **Jesus Christ is the Redeemer, the only one who can save us.** Write this truth on the board under the heading “Jesus Christ.”)
- What does it mean that Jesus Christ is the Redeemer?
- What can we learn from the Lord’s emphasis on the fact that He is the only God who can save us?

Explain that in Isaiah’s day, many in Israel had turned to two false gods, Bel and Nebo, for help with their problems. Invite a student to read Isaiah 46:1–2 aloud. Ask students to follow along, looking for how ineffective these false gods were at helping the Israelites.

- What happened to these idols? (Explain that not only could Bel and Nebo not help the Israelites, but they would also become part of the burden that the animals carried as the Israelites went into captivity. Write the phrase becomes a burden under the heading “False Gods.”)
- In what ways can trusting in modern idols—such as wealth, possessions, physical strength, appearance, popularity, or intellect—instead of trusting in the Savior become a burden?

Invite a student to read Isaiah 46:3–5 aloud. Ask students to follow along, looking for what the Savior said He would do for the Israelites. (You may want to explain that the word *borne* means carried, and the words *hoar hairs* refer to gray hairs of old age [see Isaiah 46:4, footnote b].)

- What does it mean that the Lord will carry us even to our old age and gray hairs? (The Lord will always be there for us throughout our entire lives, even to old age.)
- According to verse 4, what will the Savior do for those who trust and worship Him? (Students may use different words, but make sure they identify the following principle: **If we trust in the Savior, He will carry and deliver us.** Write this principle on the board under the heading “Jesus Christ.”)
- How does knowing that He will do this help you trust Him more?

To help students understand this principle, invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles. Invite students to listen for what it means to trust in Jesus Christ:



“This life is an experience in profound trust—trust in Jesus Christ, trust in His teachings, trust in our capacity as led by the Holy Spirit to obey those teachings for happiness now and for a purposeful, supremely happy eternal existence. To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). To produce fruit, your trust in the Lord must be more powerful and enduring than your confidence in your own personal feelings and experience”

(Richard G. Scott, “Trust in the Lord,” *Ensign*, Nov. 1995, 17).

- What can we do to show that we trust in the Savior? (Answers might include that we can follow His teachings, repent of our sins, and follow the prophet.)

Invite students to respond to the following question in their study journals:

- How have I or someone I know been carried or delivered by the Savior?

After sufficient time, ask if any students would like to share a time when they were carried or delivered by the Savior, or when someone they know was delivered in this way. (Caution students to not share anything that is too personal.) Consider sharing your testimony or an appropriate experience that has helped you know the truthfulness of this principle. Encourage students to consider what they can do to show their trust in the Savior so they can be carried and delivered.

Isaiah 47

Isaiah prophesies of the destruction of Babylon

Summarize Isaiah 47 by explaining that Isaiah prophesied that Babylon and the Chaldeans (the inhabitants of Babylon) would be destroyed because of the sinfulness of the people. Point out that the kingdom of Babylon is frequently used in the scriptures to symbolize the world. Isaiah’s prophecy that the daughter of Babylon would be destroyed can be likened to anyone who revels in their sins and iniquities and refuses to repent.

LESSON 128

Marriage and Family (Part 4)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. Part 4 contains a practice exercise that can help students apply both the doctrine they have learned from the *Doctrinal Mastery Core Document* and the doctrinal mastery scripture passage Genesis 39:9. This lesson also includes a cumulative review for all the doctrinal mastery scripture passages students have studied so far this year.

Note: You could do the practice exercise and the doctrinal mastery review in a single class session or over the course of two class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson.

Suggestions for Teaching

Practice Exercise (20 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. For example, to review the principle of examining concepts and questions with an eternal perspective, you might invite a student to read aloud paragraph 8 of the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* and then invite the class to briefly discuss why it is important to recognize the differences between worldly assumptions or ideas and the Lord’s teachings.

Note: You may want to adapt the following scenario according to students’ experiences and needs and to substitute a name that is more common where you live.

Display or provide students with copies of the following scenario, and invite a student to read it aloud:

Maria has become friends with a boy at school she really likes. One day he asks her to send him an inappropriate picture of herself. When he sees that she is hesitant to do so, he tells her that it’s not that bad and that a lot of other students are sharing pictures like that. Maria worries that if she does not send him the picture, he and his friends will make fun of her and she might lose his friendship.

To help students see how the principles of acquiring spiritual knowledge could be helpful in this situation, ask the following questions:

- What could Maria do to act in faith in this situation?
- What might be some worldly assumptions or ideas that could cause someone to think that asking for or sending these kinds of photos is not immoral or wrong?

- What gospel doctrine or principle might help Maria in this situation?

Explain that prophets have taught about the importance of chastity and virtue.

“Chastity is sexual purity. . . . To be chaste, you must be morally clean in your thoughts, words, and actions” (*True to the Faith: A Gospel Reference* [booklet, 2004], 29). Chastity is a part of virtue, which is “a pattern of thought and behavior based on high moral standards” (*Young Women Personal Progress* [booklet, 2009], 70).

- What are some of the differences between prophets’ teachings about chastity and virtue and the world’s attitude toward these things?

Using divinely appointed sources

Teach students to turn to divinely appointed sources when seeking for truth and for answers to their questions. One way to do this is by modeling for students how to locate divinely appointed sources and use them to answer questions. Help students learn to distinguish truth from error and understand that some sources of information are unreliable or seek to destroy faith.

- What are some divinely appointed sources Maria could use to seek further understanding of chastity and virtue? (Some of these sources include the scriptures, *For the Strength of Youth*, *True to the Faith*, and general conference talks.)

Invite students to spend a few minutes searching the scriptures and any other divinely appointed sources they have access to for information that Maria could use to learn more about chastity and virtue. After sufficient time, invite students to report what they found. If students do not mention Genesis 39:9, ask them how understanding Joseph’s response to a temptation to break the law of chastity could help Maria know how to act.

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018). Ask students to listen for anything that might help Maria.



“My young friends, be strong. The philosophies of men surround us. . . . Do not be deceived. . . . You know what is right and what is wrong, and no disguise, however appealing, can change that. The character of transgression remains the same. If your so-called friends urge you to do anything you know to be wrong, *you* be the one to make a stand for right, even if you stand alone. Have the moral courage to be a light for others to follow. There is no friendship more valuable than your own clear conscience, your own moral cleanliness—and what a glorious feeling it is to know that you stand in your appointed place clean and with the confidence that you are worthy to do so” (Thomas S. Monson, “Examples of Righteousness,” *Ensign* or *Liahona*, May 2008, 65).

- How might this statement help Maria?
- If Maria asked you for advice, what would you tell her based on what you have learned from divinely appointed sources?

Invite a few students to share with the class how they might respond to Maria’s friend if they were in Maria’s situation. Then, invite them to ponder the following question:

- How does living the law of chastity help you become more like Christ?

Testify of the importance of chastity and virtue. Invite a few students who would like to do so to share their testimonies or feelings about the blessings that come from living a chaste and virtuous life.

Encourage students to live the standards of the gospel and to stand up for what is right even when others might mock or exclude them for doing so.

Doctrinal Mastery Cumulative Review (20 minutes)

Explain to students that they will participate in an activity in which they will try to identify as many doctrinal mastery scripture passages as they can. Invite each student to select one of the doctrinal mastery passages the class has studied so far this year (you may want to invite each student to select two or three passages, especially if your class is small). Tell students they need to know the scripture reference for their passage, as well as what the passage teaches. (You may want to give students a few minutes to review the doctrinal mastery passages before beginning this activity. If so, encourage students to use the scriptures, the *Doctrinal Mastery Core Document*, the *Doctrinal Mastery Reference Guide*, the Doctrinal Mastery app, or other resources to review the passages.)



Provide each student with the following handout:

Doctrinal Mastery Review							
Scripture Reference	Round 1	Round 2	Round 3	Scripture Reference	Round 1	Round 2	Round 3
Moses 1:39				Moses 7:18			
Abraham 3:22–23				Genesis 1:26–27			
Genesis 1:28				Genesis 2:24			
Genesis 39:9				Exodus 19:5–6			
Joshua 24:15				Psalms 24:3–4			
Proverbs 3:5–6				Isaiah 1:18			
Isaiah 5:20				Isaiah 29:13–14			
Isaiah 53:3–5				Jeremiah 1:4–5			
Ezekiel 3:16–17				Ezekiel 37:15–17			
Daniel 2:44				Amos 3:7			
Malachi 4:5–6							

Explain to students that they will quiz each other on the doctrinal mastery scripture passages and see how many they can identify in a five-minute round. Students should choose one doctrinal mastery scripture passage to quiz their peers on during each round. When students correctly identify a doctrinal mastery scripture passage, they will mark the box associated with that passage on the handout in the Round 1 column. The following example demonstrates how students will interact with each other during this activity:

Student 1: What does your doctrinal mastery scripture passage teach?

Student 2: That God reveals His secrets to the prophets. Do you know the scripture reference?

Student 1: Amos 3:7.

Student 2: Correct.

Student 1 will mark the box next to Amos 3:7 for round one, and then students 1 and 2 will reverse roles and repeat the exchange. If a student gives an incorrect scripture reference, the other student can correct him or her, but the first student should not mark the box on the handout.

Encourage students to talk to as many students as they can in five minutes.

After the round is over, invite each student to select a different doctrinal mastery scripture passage (or passages) from the handout. Repeat the activity, with students marking the passages they find in the Round 2 column. If time allows, do the activity a third time. You might allow students to use the *Doctrinal Mastery Reference Guide* for the first round but not for the second and third rounds. Encourage students to see if they can correctly identify more passages in each round than they did in the previous round.

LESSON 129

Isaiah 48–50

Introduction

The Lord invited the Israelites to return to Him and keep their covenants. He promised scattered Israel that He had not forgotten them and that He would restore them to their covenant blessings and gather them back to their lands of inheritance through the efforts of His servants.

Suggestions for Teaching

Isaiah 48

The Lord invites the Israelites to return to Him and keep their covenants

Invite students to list in their study journals things that cause them to feel worried, stressed, or afraid. After sufficient time, invite a few students to share with the class what they wrote, if it is not too personal. Write their responses on the board.

- Do you think it is possible to have peace even if these difficulties are present in your life? If so, how?

Invite students as they study Isaiah 48 to look for a principle that can help them have greater peace in their lives, even during times of trouble. Point out that Isaiah 48 is the first full chapter of Isaiah that the prophet Nephi quoted in the Book of Mormon (see 1 Nephi 20). Nephi stated that his reason for reading Isaiah to his brethren was so that he “might more fully persuade them to believe in the Lord their Redeemer” (1 Nephi 19:23).

Explain that in Isaiah 48:1–8 we read that the Lord addressed the Israelites who broke their covenants and described their rebellious behavior. Invite a student to read Isaiah 48:1, 4–5, 8 aloud. Ask the class to follow along, looking for words and phrases that show how the house of Israel had rebelled against the Lord. Invite students to report what they find. You may want to point out that the “waters of Judah” mentioned in verse 1 refer to baptism (see 1 Nephi 20:1).

Display a piece of metal that is difficult to bend. Ask students what they think it means for someone’s neck to be “an iron sinew” or for someone’s brow to be “brass” (Isaiah 48:4). Explain that a sinew is a tendon, which connects bone to muscle. Just as iron does not bend easily, prideful people will not bow their necks in humility.

- According to Isaiah 48:5, what did the Lord say about why He prophesied or declared events before they happened? (So the Israelites could not attribute the Lord’s acts to their graven images and idols.)

Summarize Isaiah 48:9–15 by explaining that the Lord told the people that despite their wickedness He would not abandon them.

Invite a student to read Isaiah 48:17–19 aloud. Ask the class to follow along and look for how the Israelites would have been blessed if they had kept the commandments.

- What blessings would the Israelites have received if they had been obedient to the Lord?
- How would you state a principle from verse 18 using the words *if* and *then*? (Students may use different words, but make sure they identify a principle similar to the following: **If we hearken to the Lord’s commandments, then we will have peace.**)
- Why do you think Isaiah used the image of a river as a symbol of peace? In what ways can righteousness be like “the waves of the sea” (Isaiah 48:18)?

Invite students to ponder times when hearkening to the Lord’s commandments has brought them peace. Consider inviting a few students to share their experiences with the class.

Invite students to read Isaiah 48:22 silently and look for what this verse teaches about peace.

- How does Isaiah’s teaching in verse 22 relate to the principle we identified in verse 18?

Ask students to ponder times when they may have lacked peace because of their own disobedience. You may want to testify that the Lord will bless us with peace as we obey His commandments. Invite students to record in their study journals one way they can choose to be more obedient to the Lord’s commandments so they can feel greater peace.

Isaiah 49

Through the efforts of His servants, the Messiah will gather Israel

Invite a few students to share experiences they have had when they were forgotten or left behind and to describe how they felt as a result. After several students share their experiences, invite students to ponder how they would respond to a friend who felt like the Lord had forgotten him or her.

Explain that Isaiah warned the Israelites that because of their wickedness, they would be scattered. Invite a student to read Isaiah 49:14 aloud. Ask students to follow along, looking for how the Israelites (referred to in this verse as “Zion”) would feel in their scattered condition.

- How would the Israelites feel in their scattered condition?
- What are some reasons that people today may sometimes feel that the Lord has forgotten them?

Explain that Isaiah 49 records the words the Lord spoke to reassure the Israelites of His love for them. Invite a student to read Isaiah 49:15–16 aloud. Ask students to follow along, looking for truths that can help us when we may feel the Lord has forgotten us.

- According to verse 16, why will the Savior not forget any of Heavenly Father’s children? (Because the Savior has “graven [us] upon the palms of [His] hands.”)

Write the word *graven* on the board. Explain that to engrave is to cut or carve something into an object so the imprint remains there permanently.

- In what way have we been graven upon the palms of the Savior's hands?
- How might this demonstrate the Savior's love for us?
- What can we learn from these verses that can reassure us when we may be tempted to feel that the Lord has forgotten us? (Students may suggest many correct truths, but make sure it is clear that **the Lord loves us and He will never forget us**. Using students' words, write this truth on the board.)
- What experiences have helped you know that the Lord loves you and has not forgotten you?

Summarize Isaiah 49:17–26 by explaining that Isaiah prophesied that in the latter days, the descendants of Israel will be gathered in great numbers. Isaiah 49:22–23 specifically refers to how the Gentiles, or non-Israelite people, will assist in this process. The Lord testified that the time will come when all people will know that He is the Savior and Redeemer of mankind.

Isaiah 50

Isaiah speaks as the Messiah to the Israelites, who are in captivity as a result of their sins

Invite students to list in their study journals several items they own that have some value to them. Invite them to write next to each item the amount of money they would be willing to sell that item for. Invite a few students to explain to the class some of the items and amounts of money they listed.

- When something is sold, who becomes the owner? (The person who purchased the item.)

Invite students to write their names at the bottom of the lists they created.

- Who owns you? (Explain that through His atoning sacrifice, the Savior purchased our souls with His blood [see 1 Corinthians 6:19–20; 1 Peter 1:18–19].)

Point out that when we sin we may feel like the Savior has sold us or that He may not want us anymore. Invite a student to read Isaiah 50:1 aloud. Ask the class to follow along, looking for what the Lord said to those who felt they had been sold or abandoned by the Lord.

- What do you think the Lord meant when He said, "For your iniquities have ye sold yourselves"? (The Lord had not sold or forsaken His chosen people; they had sold themselves into the captivity of sin.)
- How does committing sin cause us to lose our freedom?
- What principle can we learn from verse 1? (Students may suggest a variety of principles, but be sure it is clear that **when we sin, we sell ourselves into captivity**.)

To help students understand this principle, read 3 Nephi 20:38 aloud. (Invite students to consider writing 3 Nephi 20:38 near Isaiah 50:1.)

- What do you think it means that when we sin, we sell ourselves “for naught”? (By sinning we trade our freedom and happiness for that which is of no real value.)
- Once we have sinned and sold ourselves into captivity, what needs to happen in order for us to regain our freedom?

Write the word *redeem* on the board, and ask students to explain what they think it means. After they respond, explain that to redeem means to buy back or to deliver from captivity. Invite students to read Isaiah 50:2 silently and look for what the Savior said about His power and ability to redeem us, or buy us back, from the captivity of sin.

- What do you think the Savior meant when He asked, “Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?” (Students may give a variety of answers, but make sure it is clear that **the Savior has the power to redeem us because of His Atonement**. Using students’ words, write this truth on the board.)

Explain that in Isaiah 50:4–7 we read the Lord’s explanation of some of the things that would happen to Him as part of His Atonement. Invite a student to read Isaiah 50:4–7 aloud. Ask students to follow along, looking for words and phrases that describe what would happen to the Savior. Invite students to report what they find.

- How is the Savior’s willingness to endure the suffering involved with His Atonement evidence of His commitment to us?

Music

Music, especially the hymns of the Church, can play a significant role in helping students feel the influence of the Holy Ghost in their gospel learning experience. Singing one or more verses of a hymn that directly relates to the lesson can help students prepare to study gospel principles or review principles they have learned.

Remind students that while the Savior performed His Atonement and therefore has the power to redeem us from the captivity of sin, each of us must choose to come unto Him by repenting of our sins in order to be redeemed. Invite students to open their hymnbooks to “Redeemer of Israel” (*Hymns*, no. 6) and either sing as a class or silently read the verses. Encourage them to write in their study journals their feelings about any verses or phrases of this hymn that stand out to them. After sufficient time, invite a few students to share with the class what they wrote.

Invite students to ponder whether they have any sins they need to repent of. Encourage them to allow the Lord to redeem them by choosing to repent.

LESSON 130

Isaiah 51–52

Introduction

The Lord invited His people to take comfort in His salvation and to awake and remove themselves from the bands of their captivity. Isaiah then prophesied that the Lord would deliver captive Israel.

Suggestions for Teaching

Isaiah 51:1–8

The Lord calls Israel to take comfort in His salvation and righteousness

Write the following statement on the board: *Sometimes it is hard to be righteous.*

- Do you agree or disagree with this statement? Why?
- What are some of the challenges you have faced or you have seen others face when trying to be righteous?

Explain that in Isaiah 51, we read that the Lord, through Isaiah, addressed people who were trying to be righteous. Invite students as they study this chapter to look for principles that can help them in their efforts to be righteous.

Invite a student to read Isaiah 51:1–2 aloud. Ask the class to follow along, looking for what the Lord counseled those who are trying to be righteous to do. Before students read, remind them that Isaiah often repeated the same concept in different ways, as he did in verses 1 and 2.

- What did the Lord counsel those who are seeking to be righteous to do?

Explain that when the Lord said to “look unto Abraham ... and unto Sarah” (verse 2), He was calling on the people of Israel to remember and keep the covenants that He had established with Abraham and Sarah.

- What covenants had the Lord made with Abraham and Sarah? (See Bible Dictionary, “Abraham, covenant of.”)

Write the following incomplete principle on the board: *As we remember our covenants and keep them, ...*

Invite a student to read Isaiah 51:3 aloud. Ask the class to follow along, looking for why the Lord called upon Israel to remember and keep their covenants.

- What did the Lord say He would do for those who would remember and keep the covenants He had made with Abraham and with them? (They would be blessed and comforted.)
- How would you complete the principle on the board using what you have learned from verse 3? (After students respond, complete the principle on the board so it conveys the following truth: **As we remember our covenants and keep them, the Lord will bless us and comfort us.**)
- What words and phrases did the Lord use to describe how His people would be comforted?

- How has the Lord comforted you (or people you know) during challenging times as you (or they) were faithful to Him through keeping covenants?

Summarize Isaiah 51:4–6 by explaining that the Lord taught Israel that they can have comfort in Him when they are faithful to their covenants because His redemptive power and righteousness are eternal.

To prepare students to identify another principle, invite them to ponder a time when they were trying to be righteous but worried about what others thought of them.

- How might fearing others' mockery or opinions affect our efforts to be righteous?

Invite a student to read Isaiah 51:7–8 aloud. Ask the class to follow along and look for who the Lord said did not need to fear the mockery or negative opinions of others. Explain that the words *reproach* and *revilings* refer to rebukes or mockery.

- According to verse 7, who should not fear what others say or do to them?
- What principle can we learn from this verse? (Students should identify a principle similar to the following: **If the Lord's law is in our hearts, then we have no need to fear the mockery of others.**)
- Why did the Lord say that those with His law in their hearts do not need to fear what others say or do to them? (Because the blessings of the Lord's righteousness and salvation will endure forever, while those who revile against righteousness will no longer be able to hurt us in the next life.)
- What are some things we can do to invite the Lord to place His law in our hearts? (We must choose to love God's laws and sincerely desire to live them. We must prayerfully open our hearts to God's law and live the gospel with real intent.)

Isaiah 51:9–52:6

The Lord calls upon Zion to awake and remove themselves from the bands of their captivity

Display an alarm clock or an alarm on a cell phone.

- Why do people use alarm clocks?

Invite students to look at Isaiah 51:9 and to notice the first two words.

Explain that as recorded in Isaiah 51:9–10, Isaiah wrote that the Lord's

people were pleading with the Lord to “awake” (verse 9), or to use His power to help them as He had done in the past and fulfill His promises.

Summarize Isaiah 51:11–23 by explaining that the Lord indicated that it was His people who needed to awake.

Invite a student to read Isaiah 52:1–2 aloud. Ask the class to look for what the Lord invited Israel to do to awake from their spiritual sleep.



- What did the Lord invite Israel to do to awake from their spiritual sleep?

You may want to explain that the phrase instructing the people of Zion to “put on thy beautiful garments” (Isaiah 52:1) means that they should clothe themselves with inner purity and sanctity. It means to figuratively remove the clothes of their captivity to sin and instead wear clothes of righteousness and priesthood authority (see D&C 113:7–8).

- What does the phrase “shake thyself from the dust” (Isaiah 52:2) mean? (To get rid of the filth of sin and the influence of the world.)
- What do we need to do to rid ourselves from the effects of our sins?

Explain that the Lord said that His people had figuratively “sold [them]selves” (verse 3) when they had turned away from Him and embraced the wickedness of the world. Invite a student to read Isaiah 52:3 aloud. Ask the class to follow along, looking for what Israel received when they sold themselves through sin.

- What did Israel receive when they turned away from the Lord by sinning? What do we receive when we sin? (Nothing.)
- What do you think the phrase “ye shall be redeemed without money” (Isaiah 52:3) means?

Explain that although we are not redeemed from sin through money, the process of returning to the Lord does have a price. We must be willing to offer Him a broken heart and a contrite spirit and put forth great effort to repent.

- What principle do these verses teach us concerning what we must do to be redeemed from our sins? (Students should identify a principle similar to the following: **When we repent and come unto the Lord, He will redeem us from the effects of our sins.**)
- How could this principle help someone who is worried about whether or not they can repent of their sins?

Invite students to ponder in what ways they may be spiritually asleep and what they may need to do to awake, repent, and come to the Lord. Invite them to set a goal to act on any promptings they receive.

Isaiah 52:7–15

Isaiah prophesies of the Lord delivering captive Israel

Explain that anciently during times of war, people would anxiously await news from the battlefield. This news would have been brought by runners traveling on foot.

- How do you think these messengers were received when they brought news that the battle had been won and peace had been established? Why?

Explain that as recorded in Isaiah 52:7–8, Isaiah compared these battlefield messengers with Jesus Christ and the message of salvation that He gave and would give. The messengers Isaiah described also include prophets and those who would share the gospel message of peace and salvation and spread the joyful news that Jesus Christ has won the battle against sin and evil.

Invite students to read Isaiah 52:7–8 silently, looking for how those who share the message of salvation with others are described. Explain that *publisheth* means to proclaim or tell.

Those who initially publish the message of salvation and the “watchmen” spoken of in verse 8 are prophets.

- What do you think it means that those who share the message of the gospel with others are considered to have “beautiful” feet by those who receive their message? (This is an expression of gratitude for those who bring them the gospel message, which fills them with joy and peace; see also Mosiah 15:15–18.)

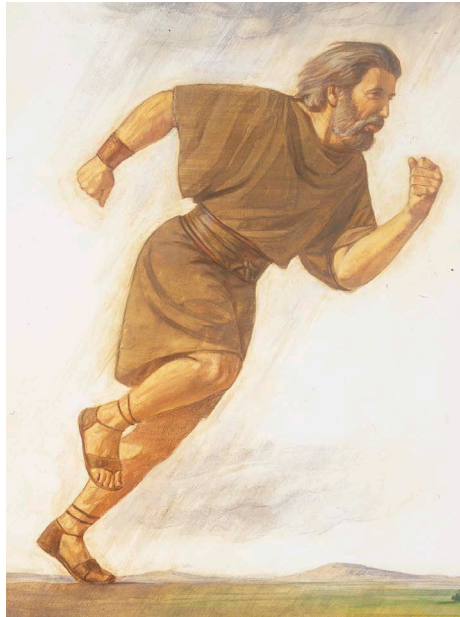
Invite a student to read Isaiah 52:9–10 aloud. Ask the class to follow along, looking for how those who receive the gospel message will feel.

- How will those who receive the gospel message of redemption and salvation feel?
- What principles can we learn from these verses about sharing the gospel with others? (Students may identify a variety of principles, but make sure it is clear that **when we share the message of the gospel, we offer joy to others.**)

Ask students what tools and methods are available for us today to publish the gospel and share it with our friends and family.

- When have you used one of these tools or methods to share the gospel with others? How did your sharing the gospel bring joy to them?
- What have you learned about the Savior as you have seen the gospel bring joy to others?

Invite students to write in their study journals the names of those with whom they have felt prompted to share the gospel. Invite students to set a goal to share the gospel with those on their list so those people can experience joy.



Anciently, runners would deliver news from the battlefield.

Establish who is speaking to whom and why

To help students better understand the context and content of the scriptures they are studying, periodically explain or remind students who is speaking, to whom this person is speaking, and why this person is speaking.

Remind students that Isaiah 51–52 records Isaiah’s words to the Lord’s covenant people, who had been asleep spiritually. He taught them that they needed to awake by repenting and coming unto the Lord to be redeemed from their sins. Invite a student to read Isaiah 52:11–12 aloud. Ask the class to follow along, looking for how these verses help us understand what we need to do to awake, repent, and come to the Lord.

- According to verse 11, what do we need to do to be clean and to come unto the Lord so we can be redeemed from our sins? (We need to leave the wickedness of the world behind.)
- According to verse 12, what promise is given to those who seek to leave the wickedness of the world and be clean? (You may need to explain that the phrase “the God of Israel will be your rearward” refers to the protection God will give to those who come to Him.)
- Why would this promise be comforting to someone desiring to leave a lifestyle of sin?

Conclude with your testimony of the principles identified in the lesson today.

LESSON 131

Commandments (Part 1)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 1, students will study paragraphs 9.1–9.3 of the *Doctrinal Mastery Core Document* (2018). They will learn about one reason God gives His children commandments and about why we need to keep the Sabbath day holy. They will also study the doctrinal mastery scripture passage Isaiah 58:13–14.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Teach students to turn to God for answers

Elder Neil L. Andersen of the Quorum of the Twelve Apostles taught, “Spiritual questions deserve spiritual answers from God” (Neil L. Andersen, “Joseph Smith,” *Ensign* or *Liahona*, Nov. 2014, 28). Teach students to turn to God when they have questions. Help them understand “that an honest search for truth requires effort. Complex questions cannot be answered with superficial answers” (Chad H Webb, “Doctrinal Mastery” [address given at the Seminaries and Institutes of Religion Annual Training Broadcast, June 14, 2016], broadcasts.lds.org).

Understanding the Doctrine

Segment 1 (5 minutes)

Draw two hearts on the board. Invite students to think of a family member they love and who loves them in return.

- How do you show this person that you love him or her? How does this person show his or her love for you?

Above one heart, write the question *How does God show His love for us?* Above the other heart, write the question *How do we show our love for God?*

Ask students to turn to doctrinal topic 9, “Commandments,” in the *Doctrinal Mastery Core Document*. Invite two students to take turns reading paragraphs 9.1–9.2 aloud. Ask the class to follow along, looking for phrases that answer the questions written above the hearts. Invite two different students to come to the board and write the phrases they found under the appropriate hearts. Then ask:

- How do God’s commandments demonstrate His love for us?
- How can understanding that God gives us commandments because He loves us and wants us to become like Him affect the way we feel about His commandments?

Segment 2 (20 minutes)

Explain that because God loves all of His children, He has always given His children commandments. Invite a student to read aloud the first sentence of paragraph 9.3 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for one of the earliest commandments God gave to His children.

- What was one of the earliest commandments God gave to His children?
- What can we learn from the fact that keeping the Sabbath day holy was one of the earliest commandments God gave to His children?

Invite a student to read aloud the second sentence of paragraph 9.3: **God commands His children to honor Him by doing His will rather than our own on the Sabbath, and He promises great blessings to those who keep His day holy.** Invite students to consider marking this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.

- Which doctrinal mastery scripture passage helps teach this doctrine? (Isaiah 58:13–14.)

Invite students to turn to Isaiah 58:13–14 and to consider marking this doctrinal mastery passage in a distinctive way so they can locate it easily. To help students understand the context of this passage, explain that while teaching the Israelites about the law of the fast, He also explained how they could find joy in properly observing the Sabbath day.

Invite a student to read Isaiah 58:13–14 aloud. Ask the class to follow along, looking for words or phrases that help teach the key statement of doctrine they identified in paragraph 9.3.

- What words or phrases did you find in these verses that help teach the key statement of doctrine you identified in paragraph 9.3?

To help students understand how they can honor God on the Sabbath by doing His will and not their own, invite a student to read aloud the following statement by President Russell M. Nelson. Ask the class to listen for anything that can help them to honor God on the Sabbath day.



“Not pursuing your ‘own pleasure’ [Isaiah 58:13] on the Sabbath requires self-discipline. You may have to deny yourself of something you might like. If you choose to delight yourself *in the Lord*, you will not permit yourself to treat it as any other day” (Russell M. Nelson, “The Sabbath Is a Delight,” *Ensign* or *Liahona*, May 2015, 132).

- What did President Nelson teach that can help you to honor God on the Sabbath?
- How can you “delight thyself in the Lord” (Isaiah 58:14) by “not doing thine own ways” (Isaiah 58:13) on His holy day?
- How have you been blessed as you have tried to honor God by doing His will instead of your own on the Sabbath?

Segment 3 (15 minutes)

Invite students to make personal lists in their study journals or on pieces of paper of some of the things they typically do on the Sabbath. After students have had sufficient time to make their lists, invite them to think about whether those activities represent their own will or God's will.

To help students understand some of the many things they can do to honor God on the Sabbath day, consider displaying the following statement from *For the Strength of Youth*. Invite a student to read the statement aloud. Ask the class to follow along, looking for things they can do to honor God on the Sabbath day.

"Honoring the Sabbath day includes attending all your Church meetings. ...

"Prepare during the week so that you can reserve Sunday for the many uplifting activities that are appropriate for the Sabbath day. Such activities include spending quiet time with your family, studying the gospel, fulfilling your Church callings and responsibilities, serving others, writing letters, writing in your journal, and doing family history work. Your behavior and dress on the Sabbath should show respect for the Lord and His holy day" (*For the Strength of Youth* [booklet, 2011], 30).

- What activities stood out to you that you may not previously have considered doing on the Sabbath?

Invite students to ponder what they may need to change or do better so they can dedicate the Sabbath day to doing God's will. Testify of the blessings of keeping the Sabbath day holy, and encourage students to act on any promptings they have received about how they can better honor God on the Sabbath day.

LESSON 132

Isaiah 53

Introduction

Isaiah 53 contains a prophecy of the Atonement of Jesus Christ. Isaiah taught that the Savior would be despised and rejected, smitten and afflicted; that He would carry our sorrows; and that He would be wounded for our transgressions.

Suggestions for Teaching

Isaiah 53:1–12

Isaiah prophecies of the Atonement of Jesus Christ

Before class, write the following question on the board: *When might someone be tempted to say, “No one understands what I am going through”?* Ask students to respond to this question.

Invite students as they study Isaiah 53 to look for truths that can help them when they experience difficulties and when they feel that no one understands their thoughts, feelings, or challenges.



Isaiah 53:3–5 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Isaiah 53:1–4 aloud. Ask the class to follow along, looking for words or phrases that describe the difficulties Isaiah prophesied Jesus Christ would experience during His life, including the agonizing trials associated with His atoning sacrifice.

- What words or phrases describe the difficulties Jesus Christ experienced during His life?

As students respond to the preceding question, ask questions such as the following to help deepen their understanding of the words or phrases they mention:

- What might it mean that Jesus Christ grew up “as a root out of a dry ground” (verse 2)? (One interpretation of the phrase “dry ground” is that it refers to the spiritual drought or apostasy that existed in Jesus’s day, which had resulted from the wickedness of Jewish leaders and their followers [see 2 Nephi 10:3–5].)
- What do you think it means that “he hath no form nor comeliness; and ... there is no beauty that we should desire him” (Isaiah 53:2)?

Ask a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972), who explained what it means that Jesus had “no beauty that we should desire him”:



“There was nothing about [Jesus] to cause people to single him out. In appearance he was like men; and so it is expressed here by the prophet that he had no form or comeliness, that is, he was not so distinctive, so different from others that people would recognize him as the Son of God. He appeared as a mortal man” (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:23).

- In what ways was Jesus Christ “despised and rejected of men” (verse 3) during His life? (You might remind students that Jesus Christ was rejected by His own people and was spat upon, smitten, scourged [or whipped], and mocked during His trials and Crucifixion [see Matthew 26:67–68; 27:22–43].)
- According to verse 4, whose “griefs” and “sorrows” did Jesus Christ bear? (After students respond, write the following doctrine on the board: **Jesus Christ bore our griefs and carried our sorrows.**)
- Why is it important to know that the Savior has borne our griefs and carried our sorrows?

Ask a student to read aloud the following statement by Elder David. A. Bednar of the Quorum of the Twelve Apostles:



“There is no physical pain, no spiritual wound, no anguish of soul or heartache, no infirmity or weakness you or I ever confront in mortality that the Savior did not experience first. In a moment of weakness we may cry out, ‘No one knows what it is like. No one understands.’ But the Son of God perfectly knows and understands, for He has felt and borne our individual burdens. And because of His infinite and eternal sacrifice (see Alma 34:14), He has perfect empathy and can extend to us His arm of mercy. He can reach out, touch, succor, heal, and strengthen us” (David A. Bednar, “Bear Up Their Burdens with Ease,” *Ensign or Liahona*, May 2014, 90).

Ask students to ponder when they have felt the Savior comfort or strengthen them or help carry their griefs and sorrows. Invite a few of them to share their experiences with the class. (Remind students that they should not share any experiences that are too sacred or private.) You may also want to share an experience.

Invite a student to read Isaiah 53:5–6 aloud. Ask the class to follow along, looking for what else Jesus Christ suffered for us.

- In addition to our griefs and sorrows, what else did Jesus Christ suffer for us?

Display the picture *Jesus Praying in Gethsemane* (*Gospel Art Book* [2009], no. 56; see also lds.org/media-library). Explain that for every transgression or sin we commit, there is “a punishment affixed” (Alma 42:18). This punishment includes guilt, pain, misery, and separation from God (see 2 Nephi 9:7–9). The phrase “the chastisement of our peace was upon him” in verse 5 means that Jesus Christ suffered the punishment (the penalty) for our sins so we could experience forgiveness and peace. The phrase “with his stripes we are healed” (verse 5) means that because of Jesus Christ’s suffering we can be healed from the wounds of our sins and the consequences of the Fall of Adam and Eve, including spiritual and physical death.



- How would you summarize Isaiah’s teachings recorded in verse 5? (Students may use different words, but they should identify the following doctrine: **Jesus Christ suffered for the transgressions and iniquities of all so that we can be forgiven and healed.** Using students’ words, write this doctrine on the board.)

To help students better understand the extent of the Savior’s suffering, invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency:



“He suffered so much pain, ‘indescribable anguish,’ and ‘overpowering torture’ [John Taylor, *The Mediation and Atonement* (1882), 150] for our sake. His profound suffering in the Garden of Gethsemane ... caused Him ‘to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit’ [D&C 19:18]. ...

“... No one has ever suffered in any degree what He did” (James E. Faust, “The Atonement: Our Greatest Hope,” *Ensign*, Nov. 2001, 19).

To help students feel the truth and importance of the doctrine they identified, ask them to reread Isaiah 53:5–6. This time, invite them to study the verses silently and to substitute their names for the words *our*, *we*, and *us*.

- What feelings do you have for the Savior as you consider that He suffered the penalty for your sins? Why?

Invite several students to take turns reading aloud from Isaiah 53:7–11. Ask the class to follow along, looking for words or phrases that help us further understand what Jesus Christ experienced as part of His Atonement.

- What else did the Savior experience as part of His Atonement?

You may want to explain that the phrase “cut off out of the land of the living” in verse 8 refers to Jesus Christ’s death. The phrase “it pleased the Lord to bruise him” in verse 10 means that Heavenly Father was pleased that Jesus Christ willingly offered Himself as a sacrifice for others’ sins (see 3 Nephi 11:7, 11; John 3:16).

- According to Isaiah 53:10, whom did Jesus Christ see as He accomplished the Atonement?

Explain that the phrase “his seed” refers to those who believe the testimony of the prophets concerning Jesus Christ’s mission as the Redeemer (see Mosiah 15:10–13).

Invite a student to read Isaiah 53:12 aloud. Ask the class to follow along, looking for words or phrases that stand out to them about what the Savior did for us. Ask students to report what they find and why it stood out to them.

Remind students that to receive the full blessings of the Savior’s Atonement, we must exercise faith in Him, repent, receive the ordinances of the gospel, and keep our covenants. If we do not repent, then we must suffer and pay the penalty for our own sins (see D&C 19:16–19).

Ask students to reflect on the truths discussed in this lesson. You may want to invite them to write their testimonies of Jesus Christ and His Atonement in their study journals. Invite students to share their testimonies of the Savior with the class if they are willing to do so.

Encourage students to ponder what they are currently doing to receive the blessings of the Atonement of Jesus Christ, and how those efforts have affected their relationship with the Savior. Invite them to set a personal goal to do all they can to qualify to receive these blessings.

LESSON 133

Isaiah 54–57

Introduction

The Lord spoke of the latter-day gathering of Israel and of His mercy toward those who repent. The Lord also taught that His ways are higher than man’s ways and condemned the wickedness of the Israelites.

Suggestions for Teaching

Doctrinal Mastery Review—Isaiah 58:13–14 (5 minutes)

Display the following picture of a calendar, or draw a picture of one on the board.



- Which doctrinal mastery passage teaches about keeping the Sabbath day holy? (Isaiah 58:13–14.)

Invite students to locate the following key statement of doctrine in paragraph 9.3 of the *Doctrinal Mastery Core Document*: **God commands His children to honor Him by doing His will rather than our own on the Sabbath, and He promises great blessings to those who keep His day holy.**

Divide the class into pairs. Invite one student in each pair to repeat the key statement of doctrine and the other student to repeat its associated scripture reference (Isaiah 58:13–14). Ask students to repeat this activity, alternating who repeats the key statement of doctrine and who repeats the scripture reference, until each student has repeated both the key statement of doctrine and the scripture reference at least five times.

Isaiah 54:1–56:8

The Lord speaks of His mercy and of the gathering of Israel

Read the following scenario, and ask students to think about how they would respond:

Your friend has committed some serious sins over the past several months and has stopped attending church. After several weeks, you tell him he is missed and needed at church. He says, “There is no way the Lord would want me back after what I have done.”

Invite students to write in their study journals how they would respond to this friend. After sufficient time, inform them that they will have an opportunity to share what they wrote later in the lesson. Invite students to look for truths as they study Isaiah 54–55 that can help individuals who question whether they can return to the Lord after they have sinned.

To provide context for Isaiah’s teachings in Isaiah 54–57, you may want to invite students to refer to the handout “The Kingdoms of Israel and Judah at a Glance” (see lesson 106). Explain that during Isaiah’s life, he witnessed the scattering of the Northern Kingdom of Israel because of the wickedness of its people. He also prophesied that because of the wickedness of the Southern Kingdom of Judah, it too would be conquered. Summarize Isaiah 54:1–3 by explaining that the Lord spoke of the growth of the house of Israel that would occur in the last days after being gathered from its scattered condition.

Invite a student to read Isaiah 54:4–6 aloud. Invite the class to follow along and look for what the Lord said gathered Israel would forget.

- What would gathered Israel forget? (Its “shame” and “reproach,” or disgrace, caused by unfaithfulness to the Lord.)

Explain that “the shame of thy youth” and “the reproach of thy widowhood” (verse 4) describe Israel’s condition of separation from her close covenant relationship with the Lord.

- How did the Lord describe His relationship with Israel? (As a marriage in which He is the husband and Israel is the wife.)
- Why would it be comforting for Israel to know that her “husband” is the Redeemer and “God of the whole earth” (verse 5)?

Invite several students to take turns reading aloud from Isaiah 54:7–10. Ask the class to follow along, looking for what the Lord would do for the Israelites.

- What would the Lord do for the Israelites? What words reflect His goodness?
- What truth can we learn from these verses that can bring hope to those who feel overwhelmed by weakness and sin? (**The Lord is merciful and seeks to gather back to Him those who have sinned.** Write this truth on the board.)

To help students understand this truth, display a piece of money that is wrinkled or dirty.

- What was this money originally like?
- Would you still be interested in having this money even though it doesn’t look perfect? Why?
- How can this money be likened to us? What can we learn from the fact that the Lord is still merciful and seeks to gather us back to Him when we sin? (We are valuable to Him.)

Invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask the class to listen for additional insight about God’s merciful nature.



“Surely the thing God enjoys most about being God is the thrill of being merciful, especially to those who don’t expect it and often feel they don’t deserve it” (Jeffrey R. Holland, “The Laborers in the Vineyard,” *Ensign* or *Liahona*, May 2012, 33).

Acknowledge students’ responses in a positive manner

When a student gives a response, acknowledge it in some positive way. This can be a simple “thank you” or a comment about the answer. Doing so will help students feel listened to and valued. This can help students feel more comfortable sharing answers, insights, and experiences in the future.

Ask students to refer to the responses they wrote to the scenario earlier in the lesson.

- How does what you wrote compare to the truth written on the board? (Invite several students to share what they wrote.)
- How would understanding this truth help the young man in the scenario?

Summarize Isaiah 54:11–55:7 by explaining that the Lord spoke of additional blessings the Israelites will receive when they are gathered back to Him.

Invite a student to read Isaiah 55:1–3 aloud. Ask the class to follow along, looking for the invitations the Lord extended.

- What did the Lord invite His people to do? (He invited them to come unto Him to enjoy the eternal blessings He freely offers rather than waste their effort in worldly pursuits that do not provide true satisfaction.)

Summarize Isaiah 55:4–5 by explaining that after being gathered, the Lord’s covenant people will lead others, and nations will come to them because the Lord has glorified them.

Invite a student to read Isaiah 55:6–7 aloud. Ask the class to follow along and look for what we must do to receive the Lord’s mercy.

- What principle can we learn from these verses about what we must do to receive the Lord’s mercy? (Make sure students identify the following principle: **If we return to the Lord, then He will have mercy on us.** You may want to suggest that students mark phrases in verses 6–7 that teach this truth.)
- What do you think it means that the Lord “will abundantly pardon” (Isaiah 55:7)? What does this teach us about the Lord’s nature?
- What do you think it means to return to the Lord when we have sinned?

Invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Ask the class to listen for what Elder Andersen taught about returning to the Lord.



“When we sin, we turn away from God. When we repent, we turn back toward God.

“The invitation to repent is rarely a voice of chastisement but rather a loving appeal to turn around and to ‘re-turn’ toward God [see Helaman 7:17]” (Neil L. Andersen, “Repent ... That I May Heal You,” *Ensign or Liahona*, Nov. 2009, 40).

- According to Elder Andersen, what does it mean to return to the Lord when we have sinned?
- How is the invitation to repent a manifestation of the Lord’s everlasting kindness?

Ask students to reflect silently on times when they have repented and experienced the Lord’s mercy. Testify that if we repent, the Lord will have mercy on us.

Invite students to respond to the following question in their study journals:

- What is one thing you will do this week to return to or come closer to the Lord?

Encourage students to commit to do what they wrote.

To prepare students to identify an additional doctrine taught in Isaiah 55, invite them to ponder whether they have ever thought about doing something differently than the way the Lord directed or if they have wondered why the Lord directs His children to do things in a certain way.

Invite a student to read Isaiah 55:8–9 aloud. Ask the class to follow along and look for what the Lord taught about His ways compared to man’s ways.

- What did the Lord teach about His ways compared to our ways? (Write the following truth on the board: **The Lord’s ways are higher than our ways.**)
- What do you think it means that the Lord’s thoughts and ways are “higher than” our thoughts and ways?
- Why are the Lord’s thoughts and ways “higher than” our thoughts and ways? (**The Lord is all-knowing, and His ways are perfect.**)



To help students understand how this doctrine and Isaiah’s teachings relate to their lives, divide students into groups of two or three. Provide each group with a copy of the following chart. Instruct them to work in their groups to list the Lord’s ways and man’s ways for each of the topics listed. (You could select different topics that are more relevant to your students.)

The Lord’s Ways vs. Man’s Ways

	The Lord’s Ways	Man’s Ways
Choosing entertainment and media		

	The Lord's Ways	Man's Ways
Dating		
Language		

After sufficient time, invite several students to report what their group discussed.

- How can we use the knowledge that the Lord is all-knowing and that His ways are perfect to help us when we must decide between the Lord's ways and our ways in these and other situations?
- What blessings come from trusting and following the Lord's ways in these situations?
- What experiences have helped you learn that the Lord's ways are higher than your ways?

Summarize Isaiah 55:10–56:8 by explaining that the Lord assured His people that His words would be fulfilled. He promised that He would also gather and bless individuals who were not members of the house of Israel but who would love and serve the Lord and take “hold of [His] covenant” (Isaiah 56:4, 6).

Isaiah 56:9–57:21

The Lord speaks against the wickedness of the people

Explain that in Isaiah 56:9–57:21 we learn that the Lord spoke against the wickedness of the people. He also taught about blessings the righteous would receive.

Invite a student to read Isaiah 57:13–15 aloud. Ask the class to follow along, looking for the blessings that those who trust the Lord will enjoy. You may need to explain that the word *contrite* in verse 15 means sorrowful.

- What blessings will those who trust the Lord receive?
- What do you think it means that the Lord will “revive the spirit of the humble, and ... the heart of the contrite” (Isaiah 57:15)?

Review and testify of the truths discussed in today's lesson. Invite students to share any additional insights they might have.

LESSON 134

Isaiah 58

Introduction

The Jews wondered why the Lord did not acknowledge their fasting. Through Isaiah, the Lord taught the people about proper fasting and Sabbath observance.

Suggestions for Teaching

Isaiah 58

The Lord teaches about proper fasting and Sabbath observance

Invite students to imagine themselves in the following situation:

One Sunday morning, you prepare breakfast and are about to start eating when you realize that it is fast Sunday.

- What are the first thoughts that enter your mind?

To ensure students have a basic understanding of fasting, ask:

- What is fasting? (“A proper fast day observance typically includes abstaining from food and drink for two consecutive meals in a 24-hour period, attending fast and testimony meeting, and giving a generous fast offering to help care for those in need” [*Handbook 2: Administering the Church* (2010), 21.1.17].)
- When do Church members usually fast? (We can fast at any time, but “the Church designates one Sunday each month, usually the first Sunday, as a day of fasting” [*True to the Faith: A Gospel Reference* (2004), 67].)

Ask students to reflect on their feelings about fasting. Explain that some people wonder why the Lord has directed us to fast. Invite students to look for principles in Isaiah 58 that can help them understand why we fast and how fasting can be a source of spiritual power.

Summarize Isaiah 58:1–2 by explaining that the Lord directed Isaiah to boldly declare to “the house of Jacob [or Israel] their sins” (verse 1). These sins included outwardly performing religious practices without sincere intent and thus acting “as a nation that did righteousness” (verse 2) and that had not forsaken the Lord, when in fact they had done so.

Explain that one law these Israelites outwardly practiced was fasting. Invite a student to read Isaiah 58:3 aloud. Ask the class to follow along, looking for what the people asked the Lord about their fasting.

- What did the people ask the Lord about their fasting? (They wondered why He did not acknowledge their fasting.)

Point out that verses 3–4 record the Lord’s response to the people. He taught that rather than seeking to be repentant and draw closer to Him while they fasted, they sought worldly pleasures and engaged in worldly activities. Instead of showing compassion to others, they forced others to work, and they were irritable and contentious. The Lord said that because their intentions and actions were improper while they fasted, He would not acknowledge their prayers.

Invite a student to read Isaiah 58:5 aloud. Ask the class to follow along, looking for what the Lord questioned about the people's fasting. Explain that a *bulrush* is a tall, thin grass that droops and that *sackcloth* is coarse material sometimes made from goat's hair. In biblical times people often wore sackcloth or sat on sackcloth and ashes to symbolize their humility or sorrow.

- What did the Lord question about the people's fasting? (He questioned whether the outward appearances of fasting reflected the proper spirit of the fast that He intended.)
- How might we make similar mistakes when we fast?

Invite students to scan Isaiah 58:6 and to notice the first question the Lord asked in this verse.

- How would you phrase this question in your own words?

Write the following incomplete statement on the board: *If we fast as the Lord intends, ...* (Students will complete this statement with three different phrases during the lesson.)



Isaiah 58:6–7 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Isaiah 58:6 aloud. Ask the class to follow along, looking for what the Lord taught about the intended purposes of fasting.

- If we fast as the Lord intends, what can we do for others and ourselves? (Students may suggest a variety of answers, such as the following principle: **If we fast as the Lord intends, then we can help relieve others' burdens and receive relief from our own burdens.** Write the second part of this principle on the board.)
- What difference can it make if we fast with a specific righteous purpose rather than just going without food?
- What are some examples of "bands of wickedness," "heavy burdens," oppression, or yokes that can be relieved when we fast? (Possible answers may include things like addictions, unrepentant sin, poverty, and so on.)
- When have you or someone you know had burdens relieved through fasting? What did this experience teach you about Heavenly Father?

Invite a student to read Isaiah 58:7 aloud. Ask the class to follow along, looking for another intended purpose of fasting.

- What is another intended purpose of fasting? (Students should identify the following principle: **If we fast as the Lord intends, then we will care for the poor and needy.** Write the second part of this principle on the board.)
- How can we help care for the hungry, poor, and naked through fasting? (One way is through contributing fast offerings.)

Display a Tithing and Other Offerings form, and review the process of donating fast offerings.

To help the class understand how fast offerings are used, consider inviting a student to read aloud the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles:



"Fast offerings are used for one purpose only: to bless the lives of those in need. Every dollar given to the bishop as a fast offering goes to assist the poor. When donations exceed local needs, they are passed along to fulfill the needs elsewhere" (Joseph B. Wirthlin, "The Law of the Fast," *Ensign*, May 2001, 74).

- What amount should we give for a fast offering? (Generally, at least the value of the meals not eaten. Prophets have encouraged us to be generous when possible.)

Invite students to ponder how they may have had the opportunity to provide care or relief or to help lift the burdens of others by fasting as the Lord intends, including the payment of fast offerings.

Invite several students to take turns reading aloud from Isaiah 58:8–12. Ask the class to follow along, looking for blessings the Lord promised for fasting as He intends.

- In your own words, how would you summarize these promised blessings for fasting as the Lord intends? (Students should express a principle similar to the following: **If we fast as the Lord intends, then He can bless us with light, health, righteousness, protection, revelation, and guidance.** Write the second part of this principle on the board.)
- When have you or someone you know experienced blessings similar to those listed in these verses by fasting as the Lord intends?

Invite students to consider whether they fast as the Lord intends. Ask them to write on pieces of paper a goal for one way they can improve their fasting. Encourage them to put this goal in a place where they can see it often before the next fast Sunday.

Explain that the Lord next taught the people about another law that would be a blessing to them if they kept it. Invite students to scan Isaiah 58:13, looking for what the Lord next taught the Israelites.

- What law did the Lord teach about in these verses? (Honoring the Sabbath day.)



Isaiah 58:13–14 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Remind students that in lesson 131 they learned that God commanded His children to honor Him on the Sabbath day by doing His will rather than their own. Explain that Isaiah 58:13–14 also records the blessings we may receive from the Lord as we do His will and keep the Sabbath day holy (you may want to remind students that *holy* means set apart or sanctified for God’s purposes).

Write the following incomplete statement on the board: *If we honor the Lord by keeping the Sabbath day holy, ...*

Invite a student to read Isaiah 58:13–14 aloud. Ask the class to follow along, looking for the blessings the Lord promised for keeping the Sabbath day holy.

- What blessings has the Lord promised to those who keep the Sabbath day holy?

Explain that the phrase “the high places of the earth” in verse 14 can refer to sacred places where revelation can be received and God’s presence can be felt, such as chapels and temples of the Lord. The phrase “the heritage of Jacob” refers to the blessings promised to Jacob and his posterity.

- How would you summarize the blessings listed in Isaiah 58:14? (Write students’ responses on the board to complete the phrase “If we honor the Lord by keeping the Sabbath day holy, ...” Students should identify a principle similar to the following: **If we honor the Lord by keeping the Sabbath day holy, then we will have joy in our relationship with the Lord and obtain both temporal and spiritual blessings.**)
- Why do you think our relationship with the Lord can become more joyful as we honor the Sabbath day?
- In what ways have you experienced joy and temporal and spiritual blessings as a result of honoring the Lord by keeping the Sabbath day holy?

To prepare students to apply what they have learned, invite a student to read aloud the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



“The power of the Sabbath day is to experience in church and at home the delight, the joy, and the warmth of feeling the Spirit of the Lord without any kind of distraction” (M. Russell Ballard, “Precious Gifts from God,” *Ensign* or *Liahona*, May 2018, 10).

Invite students to reflect on how they spent their previous Sabbath day. Ask them to take the piece of paper on which they wrote their goal for fasting and add to it a goal for one way they will better keep the upcoming Sabbath day holy. Encourage students to report back to the class what they experience as a result of applying their goals related to fasting and keeping the Sabbath day holy.

LESSON 135

Isaiah 59–66

Introduction

Isaiah taught the Israelites that their sins had separated them from God. Isaiah prophesied of the last days, the role of the promised Messiah, the Second Coming, and the Millennium.

Suggestions for Teaching

Isaiah 59

Isaiah teaches that Israel's sins have separated them from God

Read the following scenario: A young woman meets with her bishop and confesses that she has repeatedly broken the Word of Wisdom. She describes how she has lost her parents' trust, was removed from a school club because of poor grades, and does not feel the Spirit's influence in her life anymore. She adds, "I don't understand why God has made my life so hard and has abandoned me."

Ask students to ponder how they would respond to this young woman.

Invite a student to read Isaiah 59:1–2 aloud. Ask the class to follow along, looking for a principle that Isaiah taught the people about how their sins had affected them. You may need to explain that the phrase "the Lord's hand is not shortened" means that the Lord's power to save has not decreased.

- What principle did Isaiah teach about the effects of sin on a person's relationship with God? (Students may use different words, but make sure it is clear that **when we sin, we separate ourselves from God.**)

Use a variety of methods and approaches

Using a variety of teaching methods can help reach students who learn in different ways. Teaching methods or learning activities that require students to use a variety of senses, such as seeing, hearing, and touching, can help improve students' participation and recollection of what is taught.

Invite a volunteer to come to the front of the class. Write the word *God* on the board, and ask the volunteer to stand facing it. Explain that in this position, this student represents people who honor their covenants and follow God.

Invite a student to read Isaiah 59:3–4, 7 aloud. Ask the class to follow along and look for the sins the people had committed. Ask the volunteer to turn away and then take a step away from the board for each sin that is mentioned in answer to the following questions. The volunteer will remain standing and continue to take steps away from the board until students identify the principle for this section of the lesson.

- What sins had the people committed?
- Why do you think committing these sins would separate someone from God?

- Which of these sins are prevalent in our day?

Invite students to read Isaiah 59:8–10 silently, looking for effects of being separated from God.

- What did the Israelites experience because their sins had separated them from God? (You may want to explain that they were blindly groping or searching in the darkness for anything to help guide them, like a wall or a fence.)
- Why would being separated from God cause us to “walk in darkness” or to “grope” and “stumble” (verses 9–10)?

Invite a student to read Isaiah 59:11–14 aloud. Ask the class to follow along, looking for what Isaiah further taught the people about the effects of their sins.

- What did Isaiah further teach the Israelites about the effects of their sins? (The people became hardened and continued to sin, distancing themselves from God and His salvation. Point out the distance between the volunteer and the board.)

Remind students of the scenario presented at the beginning of the lesson and ask:

- How could it help the young woman in this scenario to recognize that by choosing to break the Word of Wisdom, she had separated herself from God?

Invite students to think of anything in their lives that may cause them to feel distant from God. Remind them of the hope that exists for us when we feel separated from Him.

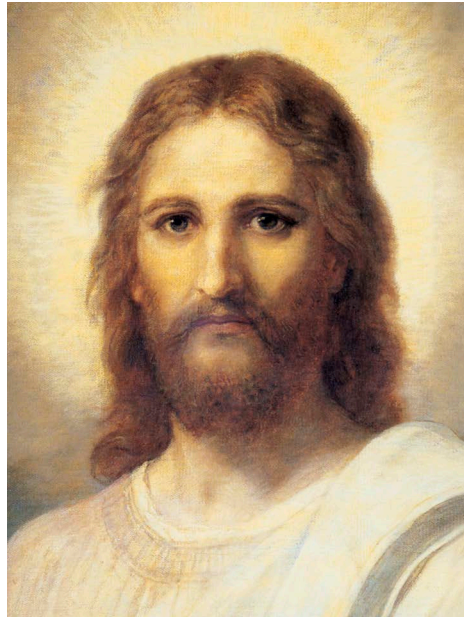
Invite a student to read Isaiah 59:16 aloud. Ask the class to follow along, looking for what the Lord saw that the people needed.

- What did the Lord see that His people needed? (An “intercessor.”)

Explain that an intercessor is someone who intervenes to help settle differences between two people or groups. When we sin, we disrupt our relationship with God, and a penalty must be paid to restore harmony and balance to the relationship. However, we cannot pay the penalty ourselves. We need someone to intercede on our behalf to satisfy the demands of God’s justice.

- According to verse 16, who became our Intercessor? (The Lord. You may need to explain that the phrase “his arm brought salvation unto him” means the Lord’s power brought salvation to mankind [see verse 16, footnote *d*].)

Invite a student to stand between the volunteer and the board. Ask this student to hold an image of Jesus Christ (*Gospel Art Book* [2009], no. 1; see also lds.org/media-library).



Summarize Isaiah 59:17–19 by explaining that Isaiah described how the Lord would punish His enemies.

Invite students to read Isaiah 59:20 silently, looking for the title Isaiah used for the Lord. Ask students to report what they find.

- How would you explain the Savior’s role as our Redeemer? (Remind students that to redeem means to purchase or buy back.)
- What phrase from Isaiah 59:20 teaches what we need to do so the Lord can intercede for us and redeem us? What does the phrase “turn from transgression” mean?

Invite the first volunteer to turn back toward the board and return to it.

- How do these actions represent repentance?

Ask the volunteer to write the following incomplete principle on the board: *If we turn from transgression, ...* Then ask the student holding the picture of the Savior to complete the principle on the board so that it reads as follows: **If we turn from transgression, then the Lord will intercede for us and redeem us.** Thank these students and invite them to return to their seats.

- Why do you think our repentance is needed for the Lord to intercede for us and redeem us?

Ask students to write a response to the following question in their study journals:

- If you could personally express your gratitude to the Savior for interceding for you and redeeming you, what would you tell Him?

Invite students who are willing to share what they wrote to do so. Ask students to ponder whether there is anything in their lives they need to repent of. Encourage them to begin the process.

Isaiah 60–61

Isaiah prophesies of the last days and of the Messiah

Summarize Isaiah 60 by explaining that Isaiah prophesied of events that would occur in the last days and during and after the Millennium.

Explain that as recorded in Isaiah 61, Isaiah spoke of the Savior’s mission. Invite students to consider recording Luke 4:16–21 as a cross-reference in their scriptures next to Isaiah 61:1–2. These verses in Luke give an account of when the Savior read

from Isaiah 61:1–2 during His mortal ministry and declared that the prophecy contained in those verses would be fulfilled in Him.

Invite a student to read Isaiah 61:1–2 aloud. Ask the class to follow along, looking for different parts of the Savior’s mission. You might want to point out the phrase “the Lord hath anointed me” and explain that the title *Messiah* means “the anointed,” referring to the one chosen by God to lead and deliver His people (Bible Dictionary, “Messiah”).

- What are some of the “good tidings,” or good news, the Savior preached and continues to preach?
- How did the Savior “bind up the brokenhearted” during His mortal ministry? How does He continue to do so in our day?
- How does the Savior bring “liberty to the captives” and open “the prison to them that are bound”? (See D&C 138:11–12, 15–18, 29–31.)

Invite a student to read Isaiah 61:2–3 aloud. Ask the class to follow along, looking for what the Savior does for those who mourn. Explain that “the day of vengeance” refers to the day when God punishes the wicked and rewards the righteous.

- What does the Savior do for those who mourn?

Help students understand the phrase “beauty for ashes” (Isaiah 61:3) by explaining that the Israelites had a custom of pouring ashes on their heads when deeply saddened, as in times of ruin, hopelessness, death, and despair. God promised to replace the “ashes” with “beauty,” referring to a beautiful head covering or crown of beauty, and to replace “mourning” with “joy” and heaviness with “praise.”

- How would you summarize Jesus Christ’s mission as the promised Messiah in your own words? (Though students’ answers may vary, help them identify a truth similar to the following: **As the promised Messiah, Jesus Christ preaches hope, heals, liberates, and comforts.**)
- Which of these roles of the Savior have special meaning for you? Why?
- How has this increased your faith in the Savior?

Summarize the remainder of Isaiah 61 by explaining that Isaiah spoke of Zion being built up in the last days. Isaiah also spoke of the Lord making “an everlasting covenant” with him and with the people (verse 8) and clothing them in “the garments of salvation” (verse 10).

Isaiah 62–66

Isaiah prophecies of the Second Coming of the Savior and the Millennium

Explain that the final chapters in the book of Isaiah contain Isaiah’s teachings and prophecies about the redemption of the Lord’s people in the last days, the Savior’s Second Coming, and the Millennium. To point out an example of a prophecy about the Second Coming, invite a student to read Isaiah 63:1–3 aloud. Ask the class to look for the color of the Savior’s clothing when He returns to the earth.

- What color will the Savior’s clothing be when He returns to the earth?

Inform students that the red color of the Savior's garments represents the blood of the wicked who will be destroyed when justice is poured out upon them at the Second Coming (see D&C 133:46–53). It can also remind the righteous of the blood Jesus shed on their behalf.

Invite a student to read Isaiah 64:1–2. Ask the class to follow along and look for what the Lord's people will pray for in the last days. Invite students to report what they find.

Explain that the Millennium will begin following the Second Coming. Assign half of the class to read Isaiah 65:17–20 silently and the other half to read Isaiah 65:21–25 silently. Ask them to look for what conditions on earth will be like for the Lord's people during the Millennium. (You may want to explain that the Joseph Smith Translation provides the following clarification for Isaiah 65:20: "For the child shall not die, but shall live to be an hundred years old.")

- How would you summarize what conditions will be like for the Lord's people during the Millennium? (Students should identify the following truth: **During the Millennium the Lord's people will enjoy happiness, peace, and prosperity.**)
- What are some things we can do to enjoy happiness, peace, and prosperity now?

Conclude by sharing your testimony of the goodness of the Lord in providing His people with happiness, peace, and prosperity.

LESSON 136

Commandments (Part 2)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 2, students will study paragraph 9.4 of the *Doctrinal Mastery Core Document* (2018) and discuss the Ten Commandments. They will also study the doctrinal mastery scripture passage Exodus 20:3–17.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Understanding the Doctrine

Segment 1 (10 minutes)

Display the picture *The Ten Commandments* (*Gospel Art Book* [2009], no. 14; see also lds.org/media-library). If necessary, explain that Moses is holding tablets upon which the Ten Commandments were written.



- In what ways are the Ten Commandments relevant today?

Invite a student to read aloud paragraph 9.4 of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for why we need the Ten Commandments.

- Why do we need the Ten Commandments? (Students should report that **the Ten Commandments are a vital part of the gospel and are eternal principles that are necessary for our exaltation.** Write or display this statement on the board, and invite students to consider marking it in their copies of the *Doctrinal Mastery Core Document*. You may want to remind students that “eternal life, or exaltation, is to inherit a place in the highest degree of the celestial kingdom, where we will live in God’s presence and continue as families (see D&C 131:1–4)” (*True to the Faith: A Gospel Reference* [2004], 52.)
- Which doctrinal mastery scripture passage contains the Ten Commandments? (Exodus 20:3–17.)

Invite students to turn to Exodus 20:3–17 and to consider marking this doctrinal mastery passage in a distinctive way so they can locate it easily. To help students understand the context of this passage, you may want to remind them that after Moses led the Israelites out of Egypt, he went up on Mount Sinai and received

these commandments from the Lord. You may want to encourage students to consider numbering each of the Ten Commandments in their scriptures if they have not already done so.

Invite students to refer to the first sentence in paragraph 9.2 of the *Doctrinal Mastery Core Document*, where the two greatest commandments—to love God and to love our neighbor—are mentioned.

- How does obeying the Ten Commandments help us to love God and to love our neighbor?
- How do your feelings about Heavenly Father inspire your obedience to His commandments?

Segment 2 (25 minutes)



Show the *Mormon Messages* video “Obedience to the Ten Commandments” (3:09), which can be found on LDS.org. This video includes teachings from Elder L. Tom Perry (1922–2015) of the Quorum of the Twelve Apostles. Invite students to listen for what Elder Perry taught that helps us to understand the key statement of doctrine students identified in paragraph 9.4. After showing the video, ask the following:

- Based on what you learned from this video, how are the Ten Commandments relevant today?
- What did Elder Perry teach that helps us understand that **the Ten Commandments are a vital part of the gospel and are eternal principles that are necessary for our exaltation?**



Divide the class into small groups and assign each group two or more of the Ten Commandments. Give each group one copy of the following handout for each of their assigned commandments, or write the instructions on the board. Invite them to discuss the questions on the handout, record their answers, and prepare to share their answers with the class. As the groups work on their assignments, consider visiting each group to make sure that students understand what their assigned commandments mean and that they can answer the questions on the handout. After sufficient time, invite several students to share what they discussed and wrote in their groups.

The Ten Commandments

Write your assigned commandment here:

Discuss the following questions and write your answers.

- How is this commandment a vital part of the gospel of Jesus Christ?

- How can obeying this commandment help us to prepare for exaltation?

- What are some ways we can keep this commandment?

- How has obeying this commandment blessed your life and helped you become more like the Savior?

Segment 3 (5 minutes)

Invite students to silently review paragraph 9.4 of the *Doctrinal Mastery Core Document*. Point out that the Ten Commandments are eternal principles and that they have been reiterated in latter-day revelations.

Cross-references

To help students succeed in their personal scripture study, you can assist them in developing and using a variety of scripture-study skills and methods. One such skill is using cross-references to learn more about a topic.

Consider listing the following scripture references on the board: Mosiah 12:34–37; 13:11–24; Doctrine and Covenants 42:18–29; 59:5–12. Explain that these passages teach the Ten Commandments in latter-day revelations. Invite students to consider recording these passages as cross-references in their scriptures next to the Ten Commandments.

- What can we learn about the Ten Commandments from the fact that they are repeated in latter-day revelations?

Invite students to select one of the commandments they have felt impressed to obey more fully and to ponder what effective righteous action they can take to do so. Give each student a small piece of paper, and invite them to write on the paper the number of the commandment they want to focus on, as well as one thing they plan to do today to more fully obey that commandment. Invite students to carry that piece of paper with them throughout the day as a reminder to focus on keeping that commandment.

Introduction to the Book of Jeremiah

Why study this book?

The book of Jeremiah contains the prophecies, warnings, and teachings that were part of the prophet Jeremiah's ministry to the Southern Kingdom of Judah. Because many of Jerusalem's leaders and people rejected Jeremiah and other prophets and continued to sin, Jerusalem was destroyed and many Jews were taken captive to Babylon. This book illustrates that the covenant between God and Israel does not make God's people invincible. If they do not fulfill their part of the covenant and heed the Lord's word, they withdraw themselves from God's care and protection.

As students study this book, they will deepen their understanding of the covenant between the Lord and His people. By studying the Lord's work to restore His people and help them overcome the effects of their sins, students can learn of the Lord's power to save and bless us. Students can also learn from Jeremiah's example that each of us has God-given responsibilities to accomplish in this life and that the Lord will help us fulfill these responsibilities as we turn to Him, regardless of how difficult those responsibilities may be.

Who wrote this book?

Jeremiah is responsible for much of the content of this book, but he likely used scribes to record his words as he dictated them (see Jeremiah 36:4). Jeremiah was born into a family of priests and preached to the Southern Kingdom of Judah for approximately 40 years, seeking to "stem ... the tide of idolatry and immorality" (Bible Dictionary, "Jeremiah"). He was eventually imprisoned in Jerusalem (see Jeremiah 37:15; 1 Nephi 7:14), and "after the fall of Jerusalem [around 586 B.C.], the Jews who escaped into Egypt took Jeremiah with them (Jer. 43:5–6), where, according to tradition, they stoned him to death" (Guide to the Scriptures, "Jeremiah"; scriptures.lds.org).

When and where was it written?

Jeremiah began his ministry in 626 B.C., the thirteenth year of the reign of King Josiah (see Jeremiah 1:1–2), and continued to preach until after the downfall of Jerusalem in approximately 586 B.C. (see Bible Dictionary, "Jeremiah"). His preaching overlapped with the ministries of other prophets, including Lehi (see 1 Nephi 1:4, 18–20), Zephaniah (see Zephaniah 1:1), and Urijah (see Jeremiah 26:20–24). Some of Jeremiah's words were recorded before the destruction of Jerusalem (see Jeremiah 36:32).

What are some distinctive features of this book?

Most prophetic books in the Old Testament focus primarily on the word of the Lord as revealed by the prophets but not on the lives of the prophets themselves. The book of Jeremiah is an exception. In addition to including Jeremiah's prophecies, the book contains biographical information about Jeremiah and insights into the

emotional and mental anguish he sometimes experienced as he ministered in the midst of so much opposition (see Jeremiah 8:18–9:2; 15:15–18; 20:7–9; 26; 32; 37–38).

The book also addresses the doctrine of foreordination, which teaches that the Lord calls individuals to fulfill certain responsibilities and assignments in mortality. The Lord told Jeremiah, “Before I formed thee in the belly I knew thee ... and I ordained thee a prophet unto the nations” (Jeremiah 1:5). Knowing that the Lord had intended him to be a prophet in difficult times may have given Jeremiah the strength and faith he needed to preach the Lord’s word in the face of persecution.

A theme that runs throughout the book of Jeremiah is that just as the Lord had watched over His people as they experienced destruction, He would also gather, restore, and strengthen them (see Jeremiah 31:28). In one revelation recorded in the book of Jeremiah, the Lord said He would make “a new covenant” with His people, meaning the new and everlasting covenant of the gospel established by Jesus Christ during His ministry and restored in the latter days (Jeremiah 31:31–33; see also D&C 22:1; 66:2). Jeremiah also prophesied that in the latter days, the Lord would send forth fishers and hunters to gather Israel to Him, an event that would be more impressive to those who witnessed it than the deliverance of the children of Israel from Egypt (see Jeremiah 16:14–16).

Jeremiah “dwells much on the *inwardness* of the Lord’s relation to the mind of His servants. External service is useless where there is no devotion of heart and life; superficial reforms were of no avail—a complete regeneration in the national life was required” (see Bible Dictionary, “Jeremiah”).

Outline

Jeremiah 1–6 Jeremiah preaches during the reign of Josiah and prophesies that Jerusalem will be destroyed by a great and merciless nation.

Jeremiah 7–20 Jeremiah preaches in various places in Jerusalem, including at the gate of the temple, using various metaphors to plead with the people to amend their ways.

Jeremiah 21–38 Jeremiah preaches during the reign of King Zedekiah and prophesies that Babylon will conquer Jerusalem. Those who survive and are taken to Babylon will live in captivity there for 70 years. In the last days, the Messiah will return, reign, and gather His people unto Him.

Jeremiah 39–44 Jerusalem is conquered, and many Jews are taken captive to Babylon. The Jews who remain in Judah reject Jeremiah’s warnings and trust in Egypt.

Jeremiah 45 Jeremiah promises Baruch, his scribe, that the Lord will preserve Baruch’s life.

Jeremiah 46–52 Jeremiah prophesies concerning the destruction of the Philistines, Moabites, Babylonians, and other foreign peoples.

LESSON 137

Jeremiah 1–6

Introduction

During the reign of King Josiah, God called Jeremiah, explaining that he was foreordained to be a prophet to the nations of the world and to preach repentance to the Southern Kingdom of Judah. The people had forsaken the Lord and were worshipping other gods. Jeremiah prophesied that the people of Judah would suffer at the hands of an opposing nation as a punishment for their sins.

Suggestions for Teaching

Doctrinal Mastery Review—Exodus 20:3–17 (5 minutes)

Before class, write on the board the following statement of doctrine, which is found in *Doctrinal Mastery Core Document* (2018), 9.4: **The Ten Commandments are a vital part of the gospel and are eternal principles that are necessary for our exaltation.**

Beneath this statement write *Exodus 20:3–17*. Then write out all Ten Commandments on the board in a random order.

Ask students to turn to Exodus 20:3–17. Invite a student to come to the board and act as a scribe. Ask the class to work together to label each of the commandments with its correct number. (For example, “Thou shalt have no other gods before me” should be labeled “1.”) After the class has successfully completed the activity, invite students to repeat aloud in unison the key statement of doctrine written on the board and the scripture reference. Then erase the board.

Jeremiah 1

God calls Jeremiah as a prophet to preach repentance to the Southern Kingdom of Judah

Write the following question on the board: *What are some things you hope to accomplish during your life?* Invite students to write their responses to this question in their study journals.

After sufficient time, invite several students to report to the class what they wrote. Ask students to ponder whether there are specific tasks they are meant to accomplish in their lives. Explain that God revealed to a prophet named Jeremiah truths about his mission in mortality. Invite students to look for truths in Jeremiah 1 that can help them understand their purposes in mortality.

Summarize Jeremiah 1:1–3 by explaining that in the 13th year of the reign of King Josiah, who ruled over the Southern Kingdom of Judah, Jeremiah received a revelation from the Lord. Invite a student to read Jeremiah 1:4–5 aloud. Ask the class to follow along, looking for what Jeremiah learned about his relationship with God.



Jeremiah 1:4–5 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

- What did Jeremiah learn about himself and his relationship with God?
- What can we learn about ourselves from the fact that God knew Jeremiah before he was born? (Students may use different words, but be sure it is clear that **before we were born, our Heavenly Father knew us and we existed as His spirit children.**)
- According to verse 5, when did the Lord appoint Jeremiah to be a prophet?

Explain that Jeremiah's experience of being ordained before he was born is known as *foreordination*. To help students better understand what *foreordination* means, share the following statement:

"The doctrine of foreordination applies to all members of the Church, not just to the Savior and His prophets. Before the creation of the earth, faithful women were given certain responsibilities and faithful men were foreordained to certain priesthood duties. Although you do not remember that time, you surely agreed to fulfill significant tasks in the service of your Father. As you prove yourself worthy, you will be given opportunities to fulfill the assignments you then received" (*True to the Faith: A Gospel Reference* [2004], 70).

Write the following incomplete statement on the board: *Before we were born, ...*

- How would you complete this statement using what you have learned about foreordination? (Using students' words, complete the statement on the board so that it conveys the following truth: **Before we were born, we were given specific responsibilities and duties to perform during mortality.**)
- What are some of the responsibilities and duties that the Lord may have ordained His children to do in this life?
- In what ways can we learn the specific duties or responsibilities we are to perform during mortality?

In response to the previous question, students may have mentioned receiving patriarchal blessings. You may want to invite students who have received patriarchal blessings to describe what they felt as they learned about some of their foreordained responsibilities and duties. (Students should not share specific details from their patriarchal blessings in a public situation like a seminary classroom; however, they may share their feelings about their blessings.)

Encourage students who have not yet received their patriarchal blessings to ponder what they should do to prepare to receive theirs.

Invite a student to read Jeremiah 1:6 aloud. Ask the class to follow along, looking for how Jeremiah responded when he learned God had foreordained him to be a prophet.

- How did Jeremiah respond?

Invite a few students to take turns reading aloud from Jeremiah 1:7–10. Ask the class to follow along, looking for promises the Lord gave to Jeremiah that might have comforted him.

- Which specific promises might have comforted Jeremiah? How might these promises have helped him?
- According to verse 9, how did the Lord help Jeremiah overcome his concerns about speaking?
- What can we learn from this experience about what the Lord will do for those He calls to His work? (Help students identify the following truth: **When God calls us to do His work, He will help us do what He has asked.**)
- As a baptized, covenant-keeping member of the Church, what are some examples of the work the Lord has called us to do? When has the Lord helped you do the work He has called you to do?

Summarize Jeremiah 1:11–16 by explaining that the Lord revealed to Jeremiah that because of the Jews' wickedness, a nation would come from the north and conquer them.

Ask students to imagine they are in the prophet Jeremiah's position. Invite them to read Jeremiah 1:17–19 silently, looking for additional ways the Lord promised to help Jeremiah. Ask students to discuss with a partner what they found.

Jeremiah 2–3

The Lord declares the wickedness of Judah and Israel

Invite students to look at the chart "The Kingdoms of Israel and Judah at a Glance" at the end of lesson 106 and find "Jeremiah."

- Who else was preaching around the same time as Jeremiah?

Explain that Jeremiah, Lehi, Zephaniah, and Habakkuk were some of the prophets commanded to tell the Jews that they must repent of their wickedness or be conquered by another nation (see 1 Nephi 1:4, 18). Summarize Jeremiah 2:1–12 by explaining that the Lord declared through Jeremiah that His people had loved Him when He had delivered them out of Egypt and given them a promised land. Now, however, the people had gone astray by worshipping idols and had "defiled [the] land" (verse 7).

Explain that the Lord then taught about the people's spiritual condition using the image of a water container. Bring to class two containers that can store water, and ensure that one has a very large hole in the bottom. Hold up these two containers.

- If you were going to store water, which of these would be more useful? Why?

Explain that the Lord referred to "cisterns," or large containers that hold water, as He taught Jeremiah about the people's weakened spiritual condition. Invite a student to read Jeremiah 2:13 aloud. Ask the class to follow along, looking for the "two evils" the people had committed.

- What "two evils" had the people committed?

- Whom does “the fountain of living waters” represent? (Jesus Christ.)
- In what ways is the Lord like a “fountain of living waters”?

Explain that the broken cisterns represented the false gods the Israelites had chosen to worship instead of the Lord.

- What did the Lord teach about false gods by comparing them to broken cisterns that cannot hold water? (False gods do not have the power to help us or to satisfy our needs and desires.)
- What can we learn from this analogy?

Explain that Jeremiah 2:14–3:5 records that the Lord taught that the people’s wickedness would bring them great sorrow and that the false gods they had chosen would not save or help them (see Jeremiah 2:28).

Summarize Jeremiah 3:6–11 by explaining that the Lord compared the kingdoms of Israel and Judah to two sisters. One sister (Judah) watched the other sister (Israel) refuse to listen to the prophets and ultimately reject the Lord. As a result of this rejection, the Northern Kingdom of Israel had been destroyed by the Assyrians in the century before Jeremiah was born, and the Southern Kingdom of Judah had witnessed it. Invite a student to read Jeremiah 3:10 aloud. Ask the class to look for how the Lord described what Judah did after Israel’s destruction. (You may need to explain that the word *feignedly* means pretending or without sincerity.)

- How did Judah respond after seeing Israel suffer for not turning to the Lord?

Invite a student to read Jeremiah 3:12–13, 22 aloud. Ask the class to follow along, looking for what the Lord invited His people to do. (You may need to explain that the word *backsliding* refers to reverting to faithlessness, sinfulness, or slothfulness.)

- According to verse 12, what did the Lord invite His people to do?
- What doctrine of the gospel involves returning to the Lord from a sinful condition?
- According to verse 22, what did the Lord promise those who repent and come unto Him? (Although students may use different words, be sure it is clear that **if we repent and come unto the Lord with our whole hearts, He will help us to change and not repeat sins of the past.**)
- How does the Lord heal us and help us resist temptations?

To help students feel the truth and importance of this principle, testify that as we turn to the Lord with our whole hearts, He will help us to change and not repeat sins of the past. Invite students to consider sins in their lives they may need to be healed of, and encourage them to turn to the Lord.

Jeremiah 4–6

Judah will suffer at the hands of another nation for failing to repent

Summarize Jeremiah 4–6 by explaining that Jeremiah pled with the people to repent. He warned them about the consequences they would experience if they did not repent. Ask students to silently read the chapter headings for Jeremiah 5 and 6,

as well as Jeremiah 5:25, looking for some of these consequences. Invite them to report what they find.

Explain that although God loves us and wants to spare us unnecessary pain, we bring pain upon ourselves when we sin. The Lord allowed the Israelites to suffer many of the consequences of their wickedness (see Jeremiah 2:17; 4:18; 7:19). However, He also promised that He would not allow the people to be completely destroyed (see Jeremiah 5:9–10, 18).

Conclude by testifying of the truths identified in today's lesson.

LESSON 138

Jeremiah 7–29

Introduction

God commanded Jeremiah to stand at the gate of the temple and tell the people of Judah to repent. Jeremiah prophesied that they would suffer at the hands of a conquering nation but that the day would come that Israel would be gathered and again become the Lord's people. Though the people became angry with him, Jeremiah continued to preach repentance.

Suggestions for Teaching

Jeremiah 7:1–16:13

Jeremiah stands at the gate of the temple and calls the people to repentance

Provide students with copies of the following statements, or write them on the board. Ask students to read each statement carefully and determine whether the statement is true, partly true, or false.

_____ *If I go to church, pay my tithing, and do baptisms for the dead with my ward, then I will be ready for the Savior's Second Coming.*

_____ *Partaking of the sacrament automatically cleanses me from sin each week.*

Explain that you will discuss students' responses to these statements later in the lesson. Invite students to look for principles as they study Jeremiah 7 that can give them greater insight into these statements.

Remind students that God had called Jeremiah as a prophet to warn the people of Judah that unless they repented, they would be conquered by another nation. Explain that as recorded in Jeremiah 7:1–2, Jeremiah was commanded to stand at the gate of the temple and preach to the people. Many of the Jews in Jeremiah's day behaved as though worshipping at the temple made them righteous, regardless of whatever else they did.

Invite a student to stand and read Jeremiah 7:3–11 as though he or she were Jeremiah, delivering the Lord's message to a multitude of people at the temple gate. (*Note:* Ensure that the student reading is respectful of the sacred nature of the text.) Ask the class to follow along and look for what the Lord told the people through Jeremiah.

- According to verse 3, what did the Lord say to those who were coming to the temple? What does it mean to "amend your ways and your doings"?
- According to verse 7, what did the Lord promise the people if they would amend their ways? (They could remain in the promised land.)
- According to verses 8–11, what sins were the Jews committing, even though they were coming to offer sacrifice at the temple?

Summarize Jeremiah 7:12–20 by explaining that the Lord reminded the people that the tabernacle in Shiloh had been destroyed because of “the wickedness of [the] people Israel” (verse 12) and that the people of the Northern Kingdom had been taken away captive. The Lord then warned that the temple in Jerusalem would not protect the people of Judah from destruction if they did not repent.

Invite a student to read Jeremiah 7:22–23 aloud. Ask the class to follow along and look for what the Lord said was more important than the sacrifices the people offered at the temple.

Allow students to identify a variety of statements of doctrine and principles

Learning to identify and verbalize doctrine and principles found in the scriptures takes thoughtful effort and practice. Teachers should diligently help students acquire the ability to identify and verbalize doctrine and principles on their own. In order to help students phrase statements of doctrine and principles, you might give students time to write down those that they identify before they report what they have found.

- What is more important to the Lord than sacrifices? What did He promise the people if they would obey His voice and walk in His ways?

Divide the class into pairs. Invite students to work with their partners to identify a principle from Jeremiah’s words recorded in these verses. Encourage students to write down the principle in their study journals. Invite students to share with the class a principle they identified. (Students may identify principles such as the following: **Religious worship and practices alone cannot save us if we do not keep God’s commandments. If we repent and obey God’s voice, then He will be our God and we will be His people. If we strive to walk in all of God’s ways, then it will be well with us.**)

Review the statements students evaluated at the beginning of the lesson.

- What have you learned that gives insight into these statements? (Help students understand that each of the statements can be only partly true. In each case, outward observance of only some commandments is insufficient. Salvation comes through inward conversion to the gospel of Jesus Christ, faith in His Atonement, and sincerely striving to obey all of His commandments.)

Summarize Jeremiah 8:1–16:13 by explaining that Jeremiah prophesied of the calamities that would befall the Jews. He told them that because of their wickedness they would suffer famine and be taken captive and scattered among heathen nations, and Jerusalem would be destroyed. Jeremiah felt great sorrow for his people and prayed for them, but their hearts were hardened, and the Lord decreed their destruction. In Jeremiah 8:20 Jeremiah taught, “The harvest is past, the summer is ended, and we are not saved.” This same tragic warning has been given to us in our day (see D&C 45:2; D&C 56:16).

Jeremiah 16:14–21

Jeremiah prophesies of the gathering of the house of Israel in the last days

Show the picture Moses Parting the Red Sea, available at lds.org/media-library, or describe this event to students.



- What thoughts might you have had if you had been there to experience the parting of the Red Sea?

Invite a student to read Jeremiah 16:14–15 aloud. Ask the class to follow along, looking for what event people would witness in the latter days that would be as miraculous as the deliverance of Israel from Egypt.

