



Old Testament

Study Guide for Home-Study Seminary Students

Old Testament

Study Guide for Home-Study Seminary Students

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Introduction to the Home-Study Seminary Program

The home-study seminary program is designed to help you strengthen your understanding of the gospel of Jesus Christ and apply its teachings in your daily life through a study of the scriptures. For your study this school year, you will first complete reading assignments from the scripture text for this course—the Old Testament—and then you will complete the individual lessons. Once a week you will meet with a seminary teacher to submit your work and participate in a weekly lesson.



Seminary is a daily religious education program. Prayerfully studying your scriptures should be a daily practice. You will need to work on your seminary assignments each school day, even though you will not attend a seminary class each day.

There are 32 units to be completed during the course. The reading chart on page viii shows what you should study for each unit. Your teacher will help you understand when each unit is due. The lessons in this study guide should each take about 30 minutes to complete, in addition to your daily scripture study.

You should have two scripture study journals (or two notebooks), separate from your personal journal, in which you will write the assignments from the study guide activities. Each week that you meet with your teacher, you should turn in the scripture study journal containing the completed assignments from the study guide activities you completed for that week. Your teacher will read and respond to the assignments and return that scripture study journal to you the following week. You could also write your responses on paper in a loose-leaf binder and turn in the pages you did that week. Then, when your teacher returns the pages, you could put them back into the notebook.

Using This Manual in a Daily Seminary Program

This manual may be used by teachers and students in a daily seminary program to enhance lessons or for make-up work. However, it is not intended to be given to every daily seminary student. If a student needs to make up a lesson for credit, the teacher may assign him or her to complete the home-study lesson that corresponds with the lesson that was missed.

Using the Home-Study Student Study Guide

Recording Answers in the Manual

You will sometimes be asked to write answers in the manual on blank lines or in a chart.

Scripture Mastery

Each of the 25 scripture mastery passages found in the Old Testament is treated separately in the lesson in which it appears, to help you deepen your mastery of it.

Introduction to the Scripture Text

The introduction gives some background information and a summary of the scripture text for each lesson.


Verse Grouping and Content Summary

Verse groupings reflect natural breaks where a change in action or topic occurs. Each is followed by a brief summary of the events or teachings in the verses.

You may want to write the following truth in your scriptures: **The Restoration of the gospel, including the coming forth of the Book of Mormon, is a marvelous work that corrects false teachings and counters the wisdom of the world.**

In Isaiah 29:15–24 we read that the Book of Mormon would come forth at a time when people would seek to hide their works from God and would not acknowledge the hand of God in their lives. Isaiah prophesied of the positive impact and blessings of the restored gospel and the Book of Mormon.

Scripture Mastery—Isaiah 29:13–14

 4. In your scripture study journal, write a few reasons why the restored gospel and the Book of Mormon are marvelous and wonderful to you. Share what you write with a friend or family member. Ask this person why the restored gospel and the Book of Mormon are marvelous and wonderful to him or her. Add his or her response to your scripture study journal.

 5. Write the following at the bottom of today's assignments in your scripture study journal:

*I have studied Isaiah 24–29 and completed this lesson on (date).
Additional questions, thoughts, and insights I would like to share with my teacher:*

UNIT 25: DAY 2

Isaiah 30–35

Introduction

Instead of depending on the Lord, the people of Judah sought help from Egypt to defend themselves against Assyria. Isaiah prophesied that the people of Judah would be scattered because of their rebellion. He also prophesied concerning the Apostasy, the Restoration, and the Second Coming of the Lord, Jesus Christ. Isaiah testified that the Lord would come to save His people.

Isaiah 30–31

Isaiah warns Judah not to trust in Egypt and to trust in the Lord instead

Think about somebody you know who cheerfully obeys the words of the Lord's prophets and the standards of the *For the Strength of Youth* booklet.

What blessings do you think come to those who faithfully follow the words and counsel of the prophets? _____

Contrast the blessings you described above with the consequences experienced by those who disobey. From what you have learned during your study of the Old Testament this year, what consequences do people face if they refuse to follow the counsel of the Lord's prophets?

As you study Isaiah 30–31, look for a principle that helps you understand what can happen if people refuse to follow the counsel of the Lord's prophets.

Isaiah 30–31 contains Isaiah's warning to the people of Judah, who considered making an alliance with Egypt to protect themselves from the Assyrian army.

Read Isaiah 30:1–3, 7, looking for how the people of Judah rebelled against the Lord when they were under threat of attack.

Why do you think forming an alliance with Egypt would have been considered rebellion against the Lord? The phrase "their strength is to sit still" in verse 7 means that the Jews would have received the strength they needed by depending on the Lord.

Isaiah 30:8 contains the commandment to Isaiah to write in a book the Lord's words regarding the people's rebellion. Read Isaiah 30:9–11, looking for what the Lord commanded Isaiah to write. The phrase "smooth things" in verse 10 refers to false doctrine and flattering words (see Helaman 13:26–28).

In what additional ways were the people being rebellious?

Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, looking for how Elder Holland described some of the people of our day:



"Unfortunately, messengers of divinely mandated commandments are often no more popular today than they were anciently. . . .

"Sadly enough, . . . it is a characteristic of our age that if people want any gods at all, they want them to be gods who do not demand much, comfortable gods, smooth gods who not only don't rock the boat but don't even row it, gods who pat us on the head, make us giggle, then tell us to run along and pick marigolds" ("The Cost—and Blessings—of Discipleship," *Ensign* or *Liahona*, May 2014, 7).

Lamentations 3 records Jeremiah's lamentation for the destruction of Jerusalem from the perspective of the people of Judah. In Lamentations 3:1–18 we learn how the wicked people of Judah described their relationship with God.

Read Lamentations 3:1, 3, 7–9, 11, 18, looking for how the people's sins had affected their relationship with God.

In their sinful state the people felt that the Lord had abandoned them. In reality, the people had moved away from God. Because the people had damaged their relationship with God, they felt deep despair.

Read Lamentations 3:19–26, looking for a truth that might have helped the people of Judah. 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?

One of the truths we can learn from these verses is that **because the Lord is compassionate, we can find hope in knowing He will help us if we seek Him.** You may want to write this principle in the margin of your scriptures.




 **2.** Answer the following questions in your scripture study journal:

- a. What do the words *compassionate* and *hope* mean? (You may want to use a dictionary to help you with the definitions.)
- b. How might understanding the preceding principle help someone who feels despair or is troubled because of his or her sins?

In Lamentations 3:31–39 Jeremiah explained that the Lord does not take pleasure in punishing people. Read Lamentations 3:40–41, looking for what the afflictions we experience as a result of sin might lead us to do.

One of the truths we learn from these verses is that **the afflictions we experience as a result of sin can help inspire us to turn again to the Lord.**

 **3.** Answer the following question in your scripture study journal: In what ways do you think the afflictions we experience as a result of sin can inspire us to turn to the Lord?

In Lamentations 3:42–66 we learn that Jeremiah continued to lament the state of Judah, but he again recognized that the Lord will draw near to those who call upon Him.

Lamentations 4

Jeremiah compares the lives of the people when they were righteous to their lives in captivity

Imagine you are being interviewed by a reporter who considers you to be a faithful Latter-day Saint. The reporter asks, “Why should I chose to live a life requiring discipline and restraint instead of seeking after pleasure?” How would you answer the reporter’s question?

As you study Lamentations 4, notice how Jeremiah compared the lives of the righteous people who had lived in Judah in the past to the lives of the wicked people who lived in Judah during his time.

Read Lamentations 4:1–2, looking for how Jeremiah described the people when they were righteous as opposed to when they were wicked.

In Lamentations 4:3–10, Jeremiah continued to compare the state of the people when they were righteous with their state when they were wicked.

For example, he said that when they were righteous they had enough to eat, lived comfortably, and enjoyed good health. He said that when they were wicked they faced starvation, did not have homes to live in, and were sickly.

What had caused these changes in the lives of the people?

Compare and Contrast

A passage of scripture or a gospel doctrine or principle can often be clarified when it is compared or contrasted to something else. Noting the similarities or differences between teachings, people, or events can help you better understand gospel truths.

Doctrines and Principles

As gospel doctrines and principles naturally arise from the scripture text, they are bolded in the lesson to help you recognize them.

Scripture Study Journal Assignments

Scripture study journal assignments are to be written out and given to your teacher each week for feedback. Giving careful thought to your answers will help you have meaningful experiences as you learn and apply truths from the scriptures.

Study Helps

Study helps provide insights and explain practices that can enhance your study and understanding of the scriptures.

Old Testament Reading Chart

Unit Number	Assigned Chapters I Read This Week	Days I Read the Scriptures						
1	Introduction to the Pearl of Great Price	S	M	T	W	TH	F	S
2	Moses 1 2 3 4 Abraham 4	S	M	T	W	TH	F	S
3	Moses 5 6 7	S	M	T	W	TH	F	S
4	Moses 8 Genesis 6 7 8 9 11 Abraham 1 2	S	M	T	W	TH	F	S
5	Abraham 3 Genesis 13 14 15 16 17 18	S	M	T	W	TH	F	S
6	Genesis 19 20 21 22 24 25 26 27	S	M	T	W	TH	F	S
7	Genesis 28 29 30 31 32 33 34 35 37 39	S	M	T	W	TH	F	S
8	Genesis 40 41 42 43 44 45 46 47 48 49 50	S	M	T	W	TH	F	S
9	Exodus 1 2 3 4 5 6 7 8 9 10 11 12 13	S	M	T	W	TH	F	S
10	Exodus 14 15 16 17 18 19 20	S	M	T	W	TH	F	S
11	Exodus 22 25 26 27 28 29 30 31 32 33 34	S	M	T	W	TH	F	S
12	Exodus 35 40 Leviticus 1 4 8 11 16 19 20 26	S	M	T	W	TH	F	S
13	Numbers 2 6 11 12 13 14 16 20 21	S	M	T	W	TH	F	S
14	Numbers 22 23 24 27 31 32 Deuteronomy 6 7 8 14 15 20 26	S	M	T	W	TH	F	S
15	Deuteronomy 28 30 34 Joshua 1 2 3 4 6 7 23 24	S	M	T	W	TH	F	S
16	Judges 1 2 3 4 6 7 8 13 14 15 16 Ruth 1 2 3 4	S	M	T	W	TH	F	S
17	1 Samuel 1 2 3 4 8 9 10 11 13 15	S	M	T	W	TH	F	S
18	1 Samuel 16 17 18 24 25 2 Samuel 5 6	S	M	T	W	TH	F	S
19	2 Samuel 11 12 1 Kings 3 8 9 10 11 17	S	M	T	W	TH	F	S
20	1 Kings 18 19 2 Kings 2 3 4 5 6 15 16 17 18 19 20	S	M	T	W	TH	F	S
21	2 Kings 21 22 23 24 25 Ezra 1 3 4 5 6 7 8 9 10 Nehemiah 2 4 6 8 9	S	M	T	W	TH	F	S
22	Esther 1 2 3 4 5 6 7 8 Job 1 2 19 23 38 42 Psalm 9 22 23 24	S	M	T	W	TH	F	S
23	Psalm 33 51 119 127 143 145 Proverbs 1 2 3 13 15 16 31 Ecclesiastes 1 2 12 Isaiah 1 2	S	M	T	W	TH	F	S
24	Isaiah 3 4 5 6 7 8 9 10 11 12 13 14 22 25 28	S	M	T	W	TH	F	S
25	Isaiah 29 30 33 35 40 41 42 45 46 48 49 50	S	M	T	W	TH	F	S
26	Isaiah 51 52 53 54 55 58 59 61 65	S	M	T	W	TH	F	S
27	Jeremiah 1 3 7 16 17 18 31 32	S	M	T	W	TH	F	S
28	Jeremiah 33 36 38 39 42 50 Lamentations 1 3 Ezekiel 1 2 3 18	S	M	T	W	TH	F	S
29	Ezekiel 33 34 36 37 38 39 47 Daniel 1 2	S	M	T	W	TH	F	S
30	Daniel 3 5 6 7 Hosea 1 2 3 Joel 1 2 Amos 3 8	S	M	T	W	TH	F	S
31	Obadiah 1 Jonah 1 2 3 4 Micah 5 6 7 Nahum 1 Habakkuk 3 Zephaniah 2 3 Haggai 1 2	S	M	T	W	TH	F	S
32	Zechariah 1 3 7 9 12 13 14 Malachi 1 2 3 4	S	M	T	W	TH	F	S

Welcome to the Old Testament

What Is the Old Testament?

The Old Testament contains the writings of ancient prophets and others who wrote under the inspiration of the Holy Ghost. It is a record of God's dealings with His children from the Creation to about 400 B.C. The Old Testament gives an account of the Creation, the Fall of Adam and Eve, the great flood in the days of Noah, and the establishment of God's covenant with Abraham, Isaac, and Jacob, whom the Lord renamed Israel. It records the history of God's covenant people, the descendants of Jacob, who are called "the house of Israel" or "the children of Israel." It states how God delivered the children of Israel from Egyptian bondage through the prophet Moses and led them to a promised land.

The Old Testament also contains the prophecies and warnings of the Lord's ancient prophets, whom He called to preach repentance to the children of Israel. Through His prophets, the Lord gave the Israelites laws, covenants, and doctrines to prepare them for His coming and teach them how to return to God and how to live in God's presence. For Latter-day Saints, the Bible stands alongside the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price as holy scripture (see Articles of Faith 1:8).

Why Is Studying the Old Testament Important?

President Boyd K. Packer of the Quorum of the Twelve Apostles explained the importance of studying the Old Testament:

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

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

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

"In seminary you learn to know the Old Testament. Now almost abandoned by the Christian world, it remains to us a testament of Jesus Christ" ("The Library of the Lord," *Ensign*, May 1990, 37–38).

Like all scripture, the Old Testament teaches and testifies of Jesus Christ and of His divinity. He is Jehovah, the God of the Old Testament. The laws and ordinances Jesus Christ gave His people anciently helped them to have faith in Him

as their Messiah and Redeemer. A sincere study of the Old Testament can strengthen our faith in Jesus Christ and help us learn to rely upon His teachings and His Atonement to receive salvation.

Furthermore, the Old Testament contains prophecies about the work Jesus Christ will do in the last days before His Second Coming. The Old Testament records how the ancient Israelites were conquered, led away into captivity, and scattered throughout other nations because of their sins. Through His ancient prophets the Lord promised to gather the scattered Israelites in the last days. They would come to a knowledge of the gospel and be restored to their lands of inheritance. We are living in the days when many of these promises are being fulfilled.

The Old Testament also contains some of the most well-known accounts in history. As we become more familiar with them, we can find greater meaning as we study passages in the New Testament, Book of Mormon, and Doctrine and Covenants that refer to these accounts. For example, we can better understand the teachings in John 3:14–15; 1 Nephi 17:40–42; Alma 33:18–22; and Helaman 8:14–15 by studying the account of Moses raising a brass serpent in Numbers 21:4–9. But we need to do more than just learn the stories in these accounts. We also need to learn the doctrines and principles taught in these accounts and then apply them in our lives. As you diligently study the Old Testament, you may feel the Holy Spirit touch your heart and help you identify ways to apply these doctrines and principles in your life. Acting on these promptings will help your testimony of the gospel to grow.

About the Old Testament

The Bible is not one book but a collection of books—the Greek word from which *bible* is derived originally meant "the books" (see Bible Dictionary, "Bible"). "The Christian Bible has two great divisions, familiarly known as the *Old and New Testaments*. . . .