- What did Jeremiah prophesy that the Lord would do in the latter days? (You may need to explain that bringing “up the children of Israel from the land of the north” and from other lands [verse 15] means that the Lord will gather the descendants of Israel, including the lost ten tribes, bringing them to the knowledge of the gospel of Jesus Christ and to membership in His Church. Jeremiah also prophesied that in the last days the Gentiles would seek to know the truth about God and would be gathered along with the descendants of Israel [see verses 19–21].)

Invite a student to read Jeremiah 16:16 aloud. Ask the class to follow along and look for whom the Lord said He would use to help gather the house of Israel.

- Whom did the Lord say He would use to help gather Israel? (After students respond, write *Fishers and Hunters* on the board.)
- Whom do you think the words *fishers* and *hunters* refer to? (They refer to those who help gather Israel through missionary work.)
- How are the skills and characteristics needed to fish and hunt similar to the skills and characteristics we need to be successful in missionary work?

Invite a student to read Jeremiah 16:21 aloud. Ask the class to follow along and look for the outcome of this great missionary effort. Ask students to report what they find.

- What can we learn from this prophecy about our efforts to help others come to know the Lord? (After students respond, write the following on the board: **As we labor diligently to share the gospel with others, we can help them come to know the power of the Lord.**)
- What are some things we can share with others to help them come to know the power of the Lord?

Invite students to take a few minutes to ponder and then record in their study journals responses to the following questions:

- When have you seen others come to know the power of the Lord as they learned about the gospel?
- How could you make a more diligent effort to share the gospel with others to help them come to know the Lord?
- What skills and attributes could you develop to help you share the gospel more effectively with others?

Invite students to share some of their responses. You might also share a personal experience and testify of this principle.

Encourage students to make diligent efforts to share the gospel with others to help them come to know the Lord.

Jeremiah 17

Jeremiah warns the people and counsels them to keep the Sabbath day holy

Summarize Jeremiah 17:1–18 by explaining that through Jeremiah the Lord told the people of Judah that they would be forced out of the promised land to “serve [their] enemies” in strange lands (verse 4). This consequence would come as a result of forsaking the Lord and “trust[ing] in man” (verse 5) more than in the Lord. Invite students to consider marking verse 5.

Invite a student to stand and read Jeremiah 17:19–22 as though he or she were Jeremiah standing at the gates of Jerusalem. (*Note:* Ensure that the student reading is respectful of the sacred nature of the text.) Ask the class to follow along, looking for what Jeremiah was commanded to tell the people at the gates of Jerusalem.

- What did the Lord command Jeremiah to tell the people?

Display the following statement by President James E. Faust (1920–2007) of the First Presidency. Invite students to share how they would fill in the blank.



“In this day of increasing access to and preoccupation with materialism, there is a sure protection for ourselves and our children against the plagues of our day. The key to that sure protection surprisingly can be found in _____.” (James E. Faust, “The Lord’s Day,” *Ensign*, Nov. 1991, 35).

After students respond, write *Sabbath observance* on the board.

Invite a student to read Jeremiah 17:24–25 aloud. Ask the class to follow along, looking for what would happen if the Jews kept the Sabbath day holy.

- What did the Lord promise the Jews if they kept the Sabbath day holy? (He would preserve them and help them prosper.)
- What principle can we identify from these verses about keeping the Sabbath day holy? (Help students identify the following principle: **If we keep the Sabbath day holy, then the Lord will preserve us and help us prosper.**)

- What are some ways the Lord might preserve us or help us prosper if we keep the Sabbath day holy?
- How has the Lord preserved you (or someone you know) or helped you (or someone you know) prosper for keeping the Sabbath day holy?

Ask students to read Jeremiah 17:27 silently, looking for what would happen if the Jews continued to break the Sabbath. Invite students to report what they find.

Invite students to ponder ways they can keep the Sabbath day holy and to act on any promptings they may receive.

Jeremiah 18–29

Jeremiah continues to warn the people

Summarize Jeremiah 18–29 by explaining that Jeremiah continued to warn the people of the destruction that would occur if they did not repent. He likened the house of Israel to clay in a potter's hand to teach that if they would repent, the Lord could mold and reshape their lives. The people became angry with Jeremiah and smote him. Nevertheless, Jeremiah continued to preach against the people's wickedness and warn them of captivity in Babylon.

To conclude, invite students to share with another member of the class one of the principles in today's lesson that was meaningful to them and what action they will take because of what they learned.

LESSON 139

Jeremiah 30–41

Introduction

The Lord revealed to Jeremiah that He would gather the house of Israel and make a new covenant with them. Jeremiah prophesied to King Zedekiah and his predecessor King Jehoiakim about the coming Babylonian captivity. Both Jehoiakim and Zedekiah refused to hearken to Jeremiah, and Judah was conquered.

Suggestions for Teaching

Jeremiah 30–34

In the last days, the house of Israel will be gathered and enter into a new and everlasting covenant with the Lord

Ask students if the last book they read or movie they saw had a happy or a sad ending.

- What would be a happy ending to your life? A sad ending?

Explain that the Lord sent the prophet Jeremiah to call Judah to repentance before Babylon conquered Jerusalem and carried many of the Jews to Babylon. As a result, his warnings and prophecies often have a tone of impending doom. However, Jeremiah also knew what the future held for Israel in the last days. Invite a student to read Jeremiah 31:17 aloud. Ask students to follow along, looking for what Jeremiah said the ending for the Jews in his day would be.

- What does the phrase “there is hope in thine end” mean? (There is hope for you in the future [see verse 17, footnote *a*].)

Explain that when the Israelites kept their covenants, the Lord blessed them in many ways, including giving them a promised land. However, when they broke their covenants, the Lord took these blessings away, and the people were scattered.

Invite a student to read Jeremiah 30:12 aloud using the Joseph Smith Translation in footnote *a*.

- What does the Joseph Smith Translation of this verse reveal about Israel’s condition? (While Israel’s condition of spiritual decay and physical bondage is grievous and difficult, it is not incurable or hopeless.)

Invite students to look for truths in Jeremiah 30–34 that can give them hope for their future even if they experience trouble or despair.

Write the following verses on the board: *Jeremiah 30:3, 7, 8, 10, 17; 31:3, 8, 9, 13.*

Divide students into pairs. Invite them to alternate reading these verses aloud with their partners, looking for what the Lord would do that would give the Israelites hope for their future.

- What would the Lord do for scattered Israel? (Gather them back to their lands of promise.)

Explain that while Jeremiah referred to a physical gathering in the land of promise after the Jews’ exile in Babylon, there is another, even more important component

of the gathering that he taught. Invite a student to read Jeremiah 31:31–34 aloud. Ask the class to follow along, looking for what the Lord would do as part of the gathering of Israel.

- According to verse 31, what did the Lord say He would make with the house of Israel? (“A new covenant.”)

Explain that the word *new* in this context means that God’s covenant—the fulness of the gospel—would be revealed anew to the house of Israel. While God had previously established His covenant with their fathers, the patriarchs, over time some of the components of this covenant had been lost, such as the Melchizedek Priesthood, the higher law, and the fulness of temple ordinances. Jeremiah foresaw the day when the house of Israel would at last accept God’s new and everlasting covenant (see Joseph Smith, in *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 351–52).

- According to verse 33, where will faithful latter-day Israelites have God’s law written?

Explain that when God’s law is written in our hearts, we obey God because we love Him, rather than for external reasons like wanting others to think we are righteous.

- According to verse 33, what is a result of living the gospel with all our hearts? (After students respond, write the following principle on the board: **When we keep our covenants and live the gospel with all our hearts, we become the Lord’s people.**)

To help students understand this principle, invite a student to read aloud the following statement by President Russell M. Nelson. Ask the class to listen for what President Nelson taught about keeping our covenants and living the gospel.



“When we realize that we are children of the covenant, we know who we are and what God expects of us [see 1 Nephi 15:13–14]. His law is written in our hearts [see Jeremiah 31:33]. He is our God and we are His people [see Jeremiah 31:33; 32:38]. Committed children of the covenant remain steadfast, even in the midst of adversity. ...

“The greatest compliment that can be earned here in this life is to be known as a covenant keeper. The rewards for a covenant keeper will be realized both here and hereafter” (Russell M. Nelson, “Covenants,” *Ensign* or *Liahona*, Nov. 2011, 88).

- What can we do to keep our covenants and live the gospel with all our hearts?
- How has living the gospel of Jesus Christ helped you come to know Him better?

Invite students to ponder

Pondering means to think deeply about something and can often be enhanced by prayer. As students learn to ponder, the Spirit will often reveal truth to them and teach them how to become more like Jesus Christ.

Ask students to ponder specific covenants and how they can better keep them and live the gospel with all their hearts. Invite them to think about challenges they may face in keeping those covenants and how living the gospel can help them overcome those challenges. Ask them to make specific corrections or adjustments that will help them live the gospel in this way.

Summarize Jeremiah 32–34 by explaining that King Zedekiah had Jeremiah put in prison because Jeremiah prophesied that the king would be taken captive and Jerusalem would be conquered by Babylon. While Jeremiah was in prison, the Lord directed him to purchase some land near Jerusalem as a symbolic witness that the Jews would someday return from captivity and possess the promised land once again.

Jeremiah 35–36

Jeremiah prophesies of the captivity of Judah; Jehoiakim burns Jeremiah's prophecies

Invite students to write down on a piece of paper what the current weather is. After they have written this down, pass around a garbage can and invite them to tear up the piece of paper and throw it away.

- What effect will throwing the piece of paper away have on the weather conditions? (It will have no effect on the weather.)

Teacher presentation

Taking an active role in the learning process helps students understand and apply doctrines and principles from the scriptures; however, it does not replace the need for a teacher to appropriately present information at various times while students listen. A teacher may need to explain, clarify, and illustrate concepts so students can more clearly understand a scripture block.

Explain that Jeremiah 35–36 refers back to experiences Jeremiah had during the reign of Jehoiakim, who was king before Zedekiah. (*Note:* The chapters in Jeremiah are not in chronological order).

In Jeremiah 36:4–21 we read that Jeremiah instructed his scribe, Baruch, to write down words of warning from the Lord as Jeremiah dictated them and then to go to the temple and read the words to the people. News of the reading reached the royal palace. The king had the scroll brought and read to him. Invite a student to read Jeremiah 36:22–24 aloud. Ask students to follow along and look for how the king reacted. Invite students to report what they find.

- What might the king have been trying to show by cutting up and burning Jeremiah's prophecies?
- What effect would doing this have had on the fulfillment of the prophecies?

Explain that the Lord also told Jeremiah to prophesy to King Jehoiakim that Babylon would attack Jerusalem and that the king's dead body would be cast out of the city (see Jeremiah 22:18–19; 36:30–31). Following Jehoiakim's death, the Babylonians eventually made Zedekiah king of Judah.

- What can we learn about the Lord’s words from this account? (Students may use different words, but make sure they identify a truth similar to the following: **The Lord’s words will be fulfilled regardless of whether we believe in them.**)

Consider inviting a student to read Doctrine and Covenants 1:37–38 aloud and asking students to look for what the Lord teaches us about His words being fulfilled.

Jeremiah 37–41

Jeremiah prophesies that if the Jews surrender to Babylon, they will not be destroyed; they disregard his counsel and are conquered by Babylon

Ask students the following question:

- Why do people sometimes choose to do things that are contrary to what God wants them to do?

Explain that in Jeremiah 37–38 we read that the Babylonian army again besieged Jerusalem. Jeremiah prophesied that if the Jews surrendered to the Babylonians, they would not be destroyed. This prophecy angered the Jewish princes, who had Jeremiah thrown into a dungeon. Zedekiah had Jeremiah returned to the palace prison, where he secretly sought counsel from Jeremiah.

Invite students to read Jeremiah 38:17–20 and look for two sets of “if–then” statements in the counsel Jeremiah gave Zedekiah. Explain that the phrase “if thou wilt assuredly go forth unto the king of Babylon’s princes” (verse 17) refers to Zedekiah and the Jews submitting to the Babylonians rather than fighting against them.

- What would the result be if Zedekiah hearkened to Jeremiah’s words? What would the result be if he didn’t?

Explain that Zedekiah chose to not hearken to the Lord’s prophet and hearkened instead to those who wanted to rebel against the Babylonians. Invite a few students to take turns reading aloud from Jeremiah 39:4–7. Ask the class to follow along and look for what happened to Zedekiah.

- What were the consequences of Zedekiah’s decision?
- What principle can we learn from this account? (Students may use different words, but make sure they identify the following principle: **If we give in to fear and follow the world instead of the Lord’s prophet, we will perish spiritually.** Write this principle on the board.)
- In what ways will we perish if we follow the ways of the world rather than the Lord’s prophet?
- How do you think fear can prevent someone from following the Lord’s prophet today?
- What has helped you choose to follow the prophet even when others are pressuring you to do something else?

Consider sharing about a time when you chose to follow the words of a prophet and how you were blessed as a result. Invite students to follow the prophets' words even when others do not.

Summarize Jeremiah 40–41 by explaining that after King Zedekiah and the majority of the Jews were carried away into Babylon, Jeremiah continued to reveal the word of the Lord to the Jews who still remained in Judah. You may also want to explain that we know from the Book of Mormon that one of King Zedekiah's sons, Mulek, escaped and was led to the Americas. His people, called the Mulekites, eventually became the people of Zarahemla. They were later joined by the Nephites led by Mosiah. (See Omni 1:12–19; Helaman 6:10; 8:21.)

LESSON 140

Jeremiah 42–52; Lamentations

Introduction

The remnant of the people of Judah, who were not taken captive by the Babylonian army, sought the Lord’s counsel concerning whether they should go to Egypt. Through Jeremiah, the Lord promised that the remnant would be safe if they stayed in the land of Judah, but if the people disobeyed the Lord and went to Egypt, they would be destroyed. Jeremiah lamented the destruction of Jerusalem and the affliction of its people. But even in his grief, Jeremiah testified of the Lord’s compassion. Jeremiah pled with the Lord to forgive the people of Judah and turn them back to Him.

Suggestions for Teaching

Jeremiah 42–52

Jeremiah warns the remnant of Judah not to go to Egypt, prophesies of destruction, and testifies of the Redeemer

To prepare students to study Jeremiah 42–52, write the following question on the board: *What are some specific things prophets have directed the youth of the Church to do to protect themselves from the evil influences of the world?*

Invite students to respond to the question. After students respond, ask:

- What are some reasons people might choose to ignore or disobey prophetic counsel?

Invite students as they study Jeremiah 42–52 to look for principles that will help them understand the consequences of choosing either to obey or to disobey the prophets’ counsel.

Historical setting

Understanding the context of a passage of scripture can help students better understand its content. Context includes background information that describes or clarifies the settings of the stories, teachings, doctrine, and principles in the text. Understanding the context of the historical settings of stories and accounts in the Old Testament can prepare students to identify the doctrine and principles contained therein.

Explain that after the Babylonian army came a second time against Jerusalem, they carried most of the Jews away with them to Babylon (see Jeremiah 39; 52). The small group of Jews who remained in Jerusalem were called a “remnant,” meaning those left behind. Several of the remnant believed that if they went to Egypt they would be spared from further abuse from the Babylonian army. They asked Jeremiah to pray to the Lord for direction (see Jeremiah 42:1–3).

Invite a student to read Jeremiah 42:4 aloud. Ask the class to follow along, looking for Jeremiah’s response. Invite students to report what they find.

- What do you think Jeremiah meant when he said that he would “keep nothing back” as he declared God’s word to the Jews?

Invite a student to read Jeremiah 42:5–6 aloud. Ask the class to follow along, looking for what the people promised to do. Point out the phrase “whether it be evil” in verse 6, and explain that in this case, “evil” refers to something the people didn’t want to do, rather than something bad.

- What did the people promise to do when Jeremiah revealed God’s will?

Inform students that after 10 days the Lord revealed to Jeremiah that the Jews in Jerusalem should stay there (see Jeremiah 42:7–10).

Divide the class in half. Invite one half to read Jeremiah 42:9–12 silently, looking for what would happen if the people stayed in Jerusalem. (Explain that in the Joseph Smith Translation the phrase “I repent me” in verse 10 has been changed to “I will turn away” [verse 10, footnote *a*].) Invite the other half to read Jeremiah 42:13–17 silently, looking for what would happen if the remnant went to Egypt. Invite students from each group to report what they find.

- What principle can we identify from verses 13–17 about what happens to us when we disregard the Lord’s counsel given through His prophets? (Students may give a variety of answers, but make sure it is clear that **when we disregard the Lord’s counsel given through His prophets, we bring negative consequences upon ourselves**. Write this principle on the board.)

Invite a student to read Jeremiah 42:19–22 aloud. Ask the class to follow along, looking for what Jeremiah told the people after he told them to stay in the land of Judah. (You may need to explain that the phrase “ye dissembled in your hearts” in verse 20 means the people lied when they told Jeremiah they would obey the Lord’s words.)

- According to verse 22, what did Jeremiah say the consequences would be for disregarding the counsel of the Lord?

Remind students of the discussion at the beginning of the lesson about ways that prophets have directed the youth of the Church to protect themselves from the evil influences of the world.

- How is the Lord’s counsel through His prophets a manifestation of the Lord’s love for you?
- What action can you take to follow the Lord’s counsel through His prophets?

Likening the scriptures

Likening the scriptures to a modern context helps students better understand what the principles and doctrine mean for their lives.

Encourage students to make a goal concerning what they will do to better follow the counsel of the Lord given through His prophets.

Summarize Jeremiah 43 by explaining that the remnant of the Jews claimed that Jeremiah was not speaking for God. The remnant not only disobeyed the Lord and went to Egypt, but they also took Jeremiah with them.

Summarize Jeremiah 44–52 by explaining that Jeremiah prophesied that because the people disobeyed the Lord and worshipped false gods, all but “a small number” of the Jews in Egypt would be destroyed (see Jeremiah 44:3–5, 27–28). Jeremiah prophesied of the destruction of several nations, including Egypt and Babylon, but he also shared messages of hope. He prophesied that because “their Redeemer is strong,” He would someday gather and save scattered Israel and Judah (see Jeremiah 46:27–28; 50:17–20, 33–34). Jeremiah 52 recounts the capture of Jerusalem in fulfillment of the Lord’s prophecy to Jeremiah.

Lamentations 1

Jeremiah speaks of the sorrow and affliction that result from sin

Explain that sometime after Jerusalem was destroyed, Jeremiah wrote the book of Lamentations. The term *lamentation* refers to words that express deep sorrow or grief.

Invite several students to take turns reading aloud from Lamentations 1:1–5. Ask the class to follow along, looking for what Jeremiah lamented. Explain that the terms *she* and *her* in these verses refer to Jerusalem. Invite students to report what they find.

Point out the phrases “how is she become as a widow” in verse 1 and “she hath none to comfort her: all her friends have dealt treacherously with her” in verse 2, and explain that these phrases imply that Jerusalem was abandoned and alone.

- What words or phrases in these verses describe some of the consequences of sin?

Explain that in Lamentations 1:6–11 we read that Jeremiah continued to lament the destruction of Jerusalem. Lamentations 1:12–22 includes lamentations written from Jerusalem’s perspective, as though the city itself were speaking. Invite a student to read Lamentations 1:16, 18, 20, and 22 aloud. Ask the class to follow along, looking for additional consequences of sin.

Point out that the phrase “my virgins and my young men are gone into captivity” in verse 18 refers to the loss of the rising generation. The phrase “my bowels are troubled” in verse 20 refers to the mental and spiritual anguish we experience when we commit sin.

Invite students to use what they learned from Lamentations 1 to write in their study journals a principle that summarizes the results of committing sin. After sufficient time, invite students to share what they wrote. After they report, make sure students understand that **when we sin, we will feel troubled**.

- Why do you think we feel troubled or distressed when we commit sin?

To help students better understand this principle, invite a student to read aloud the following statement by President Ezra Taft Benson (1899–1994):



"You cannot do wrong and feel right. It is impossible! Years of happiness can be lost in the foolish gratification of a momentary desire for pleasure. Satan would have you believe that happiness comes only as you surrender to his enticements, but one only needs to look at the shattered lives of those who violate God's laws to know why Satan is called the Father of Lies" (Ezra Taft Benson, "A Message to the Rising Generation," *Ensign*, Nov. 1977, 30).

Lamentations 2–5

Jeremiah trusts that the Lord will show Israel compassion and pleads with the Lord to forgive Israel and turn them back to Him

Explain that in Lamentations 2 we read Jeremiah's record of the misery and sorrow that the people of Jerusalem felt after their city was destroyed.

Explain that Lamentations 3 records that Jeremiah lamented the destruction of Jerusalem from the perspective of the people of Judah. Lamentations 3:1–18 describes the wicked people of Judah and their relationship with God.

Because the people had damaged their relationship with God, they felt deep despair. Invite several students to take turns reading aloud from Lamentations 3:19–26, 31–32. Ask the class to follow along, looking for a truth that might have helped the people of Judah to have hope. Explain that the phrase "the wormwood and the gall" in verse 19 refers to bitter suffering.

- What reasons did Jeremiah give to explain why the people could still have hope even after they had experienced great despair?
- According to verse 25, whom does the Lord help?
- What principle can we identify from these verses about why we can have hope even after we have sinned? (Students may suggest a variety of principles, but make sure they identify the following truth: **Because the Lord is compassionate, we can find hope in knowing He will help us if we seek Him.**)
- How might understanding this principle help someone who feels despair or is troubled because of his or her sins?
- How does knowing that the Lord is compassionate help you desire to seek His help when you may feel in despair or trouble?

To help students feel the truth and importance of this principle, share the following statement by Elder Dale G. Renlund of the Quorum of the Twelve Apostles:



"The Savior's compassion in the face of our imperfections draws us toward Him and motivates us in our repeated struggles to repent and emulate Him" (Dale G. Renlund, "Our Good Shepherd," *Ensign or Liahona*, May 2017, 29).

Explain that in Lamentations 3:33–66 we read that the Lord “doth not afflict willingly nor grieve the children of men” (verse 33), which means that He does not take pleasure in punishing people. However, the afflictions we experience because of sin can help motivate us to “turn again to the Lord” (verse 40).

Explain that in Lamentations 4 we read that Jeremiah compared the lives of the righteous people who had lived in Judah in the past to the lives of the wicked people of Judah who lived during his own time.

Lamentations 5 records one of Jeremiah’s prayers to the Lord. In Jeremiah’s prayer he acknowledged the sins of the people and the consequences they had suffered because of their sins.

Invite a student to read Lamentations 5:19–21 aloud. Ask the class to follow along and look for what else Jeremiah prayed for.

- What stands out to you about Jeremiah’s prayer?

Point out the phrase “renew our days as of old” (verse 21), and explain that Jeremiah pled that the Lord would forgive the people and make them clean, as they had been in former times. However, the last verse of Lamentations indicates that the people refused to repent (see Lamentations 5:22), which would result in their destruction by the Babylonians.

Invite students to ponder the Lord’s compassion and what they can do to seek the Lord and to turn themselves more fully to the Lord so they can be renewed.

LESSON 141

Commandments (Part 3)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. In part 3, students will study paragraph 9.5 of the *Doctrinal Mastery Core Document* (2018) and learn about the commandments to pay a full tithe and to fast. Students will also study the doctrinal mastery scripture passages Malachi 3:8–10 and Isaiah 58:6–7.

Note: You could teach the segments of this lesson in a single class session or over the course of several class sessions, dividing class time between Doctrinal Mastery and a regular sequential scripture lesson. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

Suggestions for Teaching

Understanding the Doctrine

Segment 1 (15 minutes)

Bring a tithing slip and envelope from your ward or branch, or display the following picture of a tithing slip.

Ask students when and how they would use this item.

Invite a student to read aloud paragraph 9.5 of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for some of the commandments God gives to His children. Point out that **God's commandments include paying a full tithe**. Write or display this statement on the board, and invite students to consider marking it in their copies of the *Doctrinal Mastery Core Document*. Since this statement is not continuous in the paragraph, you may want to invite students to mark only the portion related to tithing.

- Which doctrinal mastery scripture passage teaches about tithing? (Malachi 3:8–10.)

Invite students to turn to Malachi 3:8–10 and to consider marking this passage in a distinctive way so they can locate it easily. To help students understand the context of this passage, explain that the prophet Malachi, speaking for the Lord, corrected the Jews, who had strayed from the Lord, and commanded them to return to Him by following His commandments, including the commandment to pay tithes and offerings.



Invite a few students to take turns reading aloud from Malachi 3:8–10. Ask the class to follow along, looking for what this passage teaches about the commandment to pay tithing.

- What did you learn from this passage about the commandment to pay tithing? (Answers could include the following: if we do not pay our tithing, we are robbing God; paying tithing supplies the Lord’s kingdom with necessary material resources; God invites us to prove, or test, His promises by obeying the commandment to pay tithing; and God promises to open the windows of heaven if we pay our tithing.)

To help students understand the law of tithing and how tithing funds are used, invite a student to read aloud the following statements from the First Presidency and *For the Strength of Youth*.

“The simplest statement we know of is the statement of the Lord himself, namely, that the members of the Church should pay ‘one-tenth of all their interest annually’ [D&C 119:4], which is understood to mean income. No one is justified in making any other statement than this” (First Presidency letter, Mar. 19, 1970).

“A tithe is one-tenth of your income. ...

“... Tithing is used to build temples and meetinghouses, translate and publish the scriptures, do missionary and family history work, and in other ways build God’s kingdom on earth” (*For the Strength of Youth* [booklet, 2011], 38).

Segment 2 (10 minutes)

Invite a student to read the first sentence in paragraph 9.1 of the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for the purpose of God’s commandments.

- What is the purpose of God’s commandments?

To help students understand how paying a full tithe helps us to progress and become like God, share the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for how the law of tithing helps us to progress and become like God.



“There are at least three ways that paying a full tithe in this life prepares us to *feel* what we need to feel to receive the gift of eternal life.

“First, when we pay our tithes to the Church, our Heavenly Father pours out blessings upon us. Anyone who has consistently paid a full tithe knows that is true. The blessings are sometimes spiritual and sometimes temporal. They are given in the Lord’s time and according to what He knows is best for us. ...

“Second, all of us who have paid a consistent full tithe *feel* greater confidence in asking God for what we and our families need. He has promised blessings even greater than we can receive when we have been faithful to our covenant to pay our tithes (see Malachi 3:10). ...

“Third, those who pay tithing *feel* an increase in their love of God and of all God’s children. That increase of love comes from understanding how the Father uses the tithes we offer to bless people in this world and for eternity” (Henry B. Eyring, “The Blessings of Tithing,” *Ensign*, June 2011, 5).

- What do you think President Eyring means when he says paying tithing prepares us to feel what we need to feel to receive the gift of eternal life?
- How do you think paying a full tithe can help us prepare for eternal life?
- How have you or someone you know experienced one of the blessings President Eyring mentioned or other blessings we can receive as we obey the law of tithing?

Consider sharing your testimony of paying a full tithe and how doing so has blessed your life. Invite students to commit to pay a full tithe so that they can qualify for all of the promised blessings they can receive as they obey the law of tithing.

Segment 3 (15 minutes)

- In addition to paying tithing, what do members of the Church use these slips for? (To pay fast offerings and other donations to the Church.)

Write or display the following key statement of doctrine on the board: **God’s commandments include fasting.** Invite students to locate and consider marking the word *fasting* in paragraph 9.5 in their copies of the *Doctrinal Mastery Core Document*.

- Which doctrinal mastery passage teaches about fasting? (Isaiah 58:6–7.)

Invite students to turn to Isaiah 58:6–7 and to consider marking this passage in a distinctive way so they can locate it easily. To help students remember the context of this passage, remind them that the Jews were fasting insincerely and without spiritual purpose and wondered why the Lord did not acknowledge their fasting. In response, Isaiah taught the people about proper fasting.

Invite a student to read Isaiah 58:6–7 aloud. Ask the class to follow along, looking for what this passage teaches about the purposes of the commandment to fast.

- What did you learn from this passage about the purposes of fasting? (Answers could include that the commandment to fast is intended to help us overcome wickedness, relieve our own and others’ burdens, and care for the poor and needy.)

Ensure that students understand they can fast whenever they choose to. Point out that the Church has designated one Sunday each month, usually the first Sunday, as a fast day. To help students understand how to obey the commandment to fast on fast day, invite a student to read aloud the following statements from *Handbook 2: Administering the Church* and from *For the Strength of Youth*. Invite the class to listen for what a proper fast includes and how we can obey the commandment to fast.

“A proper fast day observance typically includes abstaining from food and drink for two consecutive meals in a 24-hour period, attending fast and testimony meeting, and giving a generous fast offering to help care for those in need” (*Handbook 2: Administering the Church* [2010], 21.1.17).

“Fast with a purpose. Begin and end your fast with prayer, expressing gratitude and asking for help with special needs you or others may have” (*For the Strength of Youth* [booklet, 2011], 39).

- According to these statements, what does a proper fast include?

Invite students to select one or more of the following questions and record their answer in their study journal. You may want to write these questions on the board or provide them on a slip of paper.

- What “bands of wickedness” (Isaiah 58:6) do you want to have loosed?
- What “heavy burdens” (Isaiah 58:6) would you like the Lord’s help in undoing for yourself or someone else?
- What needs (physical, emotional, mental, or spiritual) of another person could you help meet by fasting or by paying a generous fast offering?

After sufficient time discuss the following question as a class.

- When have you seen fasting relieve someone’s burden or meet someone’s need?

Consider sharing your testimony of fasting and fast offerings and how they have blessed your life. Invite students to obey the commandment to fast and to pay fast offerings.

Introduction to the Book of Ezekiel

Why study this book?

The book of Ezekiel contains the visions and prophecies of Ezekiel, whom the Lord called to minister to the Jewish captives in Babylon. This book shows that the Lord is mindful of His people wherever they are. As students study this book, they can learn that God calls prophets as watchmen to warn His children of danger.

Despite being set at a time when Jerusalem was being destroyed, the book of Ezekiel is full of hope. The prophet Ezekiel saw beyond the tragedies of his era to a future time of renewal when the Lord would gather His people, give them “a new heart” and “a new spirit,” and help them live His laws (see Ezekiel 36:21, 24–28). Studying Ezekiel can strengthen students’ faith in the Lord’s power to transform individuals and nations. Students can learn that all who repent of their iniquities will receive God’s mercy, love, and forgiveness.

Who wrote this book?

The prophet Ezekiel is the author of the book of Ezekiel. Writing from a first-person perspective, Ezekiel recorded the visions and revelations he received from the Lord. Ezekiel was a priest who was among the Jewish captives carried away to Babylon by King Nebuchadnezzar in approximately 597 B.C. (see Ezekiel 1:3). According to the account in 2 Kings 24:14–16, the Babylonians took captive mostly the chief men of the land at that time. Therefore, it is possible that Ezekiel came from a prominent and influential family (see Bible Dictionary, “Ezekiel”). Ezekiel prophesied and delivered the Lord’s words to the Jewish exiles in Babylon at about the same time that Jeremiah was prophesying in Judah and Daniel was prophesying in the Babylonian court.

When and where was it written?

The book of Ezekiel was written during Ezekiel’s captivity in Babylon. He prophesied from about 592 to 570 B.C. (see Bible Dictionary, “Ezekiel”). After being taken captive, Ezekiel settled with other Jews in a place called Tel Abib on the Chebar River (see Ezekiel 1:1–3; Bible Dictionary, “Ezekiel”). It was there that Ezekiel recorded that the heavens were opened to him and he saw the visions of God (see Ezekiel 1:1).

What are some distinctive features of this book?

More than once in the book of Ezekiel we read that the Lord compared His prophet to a watchman on a tower (see Ezekiel 3:17; 33:1–9). Through this comparison, the Lord emphasized both the responsibility of prophets to warn His people of impending danger and the responsibility of the people to respond to the watchman’s alarm. Additionally, we learn that all of us are responsible for our own actions and will be punished or rewarded based on the choices we make (see Ezekiel 18; 33).

The book of Ezekiel is rich with accounts of visions and prophecies. For example, the Lord showed Ezekiel a vision of the resurrection of the house of Israel, affirming that the Lord's covenant people would eventually be gathered to the lands of their inheritance (see Ezekiel 37:1–14). The Lord also described the latter-day gathering of Israel by comparing it to the uniting of the stick of Joseph (the Book of Mormon) with the stick of Judah (the Bible) (see Ezekiel 37:15–28). The book of Ezekiel includes a prophecy of a great battle that will precede the Second Coming of Jesus Christ (see Ezekiel 38–39). Additionally, Ezekiel 40–48 contains a description of a temple that will be built in Jerusalem in the latter days.

Outline

Ezekiel 1–3 Ezekiel sees the Lord and His glory. He is called as a watchman to the house of Israel to warn, reprove, and call them to repentance.

Ezekiel 4–24 The Lord instructs Ezekiel to use symbols to represent the wickedness of Israel and the destruction of Jerusalem. Ezekiel prophesies of the Lord's judgments on Jerusalem and explains why famine, desolation, war, and pestilence will sweep the land of Israel.

Ezekiel 25–32 The Lord commands Ezekiel to declare the wickedness of the nations surrounding Israel and prophesy of their destruction.

Ezekiel 33–48 The Lord reproves the leaders of Israel for being poor shepherds over their people. The Lord will be a true shepherd to Israel. Ezekiel records his vision of Israel's restoration after the exile and in the latter days. The Lord promises to gather the Israelites from captivity, return them to their promised lands, renew His covenant with them, and reunite the kingdoms of Israel and Judah.

LESSON 142

Ezekiel 1–32

Introduction

The Lord called Ezekiel to be a prophet and serve as a watchman who would warn, reprove, and call the house of Israel to repentance. Ezekiel also prophesied of the scattering and latter-day gathering of Israel. Through Ezekiel, the Lord reproved the wayward Israelites and pleaded with them to repent. The Lord also taught that people will be punished for their own sins.

Suggestions for Teaching

Focus on converting principles

When determining what to teach in a scripture block, teachers should avoid speculation and instead focus on truths that will help students come closer to Heavenly Father and the Savior. President Henry B. Eyring of the First Presidency counseled: "As you prepare a lesson, look in it for converting principles. . . . A converting principle is one that leads to obedience to the will of God" (Henry B. Eyring, "Converting Principles" [evening with a General Authority, Feb. 2, 1996], 1).

Ezekiel 1–3

Ezekiel sees the glory of God in vision, and the Lord calls Ezekiel to warn the Israelites in exile

To begin class, ask students the following question:

- Who is responsible for warning members of the Church of spiritual dangers?

Invite students as they study Ezekiel 1–3 to look for principles that teach how the Lord's prophets fulfill their role to warn us of dangers and keep us safe.

Explain that Ezekiel was a priest who was carried away captive into Babylon with other Jews by King Nebuchadnezzar in 597 BC. As recorded in Ezekiel 1, Ezekiel was shown a vision of heavenly beings and "the glory of the Lord" (verse 28) on His throne. By the power of the Spirit, Ezekiel was able to hear and understand the words of the Lord (see Ezekiel 2:1–2).

Invite several students to take turns reading aloud from Ezekiel 2:3–7. You may want to explain that the word *forbear* in verses 5 and 7 means to choose not to act. Ask the class to follow along, looking for what the Lord called Ezekiel to do.

- According to verses 3–5, what did the Lord call Ezekiel to do?
- According to verses 3–7, what challenges would Ezekiel face as he taught the children of Israel? (Explain that the "briers," "thorns," and "scorpions" [verse 6] symbolize the difficulties Ezekiel would face as he taught the people.)
- What can we learn from verse 7 about a prophet's role? (Students may suggest a variety of truths, but make sure it is clear that **prophets speak and teach the words the Lord has given them whether people choose to listen or not.**)

To help students understand this truth, invite a student to read aloud the following statement by Elder Dale G. Renlund of the Quorum of the Twelve Apostles. Ask students to listen for why prophets speak and teach the Lord’s words.



“God is clear about what is right and acceptable to Him and what is wrong and sinful. . . . Our Heavenly Father desires that His children knowingly and willingly choose to become like Him [see 2 Nephi 2:26–27] and qualify for the kind of life He enjoys [see D&C 14:7; 132:19–20, 24, 55]. In doing so, His children fulfill their divine destiny and become heirs to all that He has [see Romans 8:16–17; D&C 84:38]. For this reason, Church leaders cannot alter God’s commandments or doctrine contrary to His will, to be convenient or popular” (Dale G. Renlund, “Our Good Shepherd,” *Ensign or Liahona*, May 2017, 30–31).

- According to Elder Renlund, why do prophets teach the Lord’s words?
- How might understanding that prophets teach the words the Lord has given them influence your attitude toward their counsel and teachings?

Invite several students to take turns reading aloud from Ezekiel 2:9–3:3. (Explain that the word *roll* means scroll.) Ask the class to follow along, looking for what the Lord commanded Ezekiel to do with the scroll. Invite students to report what they find.

- How did Ezekiel describe the taste of the scroll?
- Why do you think he would describe the scroll with God’s word written on it as sweet when it contained “lamentations, and mourning, and woe” (Ezekiel 2:10)?

Summarize Ezekiel 3:4–14 by explaining that the Lord commanded Ezekiel to speak His words to the people.



Ezekiel 3:16–17 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Remind students that the Lord used an analogy to help Ezekiel understand his mission and role as a prophet. Invite several students to take turns reading aloud from Ezekiel 3:16–19. Ask the class to follow along, looking for what the Lord likened Ezekiel to.

- What did the Lord liken Ezekiel to?

Show students a picture of a watchman on a tower, or draw a simple illustration of one on the board. Remind students that in Ezekiel's day a watchman on a wall or tower was responsible for warning the people of impending danger from enemy attacks (see Ezekiel 33:1–6). His elevated view enabled him to see what people below could not.



Display a picture of the current President of the Church.

- How are the responsibilities of a prophet similar to those of a watchman?
- According to verse 19, what would happen to those who would not listen to Ezekiel?
- What principle can we learn from the analogy of a watchman? (Help students identify the following principle: **If we heed the warnings of prophets, we can be prepared to face challenges and dangers that threaten us.** Write this principle on the board, and invite students to consider recording it next to Ezekiel 3:16–17.)

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



“Because the Lord is kind, He calls servants to warn people of danger. That call to warn is made harder and more important by the fact that the warnings of most worth are about dangers that people don’t yet think are real” (Henry B. Eyring, “A Voice of Warning,” *Ensign*, Nov. 1998, 32).

Explain that latter-day prophets often give warnings by using phrases like “I invite you,” “I encourage you,” “I exhort you,” or “I plead with you.”

- What are some warnings or counsel prophets have given us recently? (List students’ responses on the board.)

Ask students to pick a prophetic warning listed on the board. Invite them to ponder the following question and then to discuss their answers with a partner:

- How can following this prophetic warning or counsel protect you from spiritual or physical danger?

After students have discussed their answers with their partners, invite several students to share their responses with the class.

- How have you or someone you know been blessed, strengthened, or protected by following prophetic warnings?

Encourage students to listen to and act on the counsel of prophets.

Summarize Ezekiel 3:20–27 by explaining that the Lord promised to help Ezekiel know when and how he should teach the people. The Lord also warned Ezekiel that he was accountable to the Lord if he did not fulfill these responsibilities.

Ezekiel 4–17, 19–24

Ezekiel prophesies of the destruction of Jerusalem and the scattering and gathering of Israel

Summarize Ezekiel 4–17, 19–24 by explaining that the Lord showed Ezekiel in a vision how the children of Israel had separated themselves from Him through their idolatry and wickedness. Ezekiel prophesied about the future gathering of scattered Israel, when the Lord would reestablish His covenants with His people (see Ezekiel 16:60–63). When this occurs, Israel will know that the Lord is the only true God and will serve Him (see Ezekiel 20:40–44).

Ezekiel 18, 25–32

The Lord teaches Ezekiel that all people will be punished for their own sins

Invite students to imagine that a friend says to them, “My parents aren’t active in the Church and don’t expect me to live all the Church standards, so I don’t.”

- What would you say to this friend?

Explain that as recorded in Ezekiel 18, the Lord taught Ezekiel that all people will be punished for their own sins. Ezekiel began this chapter by quoting a proverb common among the Jews at the time (see verse 2) that meant that they were being punished for their ancestors’ mistakes. Although the choices of parents can affect their children, the Jews in Ezekiel’s day seemed to be using this proverb to excuse themselves from responsibility for their own choices. To correct this, Ezekiel used a scenario involving a man, his son, and his grandson to illustrate why the Israelites could not blame the consequences of their own sins on their parents. Summarize verses 4–8 by explaining that the Lord explained that those who keep God’s laws and treat others with compassion are just and righteous.

Invite students to scan Ezekiel 18:9, looking for what the Lord said would happen to this righteous man.

- What did the Lord say would happen to this man? (Explain that the phrase “he shall surely live” refers to eventually living in God’s presence.)

Invite a few students to take turns reading aloud from Ezekiel 18:10–13. Ask the class to follow along, looking for a description of the righteous man’s son. (You may want to explain that “eaten upon the mountains” refers to eating food sacrificed to idols, “not restored the pledge” refers to not returning property given as collateral for a loan, and “given forth upon usury, and hath taken increase” means charging an unfair amount of interest when giving a loan.)

- What kind of man was the son? (Explain that in verse 13 the phrase “he shall surely die” refers to being shut out of God’s presence, and the phrase “his blood shall be upon him” means that the wicked son would suffer for his own sins.)

Invite a few students to take turns reading aloud from Ezekiel 18:14–17. Ask the class to follow along, looking for a description of the wicked man’s son.

- How was the wicked man’s son different from his father?
- What truth can we learn from the choices of the wicked man’s son? (Help students identify a truth similar to the following: **We can choose to live righteously regardless of our circumstances and the choices of those around us.**)
- Who are some people in the scriptures who lived righteously despite having unrighteous parents? (Possible answers may include Abraham, King Hezekiah, and King Limhi.)
- Why is it important to understand that we can choose to be righteous regardless of our circumstances?

Invite a student to read aloud the following statement from *For the Strength of Youth*:

“You are responsible for the choices you make. God is mindful of you and will help you make good choices, even if your family and friends use their agency in ways that are not right. Have the moral courage to stand firm in obeying God’s will, even if you have to stand alone. As you do this, you set an example for others to follow” (*For the Strength of Youth* [booklet, 2011], 2).

Invite students to ponder how God has helped them or someone they know to make good choices even when family members or friends around them have used their agency unrighteously.

Write the following question on the board: *What choices can I make in my life now that will help me live righteously even when those around me do not?* Ask students to respond to this question in their study journals. Encourage students to make righteous choices regardless of their circumstances or the choices of others.

Summarize the rest of Ezekiel 18 by explaining that the Lord taught that the wicked who repent and keep His commandments “shall surely live, [they] shall not die” (verse 21). However, the righteous who turn away from Him and commit sin without repenting will not be saved. The Lord called on His people to “cast away” their sins and “make ... a new heart and a new spirit” (verse 31).

Summarize Ezekiel 25–32 by explaining that Ezekiel prophesied of the destruction of wicked nations that surrounded Israel.

Conclude by inviting students to testify of the truths from this lesson that are most meaningful to them.

LESSON 143

Ezekiel 33–36

Introduction

Through Ezekiel, Jehovah warned the Jews in Babylon of the consequences of continuing in their sins. After He condemned some of the leaders of the Israelites for not caring for the people as they should, Jehovah compared Himself to a good shepherd who loves and protects His flock. The Lord promised His people that their enemies would be destroyed and, after returning to Him, His people would be restored to their land.

Suggestions for Teaching

Doctrinal Mastery Review—Malachi 3:8–10 (5 minutes)

Divide students into pairs. Invite them to take turns reading Malachi 3:8–10 aloud to each other in their pairs and to think of ways they can remember the reference and content of this doctrinal mastery passage. Remind students that the ideas they come up with should be appropriate and in keeping with the sacred nature of scriptural text. After sufficient time, invite several students to share their ideas with the class.

Ezekiel 33

As a watchman, Ezekiel warns the people against continuing to live sinfully

Draw the following diagram on the board. Read aloud the following statement, and invite students to explain whether they believe it is true: “As long as you perform more righteous acts than sins during your life, you will certainly return to live with Heavenly Father forever.”



Invite students to look for truths as they study Ezekiel 33 that indicate how Jesus Christ will judge us and what we must do to qualify to live with Heavenly Father forever.

To help students understand whose words are recorded in this chapter, you may want to remind them that in both ancient times and today, Heavenly Father

appointed Jesus Christ, or Jehovah, to speak for Him to the prophets. “The God known as Jehovah [in the Old Testament] is the Son, Jesus Christ. . . . Jesus works under the direction of the Father and is in complete harmony with Him” (Guide to the Scriptures, “God, Godhead,” scriptures.lds.org).

Summarize Ezekiel 33:1–9 by explaining that Jesus Christ reiterated that the role of a prophet is similar to the role of a watchman. A watchman is responsible for warning people of unforeseen danger (see Ezekiel 3:17–21). Remind students that Ezekiel was called to preach to Israelites who had previously ignored the warnings of prophets and were now suffering the consequences of their sins while living as captives in Babylon.

Invite a student to read Ezekiel 33:10 aloud. Ask the class to follow along, looking for a question that the Lord said the Israelites had asked. Explain that the phrase “we pine away in [our sins]” means the people felt they were wasting away in their sins. The word *live* in this verse can mean to enjoy peace and happiness in this life and eventually live in Heavenly Father’s presence.

- According to verse 10, what was the people’s concern?

Ask a student to read Ezekiel 33:11 aloud. Invite the class to follow along, looking for Jehovah’s response to the Israelites’ concern.

- What message about Himself did Jehovah instruct Ezekiel to communicate to the Israelites?
- What did Jehovah instruct the Israelites to do?

Explain that as recorded in Ezekiel 33:12–16, the Lord gave two examples to help the Israelites understand the importance of turning from their sins and living righteously.

Invite a student to read Ezekiel 33:12–13 aloud. Ask the class to follow along, looking for what Jehovah taught about our righteousness.

- What does it mean that our righteous acts will “not be remembered” if we “commit iniquity” (verse 13)?

Invite a student to read Ezekiel 33:14–16 aloud. Ask the class to follow along, looking for what happens to the wicked who turn from their sins.

- What happens to the wicked who turn from their sins?
- What does it mean in verse 16 that “none of [the] sins” of a wicked person who repents “shall be mentioned unto him”? (The Lord will not take those sins into account at the Final Judgment [see D&C 58:42].)

Invite a student to read Ezekiel 33:17–20 aloud. Ask the class to follow along, with half of the class looking for what the people said about “the way of the Lord” (verse 17), or the way He will judge us, and the other half of the class looking for the Lord’s response to the people. (You may want to explain that the word *equal* in these verses means just or fair [see verse 17, footnote *b*].)

- What did the people say about the way of the Lord?
- How did Jehovah respond to the claim that His judgment is not fair? (He said, “I will judge you every one after his ways” [verse 20], meaning that everyone

will be judged according to his or her own wickedness or righteousness [see also Alma 41:3–6].)

- How would you explain why Jesus Christ’s method of judging us is fair?
- Using what you have learned from Ezekiel 33, how would you summarize the Lord’s manner of judging us? (Students may provide a variety of answers, but make sure it is clear that **Jesus Christ will judge us by the person we have become as the result of our repentance.**)

To help students better understand how Jesus Christ will judge us, invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency.



“The Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have *done*. It is an acknowledgment of the final effect of our acts and thoughts—what we have *become*. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become” (Dallin H. Oaks, “The Challenge to Become,” *Ensign*, Nov. 2000, 32).

- Why do you think it is important to understand that Jesus Christ will judge us by what we have become as the result of repentance?

Invite students to consider thoughts or ideas they have had regarding what the Lord desires them to become and to prayerfully consider what they can do to become those things. Encourage them to act on the impressions they receive.

Summarize Ezekiel 33:21–33 by explaining that Ezekiel learned that Jerusalem had been destroyed. Ezekiel prophesied that those who remained in or moved into the land of Israel would also be destroyed. The Lord also told Ezekiel that the Israelites “hear thy words, but they do them not” (verse 32).

Ezekiel 34

The Lord will take care of His flock like a good shepherd

Display or draw a picture of a shepherd on the board.

- What are characteristics of a good shepherd?

Explain that Ezekiel 34:1–10 records that the Lord compared the leaders of Israel to shepherds and the people to sheep. Invite several students to take turns reading aloud from Ezekiel

34:1–10. Ask the class to follow along, looking for what the Lord said about the leaders of Israel and their treatment of the people.

- What did the Lord say about the shepherds of Israel?



Write the following incomplete statement on the board: *Jesus Christ is like a shepherd to His people because He ...*

Invite students to read Ezekiel 34:11–16 silently, looking for what Jesus Christ will do as a shepherd for His people. Invite students to consider marking what they find.

Invite students to create a list on the board of what Jesus Christ will do as a shepherd for His people. (Students may list a variety of answers, including that Jesus Christ gathers His people and gives them security, their own land, nourishment, rest, and healing.)

- How would you summarize as a principle what Jesus Christ will do for us if we follow Him? (Students may use different words, but make sure they identify the following principle: **If we follow Jesus Christ as our shepherd, He will lead and nourish us.**)

Invite students to look at the principle and the list on the board and then explain how Jesus Christ does those things for us.

- What do we need to do to receive these blessings from Him?
- When has the Savior been like a good shepherd to you by providing one of the blessings listed on the board?

Summarize Ezekiel 34:17–31 by explaining that Ezekiel prophesied that the Lord would deliver His people from their oppressors. This prophecy also refers to the time when the Lord will come to the earth in the latter days and gather the lost sheep of Israel through covenants. They will live with Him in safety, never to be scattered again.

Ezekiel 35–36

The Lord pronounces judgments and promises on Edom and Israel

Summarize Ezekiel 35:1–36:7 by explaining that after Jerusalem was destroyed and many of the Jews were taken captive to Babylon, the people of Edom, a neighboring nation of Israel and Judah, planned to take over the land that was now left desolate. Jehovah promised that because the people of Edom rejoiced in the destruction of Israel, they would also be destroyed and their land would be left desolate. As recorded in Ezekiel 36:8–38, the Lord then promised that He would bless the land to be fruitful and would gather all of Israel to rejoice in it. This prophecy, like the prophecy recorded in Ezekiel 34:17–31, refers to Ezekiel’s day as well as to the last days.

Invite several students to take turns reading aloud from Ezekiel 36:24–28. Ask the class to follow along, looking for what the Lord promised to do for those who choose to follow Him in the last days.

- What does it mean to have a “stony heart” (verse 26)? How might having a stony heart affect someone?
- According to verse 26, what did the Lord promise to do for those who follow Him? (Students may use different words, but they should identify the following principle: **If we follow Jesus Christ, He can change our hearts.**)

To help students understand what it means to have “a new heart” (verse 26), or a change of heart, consider asking them to read Mosiah 5:2 silently. Invite them to consider recording this reference next to Ezekiel 36:26.

- What does it mean to have a change of heart?

You may want to share your testimony that each of us can receive a change of heart if we seek it by following Jesus Christ. Write the following questions on the board:

1. *In what ways do I need a change of heart?*
2. *What will I do in the coming week to invite the Holy Ghost to help me receive a change of heart?*

Writing exercises

Inviting students to respond to thought-provoking questions in writing can help deepen and clarify their thoughts. Responding to a question in writing gives students the opportunity to formulate their ideas and receive impressions from the Holy Ghost.

Invite students to write their responses to these questions in their study journals. Encourage students to consider challenges they have had in the past that have made receiving a change of heart difficult and to consider how they might overcome those challenges with the Lord’s assistance. Explain that you will not ask them to share their responses with the class.

After sufficient time, encourage students to seek a change of heart in the ways they have identified.

LESSON 144

Ezekiel 37

Introduction

Ezekiel described his symbolic vision of the resurrection of dry bones. The multiple meanings of this vision include a depiction of the Resurrection of the dead as well as the gathering of the house of Israel. The Lord also directed Ezekiel to join two sticks together to represent the union of the Bible and the Book of Mormon and the unification of the tribes of Ephraim and Judah. Through Ezekiel, the Lord spoke of the covenant He would establish with gathered Israel.

Suggestions for Teaching

Ezekiel 37:1–14

Ezekiel is shown an example of restoration that symbolizes the Resurrection and the gathering of the house of Israel

If possible, display a pair of worn-out shoes, a broken toy, and a melted candle. (You could also display pictures of these objects.) Ask students to consider what these objects have in common.

- How has the condition of each object changed over time?
- How might these objects represent what can happen to us physically or spiritually over time?

Invite students to look for doctrine and principles in Ezekiel 37 that can help us understand how God can restore us physically and spiritually.

Invite a student to read Ezekiel 37:1–2 aloud. Ask the class to follow along, looking for what Ezekiel saw in a vision.

- What did Ezekiel see “in the midst of the valley” (verse 1)?

Invite students to imagine themselves in Ezekiel’s position and to visualize this valley of bones. Explain that the fact that the bones “were very dry” (verse 2) implies that the bodies in the valley had been there for a significant period of time.

Invite a student to read Ezekiel 37:3 aloud. Ask the class to follow along, looking for what the Lord asked Ezekiel. Invite students to report what they find. Write the following question on the board: Can these bones live? Invite a student to read Ezekiel 37:4–6 aloud. Ask the class to follow along, looking for the Lord’s response to the question He asked.

- What did the Lord say He would do with the bones?

Invite several students to take turns reading aloud from Ezekiel 37:7–10. Ask the class to follow along, looking for what happened to the bones Ezekiel saw.

- What happened to the bones Ezekiel saw?

Explain that the events Ezekiel witnessed in his vision could symbolize the resurrection of many people.

To help students discover another interpretation of this vision, invite them to read Ezekiel 37:11 silently, looking for what the Lord said the bones represent. Ask students to report what they find.

Explain that the dry bones in Ezekiel’s vision could symbolize the spiritual state of the house of Israel. The bones receiving new life could symbolize the house of Israel being restored to a new spiritual life.

Invite a few students to take turns reading Ezekiel 37:12–14 aloud. Ask the class to follow along, looking for what the Lord said He would do for the house of Israel. Invite students to report what they find. (Students may mention that members of the house of Israel will be brought back to their land [see verse 12], that Israel will know the Lord again [see verse 13], and that Israel would live after receiving the Lord’s Spirit [see verse 14].)

- What truth can we identify from Ezekiel’s vision about the house of Israel? (Help students identify the following truth: **Although the children of Israel fell into apostasy, God promised that in a future day, He would restore His people to spiritual life and gather them to their own land.**)

Point to the question on the board. Explain that just as the Lord can restore Israel to spiritual life through the Restoration of the gospel, He can do the same thing for individuals who are spiritually dead.

Ezekiel 37:15–28

Ezekiel prophesies that the sticks of Judah and Joseph will be joined together

Invite several students to take turns reading aloud from Ezekiel 37:15–17. Ask the class to follow along, looking for what the Lord taught Ezekiel about the tribes of Judah and Ephraim using two sticks.

After students report what they found, remind them that when the twelve tribes of Israel were divided into two kingdoms, the Northern Kingdom was ruled by the tribe of Ephraim and the Southern Kingdom was ruled by the tribe of Judah. Explain that when all of the Lord’s people receive the restored gospel of Jesus Christ, they will be reunited.



them easily.

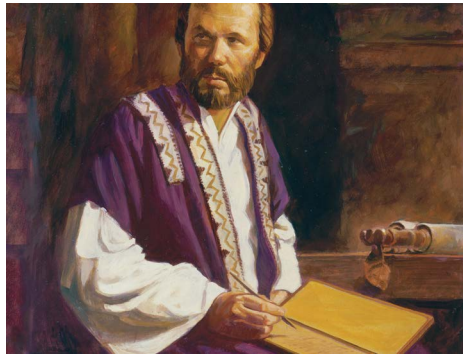
Ezekiel 37:15–17 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

Explain that in addition to representing the tribes of Judah and Joseph, the “sticks” mentioned in Ezekiel 37:15–17 also represent written records. The word *sticks* in this context refers to “wooden writing tablets [or scrolls that] were in common use in Babylon in Ezekiel’s day” (verse 16, footnote *a*; see also Boyd K. Packer, “Scriptures,” *Ensign*, Nov. 1982, 51).

- What is the stick of Judah? (The Bible. Hold up a Bible with one hand, and explain that the Bible was preserved primarily through the Jews, many of whom were of the tribe of Judah.)

- What is the stick of Joseph? (The Book of Mormon. Hold up a copy of the Book of Mormon with your other hand, and explain that Lehi and his descendants, some of whom kept the records now contained in the Book of Mormon, were descendants of Joseph.)
- What do you think it means that these two “sticks,” or books of scripture, “shall become one in thine hand” (verse 17)? (As students respond, hold up a Bible and a copy of the Book of Mormon together in one hand.)

Invite a student to read 1 Nephi 13:40 aloud. Ask the class to follow along, looking for what the Book of Mormon (described in this verse as part of the “last records”) and the Bible (described as “the first [records]”) together would make known among all people.



- According to Ezekiel 37:15–17 and 1 Nephi 13:40, what is the purpose of bringing together the Bible and the Book of Mormon? (Students may use different words, but make sure it is clear that **the Bible and the Book of Mormon come together as witnesses that Jesus Christ is our Savior.**)

To help students understand how the words of the Lord to Ezekiel have been fulfilled, consider dividing the class into pairs. Invite the pairs to read 2 Nephi 3:12, looking for how the Book of Mormon and the Bible are united. (Explain that the phrase “the fruit of thy loins” in this verse refers to the descendants of Joseph, which includes Lehi and his descendants.) After sufficient time, invite students to share what they found.

- How has studying both the Bible and the Book of Mormon helped you gain a witness that Jesus Christ is our Savior?

Ask students to ponder what they will do to use both the Book of Mormon and the Bible to strengthen their testimonies of and faith in Heavenly Father and Jesus Christ. Invite them to act on any promptings they receive.

Summarize Ezekiel 37:18–28 by explaining that all the tribes of Israel will be united as one people. The reunited house of Israel will be led by “one king” (verse 22) and “one shepherd” (verse 24), who is Jehovah. The Lord promised He would renew His “everlasting covenant” (verse 26) and “sanctify Israel”(verse 28). Explain that the Book of Mormon plays an important role in the gathering of Israel.

To help students understand the role of the Book of Mormon in the gathering of Israel, you may want to read the following statement by President Russell M. Nelson:



"The Book of Mormon is central to this work. It declares the doctrine of the gathering. It causes people to learn about Jesus Christ, to believe His gospel, and to join His Church. In fact, if there were no Book of Mormon, the promised gathering of Israel would not occur [see Bruce R. McConkie, *A New Witness for the Articles of Faith* (1985), 554]" (Russell M. Nelson, "The Gathering of Scattered Israel," *Ensign or Liahona*, Nov. 2006, 80).

- What are some ways you can use both the Book of Mormon and the Bible to help gather Israel and bring others closer to the Savior?

Conclude by sharing how the Bible and the Book of Mormon have strengthened your testimony of Heavenly Father and Jesus Christ.

LESSON 145

Ezekiel 38–48

Introduction

Ezekiel saw in vision a great battle that will precede the Second Coming of Jesus Christ. He also saw in vision a latter-day temple that will be built in Jerusalem. He saw water flowing from this temple through the surrounding land and into the waters of the Dead Sea, which were then healed. Many of the details regarding these prophecies have not yet been revealed.

Suggestions for Teaching

Doctrinal Mastery Review—Isaiah 58:6–7 (5 minutes)

Write the following key statement of doctrine on the board: **God’s commandments include fasting.**

- Which doctrinal mastery passage helps teach this key statement of doctrine? (Isaiah 58:6–7.)

Divide the class into pairs. Invite students to work with their partner to think of a way to remember this key statement of doctrine and scripture reference. Remind students that the ideas they come up with should be appropriate and in keeping with the sacred nature of scriptural text. Consider inviting a few partnerships to share their ideas with the class.

Ezekiel 38–39

Ezekiel prophesies of the battle that will precede the Second Coming

- If you could pick two things that you would like the world to know about Jesus Christ, what would they be? Why?

As students study the prophecies of Ezekiel in Ezekiel 38–48, ask them to look for what the Lord will make sure everyone knows about Him as part of His Second Coming.

Writing on the board

Effective use of the board during the lesson can prepare students to learn and can invite meaningful participation, especially for those who tend to learn visually. On the board, you can outline the major points or principles of the lesson, diagram a doctrine or event, draw maps, develop flowcharts, display or draw pictures of things found in the scriptures, or do a multitude of other activities that will enhance learning.

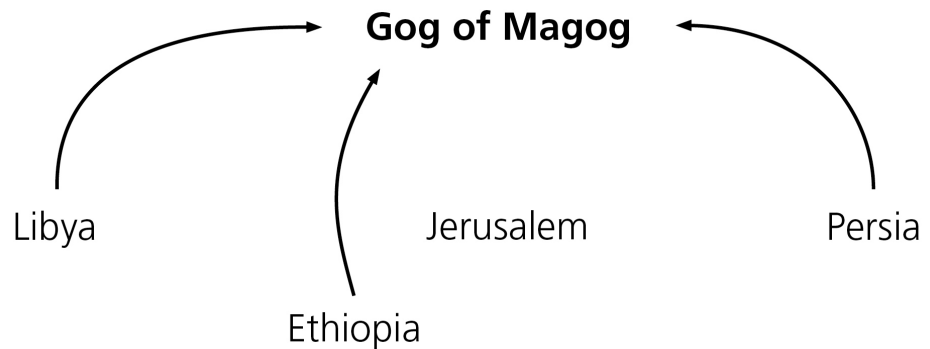
Invite a student to read Ezekiel 38:1–3 aloud. Ask the class to follow along, looking for whom the Lord declared He was against.

Explain that Gog was the king (or chief prince) of a land called Magog, located north of Jerusalem. Ezekiel used Gog symbolically to represent a wicked leader or leaders who will seek to destroy God’s people in the last days. Write the word *Jerusalem* in the center of the board. Write *Gog of Magog* above the word *Jerusalem*.

Summarize Ezekiel 38:4–6 by explaining that Ezekiel prophesied that Gog would assemble a great army from many nations. Ask students to look in verse 5 for three countries that would gather.

- What countries gathered to Gog?

Explain that ancient Persia was east of Jerusalem, ancient Ethiopia was south of Jerusalem, and ancient Libya was west of Jerusalem. Ezekiel may have used these countries symbolically to illustrate that this army would come from many surrounding nations. Write the names of these countries on the board, and draw arrows from them to “Gog of Magog.”



Summarize Ezekiel 38:7–14 by explaining that after the army of Gog gathers “against the mountains of Israel” (verse 8), their purpose will be to attack what they perceive to be the defenseless kingdom of Israel “dwelling without walls” (verse 11). This prophecy refers to the great battle commonly referred to as the battle of Armageddon, which will precede the Second Coming of Jesus Christ. (*Note:* The battle at the end of the Millennium described by John is also referred to as the battle of Gog and Magog [see Revelation 20:7–9; Bible Dictionary, “Gog”].) The army of Gog symbolizes the great army that will attack Jerusalem. Add a large arrow pointing down from “Gog of Magog” to “Jerusalem” to represent this attack.

Invite a student to read Ezekiel 38:15–16 aloud. Ask the class to follow along, looking for the Lord’s purpose in allowing the army of Gog to attack the people in Jerusalem in the latter days.

- What did the Lord say is His purpose in allowing Gog to battle the people of Israel?

Ask the students to consider marking the phrase “that the heathen may know me” in verse 16. Explain that the word *heathen* refers to people who do not know the Lord. Further explain that the phrase “I shall be sanctified in thee” in verse 16 means that the Lord will manifest Himself as He sustains the people of Israel against the army of Gog.

Divide students into groups of two or three, and invite them to take turns reading aloud from Ezekiel 38:18–23, looking for how the Lord will demonstrate His power against the army of Gog.

- How will the Lord demonstrate His power against Gog?
- According to verse 23, what will many nations come to know as they witness the destruction of Gog?

Summarize Ezekiel 39 by explaining that after most of the army of Gog is destroyed, it will take seven months for the house of Israel to bury the dead and seven years to clean up after the battle. Sometimes in the scriptures, writers use numbers to convey symbolic meaning beyond the literal understanding. Thus, the number seven may refer to a long time or to the land becoming complete and whole again.

Invite a student to read Ezekiel 39:7, 21–22 aloud. Invite the class to follow along and look for what the children of Israel will know after this battle. You may want to suggest that students mark what they find.

- What will the children of Israel know after this battle?
- According to Ezekiel 39:7, what name or title did the Lord use to refer to Himself?
- What truth will all people, including the entire house of Israel, eventually know as a result of this battle? (Students may use different words, but they should identify something similar to the following truth: **All people will know that Jesus Christ is the Lord.**)

Ezekiel 40–43

The Lord shows Ezekiel a temple that will be built in Jerusalem in the latter days

Explain that in Ezekiel 40–43 we read that an angel guided Ezekiel through another vision pertaining to the last days.

Invite students to read the chapter summaries for Ezekiel 40–43 silently, looking for what Ezekiel saw.

- What did Ezekiel see in vision?



Explain that the temple Ezekiel saw is a temple that will be built in Jerusalem in the last days.

Ezekiel 44–48

The Lord reveals details concerning the temple Ezekiel saw

Show students a picture of a temple.

- Why are temples sacred, or holy, places?

Invite a student to read Ezekiel 44:5 aloud. Ask the class to follow along, looking for what the Lord told Ezekiel to do to maintain the holy nature of the temple.

- What do you think it means to “mark well the entering in of the house”?
- How do priesthood leaders fulfill a similar responsibility today?

Summarize Ezekiel 44:6–8 by explaining that the Lord condemned Israel for failing to maintain the sacredness of His holy house. Invite a student to read Ezekiel 44:9 aloud. Ask the class to follow along, looking for whom the Lord did not permit to enter His temple.

- Whom did the Lord not permit to enter His temple?

Explain that the phrase “stranger, uncircumcised in heart, nor uncircumcised in flesh” in verse 9 refers to non-Israelites, who had not made covenants to follow the Lord.

- Based on these verses, what principle can we learn about who can enter the house of the Lord? (Students may use different words, but make sure it is clear that **if we make and keep covenants with the Lord, He will permit us to enter His holy house.**)
- Why do you think the Lord has standards that we must meet before we enter His house?
- What standards do we need to live to be worthy to worship in the temple?

Invite students to imagine that they have dressed up in their Church clothes and are on the temple grounds. They walk to the front doors of the temple and enter. Invite them to imagine how they might feel knowing that they are worthy to enter.

Ask students to silently ponder the following questions:

- Are you currently worthy to enter the Lord’s house?
- What changes can you make to be better prepared to enter the Lord’s house?

Encourage students to follow any promptings they receive to help them be worthy to enter the Lord’s house.

Summarize Ezekiel 44:10–46:24 by explaining that the messenger showed Ezekiel how priests were to prepare for and properly perform their duties in the temple.

Explain that in Ezekiel 47 we read that Ezekiel was brought to the door of the temple, where he saw in vision an event that the Prophet Joseph Smith taught would occur before the Savior’s Second Coming (see *Teachings of Presidents of the*

Church: Joseph Smith [2007], 252). This vision is also a symbolic representation of the blessings that come to all who live worthy to worship in the temple.

Invite a student to read Ezekiel 47:1 aloud. Ask the class to follow along, looking for what Ezekiel saw as he stood at the door of the temple.

- What did Ezekiel see?

Explain that Ezekiel then saw a man with a measuring line who measured the water flowing farther away from the temple. Invite several students to take turns reading aloud from Ezekiel 47:3–5. Ask the class to follow along and look for what happened to the water as it flowed away from the temple.

- What did Ezekiel notice about the water as it flowed farther and farther away from the temple?

Summarize Ezekiel 47:6–7 by explaining that the messenger brought Ezekiel to the bank of the river, where he noticed many trees along both sides of the river.

Invite a student to read Ezekiel 47:8 aloud. Ask the class to look for where the water went.

- Where did the water go?

Direct students to the picture “Judean Wilderness” (Bible Photographs, no. 3) in the Bible appendix, and explain that in Ezekiel’s vision, this was the area through which the water ran. Point out that the sea Ezekiel saw was the Dead Sea, so named because of its inability to sustain animal or plant life.

Invite a student to read Ezekiel 47:9 aloud. Ask the class to follow along, looking for what the water would do to everything it touched.

- What would the water do to everything it touched?
- What can Ezekiel’s vision teach us about the blessings we can experience through temple worship? (**The sacred covenants of the temple heal and give life to those who keep those covenants.**)
- What are some of the blessings of the temple that can heal or give life?
- When have you experienced blessings from the temple that could be like healing water?

Invite a student to read aloud Ezekiel 47:12. Ask the class to look for how Ezekiel described the trees on the banks of the river.

- How can the description of the trees on the banks of this river be like individuals who experience the blessings of the temple? (Those individuals can have eternal life and help nourish and heal others.)

Testify that by worshipping Heavenly Father in the temple, we can experience the greatest blessings available to us through the Atonement of Jesus Christ, including eternal life. As illustrated in Ezekiel’s vision, we can be healed and changed.

Summarize Ezekiel 47:13–48:35 by explaining that Ezekiel heard the voice of the Lord and saw how the promised land would be divided among the house of Israel. Ezekiel concluded his record by explaining what Jerusalem will be called after the Lord’s Second Coming (see Ezekiel 48:35). According to the Joseph Smith

Translation of Ezekiel 48:35, "the name of the city from that day shall be called, Holy; for the Lord shall be there" (in Ezekiel 48:35, footnote *a*).

Introduction to the Book of Daniel

Why study this book?

The book of Daniel provides an account of the experiences of Daniel and other faithful Jews who were taken captive to Babylon. As students study the book of Daniel, they can learn the importance of remaining faithful to God and qualifying to receive the blessings He gives to those who are faithful to Him (see Bible Dictionary, “Daniel, book of”). It also contains the interpretation of an important dream that King Nebuchadnezzar had about the kingdom of God in the last days.

Who wrote this book?

The prophet Daniel is the author of this book (see Daniel 8:1; 9:2, 20; 10:2). Daniel’s name means “a judge (is) God” (Bible Dictionary, “Daniel”). “Nothing is known of his parentage, though he appears to have been of royal descent (Dan. 1:3); he was taken captive to Babylon [as part of the first deportation of the Jews in approximately 605 B.C.] and received the name of Belteshazzar (1:6–7)” (Bible Dictionary, “Daniel”). Daniel was selected as one of the choicest Jewish youths to be trained for service in King Nebuchadnezzar’s court. God blessed Daniel with the gift of interpreting dreams, and he rose to leadership positions within the Babylonian and Persian governments. In many ways his life was similar to the life of Joseph, who was sold into Egypt. (See Bible Dictionary, “Daniel.”)

When and where was it written?

The book of Daniel was likely written around 530 B.C. while Daniel was living in Babylon. Assuming he was a teenager when he was taken to Babylon, Daniel may have been around 90 years old when he wrote his book. (See Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin, 12 vols. [1976–1992], 7:6.)

What are some distinctive features of this book?

“The book has two divisions: Dan. 1–6 contains narratives regarding Daniel and his three companions; Dan. 7–12 contains prophetic visions seen by Daniel and reported in his own name” (Bible Dictionary, “Daniel, book of”). Some of these visions relate to the last days and the Second Coming of Jesus Christ.

“A major contribution of the book is the interpretation of King Nebuchadnezzar’s dream. In the dream, the kingdom of God in the last days is depicted as a stone that is cut out of a mountain. The stone will roll forth until it fills the whole earth (Dan. 2; see also D&C 65:2)” (Guide to the Scriptures, “Daniel”; scriptures.lds.org).

The divine protection of Shadrach, Meshach, and Abednego in the fiery furnace and later of Daniel in the lion’s den demonstrates how God delivers the faithful who honor Him at all times and in all circumstances.

Outline

Daniel 1 Daniel and his companions are faithful to the law of Moses, and God blesses them with knowledge and wisdom. They receive positions of service in King Nebuchadnezzar's court.

Daniel 2 By revelation Daniel interprets King Nebuchadnezzar's dream, which concerns the destinies of kingdoms of the earth and the kingdom of God in the last days.

Daniel 3 Shadrach, Meshach, and Abednego refuse to worship King Nebuchadnezzar's golden idol and are cast into a fiery furnace, but the Lord delivers them.

Daniel 4–5 Daniel interprets another dream of King Nebuchadnezzar's and later interprets writing on a wall regarding Babylon's impending fall to the Medes and Persians.

Daniel 6 Daniel is delivered from a den of lions. He was cast into the den for praying to the Lord rather than obeying King Darius's decree forbidding petitioning any god or man other than the king.

Daniel 7–12 Daniel has prophetic visions of events from soon after his time through the last days. These events include conquests of kingdoms of the earth, the coming of the Messiah, the distress and deliverance of God's people in the last days, and the Resurrection of the dead.

LESSON 146

Daniel 1–2

Introduction

Daniel, Shadrach, Meshach, and Abed-nego were among the first group of Jews taken captive to Babylon and were selected to be trained for service in King Nebuchadnezzar's household. Daniel and his friends kept the Lord's laws by refusing wine and certain foods from the king. The Lord blessed them physically, mentally, and spiritually, and they excelled in wisdom above other servants of the king. Later, Nebuchadnezzar had a dream that troubled him. He ordered all the wise men in Babylon to be killed unless they could reveal the dream and its meaning. The Lord revealed to Daniel the dream and the interpretation of it, which included a description of the kingdom of God upon the earth in the latter days.

Suggestions for Teaching

Daniel 1

Daniel, Shadrach, Meshach, and Abed-nego keep the Lord's law by refusing the king's food

Invite students to imagine that while they are at a social gathering away from home, a friend invites them to do something that is contrary to the Word of Wisdom. Ask students to consider how they would respond. Explain that in this lesson, students will learn about some young men who obeyed the Lord despite being pressured to disobey Him.

Summarize Daniel 1:1–7 by explaining that in approximately 606 BC, Nebuchadnezzar, king of Babylon, attacked Jerusalem. Nebuchadnezzar took items from the temple and a select group of Jews back to Babylon (see 2 Kings 24:13–14). He commanded an official in his palace to take some of the Israelite youth who were “well favoured, and skilful in all wisdom” (Daniel 1:4) and train them for service in his household. Among these youth were four young men named Daniel, Hananiah, Mishael, and Azariah. After they arrived in Babylon, their names were changed to Belteshazzar, Shadrach, Meshach, and Abed-nego, respectively. (See Daniel 1:6–7.)

Consider displaying the image Daniel Refusing the King's Food and Wine (*Gospel Art Book* [2009], no. 23; see also lds.org/media-library).

Divide the class into small groups. Invite students to take turns reading aloud from Daniel 1:5–20 and to discuss the following questions in their groups (write these questions on the board):



- *What did the king provide for Daniel and his friends?*
- *How did Daniel and his friends respond to the king's provision?*
- *How did the Lord bless Daniel and his friends both physically and spiritually?*

After sufficient time, invite a few students to report what they discussed in their groups.

- What principle can we learn from the experience of Daniel and his friends? (Students may use different words, but they should identify the following principle: **If we keep the Lord's laws, then He will bless us physically and spiritually according to the Lord's timing.**)
- What has the Lord commanded in our day regarding what we should or should not take into our bodies? (See D&C 89:5, 7–17 and "Physical and Emotional Health" in *For the Strength of Youth* [booklet, 2011], 25–27.)

Invite a student to read aloud the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles. Ask the class to listen for what he taught about the purposes of the Word of Wisdom:



"I have come to know ... that a fundamental purpose of the Word of Wisdom has to do with revelation. ...

"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” (Boyd K. Packer, “Prayers and Answers,” *Ensign*, Nov. 1979, 20).

- In what ways might the Word of Wisdom be much more valuable to us spiritually than it is physically? (You may want to point out that the events recorded in Daniel 1:17–20 may be an illustration of how people can benefit more spiritually than physically from following the Lord’s law of health.)
- What are some of the physical and spiritual blessings you have experienced by keeping the Lord’s law of health?
- Just as Daniel “purposed in his heart” (Daniel 1:8) to always obey the Lord, what commitments will you make now that will help you to always qualify for the blessings of obeying the Word of Wisdom?

Daniel 2

Daniel prays about King Nebuchadnezzar’s dream, and Heavenly Father reveals it to him

Invite students as they study Daniel 2 to look for how Daniel used the “understanding in all visions and dreams” (Daniel 1:17) the Lord had blessed him with.

Summarize Daniel 2:1–13 by explaining that Nebuchadnezzar had a dream that troubled him. He asked his wise men to interpret his dream without him describing it to them, since he wanted to test them (see verse 5, footnote *a*). The wise men protested and said that no one could interpret the dream without the king describing it. In anger, Nebuchadnezzar ordered the deaths of all the wise men in Babylon, including Daniel and his friends.

Invite a student to read Daniel 2:14–19 aloud. Ask the class to follow along, looking for Daniel’s response when he heard about King Nebuchadnezzar’s decree.

- What did Daniel and his friends do? (You may want to explain that to “desire mercies of the God of heaven” [verse 18] means to seek Heavenly Father’s help.)
- According to verse 19, what happened after Daniel and his friends sought Heavenly Father’s help?

Remind students that Daniel had demonstrated great obedience to the Lord and that the Lord had blessed Daniel with “understanding in all visions and dreams” (Daniel 1:17).

- How might this account have been different if Daniel and his friends had succumbed to pressure and partaken of the king’s meat and wine (see Daniel 1:5)?

Summarize Daniel 2:20–25 by explaining that Daniel praised the Lord and expressed gratitude to Him for revealing to Daniel the king’s dream and its interpretation. When Daniel told the king’s servant that he could reveal the king’s dream to the king, the servant immediately brought Daniel to him.

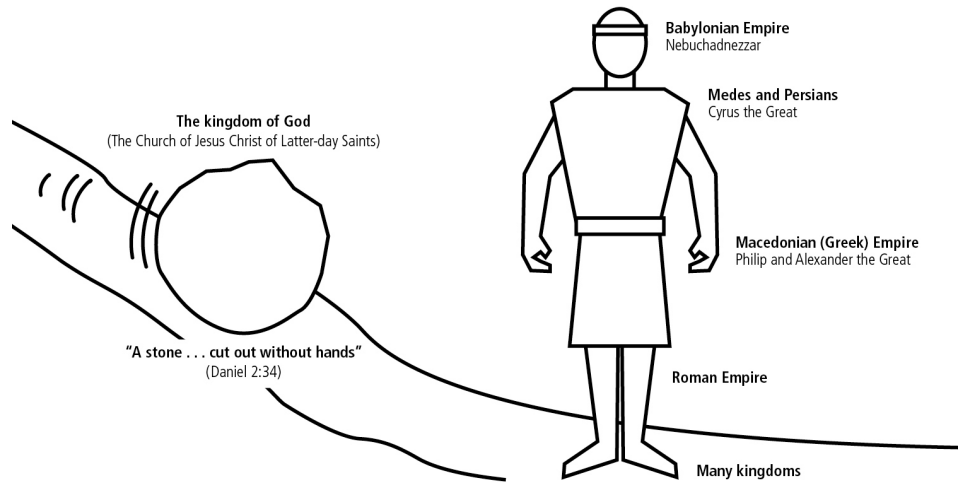
Invite a student to read Daniel 2:26–28 aloud. Ask the class to follow along, looking for what Daniel told the king about God and the latter days. Invite students to report what they find.

Consider displaying the picture Daniel Interprets Nebuchadnezzar’s Dream (*Gospel Art Book* [2009], no. 24; see also lds.org/media-library).



Explain that Daniel 2:31–35 records Daniel’s description of King Nebuchadnezzar’s dream. Invite a student to read Daniel 2:31–35 aloud. Ask the class to follow along and look for the different elements of the dream. Invite a student to draw on the board the image and the stone Daniel described. (As the lesson continues, add labels to the drawing as shown in the accompanying diagram.)

Nebuchadnezzar’s Dream (Daniel 2:31–35)



- What did the stone do to the image? What did the stone become?

Explain that Daniel 2:36–45 records that Daniel revealed to King Nebuchadnezzar the interpretation of his dream. Invite a student to read Daniel 2:37–38 aloud. Ask the class to follow along, looking for what Daniel revealed about the head of the image from the dream.

- Who did Daniel say the head represented? (Nebuchadnezzar and the Babylonian Empire.)

Invite students to consider recording “Babylonian Empire” in their scriptures next to verse 38.

Invite a student to read Daniel 2:39–40 aloud. Ask the class to follow along, looking for the additional truths Daniel revealed.

- What else did Daniel reveal about the king’s dream? (The other sections of the image represented kingdoms that would rise after Babylon fell.)

Explain that the image’s breast and arms made of silver represent the empire of the Medes and Persians (see Bible Maps, no. 7, “The Persian Empire” in the LDS version of the Bible or on LDS.org), the belly and thighs of brass represent the Macedonian (Greek) Empire, and the image’s legs of iron represent the Roman Empire (see Spencer W. Kimball, “The Stone Cut without Hands,” *Ensign*, May 1976, 8). Invite students to consider recording these interpretations in their scriptures next to verses 39 and 40.

Summarize Daniel 2:41–43 by explaining that Daniel revealed that the toes of the image represented both strong and weak kingdoms. Explain that these represent the many kingdoms that arose after the fall of the Roman Empire (see Spencer W. Kimball, “The Stone Cut without Hands,” 8). Invite students to consider recording “Many kingdoms” next to verses 41–43. Point out that the time of many kingdoms includes the latter days (see verse 44, footnote *a*).



Daniel 2:44 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Daniel 2:44–45 aloud. Ask the class to follow along, looking for what Daniel revealed about what God would do during the time of many kingdoms.

- According to verse 44, what did Daniel prophesy that God would do during the time of many kingdoms?

To help students understand what the “stone ... cut out of the mountain without hands” (verse 45; see also verses 34, 35) represents, invite a student to read Doctrine and Covenants 65:2 aloud.

- What does the stone cut out of the mountain without hands represent? (Explain that in this verse the phrase “kingdom of God” refers to the kingdom of God on the earth—The Church of Jesus Christ of Latter-day Saints.)

Invite students to consider recording *The Church of Jesus Christ of Latter-day Saints* next to verses 44–45.

- What might the phrase “cut out of the mountain without hands” in verse 45 mean? (The kingdom was established by God, not by man.)
- Why is it important for you to understand that the Church was established by God and not by man?
- What does Daniel’s prophecy teach us about the Church? (After students respond, write the following truth on the board: **The Lord established His Church—The Church of Jesus Christ of Latter-day Saints—and it will continue to grow until it fills the whole earth.**)

- Why is it important for us to remember that we are part of God's kingdom on earth? (Make sure students understand that while this is God's work and He is the one responsible for its growth, He invites and enlists us to help.)
- What are some things we can do to help the Church grow and fill the earth?

Share your testimony about why it is important to you to be a part of God's kingdom on earth. Invite students to ponder and then record in their study journals what they will do to help the kingdom of God to continue rolling forth to fill the earth.

Invite a student to read Daniel 2:46–49 aloud. Ask the class to follow along, looking for King Nebuchadnezzar's response to the interpretation of his dream.

- What did Nebuchadnezzar do for Daniel and his friends?

Invite students to ponder the truths they have learned during this lesson and to follow any promptings they may have received from the Holy Ghost to act on these truths.

LESSON 147

Daniel 3–5

Introduction

Because Shadrach, Meshach, and Abed-nego refused to worship a golden image made by King Nebuchadnezzar, they were cast into a fiery furnace. The Lord miraculously delivered them from harm. Daniel interpreted Nebuchadnezzar's dream of a great tree and many years later, under King Belshazzar, interpreted divine writing on a wall concerning the conquering of the Babylonian kingdom by the Medes and the Persians.

Suggestions for Teaching

Daniel 3

The Lord miraculously delivers Shadrach, Meshach, and Abed-nego from the fiery furnace



To prepare students to see the relevance of the truths they will learn today, divide them into groups of two or three, and give each group a copy of the following chart (or copy it on the board). Invite students to write on the chart or in their study journals the positive consequences and negative consequences that could result from each choice.

Choices and Consequences

Choice	Positive Consequence	Negative Consequence
Not joining with your peers when they invite you to cheat on a school assignment		
Not adopting a popular fashion trend that goes against the Lord's standards		
Walking out of a movie with inappropriate content		

Establish relevance and purpose

Beginning a lesson with a relevant question, situation, or problem can lead students to search the scriptures for doctrine or gospel principles that give them guidance and direction. If needed, you can make this lesson more meaningful for your students by replacing some of the choices in the accompanying chart with choices that reflect specific challenges your students encounter.

After students have had a few minutes to complete their charts, invite several students to report what their groups wrote.

- How might thinking about possible consequences influence your choices?

Invite the class to look for truths as they study Daniel 3 that can help them choose to obey the Lord, regardless of the outcome.

Summarize Daniel 3:1–5 by explaining that King Nebuchadnezzar had a large golden image or statue made that was approximately 90 feet (27.4 meters) high and 9 feet (2.74 meters) wide. The king then gathered leaders from his kingdom for “the dedication of the image” (verse 2). At the dedication, an official messenger announced that when music sounded, everyone was to “fall down and worship the golden image” (verse 5).

Invite a student to read Daniel 3:6–7 aloud. Ask the class to follow along and look for the consequence for not worshipping the golden image as commanded.

- What was the consequence for not worshipping the golden image?

Ask five volunteers to come to the front of the class. Assign one the role of a prominent Babylonian, one the role of Nebuchadnezzar, and the remaining three the roles of Shadrach, Meshach, and Abed-nego.

Summarize Daniel 3:8–11 by explaining that a group of prominent Babylonians came to Nebuchadnezzar to report something they observed. Ask the student acting as the prominent Babylonian to read Daniel 3:12 in an accusing tone while addressing the student acting as Nebuchadnezzar.

- What did Shadrach, Meshach, and Abed-nego refuse to do when the music sounded?

Read Daniel 3:13 and the beginning of Daniel 3:14 aloud (ending with “unto them”), and ask the student acting as Nebuchadnezzar to read the remainder of Daniel 3:14–15 aloud. Ask the class to follow along, looking for what Nebuchadnezzar said to Shadrach, Meshach, and Abed-nego.

- What choice did Nebuchadnezzar give to these three Jewish men?
- What did he ask about their God?

Invite the students acting as Shadrach, Meshach, and Abed-nego to each read aloud a verse from Daniel 3:16–18. (You could read the beginning of verse 16.) Ask the class to follow along, looking for significant statements in the men’s response to the king.