". . . In the Old Testament the word *testament* represents a Hebrew word meaning 'covenant' " (Bible Dictionary, "Bible"). In a gospel context, a covenant is a special agreement between the Lord and a person or a group. The Old Covenant is the law the Lord gave to His people anciently. The New Covenant is the law the Lord, Jesus Christ, gave during His mortal ministry. The Old Testament contains scriptures that the Jews of Palestine during the Savior's mortal ministry had.

When the Old Testament was put together, the books were not always placed in chronological order but were instead grouped according to their subject material. The books are grouped into four main categories:

1. **The Law.** The books from Genesis through Deuteronomy are often referred to as “the law.” Because Moses wrote them, they are sometimes called the Pentateuch or “five books of Moses.” Genesis begins with the Creation of the world and Adam and Eve, and Deuteronomy concludes with the end of Moses’s life. These five books describe covenants God made with the ancient Israelites and the commandments these people needed to live to fulfill their part of the covenant.
2. **The History.** The books from Joshua through Esther continue to relate the history of the children of Israel for more than 600 years after Moses. These books are commonly called “the history.” They are generally placed in chronological order; however, 1–2 Chronicles are essentially another writer’s version of the same history found in 1–2 Samuel and 1–2 Kings.
3. **The Poetry.** The books from Job through Ecclesiastes are filled with teachings and revelations that are written in poetic form; thus, this section is known as “the poetry.” The Song of Solomon is also contained in the poetry section; however, according to the Prophet Joseph Smith, it is not an inspired book (see Bible Dictionary, “Song of Solomon”). The book of Psalms contains the words to various pieces of sacred music.
4. **The Prophets.** The books from Isaiah through Malachi contain the teachings of prophets whose ministries occurred during or after the time in which kings ruled over the children of Israel. These books are not in historical order. The prophets warned the children of Israel of their sins and testified of the blessings that come because of obedience to the Lord’s commandments. They prophesied of the coming of the Messiah, Jesus Christ, who would atone for the sins of those who repent, receive the ordinances of salvation, and keep God’s commandments.

The Joseph Smith Translation and the Pearl of Great Price

The Lord commanded the Prophet Joseph Smith to complete a translation, or revision, of the King James Version of the Bible. Joseph Smith began his translation in June 1830 and completed it in July 1833, although he continued to make modifications to the manuscript until shortly before his death. While parts of the Prophet Joseph Smith’s translation were published during his lifetime, his complete inspired translation of the Bible was first published in 1867 by the Reorganized Church of Jesus Christ of Latter Day Saints (now known as the Community of Christ). Since 1979, the English Latter-day Saint editions of the King James Version of the Bible have contained hundreds of doctrinally significant passages from the Joseph Smith Translation. (See Robert J. Matthews, “Joseph Smith’s Efforts to Publish His Bible ‘Translation,’” *Ensign*, Jan. 1983, 57–64; Bible Dictionary, “Joseph Smith Translation”).

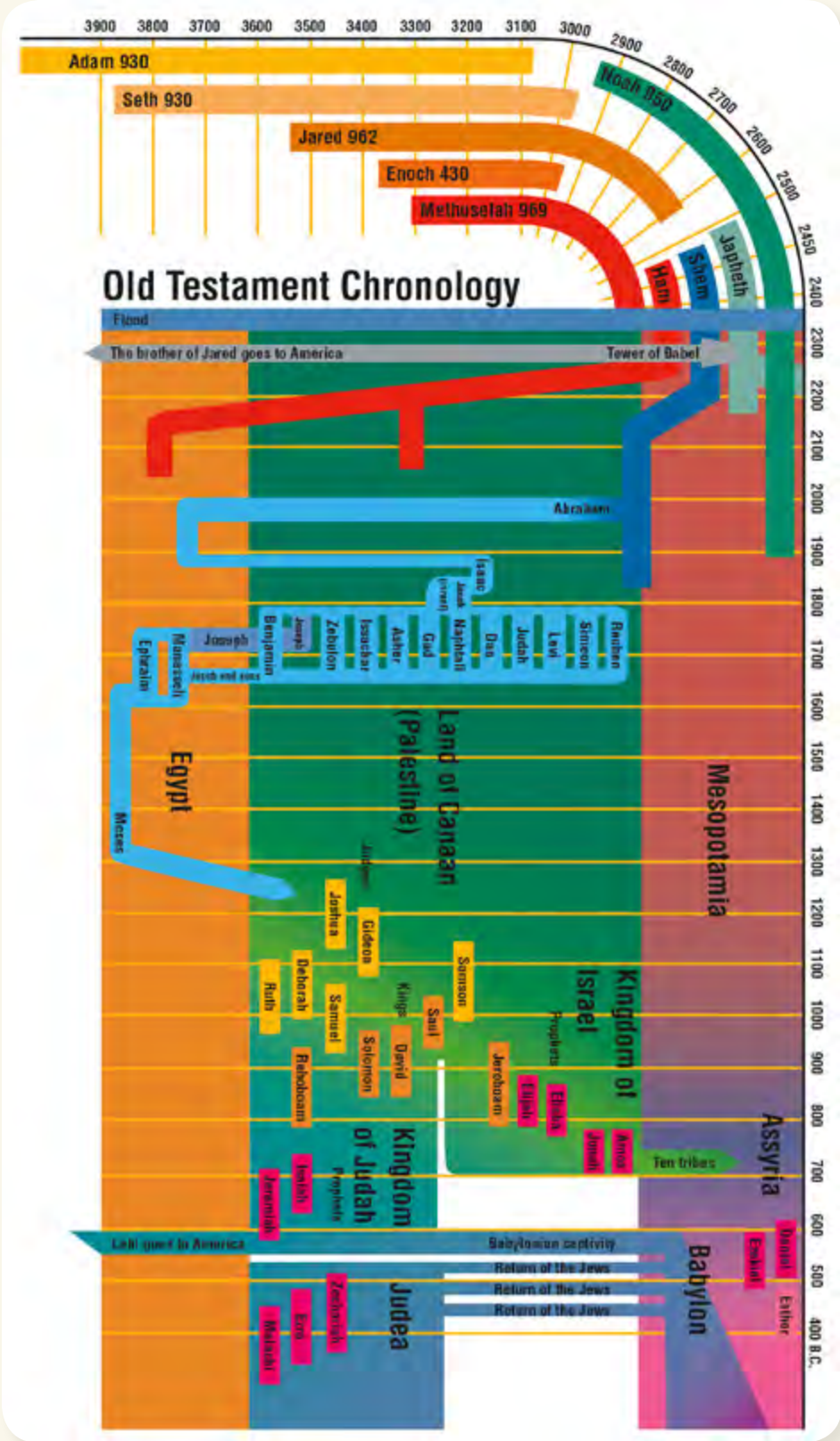
Short passages from the Joseph Smith Translation can be found in the footnotes with the designation JST (Joseph Smith Translation), while lengthier passages are included in the Bible appendix.

The book of Moses in the Pearl of Great Price is the Prophet Joseph Smith’s inspired translation of Genesis 1:1–6:13. The book of Moses adds greater insight to our understanding of the Creation, the Fall of Adam and Eve, the doctrine of the Atonement, and events in the ministries of Enoch and Noah.

Also included in the Pearl of Great Price is the book of Abraham. The Prophet Joseph Smith taught that the book of Abraham is an inspired translation of some of the writings of Abraham, which he had recorded on papyrus (see the introduction to the book of Abraham). The book of Abraham gives us more information about his early life and describes the visions he saw of the premortal life, the Council in Heaven, and the planning of the Creation.

As part of the standard works of the Church, the Pearl of Great Price is holy scripture. Both the Joseph Smith Translation and Pearl of Great Price contribute in restoring some of the plain and precious truths that have been lost from the Bible (see 1 Nephi 13:20–41).

Old Testament Chronology



Introduction to Scripture Mastery

Seminaries and Institutes of Religion has selected 25 scripture mastery passages for each of the four courses of study in seminary. These 100 passages provide an important scriptural foundation for understanding and sharing the gospel and for strengthening faith.

You are encouraged to develop a mastery of these passages. Mastery of scripture passages includes the following:

- Locating the verses by knowing the associated scripture references
- Understanding the context and content of the scripture passages
- Applying the gospel doctrines and principles taught in the scripture passages
- Memorizing the passages

In this study guide you will study each of the 25 scripture mastery passages as it arises in the Old Testament course of study. Mastering scripture passages takes effort on your part. Consistency and repetition in learning scripture mastery will help you place truths in your long-term memory for future use. You could decide to spend a few minutes each day reviewing scripture mastery passages. Look for opportunities to use them as you explain basic doctrines of the gospel to others.

100 Scripture Mastery Passages

The following is a list of all 100 scripture mastery passages:

Old Testament	New Testament	Book of Mormon	Doctrine and Covenants
Moses 1:39	Matthew 5:14–16	1 Nephi 3:7	JS—H 1:15–20
Moses 7:18	Matthew 11:28–30	2 Nephi 2:25	D&C 1:37–38
Abraham 3:22–23	Matthew 16:15–19	2 Nephi 2:27	D&C 6:36
Genesis 1:26–27	Matthew 22:36–39	2 Nephi 9:28–29	D&C 8:2–3
Genesis 2:24	Matthew 28:19–20	2 Nephi 25:23, 26	D&C 10:5
Genesis 39:9	Luke 24:36–39	2 Nephi 28:7–9	D&C 13:1
Exodus 19:5–6	John 3:5	2 Nephi 31:19–20	D&C 18:10–11
Exodus 20:3–17	John 14:6	2 Nephi 32:3	D&C 18:15–16
Joshua 24:15	John 14:15	2 Nephi 32:8–9	D&C 19:16–19
1 Samuel 16:7	John 17:3	Mosiah 2:17	D&C 19:23
Psalms 24:3–4	Acts 2:36–38	Mosiah 3:19	D&C 25:13
Psalms 119:105	Acts 3:19–21	Mosiah 4:30	D&C 46:33
Psalms 127:3	1 Corinthians 6:19–20	Alma 7:11–13	D&C 58:27
Proverbs 3:5–6	1 Corinthians 15:20–22	Alma 32:21	D&C 58:42–43
Isaiah 1:18	1 Corinthians 15:40–42	Alma 37:35	D&C 64:9–11
Isaiah 5:20	Galatians 5:22–23	Alma 39:9	D&C 76:22–24
Isaiah 29:13–14	Ephesians 4:11–14	Alma 41:10	D&C 76:40–41
Isaiah 53:3–5	Philippians 4:13	Helaman 5:12	D&C 78:19
Isaiah 58:6–7	2 Thessalonians 2:1–3	3 Nephi 12:48	D&C 82:10
Isaiah 58:13–14	2 Timothy 3:15–17	3 Nephi 18:15, 20–21	D&C 88:124
Jeremiah 1:4–5	Hebrews 12:9	Ether 12:6	D&C 89:18–21
Ezekiel 37:15–17	James 1:5–6	Ether 12:27	D&C 107:8
Amos 3:7	James 2:17–18	Moroni 7:41	D&C 121:36, 41–42
Malachi 3:8–10	1 Peter 4:6	Moroni 7:45, 47–48	D&C 130:22–23
Malachi 4:5–6	Revelation 20:12	Moroni 10:4–5	D&C 131:1–4

Introduction to Basic Doctrines

The following is a list of Basic Doctrines of the gospel:

- Godhead
- Plan of Salvation
- Atonement of Jesus Christ
- Dispensation, Apostasy, and Restoration
- Prophets and Revelation
- Priesthood and Priesthood Keys
- Ordinances and Covenants
- Marriage and Family
- Commandments

As you study the scriptures, seek to identify, understand, believe, explain, and apply these basic doctrines of the gospel. Doing so will help you strengthen your testimony and increase your appreciation for the restored gospel of Jesus Christ. Learning the Basic Doctrines will also help you be better prepared to live the gospel and teach these important truths to others. Other significant doctrines of the gospel will also be emphasized in this manual, even though they are not listed among the Basic Doctrines.

Basic Doctrines

The Basic Doctrines should be highlighted in both seminary and institute classes. Teachers are to help students identify, understand, believe, explain, and apply these doctrines of the gospel. Doing so will help students strengthen their testimonies and increase their appreciation for the restored gospel of Jesus Christ. A study of these doctrines will also help students be better prepared to teach these important truths to others.

Most of the 100 scripture mastery passages selected by Seminaries and Institutes of Religion were chosen to support students' understanding of the Basic Doctrines. The majority of the scripture references listed in this document refer to scripture mastery passages. They have been included to show how they relate to the Basic Doctrines.

1. Godhead

There are three separate personages in the Godhead: God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost (see Joseph Smith—History 1:15–20). The Father and the Son have tangible bodies of flesh and bone, and the Holy Ghost is a personage of spirit (see D&C 130:22–23). They are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father's divine plan of salvation.

God the Father

God the Father is the Supreme Ruler of the universe. He is the Father of our spirits (see Hebrews 12:9). He is perfect, has all power, and knows all things. He is also a God of perfect mercy, kindness, and charity.

Jesus Christ

Jesus Christ is the Firstborn of the Father in the spirit and is the Only Begotten of the Father in the flesh. He is Jehovah of the Old Testament and the Messiah of the New Testament.

Jesus Christ lived a sinless life and made a perfect Atonement for the sins of all mankind (see Alma 7:11–13). His life is the perfect example of how all mankind should live (see John 14:6; 3 Nephi 12:48). He was the first person on this earth to be resurrected (see 1 Corinthians 15:20–22). He will come again in power and glory and will reign on the earth during the Millennium.

All prayers, blessings, and priesthood ordinances should be done in the name of Jesus Christ (see 3 Nephi 18:15, 20–21).

Related references: Helaman 5:12; D&C 19:23; D&C 76:22–24

The Holy Ghost

The Holy Ghost is the third member of the Godhead. He is a personage of spirit without a body of flesh and bones. He is often referred to as the Spirit, the Holy Spirit, the Spirit of God, the Spirit of the Lord, and the Comforter.

The Holy Ghost bears witness of the Father and the Son, reveals the truth of all things, and sanctifies those who repent and are baptized (see Moroni 10:4–5).

Related references: Galatians 5:22–23; D&C 8:2–3

2. Plan of Salvation

In the premortal existence, Heavenly Father introduced a plan to enable us to become like Him and obtain immortality and eternal life (see Moses 1:39). The scriptures refer to this plan as the plan of salvation, the great plan of happiness, the plan of redemption, and the plan of mercy.

The plan of salvation includes the Creation, the Fall, the Atonement of Jesus Christ, and all of the laws, ordinances, and doctrines of the gospel. Moral agency—the ability to choose and act for ourselves—is also essential in Heavenly Father's plan (see 2 Nephi 2:27). Because of this plan, we can be perfected through the Atonement, receive a fulness of joy, and live forever in the presence of God (see 3 Nephi 12:48). Our family relationships can last throughout the eternities.

Related references: John 17:3; D&C 58:27

Premortal Life

Before we were born on the earth, we lived in the presence of our Heavenly Father as His spirit children (see Abraham 3:22–23). In this premortal existence we participated in a council with Heavenly Father's other spirit children. During that council, Heavenly Father presented His plan and the premortal Jesus Christ covenanted to be the Savior.

We used our agency to follow Heavenly Father's plan. We prepared to come to earth, where we could continue to progress.

Those who followed Heavenly Father and Jesus Christ were permitted to come to the earth to experience mortality and progress toward eternal life. Lucifer, another spirit son of God, rebelled against the plan. He became Satan, and he and his followers were cast out of heaven and denied the privileges of receiving a physical body and experiencing mortality.

Related reference: Jeremiah 1:4–5

The Creation

Jesus Christ created the heavens and the earth under the direction of the Father. The earth was not created from nothing; it was organized from existing matter. Jesus Christ has created worlds without number (see D&C 76:22–24).