You may want to explain that the response “we are not careful to answer thee in this matter” (verse 16) could also be interpreted as “we have no need to discuss this matter” because they were completely resolved not to worship the image. After the student volunteers have finished reading, invite them to return to their seats.

- What were Shadrach, Meshach, and Abed-nego confident about? (God *could* save them from death.)
- What did they not know? (They did not know if God *would* save them. Invite students to consider marking the phrase “but if not” in verse 18.)
- What stands out to you about their faith in the Lord?

Ask students to write in their study journals a principle they learned from the example of Shadrach, Meshach, and Abed-nego. After sufficient time, invite several students to report what they wrote. (Students may use different words, but make

sure they identify the following truth: **We show our faith in the Lord by choosing to obey Him, regardless of the consequences.**)

Invite a student to read aloud the following statement by Elder Dennis E. Simmons, who served as a member of the Seventy. Ask the class to listen for how the faith shown by Shadrach, Meshach, and Abed-nego relates to our lives:



"Our scriptures and our history are replete with accounts of God's great men and women who believed that He would deliver them, *but if not*, they demonstrated that they would trust and be true.

"He has the power, but it's our test.

"What does the Lord expect of us with respect to our challenges? He expects us to do all we can do. ...

"We must have the same faith as Shadrach, Meshach, and Abed-nego.

"Our God will deliver us from ridicule and persecution, *but if not*. ... Our God will deliver us from sickness and disease, *but if not*. ... He will deliver us from loneliness, depression, or fear, *but if not*. ... Our God will deliver us from threats, accusations, and insecurity, *but if not*. ... He will deliver us from death or impairment of loved ones, *but if not*, ... *we will trust in the Lord*.

"... *We will have faith in the Lord Jesus Christ, knowing that if we do all we can do, we will, in His time and in His way, be delivered and receive all that He has [see D&C 84:35–38]*" (Dennis E. Simmons, "But If Not ..." *Ensign* or *Liahona*, May 2004, 74–75).

- How can you develop the same kind of faith in the Lord that Shadrach, Meshach, and Abed-nego had, as you face trials and persecutions in your life?

Remind students of the choices presented at the beginning of the lesson. Ask them to ponder whether they would show their faith by making those righteous choices despite the negative outcomes, or "fiery furnaces," they might experience.

Invite a student to read Daniel 3:19–20 aloud. Ask the class to follow along and look for how King Nebuchadnezzar reacted to the response of Shadrach, Meshach, and Abed-nego.

- If you were one of these three men, what might you have been thinking and feeling as you watched the furnace being heated?

Invite several students to take turns reading aloud from Daniel 3:21–27. Ask the class to follow along, looking for what happened as Shadrach, Meshach, and Abed-nego were cast into the furnace.

- What did Nebuchadnezzar see when he looked into the furnace?

Display the picture *Three Men in the Fiery Furnace* (*Gospel Art Book* [2009], no. 25; see also lds.org/media-library).

- What principle can we learn about what the Lord will do for us if we choose to obey Him regardless of the outcome? (Students may use different words, but make sure it is clear that **if we choose to obey the Lord, He will be with us, help us, and bless us.** Write this principle on the board.)
- What are some ways the Lord shows He is with those who obey Him?

To help students feel the truth and importance of the principles they have identified, discuss the following questions:

- When have you or someone you know shown faith in the Lord by choosing to obey Him regardless of the outcome? How did the Lord show He was with you or the person you know?

Invite students to write in their study journals how they feel impressed to apply the truths they have identified from studying this experience of Shadrach, Meshach, and Abed-nego. Invite them to consider writing how they will show their faith in and love for the Lord the next time they are faced with the choice to obey or disobey one of His commandments.

Invite several students to take turns reading aloud from Daniel 3:28–30. Ask the class to follow along, looking for the positive outcomes that came from the affliction of Shadrach, Meshach, and Abed-nego.

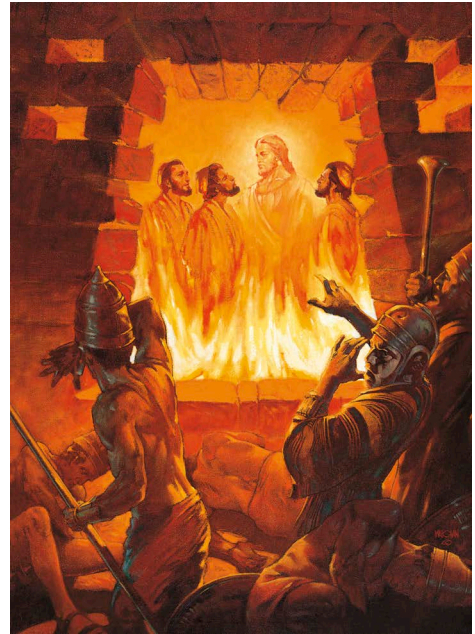
- What positive outcomes came from the affliction of these three men?

Daniel 4

Daniel interprets King Nebuchadnezzar's dream of the great tree

Summarize Daniel 4 by explaining that Daniel interpreted another of King Nebuchadnezzar's dreams. The dream was a prophecy of the king's removal from the throne and his madness. A year later, while the king was boasting of his accomplishments in his kingdom, the events in his dream began to be fulfilled. From the suffering Nebuchadnezzar experienced, he learned several lessons about the Lord.

Invite a few students to read aloud from Daniel 4:34–37. Ask the class to follow along, looking for some of the lessons Nebuchadnezzar learned.



- What did Nebuchadnezzar learn about God? (Students may use different words, but make sure they identify the following truth: **God has power to humble the prideful.**)
- Why do you think God cares about whether we are humble?

Daniel 5

Daniel interprets writing on a wall, and Babylon is conquered by the Medes and the Persians

Explain that the lesson Nebuchadnezzar learned about pride and humility would have importance for a later king of Babylon.

Summarize Daniel 5:1–21 by explaining that more than 20 years after Nebuchadnezzar died, Belshazzar, the king in Babylon at that time, hosted a feast for leaders in the kingdom. Belshazzar had the vessels that had been taken from the temple in Jerusalem brought to the feast. The king and the people mocked the Lord by drinking wine from these vessels while they praised their false gods. During the feast, a hand appeared and wrote on a wall in the king's palace. Belshazzar was greatly concerned, and when others were unable to interpret the writing, he summoned Daniel. Before interpreting the writing, Daniel spoke to Belshazzar about what his predecessor Nebuchadnezzar had experienced when "his mind [was] hardened in pride" (verse 20).

Invite a student to read Daniel 5:22–23 aloud. Ask the class to follow along, looking for what Daniel taught Belshazzar about his actions.

- Despite knowing what Nebuchadnezzar had experienced, what had Belshazzar failed to do?

Summarize the remainder of Daniel 5 by explaining that Daniel interpreted the writing on the wall, which was a declaration that God had judged Belshazzar and that Babylon would be given to the Medes and the Persians. That night, Belshazzar was slain and the Babylonian empire was conquered.

Invite students to think about what they can learn from the prideful decisions of others to avoid making similar mistakes.

LESSON 148

Commandments (Part 4)

Introduction

The teaching materials for this doctrinal mastery topic are divided into four parts. Part 4 contains two practice exercises that can help students apply the principles of acquiring spiritual knowledge and the doctrine they learned from the “Commandments” section of the *Doctrinal Mastery Core Document* (2018), along with the doctrinal mastery scripture passages Isaiah 58:13–14 and Malachi 3:8–10.

Note: You could do the practice exercises in this lesson in a single class session or two separate class sessions, dividing class time between Doctrinal Mastery and regular sequential scripture lessons.

Suggestions for Teaching

Helping students teach one another

Doctrinal Mastery provides opportunities for students to practice teaching the gospel to others. These opportunities can help students better understand and apply the doctrine they have learned. While students are teaching one another, remain actively involved by moving from group to group and monitoring the learning activity, providing assistance as needed. Doing so can help students stay on task, as well as receive necessary help from you, and therefore benefit more from the activity.

Practice Exercise (20 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

(Note: You may want to adapt the following scenario according to students’ experiences and needs and to substitute a name that is more common where you live.)

Invite a student to read the following scenario aloud. Ask the class to listen for how a young member of the Church named Jennifer feels about the Sabbath day:

You and Jennifer are discussing your weekend plans. Jennifer says, “The way we’re supposed to spend Sunday seems like a waste of time. I could do so much more on the weekend if I didn’t have to worry about keeping the Sabbath day holy.”

- What are some ways you could respond to Jennifer to help her act in faith?
- How could you help Jennifer view her concern about keeping the Sabbath day holy with an eternal perspective? What are some gospel truths and principles that might help Jennifer want to keep the Sabbath day holy?
- What doctrinal mastery scripture passage could help Jennifer? (Students may suggest several different passages. As they do, ask them why they chose the passage they did. If no student mentions Isaiah 58:13–14, add it to the

discussion.) How do you think this doctrinal mastery scripture passage could help her?

- What other divinely appointed sources could Jennifer study to help her have a more positive attitude regarding the Sabbath day?

After discussing these questions as a class, divide students into pairs and ask them to role-play the scenario you just discussed. Invite one student in each pair to play himself or herself and the other student to play someone who has a concern about keeping the Sabbath day holy. Encourage the students who are playing themselves to help the other students act in faith, help them view their concerns with an eternal perspective, and help them use divinely appointed sources to develop a more positive attitude regarding the Sabbath day. After students have completed the role play once, invite them to switch roles and repeat the activity.

Invite students to consider their attitudes regarding the Sabbath day and to think about how they might better keep the Sabbath day holy.

Practice Exercise (20 minutes)

If you are using the two practice exercises in this lesson on different days, review with students the following principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

(Note: You may want to adapt the following scenario according to students’ experiences and needs and to substitute names that are more common where you live.)



Divide students into pairs, and invite them to read aloud the following scenario with their partners. Invite them to look for how two young men work together to resolve a concern about tithing:

Recognizing the Importance of Paying Tithing

Marlo and Paul are young men who live in the same ward. Paul’s family is struggling financially, and Paul helps support them with the money he makes from his part-time job. After church one day, Marlo notices that Paul seems unhappy.

“What’s the matter?” Marlo asks.

Paul replies, “The talk in sacrament meeting about tithing troubled me. How can I afford to pay tithing when my family can barely pay for our daily living expenses?”

Marlo responds, “I can imagine that your situation must be really tough. It isn’t always easy to make ends meet. Can I think about your question for a little while and get back to you?”

“Sure,” Paul says.

Marlo remembers learning about Malachi 3:8–10 in seminary. He thinks this will be a good passage to share with Paul. Marlo also decides to study some talks about tithing from general conference. He finds the talk “Tithing: A Test of Faith with Eternal Blessings,” given by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles at the October 2002 general conference. As Marlo studies the talk, he reads the following account:



"I know of two missionaries who visited a very poor family. The family's home was made of pressboard and sticks, with a dirt floor and no electricity or beds. Each evening the father, a farm laborer, spent his entire day's wages on groceries for dinner. Departing from their humble home, the senior companion thought to himself, 'The law of tithing will surely be a stumbling block to this family. Perhaps we shouldn't bring it up for a while.'

A few moments later, the junior companion, who had grown up in similar circumstances in his own country, voiced his own thoughts aloud: 'I know the principle of tithing isn't taught for four more discussions, but can we please teach it the next time we visit? They need to know about tithing now because they need the help and the blessing of the Lord so much' " (Robert D. Hales, "Tithing: A Test of Faith with Eternal Blessings," *Ensign* or *Liahona*, Nov. 2002, 29).

The next day, Marlo decides to share with Paul some of the things he has found and has been thinking about. Marlo also bears his testimony about the importance of paying tithing and about the blessings he has received as he has paid a full tithe.

After Marlo shares Malachi 3:8–10 and the excerpt from Elder Hales's talk, Paul feels better about his concern and thanks Marlo for discussing the blessings of paying tithing with him.

After sufficient time, ask students the following questions:

- Why do you think Marlo decided to share Malachi 3:8–10 with Paul? How could this passage help Paul act in faith and view his question about paying tithing with an eternal perspective?
- How do you think the account Elder Hales shared could inspire Paul to act in faith?
- What else do you think Marlo could do to help Paul view the law of tithing with an eternal perspective?
- How did Marlo use divinely appointed sources to help Paul?
- Can you think of anything else Marlo could do to help Paul?

Conclude by testifying of the principles of acquiring spiritual knowledge and the blessings we can receive as we pay a full tithe. Invite students to consider if they have a concern, question, or struggle that they would like the Lord's help with. Encourage students to ponder what they can apply from the principles of acquiring spiritual knowledge as they address their own and others' questions about the gospel.

LESSON 149

Daniel 6–12

Introduction

Daniel was cast into a den of lions for praying to God, and God delivered him from harm. Later, Daniel saw visions of the future, including events in the last days.

Suggestions for Teaching

Daniel 6

Daniel is cast into a den of lions for praying to God, and God delivers him

Share true stories and accounts

To help generate students' interest in a lesson, consider sharing true stories or accounts from the lives of the prophets and Church history as well as from general conference addresses, Church magazines, or your own life. Such stories can build students' faith in the gospel of Jesus Christ by helping them understand the gospel through others' experiences.

Invite a student to read aloud the following experience of President Joseph F. Smith (1838–1918). Ask students to listen for how President Smith showed his faithfulness to the Lord.

At age 19, Joseph F. Smith returned home from his first mission and joined a wagon train. One day, a group of "drunken men rode into the camp on horseback, cursing and swearing and threatening to kill any 'Mormons' that came within their path." Joseph's "first thought was to do what the other brethren had done, and seek shelter in the trees and in flight. Then the thought came to him, 'Why should I run from these fellows?' With that thought in mind he boldly marched up ... to the campfire." One of the drunk men, holding a pistol and pointing at Joseph, "demanded in a loud, angry voice, 'Are you a "Mormon"?"

"Without a moment of hesitation and looking the ruffian in the eye, Joseph F. Smith boldly answered, 'Yes, siree; dyed in the wool; true blue, through and through.'"

Joseph's response "completely disarmed the belligerent man, and in his bewilderment, he grasped [Joseph] by the hand and said:

"'Well, you are the [blankety-blank] pleasantest man I ever met! Shake [hands], young fellow, I am glad to see a man that stands up for his convictions!'" (*Life of Joseph F. Smith*, comp. Joseph Fielding Smith [1938], 187–89).

- How did Joseph F. Smith show his faithfulness to the Lord? What about his situation might have made it difficult to do so?
- What are some situations today in which it might be difficult to show your faithfulness to the Lord?

Ask students to look for principles in Daniel 6 that can help them choose to be faithful to the Lord in any situation.

Remind students that Babylon was conquered by the Medes and the Persians, and Darius the Mede was made king over Babylon (see Daniel 5:28, 30–31). Invite a student to read Daniel 6:1–3 aloud. Ask the class to follow along, looking for how Darius organized the government of his kingdom.

- How did Darius organize his government? What position was Daniel given?
- Why was Daniel preferred above the other leaders?
- What do you think it means that Daniel had “an excellent spirit ... in him” (verse 3)?

Invite students to read Daniel 6:4–5 silently, looking for what the other presidents and princes sought to do to Daniel.

- What did the other leaders seek to do to Daniel? (You may need to explain that the phrase “to find occasion against Daniel concerning the kingdom” [verse 4] means to find a charge of misconduct against Daniel in the performance of his duties in the kingdom.)
- Why were they unsuccessful in finding fault with Daniel?
- What did the other leaders realize they needed to use against Daniel? (His commitment to obeying God.)

Invite a student to read Daniel 6:6–9 aloud. Ask the class to follow along, looking for what these other leaders did to create a dilemma for Daniel.

- What was the decree that the other leaders convinced Darius to establish? (You may need to explain that a “petition” [verse 7] is a prayer or earnest request.)
- Who did these leaders say had consulted together to propose this decree? How did this give Darius a false impression? (Darius was led to believe that Daniel supported the decree.)
- What problem did this decree create for Daniel?

Ask students to consider what they would have done if they had been in Daniel’s situation. Invite a student to read Daniel 6:10 aloud. Ask the class to follow along, looking for how Daniel responded to this decree.

- How did Daniel respond to this decree?
- What action indicates that Daniel was not afraid to be seen or heard obeying the Lord instead of the king’s decree?
- How would Daniel have been unfaithful to the Lord if he had obeyed the king’s decree?

Summarize Daniel 6:11–13 by explaining that the other leaders “found Daniel praying” (verse 11) and told Darius. Invite students to read Daniel 6:14 silently, looking for how Darius responded when he learned about Daniel’s defiance of the decree. Ask students to report what they find.

Invite a student to read Daniel 6:15–17 aloud. Ask the class to follow along, looking for what Darius did.

- Before casting Daniel into the lions' den, what did Darius say to him? (Invite students to consider marking the phrase "thy God whom thou servest continually" [verse 16].)

Invite several students to take turns reading aloud from Daniel 6:18–23. Ask the class to follow along, looking for what happened to Daniel.

- What did the Lord do to deliver Daniel from the lions' den?

Display the picture *Daniel in the Lions' Den* (*Gospel Art Book* [2009], no. 26; see also lds.org/media-library).



- What principle can we learn from Daniel's example? (Students may identify several principles, but make sure it is clear that **if we are continually faithful to the Lord, He will help us through challenges we may experience.** Write this principle on the board.)

- What do you think it means to be continually faithful to the Lord?

To help students understand this principle, explain that we might not necessarily be threatened with death for being faithful to the Lord, but we may be threatened with other challenges because of our faithfulness.

Divide students into groups of three or four. Give each group a slip of paper with one of the following faithful actions written on it:

- Standing by your beliefs about marriage as it has been ordained by God
- Refusing to gossip
- Choosing to not participate with peers who are viewing pornography
- Turning down an invitation to a party where drugs and alcohol will be available
- Being kind to someone who is treated rudely

Instruct each group to discuss different "dens of lions," or challenges, that someone might be threatened with for choosing to act in the faithful way described on their slip of paper. While students are discussing, draw or display pictures of several lions on the board (one lion for each group of students). After sufficient time, invite a student from each group to come to the board and label one of the lions with the challenges that their group discussed. Ask them to describe the faithful action they were assigned and the possible challenges they came up with.

- Why would we choose to be faithful to the Lord if we knew we might experience some of these challenges as a result?
- When has the Lord helped you or someone you know endure or overcome a challenge that came as a result of being faithful to Him? (Caution students to avoid sharing anything too personal.)

Invite students to ponder situations in their own lives in which they might be threatened with challenges for being faithful to the Lord. Encourage them to be faithful to the Lord in those situations, and testify that as they are faithful, the Lord will help them.

Summarize Daniel 6:24 by explaining that those who accused Daniel and tricked Darius were thrown into the lions' den with their families.

Invite a student to read Daniel 6:25–28 aloud. Ask the class to follow along, looking for the new decree that Darius made. Ask students to report what they find.

- Who was affected by Daniel's fearless decision to obey the Lord?
- What can happen if we are not afraid to show our obedience to the Lord? (Students may use different words, but make sure it is clear that **if we are not afraid to show our obedience to the Lord, we can help others believe in Him**. Invite students to consider recording this principle next to Daniel 6:25–28.)
- How can seeing someone's obedience to the Lord help others believe in Him?
- When has your belief in the Lord, or the belief of someone you know, been strengthened because of another person's example of obedience to Him?

Daniel 7–12

Daniel sees visions of the future, including events in the last days

Summarize Daniel 7 by explaining that Daniel saw a vision representing different political kingdoms and evil that would be on the earth from his time through the last days. He also saw a sacred event associated with the Savior's Second Coming.

Invite a student to read Daniel 7:9 aloud. Ask the class to follow along and look for what Daniel saw.

- What did Daniel see would happen to the "thrones," or worldly governments? Who will come to sit in judgment?

Explain that Joseph Smith (1805–44) revealed that the "Ancient of days" (verse 9) is Adam (see D&C 27:11; *Teachings of Presidents of the Church: Joseph Smith* [2007], 104). Summarize Daniel 7:10–14 by explaining that Daniel saw a council, to be held at Adam-ondi-Ahman, Missouri, USA (see D&C 116:1), in which priesthood holders from all the dispensations will account for their stewardships to Adam. Adam will then report to Jesus Christ, whose people will recognize Him as their King. (See Joseph Fielding Smith, *The Way to Perfection* [1970], 289–91.)

Summarize Daniel 7:24–26 by explaining that the Savior will destroy the power of the wicked over the earth when He comes in His glory.

Invite a student to read Daniel 7:18, 27 aloud. Ask the class to follow along, looking for who will reign with the Savior in His kingdom on earth after His Second Coming.

- Who will reign with the Savior in His kingdom on earth? (**After the Second Coming, the Savior will reign on earth with His Saints**. Write this truth on the board.)

Explain that the title “saints” means “holy ones” and refers to members of the Church who have faithfully kept the commandments. Explain also that after the Savior’s glorious return and His millennial reign, the kingdom “shall be given to the people of the saints of the most High” (verse 27) and this earth in its celestial state will be their home forever.

- How can understanding that Jesus Christ will reign on the earth with His Saints influence your decision to be faithful to Him?

Inform students that much of Daniel 8–12 consists of descriptions of additional visions of future events that Daniel saw.

Conclude by testifying of the importance of being a faithful follower of the Lord.

Introduction to the Book of Hosea

Why study this book?

One of the central messages of the book of Hosea is that Jehovah loves His people even when they are unfaithful to Him, and He will mercifully offer them reconciliation. By studying Hosea's words, students will learn that although there are consequences for our unfaithfulness, the Lord desires that all of His people return to Him and renew their covenant with Him.

Who wrote this book?

This book contains the teachings of the prophet Hosea (or Hoshea). Hosea prophesied in the Northern Kingdom of Israel near the end of the reign of Jeroboam II. Hosea was a contemporary of the prophets Isaiah, Amos, Jonah, and Micah.

When and where was it written?

We do not know exactly when or where the book of Hosea was written. However, Hosea's teachings were likely recorded during his lifetime (see Merrill F. Unger and others, *The New Unger's Bible Dictionary* [1988], "Hosea," 589). Hosea "probably died before the accession of Pekah, 736 B.C., for he makes no allusion to the Syro-Ephraimitic war nor to the deportation of the northern tribes by Tiglath-pileser two years later" (Bible Dictionary, "Hosea, or Hoshea"). After the fall of the Northern Kingdom, writings by and about Hosea evidently were collected and preserved in the Southern Kingdom of Judah.

What are some distinctive features of this book?

Hosea was one of the few prophets of the Northern Kingdom of Israel who left written prophecies. The book uses extensive metaphors and symbolism that illustrate the depths of God's love for His people.

One metaphor central to Hosea's message is marriage. Underlying this metaphor is Hosea's personal experience of marriage to an unfaithful wife (see Hosea 1:2–3; 3:1–3). From his wife's adultery and his later efforts to reconcile with her and restore their relationship, Hosea likely gained profound insight into the Lord's relationship with Israel, whose sins were like the infidelity of a spouse. Using this metaphor, the book of Hosea testifies of the Lord's love for Israel as He waits for His unfaithful bride to return to Him.

In addition to describing the Lord as a devoted and forgiving husband, Hosea also taught that the Lord is like a physician who heals (see Hosea 7:1; 11:3; 14:4), a gardener who nurtures his vineyard (Hosea 9:10; 10:1), and a shepherd who cares for his flock (Hosea 10:11; 13:5). Hosea taught about the role of prophets, visions, and similitudes in guiding the Lord's people (see Hosea 12:10–13). Additionally, the book references the Lord's role as the Redeemer from death and the grave (see Hosea 13:14).

Outline

Hosea 1–3 The Lord commands Hosea to marry, and Hosea selects a woman named Gomer. Following their marriage, Gomer chooses to be unfaithful to Hosea and commits adultery. The Lord uses the symbol of this marriage to describe His relationship with Israel. Israel (the wife) is unfaithful to the Lord (the husband) and has sought after other lovers, which unfaithfulness is symbolic of Israel’s worship of false gods. After detailing the judgments that would come upon the Israelites for breaking their covenants, the Lord mercifully invites them to repent and enter into the covenant again.

Hosea 4–6 The people of Israel rejected the knowledge and truth of the gospel they had received and committed great sins and iniquities. Hosea calls upon Israel to return back to the Lord.

Hosea 7–14 Through Hosea, the Lord proclaims how He will punish the people of Israel for their sins. However, He also expresses His mercy and kindness. The Lord recounts that He brought the people of Israel out of Egypt, but they rejected their God. Through prophets, visions, and similitudes, the Lord teaches and directs His people. The Lord will ransom us from death. The people of Ephraim will repent of their sins in the last days.

LESSON 150

Hosea

Introduction

The Lord commanded Hosea to marry, and Hosea selected a woman named Gomer. The Lord used this marriage as a symbol to teach the Israelites about His covenant relationship with them. The Israelites were unfaithful to the Lord because they sought after false gods. Hosea prophesied that in the last days God would extend mercy to the Israelites who repent.

Suggestions for Teaching

Doctrinal Mastery Review—Commandments (5 minutes)

Write the following doctrinal mastery passage references and their associated commandments on the board:

<i>Exodus 20:3–17</i>	<i>Ten Commandments</i>
<i>Isaiah 58:6–7</i>	<i>Law of the Fast</i>
<i>Isaiah 58:13–14</i>	<i>Sabbath Day</i>
<i>Malachi 3:8–10</i>	<i>Tithing</i>

Allow students a short amount of time to review the scripture references and commandments on the board. Encourage them to try to commit the information to memory.

Organize students into pairs, with one student facing the board and the other student facing away from the board. Explain that the students facing the board will quiz their partners, saying either a scripture reference or a commandment. The students facing away from the board should then provide the corresponding commandment or reference. If the student being quizzed answers incorrectly, his or her partner should state the correct answer.

Invite the students facing the board to take about a minute to quiz their partners, and then ask students to switch positions and repeat the process. If time permits, you could repeat the activity or you could erase the board and review the scripture references and commandments again by quizzing the entire class.

Hosea 1–3

The Lord compares His covenant relationship with Israel to marriage

Write the following phrase on the board: *Point of no return*

- What do you think it means to arrive at a point of no return?

Invite a student to read aloud the following statement by Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles:



"[Airplane] flights over huge oceans, crossing extensive deserts, and connecting continents need careful planning to ensure a safe arrival at the planned destination. Some of these nonstop flights can last up to 14 hours and cover almost 9,000 miles.

"There is an important decision point during such long flights commonly known as the *point of safe return*. Up to this point the aircraft has enough fuel to turn around and return safely to the airport of departure. Having passed the point of safe return, the captain has lost this option and has to continue on. That is why this point is often referred to as the *point of no return*. . . .

"... Satan wants us to think that when we have sinned we have gone past a 'point of no return'—that it is too late to change our course" (Dieter F. Uchtdorf, "Point of Safe Return," *Ensign* or *Liahona*, May 2007, 99).

- What are some dangers of thinking that when we have sinned we have gone past a point of no return?

Invite students as they study the book of Hosea to look for principles that can help us turn to the Lord when we feel that we may have gone past a point of no return.

Point out that Hosea was a prophet in the Northern Kingdom of Israel who prophesied before the Israelites were carried away captive by the Assyrians. At that time the Northern Kingdom of Israel had formed alliances with other nations, and many Israelites were practicing idolatry, including rituals that violated God's law of chastity.

Explain that the book of Hosea begins with the Lord giving Hosea an unusual command. Invite a student to read Hosea 1:2–3 aloud. Ask the class to follow along, looking for what the Lord commanded Hosea to do.

- What did the Lord command Hosea to do? (Marry a woman who had committed "whoredoms," or sexual sins.)
- What was the name of the woman Hosea married?

Explain that the Lord used this marriage to teach the Israelites about His covenant relationship with them. Write the following statements on the board: *Hosea represents Jesus Christ; Gomer represents the Israelites.*

- Why is marriage a good symbol for the covenant relationship between Jesus Christ and the Israelites?
- According to verse 2, how was Gomer like the Israelites?

Summarize Hosea 1:4–2:4 by explaining that Hosea and Gomer had three children. The names of the children represented the consequences that the Israelites would suffer because of their sins. Through Hosea, the Lord also explained the consequences that would come upon Gomer because of her actions.

Invite a student to read Hosea 2:5 aloud. Ask the class to follow along, looking for what Gomer did after her marriage to Hosea.

- What had Gomer done?
- What feelings might Hosea have had after learning about Gomer’s actions?

Remind students that the marriage between Hosea and Gomer symbolized the covenant relationship between Jesus Christ and the Israelites, who had turned away from the Lord.

- How can Hosea’s experience with Gomer help us understand how the Lord might feel when we break our covenants by sinning?

Explain that Hosea used symbolic language to describe the consequences the Israelites would suffer for breaking their covenant with God. Invite a student to read Hosea 2:6–8 aloud, and ask the class to look for what the Lord said He would do because of Israel’s unfaithfulness.

- What did the Lord say He would do because His people had been unfaithful to Him? (Explain that the phrase “I will hedge up thy way with thorns, and make a wall” [verse 6] refers to the Israelites being separated from their false gods when they were carried away by the Assyrians.)

Invite several students to take turns reading aloud from Hosea 2:9–13. Ask the class to follow along, looking for other consequences the Israelites would suffer as a result of their unfaithfulness. Ask students to report what they find.

- What can we learn from these verses about what will happen if we violate our covenants with the Lord? (Students may use different words, but make sure they identify the following principle: **If we violate our covenants with the Lord, we will suffer negative consequences.**)
- In what ways might the consequences that the Israelites would suffer be a blessing to them? (In time, these consequences would help the Israelites return to the Lord [see Hosea 2:7].)

Write the following scripture references on the board: *Hosea 2:14–15, 17, 19–20, 23*. Invite a few students to take turns reading aloud from these passages. Ask the class to follow along, looking for what the Lord would eventually do for Israel.

- What did the Lord say He would eventually do for Israel?

You may need to explain that the phrase “I will allure her, ... and speak comfortably unto her” in verse 14 means that the Lord was going to invite Israel to return to Him. The word *betroth* in verse 19 refers to a binding commitment to be married. In this case, it is used as a symbol to show the Lord’s desire to reestablish His covenant with Israel and thereby bind His people to Him.

- What do these actions teach you about the Lord?

Explain that in Hosea 3 we learn that because of her poor choices, Gomer had been placed in bondage. Ask a student to read Hosea 3:1–3 aloud. Invite the class to follow along, looking for what the Lord commanded Hosea to do for Gomer.

- What did the Lord command Hosea to do for Gomer?
- According to verse 3, what did Hosea require of Gomer?

Teach students to liken the scriptures to themselves

Likening the scriptures to ourselves means comparing them to our own lives. Encourage students to ask, “What situations in my life are like those in this passage of scripture?” or “How am I like the people we are studying in the scriptures?” As students see similarities between their own experiences and the events they study in the scriptures, they will be better able to identify doctrine and principles and apply these truths in their lives.

Help students understand that if Gomer would forsake her sins and remain faithful to her marriage covenant with Hosea, then Hosea would continue to love and care for Gomer as her husband in spite of her previous sins. Hosea did for Gomer what the Lord does for all of His covenant people who turn to Him through repentance.

- What principle can we learn from Hosea 2–3 about returning to the Lord after we have sinned? (Students should identify a principle similar to the following: **If we will repent and remain faithful to the covenants we have made with the Lord, then He will receive us and forgive our sins.**)

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for what he learned about the Lord as he taught a seminary class about the book of Hosea.



“I had a new feeling about what it means to make a covenant with the Lord. All my life I had heard explanations of covenants as being like a contract, an agreement where one person agrees to do something and the other agrees to do something else in return.

“For more reasons than I can explain, during those days teaching Hosea, I felt something new, something more powerful. This was not a story about a business deal between partners. . . . This was a love story. This was a story of a marriage covenant bound by love, by steadfast love. What I felt then, and it has increased over the years, was that the Lord, with whom I am blessed to have made covenants, loves me, and you . . . with a steadfastness about which I continually marvel and which I want with all my heart to emulate” (Henry B. Eyring, “Covenants and Sacrifice” [address given at the Church Educational System Symposium on the Old Testament, Aug. 15, 1995], 2).

- Why is the Lord willing to receive us again when we have broken our covenants with Him?

Refer to the phrase *Point of no return* on the board, and ask:

- How can the principles taught in Hosea help those who feel they have sinned so much that they cannot return to the Lord?

Share your testimony of the Lord’s willingness to bring all who have strayed back to Him.

Write the following questions on the board:

When have I experienced the Lord’s mercy and His love for me?

How have I felt the Lord inviting me to return to Him when I have sinned and been unfaithful to Him?

Invite students to ponder their answers to these questions. Encourage them to act on any promptings they may receive to repent of their sins.

Hosea 4–14

Israel seeks after other gods, and Hosea invites them to return to the Lord

Summarize Hosea 4–11 by explaining that Hosea called upon Israel to return to the Lord and serve Him. Hosea 12–13 records that Hosea explained that the Lord uses prophets to guide His people. Hosea also taught that through the Savior, all people will overcome physical death. In Hosea 13–14 we read that Hosea taught the Israelites that their decision to be unfaithful to the Lord was the reason for their impending destruction. However, Hosea also extended a message of hope to them by teaching that in the last days, the Lord would “heal [them of] their backsliding” (Hosea 14:4), or apostasy, when the people of Israel return to Him.

Conclude by sharing your testimony of the truths taught in this lesson.

Introduction to the Book of Joel

Why study this book?

The book of Joel teaches about the power of the combined prayers and fasting of God’s people during a time of great difficulty in Israel’s history. “Joel assured the people that through repentance they would again receive the blessings of God” (Guide to the Scriptures, “Joel”; scriptures.lds.org).

The book also contains many prophecies about the coming “day of the Lord” (Joel 1:15). These prophecies have been quoted by several prophets and have relevance to multiple generations, especially those living in the last days. Learning about Joel’s prophecies can help students recognize the signs of the Lord’s Second Coming. One exciting aspect of studying the book of Joel is that we are living in a day when we can see the fulfillment of these prophecies.

Who wrote this book?

The book begins with a brief statement attributing the book to “Joel the son of Pethuel” (Joel 1:1), who was a prophet to the Southern Kingdom of Judah.

When and where was it written?

We do not know exactly when Joel lived and prophesied to the kingdom of Judah. “He may have lived sometime between the reign of Joash, before 850 B.C., and the return of the tribe of Judah from captivity in Babylon” (Guide to the Scriptures, “Joel”; scriptures.lds.org). We do not know where the book of Joel was written.

What are some distinctive features of this book?

The book of Joel centers on prophecies that Joel made after the land of Judah was afflicted with a severe drought and a plague of locusts. These prophecies tell of many signs to precede the Second Coming of the Savior, especially a great outpouring of the Spirit upon all flesh (see Joel 2:28–29).

One fulfillment of this prophecy occurred on the day of Pentecost in New Testament times, when the Spirit of the Lord was poured out upon a multitude, who heard the preaching of the Lord’s Apostles and understood the words in their own language. This event caused Peter to say, “This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams” (Acts 2:16–17).

On the night of September 21, 1823, the angel Moroni appeared to Joseph Smith and quoted Joel 2:28–32, saying that these prophecies would shortly be fulfilled (see Joseph Smith—History 1:41). President Gordon B. Hinckley commented on the fulfillment of these prophecies: “The era in which we live is the fulness of times spoken of in the scriptures, when God has brought together all of the elements of

previous dispensations. From the day that He and His Beloved Son manifested themselves to the boy Joseph, there has been a tremendous cascade of enlightenment poured out upon the world. . . . The vision of Joel has been fulfilled [see Joel 2:28–32]” (“Living in the Fulness of Times,” *Ensign*, Nov. 2001, 4).

Outline

Joel 1 Joel describes a natural disaster caused by a plague of locusts. He calls for the people to fast and to gather at the temple for a solemn assembly to plead with the Lord for deliverance.

Joel 2 Joel describes the “day of the Lord” and the war and desolation that will accompany it and then asks, “Who can abide it?” (Joel 2:11). The Lord answers by telling the people to turn to Him with all their hearts. Joel prophesies of some of the blessings the Lord will give His people in the latter days.

Joel 3 Joel prophesies of the latter days and affirms that every country in the world will be at war shortly before the Second Coming. The Lord will dwell with His people when He comes again.

LESSON 151

Joel

Introduction

Joel prophesied of impending destruction and counseled the people to gather into the house of the Lord. He further prophesied of latter-day calamities upon the wicked and of the Spirit of the Lord being poured out upon all flesh. Joel foretold of a great battle that will happen in the last days.

Suggestions for Teaching

Joel 1

Joel calls the people to the temple to pray for deliverance from approaching disaster

Invite a student to read aloud the following experience of Sister Patricia T. Holland, wife of Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and former First Counselor in the Young Women General Presidency:



"Recently we experienced the worst windstorm Bountiful [in Utah] has seen in several decades. . . . Just as I was hearing news reports of semi trucks—twenty of them—being blown over on the roadside, I looked out my lovely back window down toward our creek and saw one of our large trees go down with a crash. . . .

"For a moment, I confess, I was truly fearful. It was very early in the morning, and Jeff was just leaving for the office. I said to him, 'Do you think this is the end? Is it all over—or about to be?'" (Patricia T. Holland, *A Quiet Heart* [2000], 129).

Invite students to discuss the following questions with the person sitting next to them:

- How do you feel about the signs and events that will accompany the Second Coming?
- How do you think Elder Holland responded to his wife?

After students have responded, invite a student to read aloud the remainder of Sister Holland's account:



"My husband, who has deep faith and endless optimism, took me in his arms and said, 'No, but wouldn't it be wonderful if it were? Wouldn't it be wonderful if Christ really did come and his children really were ready for him? Wouldn't it be terrific if evil was finally conquered, once and for all, and the Savior of the world came down in the midst of the New Jerusalem to wipe away *every* tear from *every* eye? Yes,' my husband said, 'in lots of ways I wish it were the end, but it's not. It is just a stiff windstorm in Bountiful. We have got more work to do'" (Patricia T. Holland, *A Quiet Heart*, 129–30).

- What stands out to you about Elder Holland's thoughts and feelings concerning the Second Coming of Jesus Christ?

Establish relevance

When students see connections between their own lives and what they are studying in a scripture block, they learn to understand how the scriptures can provide answers and direction that can guide them in real-life situations. Teachers should often begin the lesson with a question, situation, or problem that will encourage students to search the scriptures for gospel principles and doctrine that can give them guidance and direction.

Explain that today students will study the prophecies of the prophet Joel, who prophesied to the people of Judah at a time when they were facing natural disasters and invading armies. Many of Joel's prophecies relate to the time preceding the Second Coming, which will also be filled with natural disasters and wars. Although some events associated with the Second Coming may cause people to feel afraid, Joel's prophecies contain principles that can help us prepare for them. Encourage students to look for these principles so they, like Elder Holland, can look forward to the Second Coming of the Savior with joy and confidence.

Summarize Joel 1:1–13 by explaining that Joel recounted the devastation brought on by a plague of locusts. One interpretation of this passage is that it symbolizes the destruction that would come from invading armies if the people did not repent (see Joel 1:4, footnote *a*).

Invite a student to read Joel 1:14–15 aloud. Ask students to follow along, looking for what Joel counseled the people to do. (Explain that the phrase “day of the Lord” [verse 15] refers to the Second Coming and the events preceding it.)

- What did Joel counsel the people to do?
- Why do you think Joel wanted the people to gather into the temple when they were faced with danger?
- How can we be blessed as we gather into the temple? (Students should identify a principle similar to the following: **If we gather into the temple, we can receive protection from spiritual danger.**)
- What kinds of danger are youth today faced with?

Consider pointing out that it may be difficult for some people to attend the temple regularly. However, we can receive protection from spiritual danger by choosing to live worthy to enter the temple.

Invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles. Ask students to listen for ways we can gather to the temple and one of the blessings we can receive for doing so:



“Do you young people want a sure way to eliminate the influence of the adversary in your life? Immerse yourself in searching for your ancestors, prepare their names for the sacred vicarious ordinances available in the temple, and then go to the temple to stand as proxy for them to receive the ordinances of baptism and the gift of the Holy Ghost. As you grow older, you will be able to participate in receiving the other ordinances as well. I can think of no greater protection

from the influence of the adversary in your life" (Richard G. Scott, "The Joy of Redeeming the Dead," *Ensign or Liahona*, Nov. 2012, 94).

- How did Elder Scott encourage us to gather into the temple? (Explain that even if students live far from a temple, they can participate in temple service by searching for their ancestors and preparing their names for temple ordinances.)
- How have you felt blessed and protected from spiritual danger as you have participated in family history and temple service?

Encourage students to ponder what they can do to participate more in family history and temple service.

Joel 2

Joel prophesies of latter-day calamities and of the Spirit of the Lord being poured out upon all flesh

Write the following phrase on the board: *Day of the Lord*. Invite students to read Joel 2:1–2 silently, looking for how Joel described the day of the Lord. Ask students to report what they find.

Summarize Joel 2:3–10 by explaining that these verses describe the war and destruction that will occur and the gloom that some people will experience before the Savior's Second Coming.

Invite a student to read Joel 2:11 aloud. Ask the class to follow along, looking for additional words that describe "the day of the Lord."

- What words describe the day of the Lord?
- What question did Joel ask?

Write the following question on the board: *Who can abide the day of the Lord?*

Explain that Joel 2:12–16 contains truths that can help answer this question. Invite a student to read Joel 2:12 aloud. Ask students to follow along, looking for what the Lord pleaded with the people to do.

- According to this verse, what did the Lord plead with the people to do? (Turn back to Him, or repent, with all their hearts.)

If possible, display an old piece of clothing or cloth. Begin to tear the clothing, and explain that people in Old Testament times often rent, or tore, their clothing as a symbol of their grief and sorrow.

Invite a student to read Joel 2:13–14 aloud. Ask the class to follow along, looking for what Joel taught the people to "rend" instead of their clothes. Encourage students to look at the Joseph Smith Translation of Joel 2:13 (in Joel 2:13, footnote *b*) and the Joseph Smith Translation of Joel 2:14 (in Joel 2:14, footnote *a*).

- What do you think Joel was teaching the people when he told them to "rend [their] heart[s], and not [their] garments" (verse 13)? (To not just outwardly express sorrow but to sincerely experience remorse for what they had done and feel a desire to repent.)

- What do these verses teach about what the Lord will do for us as we turn to Him by sincerely repenting? (Students should identify a principle similar to the following: **As we turn to the Lord with all our hearts by sincerely repenting, He will show mercy and kindness to us.**)
- How can we show God that our repentance is sincere?
- How might knowing that God will show mercy and kindness to those who repent influence your desire to repent?

Invite students to ponder whether there are sins they need to repent of so they can more fully experience the Lord’s mercy and kindness and be better prepared for His Second Coming.

Summarize Joel 2:15–32 by explaining that these verses describe some of the blessings that the righteous will enjoy while preparing for the day of the Lord.

Invite a student to read Joel 2:27–29 aloud. Ask the class to follow along, looking for the kindness the Lord will show in the latter days.

- What did Joel prophesy the Lord will do in the latter days? (Students may use different words, but make sure it is clear that **in the latter days the Lord will pour out His Spirit upon all flesh**. Write this truth on the board.)

To help the class understand this truth, invite a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972):



“Now, my brethren and sisters, I am not going to confine this prophecy to the members of the Church. The Lord said he would pour out his Spirit upon *all* flesh. ... [This means that] the Lord would pour out his blessings and his Spirit upon all people and use them to accomplish his purposes [D&C 88:6–13]” (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1954], 1:176).

- What evidence have you seen that the Lord is “pour[ing] out [His] spirit upon all flesh” (Joel 2:28)?

Explain that signs and wonders will precede and accompany the day of the Lord. Invite a student to read Joel 2:30–31 aloud. Ask students to follow along, looking for some of these signs. Invite students to report what they find.

Invite students to ponder whether any of these signs or wonders cause them to feel afraid or concerned. You may want to invite a few students to share their thoughts.

Invite students to read Joel 2:32 silently, looking for what Joel taught that can help us when we feel afraid or concerned about signs of the Second Coming.

- What can we do if we are fearful or concerned about the signs and events of the last days?
- What can Heavenly Father do for those who “call on [His] name”?

Joel 3

Joel prophesies of a great battle that will happen in the last days

Summarize Joel 3 by explaining that Joel prophesied of the battle of Armageddon, which will occur just before the Second Coming. In this battle, all the nations of the earth will fight against the Lord's people. Invite a student to read Joel 3:16 aloud.

Ask the class to follow along, looking for who will help the righteous.

- Why should the Lord's people be hopeful during this challenging time?

Conclude the lesson by inviting students to share their feelings about how they can prepare to abide the day of the Lord with joy and optimism.

Introduction to the Book of Amos

Why study this book?

The book of Amos records some of the prophecies and teachings that the prophet Amos delivered to the kingdom of Israel during the reign of King Jeroboam II. The people rejected Amos's warnings and teachings and wished he would take his forceful message elsewhere. By studying this book, students can gain a greater understanding of the critical role prophets perform in the Lord's work and a greater appreciation for the calling of prophets in our day.

Who wrote this book?

Either Amos or scribes wrote down selections of his teachings and collected them into the book of Amos (see Amos 1:1). Amos was a shepherd who lived in a city called Tekoa, which was about 12 miles south of Jerusalem (see Bible Dictionary, "Amos"). The Lord called him to prophesy to the Northern Kingdom of Israel—a calling he did not expect but which he obediently fulfilled (see Amos 7:14–15).

When and where was it written?

Although we do not know precisely when the book of Amos was written, the book begins with the explanation that Amos preached during the reign of Uzziah in Judah and of Jeroboam II in Israel in the eighth century B.C. (see Amos 1:1; Bible Chronology). Amos may have been a fellow laborer with the prophet Hosea in the kingdom of Israel. There is no clear information indicating where this book was written.

What are some distinctive features of this book?

The book of Amos places an emphasis on prophets (see Bible Dictionary, "Amos"). Amos explained that God uses prophets to do His work (see Amos 3:7). Amos warned of the judgments that were about to come upon the people of Israel because they had rejected the prophets.

Additionally, Amos emphasized "the moral character of Jehovah, the righteous ruler of all nations and men. Amos [showed] that the offering the Lord most cares for is a righteous life—the sacrifices of animals lose their meaning if offered as substitutes for personal righteousness [see Amos 5:21–27]" (see Bible Dictionary, "Amos").

Amos prophesied of a famine "of hearing the words of the Lord" (Amos 8:11). During this famine, people would "seek the word of the Lord"—the inspired and authoritative teachings of prophets—but would "not find it" (Amos 8:12). This prophecy was initially fulfilled following the apostasy of the kingdoms of Israel and Judah. After the ministry of Malachi, more than 400 years passed without prophets ministering in the land of Israel. Amos's prophecy was also fulfilled at a later time. After Jesus Christ established His Church on the earth, it too eventually fell into apostasy. Revelation for guiding the Church ceased, and the people of the earth

were not able to receive the word of God through prophets for more than 1,700 years.

Outline

Amos 1–2 Amos prophesies that the Lord would pour out judgments upon Syria, the Philistines, Tyre, Edom, the people of Ammon, and Moab because of their wickedness. Amos also preaches that Judah and Israel will be punished for embracing wickedness and rejecting the Lord.

Amos 3–4 Amos describes the various efforts of the Lord to save His people, including sending prophets to warn them, withholding rain, and allowing pestilence and war to trouble them. However, the people did not humble themselves and return to the Lord.

Amos 5–6 Amos teaches that if the people repent and sincerely seek the Lord, they can avoid destruction. In particular, he declares that the Lord does not accept the people's offerings at the temple because the people's hearts are focused on false gods. Amos prophesies that their casual approach to worshipping the Lord will lead them to destruction.

Amos 7–9 After prophesying of the doom and consequences Israel will face for rejecting the Lord, Amos delivers a message of hope promising that the Lord will gather His people together and restore them to their land.

Introduction to the Book of Obadiah

Why study this book?

As students study the short book of Obadiah, they will learn of the importance of brotherhood and the dangers and consequences of forsaking the commandment to love others. Obadiah delivered his prophecies to the Edomites, who were descendants of Esau, Jacob's brother (see Genesis 25:30), and lived in the territory south of Judah. Although the Edomites were not of the house of Israel, they still belonged to the family of Abraham. Unfortunately, the relationship between Judah and Edom was contentious, and each nation viewed the other as an enemy. When Jerusalem was captured, the people of Edom refused to help the people of Judah, gloated over their misfortune, looted the goods they had left behind, and betrayed them to the Babylonians (see Obadiah 1:11–14). Obadiah foretold of the doom that awaited the people of Edom because of their cruelty toward Judah. He also prophesied of the future restoration of Zion and the importance of latter-day temple work, describing those who would participate in it as "saviours" (see Obadiah 1:17–21).

Who wrote this book?

Obadiah 1:1 states that this book records a vision the Lord gave to a prophet named Obadiah. Though a number of individuals named Obadiah are mentioned in 1 Kings, 1–2 Chronicles, Ezra, and Nehemiah, these are references to other persons. Apart from the fact that Obadiah was a prophet in the Southern Kingdom of Judah, we do not know anything about his background or ministry. Fittingly, the name Obadiah means "servant of the Lord" (see Bible Dictionary, "Obadiah").

When and where was it written?

Obadiah's prophecy dates to soon after one of the captures of Jerusalem, probably the conquest by the Babylonians in approximately 586 B.C. (see Bible Dictionary, "Obadiah").

What are some distinctive features of this book?

The book of Obadiah is the shortest book in the Old Testament.

Obadiah's prophecies against Edom are similar to those found in other Old Testament books (see Isaiah 34:5–8; Jeremiah 49:7–22; Ezekiel 25:12–14; 35:1–15; 36:5; Joel 3:19). However, among these prophecies, Obadiah's are unique in stating that the reason Edom's cruelty toward Judah was so offensive was because the people of the two nations were related. Particularly cruel was Edom's decision to stand by while their Israelite brothers and sisters were being destroyed and to rejoice over their misfortune. Obadiah declared that the people of Edom should not "have rejoiced over the children of Judah in the day of their destruction" (Obadiah 1:12).

Additionally, Obadiah's vision of the future restoration of Zion and of "saviours ... on mount Zion" (Obadiah 1:21) applies not only to Jerusalem but also to the latter-day Church. The Prophet Joseph Smith taught that Latter-day Saints can be "as saviors on Mount Zion" by participating in the great work of salvation for the dead (*Teachings of Presidents of the Church: Joseph Smith* [2007], 473).

Outline

Obadiah 1:1–9 Obadiah speaks against Edom's pride and prophesies of its downfall and destruction.

Obadiah 1:10–16 Edom will be cut off and destroyed because of its cruelty toward Judah.

Obadiah 1:17–21 Obadiah prophesies of Israel's future restoration.

LESSON 152

Amos and Obadiah

Introduction

Amos warned the Israelites and surrounding nations that they would be destroyed if they did not repent. He prophesied that because the Israelites had rejected the Lord's prophets, the Lord would remove the prophets from among them. Obadiah prophesied of the destruction of the Edomites, who were the descendants of Esau, the brother of Jacob. Obadiah also prophesied of the restoration of Israel and of saviors on Mount Zion.

Suggestions for Teaching

Amos 1–6

Amos prophesies that many nations, including Judah and Israel, will be destroyed

Ask students to ponder the following questions:

- Have you ever tried to warn someone who did not heed your warning? What happened as a result?
- Has someone ever tried to warn you, but you did not heed the warning? What happened to you as a result?

Invite students to look for truths as they study the book of Amos that might help us understand the importance of heeding the warnings that the Lord gives us through His prophets.

Explain that Amos was a shepherd from the kingdom of Judah who was called by the Lord to preach to the Northern Kingdom of Israel about 30 years before the Assyrian invasion of Israel.

Summarize Amos 1–2 by explaining that Amos prophesied that destruction would come upon many nations for their wickedness. Amos taught that the Lord would “not turn away the punishment” of Judah and Israel, as they had “despised the law of the Lord,” broken His commandments, persecuted the poor, and committed immoral acts in the name of the Lord (Amos 2:4–8). Amos reminded the Israelites that the Lord had delivered them in the past and had raised up prophets and Nazarites to help them (see Amos 2:9–11).

Invite a student to read Amos 2:12 aloud. Ask the class to follow along, looking for how the people responded to the Nazarites and prophets.

- How did the people of Israel respond to the Nazarites and prophets? (Explain that Israelites encouraging Nazarites to drink wine was similar to Church members today encouraging fellow Church members to break their covenants.)

Write the following statement on the board: *Prophecy not.*

- What does it mean that the Israelites told the prophets to “prophecy not”? (They told the prophets to stop warning them about the consequences of sin and the coming destruction.)
- Why would someone want the prophets to “prophecy not”?

Summarize Amos 2:13–3:6 by explaining that the Lord expressed sorrow for Israel’s rejection of Him and His servants and warned the people that they would not be able to save themselves from destruction.

Invite a student to read Amos 3:7 aloud. Ask the class to follow along, looking for what the Lord inspired Amos to teach the people who demanded that the prophets stop prophesying.



Amos 3:7 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

- What did Amos teach about why prophets are called to prophesy?
- What doctrine about prophets can we identify from Amos 3:7? (Students may use different words, but they should identify the following doctrine: **The Lord reveals truth through His prophets**. Erase the statement “Prophesy not” from the board, and write this doctrine in its place.)
- Why do you think it is important that we understand this doctrine?

Point out that the Joseph Smith Translation of Amos 3:7 replaces the word *but* with *until* (see Joseph Smith Translation, Amos 3:7 [in Amos 3:7, footnote a]). Invite students to consider recording this change next to verse 7.

Divide students into small groups, and invite them to discuss the following questions. You could write these questions on the board or distribute handouts with the questions printed on them.

- In what ways do people who know about prophets oppose or ignore their teachings today?
- What has the Lord revealed to latter-day prophets that shows how vital prophets are today?
- How have you come to know that the Lord reveals truth through His prophets?

Testify that the Lord reveals what we need to know through prophets. Invite students to always look to the latter-day prophets for direction and to follow them.

Summarize Amos 3:8–6:14 by explaining that Amos continued to warn the people of destruction, pleading with them to “Seek the Lord” so that they would live (Amos 5:6), but they would not return to the Lord.

Amos 7–9

Amos teaches of additional consequences of rejecting the Lord and His prophets

Summarize Amos 7:1–8:10 by explaining that Amos reiterated his duty to declare God’s word. Invite a student to read Amos 8:11–12 aloud. Ask the class to follow along, looking for another consequence of Israel’s rejection of the prophets.

- What type of latter-day famine did Amos prophesy of?
- What did Amos prophesy that the people in the latter days would do during this famine?

- What principle does this teach about another consequence of rejecting the Lord’s prophets? (Students may use different words, but they should identify the following principle: **When people reject the Lord’s prophets, they lose the blessing of hearing the words of the Lord.**)
- What blessings of hearing the Lord’s words could we lose if we reject His prophets?

Explain that the prophecy recorded in Amos 8:11–12 has been fulfilled during several different periods in history (see verse 11, footnote *a*). One important fulfillment of this prophecy is the Great Apostasy, when “the world was left without divine revelation through living prophets” (*Doctrinal Mastery Core Document* [2018], 4.6). (*Note: If you feel that a review of the Great Apostasy would benefit your students, consider reading paragraphs 4.5–4.7 in the Doctrinal Mastery Core Document.*)

- How could you use Amos 8:11–12 to teach someone about the Great Apostasy?

Explain that although Amos saw the Great Apostasy, he also saw the Restoration in the latter days, when the Israelites would be gathered again and restored to their promised land (see Amos 9:11–15).

Obadiah

Obadiah prophesies of Edom’s destruction, of the Israelites’ return to their lands, and of saviors on Mount Zion

Introduce the book of Obadiah by explaining that we do not know much about the prophet Obadiah except that he may have prophesied “during the Babylonian invasion [of Jerusalem] in 586 BC” (Guide to the Scriptures, “Obadiah,” scriptures.lds.org). Much of Obadiah’s prophecy concerned the land and people of Edom.

Display Bible Map no. 1, “Physical Map of the Holy Land.”

1. Physical Map of the Holy Land



Point out that the land of Edom (also known as Idumea) was southeast of the kingdom of Judah and was inhabited by the descendants of Esau, the son of Isaac and twin brother of Jacob (or Israel; see Genesis 25:21–34; 36:1). Despite their close kinship, mutual hatred had existed for generations between the Edomites and the Israelites. (See Bible Dictionary, “Edom.”)

Summarize Obadiah 1:1–16 by explaining that Obadiah prophesied that the Edomites would be conquered because they had refused to help defend the Jews

against Babylon and had even rejoiced that Jerusalem was destroyed. Explain that in Obadiah's record, the wickedness and destruction of Edom could symbolize the latter-day wickedness and destruction of the world (see D&C 1:36).

Display a few objects that can be used to save someone, such as a life preserver, rope, first aid kit, or fire extinguisher (or draw pictures of these items on the board).

- What do these items have in common? (All can be used to help save someone from harm.)

Invite students to look for a truth as they study Obadiah 1:17–21 that describes one way they can help save others.

Invite a student to read Obadiah 1:17 aloud. Ask the class to look for what Obadiah prophesied would happen on Mount Zion.

- What did Obadiah prophesy would happen on Mount Zion? (Explain that this prophecy has more than one fulfillment. It was fulfilled anciently when the Jews returned to their promised lands and rebuilt Jerusalem and the temple [see Ezra 1–7]. It also points to the latter days, when Israel will be gathered, Zion will be established, and temple service will bless God's children.)

Display a picture of a temple.

- In what ways can the temple ordinances of the Lord help deliver God's children?

Summarize Obadiah 1:18–20 by explaining that Obadiah prophesied that the Israelites would again possess the land of their inheritance.

Invite a student to read Obadiah 1:21 aloud. Ask the class to follow along, looking for who would come to Mount Zion.

- Who did Obadiah prophesy would come to Mount Zion?

The word *savior* can refer to one who saves, rescues, or delivers. Jesus Christ is *the* Savior because He saves and delivers us from sin and death, which we cannot do for ourselves.

Explain that latter-day prophets have used this verse to teach about our day. Invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–44). Ask the class to listen for ways in which members of the Church can act as saviors on Mount Zion.



"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them" (*Teachings of Presidents of the Church: Joseph Smith*

[2007], 473).

- According to the Prophet Joseph Smith, how can we become saviors on Mount Zion? (Students should identify a principle similar to the following: **We**

become saviors on Mount Zion as we identify our deceased family members and perform ordinances for them in the temple.)

- How are we like the Savior when we participate in family history and temple service?

Write the following questions on the board:

- 1. What experiences have you had helping to rescue and save family members who died without the blessings or ordinances of the gospel?*
- 2. What blessings have you, your family, or someone you know received by acting as saviors in behalf of your ancestors?*

Ask students to respond to one of these questions in their study journals. After sufficient time, invite students to share their responses with someone sitting near them.

Conclude by encouraging students to act as saviors in behalf of their ancestors by actively and consistently participating in family history and temple service.

Introduction to the Book of Jonah

Why study this book?

As students study the book of Jonah, they will learn valuable lessons that are relevant to their lives. After Jonah attempted to avoid preaching repentance to the people of Nineveh, he learned the futility of trying to flee from Jehovah. Jonah's miraculous deliverance from a "great fish" (Jonah 1:17) can teach us that the Lord extends His mercy to us when we repent. Jonah's second opportunity to preach the gospel and do as God asked can reassure students that the gospel of Jesus Christ offers second chances for all who humble themselves and repent, as Jonah did. By studying the account of Nineveh's repentance, students can also learn about the love and mercy God has for all those who turn to Him. Finally, the Lord's rebuke of Jonah's displeasure at seeing the Lord spare the people of Nineveh can teach students about the importance of overcoming any resentment they feel concerning God's mercy toward those who repent.

Who wrote this book?

Although this book is clearly about the prophet Jonah, it was written by a later, unknown author (see Bible Dictionary, "Jonah"). Jonah, who was the son of Amittai, was from a town called Gath-hepher in Zebulun, a territory in Israel (see Jonah 1:1; 2 Kings 14:25).

When and where was it written?

It is not certain when the book of Jonah was written. However, Jonah ministered and prophesied during the reign of Jeroboam II of Israel, which lasted from about 790 to 749 B.C. (see 2 Kings 14:23–25; see also Bible Chronology).

What are some distinctive features of this book?

Unlike other prophetic books in the Old Testament, the book of Jonah is not a record of Jonah's prophecies but a narrative about the prophet's experiences. The account contains details that appear to be exaggerations, which has raised questions for some readers about how much of the book is historical. Nevertheless, its literary elements make it a "beautiful poem" (Bible Dictionary, "Jonah") containing valuable lessons. Jesus Christ referred to Jonah's three days and nights in the belly of the whale as a sign of His death and Resurrection (see Matthew 12:39–40; 16:4; Luke 11:29–30).

Jonah's actions may reflect the hostile feelings and attitudes some Israelites held toward the Gentiles. The book's testimony of God's mercy to the Ninevites echoes the messages of Old Testament prophets who taught of God's concern for people outside of Israel (see Isaiah 49:6; 60:3; Jeremiah 16:19), and it foreshadows the future incorporation of Gentiles into the Church in New Testament times.

Outline

Jonah 1 God calls Jonah to preach to the people of Nineveh. Jonah flees in a ship. A storm arises and threatens to sink the ship. Jonah confesses he is to blame for the storm, and he is cast overboard and swallowed by a great fish.

Jonah 2 Jonah repents. The Lord hears his cries and delivers him from the belly of the great fish.

Jonah 3 God again calls Jonah to preach to Nineveh. Jonah goes to Nineveh and prophesies of the people's destruction. The people respond with fasting and humility, and the Lord revokes their punishment.

Jonah 4 Jonah is angered by the Lord's decision to show mercy to the people. The Lord teaches him about His concern for the salvation of the people of Nineveh.

LESSON 153

Jonah

Introduction

The Lord called Jonah to preach to the people of Nineveh, but Jonah fled and was swallowed by a great fish. After God delivered him, Jonah traveled to Nineveh and prophesied that the Lord would destroy the city because of its wickedness. The people of Nineveh repented, and God spared the city. The Lord then taught Jonah about His love for the people of Nineveh.

Suggestions for Teaching

Be attentive to students' behavior and respond appropriately

Be aware of how students are behaving during the lesson, and respond in an appropriate manner. If students seem bored or restless, it may be because they are not involved in the lesson or they do not understand what is being taught or how the lesson applies to them. To help students focus, you may need to change something in the lesson presentation.

Jonah 1–2

Jonah flees from the Lord's call to preach in Nineveh

Ask students to think of one or more individuals whom they struggle to love or forgive.

Invite students to look for principles as they study the book of Jonah that can help them choose to love and forgive others.

Invite a student to read Jonah 1:1–2 aloud. Ask the class to follow along and look for what the Lord called Jonah to do.

- What did the Lord call Jonah to do?

You may want to invite students to locate Bible Map no. 5, “The Assyrian Empire.” Explain that Jonah was from a place called Gath-hepher, located in Zebulun, a territory in Israel near Samaria (see Jonah 1:1; 2 Kings 14:25). Nineveh was a major city of the Assyrians, who were enemies of the Israelites. The Assyrians were known for their brutality, which included torturing and cruelly murdering the people they conquered.

- If you had been Jonah, what thoughts or feelings might you have had about preaching in Nineveh?

Invite a student to read Jonah 1:3 aloud. Ask the class to follow along and look for what Jonah did in response to his call from the Lord.

- What did Jonah do?

Explain to students that Joppa is a city on the coast of Israel and that Tarshish may have been located in present-day Spain.

- Given Jonah's response, how might he have felt about his call to go to Nineveh?

Invite a student to read Jonah 1:4 aloud. Ask the class to follow along and look for what the Lord did as Jonah was fleeing to Tarshish. Invite students to report what they find.

Summarize Jonah 1:5–9 by explaining that the men on the ship feared they might perish in the storm. They believed that Jonah was responsible, and they asked him why the storm had come upon them.

Invite a student to read Jonah 1:10–12 aloud. Ask the class to follow along, looking for the cause of the storm and Jonah’s instruction to the men on the boat.

- What was the cause of the storm?
- What did Jonah instruct the men on the boat to do?

Summarize Jonah 1:13–16 by explaining that the men reluctantly threw Jonah overboard. Once they had done so the storm ceased.

- What can we learn from this account about trying to avoid the responsibilities the Lord has given us? (Help students identify a principle similar to the following: **The Lord will hold us accountable for the responsibilities He gives us, even if we try to avoid them.**)
- What are some responsibilities the Lord gives people today that they may try to avoid? (You may want to list students’ answers on the board.)
- What are some consequences that can come to individuals who try to avoid these responsibilities?

Invite students to read Jonah 1:17 silently and look for what happened after Jonah was cast into the sea. Ask students to report what they find.

Explain that Jonah 2 contains the prayer Jonah offered while he was in the fish’s belly.

Divide students into pairs, and invite them to read Jonah 2:1–9. Ask students to look for phrases in Jonah’s prayer that indicate his willingness to repent.

- What phrases indicate Jonah’s willingness to repent?

You may want to explain that the phrase “I will look again toward thy holy temple” in verse 4 indicates that Jonah would no longer flee from the Lord. The phrase “I will pay that that I have vowed” in verse 9 indicates that Jonah promised to honor his commitments to the Lord.

- How do these phrases indicate Jonah’s willingness to repent?

Ask a student to read Jonah 2:10 aloud. Invite the class to follow along and look for what the Lord did after Jonah expressed his willingness to repent.

- How did the Lord show mercy to Jonah?
- What principle can we learn from this chapter? (Students may use different words, but they should identify a principle similar to the following: **If we cry unto the Lord and repent when we have sinned, we can receive His mercy.**)



Invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency:



“Many of us backslide, many stumble, and I believe firmly in the gospel of the second chance. But the gospel of the second chance means that having once been found weak, ... thereafter we become steadfast” (James E. Faust, “Stand Up and Be Counted,” *Ensign*, Feb. 1982, 71).

Testify of the Lord’s willingness to mercifully give us a second chance when we repent of our sins and commit to obey the Lord.

Jonah 3

Jonah fulfills his mission to Nineveh

Invite a student to read Jonah 3:1–4 aloud. Ask the class to follow along, looking for how the Lord gave Jonah a second chance. Invite students to report what they find.

- How did the Lord give Jonah a second chance?
- How did Jonah respond this time?

Ask a student to read Jonah 3:5, 9–10 aloud. Invite the class to follow along, looking for how the people of Nineveh responded to Jonah’s preaching.

- What did the people of Nineveh do?

Point out that the Joseph Smith Translation of Jonah 3:9–10 clarifies that the people of Nineveh declared, “*we* will repent, and *turn unto God*” (Joseph Smith Translation, Jonah 3:9 [in Jonah 3:9, footnote *a*]) and that “*God turned away* the evil that he had said he would *bring upon them*” (Joseph Smith Translation, Jonah 3:10 [in Jonah 3:10, footnote *c*]).

Jonah 4

Jonah learns about God’s love for the people of Nineveh

Write the following incomplete statement on the board: *After the people of Nineveh repented, I felt _____ because _____.*

Invite students to imagine they are Jonah writing a journal entry following his successful mission to Nineveh. Invite them to complete the statement on the board based on the feelings they think Jonah might have had.

Ask students how many of them completed the statement with a positive response. Then ask whether any students wrote a negative response. Invite a few students to read their statements and explain why they completed them that way.

Ask a student to read Jonah 4:1–3 aloud. Invite the class to follow along and look for how Jonah felt when the Lord spared the people of Nineveh.

- What feelings did Jonah have?
- What blessing did Jonah want to deny the people of Nineveh after he had received that same blessing?

Invite students to consider marking the Lord’s attributes listed in verse 2. Point out that although Jonah was blessed by these attributes when the Lord mercifully gave him a second chance, Jonah resented these attributes when the Lord gave the people of Nineveh a second chance. (Refer students to footnote *b*, which clarifies that the word *repentest* can mean “relentest.” Tell students that Jonah knew that God could revoke the destruction pronounced upon Nineveh, but he apparently presumed that God would revoke the punishment even if the people did not repent.)

Explain that the remaining verses of Jonah 4 record what the Lord taught Jonah about love and forgiveness. To help students study these verses, copy the following chart on the board or provide it to students as a handout. You could complete the chart as a class, or you could invite students to complete it on their own or with a partner. Invite students to read each scripture passage and then draw in the box below the scripture reference a simple picture of what the passage describes. As students complete the chart, you may want to explain that the word *booth* in verse 5 refers to a shelter and that the word *gourd* mentioned in verses 6–7, 9 refers to a large plant that could provide shade.

Jonah 4:4–5	Jonah 4:6	Jonah 4:7–8

After sufficient time, invite one or two students to summarize what they learned. Then ask the class:

- How did Jonah initially feel about the gourd? What feelings did he have after the gourd withered?

Invite a student to read Jonah 4:10–11 aloud. Ask the class to follow along and look for how the Lord used Jonah’s experience with the gourd to teach him about the Lord’s feelings for the people of Nineveh.

- How did the Lord use Jonah’s experience with the gourd to teach Jonah about His feelings for the people of Nineveh? (The Lord helped Jonah understand that while Jonah had loved the gourd and was sad when it had withered, the Lord loved the people of Nineveh vastly more and did not want them to perish. The Lord was rebuking Jonah’s lack of charity for the people of Nineveh.)
- According to this account, what must we do to become like the Lord? (Students may identify a principle such as the following: **To become like the Lord, we must learn to love and forgive others as He does.**)

To help students understand how this principle relates to them, invite them to recall the person or people they thought of at the beginning of the lesson whom they find difficult to love or forgive. Then read aloud the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



“When it comes to hating, gossiping, ignoring, ridiculing, holding grudges, or wanting to cause harm, please apply the following:

“Stop it!

“It’s that simple. We simply have to stop judging others and replace judgmental thoughts and feelings with a heart full of love for God and His children. ...

“Because we all depend on the mercy of God, how can we deny to others any measure of the grace we so desperately desire for ourselves? ...

“The pure love of Christ can remove the scales of resentment and wrath from our eyes, allowing us to see others the way our Heavenly Father sees us: as flawed and imperfect mortals who have potential and worth far beyond our capacity to imagine. Because God loves us so much, we too must love and forgive each other” (Dieter F. Uchtdorf, “The Merciful Obtain Mercy,” *Ensign or Liahona*, May 2012, 75–76).

- When have you tried to love and forgive as the Lord does? How were you blessed for doing so? (Explain that the Lord requires all men to forgive, but He does not require anyone to stay in an abusive situation.)

Testify of the truths you have discussed today. Invite students to seek to become more like the Lord by choosing to love and forgive others, particularly individuals who may be difficult to love and forgive.

Introduction to the Book of Micah

Why study this book?

Micah's writings address the themes of judgment and hope. For example, Micah taught that the sins of the leaders of Israel would result in the destruction of Jerusalem (see Micah 3:5–12). However, Micah also eloquently stated that Heavenly Father hears the prayers of His children and that Jesus Christ is an advocate for and a light unto all (see Micah 7:7–9). Micah further praised God, saying that Jehovah “pardoneth iniquity” and “retaineth not his anger for ever, because he delighteth in mercy” (Micah 7:18). Through this contrast of themes, students can learn about both the Lord's disdain for evil and His mercy for those who return to righteousness.

Who wrote this book?

Although we do not know who wrote this book, the book contains the prophecies of the prophet Micah. Micah was from Moresheth-gath, a small rural town in the kingdom of Judah (see Micah 1:1, 14).

When and where was it written?

We do not know when the book of Micah was written or compiled in its current form. According to Micah 1:1, Micah prophesied during the reigns of the kings Jotham, Ahaz, and Hezekiah of Judah, who ruled from about 740 to 697 B.C. Therefore, he was likely a contemporary of the prophets Amos, Hosea, Jonah, and Isaiah. Micah addressed his words to the kingdoms of Judah and Israel.

What are some distinctive features of this book?

Micah ministered during a time when the people of Israel were thriving economically but suffering spiritually (see Thomas E. McComiskey, “Micah,” in *The Expositor's Bible Commentary*, ed. Frank E. Gaebelin, 12 vols. [1976–1992], 7:395). This environment allowed for the upper class to place increasing burdens upon the lower class. Micah was particularly concerned with the oppression of the poor by the wealthy, and he counted this injustice among Judah and Israel's greatest sins.

Micah's origins from a small town may have given him special sensitivity to the concerns of the poor rural people of the land. Micah is the only book in the Old Testament to name Bethlehem—a town “little among the thousands of Judah” (Micah 5:2)—as the place where the Messiah would be born.

Like the teachings of the prophet Isaiah, many of Micah's teachings are written in the style of Hebrew poetry. Micah's prophecy of Jerusalem's destruction was remembered many years later during the time of Jeremiah (see Jeremiah 26:18).

Outline

Micah 1–3 Micah prophesies of judgment and ruin upon the Israelites, including those living in Samaria and Jerusalem. Micah identifies the sins of idolatry and the oppression of the poor by the upper classes as the reasons for the Israelites' imminent destruction. He also condemns corrupt religious teachers who teach for money.

Micah 4–5 Micah prophesies of the restoration of Israel. He also prophesies that the Messiah will be born in Bethlehem.

Micah 6–7 Micah describes some of the ways in which Jehovah has blessed the Israelites. Micah teaches his people that living justly, loving mercy, and following the Lord are more important than sacrifices and offerings. Micah testifies that Jehovah is compassionate and forgives the sins of those who repent.

LESSON 154

Micah

Introduction

Micah prophesied to the people of Israel and Judah about the judgments that would come upon them because of their wickedness, lamenting their sins and eventual destruction. However, he also prophesied that the Messiah would be born in Bethlehem and taught that in the latter days the Lord would have compassion on Israel.

Suggestions for Teaching

Micah 1–5

Micah prophesies that the Messiah will be born in Bethlehem and save His people

Display or draw a picture of the Wise Men. Remind students that after Jesus was born, the Wise Men came from the East to Jerusalem, seeking the Messiah. Invite a student to read Matthew 2:1–2 aloud. Ask the class to follow along, looking for how the Wise Men knew that the Messiah had been born.

- How did the Wise Men know that Jesus had been born? (They had “seen his star in the east” [verse 2] and followed it to the place where He was born. Point out that the phrase “seen his star in the east” implies that the Wise Men may have heard prophecies of the Messiah’s birth and had been watching for this sign.)

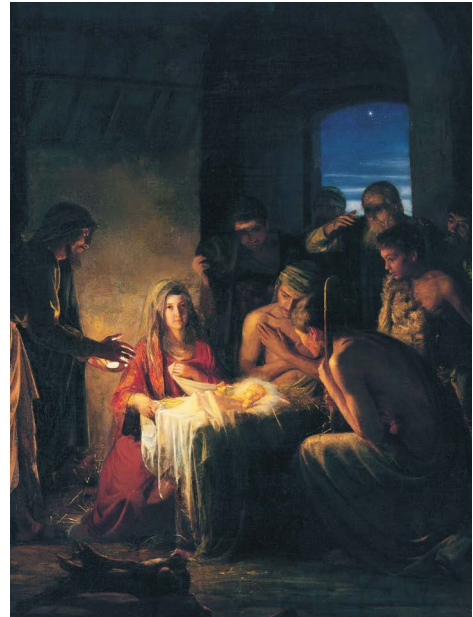
Invite a student to read Matthew 2:3–8 aloud. Ask the class to follow along and look for how the chief priests and scribes knew that the Messiah would be born in Bethlehem.

- How did the chief priests and scribes know where the Messiah would be born? (From a written prophecy.)

Invite a student to read Micah 5:2, 4 aloud. Ask the class to follow along, looking for the details that Micah described about the coming of the Messiah. You may want to suggest that students mark what they find.

Display the picture *The Birth of Jesus* (*Gospel Art Book* [2009], no. 30; see also lds.org/media-library).

- Where specifically did Micah say the “ruler in Israel” (verse 2), or Jesus Christ, would be born?
- According to verse 4, what would Jesus Christ come to earth to do? (Point out that verse 4, footnote *a*, indicates that He would “feed the flock” [see also Ezekiel 34:11–16]. You may also want to explain that *Bethlehem* means “house of bread,” adding to the symbolism of Jesus Christ as the Bread of Life [see Bible Dictionary, “Bethlehem”].)



Inform students that the prophecies of Micah are the only prophetic writings preserved in the Old Testament to name the birthplace of the Messiah. The chief priests and scribes quoted this prophecy more than 700 years later when Herod asked them where the Messiah would be born (see Matthew 2:3–6).

Explain that Micah was a prophet in the Southern Kingdom of Judah who ministered at the same time as Isaiah (about 20 years before the Assyrian conquest of the Northern Kingdom). (You may want to display the diagram “The Kingdoms of Israel and Judah at a Glance” [see lesson 106] to show students when Micah ministered in relation to other prophets and the major events in the histories of the kingdoms of Israel and Judah.)

Summarize Micah 1–4 by explaining that Micah prophesied that Samaria and Judah would be destroyed because of the wickedness of the people. He also chastised false prophets, who taught the people false doctrine. Micah 4 records that the Lord gave Israel a message of hope that in the last days the Lord’s temple would be built again and Israel would conquer its enemies. It also records that there will be peace for the Lord’s people in the Millennium. As recorded in Micah 5, Micah prophesied that the Messiah would be born in Bethlehem and that in the last days the remnant of Jacob (Israel) would triumph over its oppressors.

Micah 6–7

Micah laments the wickedness of the Israelites and expresses hope in the Lord’s power to redeem them

Ask students to reflect on a time when someone did something kind for them. (For example, someone may have given them a special gift, performed an act of service, or spoken kind words.) Invite one or two students to share the experience they are thinking of and to describe how the other person’s goodness made them feel.

- When we experience others’ goodness toward us, how do we generally want to respond?

Invite a student to read Micah 6:3–4 aloud. Ask the class to follow along, looking for what the Lord reminded the people that He had done for them.

- What did the Lord remind the people of?

Invite a student to read Micah 6:6 aloud. Ask the class to follow along, looking for what Micah asked the people.

- What is the first question Micah asked as recorded in verse 6? How would you rephrase this question in your own words? (Help students understand that Micah essentially asked, “How should I come before the Lord and worship Him?”)

Write the following incomplete principle on the board: *If we desire to come unto the Lord and worship Him, then we must ...*

Understanding the content of the scriptures

In order to identify doctrine and principles in the scriptures, students must understand the content of what they are reading. One way to evaluate their understanding of a scripture passage is to ask them to summarize it in their own words. As students understand the content of the scriptures, they will be better able to identify the truths they contain.

Invite a student to read Micah 6:7–8 aloud. Ask the class to follow along, looking for how Micah answered his question.

- How would you rephrase in your own words Micah’s first question in verse 7? (“If my outward acts of worship are very great in number or value, will these be enough to please the Lord?”)

Point out that according to verse 8, Micah taught that our outward acts of worship alone do not please God. He requires something else before our outward worship becomes meaningful and pleasing to Him.

- According to verse 8, what does the Lord require of us in our worship of Him?
- What does it mean to “do justly”? To “love mercy”? To “walk humbly with ... God”? (See also D&C 11:12.)

To help students better understand these verses and identify a principle Micah taught the children of Israel, invite students to turn to Deuteronomy 10:12–13. (You might suggest that students write this cross-reference next to Micah 6:7–8.) Explain that as recorded in this passage in Deuteronomy, the prophet Moses used similar language when He taught the people what the Lord required of them. Invite a student to read this passage aloud. Ask the class to follow along, looking for what Moses said the Lord requires of those who worship and serve Him.

- What does the Lord require of us as we worship and serve Him?

Refer to the incomplete principle written on the board.

- How would you complete this statement based on the words of Micah and Moses? (Students may use different words but should identify the following principle: **If we desire to come unto the Lord and worship Him, then we**

must love and serve Him with all our hearts and keep His commandments.)

- What do you think it means to serve the Lord with all our hearts?

To help students better understand this principle, ask them to name ways that we worship or show love for the Lord. Responses might include attending church, partaking of the sacrament, attending the temple, reading the scriptures, singing hymns, and praying. As students respond, list their ideas on the board and add to the list any forms of worship that students may not have mentioned.

- How does the principle identified in Micah 6:6–8 help us understand what our motive should be as we participate in the activities listed on the board?
- How might we perform these acts of worship with all our hearts?
- What difference has it made in your life when you have offered the Lord your time, obedience, and worship out of love for Him?

Invite students to copy the list on the board in their study journals. Ask them to evaluate how well they are applying the principle they identified in Micah 6:6–8 to each of the forms of worship on their list. Invite students to set a specific goal about how they will begin to worship and serve the Lord with more of their heart in one of the areas on their list.

Summarize Micah 6:10–16 by explaining that the Lord said He could not justly excuse the children of Israel, because they continued in their wickedness. He then pronounced consequences that would come to them because of their sins.

Summarize Micah 7:1–17 by explaining that Micah continued to lament the wickedness of the Israelites and the destruction that was coming because of their sins. However, Micah prophesied that Israel would turn to righteousness and rise again with the Lord’s help and that other nations would be amazed at what the Lord had done for Israel.

Invite a student to read Micah 7:18–20 aloud. Ask the class to follow along, looking for Micah’s description of the Lord. You may want to suggest that students mark words and phrases that describe the Lord in a way that is meaningful to them. Invite students to choose a word or phrase that they marked and to explain why it is important to them.

- According to verses 18–19, what did Micah say the Lord delights in? What will the Lord do with our iniquities because He delights in mercy?
- What do we have to do to receive the Lord’s mercy when we have sinned?
- What can we learn from these verses about what will happen as we repent of our sins? (Students may use different words but should identify the following principle: **As we repent of our sins, we will be forgiven because the Lord delights in mercy.**)
- Why do you think we are extended mercy from the Lord even when we may have been rebellious?

As you help students understand this principle, warn them that sometimes people think that the Lord's mercy is an excuse to sin now and repent later (see 2 Nephi 28:7–9). Caution students against this false belief.

Conclude by testifying of the Lord's merciful nature and the principles taught in this lesson. Encourage students to act on the thoughts and impressions that have come to them as they have studied Micah's teachings.

Introduction to the Book of Nahum

Why study this book?

The book of Nahum contains a prophecy that Nineveh, the capital of Assyria, would be destroyed because of its people's wickedness. The Assyrians had brutally conquered and terrorized large areas of the Near East in the eighth century B.C., destroying the Northern Kingdom of Israel and deporting its inhabitants in approximately 721 B.C. and later laying siege to Jerusalem in 701 B.C.

Nahum addressed a significant portion of his prophecy to the people of Nineveh. These people were not the same as those who had repented of their sins after Jonah had preached in Nineveh more than a century earlier. The people of Nineveh in Nahum's time had returned to wickedness, and their actions led to their destruction. The destruction of Assyria can be likened to the destruction of the wicked in the last days. By studying the Ninevites in both Jonah's day and Nahum's time, students can learn that when people turn from sin, the Lord will forgive them, and when they do not, they will be destroyed.

As students study the book of Nahum, they can also learn that God cares deeply about His people and will not let their oppressors go unpunished. Students can also learn of the great mercy that the Lord shows to those who trust in Him.

Who wrote this book?

According to Nahum 1:1, this book records "the vision of Nahum the Elkoshite." We do not know whether Nahum wrote or dictated the words of this vision or someone else wrote them. Nahum prophesied in the seventh century B.C., at about the same time as Zephaniah and Jeremiah. Each of these prophets shared insights into the years leading up to the Babylonian conquest of Judah.

When and where was it written?

The prophecy of Nahum was most likely recorded in the kingdom of Judah sometime after 660 B.C. and before the fall of Nineveh, which occurred around 606 B.C. (see Bible Dictionary, "Nahum").

What are some distinctive features of this book?

Nahum wrote in poetic form, using imagery and symbolism. His tone is markedly hostile toward Nineveh, especially in chapters 2 and 3, which describe the city's destruction and humiliation. The book's description of the Lord's anger may cause some readers to feel uncomfortable. However, it is important to recognize that underlying the Lord's anger toward Nineveh is a deep sense of concern for the suffering of the many people who had been conquered, slain, enslaved, and terrorized by Assyria (see Nahum 3:19). The Lord's judgments of the wicked are connected to His compassion for their victims.

The meaning of Nahum's name, "consoler," plays an important role in the prophet's message (see Bible Dictionary, "Nahum"). The unrepentant wicked will receive no comfort (see Nahum 3:7), but the righteous can take comfort from Nahum's message that the Lord cares about them and will one day bring an end to wickedness.

Outline

Nahum 1 Nahum explains that the Lord will burn the earth at His Second Coming but will show mercy to the righteous.

Nahum 2 Nahum prophesies of Nineveh's destruction, which foreshadows events that will occur in the latter days.

Nahum 3 Nahum continues to foretell Nineveh's destruction.

Introduction to the Book of Habakkuk

Why study this book?

The book of Habakkuk contains an exchange between Habakkuk and the Lord that is “similar to those in Jeremiah 12 and D&C 121” (Guide to the Scriptures, “Habakkuk”; scriptures.lds.org). Like Jeremiah and Joseph Smith, Habakkuk asked God sincere and bold questions that reflected concern for his people and for the Lord’s plans for them. By studying the book of Habakkuk, students can learn about the value of taking their troubles and questions to Heavenly Father in honest prayer.

Who wrote this book?

This book is attributed to a prophet named Habakkuk (see Habakkuk 1:1; 3:1). Little is known about Habakkuk except that he was a prophet who lived in the kingdom of Judah, “possibly in the reign of Josiah or of Jehoiakim (about 600 B.C.)” (Bible Dictionary, “Habakkuk”). If this dating is correct, he would have been a contemporary of the prophets Jeremiah, Zephaniah, Obadiah, and Ezekiel.

When and where was it written?

We do not know exactly when or where this book was written. The date of Habakkuk’s ministry is uncertain, but it likely took place shortly before the Babylonian siege of Jerusalem in 597 B.C. (see Habakkuk 1:6).

What are some distinctive features of this book?

Habakkuk’s dialogue with God takes the form of alternating speeches in Habakkuk 1–2. Some of Habakkuk’s petitions take the form of a grievance, such as “O Lord, how long shall I cry, and thou wilt not hear!” (Habakkuk 1:2). These reflect the deep emotion and desperation the righteous may feel in times of great suffering (see Psalms 6:3; 13:1; 35:17; 74:10; 79:5; D&C 121:1–6) and can remind us that even in our anguish, we may turn to Heavenly Father and pour out our troubles in honest, heartfelt prayer.