The Creation of the earth was essential to God's plan. It provided a place where we could gain a physical body, be tested and tried, and develop divine attributes.

We are to use the earth's resources with wisdom, judgment, and thanksgiving (see D&C 78:19).

Adam was the first man created on the earth. God created Adam and Eve in His own image. All human beings—male and female—are created in the image of God (see Genesis 1:26–27).

The Fall

In the Garden of Eden, God commanded Adam and Eve not to partake of the fruit of the tree of knowledge of good and evil; the consequence of doing so would be spiritual and physical death. Spiritual death is separation from God. Physical death is the separation of the spirit from the mortal body. Because Adam and Eve transgressed God's command, they were cast out from His presence and became mortal. Adam and Eve's transgression and the resultant changes they experienced, including spiritual and physical death, are called the Fall.

As a result of the Fall, Adam and Eve and their posterity could experience joy and sorrow, know good and evil, and have children (see 2 Nephi 2:25). As descendants of Adam and Eve, we inherit a fallen condition during mortality. We are separated from the presence of the Lord and subject to physical death. We are also tested by the difficulties of life and the temptations of the adversary. (See Mosiah 3:19.)

The Fall is an integral part of Heavenly Father's plan of salvation. It has a twofold direction—downward yet forward. In addition to introducing physical and spiritual death, it gave us the opportunity to be born on the earth and to learn and progress.

Mortal Life

Mortal life is a time of learning when we can prepare for eternal life and prove that we will use our agency to do all that the Lord has commanded. During this mortal life, we are to love and serve others (see Mosiah 2:17; Moroni 7:45, 47–48).

In mortality, our spirits are united with our physical bodies, giving us opportunities to grow and develop in ways that were not possible in the premortal life. Our bodies are an important part of the plan of salvation and should be respected as a gift from our Heavenly Father (see 1 Corinthians 6:19–20).

Related references: Joshua 24:15; Matthew 22:36–39; 2 Nephi 28:7–9; Alma 41:10; D&C 58:27

Life after Death

When we die, our spirits enter the spirit world and await the Resurrection. The spirits of the righteous are received into a state of happiness, which is called paradise. Many of the faithful will preach the gospel to those in spirit prison.

Spirit prison is a temporary place in the postmortal world for those who die without knowledge of the truth and for those who are disobedient in mortality. There, spirits are taught the gospel and have the opportunity to repent and accept

ordinances of salvation that are performed for them in temples (see 1 Peter 4:6). Those who accept the gospel will dwell in paradise until the Resurrection.

Resurrection is the reuniting of our spirit bodies with our perfected physical bodies of flesh and bones (see Luke 24:36–39). After resurrection, the spirit and body will never again be separated and we will be immortal. Every person born on earth will be resurrected because Jesus Christ overcame death (see 1 Corinthians 15:20–22). The righteous will be resurrected before the wicked and will come forth in the First Resurrection.

The Final Judgment will occur after the Resurrection. Jesus Christ will judge each person to determine the eternal glory that he or she will receive. This judgment will be based on each person's obedience to God's commands (see Revelation 20:12; Mosiah 4:30).

There are three kingdoms of glory (see 1 Corinthians 15:40–42). The highest of these is the celestial kingdom. Those who are valiant in the testimony of Jesus and obedient to the principles of the gospel will dwell in the celestial kingdom in the presence of God the Father and His Son, Jesus Christ (see D&C 131:1–4).

The second of the three kingdoms of glory is the terrestrial kingdom. Those who dwell in this kingdom will be the honorable men and women of the earth who were not valiant in the testimony of Jesus.

The telestial kingdom is the lowest of the three kingdoms of glory. Those who inherit this kingdom will be those who chose wickedness rather than righteousness during their mortal lives. These individuals will receive their glory after being redeemed from spirit prison.

Related reference: John 17:3

3. Atonement of Jesus Christ

To atone is to suffer the penalty for sin, thereby removing the effects of sin from the repentant sinner and allowing him or her to be reconciled to God. Jesus Christ was the only one capable of making a perfect atonement for all mankind. His Atonement included His suffering for the sins of mankind in the Garden of Gethsemane, the shedding of His blood, His suffering and death on the cross, and His Resurrection from the tomb (see Luke 24:36–39; D&C 19:16–19). The Savior was able to carry out the Atonement because He kept Himself free from sin and had power over death. From His mortal mother, He inherited the ability to die. From His immortal Father, He inherited the power to take up His life again.

Through grace, made available by the Savior's atoning sacrifice, all people will be resurrected and receive immortality. The Atonement of Jesus Christ also makes it possible for us to receive eternal life (see Moroni 7:41). To receive this gift, we must live the gospel of Jesus Christ, which includes having faith in Him, repenting of our sins, being baptized, receiving

the gift of the Holy Ghost, and enduring faithfully to the end (see John 3:5).

As part of His Atonement, Jesus Christ not only suffered for our sins but also took upon Himself the pains, sicknesses, and infirmities of all people (see Alma 7:11–13). He understands our suffering because He has experienced it. His grace, or enabling power, strengthens us to bear burdens and accomplish tasks that we could not do on our own (see Matthew 11:28–30; Philippians 4:13; Ether 12:27).

Related references: John 3:5; Acts 3:19–21

Faith in Jesus Christ

Faith is a “hope for things which are not seen, which are true” (Alma 32:21; see also Ether 12:6). It is a gift from God.

Faith must be centered in Jesus Christ in order for it to lead a person to salvation. Having faith in Jesus Christ means relying completely on Him and trusting in His infinite Atonement, power, and love. It includes believing His teachings and believing that even though we do not understand all things, He does (see Proverbs 3:5–6; D&C 6:36).

More than passive belief, faith is expressed by the way we live (see James 2:17–18). Faith can increase as we pray, study the scriptures, and obey God’s commandments.

Latter-day Saints also have faith in God the Father, the Holy Ghost, and priesthood power as well as other important aspects of the restored gospel. Faith helps us receive spiritual and physical healing and strength to press forward, face our hardships, and overcome temptation (see 2 Nephi 31:19–20). The Lord will work mighty miracles in our lives according to our faith.

Through faith in Jesus Christ, a person may obtain a remission of sins and eventually be able to dwell in God’s presence.

Related reference: Matthew 11:28–30

Repentance

Repentance is a change of mind and heart that gives us a fresh view about God, about ourselves, and about the world. It includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and the sincere desire to obey His commandments.

Our sins make us unclean—unworthy to return to and dwell in the presence of our Heavenly Father. Through the Atonement of Jesus Christ, our Father in Heaven has provided the only way for us to be forgiven of our sins (see Isaiah 1:18).

Repentance also includes feeling sorrow for committing sin, confessing to Heavenly Father and to others if necessary, forsaking sin, seeking to restore as far as possible all that has been damaged by one’s sins, and living a life of obedience to God’s commandments (see D&C 58:42–43).

Related references: Isaiah 53:3–5; John 14:6; 2 Nephi 25:23, 26; D&C 18:10–11; D&C 19:23; D&C 76:40–41

4. Dispensation, Apostasy, and Restoration

Dispensation

A dispensation is a period of time when the Lord reveals His doctrines, ordinances, and priesthood. It is a period in which the Lord has at least one authorized servant on the earth who bears the holy priesthood and who has a divine commission to dispense the gospel and to administer the ordinances thereof. Today we are living in the last dispensation—the dispensation of the fulness of times, which began with the revelation of the gospel to Joseph Smith.

Previous dispensations are identified with Adam, Enoch, Noah, Abraham, Moses, and Jesus Christ. In addition, there have been other dispensations, including those among the Nephites and the Jaredites. The plan of salvation and the gospel of Jesus Christ have been revealed and taught in every dispensation.

Apostasy

When people turn away from the principles of the gospel and do not have priesthood keys, they are in a state of apostasy.

Periods of general apostasy have occurred throughout the history of the world. One example is the Great Apostasy, which occurred after the Savior established His Church (see 2 Thessalonians 2:1–3). Following the deaths of the Savior’s Apostles, the principles of the gospel were corrupted and unauthorized changes were made in Church organization and priesthood ordinances. Because of this widespread wickedness, the Lord withdrew the authority and keys of the priesthood from the earth.

During the Great Apostasy, people were without divine direction from living prophets. Many churches were established, but they did not have the authority to confer the gift of the Holy Ghost or perform other priesthood ordinances. Parts of the holy scriptures were corrupted or lost, and the people no longer had an accurate understanding of God.

This apostasy lasted until Heavenly Father and His Beloved Son appeared to Joseph Smith and initiated the Restoration of the fulness of the gospel.

Restoration

The Restoration is God’s reestablishment of the truths and ordinances of His gospel among His children on the earth (see Acts 3:19–21).

In preparation for the Restoration, the Lord raised up noble men during what is called the Reformation. They attempted to return religious doctrine, practices, and organization to the way the Savior had established them. They did not, however, have the priesthood or the fulness of the gospel.

The Restoration began in 1820 when God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to his prayer (see Joseph Smith—History 1:15–20). Some of the key events of the Restoration were the translation of the

Book of Mormon, the restoration of the Aaronic and Melchizedek Priesthoods, and the organization of the Church on April 6, 1830.

The Aaronic Priesthood was restored to Joseph Smith and Oliver Cowdery by John the Baptist on May 15, 1829. The Melchizedek Priesthood and keys of the kingdom were also restored in 1829, when the Apostles Peter, James, and John conferred them upon Joseph Smith and Oliver Cowdery.

The fulness of the gospel has been restored, and The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30). The Church will eventually fill the whole earth and stand forever.

Related references: Isaiah 29:13–14; Ezekiel 37:15–17; Ephesians 4:11–14; James 1:5–6

5. Prophets and Revelation

A prophet is a person who has been called by God to speak for Him (see Amos 3:7). Prophets testify of Jesus Christ and teach His gospel. They make known God’s will and true character. They denounce sin and warn of its consequences. At times, they prophesy of future events (see D&C 1:37–38). Many teachings of prophets are found in the scriptures. As we study the words of prophets, we can learn truth and receive guidance (see 2 Nephi 32:3).

We sustain the President of the Church as a prophet, seer, and revelator and the only person on the earth who receives revelation to guide the entire Church. We also sustain the counselors in the First Presidency and the members of the Quorum of the Twelve Apostles as prophets, seers, and revelators.

Revelation is communication from God to His children. When the Lord reveals His will to the Church, He speaks through His prophet. The scriptures—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—contain revelations given through ancient and latter-day prophets. The President of The Church of Jesus Christ of Latter-day Saints is God’s prophet on the earth today.

Individuals can receive revelation to help them with their specific needs, responsibilities, and questions and to help strengthen their testimonies. Most revelations to leaders and members of the Church come through impressions and thoughts from the Holy Ghost. The Holy Ghost speaks to our minds and hearts in a still, small voice (see D&C 8:2–3). Revelation can also come through visions, dreams, and visitations by angels.

Related references: Psalm 119:105; Ephesians 4:11–14; 2 Timothy 3:15–17; James 1:5–6; Moroni 10:4–5

6. Priesthood and Priesthood Keys

The priesthood is the eternal power and authority of God. Through the priesthood, God created and governs the heavens and the earth. Through this power He redeems

and exalts His children, bringing to pass “the immortality and eternal life of man” (Moses 1:39).

God gives priesthood authority to worthy male members of the Church so they can act in His name for the salvation of His children. The keys of the priesthood are the rights of presidency, or the power given to man by God to govern and direct the kingdom of God on the earth (see Matthew 16:15–19). Through these keys, priesthood holders can be authorized to preach the gospel and administer the ordinances of salvation. All who serve in the Church are called under the direction of one who holds priesthood keys. Thus, they are entitled to the power needed to serve and fulfill the responsibilities of their callings.

Related reference: D&C 121:36, 41–42

Aaronic Priesthood

The Aaronic Priesthood is often called the preparatory priesthood. The offices of the Aaronic Priesthood are deacon, teacher, priest, and bishop. In the Church today, worthy male members may receive the Aaronic Priesthood beginning at age 12.

The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism” (D&C 13:1).

Melchizedek Priesthood

The Melchizedek Priesthood is the higher, or greater, priesthood and administers in spiritual things (see D&C 107:8). This greater priesthood was given to Adam and has been on the earth whenever the Lord has revealed His gospel.

It was first called “the Holy Priesthood, after the Order of the Son of God” (D&C 107:3). It later became known as the Melchizedek Priesthood, named after a great high priest who lived during the time of the prophet Abraham.

Within the Melchizedek Priesthood are the offices of elder, high priest, patriarch, Seventy, and Apostle. The President of the Melchizedek Priesthood is the President of the Church.

Related reference: Ephesians 4:11–14

7. Ordinances and Covenants

Ordinances

In The Church of Jesus Christ of Latter-day Saints, an ordinance is a sacred, formal act that has spiritual meaning. Each ordinance was designed by God to teach spiritual truths. The ordinances of salvation are performed by the authority of the priesthood and under the direction of those who hold priesthood keys. Some ordinances are essential to exaltation and are called saving ordinances.

The first saving ordinance of the gospel is baptism by immersion in water by one having authority. Baptism is necessary for an individual to become a member of the Church and to enter the celestial kingdom (see John 3:5).

The word *baptism* comes from a Greek word meaning to dip or immerse. Immersion is symbolic of the death of a person's sinful life and his or her rebirth into a spiritual life, dedicated to the service of God and His children. It is also symbolic of death and resurrection.

After a person is baptized, one or more Melchizedek Priesthood holders lay their hands on the person's head and confirm him or her a member of the Church. As part of this ordinance, called confirmation, the person is given the gift of the Holy Ghost.

The gift of the Holy Ghost is different from the influence of the Holy Ghost. Before baptism, a person can feel the influence of the Holy Ghost from time to time and through that influence can receive a testimony of the truth (see Moroni 10:4–5). After receiving the gift of the Holy Ghost, a person has the right to His constant companionship if he or she keeps the commandments.

Other saving ordinances include ordination to the Melchizedek Priesthood (for men), the temple endowment, and the marriage sealing (see D&C 131:1–4). All saving ordinances of the priesthood are accompanied by covenants. In the temple, these saving ordinances can also be performed vicariously for the dead. Vicarious ordinances become effective only when the deceased persons accept them in the spirit world and honor the related covenants.

Other ordinances, such as administering to the sick and the naming and blessing of children, are also important to our spiritual development.

Related reference: Acts 2:36–38

Covenants

A covenant is a sacred agreement between God and man. 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 (see D&C 82:10).

All the saving ordinances of the priesthood are accompanied by covenants. We covenant with the Lord at baptism and renew those covenants by partaking of the sacrament. Brethren who receive the Melchizedek Priesthood enter into the oath and covenant of the priesthood. We make further covenants in the temple.

Related references: Exodus 19:5–6; Psalm 24:3–4; 2 Nephi 31:19–20; D&C 25:13

8. Marriage and Family

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. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.

The sacred powers of procreation are to be employed only between a man and a woman, lawfully wedded as husband and wife. Parents are to multiply and replenish the earth, rear their children in love and righteousness, and provide for the physical and spiritual needs of their children.

Husband and wife have a solemn responsibility to love and care for each other. Fathers are to preside over their families in love and righteousness and provide the necessities of life. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners.

The divine plan of happiness enables family relationships to continue beyond the grave. The earth was created and the gospel was revealed so that families could be formed, sealed, and exalted eternally. (Adapted from "The Family: A Proclamation to the World," *Ensign*, Nov. 2010, 129; see also LDS.org/topics/family-proclamation.)