In response to Habakkuk’s prayer, God counseled him to be patient and faithful and reassured him of God’s justice, concern, and plans. The poetic prayer in Habakkuk 3 contains Habakkuk’s praises to the Lord for the miraculous ways He has protected and delivered His people.

Outline

Habakkuk 1 Habakkuk learns that the kingdom of Judah will be conquered by the Chaldeans (Babylonians). In his distress, he asks why the Lord would allow a wicked nation to destroy Judah.

Habakkuk 2 The Lord reminds Habakkuk that His plans are not yet completed but will be fulfilled at a later time. God’s justice will eventually come upon the wicked.

Habakkuk 3 Habakkuk offers a prayer or poetic psalm of praise to God and His majesty.

Introduction to the Book of Zephaniah

Why study this book?

Zephaniah prophesied of “the day of the Lord” (Zephaniah 1:7, 8, 14, 18; 2:2, 3), or the Lord’s impending judgment upon Judah and other nations (see Bible Dictionary, “Zephaniah”). Zephaniah explained that on this day God would punish the proud and mighty and reward the righteous. Zephaniah pleaded, “Seek ye the Lord, all ye meek of the earth . . . ; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord’s anger” (Zephaniah 2:3). By studying the book of Zephaniah, students can learn that they do not need to follow the sinful customs of the societies in which they live and that they can seek the Lord regardless of what others around them choose to do.

Studying the book of Zephaniah can also help students prepare for the Second Coming of Jesus Christ, which is also referred to as “the day of the Lord.” Students can learn that if they prepare for the Second Coming by repenting of their sins and turning to Jesus Christ, they can obtain peace in this life and joyfully look forward to the Second Coming.

Who wrote this book?

The book is attributed to a prophet named Zephaniah, who prophesied in Judah during the seventh century B.C. (see Bible Dictionary, “Zephaniah”). Zephaniah may have been a contemporary of other Old Testament prophets such as Jeremiah and Nahum and the Book of Mormon prophet Lehi (see Bible Chronology). Zephaniah’s name means “the Lord hides” (Bible Dictionary, “Zephaniah”).

When and where was it written?

Zephaniah ministered in Judah during the reign of King Josiah, which lasted from about 639 to 608 B.C. (see Zephaniah 1:1; Bible Dictionary, “Zephaniah”). However, we do not know when and where the prophecies were recorded.

What are some distinctive features of this book?

Like many ancient prophecies, the words of Zephaniah can apply to both his day and the future. At the time Zephaniah was prophesying, a foreign army was threatening to destroy Judah. This threatened destruction can be compared to the destruction of the wicked that will occur before the Second Coming of Jesus Christ. Additionally, the blessings the Lord promised to the righteous inhabitants of Jerusalem can foreshadow the blessings the righteous will receive at the Second Coming (see Zephaniah 3:12–20).

Outline

Zephaniah 1 Zephaniah prophesies that God will destroy the people of Judah if they do not repent.

Zephaniah 2 Zephaniah encourages Judah and the meek people of the earth to seek righteousness. He also warns some of Judah's antagonistic neighbors of God's judgments that will come upon them.

Zephaniah 3 Zephaniah prophesies of the wickedness of Jerusalem's leaders and the blessings that the humble inhabitants of Jerusalem will receive after the Lord removes the proud from their city. Zephaniah explains that the Lord will pour out judgment on all nations. Zephaniah reveals that the Lord will give His people a pure language, renew His relationship with them, and reign in the midst of Zion.

Introduction to the Book of Haggai

Why study this book?

The book of Haggai affirms that a temple will again be built in Jerusalem and that peace will finally come to Jerusalem. Studying the book of Haggai can help students gain a deeper understanding of the urgency and importance of building temples and worshipping in the temple (see Haggai 1; see also D&C 95).

Who wrote this book?

Haggai was a prophet who lived in Jerusalem not long after the Jews returned from the Babylonian exile (see Bible Dictionary, “Haggai”). It is presumed that he is the author of the book bearing his name.

When and where was it written?

Haggai spoke the prophecies contained in his book around 520 B.C. in Jerusalem (see Bible Dictionary, “Haggai”). If Haggai wrote this book, he most likely wrote it in Jerusalem as well.

What are some distinctive features of this book?

The book of Haggai provides helpful insights concerning the rebuilding of the temple in Jerusalem. After the Jews returned to Jerusalem from Babylon, they began to rebuild the city and the temple but stopped when they encountered opposition (see Ezra 1–4). The book of Haggai records the Lord’s commandment to the Jews to renew their efforts in rebuilding the temple. The Jews obeyed the word of the Lord through Haggai and succeeded in completing the temple (see Haggai 1–2; Ezra 5–6).

Outline

Haggai 1 Through Haggai, the Lord chastises the people for caring more about the condition of their own homes than that of the Lord’s temple. He explains that their poor crop conditions are a result of their failure to rebuild the temple. He exhorts them to renew their efforts in building the temple.

Haggai 2 The Lord commands Haggai to speak to the people and exhort them to be strong as they rebuild the temple. He prophesies that the Messiah (Jesus Christ) will come to His temple and bring peace.

LESSON 155

Nahum; Habakkuk; Zephaniah; Haggai

Introduction

Nahum prophesied of the downfall of Nineveh, the capital city of Assyria. Habakkuk asked the Lord questions regarding the punishment of the wicked. Zephaniah prophesied of the disasters that would accompany the fall of Judah. Through the prophet Haggai, the Lord exhorted the Jews to rebuild the temple at Jerusalem and promised them great blessings if they obeyed Him.

Suggestions for Teaching

Small-group activities

During small-group activities, students can become distracted from the purpose of the assignment, visit with each other, or become casual in their efforts to learn. By moving from group to group and monitoring the learning activity, you can help students stay on task and gain more from the assignment.

Note: In this lesson, students will have the opportunity to work in small groups to learn about the prophets Nahum, Habakkuk, Zephaniah, and Haggai. Prior to class, prepare the handouts included in this lesson for these prophets. Each student will need the handout for their assigned prophet.

Invite students to locate Nahum, Habakkuk, Zephaniah, and Haggai on the diagram “The Kingdoms of Israel and Judah at a Glance” (see lesson 106). Explain to students that they will have the opportunity to learn more about the teachings of these four prophets in this lesson.



Divide students into four equal groups. Assign each group a different handout (make sure each member of the group has a copy of the handout). Give students time to study their group’s handout and prepare to teach the material on the handout. After sufficient time, divide students into groups of four students, with each group including one person from each of the original four groups (make sure each group has a handout for each prophet). Invite the group members to take turns teaching one another.

Note: To help students stay on task and to make good use of class time, decide how much time you want to dedicate to this activity and then give students a certain amount of time to work on each handout. Ensure that there is time at the end of class for students to discuss what they learned.

Nahum

Look at the picture of a fortress and discuss what a fortress is used for.

- What are some of the evils and perils of our day that we need protection from?

As you study the prophecies of Nahum, look for truths that will help you find protection against the evils of our day. Make a list of these truths in your study journal.

The prophet Nahum prophesied during the time of the Assyrian Empire. The Assyrian army had already destroyed the Northern Kingdom of Israel and had attempted to conquer the Southern Kingdom of Judah. Nineveh was the capital city of Assyria. More than 100 years earlier, the people of Nineveh had repented when the prophet Jonah had preached to them. During the time of Nahum, the people of Nineveh had again become wicked.

Take turns reading aloud from Nahum 1:1–8, looking for words and phrases that describe the nature of God, including His power and His being slow to anger.

- How did the Lord feel about the wickedness of the people of Nineveh?

The phrase “the Lord is slow to anger” in verse 3 implies that the Lord had given the people of Nineveh adequate time to repent. Because they chose not to repent and continued in wickedness, they would experience the Lord’s judgments.

Although Nahum prophesied that the Lord would send His judgments on the wicked, Nahum also said that the Lord would bless the righteous. Reread and consider marking Nahum 1:7. Look for what the Lord will be for those who trust in Him.

- What will the Lord be for those who trust in Him?

One of the truths we can identify from Nahum 1:7 is that **the Lord is a stronghold in the day of trouble, and He knows those who trust in Him.** (A *stronghold* is a fortress or position that provides a strong defense against attacking forces.)

- How can the Lord be a stronghold in the day of trouble?
- In what ways have you witnessed the Lord being a stronghold for those who trust in Him?

Look at the list of truths you wrote in your study journal, ponder them, and record in your study journal how you can trust in the Lord more completely so He will be a stronghold for you in the day of trouble.

Nahum 2–3 describes the destruction of Nineveh. These prophecies about the destruction of Nineveh can be likened to the destruction of the wicked in the last days at the Lord’s Second Coming.



Habakkuk

Look at the picture of the young man pondering, and discuss the following:

- What do you do when you have questions about the gospel?

As you study the book of Habakkuk, look for what Habakkuk's example can teach about receiving answers from God.

The prophet Habakkuk may have lived sometime between the fall of the northern tribes of Israel (721 BC) and the destruction of Jerusalem (587 BC). Habakkuk learned that the Lord would use a wicked nation (the Babylonians, also known as Chaldeans) to destroy the kingdom of Judah (see Habakkuk 1:1–11). This troubled Habakkuk, and he asked the Lord why He would use a wicked people to destroy His chosen people (see Habakkuk 1:12–17).

Read Habakkuk 2:1, looking for what Habakkuk said he would do as he waited for an answer from the Lord. Discuss what you find.

- What words or phrases indicate that Habakkuk was exercising patience as he waited for an answer from the Lord?
- What can you do to follow Habakkuk's example when you are seeking answers to your questions?

The Lord answered Habakkuk kindly and encouraged patience, assuring him that in time the wicked Chaldeans would also be punished (see Habakkuk 2:2–8).

In Habakkuk 3, we can read a prayer of praise from Habakkuk to the Lord.

Record in your study journals something you can do to follow the example of Habakkuk when seeking answers from the Lord.



Zephaniah

Look at the picture of the Savior's Second Coming, and discuss the following:

- Why does it matter that we prepare for the Savior's Second Coming?

The prophet Zephaniah probably lived during the time of Jeremiah, Lehi, and other prophets, and he joined them in warning the kingdom of Judah of approaching destruction. Zephaniah's prophecies also apply to the latter days and warn of the calamities to come before the Second Coming of the Savior.

Read Zephaniah 1:14–16, looking for how Zephaniah described the day of the Lord's coming.

- What stands out to you about Zephaniah's description of the Lord's coming?



Read Zephaniah 2:3; 3:8, 19 and match each

of these two passages with one of the following principles (you may want to mark the words in each passage that correspond with the principle):

As we seek the Lord, we can be protected from harm in the day of His judgment.

If we will wait upon the Lord, He will deliver us from our sorrows, afflictions, and captivity.

- How do you think these principles can help us to be prepared for the Savior's Second Coming?

Take turns reading aloud from Zephaniah 3:13–20, looking for the blessings that will come to those who are prepared for the Savior's Second Coming.

- In what ways will the Lord bless those who are prepared for His return?

Read the following statement by President Dieter F. Uchtdorf, then of the First Presidency:



"We are the Saints of the latter days. Inherent in our name is the commitment to look forward to the Savior's return and prepare ourselves and the world to receive Him. Therefore, let us serve God and love our fellowmen. Let us do this with a natural confidence, with humility, never looking down on any other religion or group of people. Brothers and sisters, we are charged with studying the word of God and heeding the voice of the Spirit, that we may 'know the signs of the times, and the signs of the coming of the Son of Man' [D&C 68:11].

"... Rather than dwelling on the immensity of our challenges, would it not be better to focus on the infinite greatness, goodness, and absolute power of our God, trusting Him and preparing with a joyful heart for the return of Jesus the Christ?" (Dieter F. Uchtdorf, "Perfect Love Casteth Out Fear," *Ensign* or *Liahona*, May 2017, 106).

Write in your study journals something you can do to prepare for the Savior's Second Coming.

Haggai

Look at the picture of the temple, and discuss the following:

- What are some things that may prevent people from worshipping in the temple as often as they could?

Haggai was a prophet who lived among the Jews when they returned to Jerusalem after their 70-year captivity in Babylon. When they arrived in Jerusalem, the Jews put great effort into rebuilding the temple, the city, their homes, and their lives. However, after a time, because of opposition from the Samaritans and their own apathy, they stopped working on the temple for several years (see Ezra 4:1–5, 24). Haggai encouraged the Jews to continue rebuilding the temple (see Ezra 5:1–2; 6:14).

Read Haggai 1:5, 7, looking for a phrase that is used in both verses. Discuss what you find.

- What do you think it means to “consider your ways”?
- When has the Lord spoken through a prophet and invited you to “consider your ways”?

Many Jews had furnished their homes with fine wood, but they had neglected building the temple (see Haggai 1:1–8). Through Haggai, the Lord invited the Jews to “consider [their] ways” and rededicate themselves to rebuilding the temple.

Read Haggai 1:12–14, looking for how the people responded to Haggai. Report what you find to your group.

Read Haggai 2:4–9, looking for how the Lord would bless the Jews for their efforts to rebuild the temple.

- What principle can we learn from verse 9 that can help us understand an important purpose of temples?

Your group may come up with several principles. One principle we can learn is that **when we are in the house of the Lord, He can give us peace.**

Read the following statement by President Thomas S. Monson (1927–2018):





"My brothers and sisters, in our lives we will have temptations; we will have trials and challenges. As we go to the temple, as we remember the covenants we make there, we will be better able to overcome those temptations and to bear our trials. In the temple we can find peace" (Thomas S. Monson, "Blessings of the Temple," *Ensign or Liahona*, May 2015, 93).

- How do you think serving in the temple can bring peace?

Write in your study journals something you can do to make worshipping in the temple a priority.

After students have had sufficient time to complete the activity in their groups, invite a few students to share with the class something they learned that is meaningful to them. Conclude by testifying of one or more of the principles discussed in the lesson.

LESSON 156

Doctrinal Mastery Cumulative Review

Introduction

The purpose of this cumulative review is to help students review and apply the doctrine taught in the 25 Old Testament doctrinal mastery scripture passages.

Suggestions for Teaching

Encourage continual study of Doctrinal Mastery

Encourage students to continue mastering the doctrinal mastery scripture passages. The Doctrinal Mastery mobile app is a valuable resource that can help students continue to study the doctrinal mastery passages.

Review of the Old Testament doctrinal mastery scripture passages

Prior to class, write each of the references for the 25 Old Testament doctrinal mastery scripture passages on separate pieces of paper and number the papers from 1 through 25. Place the pieces of paper in various locations around the room (such as on desks, chairs, or walls). At the beginning of class, give each student a piece of paper and have them list numbers 1 through 25 on it. Invite students to take a few minutes to walk around the room with a writing utensil and look for the pieces of paper. When they locate a piece of paper, they should write the doctrine taught in the referenced scripture passage on their paper next to the corresponding number. Consider walking around the room with students and assisting them as needed.

(Instead of doing this activity, consider giving students time to download the official seminary Doctrinal Mastery application on their mobile devices. The Doctrinal Mastery app is free and is available for all mobile Apple and Android devices. Invite students to search for “LDS Doctrinal Mastery” in the App Store [for Apple devices] and Google Play [for Android devices]. After students have downloaded the app, consider giving them five minutes to work with the flash cards and to do the quizzes in the app.)

Application of the Old Testament doctrinal mastery scripture passages

Divide the class into pairs. Assign each pair one or more doctrinal mastery scripture passages. Give each pair one piece of paper for each assigned doctrinal mastery passage. Invite them to review the key statement of doctrine in the *Doctrinal Mastery Core Document* that is associated with their assigned passage. Then invite each pair to think of a scenario or description of a situation in which the principle or doctrine from the assigned doctrinal mastery passage could be applied. Ask them to write the scenario on their piece of paper. If you have a small class, you may want to assist students and write scenarios for some of the passages.

After sufficient time, collect the written scenarios. Read a scenario aloud, and invite students to identify a doctrinal mastery passage that could be helpful in responding to that scenario. Invite students who respond to explain how the truth taught in the doctrinal mastery passage they identified could be applied in the scenario. Continue reading scenarios and discussing them for as long as time allows.

After discussing the scenarios, invite a few students to share which Old Testament doctrinal mastery scripture passages are the most meaningful to them and why.

Introduction to the Book of Zechariah

Why study this book?

The book of Zechariah contains descriptions of visions concerning the rebuilding of Jerusalem and the temple, the gathering of scattered Israel, and the triumph of Israel over its enemies. The book culminates in prophecies of the Savior's mortal ministry and final return in glory. By studying the book of Zechariah, students can learn about the Lord's love for His people and His desire to cleanse and redeem them if they repent and keep their covenants. Students can also learn about events that will occur before and after Jesus Christ's Second Coming and feel the importance of preparing themselves for the Lord's return.

Who wrote this book?

The prophet Zechariah wrote this book. He was the son of Berechiah, who was the son of Iddo (see Zechariah 1:1). Iddo was a priest who returned to Jerusalem with Zerubbabel, the first Jewish governor of Jerusalem after the Jews' return from the Babylonian exile (see Nehemiah 12:1–7). Zechariah prophesied from the second to the fourth year of the reign of Darius, about 520 to 518 B.C. (see Zechariah 1:1; 7:1). Along with his contemporary Haggai, Zechariah was instrumental in organizing and inspiring the Jews to finish rebuilding the temple (see Ezra 5:1; 6:14).

When and where was it written?

We do not know precisely when or where the book of Zechariah was written. However, we do know that Zechariah lived in Jerusalem soon after the return of the Jews from their exile in Babylon. He received the visions recorded in this book between the second and fourth years of the reign of Darius, or between 520 and 518 B.C. (see Zechariah 1:1; 7:1).

What are some distinctive features of this book?

Many of the messages Zechariah received from the Lord were in the form of visions (see Zechariah 1–6). Possibly because of the difficulty of conveying heavenly visions in earthly terms, most of the messages in the book of Zechariah are couched in symbolic imagery and descriptions.

The book is generally divided by its readers into two divisions: "Zech. 1–8, a series of visions sketching the future of the people of God, and Zech. 9–14, prophecies about the Messiah and events preceding His Second Coming" (Bible Dictionary, "Zechariah"). Of particular significance are the vivid prophecies of Christ's earthly ministry (see Zechariah 9:9; 11:10–13) and of such latter-day events as the gathering of Israel, the final great battle, and the Second Coming (see Zechariah 10:6–12; 12:2–14; 14:1–9).

Outline

Zechariah 1–6 In a series of visions, Zechariah sees the restoration of Jerusalem and the temple; the gathering of Israel; and Joshua, the high priest, crowned in similitude of Christ.

Zechariah 7–8 Because of the Israelites' hypocrisy and oppression of the poor, the Lord scattered them among the nations. In the latter days, He will restore Jerusalem and gather Judah; many Gentiles will gather with them to worship the Lord.

Zechariah 9–11 Zechariah prophesies of Christ's ministry: He will enter Jerusalem riding upon an ass; the spirits in prison will be redeemed by the blood of the covenant. Scattered Israel will be gathered, redeemed, and strengthened. Christ will be betrayed for 30 pieces of silver.

Zechariah 12–14 In the final battle before the Second Coming of Jesus Christ, many people will gather to fight against Jerusalem, and the Lord will destroy them. The Jews will recognize their Messiah, whom they crucified, and see the wounds in His hands. Christ will reign as King of the whole earth.

LESSON 157

Zechariah 1–8

Introduction

Zechariah preached among the Jews after they returned to Jerusalem from captivity in Babylon. He had a vision of Joshua, the high priest of Jerusalem, wearing filthy clothes. In this vision, an angel of the Lord had clean garments placed on Joshua and charged him to walk in righteousness. The purification of Joshua symbolized what the Jews needed to do to prepare for the coming of Jesus Christ. Through Zechariah, the Lord taught the Jews about the proper focus of worship.

Suggestions for Teaching

Zechariah 1–6

Zechariah receives several visions about Judah, Jerusalem, and the last days

Ask students to imagine they have been working hard all day on a project that has caused their clothes to become dirty. A friend stops by and invites them to go to his or her house for dinner, where an important guest will be in attendance.

- What might you want to do before going to dinner at your friend's house?
- How would you feel if you arrived at the dinner without having washed yourself or changed your clothes?

Invite students to ponder if they have ever felt this way spiritually. Explain that if we are spiritually unclean we will feel uncomfortable in the Lord's presence. Invite students to look for principles as they study Zechariah 1–6 that illustrate how we can become clean and be worthy to live again with Heavenly Father.

"Look for ..."

Lessons will often begin with an invitation for the students to look for doctrine, truths, or principles that will arise from the scripture content. It may be helpful to write on the board what you want the students to look for (for example, *What principles in Zechariah 1–6 illustrate how we can become clean and worthy to live again with Heavenly Father?*). Doing so can help students keep the look-for invitation in their minds as they study the scripture block.

Invite students to locate Zechariah on the diagram "The Kingdoms of Israel and Judah at a Glance" (see lesson 106). Explain that Zechariah prophesied among the Jews who returned to Jerusalem from Babylon after King Cyrus of Persia decreed that the Jews be allowed to rebuild the temple in Jerusalem (see Ezra 1:1–2). Along with Zechariah's prophecies to the Jews during this period, the book of Zechariah records visions he received from the Lord. Zechariah is also mentioned in the book of Ezra (see Ezra 5–6).

Summarize Zechariah 1–2 by explaining that through Zechariah the Lord told the Jews who had returned from Babylon that if they would "turn ... unto [Him]," He would "turn unto [them]" (Zechariah 1:3). Zechariah prophesied that there would be peace in the land so that the temple could be rebuilt. This prophecy will be

fulfilled again, in the last days when the temple in Jerusalem is rebuilt prior to the Lord's Second Coming. He also prophesied that in the last days Judah would be gathered to Jerusalem and that the Lord would "dwell in the midst of [His people]" (Zechariah 2:10–11).

Invite a student to read Zechariah 3:1–3 aloud. Ask the class to follow along, looking for who stood "before the angel of the Lord" (verse 1) in Zechariah's vision and what this person was wearing. Explain that the "brand plucked out of the fire" mentioned in verse 2 refers to a burning stick that had been pulled from the fire. This stick represents the people of Judah who were delivered by Jehovah from the figurative fire of captivity through the decree of King Cyrus.

- Who stood "before the angel of the Lord"? (Joshua, the high priest in Jerusalem after the Jews' return from Babylon.)
- What was he wearing?
- What do you think the "filthy garments" (verse 3) could symbolize? (Joshua wore "filthy garments" to represent the people of Judah in their sinful state.)
- Who stood next to Joshua "before the angel of the Lord"?

Refer students to verse 1, footnote *b*, and explain that one meaning of the name *Satan* is "the Adversary or Accuser." In the vision, Satan was present to accuse Joshua about his filthy condition.

Invite a student to read Zechariah 3:4–5 aloud. Ask the class to follow along, looking for what happened to Joshua.

- What did the angel command others nearby to remove from Joshua?
- What phrase in verse 4 helps explain that this vision was about more than dirty clothing?
- What could the changing of Joshua's garments symbolize? (It symbolizes being cleansed from sin. Because a high priest represented the people before the Lord, the changing of Joshua's garments could also symbolize the Jews who had returned from captivity removing the worldliness of Babylon and again becoming God's holy people.)

Explain that the clothing referred to in verse 5 was the attire priests wore to officiate in the temple. This included a "fair mitre," which was "a clean (pure) cap" (footnote *a*).

Invite a student to read Zechariah 3:6–7 aloud. Ask the class to follow along, looking for what Joshua was commanded to do after he had been cleansed from sin and was prepared to officiate in the temple.

- What was Joshua commanded to do? (To "walk in [the Lord's] ways" and "keep [His] charge" (verse 7). You may want to explain that the phrase "keep my charge" means to keep God's commandments and fulfill the duties He requires, including priesthood duties.)

Explain that the phrase "these that stand by" (verse 7) refers to the heavenly messengers who had clothed Joshua in clean garments (see footnote *c*). To be given

“places to walk among these that stand by” means that Joshua would be worthy to enter the Lord’s presence and dwell with those who live in the celestial kingdom.

- What principle can we learn from verses 1–7 about how we can be worthy to enter the Lord’s presence? (Students may use different words, but they should identify the following principle: **If we are cleansed from sin and walk in the Lord’s ways, then we will be worthy to enter His presence.**)
- Why do you think it is important to continue to walk in the Lord’s ways after we have been cleansed from sin?

Invite students to list in their study journals things they could do to walk in the Lord’s ways.

- When have you seen someone walk in the Lord’s ways? What stood out to you about that person’s example?

Ask questions and make invitations that encourage application

The aim of gospel teaching is to help students apply doctrine and principles from the scriptures, become converted, and receive the blessings promised to those who are faithful and obedient. Questions and invitations that encourage application can play a vital role in helping students see how to apply doctrine and principles to their current situations and to the future.

Invite students to complete the following statement in their study journals: “I will prepare to worthily enter the Lord’s presence by ...”

Summarize Zechariah 3:8–6:15 by explaining that in a series of subsequent visions, Zechariah saw the Second Coming of Jesus Christ and was shown that wickedness would be removed from the earth at that time (see Zechariah 3:8–9). Tell students that the Lord commanded Zechariah to “make crowns” of “silver and gold” and to “set them upon the head of Joshua” (Zechariah 6:11). This act would be a symbol used to teach the people that Jesus Christ is the King of Israel and will “rule upon his throne” forever (Zechariah 6:13).

Zechariah 7–8

Through Zechariah, the Lord teaches the Jews about the proper focus of worship

Ask students the following:

- How do our motives influence our actions?



Provide students with a copy of the following chart. Invite them to make a check mark in the column that best represents their motivation for each form of worship. (You may want to explain that this is a private activity and that they will not share their responses with others.)

“What Are My Motives?”

	Meet others' expectations	Feel good about myself	Draw closer to Heavenly Father
I go to church in order to ...			
I pray in order to ...			
I fast in order to ...			
I go to the temple in order to ...			
I serve others in order to ...			

After students have had sufficient time to fill out the chart, ask:

- What can a person learn about himself or herself through this kind of self-evaluation?

Explain that for 70 years the Jews had mourned the loss of their land and the destruction of the temple. As part of their mourning, they participated in ritual fasts. As recorded in Zechariah 7:1–3, the people asked Zechariah if they needed to continue fasting even though they had returned to Jerusalem and were rebuilding the temple.

Invite several students to take turns reading aloud from Zechariah 7:4–7. Ask the class to follow along, looking for what the Lord asked them about their reasons for fasting.

- What did the Lord ask those who participated in these ritual fasts?
- What do the Lord’s questions recorded in verses 5–6 indicate about the thoughts and desires of the people?

Explain that the way the Jews had been fasting illustrated their misunderstanding of the proper focus of worship.

- What can we learn from these verses about the proper focus of worship? (Students may use different words, but they should identify the following truth: **When we worship, we should focus on the Lord and not on ourselves.**)
- Besides fasting, what are other ways we can worship the Lord? (Other forms of worship include praying, worshipping at church and in the temple, and serving and ministering to others.)
- Why is it important that our worship be focused on the Lord and on our relationship with Him?

Invite a student to read aloud the following statement by Bishop Dean M. Davies of the Presiding Bishopric. Ask students to listen for one way we are blessed as we focus our worship on the Lord.



“True worship transforms us into sincere and earnest disciples of our beloved Master and Savior, Jesus Christ. We change and become more like Him”
(Dean M. Davies, “The Blessings of Worship,” *Ensign or Liahona*, Nov. 2016, 94).

- What have you done to make your worship of the Lord more focused on Him?

Refer students to the self-evaluation chart they completed, and invite them to consider how they will focus their worship more on the Lord. Invite them to set a goal in the area in which they feel they need the most improvement and to record their goal in their personal journals when they get home.

Summarize Zechariah 7:8–8:23 by explaining that the Lord reminded the Jews of commandments He had given them through past prophets to treat others kindly and to care for the poor. The Lord also told the Jews that because they had refused to follow the prophets and had hardened their hearts, they had lost His help and protection and had been scattered. Zechariah prophesied that in the last days the Lord would restore Jerusalem and gather His people.

Testify of the principles identified in this lesson, and encourage students to apply these principles in their lives.

LESSON 158

Zechariah 9–14

Introduction

Zechariah saw in a vision the first coming of the Messiah to earth and His people's rejection of Him. In a subsequent vision, Zechariah saw the Messiah's Second Coming, when He will return to the earth and deliver His people from the nations gathered to fight them. At this time, the Jews will recognize Jesus Christ as the Messiah and worship Him.

Suggestions for Teaching

Zechariah 9–11

Zechariah prophesies that the Messiah will come to Jerusalem and be rejected by His people

Use pictures

Pictures can help students visualize the people, places, events, objects, and symbols in the scriptures. But rather than relying solely on an artist's interpretation of a story, use the account in the scriptures as the main source for class discussions about the setting and details of an event.

Note: Before class, place a small picture of Jesus Christ somewhere in the classroom where it is visible but not obvious. You will discuss this picture later in the lesson.

Display the picture *Triumphal Entry* (*Gospel Art Book* [2009], no. 50; see also lds.org/media-library), and invite students to notice the emotions that are depicted on the people's faces.

- Why do you think the people in this picture are rejoicing?

Explain that the picture shows an event called the triumphal entry. When Jesus Christ rode into Jerusalem, He fulfilled a prophecy given by the prophet Zechariah hundreds of years earlier.

Explain that Zechariah 9:9 discusses Jesus Christ's triumphal entry into Jerusalem and is one of the most widely quoted prophecies about the Messiah in the Bible. Provide context for this passage by explaining that as recorded in Zechariah 9:1–8, Zechariah prophesied of a time when the enemies of Israel would be destroyed.

Invite a student to read Zechariah 9:9 aloud. Ask the class to follow along, looking for the reason the people of Jerusalem would "rejoice greatly" during Jesus Christ's triumphal entry into their city.

- Why would the people of Jerusalem rejoice?



Explain that in New Testament times, “many Jews were looking only for a deliverer from the Roman power and for a greater national prosperity” (Guide to the Scriptures, “Messiah,” scriptures.lds.org). When Jesus Christ rode into Jerusalem, many Jews cheered for Him as *a* messiah, or a political deliverer, not necessarily *the* Messiah, who would bring them eternal salvation. The title *Messiah* means “the anointed Prophet, Priest, King, and Deliverer whose coming the Jews were eagerly expecting” (Guide to the Scriptures, “Messiah”).

Explain that although some people believed that Jesus Christ was the Messiah, many were disappointed that He did not overthrow the Roman rule. Some of the Jewish leaders envied Him and rejected Him as both *a* messiah and *the* Messiah, so they plotted His death. They persuaded the multitude at Pilate’s court to demand that Barabbas be released instead of Jesus Christ, which resulted in the Savior’s Crucifixion (see Matthew 27:17–20).

To prepare students to study Zechariah 9:10–12, ask them to raise their hands if they have noticed the other picture of the Savior you placed in the room. Invite students who have not yet noticed it to see whether they can find it. (If some students have trouble finding it, ask a student to point it out to the rest of the class.)

- Why did some of you not notice the picture?
- Why might some people today not find Jesus Christ and His gospel?

Invite a student to read Zechariah 9:10–12 aloud. Ask the class to follow along, looking for what the Lord would do for individuals described in these verses as “the heathen” (people who do not believe in Him) and “prisoners.”

As you ask the following questions, invite students to consider the extent of Jesus Christ’s power to save.

- According to verse 10, what will the Lord do for “the heathen”?
- In what ways might Jesus Christ “speak [or bring] peace unto the heathen”?
- According to verse 11, what makes it possible for the prisoners to be freed?

To help students better understand verse 11, invite a student to read aloud the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



“‘By the blood of thy covenant’—that is, because of the gospel covenant, which is efficacious because of the shedding of the blood of Christ—‘I have sent forth thy prisoners out of the pit wherein is no water.’ (Zech. 9:11–16.) ‘Wherein is no water’—how aptly and succinctly this crystallizes the thought that the saving water, which is baptism, is an earthly ordinance and cannot be performed by spirit beings while they dwell in the spirit world” (Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* [1978], 241).

- What are the prisoners delivered from?
- What does this tell us about the extent of Jesus Christ’s power to save?

- How would you summarize the truth we learn from Zechariah 9:11? (Students may use different words, but they should identify the following truth: **Because of the Atonement of Jesus Christ, salvation is available to all mankind, and those who have died without having been baptized can be freed from spirit prison.**)

To help the class understand how Jesus Christ made it possible for those who die without the gospel to be delivered from spirit prison, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



"While yet in life, Jesus prophesied that He would also preach to the dead [see John 5:25]. Peter tells us this happened in the interval between the Savior's Crucifixion and Resurrection [see 1 Peter 3:18–19]. President Joseph F. Smith [1838–1918] witnessed in vision that the Savior visited the spirit world and 'from among the righteous [spirits] ... organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness. ...

" 'These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, [and] the gift of the Holy Ghost by the laying on of hands' [D&C 138:30, 33]. ...

" ... Jesus Christ is the divine Redeemer of all mankind. His grace and promises reach even those who in life do not find Him. Because of Him, the prisoners shall indeed go free" (D. Todd Christofferson, "The Redemption of the Dead and the Testimony of Jesus," *Ensign*, Nov. 2000, 9, 11).

- How can we help our deceased ancestors receive the ordinances necessary for salvation?
- What feelings have you had as you have performed family history and temple service?

Summarize Zechariah 10–11 by explaining that Zechariah prophesied that the Lord's people would be scattered and then gathered in the last days. Zechariah also prophesied that the Messiah would be betrayed for "thirty pieces of silver" (Zechariah 11:12). This prophecy refers to the Apostle Judas's betrayal of Jesus for 30 pieces of silver during the final week of the Savior's mortal life (see Matthew 26:14–16). Zechariah also saw that as part of this betrayal, Jesus Christ would be smitten and His followers would be scattered (see Zechariah 13:7; Matthew 26:31).

Zechariah 12–14

Jesus Christ will deliver Jerusalem from the nations that will gather to fight against it

Explain that after prophesying about the Lord's mortal ministry, Zechariah prophesied about the Second Coming.

- In what ways will the Second Coming of Jesus Christ be different from His First Coming into mortality?

Explain that Zechariah 12 records Zechariah's prophecy of a great battle (the battle of Armageddon) that will precede the Second Coming of Jesus Christ.

Ask a student to read Zechariah 12:2–3 aloud. Invite the class to follow along, looking for whom all nations would gather against in this battle.

- Whom would all nations gather against in this battle?

Ask a student to read Zechariah 12:8–9 aloud. Invite the class to follow along, looking for what the Lord will do for the people of Jerusalem.

- What will the Lord do for the people of Jerusalem?

Summarize Zechariah 12:10–14:5 by explaining that Zechariah described other significant events that are part of this battle. To help students understand this sequence of events, invite a student to read Zechariah 14:2 aloud. Ask the class to follow along, looking for what will happen to the inhabitants of Jerusalem before they are delivered. Invite students to report what they find.

Invite another student to read Zechariah 14:3–5 aloud. Ask the class to follow along, looking for what will happen that will allow the people of Jerusalem to be delivered.

- What will Jesus Christ do to deliver His people?

Invite a student to read Zechariah 13:6 aloud. Ask the class to follow along, looking for what the Jews will notice about Jesus Christ's appearance.

- What will the Jews notice about Jesus Christ's appearance when He comes to deliver them from their enemies?

Explain that modern revelation confirms and clarifies this prophecy. Invite a student to read Doctrine and Covenants 45:51–52 aloud. Ask the class to follow along, looking for what the Jews will realize about Jesus Christ.

- What will the Jews realize at the Second Coming? (Students may use different words, but make sure it is clear that **at the Second Coming, the Jews at Jerusalem will recognize Jesus Christ as the Son of God, the Messiah.**)
- What do you think this moment will be like for the Jews?

Invite a student to read Zechariah 12:10 aloud. Ask the class to follow along, looking for what the Jews will do when they realize that Jesus Christ is the Messiah.

Explain that the word *pierced* refers to the Crucifixion of Jesus Christ (see John 19:37).

- What will the Jews do when they realize that Jesus Christ is the Messiah?
- Why do you think the Jews will mourn?

Divide students into pairs. Ask them to read Zechariah 14:6–9 together, looking for events that will take place as part of the Lord's Second Coming. Invite students to report what they find.

- What do we learn about Jesus Christ from verse 9? (Students should identify the following doctrine: **During the Millennium, Jesus Christ will reign as King over all the earth.**)

Summarize Zechariah 14:10–19 by explaining that the battle of Armageddon which will precede the millennial reign of the Savior will end, many of those who have fought against Jerusalem will be destroyed, and those who remain will "worship

the King, the Lord of hosts” (verse 16). Those who do not will suffer droughts and plagues.

- How can we benefit now from knowing that one day Jesus Christ will reign over all the earth?

Testify that Jesus Christ will one day return to the earth and all people will honor Him as their King.

Invite students to ponder what they can do to prepare for the time when the Savior comes again. Encourage them to follow any promptings they receive from the Holy Ghost.

Introduction to the Book of Malachi

Why study this book?

A century after the Jews returned to their homeland, many of them had become complacent and less devoted to the Lord. Through the prophet Malachi, the Lord addressed the Jews' declining commitment to God. The Lord instructed His covenant people to return to Him by bringing Him their tithes and offerings with greater faithfulness, and He promised to bless and protect those who did so (see Malachi 3:7–12). By studying the words of Malachi, students can gain a greater testimony of the law of tithing and feel an increased desire to obey it.

Additionally, students can learn that they are fulfilling Malachi's prophecy that the Lord will turn the hearts of children to their fathers, or ancestors (see Malachi 4:6), as they participate in family history and temple work. Studying this prophecy can help inspire students to participate in the work of salvation for their departed ancestors.

Who wrote this book?

The book states that it contains “the word of the Lord to Israel by Malachi” (Malachi 1:1). In Hebrew the name *Malachi* means “my messenger” (Bible Dictionary, “Malachi”). This name fittingly reflects the important messages the prophet delivered to the people of his day, many of which also apply to the Lord's people in the last days.

We know very little about the life of Malachi, aside from what we learn from his writings. His origin and background are unknown, but he evidently lived in the fifth century B.C. (see Bible Dictionary, “Malachi”) and would have been a contemporary of Ezra and Nehemiah.

When and where was it written?

Although we do not know when or where Malachi's prophecies were recorded, Malachi delivered them in approximately 430 B.C., most likely in Jerusalem (see Bible Dictionary, “Malachi”). If Malachi recorded his own prophecies, he may have done so around this time.

What are some distinctive features of this book?

The book of Malachi is the last book of the Old Testament. In addition, Malachi is one of the most frequently quoted Old Testament prophets. He was quoted by New Testament writers, often with specific reference to the mission of John the Baptist (see Matthew 11:10; Mark 1:2; Luke 1:17; 7:27), by Jesus Christ to the Nephites (see 3 Nephi 24–25), and by Moroni to the Prophet Joseph Smith (see D&C 2:1–3; Joseph Smith—History 1:36–39).

Malachi's prophecy that Elijah would “turn the heart of the fathers to the children, and the heart of the children to their fathers” (Malachi 4:6) can be found in all four

standard works (see 3 Nephi 25:6; D&C 2:2–3; 128:17; Joseph Smith—History 1:39). When Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, he alluded to this prophecy: “Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come” (D&C 110:14). This prophecy has great significance for Latter-day Saints because it teaches the doctrines of the sealing power, eternal families, and the work we do for the dead in temples (see D&C 138:46–48).

The book of Malachi was written in a distinctive literary form that features “dialogue” between the Lord and the people of Israel (for example, see Malachi 1:2–5). Some of these instances of dialogue include questions posed by the Lord or by various people, as well as statements from those who oppose the Lord.

Outline

Malachi 1 Through Malachi, the Lord rebukes the Jews for their disobedience in the practices and sacrifices at the temple. The Jewish leaders were offering “polluted bread” (Malachi 1:7) and improper sacrifices using blemished, injured, and diseased animals.

Malachi 2 The Lord chastises the priests for not keeping their covenant with the Lord and for being a poor example to the people. He uses the breaching of a marriage covenant to illustrate their failure to keep their covenant with Him.

Malachi 3–4 The Lord will send a forerunner to prepare the way before Him, and He will come suddenly to His temple. He challenges the people to live the law of tithing and promises to send Elijah before the great and dreadful day of the Lord.

LESSON 159

Malachi 1–3

Introduction

Through the prophet Malachi, the Lord rebuked the Israelites for offering lame, blind, or maimed animals for their sacrifices. The Lord also reproved the priests for setting a poor example that caused many people to stumble. Malachi prophesied concerning the Second Coming of Jesus Christ. The Lord commanded the Jews to return to Him by paying their tithes and offerings. He assured the righteous that their efforts to serve Him would be rewarded and that when He returned to earth, they would be His.

Suggestions for Teaching

Prayerfully seek the Lord's help as you teach

Teaching the gospel is the Lord's work, and He wants you to succeed in that task. When you call on Him daily, you will feel and recognize His help (see D&C 100:5–8).

Malachi 1–2

The Lord rebukes the Israelites for offering polluted sacrifices

Invite students to imagine that they have a close friend or family member who some time ago stopped keeping the commandments, including the commandment to attend church.

- What are some things you might tell this person to help him or her return to the Lord?

Explain that Malachi ministered among the children of Israel at a time when many of them were in apostasy—meaning they had turned away from the Lord. (You may want to invite students to locate “Malachi” on the chart titled “The Kingdoms of Israel and Judah at a Glance” [see lesson 106].) Point out that Malachi was the last prophet we know of to minister in the land of Israel until John the Baptist began to preach more than 400 years later.

The book of Malachi contains messages the Lord sent to His people that would encourage them to return to Him. Invite students as they study Malachi 1–3 to look for messages that might help someone who has turned from the Lord to return to Him.

Summarize Malachi 1 by explaining that although the people and priests in Malachi's day had continued to offer sacrifices to the Lord, they dishonored Him by offering “the blind . . . the lame and sick” (Malachi 1:8) animals as sacrifices that were supposed to symbolize Jesus Christ.

Summarize Malachi 2 by explaining that the Lord rebuked the priests of Malachi's day, who had “departed out of the [Lord's] way” and “caused many to stumble” (Malachi 2:8) because of their bad examples. He also chastised the Israelites for

marrying unbelievers, mistreating their wives, and claiming that those who do evil are “good in the sight of the Lord” (Malachi 2:17).

Malachi 3:1–6

Malachi prophesies concerning the Second Coming of Jesus Christ

Explain that Malachi 3 contains more of Malachi’s teachings that were intended to help the Lord’s people return to Him. Invite a student to read Malachi 3:1–2 aloud. Ask students to follow along, looking for what event Malachi prophesied of.

- What future event was Malachi prophesying of? (The Second Coming of Jesus Christ, who is the “messenger of the covenant” [Malachi 3:1].)
- What do Malachi’s questions in verse 2 mean? (Malachi was asking who will be ready and worthy for the Second Coming.)