Related references: Genesis 2:24; Psalm 127:3; Malachi 4:5–6; D&C 131:1–4

9. Commandments

Commandments are the laws and requirements that God gives to mankind. We manifest our love for Him by keeping His commandments (see John 14:15). Keeping the commandments will bring blessings from the Lord (see D&C 82:10).

The two most basic commandments are "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . love thy neighbour as thyself" (Matthew 22:36–39).

The Ten Commandments are a vital part of the gospel and are eternal principles that are necessary for our exaltation (see Exodus 20:3–17). The Lord revealed them to Moses in ancient times and has restated them in latter-day revelations.

Other commandments include praying daily (see 2 Nephi 32:8–9), teaching the gospel to others (see Matthew 28:19–20), keeping the law of chastity (see D&C 46:33), paying a full tithe (see Malachi 3:8–10), fasting (see Isaiah 58:6–7), forgiving others (see D&C 64:9–11), having a spirit of gratitude (see D&C 78:19), and observing the Word of Wisdom (see D&C 89:18–21).

Related references: Genesis 39:9; Isaiah 58:13–14; 1 Nephi 3:7; Mosiah 4:30; Alma 37:35; Alma 39:9; D&C 18:15–16; D&C 88:124

For more information on these topics, go to LDS.org, Teachings, Gospel Topics; or see *True to the Faith: A Gospel Reference* (2004).



UNIT 1: DAY 1


Introduction to the Old Testament

Introduction

As you begin your study of the Old Testament, this lesson will help you learn how the Bible came to be. This lesson can also help you understand more about Jesus Christ—the God of the Old Testament—and some of the major gospel themes that are woven throughout the Old Testament.

The First Presidency has stated the following about which of the English Bible versions Latter-day Saints should use: “While other Bible versions may be easier to read than the King James Version, in doctrinal matters latter-day revelation supports the King James Version in preference to other English translations” (“First Presidency Statement on the King James Version of the Bible,” *Ensign*, Aug. 1992, 80).

Prophets, Apostles, and Inspired Writers Preserved God’s Word

 **1.** In your scripture study journal, list as many miracles that have occurred in the history of the world as you can think of in 60 seconds.

Elder M. Russell Ballard of the Quorum of the Twelve Apostles identified one such miracle. As you read his statement, mark the miracle he identified:



“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. Righteous individuals were prompted by the Spirit to record both the sacred things they saw and the inspired words they heard and spoke.

Other devoted people were prompted to protect and preserve these records” (“The Miracle of the Holy Bible,” *Ensign* or *Liahona*, May 2007, 80).

How do you consider the Bible a miracle? _____

Read the first two paragraphs of the “Bible” entry in the Bible Dictionary. As you read, look for the following (you may want to mark what you find):


- What does the word *Bible* mean?
- Who is responsible for writing the Bible?
- How did they know what to write?

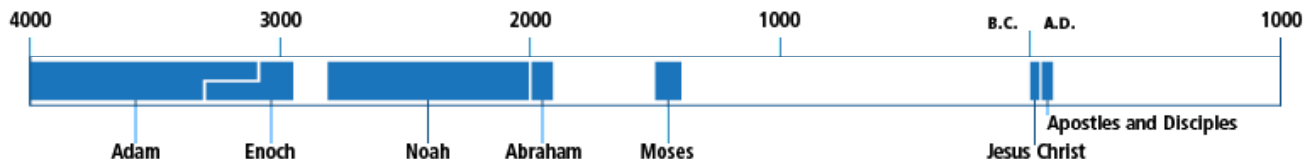
Look at the time line on this page, and circle the person or people you think wrote the first book in the Bible. (All of the dates are approximate.)

Open your Bible to Genesis 1, and look in the title to see who wrote the book of Genesis.

Although Moses wrote about the Creation, the Fall of Adam and Eve, and the lives of earlier prophets, most of his writings contain information and revelation from his own lifetime. Read Moses 1:40 in the Pearl of Great Price, and look for one way that Moses learned about events like the Creation and the Fall, which occurred thousands of years before Moses’s time.

The writings of Moses and other inspired writers have been a blessing to Heavenly Father’s children throughout the ages. Elder M. Russell Ballard declared how we, as members of The Church of Jesus Christ of Latter-day Saints, feel about this sacred book: “We love the Bible and other scriptures. . . . [We believe] in the Bible as the revealed word of God. It is one of the pillars of our faith, a powerful witness of the Savior and of Christ’s ongoing influence in the lives of those who worship and follow Him” (“The Miracle of the Holy Bible,” *Ensign* or *Liahona*, May 2007, 82).

 **2.** Write the following truth in your scripture study journal: **The Bible contains the word of God.** Ponder experiences you have had reading or studying the Bible (or hearing and learning about Bible stories), and write down some scripture passages or Bible stories that have helped you know that the Bible contains the word of God.



The Bible is composed of two main parts: the Old Testament and the New Testament. The word *testament* means agreement or covenant. In addition to doctrine and historical information, the Old Testament contains God’s agreement or covenant with His children as they looked forward to the coming of the Messiah, Jesus Christ. The New Testament contains a record of Jesus Christ’s ministry and Atonement, as well as the teachings and ministry of His Apostles, and again records God’s covenant with His people. Between A.D. 300–400, Christian leaders decided which books to include in the Old Testament and the New Testament and combined them to form the Bible that we know today.

Jesus Christ Is the God of the Old Testament

Who do the following names or titles refer to: Anointed One, Creator, Deliverer?

These are some of the titles of Jesus Christ. As you study the Old Testament, you will learn to recognize other names and titles that refer to Jesus Christ. These titles can help us remember the doctrine that **Jesus Christ is the God of the Old Testament**. Read the following scripture passages, and identify the names or titles that refer to Jesus Christ. Write the names or titles in the space provided.

- Psalm 16:10 _____
 Job 19:25 _____
 Isaiah 7:14 _____
 Isaiah 9:6 _____
 Isaiah 49:26 _____

Read Genesis 2:4, and notice the title “LORD God.” When the word *LORD* (notice the capitalization) appears in the Old Testament, it is usually referring to Jehovah. *Jehovah* is the name of the premortal Jesus Christ, who is the God of Israel. (See 1 Nephi 19:10; Guide to the Scriptures, “Jehovah”; scriptures.lds.org.)

A Brief Overview of Major Themes in the Old Testament

Can you think of a time, perhaps when you were a young child, when you were separated from your family and lost in a strange place? How did you feel during the separation?

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.

Ponder the following questions: How does Heavenly Father let us know that we are not forgotten? How does Heavenly Father help us find our way back to Him?



One of the ways Heavenly Father helps us know we are not forgotten and that we can return to Him is by calling prophets. The blessings of having prophets is one of the major themes of the Old Testament. Think about what prophets do to help us return to Heavenly Father.

As you study the Old Testament, you will see many examples of the following doctrine: **God calls prophets to preach the gospel and administer His ordinances and covenants.**

Read the “Ordinances and Covenants” section in the Basic Doctrines document in the introductory materials of this manual. In the spaces provided, use your own words to write definitions for *ordinance* and *covenant*.

Ordinance: _____

 Covenant: _____




Read what President Henry B. Eyring of the First Presidency taught about one of the purposes of covenants, and mark what he said covenants provide an opportunity for us to do:

“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” (“Making Covenants with God” [Brigham Young University fireside, Sept. 8, 1996], 2–3; speeches.byu.edu).

The importance of ordinances and covenants is another important theme that appears throughout the Old Testament. As you study the Old Testament, you will see examples of Heavenly Father inviting His children to make and keep covenants with Him (see Genesis 17:1–8; Exodus 34:27–28).

 **3.** In your scripture study journal, list some ordinances that have covenants associated with them. Write some ways that the ordinances you have participated in and the covenants you have made have helped you draw closer to God.



Read Genesis 17:1–2, and identify who entered into a covenant with God.

Abraham entered into a covenant with God in which he was instructed to “walk before me, and be thou perfect” (Genesis 17:1).

What do you think the result was of Abraham making this covenant? Read Doctrine and Covenants 132:29, looking for the result of Abraham making and keeping his covenants with God. Mark what you find.

Like Abraham, we can make and keep covenants with God. **If we are faithful to our covenants, then God will bless us in this life and in eternity.**

The Old Testament also includes examples of what happens when people choose to break their covenants.

Read Deuteronomy 29:25–28, looking for what would happen to God’s covenant people if they chose to break their covenants.

Consider writing the following truth next to these verses: **God’s covenant people were scattered because they broke their covenants with Him.**


Even though God’s covenant people turned away from Him and were scattered, God promised that He would not forget them. Read Ezekiel 36:24–28, looking for what the Lord promised to do for His scattered people if they would repent and turn to Him. Mark what you find.

Ponder how you might relate the Lord’s words in these verses to yourself.

From these verses we learn that **God has promised to gather His covenant people.** 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 ordinances and covenants and worship the Lord at church, in temples, at home, and in our daily lives. Through our program of full-time missionaries and the responsibility that every Church member has to share the gospel with others, the opportunity to receive these ordinances and covenants is being offered to more and more people throughout the world. Prophets of all ages have gathered their people in order to build temples where they could enjoy the ordinances and covenants of the Lord.




Ponder times when you have been able to help someone else gather to the Lord. What feelings did you experience in that process?

 **4.** Think about people you know who are currently not active in or not members of The Church of Jesus Christ of Latter-day Saints. In your scripture study journal, write down a plan for how you will invite them to attend church, seminary, or other Church activities with you.

Study the Scriptures Daily, and Read the Text for the Course

We have been counseled by prophets to set aside time every day for personal scripture study. You are encouraged to read the portions of the Old Testament selected for this course, as shown in the Old Testament reading chart located in the introductory materials of this manual. You may want to use that chart to track your reading and study of the Old Testament.

As you study the Old Testament this year, you will gain a deeper understanding that the Bible contains the word of God and that it can help you draw closer to the Savior Jesus Christ. You will also gain a greater appreciation for some of the themes that are taught so powerfully in this book of scripture, including those of prophets, covenants and ordinances, and the scattering and gathering of Israel.

 **5.** Begin your study of the Old Testament today by spending the next 10 minutes reading Moses 1 in the Pearl of Great Price. In your scripture study journal, write any insights and questions you have as you study this chapter. (The book of Moses is part of the book of Genesis from the Prophet Joseph Smith’s inspired translation of the Bible, which he began in June 1830.)

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied the “Introduction to the Old Testament” lesson and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 1: DAY 2

The Plan of Salvation


Introduction

This lesson provides a brief overview of our Heavenly Father’s plan for the salvation of His children, highlighting the three main elements of the plan—the Creation, the Fall, and the Atonement of Jesus Christ. The Old Testament is filled with truths about Heavenly Father’s plan. Each of the elements you study today will be taught in more depth in the coming lessons for the books of Moses, Genesis, and Abraham.


Heavenly Father’s Work and Glory

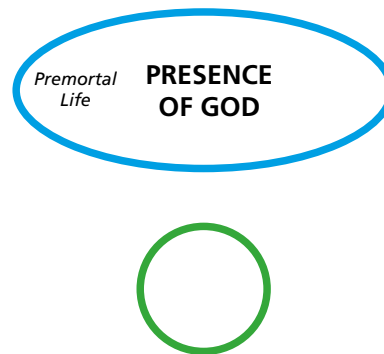
Think about times when you have worked to become better in some way. For example, you may have worked to better your skill in a particular sport or art. Or, in an effort to be more positive, you may have worked to speak more kindly about others or use more uplifting language.



 **1.** In your scripture study journal, explain how you worked to better yourself and how it felt to accomplish your goal.

We have been improving and progressing since before we were born. In this lesson you will have an opportunity to think about how you can become what Heavenly Father wants you to become.

 **2.** Copy the accompanying diagram in your scripture study journal, and add to it as you move through the lesson. Under the diagram, describe what you know about our premortal life. Before you write, read the “Premortal Life” section in the Basic Doctrines document (found in the introductory materials of this manual) or the paragraphs about premortal life in the “Plan of Salvation” section in *True to the Faith: A Gospel Reference* ([2004], 115–16; also on LDS.org). Look for truths that help you understand who you are and what your purpose is here on earth.



Essential Elements of God’s Plan

- 1.
- 2.
- 3.

We began to develop our personal identities and abilities even before we were born. We also chose to follow our Heavenly Father and progress toward eternal life even though Lucifer and many others chose to rebel against Him.

In the premortal life, how were we different from our Heavenly Father? _____

Read Moses 1:39, and identify Heavenly Father’s purposes for His children.

Using what you found in this verse, complete the following doctrine: **Heavenly Father’s purpose for His children is for them to receive** _____. You may want to mark the words that teach this doctrine in your scriptures.

The following definitions will help you understand this doctrine: *Immortality* means living forever with a resurrected body. *Eternal life* means becoming like our Heavenly Father and being able to live as families eternally in His presence.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that “*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” (*Mormon Doctrine*, 2nd ed. [1966], 237).


On the diagram in your scripture study journal, label the right side of the oval *Eternal Life*. We were unable to progress further in our premortal life without additional help from Heavenly Father. We participated in a grand council of spirits 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


Heavenly Father’s plan consists of three main elements that make it possible for us to become like Him. Read the following statement by Elder Russell M. Nelson of the Quorum of the Twelve Apostles. Look for the three essential elements of Heavenly Father’s plan, and list them under “Essential Elements of God’s Plan” in your scripture study journal.



“A great council in heaven was once convened, in which it seems that all of us participated. 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, 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” (“Constancy amid Change,” *Ensign*, Nov. 1993, 33).

 **3.** Use the Basic Doctrines document (found in the introductory materials of this manual) or *True to the Faith* (see LDS.org) and study the Creation, the Fall, and the Atonement of Jesus Christ. As you study, answer the following questions in your scripture study journal:

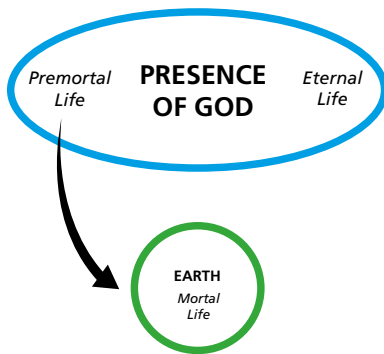
- a. How do these three essential elements of Heavenly Father’s plan help us to receive immortality and eternal life?
- b. What would happen if any one or all of these elements of the plan were missing?

 **4.** On your diagram, label the circle underneath the oval *Earth*. Draw an arrow from the “Premortal Life” side of the oval to “Earth” to represent leaving our premortal life to be born on earth. Then answer the following questions in your scripture study journal:

- a. What difference does it make in your life to know about the Creation and how it fits into the plan of salvation?
- b. What difference does it make in your life to know about the Fall and how it fits into the plan of salvation?
- c. 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

On your diagram, write *Mortal Life* in the circle representing the earth. Mortal life provides a way for us to progress toward immortality and eternal life. When we are born into mortality, we receive a 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 2 Nephi 31:7–10; John 14:6).



Essential Elements of God's Plan


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

On your diagram, draw an arrow from "Mortal Life" to "Eternal Life." Then read the following statement by Elder L. Tom Perry of the Quorum of the Twelve Apostles, looking for what he said we must do in mortality to progress toward eternal life:



"There are two purposes for life in mortality. The first is that we might gain experiences that we could not obtain in any other way. The second is to obtain tabernacles of flesh and bones. Both of these purposes are vital to the existence of man. 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" ("The Plan of Salvation," *Ensign* or *Liahona*, Nov. 2006, 71).


 **5.** In your scripture study journal, write a principle that answers the following question: *What must we do to progress toward eternal life?* (Write your answer next to the circle representing the earth in your diagram.)

Consider how obeying Heavenly Father's commandments helps us become more like Him.

List a few commandments or standards that have helped you become a better person: _____

Think about which commandments or standards you may need to obey more fully. You may want to write a goal to help you obey one of those commandments or standards more fully.

Every effort you make to be more obedient to the commandments brings you closer to your Heavenly Father and a life like He lives.

 **6.** Choose an aspect of Heavenly Father's plan from today's lesson that you feel strongly about. In your scripture study journal, write a brief testimony of that part of the plan.

As you study the Old Testament this year, you will have opportunities to learn more truths about Heavenly Father's plan and deepen your testimony of His plan.

 **7.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied "The Plan of Salvation" lesson and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 1: DAY 3

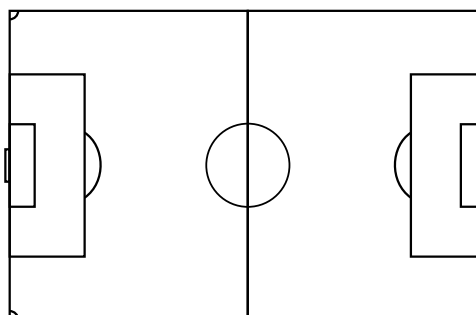
The Role of the Learner

Introduction

This lesson can help you understand and fulfill your role in learning the gospel. To understand your role, you 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 remember your responsibility in gospel learning.

The Roles of the Holy Ghost, the Teacher, and the Learner

Think of a team sport or activity that is popular where you live. What is the objective of that sport or activity? How does the team succeed at accomplishing that objective?




On a piece of paper draw a diagram of the playing field or court of that sport, and put an X where each player would be positioned. What do you think is the most important position on the team? What position do you think is the least important? What would happen if you erased either of those positions from your team and then tried to compete?

It is important for each player to understand and fulfill the responsibilities of his or her position in order for the team to be successful in achieving its objective. Being in seminary is like being on a team.

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).

Consider writing this statement in the front of your scripture study journal. Read the statement aloud, and ponder what you can gain as you participate in seminary.

 **1.** After pondering the statement and the purpose of seminary, consider one of the outcomes you most want in your life. In your scripture study journal, write what the outcome is, why you want that outcome, and what you think you have to do to attain it.

Receiving the blessings from participation in seminary in individual home study, in class, and in other gospel settings requires the influence and efforts of three different individuals, each with a unique role to fill in the process.

 **2.** Write the headings *Holy Ghost*, *Teacher*, and *Student* across a page of your scripture study journal.

Which position or role do you think is the most important? Which do you think is the least important? What would happen if one of these individuals were removed from your seminary experience?

You have the primary responsibility for your own learning. No one can learn for you, and no one can force you to learn. The more you choose to fulfill your role as a learner, the more influence you will feel from the Holy Ghost. When you feel the Holy Ghost, greater gospel learning will take place. However, if you choose not to fulfill your role, neither the Holy Ghost nor your teacher will be able to force you to learn the gospel.

In order for you to better understand your role in gospel learning, you need to understand the roles of the Holy Ghost and the teacher.

The Role of the Holy Ghost

What role do you think the Holy Ghost plays in your seminary experience?

Read 2 Nephi 33:1, looking for what the power of the Holy Ghost does.

According to this verse, what is the role of the Holy Ghost when gospel truths are being taught? Answer this question by completing the following doctrine:

The Holy Ghost carries _____

Write your completed statement under the heading “Holy Ghost” in your scripture study journal.

What do you think might happen to your experience in seminary if you do not invite the Holy Ghost to be with you?



A story in the Old Testament can help you better understand the role of the Holy Ghost. The prophet Elijah was discouraged because of the wickedness of the people. The Lord communicated with him as he stood atop a mountain. Read 1 Kings 19:11–13, looking for how the Lord communicated with Elijah on this occasion. How does knowing that the Lord communicates with us through the still, small voice of the Holy Ghost help you as you try to learn by the power of the Holy Ghost? How does knowing how the Holy Ghost speaks help you?



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained how Heavenly Father and Jesus Christ speak to us: “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” (“The Tongue of Angels,” *Ensign* or *Liahona*, May 2007, 18).

The phrase “still small voice” (1 Kings 19:12) may sometimes be misunderstood to mean only a voice that is heard with the ears. The Holy Ghost commonly works through feelings, such as love, joy, peace, and goodness (see Galatians 5:22–23). You can feel the enlarging, enlightening, and expanding influence of the Spirit as you learn gospel principles (see Alma 32:28, 34). These feelings and influences can also be described as the still, small voice.

 **3.** Answer the following questions in your scripture study journal:

- a. Why do you think Heavenly Father and Jesus Christ speak to us through the still, small voice of the Holy Ghost?
- b. What do you need to do to make sure you can hear the still, small voice of the Holy Ghost?

Ponder what your seminary experience will be like if you invite the Holy Ghost to help you learn the gospel.

The Role of the Teacher


If the role of the Holy Ghost is to carry the truth to your heart as you learn the gospel, what do you think the teacher’s role is in seminary?

Although you may not have daily interactions with a teacher, you will still meet regularly with your teacher for instruction. In addition, this manual can be considered a teacher as it guides you through your study of the Old Testament.

Read Doctrine and Covenants 42:12–14 and 50:13–14, looking for what these verses teach about the role of a gospel teacher. You may want to mark the phrases that describe this role.

From these verses we learn that **the Lord commands gospel teachers to teach by the Spirit**. Write this truth under the heading “Teacher” in your scripture study journal.



 **4.** Ponder the characteristics of a teacher who teaches by the Spirit. What does he or she do? How do you know the teacher is teaching by the Spirit? Write your thoughts in your scripture study journal.

The Role of the Student

Now that you better understand the roles of the Holy Ghost and the teacher in accomplishing the purpose of seminary, what do you think your role is in accomplishing this purpose?



When a person lifts weights to increase muscle strength, is there any way for the weight lifter to transfer the muscle strength he or she is gaining to a person standing nearby? How might this relate to strengthening our gospel knowledge and testimony?

Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, and underline what he taught about your role as a student:




“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. It is in the sincerity and consistency of our faith-inspired action that we indicate to our Heavenly Father and His Son, Jesus Christ, our willingness to learn and receive instruction from the Holy Ghost . . .

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

Write the following statement under the heading “Student” in your scripture journal: **Obtaining spiritual knowledge requires effort on our part.**

 **5. Answer the following question in your scripture study journal: What are some spiritual, mental, or physical efforts you need to make to obtain spiritual knowledge?**

What do you think the relationship is between you fulfilling your role in the learning process and the Holy Ghost being able to fulfill His role? _____


The following account from 2 Kings 5 illustrates how the role of the Holy Ghost, the role of the teacher, and your role as a student can work together to help you learn and grow:

Naaman was a Syrian army captain suffering from a disease called leprosy. A Jewish maid in his house suggested that the Israelite prophet Elisha in Samaria could heal him. Naaman and some of his soldiers journeyed to see Elisha.

Read 2 Kings 5:9–15, looking for the roles of the student, the Holy Ghost, and the teacher.

 **6. Answer the following questions in your scripture study journal:**

- a. What did Naaman need to learn and do? What were the results?
- b. Who filled the role of a teacher in this account?
- c. How do you think the Holy Ghost might have played a role in Naaman’s experience?

 **7. Think about times when you have felt the Spirit in seminary or in other gospel settings. In your scripture study journal, write about why you think you were able to feel the Spirit at those times. Can you identify how the Holy Ghost, the teacher, and the student each fulfilled their roles in that experience?**

Think of one or two things you want to do to fulfill your role in seminary this year. Consider setting a goal to act on these desires, and write this goal in your scripture study journal or on a piece of paper. If you need help thinking of goals, consider the following ideas:

- Develop a habit of daily scripture study.
- Participate in activities that prepare your heart and mind for the influence of the Spirit.
- Look for and write down doctrines and principles that are relevant to you.
- Deepen your understanding of the scriptures through diligent study, meditation, and prayer.
- Write down your questions and seek for answers that help you better understand the gospel and how it applies to your life.
- Record insights, experiences, and feelings you have as you study the scriptures.
- Explain and testify of the truthfulness of the gospel doctrines and principles you learn about to others.
- Develop scripture study skills, such as marking, cross-referencing, and using the scripture study aids.

 **8. Write the following at the bottom of today’s assignments in your scripture study journal:**

I have studied “The Role of the Learner” lesson and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Studying the Scriptures

Introduction

This lesson can help you learn how to better understand the scriptures, identify the gospel truths they contain, and apply those truths in your life. Discovering and acting on eternal truths found in the scriptures can help you become more converted to the gospel.

The Importance of Studying the Scriptures

List three ways good friends bless your life: _____

Have you ever thought of your scriptures as a friend?



Read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, and mark the blessings that he said we receive from the scriptures:



“[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.

“Great power can come from memorizing scriptures. To memorize a scripture is to forge a new friendship. It 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” (“The Power of Scripture,” *Ensign* or *Liahona*, Nov. 2011, 6).

To deepen your understanding of how scriptures can help you, read each of the following scripture passages. Next to each one, use what you learn in that passage and complete the following phrase: If we study the scriptures they will . . . (The first one has been done as an example.)

Joshua 1:8 . . . tell me what to do to be prosperous and successful.

Deuteronomy 17:19 _____

Psalm 119:105 _____

2 Nephi 32:3 _____

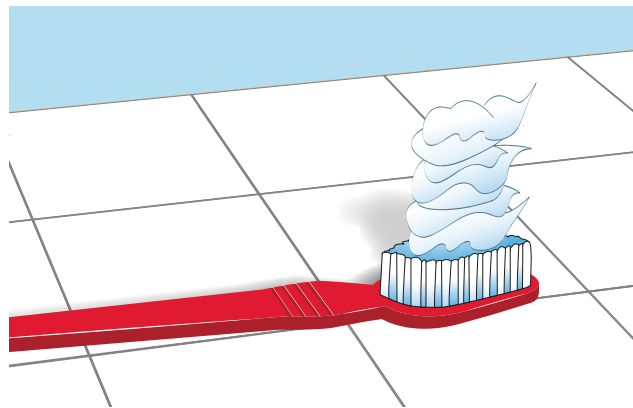
Jacob 2:8 _____

Alma 31:5 _____



1. In your scripture study journal, write about one of the blessings you identified that you have experienced through studying the scriptures. During the coming week, share what you wrote with a family member or friend.

Suppose that in an effort to use his time more efficiently, a young man decided to change how and when he brushes his teeth. Instead of brushing for a couple of minutes every day, he decided to brush for 15 minutes once a week. He also decided to use seven times the usual amount of toothpaste so that his teeth would be extra clean.



Think about whether or not this would be a wise way to care for your teeth. How do you think this can relate to your study of the scriptures?



President Howard W. Hunter taught the importance of studying the scriptures every day: “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” (“Reading the Scriptures,” *Ensign*, Nov. 1979, 64).



2. In your scripture study journal, write a goal describing what you will do to improve your daily scripture study.

How to Study the Scriptures



Imagine that you are exploring an area outdoors and something shiny catches your eye. When you look more closely, you discover that it is a large diamond. Ponder the following questions: What would you do with the diamond? How would your exploration of the area change after finding

the diamond? Why would it be worth your time to search for diamonds in a place where you know diamonds exist?



Elder Richard G. Scott said that there are “diamonds of truth” in the pages of the Old Testament (“Four Fundamentals for Those Who Teach and Inspire Youth” [Church Educational System symposium address, Aug. 14, 1987], 1). We refer to some of these diamonds as gospel *doctrines* and *principles*.

Doctrines and principles are fundamental, unchanging truths of the gospel and can guide us in making decisions. Understanding and applying doctrines and principles of the gospel bring blessings, deepen our conversion, and help us become more like the Savior.

The following methods and skills can help you identify, understand, and apply the doctrines and principles found in the scriptures.

Understanding the Context and Content of the Scriptures

Jewelers often display diamonds or precious gems on a dark background so the gem stands out more clearly.



An important part of identifying the doctrines and principles contained in the scriptures is to first understand the context and content of the scriptures. 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 doctrines and principles stand out more clearly and helps us avoid faulty interpretations.

The following exercises can help you practice using tools to help you understand the context and content of the scriptures.

Use scripture study aids: Some languages of the LDS edition of the scriptures include scripture study aids like footnotes, chapter headings, topical indexes, the Bible Dictionary, the Guide to the Scriptures, and maps. A particularly helpful aid in studying the Bible is the Joseph Smith Translation. The Prophet Joseph Smith made inspired changes 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 LDS editions of the Bible. (They are found in the appendix of the triple combination in some languages.) If you have an LDS edition of the Bible, read Exodus 4:21 and use the footnotes to identify the correction that Joseph Smith made. (If the excerpts from the Joseph Smith Translation are in the appendix of the triple combination in your language, read and compare Exodus 4:21 in your Bible and JST, Exodus 4:21 in the appendix.)

Study the Scriptures Daily

Few things you do will have a greater influence for good in your life than developing a habit of daily scripture study. Consider using a simple tracking system to be accountable for how you do at reading the scriptures daily.

How does this correction affect your understanding of what is happening in this verse? _____

Understand the setting: Knowing who is speaking in a scripture passage, whom he or she is speaking to, what he or she is speaking about, and when and where the event is occurring can increase your understanding of the scripture context.

Read Deuteronomy 5:22–24, and try to identify who heard the voice of the Lord speaking from Mount Sinai.

Understand the symbolism: The scriptures often use symbols to teach 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 some symbols.

Read Isaiah 1:18, looking for the colors Isaiah used symbolically.

What two colors did Isaiah use for sin? _____

What two things did Isaiah use to describe the color white? _____

 **3.** In your scripture study journal, record the message you learn from the symbolism of the colors Isaiah used.

Identifying and Understanding Doctrines and Principles



Read the following statement by Elder Richard G. Scott, and mark what he said we should do as we study the context and content of the scriptures: “As you seek for spiritual knowledge, search for principles. Carefully separate them from the detail

used to explain them. . . . It is worth great effort to organize the truth we gather to simple statements of principle” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86).


What did Elder Scott say we should do as we search for principles?

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.” Other principles may be contained in the scriptural story line, events, parables, or people’s lives. Finding these implied principles often requires time and careful thought.

Asking the following questions as you read can help you 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 practice identifying doctrines and principles, read 1 Samuel 17:32–37, and ask yourself the suggested questions.




 **4.** Answer the following question in your scripture study journal: What gospel lesson do you learn from 1 Samuel 17:32–37?

Applying Gospel Doctrines and Principles to Our Lives



As we identify doctrines and principles in the scriptures, we can ponder how they relate to our personal experiences. When we do this, we invite the Spirit into our hearts. When the Spirit testifies of doctrines and principles, we can have a greater desire to act on and apply them in our lives. Read the following statement by Elder 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” (“How to Solve Problems,” *New Era*, July 2013, 48).

 **5.** Answer the following question in your scripture study journal: When have you identified a doctrine or principle from the scriptures and then made it a part of your life?

As you study the scriptures this week, search for doctrines and principles by using the tools outlined in this lesson.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied the “Studying the Scriptures” lesson and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

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 you study this book, you will gain a greater understanding of your identity and purpose as a child of God. You will also learn the crucial doctrines of the Creation, the Fall, and the Atonement of Jesus Christ. In addition, you 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 shall 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 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 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). Portions of the book of Moses were printed in various Church publications between 1832 and 1843. In 1851, Elder Franklin D. Richards of the Quorum of the Twelve Apostles, then president of the European Mission, published a missionary pamphlet in an effort to better educate the Saints. He called it the Pearl of Great Price. The first edition of the Pearl of Great Price contained several extracts from the Prophet's inspired translation, including much that we now have in the book of Moses. In 1878, Elder Orson Pratt of the Quorum of the Twelve Apostles was assigned to prepare a second edition of the Pearl of Great Price, which contained the book of Moses basically as we have it today. The Pearl of Great Price was then voted upon and accepted by the Church as a part of the standard works, or canon of scripture, at the October 1880 general conference.