Write the phrases *refiner’s fire* and *fullers’ soap* on the board. Explain that a refiner uses fire to heat a metal like silver or gold until it reaches a liquid state. The heating process allows dross, or impurities, to rise to the surface of the liquid metal, where the refiner can remove them, thus purging the metal of its impurities. A fuller is someone who cleans or whitens fabrics using soap.

- What are some ways Jesus Christ is like a refiner’s fire or fullers’ soap?
- Who do you think was the “messenger” (verse 1) who would prepare the way for the Second Coming?

To help students understand who this messenger was, invite a student to read aloud the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



“It is with reference to the Second Coming that the ancient word promises: ‘Behold, I will send my messenger, and he shall prepare the way before me.’ (Malachi 3:1.) John the Baptist did this very thing in the meridian of time, but it remained for Joseph Smith to perform the glorious work in our day. He is the latter-day messenger who was sent to restore the gospel, which itself prepares a people for the return of the Lord” (Bruce R. McConkie, *A New Witness for the Articles of Faith* [1985], 629).

- Who was sent to prepare the way for the Lord’s Second Coming? (Following students’ responses, write the following truth on the board: **The Lord sent Joseph Smith to prepare the world for the Second Coming of Jesus Christ.** Invite students to consider recording this truth in their scriptures.)
- What did Joseph Smith do to prepare us for the return of Jesus Christ? (Joseph Smith restored and taught the gospel of Jesus Christ. By living the gospel of Jesus Christ, we can be refined, purified, and prepared for the Second Coming.)
- How could understanding this truth help someone who is turning from the Lord?

Summarize Malachi 3:3–6 by explaining that these verses describe how the Savior will, like a refiner’s fire, “purify the sons of Levi” (verse 3) and destroy the wicked at

His Second Coming. The “sons of Levi” were priesthood holders in ancient Israel. Today the phrase can refer to modern-day priesthood holders (see D&C 84:33–34).

Malachi 3:7–12

The Israelites are admonished to return to the Lord by paying their tithes and offerings

Adapt the lesson to the needs of your students

You may want to adapt the teaching suggestions according to the needs and circumstances of your class. For example, if some students are less familiar with the principles of tithing and fast offerings, you could invite them to study the topic of tithing in pairs, using their scriptures or the book *True to the Faith: A Gospel Reference*.

Invite students to imagine that a close friend or family member who has strayed from the Lord has recently expressed a desire to return to Him but does not feel worthy to do so.

- What would you do to try to help this person return to the Lord?

Explain that Malachi 3:7–12 records what the Lord said to the Israelites who had broken their covenants and turned from Him. Invite students to read Malachi 3:7 silently, looking for the Lord’s counsel to these people.

- What principle did the Lord teach those who were not keeping their covenants? (Students may use different words, but make sure they identify the following principle: **If we will return to the Lord, He will return to us.**)

Invite students to look in verse 7 for a question that the people asked the Lord. Ask students to report what they find.



them easily.

Malachi 3:8–10 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate

Explain that in Malachi 3:8–12 we learn of one way the Lord indicated the people could return to Him.

Invite a student to read Malachi 3:8–9 aloud. Ask students to follow along, looking for a question the Lord asked the people.

- What question did the Lord ask the Israelites?
- How had the Israelites robbed the Lord?

Write the words *tithes* and *offerings* on the board. Explain that today we pay one-tenth of our income as tithing and contribute at least the value of two meals as fast offerings (see *True to the Faith: A Gospel Reference* [2004], 67–68, 181).

- How do you think paying tithes and offerings might help someone who has strayed from the Lord to return to Him?

Invite a student to read Malachi 3:10–12 aloud. Ask the class to follow along, looking for the blessings the Lord promised to give the Israelites if they paid tithes and offerings. You may need to explain that the word *prove* in verse 10 means to test or try something or someone (see verse 10, footnote c) and that the term *devourer* in verse 11 could refer to someone or something that destroys a person's crops, such as locusts.

- What does the Lord promise those who faithfully pay their tithes and offerings?
- What do you think it means that the Lord will “open . . . the windows of heaven” (verse 10)?
- What principle can we learn from these verses? (Although students may use different words, they should identify a principle similar to the following: **If we return to God and pay our tithes and offerings, then the Lord will pour out blessings upon us.**)
- What are some ways the Lord could pour out blessings upon us as we pay our tithes and offerings?

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask students to listen for the types of blessings Elder Bednar says may come from keeping the law of tithing.



“Often as we teach and testify about the law of tithing, we emphasize the immediate, dramatic, and readily recognizable temporal blessings that we receive. And surely such blessings do occur. Yet some of the diverse blessings we obtain as we are obedient to this commandment are significant but subtle. . . .

“Sometimes we may ask God for success, and He gives us physical and mental stamina. We might plead for prosperity, and we receive enlarged perspective and increased patience, or we petition for growth and are blessed with the gift of grace. He may bestow upon us conviction and confidence as we strive to achieve worthy goals. And when we plead for relief from physical, mental, and spiritual difficulties, He may increase our resolve and resilience.

“I promise that as you and I observe and keep the law of tithing, indeed the windows of heaven will be opened and spiritual and temporal blessings will be poured out such that there shall not be room enough to receive them (see Malachi 3:10)” (David A. Bednar, “The Windows of Heaven,” *Ensign* or *Liahona*, Nov. 2013, 17, 18).

- What are some of the “significant but subtle” blessings Elder Bednar mentioned that may come from keeping the law of tithing?
- In what ways have you or your family or someone you know been blessed for faithfully paying tithing?

Invite students to ponder how they are doing at paying tithes and offerings. Invite them to qualify for the windows of heaven to be opened to them by deciding to faithfully pay tithes and offerings.

Malachi 3:13–18*The Lord explains why it is not vain to serve Him*

Summarize Malachi 3:13–15 by explaining that the Jews in Malachi’s day complained that those who broke the commandments were happy and prosperous and that there was no benefit to keeping the commandments.

Invite a student to read Malachi 3:16–18 aloud. Ask students to follow along, looking for how the Lord addressed the people’s complaint. Invite students to report what they find. Explain that the phrase “that day when I make up my jewels” (Malachi 3:17) refers to the Second Coming of Jesus Christ (see Bruce R. McConkie, “The Seven Christs,” *Ensign*, Nov. 1982, 34).

Explain that in addition to receiving eternal blessings, the righteous enjoy blessings during this life that the wicked do not (see Mosiah 2:41).

- What are some blessings that the righteous receive during this life that those who break God’s commandments do not receive?
- How can these verses help us understand why it is important to be faithful even when it doesn’t appear to be worth it?

Conclude by inviting students to share their testimonies of the principles found in Malachi 3.

LESSON 160

Malachi 4

Introduction

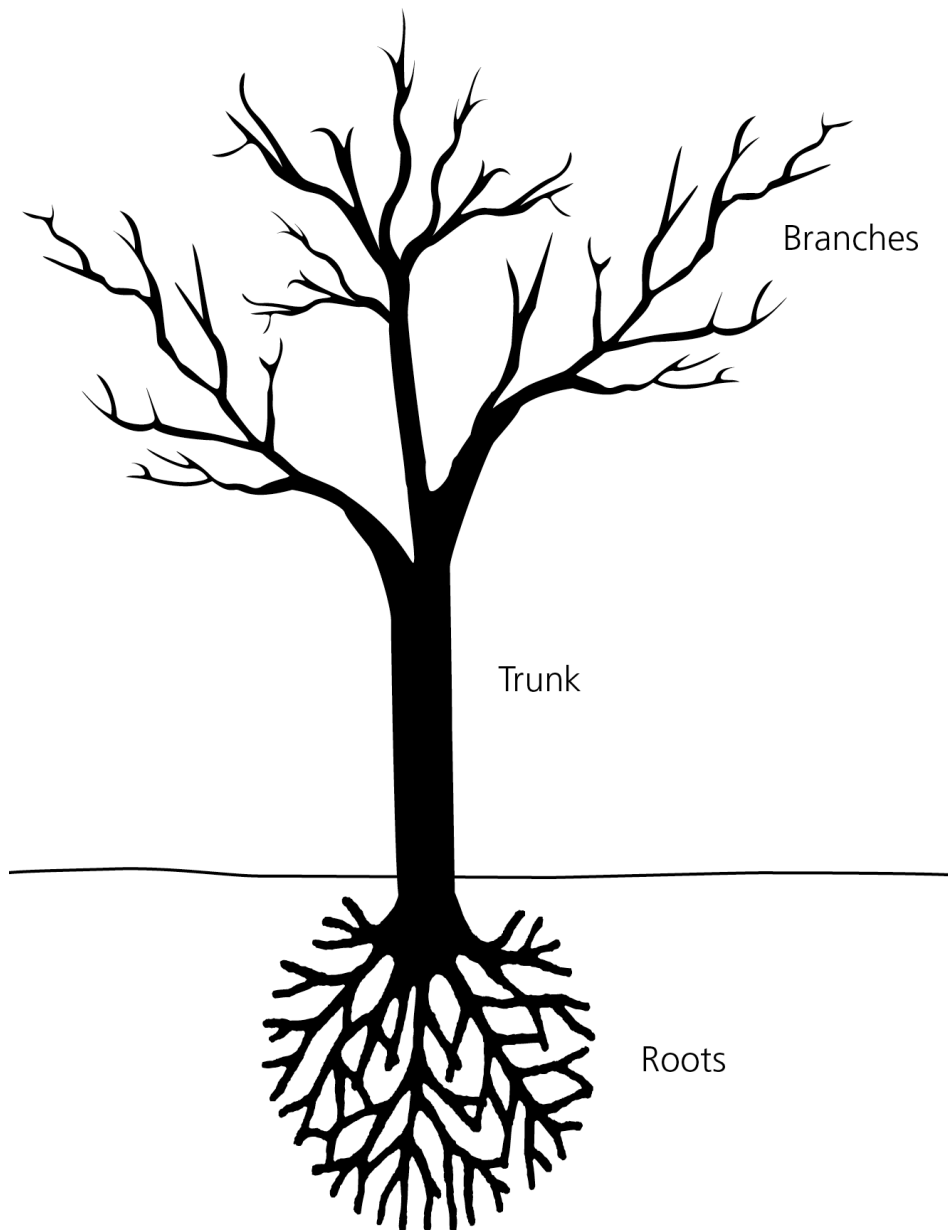
Malachi foresaw the fate of the wicked and the righteous at the Second Coming of Jesus Christ and prophesied that the Lord would send the prophet Elijah before the Second Coming to do a great work.

Suggestions for Teaching

Malachi 4:1–4

Malachi prophesies of the fate of the wicked and the righteous at the Second Coming

Draw or display a picture of a tree on the board. Point out and label the three essential parts of a tree: branches, trunk, and roots.



- What would happen to a tree if we eliminated one of its vital parts?

Above the picture of the tree, write the word *Family*. Invite students to think of this tree as a family tree.

- If the trunk of the tree represents you, what might the branches and roots represent?

As students study Malachi 4, invite them to look for how their actions can affect their family tree in the eternities.

Invite a student to read Malachi 4:1 aloud. Ask the class to follow along, looking for what those who are “proud” and who “do wickedly” will experience at the Second Coming of Jesus Christ.

- What will the proud and wicked experience at the Second Coming of the Lord?

Explain that *stubble* refers to the short stalks that remain after grain has been harvested from a field. Farmers often burn the stubble in preparation to plow and plant the field again. Malachi's reference to the wicked being like stubble on "the day ... that shall burn as an oven" means that the wicked will be destroyed as part of the Lord's cleansing of the earth at His Second Coming.

- Given our discussion about the family tree, what do you think the phrase "it shall leave them neither root nor branch" means for the wicked?

Erase or cover up the roots and branches from the picture on the board to illustrate that the tree is incomplete and limited without these vital parts.

Invite a student to read Malachi 4:2–3 aloud. Ask the class to follow along, looking for what the righteous will experience at the Lord's Second Coming. Explain that "the Sun of righteousness" (verse 2) is Jesus Christ.

- What will the righteous experience when the Lord comes again? (They will receive healing, "grow up as calves of the stall" [verse 2], and "tread down the wicked" [verse 3]. You may want to list students' answers on the board.)

As needed, explain that the phrase "calves of the stall" refers to calves that are safe, well fed, and cared for. The Lord promises that He will similarly protect and care for those who "fear [His] name" (verse 2). The phrase "healing in his wings" (verse 2) refers to the healing and protective power of the Lord, including His Atonement. The phrase "ye shall tread down the wicked" (verse 3) means that the Lord will help the righteous overcome evil by destroying the wicked at His Second Coming.

- What principle can we learn from these verses about what the Lord provides through His Atonement to those who fear, or reverence, Him? (Students may use different words, but make sure it is clear that **if we reverence and obey the Lord, we will experience His power and protection.** Using students' words, write this principle on the board.)
- What are specific ways we can reverence and obey the Lord?
- Why does reverencing and obeying the Lord enable us to experience His power and protection?
- When have you experienced the Lord's power or protection?

Summarize Malachi 4:4 by explaining that the Lord asked His people to remember the "statutes" (laws or commandments) and "judgments" (ordinances) that He gave to Moses.

Malachi 4:5–6

Malachi prophesies that Elijah will do a great work before the Second Coming of Jesus Christ

Refer students to the picture of the tree trunk on the board. To help them personalize the tragedy of having no roots or branches on their family trees, ask students to consider their own parents, grandparents, and ancestors, as well as

their future spouses and children. Invite them to imagine what it might be like if they were separated from their family members in the eternities.



Malachi 4:5–6 is a doctrinal mastery passage. Invite students to consider marking doctrinal mastery passages in a distinctive way so they can locate them easily.

Invite a student to read Malachi 4:5–6 aloud. Ask the class to follow along, looking for how the Savior said He would help the families of the world before His Second Coming.

- Whom did the Savior say He would send before His Second Coming?
- Who is Elijah? (You may want to show students the picture *Elijah Appearing in the Kirtland Temple* [*Gospel Art Book* (2009), no. 95; see also lds.org/media-library]. Remind students that Elijah is a prophet who performed many mighty miracles [see 1 Kings 17–18; 2 Kings 1–2].)
- What do you think the phrase “turn the heart of the fathers to the children, and the heart of the children to their fathers” (Malachi 4:6) means?



Invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–44). Ask the class to listen for what the word *turn* means in this verse. Invite students to consider recording Joseph Smith’s statement next to Malachi 4:5–6.



“Now, the word *turn* here should be translated *bind*, or *seal*” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 472).

- What is the purpose of the coming of Elijah?
- Why do you think binding or sealing families together is important to Heavenly Father?
- How has the prophecy about Elijah recorded in Malachi 4:5–6 been fulfilled?

Explain to students that the resurrected prophet Elijah appeared to Joseph Smith and Oliver Cowdery on April 3, 1836, in the Kirtland Temple and conferred upon them the sealing keys of the Melchizedek Priesthood (see D&C 110:13–16). These keys opened the doors to family history and temple service for the living and for the dead.

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for the role we can play in fulfilling Elijah’s mission.



“Many of your ancestors died never having the chance to accept the gospel and to receive the blessings and promises you have received. ...

“... There are more temples across the earth than there have ever been. More people in all the world have felt the Spirit of Elijah move them to record the identities and facts of their ancestors’ lives. There are more resources to search out your ancestors than there have ever been in the history of the world. The Lord has poured out knowledge about how to make that information available worldwide through technology that a few years ago would have seemed a miracle. ...

“... When you were baptized, your ancestors looked down on you with hope. Perhaps after centuries, they rejoiced to see one of their descendants make a covenant to find them and to offer them freedom. In your reunion, you will see in their eyes either gratitude or terrible disappointment. Their hearts are bound to you. Their hope is in your hands. You will have more than your own strength as you choose to labor on to find them” (Henry B. Eyring, “Hearts Bound Together,” *Ensign or Liahona*, May 2005, 77, 79–80).

- What is our role in binding families together in the last days?

Write the following incomplete principle on the board: *As we participate in family history and temple service, ...*

- What will happen as we fulfill our responsibility to participate in family history and temple service for our ancestors? (After students respond, add the following to the incomplete principle on the board: *our hearts will be turned to our ancestors ...*)

Ask students to look again at Malachi 4:6, and point out that unless the hearts of family members turn to each other, the earth will be cursed, or “utterly wasted” (D&C 2:3). To help students understand what this means, invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“Elijah restored the sealing powers whereby ordinances that were sealed on earth were also sealed in heaven. That would affect all priesthood ordinances but was particularly important for the sealing of families down through the generations of time, for without that link no family ties would exist in the eternities, and indeed the family of man would have been left in eternity with ‘neither root [ancestors] nor branch [descendants]’ [Malachi 4:1].

“Inasmuch as such a sealed, united, celestially saved family of God is the ultimate purpose of mortality, any failure here would have been a curse indeed, rendering the entire plan of salvation

'utterly wasted' [D&C 2:3]" (Jeffrey R. Holland, *Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 297–98).

To complete the principle on the board, add the following: *and we will help prepare the earth for the Second Coming of Jesus Christ*. Invite a student to read the completed principle aloud: **As we participate in family history and temple service, our hearts will be turned to our ancestors and we will help prepare the earth for the Second Coming of Jesus Christ.**

- Why do our hearts turn to our ancestors when we do their family history and perform ordinances for them in the temple?
- How do you think our ancestors feel toward us for serving them in this way?
- What experiences have you had with doing family history and participating in temple service for your ancestors?

If circumstances allow, you might want to invite a student who is familiar with the website FamilySearch.org to log in to his or her account and display the website in front of the class. You could allow the student a few minutes to demonstrate how to use the website and search for a family name. This demonstration could inspire other students who might be unfamiliar with the site and the process of finding family names online.

Ask students to write on a piece of paper one goal that will help them more fully participate in family history and temple service. Encourage them to take the paper home and place it where it will remind them of their goal.

Because this is the last lesson of the Old Testament course of study, you may want to take several minutes at the end of the lesson to invite students to consider and share their experiences with studying the Old Testament in seminary this year.

Scripture Reading Charts

We help fulfill the Objective of Seminaries and Institutes of Religion as we encourage students to (1) read and study the scriptures daily and (2) read the scriptures for the course of study. The text for the Old Testament seminary course consists of the selected required readings outlined in the reading chart below. Additional chapters that can enhance students' study of the Old Testament are indicated by shaded boxes in the chart. If students desire, they may choose to read these additional chapters or the entire Old Testament, but doing so is not required. This is the only seminary course for which reading the entire text is not required. You may want to give reading charts to students to help them keep track of their progress.

Old Testament Reading Chart

Required reading for seminary credit
 Additional reading NOT required for seminary credit

The required Old Testament chapters total approximately the same number of pages as those for the other seminary courses of study. The additional chapters are suggested reading for students who desire to enhance their understanding of the Old Testament. If an LDS edition of the Bible is available in their language, students are encouraged to read all chapter summaries in each book.

Introduction to the Pearl of Great Price	Intro																												
Moses	1	2	3	4	5	6	7	8																					
Abraham	1	2	3	4	5																								
Genesis	1	2	3	4	6	7	8	9	11	12	13	14	15	16	17	18	19	20	21	22	24								
	25	26	27	28	29	30	31	32	33	34	35	37	38	39	40	41	42	43	44	45	46								
Exodus	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	22								
	23	24	25	26	27	28	29	30	31	32	33	34	35	36	40														
Leviticus	1	4	8	9	10	11	13	14	16	19	20	21	22	26															
Numbers	2	3	4	6	9	11	12	13	14	15	16	17	20	21	22	23	24	25	27	31	32								
Deuteronomy	1	2	3	4	5	6	7	8	9	14	15	17	18	20	26	28	29	30	32	33	34								
Joshua	1	2	3	4	5	6	7	10	23	24																			
Judges	1	2	3	4	5	6	7	8	13	14	15	16																	
Ruth	1	2	3	4																									
1 Samuel	1	2	3	4	7	8	9	10	11	12	13	14	15	16	17	18	19	20	24	25	26								
	28	30	31																										
2 Samuel	5	6	7	9	11	12	13	14	15	18																			
1 Kings	1	3	6	8	9	10	11	12	14	17	18	19																	
2 Kings	2	3	4	5	6	14	15	16	17	18	19	20	21	22	23	24	25												
2 Chronicles	14	15	16	20	32	36																							
Ezra	1	3	4	5	6	7	8	9	10																				
Nehemiah	1	2	3	4	6	8	9																						
Esther	1	2	3	4	5	6	7	8	9	10																			
Job	1	2	3	12	13	14	19	22	23	38	42																		
Psalms	1	9	22	23	24	27	33	51	119	127	136	143	145																
Proverbs	1	2	3	4	6	13	15	16	23	30	31																		
Ecclesiastes	1	2	4	5	12																								
Isaiah	1	2	3	4	5	6	7	8	9	10	11	12	13	14	18	22	24	25	26	28	29								
	30	33	35	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	58	59								
	61	65																											
Jeremiah	1	2	3	7	9	16	17	18	20	23	30	31	32	33	36	38	39	42	50	52									
Lamentations	1	3	4	5																									
Ezekiel	1	2	3	18	33	34	36	37	38	39	43	44	47																
Daniel	1	2	3	4	5	6	7																						
Hosea	1	2	3	6	8	13	14																						
Joel	1	2	3																										
Amos	2	3	4	8																									
Obadiah	1																												
Jonah	1	2	3	4																									
Micah	3	5	6	7																									
Nahum	1																												
Habakkuk	1	2	3																										
Zephaniah	2	3																											
Haggai	1	2																											
Zechariah	1	3	7	8	9	10	12	13	14																				
Malachi	1	2	3	4																									

Daily Scripture Reading Chart											
Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
1	1	1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9	9
10	10	10	10	10	10	10	10	10	10	10	10
11	11	11	11	11	11	11	11	11	11	11	11
12	12	12	12	12	12	12	12	12	12	12	12
13	13	13	13	13	13	13	13	13	13	13	13
14	14	14	14	14	14	14	14	14	14	14	14
15	15	15	15	15	15	15	15	15	15	15	15
16	16	16	16	16	16	16	16	16	16	16	16
17	17	17	17	17	17	17	17	17	17	17	17
18	18	18	18	18	18	18	18	18	18	18	18
19	19	19	19	19	19	19	19	19	19	19	19
20	20	20	20	20	20	20	20	20	20	20	20
21	21	21	21	21	21	21	21	21	21	21	21
22	22	22	22	22	22	22	22	22	22	22	22
23	23	23	23	23	23	23	23	23	23	23	23
24	24	24	24	24	24	24	24	24	24	24	24
25	25	25	25	25	25	25	25	25	25	25	25
26	26	26	26	26	26	26	26	26	26	26	26
27	27	27	27	27	27	27	27	27	27	27	27
28	28	28	28	28	28	28	28	28	28	28	28
29	(29)	29	29	29	29	29	29	29	29	29	29
30		30	30	30	30	30	30	30	30	30	30
31		31		31		31	31		31		31

Old Testament Pacing Guide for Daily Teachers

Suggested Schedule for 36-Week School Year

Week	Lessons	Scripture Block
1	Day 1: Lesson 1 Introduction to the Old Testament Day 2: Lesson 2 The Plan of Salvation Day 3: Lesson 3 The Role of the Learner Day 4: Lesson 4 Studying the Scriptures Day 5: Lesson 5 The Bible	Introduction to the Pearl of Great Price
2	Day 1: Lesson 6 Moses 1:1–23 Day 2: Lesson 7 Moses 1:24–42 Day 3: Flexible Day (see “Suggestions for Flexible Days”) Day 4: Lesson 8 Acquiring Spiritual Knowledge (Part 1) Day 5: Lesson 9 Acquiring Spiritual Knowledge (Part 2)	Moses 1
3	Day 1: Lesson 10 Moses 2 (Genesis 1; Abraham 4) Day 2: Lesson 11 Moses 3 (Genesis 2; Abraham 5) Day 3: Lesson 12 Moses 4 (Genesis 3) Day 4: Lesson 13 Moses 5:1–11 Day 5: Lesson 14 Acquiring Spiritual Knowledge (Part 3)	Moses 2:1–5:11; Genesis 1–3; Abraham 4–5
4	Day 1: Lesson 15 Moses 5:12–59 (Genesis 4) Day 2: Flexible Day (see “Suggestions for Flexible Days”) Day 3: Lesson 16 Moses 6 (Genesis 5) Day 4: Lesson 17 The Godhead Day 5: Lesson 18 Moses 7	Moses 5:12–7:69; Genesis 4–5
5	Day 1: Lesson 19 Moses 8 (Genesis 6:1–12) Day 2: Lesson 20 Genesis 6:14–9:29 Day 3: Lesson 21 The Plan of Salvation (Part 1) Day 4: Lesson 22 Genesis 10–11; Abraham 1 Day 5: Lesson 23 Genesis 12; Abraham 2	Moses 8; Genesis 6–12; Abraham 1–2
6	Day 1: Flexible Day (see “Suggestions for Flexible Days”) Day 2: Lesson 24 Abraham 3 Day 3: Lesson 25 Genesis 13–14 Day 4: Lesson 26 The Plan of Salvation (Part 2) Day 5: Lesson 27 Genesis 15–17	Abraham 3; Genesis 13–17

Week	Lessons	Scripture Block
7	Day 1: Lesson 28 Genesis 18 Day 2: Lesson 29 Genesis 19 Day 3: Lesson 30 Genesis 20–22 Day 4: Flexible Day (see “Suggestions for Flexible Days”) Day 5: Lesson 31 Genesis 23–24	Genesis 18–24
8	Day 1: Lesson 32 The Plan of Salvation (Part 3) Day 2: Lesson 33 Genesis 25–27 Day 3: Lesson 34 Genesis 28–30 Day 4: Lesson 35 Genesis 31–32 Day 5: Lesson 36 Genesis 33–34	Genesis 25–34
9	Day 1: Lesson 37 The Plan of Salvation (Part 4) Day 2: Lesson 38 Genesis 35–37 Day 3: Lesson 39 Genesis 38–39 Day 4: Lesson 40 Genesis 40–43 Day 5: Flexible Day (see “Suggestions for Flexible Days”)	Genesis 35–43
10	Day 1: Lesson 41 Genesis 44–46 Day 2: Lesson 42 Genesis 47–49 Day 3: Lesson 43 The Atonement of Jesus Christ (Part 1) Day 4: Lesson 44 Genesis 50 Day 5: Lesson 45 Exodus 1–4	Genesis 44–50; Exodus 1–4
11	Day 1: Lesson 46 Exodus 5–6 Day 2: Lesson 47 The Atonement of Jesus Christ (Part 2) Day 3: Flexible Day (see “Suggestions for Flexible Days”) Day 4: Lesson 48 Exodus 7–11 Day 5: Lesson 49 Exodus 12–13	Exodus 5–13
12	Day 1: Lesson 50 Exodus 14–15 Day 2: Lesson 51 Exodus 16:1–17:7 Day 3: Lesson 52 Exodus 17:8–19:25 Day 4: Lesson 53 The Restoration (Part 1) Day 5: Lesson 54 Exodus 20 (Part 1)	Exodus 14:1–20:17
13	Day 1: Lesson 55 Exodus 20 (Part 2) Day 2: Flexible Day (see “Suggestions for Flexible Days”) Day 3: Lesson 56 Exodus 21–24 Day 4: Lesson 57 Exodus 25–31 Day 5: Lesson 58 The Restoration (Part 2)	Exodus 20:18–31:18

Week	Lessons	Scripture Block
14	Day 1: Lesson 59 Exodus 32 Day 2: Lesson 60 Exodus 33–40 Day 3: Lesson 61 Leviticus 1–7 Day 4: Lesson 62 The Restoration (Part 3) Day 5: Lesson 63 Leviticus 8–18	Exodus 32–40; Leviticus 1–18
15	Day 1: Lesson 64 Leviticus 19–27 Day 2: Lesson 65 Numbers 1–12 Day 3: Lesson 66 Numbers 13–14 Day 4: Lesson 67 Numbers 15–19 Day 5: Lesson 68 Numbers 20–21	Leviticus 19–27; Numbers 1–21
16	Day 1: Flexible Day (recommended class period for <i>administering</i> the “Old Testament Learning Assessment for Genesis–Judges”) Day 2: Flexible Day (recommended class period for <i>reviewing</i> the “Old Testament Learning Assessment for Genesis–Judges”) Day 3: Lesson 69 Numbers 22–36 Day 4: Lesson 70 The Restoration (Part 4) Day 5: Lesson 71 Deuteronomy 1–13	Numbers 22–36; Deuteronomy 1–13
17	Day 1: Lesson 72 Deuteronomy 14–26 Day 2: Lesson 73 Deuteronomy 27–34 Day 3: Lesson 74 Joshua 1–2 Day 4: Lesson 75 Joshua 3–5 Day 5: Lesson 76 Joshua 6–10	Deuteronomy 14–34; Joshua 1–10
18	Day 1: Lesson 77 Joshua 11–24 Day 2: Lesson 78 Judges 1–9 Day 3: Lesson 79 Prophets and Revelation (Part 1) Day 4: Lesson 80 Judges 10–21 Day 5: Flexible Day (see “Suggestions for Flexible Days”)	Joshua 11–24; Judges
19	Day 1: Lesson 81 Ruth Day 2: Lesson 82 1 Samuel 1–2 Day 3: Lesson 83 1 Samuel 3 Day 4: Lesson 84 Prophets and Revelation (Part 2) Day 5: Lesson 85 1 Samuel 4–8	Ruth; 1 Samuel 1–8
20	Day 1: Lesson 86 1 Samuel 9–15 Day 2: Lesson 87 1 Samuel 16 Day 3: Lesson 88 1 Samuel 17 Day 4: Lesson 89 Prophets and Revelation (Part 3) Day 5: Lesson 90 1 Samuel 18–24	1 Samuel 9–24

Week	Lessons	Scripture Block
21	Day 1: Flexible Day (see "Suggestions for Flexible Days") Day 2: Lesson 91 1 Samuel 25–31 Day 3: Lesson 92 2 Samuel 1–10 Day 4: Lesson 93 2 Samuel 11:1–12:9 Day 5: Lesson 94 Prophets and Revelation (Part 4)	1 Samuel 25–31; 2 Samuel 1:1–12:9
22	Day 1: Lesson 95 2 Samuel 12:10–24:25 Day 2: Lesson 96 1 Kings 1–10 Day 3: Lesson 97 1 Kings 11–16 Day 4: Lesson 98 Priesthood and Priesthood Keys Day 5: Flexible Day (see "Suggestions for Flexible Days")	2 Samuel 12:10–24:25; 1 Kings 1–16
23	Day 1: Lesson 99 1 Kings 17 Day 2: Lesson 100 1 Kings 18–22 Day 3: Lesson 101 2 Kings 1–4 Day 4: Lesson 102 2 Kings 5–13 Day 5: Lesson 103 Ordinances and Covenants (Part 1)	1 Kings 17–22; 2 Kings 1–13
24	Day 1: Lesson 104 2 Kings 14–20 Day 2: Lesson 105 2 Kings 21–25 Day 3: Lesson 106 1 Chronicles; 2 Chronicles Day 4: Flexible Day (see "Suggestions for Flexible Days") Day 5: Lesson 107 Ezra	2 Kings 14–25; 1 Chronicles; 2 Chronicles; Ezra
25	Day 1: Lesson 108 Nehemiah Day 2: Lesson 109 Esther Day 3: Lesson 110 Ordinances and Covenants (Part 2) Day 4: Lesson 111 Job 1–16 Day 5: Lesson 112 Job 17–42	Nehemiah; Esther; Job
26	Day 1: Lesson 113 Psalms (Part 1) Day 2: Lesson 114 Marriage and Family (Part 1) Day 3: Flexible Day (see "Suggestions for Flexible Days") Day 4: Lesson 115 Psalms (Part 2) Day 5: Lesson 116 Proverbs 1–30	Psalms; Proverbs 1–30
27	Day 1: Lesson 117 Marriage and Family (Part 2) Day 2: Lesson 118 Proverbs 31; Ecclesiastes; Song of Solomon Day 3: Lesson 119 Isaiah 1–2 Day 4: Lesson 120 Isaiah 3–5 Day 5: Flexible Day (see "Suggestions for Flexible Days")	Proverbs 31; Ecclesiastes; Song of Solomon; Isaiah 1–5

Week	Lessons	Scripture Block
28	Day 1: Lesson 121 Marriage and Family (Part 3) Day 2: Lesson 122 Isaiah 6–9 Day 3: Lesson 123 Isaiah 10–16 Day 4: Lesson 124 Isaiah 17–28 Day 5: Lesson 125 Isaiah 29	Isaiah 6–29
29	Day 1: Lesson 126 Isaiah 30–41 Day 2: Lesson 127 Isaiah 42–47 Day 3: Lesson 128 Marriage and Family (Part 4) Day 4: Lesson 129 Isaiah 48–50 Day 5: Lesson 130 Isaiah 51–52	Isaiah 30–52
30	Day 1: Flexible Day (see “Suggestions for Flexible Days”) Day 2: Lesson 131 Commandments (Part 1) Day 3: Lesson 132 Isaiah 53 Day 4: Lesson 133 Isaiah 54–57 Day 5: Lesson 134 Isaiah 58	Isaiah 53–58
31	Day 1: Lesson 135 Isaiah 59–66 Day 2: Lesson 136 Commandments (Part 2) Day 3: Lesson 137 Jeremiah 1–6 Day 4: Lesson 138 Jeremiah 7–29 Day 5: Flexible Day (see “Suggestions for Flexible Days”)	Isaiah 59–66; Jeremiah 1–29
32	Day 1: Lesson 139 Jeremiah 30–41 Day 2: Lesson 140 Jeremiah 42–52; Lamentations Day 3: Lesson 141 Commandments (Part 3) Day 4: Lesson 142 Ezekiel 1–32 Day 5: Lesson 143 Ezekiel 33–36	Jeremiah 30–52; Lamentations; Ezekiel 1–36
33	Day 1: Lesson 144 Ezekiel 37 Day 2: Lesson 145 Ezekiel 38–48 Day 3: Lesson 146 Daniel 1–2 Day 4: Lesson 147 Daniel 3–5 Day 5: Lesson 148 Commandments (Part 4)	Ezekiel 37–48; Daniel 1–5
34	Day 1: Lesson 149 Daniel 6–12 Day 2: Lesson 150 Hosea Day 3: Flexible Day (recommended class period for <i>administering</i> the “Old Testament Learning Assessment for Ruth–Malachi”) Day 4: Flexible Day (recommended class period for <i>reviewing</i> the “Old Testament Learning Assessment for Ruth–Malachi”) Day 5: Lesson 151 Joel	Daniel 6–12; Hosea; Joel

Week	Lessons	Scripture Block
35	Day 1: Lesson 152 Amos; Obadiah Day 2: Lesson 153 Jonah Day 3: Lesson 154 Micah Day 4: Lesson 155 Nahum; Habakkuk; Zephaniah; Haggai Day 5: Lesson 156 Doctrinal Mastery Cumulative Review	Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai
36	Day 1: Lesson 157 Zechariah 1–8 Day 2: Lesson 158 Zechariah 9–14 Day 3: Lesson 159 Malachi 1–3 Day 4: Lesson 160 Malachi 4 Day 5: Flexible Day (see “Suggestions for Flexible Days”)	Zechariah; Malachi

Suggestions for Flexible Days

The pacing guide for daily teachers is based on a 36-week or 180-day school year. This manual provides 160 daily lessons, leaving 20 days for which no teaching material is provided. These 20 “flexible days” should be used wisely for worthwhile goals and activities, including the following:

1. Administering and Reviewing Assessments. The Objective of Seminaries and Institutes of Religion is “to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x). With this objective in mind, S&I has prepared learning assessments. These assessments are intended to help students understand, explain, believe, and live what they are learning in class.

In 2014, requirements for seminary graduation were adjusted so that students must pass the learning assessments for each course of study in order to graduate. You should administer learning assessments once during each half of the school year. Each assessment has two parts: (1) administering the assessment, which will take approximately 40 minutes, or one daily class period, and (2) correcting and discussing the assessment with students the following class period. This review is an essential part of helping students learn from the experience. If your class meets for longer than 60 minutes, you should only take one class period to administer and review the assessment.

Assessments are to be used to help students. While announcing the addition of learning assessments to seminary graduation requirements, Elder Paul V. Johnson of the Seventy said:

“A teacher’s attitude is going to make a big difference. If the teachers can see how this blesses the lives of the students, they’ll view [the assessments and reading requirements] as a way to help their students. ...

“I think if there were a caution, it would be that we don’t want the teachers to view this as some sort of manipulation device or a club—maybe a club in two meanings of the word—a blunt instrument to beat somebody with, or some elite club for only certain students. We want them to view this as something that will really bless their lives” (“Elevate Learning Announcement” [Seminaries and Institutes of Religion global faculty meeting, June 20, 2014]).

Note: The pacing guide for daily teachers includes suggestions as to when to administer the assessments. Home-study teachers should administer the first assessment before lesson 81 and the second assessment before lesson 160. It might be wise to administer the assessments long enough before these lessons for students to have time to retake them if necessary.

2. Adapting the daily lessons. You may want to spend extra time on a lesson that takes longer to teach effectively. You may also want to use the supplemental

teaching ideas that appear at the end of some lessons or take time to answer students' questions about a particular scripture passage or gospel topic. Flexible days allow you to take advantage of these opportunities while maintaining your pacing schedule and fulfilling your commission to teach the scriptures sequentially.

3. Reviewing previous material. It is helpful for students to periodically look back at what they have learned from previous lessons, a particular book of scripture, or previous doctrinal mastery lessons. You could provide students with an opportunity to explain a truth from a previous lesson and share how that truth has influenced their lives. You could also create and administer a quiz or learning activities that review previous material.

4. Allowing for schedule interruptions. School activities or assemblies, community events, weather, and other interruptions may require you to cancel or shorten class periodically. Flexible days can be used to allow for such interruptions.

100 Doctrinal Mastery Passages

	Old Testament	New Testament	Book of Mormon	Doctrine and Covenants and Church History
Acquiring Spiritual Knowledge	Proverbs 3:5–6 Isaiah 5:20	John 7:17 1 Corinthians 2:5, 9–11 2 Timothy 3:15–17 James 1:5–6	2 Nephi 28:30 2 Nephi 32:3 2 Nephi 32:8–9 Mosiah 4:9 Ether 12:6 Moroni 10:4–5	D&C 6:36 D&C 8:2–3 D&C 88:118
1. The Godhead		Hebrews 12:9	2 Nephi 26:33 3 Nephi 11:10–11 3 Nephi 12:48 3 Nephi 18:15, 20–21	D&C 29:10–11 D&C 130:22–23
2. The Plan of Salvation	Moses 1:39 Abraham 3:22–23 Genesis 1:26–27 Joshua 24:15	John 17:3 1 Corinthians 6:19–20 1 Corinthians 15:20–22 1 Corinthians 15:40–42 1 Peter 4:6 Revelation 20:12	2 Nephi 2:22–25 2 Nephi 2:27	D&C 76:22–24
3. The Atonement of Jesus Christ	Isaiah 1:18 Isaiah 53:3–5	Matthew 11:28–30 Luke 24:36–39 James 2:17–18	Mosiah 3:19 Alma 7:11–13 Alma 34:9–10 Helaman 5:12 Ether 12:27	D&C 18:10–11 D&C 19:16–19 D&C 58:42–43

	Old Testament	New Testament	Book of Mormon	Doctrine and Covenants and Church History
4. The Restoration	Moses 7:18 Isaiah 29:13–14 Ezekiel 37:15–17 Daniel 2:44	Acts 3:19–21 2 Thessalonians 2:1–3		Joseph Smith—History 1:15–20 D&C 1:30 D&C 135:3
5. Prophets and Revelation	Jeremiah 1:4–5 Ezekiel 3:16–17 Amos 3:7	John 15:16 Ephesians 2:19–20 Ephesians 4:11–14		D&C 1:37–38 D&C 21:4–6
6. Priesthood and Priesthood Keys		Matthew 16:15–19		D&C 13:1 D&C 42:11 D&C 107:8 D&C 121:36, 41–42
7. Ordinances and Covenants	Exodus 19:5–6 Psalm 24:3–4	John 3:5	Mosiah 18:8–10 3 Nephi 27:20	D&C 82:10 D&C 84:20–22
8. Marriage and Family	Genesis 1:28 Genesis 2:24 Genesis 39:9 Malachi 4:5–6	1 Corinthians 11:11	Alma 39:9	D&C 49:15–17 D&C 131:1–4
9. Commandments	Exodus 20:3–17 Isaiah 58:6–7 Isaiah 58:13–14 Malachi 3:8–10	Matthew 5:14–16 Matthew 22:36–39 John 14:15	1 Nephi 3:7 Mosiah 2:17 Mosiah 2:41 Alma 41:10 Moroni 7:45, 47–48	D&C 18:15–16 D&C 64:9–11 D&C 89:18–21

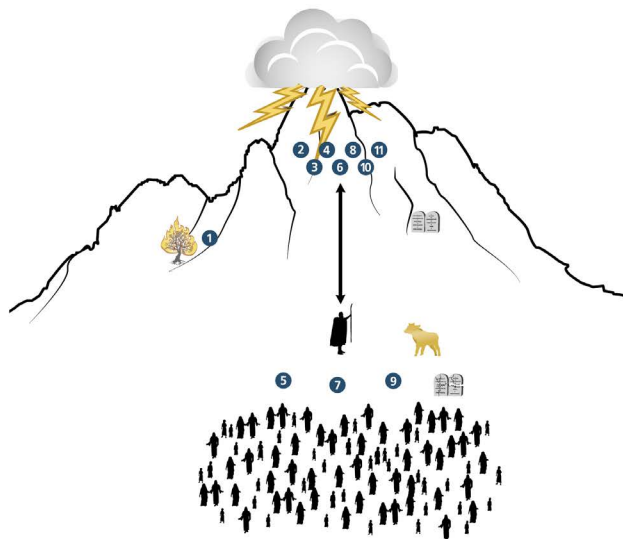
Doctrinal Mastery Core Document

Please refer to the *Doctrinal Mastery Core Document* to learn more about the Doctrinal Mastery program.

Moses's and Israel's Experiences with Jehovah at Mount Sinai

APPENDIX

Moses's and Israel's Experiences with Jehovah at Mount Sinai (Exodus 19–34)



- | | |
|--|---|
| <p>1 God calls Moses to deliver Israel (see Exodus 3:1–12).</p> <p>2 God invites Israel to be His covenant people (see Exodus 19:3–7).</p> <p>3 Moses reports Israel's desire to enter God's covenant (see Exodus 19:8–14).</p> <p>4 God warns that the people are not yet prepared to enter His presence (see Exodus 19:16–25).</p> <p>5 God speaks the Ten Commandments to the Israelites (see Exodus 20:1–20).</p> <p>6 God gives Israel additional laws (see Exodus 20:21–24:4).</p> | <p>7 Israel enters into the covenant (see Exodus 24:5–8).</p> <p>8 God writes His law on stone tables (see Exodus 24:9–31:18).</p> <p>9 Israel breaks the covenant (see Exodus 32:1–20).</p> <p>10 Moses pleads for the people (see Exodus 32:30–33:7).</p> <p>11 God writes His law on new stone tables but withholds the higher priesthood and its ordinances (see Exodus 34:1–32; Joseph Smith Translation, Exodus 34:1–2; D&C 84:25–27).</p> |
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THE CHURCH OF
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