UNIT 2: DAY 1

Moses 1

Introduction

The Lord spoke to Moses face to face and showed him a vision of the earth and its inhabitants. After this vision, Satan appeared and tempted Moses. Calling on the Lord, Moses commanded Satan in the name of Jesus Christ to depart. The Lord then came again to Moses and revealed the purpose of His creations.

Study the Scriptures Daily

Consistent, daily personal scripture study can help you learn the gospel, develop your testimony, and hear the voice of the Lord. President Harold B. Lee said, "If we're not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth" (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 66). As you begin your study of the Old Testament, set a personal goal to read your scriptures daily.

Moses 1:1–11

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

If someone asked you to describe yourself, how would you do so?



1. In your scripture study journal, write the following: *I am . . .* Then write a few sentences that describe who you are.

Ponder the following questions: How might our thoughts about ourselves influence our behavior? In what ways could our perceptions of ourselves not be accurate?



What do you know about Moses and his life? You may already know that Moses was an Israelite (a member of God’s covenant people), or a Hebrew, but he was adopted by a royal Egyptian family (see Exodus 2:5–10; Acts 7:20–21). Eventually he had to flee from Pharaoh and leave those who raised him (see Exodus 2:11–15; Acts 7:23–29).

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

Moses 1 describes an experience Moses had with God. This experience taught him more about God’s divine nature and that Moses was His son.

Before you study Moses’s experience, it may help you to know 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 to the King James Version of the Bible. For example, in Moses 1 the Lord revealed experiences from Moses’s life that, because of the wickedness of the world, are not found in the book of Genesis (see Moses 1:23). It may also help you to

know that in Moses 1, Jesus Christ is speaking on behalf of Heavenly Father. The authority to speak on behalf of Heavenly Father is referred to as divine investiture of authority (see the First Presidency and the Quorum of the Twelve Apostles, “The Father and the Son,” *Ensign*, Apr. 2002, 17–18).

Read Moses 1:1–6, looking for what Moses learned about God and about himself.

What did Moses learn about God? _____

What did Moses learn about himself? _____

Think about how it may have affected Moses to learn that he was a son of God.

What doctrine can you learn from these verses about yourself? **I am** _____.



2. Answer the following two questions in your scripture study journal:

- 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?

Ponder how knowing that we are all children of Heavenly Father can influence how you view others. How can remembering that you are a child of Heavenly Father help you make better choices each day?

President Dieter F. Uchtdorf taught this doctrine when he said:



“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” (“The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009]; LDS.org).



3. Refer to the description you wrote about yourself at the beginning of this lesson. In your scripture study journal, write one or two more sentences expressing what the knowledge that you are a child of God means to you and explaining how remembering this truth can help you.

Read Moses 1:7–8, looking for what the Lord showed to Moses. Ponder what it would be like if you had experienced this vision.

Moses needed to be transfigured in order to stand in the physical presence of God. Transfiguration is a temporary change in appearance and nature that must take place so that a mortal can endure the physical presence and glory of heavenly beings (see Guide to the Scriptures, “Transfiguration”; scriptures.lds.org). Read Moses 1:9–11, looking for what Moses learned about himself after the presence of God left him. Although Moses learned that in comparison to God, man is nothing, ponder what evidence you have seen that we are of great importance to Heavenly Father.

Moses 1:12–23

Satan tempts Moses to worship him



Read Moses 1:12. As you read, look for what happened after Moses’s spiritual experience.

Notice that Satan called Moses “son of man.” Why do you think Satan wanted Moses to think of himself as a

son of man rather than as a son of God? Can you think of ways Satan and others try to tempt us to think of ourselves as something other than sons or daughters of God?

Read Moses 1:13–15, looking for Moses’s response to Satan’s attempt to deceive him. Notice that Moses used his previous spiritual experience with God to detect Satan’s deception. From this example, we can learn the following principle: **We can resist Satan’s deceptions as we remember our previous spiritual experiences and have faith in them.** You may want to write this principle in your scriptures.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught how we can demonstrate faith during difficult experiences: “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” (“Lord, I Believe,” *Ensign* or *Liahona*, May 2013, 93–94).

Think about what it means to demonstrate integrity toward the truth you already know.

President Dieter F. Uchtdorf explained:



“It’s natural to have questions—the acorn of honest inquiry has often sprouted and matured into a great oak of understanding. There are few members of the Church who, at one time or another, have not wrestled with serious or sensitive questions. One of the purposes of the Church is to nurture and cultivate the seed of faith—even in the sometimes sandy soil of doubt and uncertainty. Faith is to hope for things which are not seen but which are true [see Hebrews 11:1; Alma 32:21].

“Therefore, my dear brothers and sisters—my dear friends—please, first doubt your doubts before you doubt your faith. We must never allow doubt to hold us prisoner and keep us from the divine love, peace, and gifts that come through faith in the Lord Jesus Christ” (“Come, Join with Us,” *Ensign* or *Liahona*, Nov. 2013, 23).

Review Moses 1:15, looking for how Moses was able to discern, or judge, between God and Satan.



4. Write a principle in your scripture study journal about what Moses's experience teaches us about how we can discern between good and evil. Also, write an answer to the following question: When has the Spirit of the Lord helped you discern between good and evil?

Read Moses 1:16–18, looking for what commandments the Lord gave Moses.

To call upon God means to pray to Him. Read Moses 1:19–22 to see how Moses was blessed as he obeyed the commandment to call upon God. (As you read, you may want to mark in your scriptures each time Moses calls upon God.)

Notice that in verse 20, Moses received strength when he called upon God. What did this strength allow Moses to do? _____

Based on what you learned in verses 20–21, complete the following principle: **When we are faithful and call upon God, we will receive** _____.

Moses had commanded Satan to depart three times before the command in verse 21 (see Moses 1:16, 18, 20). What was different about Moses's command for Satan to depart in verse 21?



5. Look back through the doctrines and principles you have identified in Moses 1 so far. Think about the events, activities, and discussions you will be involved in and the choices you will make during the remainder of this week. Then answer the following questions in your scripture study journal:

- During this week, when 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?

Moses 1:24–42

The Lord appears to Moses again and teaches him the purpose of God's creations

After casting out Satan, Moses again prayed and conversed with the Lord. During this second experience with the Lord, Moses learned who Heavenly Father had appointed to create the worlds and the purpose of His creations. Read Moses 1:39, looking for God's purpose in creating the earth and its inhabitants. (Moses 1:39 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)



From this verse we learn that **Heavenly Father's purpose is to bring about the immortality and eternal life of man**. Immortality is the condition of living forever as a resurrected being, and eternal life is becoming like God and living forever as families in God's presence. You may want to write these definitions in your scriptures next to verse 39.

Scripture Mastery—Moses 1:39

There are 25 scripture mastery passages in the Old Testament. A list of the scripture mastery references is located in the introductory materials of this manual and on your seminary bookmark. You are encouraged to master each of them during this course. To master a scripture passage means to be able to locate it, understand its background and meaning, apply it in your life, and memorize it. Each of the 25 scripture mastery passages will help you explain basic doctrines of the gospel to others.



6. Repeat Moses 1:39 aloud or in your mind until you have it memorized. Then recite it to a family member or a friend. Have the person sign your scripture study journal, indicating that you have memorized Moses 1:39.



7. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Moses 1 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study the book of Genesis, you will better understand who you 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 B.C. 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.

UNIT 2: DAY 2

Moses 2 (Genesis 1; Abraham 4)

Introduction

In Moses 2 we learn that Jesus Christ 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. Moses 2 is the Joseph Smith Translation of Genesis 1. (Although not all of Genesis 1 is specifically covered in this lesson, you should read it as part of your daily scripture study. You should also read Abraham 4. As you compare Genesis 1; Moses 2; and Abraham 4 verse by verse, you will see a harmony in these scriptural accounts of the Creation through the sixth day.)

Moses 2:1–25

Jesus Christ creates the earth and all living things upon it

Think about the wondrous beauties of the earth.

As you study Moses 2, think about your feelings about the earth and its Creator.

Moses 2 is Joseph Smith's translation of Genesis 1. Read Moses 2:1, and compare it to Genesis 1:1. As you read, look for what Moses 2:1 adds to the biblical account of the Creation.

What does Moses 2:1 add to the biblical account?

Underline the phrase "by mine Only Begotten I created these things" in Moses 2:1. Consider writing the following doctrine in the margin of your scriptures next to Moses 2:1: **Jesus Christ created the earth under the direction of Heavenly Father.**


Some people suggest the Creation of the earth and all life upon it occurred by chance. Ponder why it is important to know that Jesus Christ created the earth.

Read Moses 2:2–5, looking for answers to the following questions: What did Jesus Christ do at the beginning of the Creation? In verse 5, how did the Lord refer to this period of creation?



Elder Russell M. Nelson of the Quorum of the Twelve Apostles explained the meaning of the term *day* as used in this chapter: “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*. Whether termed a *day*, a *time*, or an *age*, each phase was a period between two identifiable events—a division of eternity” (“The Creation,” *Ensign*, May 2000, 85).

The Lord has not revealed the length of each creative period.

 **1.** Copy the chart on this page in your scripture study journal. For each of the creative periods from day 2 through day 6, read the references and identify what the Lord accomplished during that period. Summarize what you find, and write it below each day. (It might be helpful to know that the word *firmament* refers to the atmosphere around the earth.)


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.

As you read the following statement by Elder Russell M. Nelson, look for what Elder Nelson testified concerning the Creation of the earth:

“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” (“The Creation,” 84–85).

Ponder some examples that show how the Creation (the earth and all that is upon the earth) testifies of the Creator.

 **2.** In your scripture study journal, write about your feelings for Heavenly Father and Jesus Christ as you consider Their creations.

Moses 2:26–31

God creates both men and women in His own image

Think about the following three scenarios:

Scenario 1: A missionary is teaching a person who wants to know what God looks like.

Scenario 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.

Scenario 3: A young man does not like his body. He struggles with feelings of low self-worth because of his physical appearance.

Turn to Genesis 1:26–27. 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 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Read Genesis 1:26–27, and consider how these verses may apply to the three scenarios.

What truths concerning our creation are taught in Genesis 1:26–27? _____



President Thomas S. Monson helped us better understand the doctrine that we are created in the image of God when he taught: “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” (“I Know That My Redeemer Lives,” *Ensign*, Apr. 1990, 6).

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



3. Consider again the scenarios described previously. In your scripture study journal, write answers to the following questions:

- a. If you were the missionary in scenario 1, how might you use Genesis 1:26–27 and the statement from President Monson to teach someone about God?
- b. Read scenario 2 again and 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” (*Ensign or Liahona*, Nov. 2010, 129).

Consider why it is 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. How would you use Genesis 1:26–27 and the statement from the family proclamation to help the young woman in scenario 2?

- c. Read scenario 3 again, along with the following statement from Elder 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]” (“Thanks Be to God,” *Ensign or Liahona*, May 2012, 78).

Think about why it is important to remember that your physical body is a gift from God. How would you use Genesis 1:26–27 and the statement from Elder Nelson to help the young man in scenario 3?

Adam and Eve were married for eternity by the Lord and then given a commandment.

Read Moses 2:28. What was the first commandment God gave to Adam and Eve as husband and wife?

President Spencer W. Kimball taught:



“Marriage is designed of the Lord to make strong and happy homes and posterity. . . .

“ . . . The Lord set the norm himself by bringing together Adam and Eve, his first male and first female on this earth,

and performing 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 . . .’ (Gen. 1:28)” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 192).

You may want to mark the phrase “multiply and replenish the earth” in Moses 2:28. This phrase means to have children. Consider writing the following commandment in your scriptures near verse 28: **God has commanded those who are married as husband and wife to have children.**

Ponder how following this commandment today helps fulfill Heavenly Father’s plan of happiness.

Briefly scan Moses 2:10, 12, 18, 21, 25, and look for what the Lord said after each of the first five periods of the Creation was complete. You may want to mark what you find.

Read Moses 2:31, looking for what the Lord said after He finished the Creation, which now included the creation of Adam and Eve.

As you consider Heavenly Father’s plan, why do you think the phrase “very good” was given at this point in the Creation?



Elder Russell M. Nelson said: “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” (“The Creation,” 85).

Scripture Mastery—Genesis 1:26–27



4. In your scripture study journal, write a brief talk based on Genesis 1:26–27. In your talk, consider answering the following questions: What does it mean that I am created in the image of God? How can this truth affect my feelings about myself and others? How can it influence my daily actions? Consider sharing your talk with a family member or a friend.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 2 (also Genesis 1; Abraham 4) and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

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. Moses 3 is the Joseph Smith Translation of Genesis 2. (Although not all of Genesis 2 is specifically covered in this lesson, you should read it as part of your daily scripture study. You should also read Abraham 5. As you compare Genesis 2; Moses 3; and Abraham 5, you will see a harmony in these scriptural accounts of the Creation.)



Moses 3:1–3

The Lord rests on the seventh day

Which day of the week do you enjoy more than any other? Why?

Moses 3 is a continuation of the account of the Creation. Read Moses 3:1–3, looking for what the Lord did differently on the seventh day. You may want to mark what you find.

The phrase “blessed the seventh day, and sanctified it” (Moses 3:3) means that God made the seventh day sacred or holy. For Him it was a day of rest. God later commanded His children to rest on the Sabbath day.

From these verses we can learn the following principle about how we should treat the Sabbath day: **We can keep the Sabbath day holy as we rest from our labors and focus on sacred things.**



1. Answer the following questions in your scripture study journal:

- a. What are some ways we can focus on sacred things on the Sabbath?
- b. How do you feel you have been blessed by resting from your labors on the Sabbath day and focusing on sacred things?

Ponder ways you can more fully sanctify the Sabbath day. You may want to write a goal and place it where it can remind you to apply this principle on Sunday.

Moses 3:4–17

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

Mark whether you think the following statements are true (T) or false (F):

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

Read Moses 3:4–7, looking for words or phrases that indicate whether the statements above are true or false.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught: “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” (“Christ and the Creation,” *Ensign*, June 1982, 13).



2. In your scripture study journal, summarize what you have learned from Moses 3:4–7 as a statement of doctrine. You might also want to write it in your scriptures.

How many of the true/false questions above did you answer correctly? (Statements 1 and 2 are true; statement 3 is false.)


We learn in Moses 3:8–17 that after the Lord created Adam physically, He placed him in the Garden of Eden. He also planted two trees in Eden that were especially

significant—the tree of life and the tree of knowledge of good and evil. In the next lesson you 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



 **3.** In your scripture study journal, write what you might say if a friend who is not a member of the Church asked you to explain the Church's views on marriage and family.

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

In Moses 3:18–21, the Lord discussed the time between the physical creation of Adam and the physical creation of Eve. Read Moses 3:18, looking for what the Lord said 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?

Read Moses 3:20–23, looking for what Heavenly Father did so that His plan of happiness could move forward.

Notice the reference to Adam's rib in verse 21. Concerning this, President Spencer W. Kimball taught, “The story of the rib, of course, is figurative” (“The Blessings and Responsibilities of Womanhood,” *Ensign*, Mar. 1976, 71).



Elder Russell M. Nelson of the Quorum of the Twelve Apostles spoke of the symbolism of the rib in the account of Eve's creation: “The rib, coming as it does from the side, seems to denote partnership. The rib signifies neither dominion nor subservience, but a lateral relationship as partners, to work and to live, side by side” (“Lessons from Eve,” *Ensign*, Nov. 1987, 87).

Turn to Genesis 2:24–25. These verses correspond to Moses 3:24–25. Read Genesis 2:24–25, looking for a doctrine we can learn from this account of Adam and Eve. (Genesis 2:24 is a scripture mastery passage. You may want to mark it in a distinctive way. Remembering its location can help you show others where to find this important doctrine about marriage in their Bibles.)

You may want to write the following doctrine in your scriptures near Genesis 2:24: **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?

As you read the following statement from Elder David A. Bednar of the Quorum of the Twelve Apostles, look for insights that help you 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.

“By divine design, men and women are intended to progress together toward perfection and a fulness of glory. 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” (“Marriage Is Essential to His Eternal Plan,” *Ensign*, June 2006, 83–84).

 **4.** Answer the following question in your scripture study journal: What insights did you gain from Elder Bednar’s statement that help you understand why God has ordained that marriage is between a man and a woman?


Notice that in Moses 3:18 and 20 the Lord used the term *help meet* to refer to Eve. You may want to mark this term in your scriptures. The term *help meet* means a companion in equal and full partnership. From this we can learn that **husband and wife are to be equal partners.**

 **5.** Answer the following questions in your scripture study journal:

- a. In what ways can a husband and wife be equal partners?
- b. Think about a married couple you know who is a good example of equal partnership in their marriage. Why do you feel they are a good example?

For your third journal assignment in this lesson, you wrote how you would explain your beliefs about marriage and family. You may want to add to your explanation based on what you learned from your study of Moses 3.

Scripture Mastery—Genesis 2:24

 **6.** In your scripture study journal, write what you are doing to prepare to be a righteous husband or wife one day. Then try to memorize Genesis 2:24 by reciting it a few times aloud.

 **7.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 3 (also Genesis 2; Abraham 5) and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 2: DAY 4

Moses 4 (Genesis 3)

Introduction

Moses 4 contains the Lord’s explanation of how Satan became the devil. The Lord also described the Fall of Adam and Eve and its consequences. Moses 4 is the Joseph Smith Translation of Genesis 3. (Although Genesis 3 is not specifically covered in this lesson, you should read it as part of your daily scripture study.)

Moses 4:1–4

The Lord reveals how Satan became the devil

Why might a person carry a coat even though the weather is not cold or wet?

Carrying a coat is a solution to the *potential* condition of cold or wet weather.

Think about a time when you were grateful that a solution to a condition you might face was prepared in advance (for example, having food storage in case of an emergency or backup light sources in case of a power outage).



1. Write the following headings at the top of a page in your scripture study journal: *Conditions We Experience* and *Solution Prepared in Advance*

Leave plenty of room to list several items under the headings throughout the lesson. As you study Moses 4, you will learn about some of the difficult conditions you will experience in life, but you will also learn about the solution Heavenly Father prepared in advance to help you overcome these conditions.

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 and came to be known as Satan or the devil.

Read Moses 4:1, looking for what Satan demanded of Heavenly Father.

Notice Satan's repetitive use of the words *I* and *me* in verse 1. You may want to mark these words.

What can we learn about Satan from his use of the words *I* and *me* in verse 1? What did Satan demand of Heavenly Father after stating he would redeem all mankind?

Read Moses 4:2, looking for what Jesus Christ said to Heavenly Father.



2. Answer the following questions in your scripture study journal:

- a. What are some differences between Jesus Christ's statement in verse 2 and Satan's statement in verse 1?
- b. According to verse 2, what did Heavenly Father say about Jesus Christ?
- c. Write **Jesus Christ was chosen from the beginning (in the premortal existence) to . . .** under the heading "Solution prepared in advance." As you continue to study Moses 4, think about how you would complete this statement.

Read Moses 4:3–4, looking for what these verses teach us about Satan.

In verse 3, you may want to mark two things Satan did that caused him to be cast down from heaven.



3. Under the heading "Conditions we experience" in your scripture study journal, write and complete the following sentence, using what you learned from verse 4: **Satan seeks to deceive and blind us so that he can . . .**

Moses 4:5–12

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

In Moses 4:5–6 we read about the subtlety and craftiness that Satan used as he "sought to destroy the world" (Moses 4:6) by tempting Adam and Eve in the Garden of Eden. Satan is sometimes referred to symbolically as a serpent (see, for example, 2 Nephi 2:18).

Read Moses 3:16–17, looking for the choices given to Adam and Eve in the Garden of Eden.

Adam and Eve could choose to remain in the Garden of Eden forever by eating of the fruit of any of the trees in the garden except for the tree of knowledge of good and evil. If they chose to eat of the fruit of the tree of knowledge of good and evil, they would no longer be able to be in the Lord's presence in the Garden of Eden and would die.

Read Moses 4:7–11, looking for how Satan tried to persuade Eve to eat of the forbidden fruit.

Before the Lord explained Adam and Eve's choices that we read about in Moses 3:16–17, He gave them an important commandment. Look at Moses 2:28 to help you remember what it was.

As you read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, look for what choice Adam and Eve needed to make in order to obey the Lord's commandment to have children. Mark what you find.



"This commandment [to 'be fruitful, and multiply'] 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. . . .

"When Adam and Eve received the first commandment, they were in a transitional state, no longer in the spirit world but with physical bodies not yet subject to death and not yet capable of procreation. They could not fulfill the Father's first commandment without transgressing the barrier between the bliss of the Garden of Eden and the terrible trials and wonderful opportunities of mortal life" ("The Great Plan of Happiness," *Ensign*, Nov. 1993, 72–73).

Read Moses 4:12, looking for what Eve and Adam chose to do.

Moses 4:13–32


Adam and Eve learn of the consequences of the Fall

We call the consequence of Adam and Eve’s choice to partake of the forbidden fruit the Fall.



Read Moses 4:13–14, 22–25, looking for consequences of the Fall of Adam and Eve. You may want to mark the consequences you identify in your scriptures.

One doctrine we learn from the phrase “thou shalt surely die” in verse 25 is that **because of the Fall, all mankind will experience physical death.** (Write this doctrine under the heading “Conditions we experience” in your scripture study journal.)

-  **4.** 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 your list under “Conditions we experience” in your scripture study journal. From your own experience, what are some other consequences of the Fall that we experience because our bodies are mortal? (Add a few of your answers to the list.)

In the Garden of Eden there was another important tree, called the tree of life. Read Moses 4:28, looking for what the Lord said would happen if Adam and Eve ate the fruit of the tree of life after eating the fruit of the tree of knowledge of good and evil.


The prophet Alma, in the Book of Mormon, taught, “If Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, . . . having no space for repentance; . . . and the great plan of salvation would have been frustrated” (Alma 42:5). Adam and Eve would not have had a probationary period in mortality, in which they could learn to choose between good and evil, exercise faith in Heavenly Father and Jesus Christ, and repent of their sins (see Alma 12:21–27; 42:2–6).

Read Moses 4:29–31, looking for what the Lord did to prevent Adam and Eve from partaking of the fruit of the tree of life. (As you read, it might be helpful to know that the word *cherubim* refers to “figures representing heavenly creatures, the exact form being unknown” [Bible Dictionary, “Cherubim”; Guide to the Scriptures, “Cherubim”; scriptures.lds.org].)

When Adam and Eve were driven from the Garden of Eden, they were no longer in God’s presence (see Moses 5:4). The condition of being separated from God’s presence is called *spiritual death*. Write **Because of the Fall, all mankind will experience spiritual death** under the heading “Conditions we experience” in your scripture study journal.




Elder Earl C. Tingey of the Seventy said: “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” (“The Great Plan of Happiness,” *Ensign* or *Liahona*, May 2006, 73).

-  **5.** Write in your scripture study journal one or two ways you have personally experienced the consequences of the Fall. You might write about the death of a loved one, illness, or how it feels to be separated from your Father in Heaven.

What was the solution Heavenly Father prepared in advance to help us overcome physical and spiritual death and the other conditions you have identified? Considering what you know about the mission of Jesus Christ, complete the sentence from the beginning of the lesson in your scripture study journal (**Jesus Christ was chosen from the beginning [in the premortal existence] to . . .**).

In the next lesson you will learn more about Heavenly Father’s plan of redemption prepared through His Son, Jesus Christ.

-  **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 4 (also Genesis 3) and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 3: DAY 1

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 sacrifices in obedience to God’s commandments, Adam and Eve learned that they could be redeemed and obtain the blessings of eternal life.

Moses 5:1–4

Adam and Eve experience the consequences of the Fall

Think of a time when you have experienced a significant change in your life, such as moving to a new home or changing schools. Was this change difficult for you? Why, or why not?



Adam and Eve experienced significant changes after they were cast out of the Garden of Eden. To learn about these changes, read the “Before the Fall” sections of the chart, and then complete the “After the Fall” sections by searching for information from Moses 5:1–4.

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)			

You may want to mark 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? _____

Spiritual death is the term we use to describe the condition of being separated from the presence of God. “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).

Spiritual Death	
The Fall of Adam and Eve	Our own disobedience
	
causes us to experience spiritual death because we are born into a fallen world in which we are separated from our Heavenly Father.	causes us to experience spiritual death because our sins make us spiritually unclean and unworthy to be in our Heavenly Father’s presence.

To help you further understand how spiritual death relates to you, reflect on feelings you have had after you knowingly disobeyed a commandment.

Feelings such as guilt, shame, sorrow, regret, and 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 sacrifice in obedience to God’s commandments

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

Read Moses 5:5, looking for what Heavenly Father commanded Adam and Eve to do after the Fall. (As you read, it might be helpful to know that to “offer the firstlings of their flocks” means that Adam and Eve were to sacrifice the firstborn male lambs upon an altar.)

According to verse 5, how did Adam respond to this commandment? _____



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.

Read Moses 5:6, looking for what happened after Adam and Eve had been obedient to the Lord’s commandment for “many days.”

What did Adam say after the angel asked him why he offered sacrifices?

Complete the following principle we can learn from Adam’s faithful example: **We can choose to obey the Lord’s commandments even if**



1. Answer the following questions in your scripture study journal:

- a. How can our life be blessed when we obey the Lord’s commandments even if we do not fully understand the reasons for the commandments?
- b. How have you been blessed when you obeyed a commandment you did not completely understand?

The angel responded to Adam’s expression of faith by explaining why the Lord had given him this commandment. Read Moses 5:7, looking for what the angel taught about the sacrifices Adam offered.

The word *similitude* means a similarity, comparison, likeness, or symbol.



2. Answer the following question in your scripture study journal: In what ways were the sacrifices offered by Adam and Eve similar to the sacrifice of Jesus Christ?

As you read the following statement by the Prophet Joseph Smith, mark words or phrases that help you further understand 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 the 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” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 48–49).

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 to receive the blessings of the Atonement.

Read Moses 5:8, looking for additional commandments given to Adam and Eve. You may want to mark what you find in your scriptures.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained why Adam and Eve were commanded to “call upon God in the name of the Son forevermore” (Moses 5:8): “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” (“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

After an angel taught them about the Atonement of Jesus Christ, Adam and Eve received further knowledge and testimony through the Holy Ghost.



Study Moses 5:9, looking for what the Lord taught Adam and Eve through the Holy Ghost.


From what you learn in verse 9, complete the following principle: **If we repent and call upon God for forgiveness, then we can** _____.


To be redeemed from our sins means that after sincere repentance we can be delivered or freed from the spiritual consequences and penalties of our sins and be restored to a state of innocence before God.

Read Moses 5:10–11, looking for how Adam and Eve reacted to the news that they could be redeemed. (The word *transgression* in these verses refers to the Fall of Adam and Eve.)

From these verses we learn that **without the Fall and the Atonement, we could not obtain the blessings of eternal life**. You may want to mark words or phrases in your scriptures that teach this doctrine.

What emotion did Adam and Eve express as they learned about the Atonement of Jesus Christ? You may want to mark what you discover in your scriptures.

 **3.** Answer the following question in your scripture study journal: Why do you think Adam and Eve would express joy as they learned about the Atonement of Jesus Christ?

 **4.** Write in your scripture study journal the feelings you have about the Atonement of Jesus Christ and why it is important to you. For example, you could complete the following statement: *Because of the Atonement of Jesus Christ, I can . . .*

Remember that you can receive the blessings of the Atonement, including joy and redemption from your sins, as you repent and pray to Heavenly Father for forgiveness in the name of Jesus Christ.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Moses 5:1–11 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 3: DAY 2

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. (Bible text that corresponds to some of the information in this scripture segment is found in Genesis 4. Although Genesis 4 is not specifically covered in this lesson, you should read it as part of your daily scripture study. A comparison of Genesis 4 and Moses 5 will help you understand and appreciate the restoration of important truths through the Joseph Smith Translation of the Bible.)

Moses 5:12–15

Adam and Eve teach their children Heavenly Father's plan

List the names of a few people in your life who regularly seek to influence you in a righteous way:

Has someone you know ever tried to persuade you to do something that is wrong? Some of the influences we encounter prompt us to do good while others entice us toward temptation and sin. As you continue your study of Moses 5, think about the different voices that seek to influence you each day.

Remember from Moses 5:5–11 that Adam and Eve learned about the plan of salvation and the Atonement of Jesus Christ. Read Moses 5:12, looking for what Adam and Eve did after learning more about Heavenly Father's plan of salvation and the Atonement of Jesus Christ.

Read Moses 5:13–14, looking for who, in addition to their parents, sought to influence the children of Adam

and Eve. You may want to mark what happened to those who chose to listen to Satan rather than believe in the words of their parents.

The words *carnal* and *sensual* in verse 13 refer to being preoccupied with worldliness and gratifying physical desires, lusts, and pleasures. *Devilish* means to be influenced by the devil.

Notice what the Lord invited all of Adam and Eve's children to do in verse 14.

Complete the following principle we learn from verse 14: **The Lord calls on us to repent through**

_____.

How do you know if the Holy Ghost is prompting you to repent?

The following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles helps us better understand the principle you identified above. Mark what he said about how we will know if the Holy Ghost is prompting us to repent.



"There are many degrees of personal worthiness and righteousness. Yet repentance is a blessing to all of us. We each need to feel the Savior's arms of mercy through the forgiveness of our sins. . . .

"Some . . . may need 'a mighty change [of] heart' [Alma 5:12] to confront serious sins. The help of a priesthood leader might be necessary. For most, repenting is quiet and quite private, daily seeking the Lord's help to make needed changes. . . .

"How do we decide where our repentance should be focused? . . . We feel the changes we need to make. The Lord tells us in our mind and in our heart" ("Repent . . . That I May Heal You," *Ensign or Liahona*, Nov. 2009, 40–41).

Ponder whether you have had thoughts or feelings concerning changes the Lord would like you to make in your life.

Read Moses 5:15, looking 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.

Complete the following principle based on what you learned in Moses 5:15: **If we believe in Jesus Christ and repent of our sins, we will**

_____.

You may want to mark the words in your scriptures that teach the principles identified in Moses 5:14–15.

Remember that repentance is a great blessing that allows us to feel the Lord's forgiveness and love and helps us prepare to return to our Father in Heaven.

Moses 5:16–33

Cain conspires with Satan and murders Abel

The remainder of Moses 5 provides examples of individuals who listened to the Lord and others who did not listen but followed Satan instead and refused to repent of their sins.

Study Moses 5:16–17, looking for the names of two of Adam and Eve's sons and how these sons were different from one another. List those differences in the following chart.

Cain	Abel

The word *hearken* means to listen and obey. Read Moses 5:18–21, looking for who Cain hearkened to instead of God.

In verse 21 the phrase "had not respect" means 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. The Prophet Joseph Smith explained why Cain's offering was not accepted:



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

"God . . . prepared a sacrifice in the gift of His own Son, who should be sent in due time to prepare a way, or open a door through which man might enter into the Lord's presence, whence he had been cast out for disobedience. . . .

"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, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 48).

 **1.** Answer the following questions in your scripture study journal:

- a. Why didn't the Lord accept Cain's sacrifice?
- b. Notice in Moses 5:21 that Satan was pleased when Cain's offering was rejected and Cain became wrath (or angry). Why do you think Satan was pleased?
- c. What does this teach us about Satan?


We learn in Moses 5:22–25 that the Lord warned Cain of the consequences of his choices. Read the Lord's warning in verse 23. You may want to mark the word *if* wherever it appears in this verse.

From what you learn in verse 23, complete the following principle: **If we hearken to God's warnings, then** _____.

 **2.** Answer the following questions in your scripture study journal:

- a. How do you think the Lord's warnings demonstrate His love for us?
- b. What warnings has the Lord given us in our day?

Read Moses 5:26, looking for how Cain responded to the Lord's warning.

 **3.** In your scripture study journal, explain why you think it was a mistake for Cain to respond to the Lord's warning in the way that he did.

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. (Satan has been a liar from the beginning and certainly had no intention of fulfilling his promises to Cain.)

You may want to mark the following phrases in your scriptures: "that thy father may not know it" (Moses 5:29); "all these things were done in secret" (Moses 5:30). Satan is the author and originator of secret oaths and combinations.

Satan encourages us to keep sin secret and hidden from others, but the Lord's way for dealing with sin is the opposite. The Lord said that those who repent of their sins "will confess them and forsake them" (D&C 58:43).

 **4.** Answer the following questions in your scripture study journal:

- a. How did Cain respond to Satan's offer?
- b. Why do you think Satan's promise to keep Cain's sins secret appealed to Cain?
- c. How does the Lord's way of dealing with sin differ from Satan's way? (See D&C 58:42–43.)

Moses 5:32–34 explains that Cain murdered his brother Abel and that he "gloried in that which he had done" (Moses 5:33). When the Lord asked concerning Abel, Cain disrespectfully answered, "Am I my brother's keeper?" (Moses 5:34).



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught the following concerning Cain's question: "Are we our brothers' keepers? In other words, are we responsible to look after the well-being of our neighbors as we seek to earn our daily bread? The Savior's Golden Rule says we are. Satan says we are not" ("Brother's Keeper," *Ensign*, Nov. 1986, 20).

The Lord held Cain accountable for his actions (see Moses 5:35–37). 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 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: _____

 **5.** In your scripture study journal, answer the following questions based on the principle you identified:

- a. Why is that principle important for us to understand today?
- b. When have you witnessed the truthfulness of that principle?
- c. How can believing that principle affect your actions?

Read Moses 5:36–41, and note the distinction between the mark and the curse that was placed upon Cain.

The *mark* set upon Cain was not the same thing as the *curse* that he received. Cain was cursed as a consequence of his wickedness. The curse included being "shut out from the presence of the Lord" (Moses 5:41; see also Moses 5:36–39). The mark

was to distinguish him as the one who had been cursed by the Lord. The mark was mercifully placed upon Cain so that no one finding him would kill him (see Moses 5:39–40).

Moses 5:42–59

Wickedness spreads among some of the descendants of Adam and Eve

In Moses 5:42–54 we learn that some of Cain’s descendants also chose wickedness and would not hearken to the Lord and likewise suffered the consequences of their sins.

Read Moses 5:55–59, looking for what Heavenly Father has done, and continues to do, to invite His children to repent and prepare to return to Him.

Remember that every day we encounter voices or influences that prompt us to do good and others that entice us toward temptation and sin. The principles you have identified during this lesson can help you choose to hearken to righteous voices and influences that will bless you. Remember to act on any promptings of the Holy Ghost you may have received.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 5:13–59 (also Genesis 4) and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 3: DAY 3

Moses 6 (Genesis 5)

Introduction

Adam’s righteous posterity kept a book of remembrance, taught the gospel to their families, and invited all men to repent. Enoch, one of Adam’s righteous descendants, was called to preach repentance to the people and was called a seer. Enoch obeyed the Lord and taught his people 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. (Bible text that corresponds to some of the information in Moses 6 is found in Genesis 5. Although Genesis 5 is not specifically covered in this lesson, you should read it as part

of your daily scripture study. A comparison of Genesis 5 and Moses 6 will help you understand and appreciate the restoration of important truths through the Joseph Smith Translation of the Bible.)

Moses 6:1–25

Adam’s posterity keep a book of remembrance and teach their children the gospel

Imagine that a chain represents your ancestors (including your parents), yourself, and your descendants (including your children).

Because we are linked with our ancestors and descendants, certain traits, traditions, and teachings are often passed on from generation to generation. Write a few things your parents (or ancestors) have passed on to you. _____

Ponder what might be some of the most useful things you could pass on to your children.

Read the chapter summary for Genesis 5, and notice the names that are part of Adam’s “chain” of descendants.

Genesis 5 does not provide many details about Adam and his posterity. You might remember that as the Prophet Joseph Smith made inspired changes in the Bible, the Lord revealed additional scripture to him. Moses 6–7 contains significant details that are not contained in Genesis 5 about one of Adam’s descendants, the prophet Enoch.

Read Moses 6:1, 13, 21, 23, looking for what Adam and his righteous descendants passed on to their children. You may want to mark what you find.

From Adam and his posterity’s example, what can we learn about the responsibility parents have to their children? Answer this question by completing the following doctrine: **Parents are responsible to teach their children** _____.



1. Answer the following questions in your scripture study journal:

- Why do you think it is important for parents to accept the responsibility to teach their children the ways of God?
- How have your parents (or other parents you know) carried out the responsibility to teach their children the ways of God?

Ponder what you can do to help your parents carry out this responsibility. Also consider what you can do to prepare for this responsibility when you are a parent.

Identify Doctrines and Principles

Identifying gospel doctrines and principles in the scriptures takes practice and thoughtful effort. As you study the scriptures, search for the core truths being taught. It might help to ask yourself questions such as “What can I learn from these passages?” or “What is the moral or point of this story?”

In Moses 6:2–3 we learn that Adam and Eve had a son named Seth. After Abel’s death, Seth was chosen to carry the responsibilities of the priesthood to succeeding generations (see D&C 107:40–42). The Lord described Seth as “a perfect man, and his likeness was the express likeness of his father [Adam]” (D&C 107:43).

Read Moses 6:4–8, looking for what Adam

and his descendants kept that would help them teach their children.

Notice in verse 5 who could write in the book. What kinds of things do you think they wrote?

In our day a book of remembrance can take many forms. A book of remembrance can be anything we use to record inspiring thoughts and events about our lives and the lives of those we know.



2. Complete the following in your scripture study journal:

- How might keeping a book of remembrance help you teach your children the ways of God?
- Ask one of your family members, friends, or ward members to share with you experiences that strengthened his or her testimony. Record these experiences for you and your posterity. Write a few sentences describing your experience of writing part of a book of remembrance.

In Moses 6:9–25 we learn that Adam and his righteous posterity continued to teach their families the gospel, even when those around them became wicked.

Moses 6:26–47

Enoch is called to prophesy to the people and begins his ministry

Think of a time when you felt like you were not good enough or like you could not do something the Lord asked because of a weakness.

The prophet Enoch had similar feelings when the Lord called him to cry repentance to his people. As you study Enoch’s experience in Moses 6, look for principles that can help a person experiencing these feelings.

Read Moses 6:26–28, looking for phrases that describe Enoch’s people. How did the Lord describe the people Enoch was called to teach?

Match the Lord’s description of Enoch’s people from verse 27 with what the phrase might mean:

<input type="checkbox"/> 1. “Their hearts have waxed hard”	a. They do not hearken to the Lord’s counsel
<input type="checkbox"/> 2. “Their ears are dull of hearing”	b. They are not sensitive to the promptings of the Spirit
<input type="checkbox"/> 3. “Their eyes cannot see afar off”	c. They do not look beyond the present moment

Read Moses 6:31, and mark the concerns Enoch expressed about his ability to fulfill the Lord’s call.

Ponder how Enoch’s concern about this call to preach might be similar to what we may feel when we are called to serve the Lord.

Read Moses 6:32–34, looking for the promises the Lord made to Enoch. Notice what Enoch had to do in order to receive these promises.

What can we learn from these verses about what the Lord will do for us if we do what He asks despite our weaknesses? Answer this question by completing the following principle: **If we go and do what the Lord commands us, He will** _____.



3. In your scripture study journal, describe how this principle might help those who feel like they are not good enough or cannot do what God asks.

To help Enoch overcome his concerns, the Lord gave him some unusual instructions. Read Moses 6:35–36, looking for what the Lord told Enoch to do.

Clay is formed in the earth and looks like thick, sticky mud. Ponder what the Lord was teaching Enoch by having him cover his eyes with clay and then wash them.

What happened after Enoch did what the Lord told him to do? _____

The Lord had Enoch anoint his eyes with clay and then wash them to teach him about his sacred role as a seer. Even though we are not called to be seers like Enoch, we can still benefit from seeing things with spiritual eyes.

We can learn the following principle from the Lord's instructions to Enoch and the blessing that resulted: **By strict obedience and with the Lord's help, we can see and discern spiritually far beyond what we can with our "natural eye."**



4. Answer the following questions in your scripture study journal:

- a. What do you think it means to see with spiritual eyes?
- b. Why would you want to be able to see with spiritual eyes?

Consider what things of the world make it difficult for you to see with spiritual eyes. Set a goal to remove those worldly things from your life and focus on things that spiritually strengthen you.

Notice the word *seer* in Moses 6:36. Because Enoch was permitted to see things not visible to the natural eye, he was called a seer. A seer is someone who is called by God to foresee the future from the past and the present. The members of the First Presidency and the Quorum of the Twelve Apostles have been called by God to be prophets, seers, and revelators today.

Elder John A. Widtsoe of the Quorum of the Twelve Apostles described what it means to be a prophet, seer, and revelator:



"A seer is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. . . . In short, he is one

who sees, who walks in the Lord's light with open eyes. . . .

"In summary: A prophet is a teacher of known truth; a seer is a perceiver of hidden truth, a revelator is a bearer of new truth. In the widest sense, the one most commonly used, the title, prophet, includes the other titles and makes of the prophet, a teacher, perceiver, and bearer of truth" (*Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 258).

Read Moses 6:37–39, looking for how the people responded to Enoch when he preached to them. You may want to mark the phrases that describe how the people responded to Enoch.

Consider why some people might be offended by the teachings of the prophets, seers, and revelators in our day.

Read Moses 6:40, looking for what Mahijah asked Enoch.

Mahijah wanted to know who Enoch was and how he came to have so much power and authority as he

taught the gospel. Imagine that one of your friends or family members asked you how the prophets, seers, and revelators in our day came to have so much power and authority as they teach the gospel. To help you think about how you might respond, read Moses 6:41–43, looking for how Enoch responded.

Read Moses 6:47, and notice the people's reaction to what Enoch said. How does the people's reaction relate to the Lord's promises to Enoch described in verses 32–34?

Moses 6:48–63

Enoch teaches what we must do to overcome the Fall and enter the kingdom of heaven



As you study Moses 6:48–63, you might wonder what the phrase "thy children are conceived in sin" in verse 55 means. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained that this phrase means that we are "born into a world of sin," a world in which evil exists and influences us in our fallen state (see *A New Witness for the Articles of Faith* [1985], 101).

Having children within the bonds of marriage is not a sin. The means by which mortal life is created is divinely appointed:

"When married couples are physically able, they have the privilege of providing mortal bodies for Heavenly Father's spirit children. They play a part in the great plan of happiness, which permits God's children to receive physical bodies and experience mortality. . . .

". . . Remember that sexual relations within marriage are divinely approved. While one purpose of these relations is to provide physical bodies for God's children, another purpose is to express love for one another—to bind husband and wife together in loyalty, fidelity, consideration, and common purpose" (*True to the Faith* [2004], 26).

Notice in Moses 6:54 that "the Son of God hath atoned for original guilt." This means that we are all accountable for our own sins and not for Adam and Eve's transgression (see Articles of Faith 1:2). We are, however, subject to the consequences of the Fall.

Moses 6:48–63 contains the account of what Enoch taught the people. He taught them that they needed to repent, be baptized, and receive the Holy Ghost because no unclean thing can dwell in the presence of God. Enoch also taught the people that they must be born again in order to receive the blessings of the Atonement of Jesus Christ.

Because of the Atonement of Jesus Christ, we will all be redeemed from the Fall and brought back to the presence of God to be judged. Only those who have repented can dwell, or stay, in God's presence.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Moses 6 (also Genesis 5) and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 3: DAY 4

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. He learned in a profound way of Heavenly Father's love for His children. He also foresaw the first and second comings of the Savior, the eventual restoration of the gospel, the gathering of Israel, and the return of the city of Zion upon the earth.

Moses 7:1–21

Enoch establishes the city of Zion upon principles of righteousness

If possible, place a bowl full of water in front of you. The bowl represents the world we live in. Next, sprinkle ground black pepper all over the water. The pepper represents the wicked influences in the world. (If these items are not available to you, simply picture them in your mind.)

Like us, the prophet Enoch lived in a world full of wickedness. In Moses 7:1–12, Enoch preached the gospel and 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 so they could become the people of God.

Add a drop or two of liquid soap to the center of the bowl of water. Notice that the pepper moves to the edges of the bowl.

Read Moses 7:13–17, looking for ways in which the faith of Enoch and his people was similar to the soap you added to the water. You may want to mark what you find.

Did you notice that because of Enoch's faith, the enemies of God's people fled and stood afar off? The Lord then came and dwelt with His people.


Read Moses 7:18, a scripture mastery passage, and look for what the Lord called His people and why He gave them that name. (You may want to mark this passage in a distinctive way so you can locate it in the future.)

The phrase "there was no poor among them" means that the people cared for one another both temporally and spiritually.

Using Moses 7:18 as a guide, complete the following principle: **The Lord's people will be called Zion when they are _____, _____, and _____.**

 **1.** Answer two or more of the following questions in your scripture study journal:


- 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 feel unified?
- When have you cared for 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?

 **2.** In your scripture study journal, write a goal about what you will do to apply the principle you identified in Moses 7:18 in your life.



In Moses 7:19–21 we learn that Enoch built a city called Zion. Enoch saw in a vision that the city would eventually be taken up to heaven because of the righteousness of his people. This means that Enoch and his people were translated—their bodies were changed so that they would not experience pain or death until the time of their resurrection.

Scripture Mastery—Moses 7:18

 **3.** Read Moses 7:18 again. Try to memorize this verse and then recite it from memory to a family member or friend. Write a few sentences in your scripture study journal about what you can do to be more united with your family and with your ward or branch.

Moses 7:22–40

Enoch sees that Satan laughs and God weeps over the wicked

Think of a time in your life when you felt like you were alone or no one cared about you. Look for a principle as you continue to study Moses 7 that can help you when you have these feelings.

Read Moses 7:23–26, looking for what Enoch saw in vision. You may want to mark what Enoch learned about Satan.

Read Moses 7:27–28, looking for what Enoch saw would happen after the city of Zion was translated.


 **4.** Answer the following questions in your scripture study journal:

- a. What did God do when He saw the wickedness of the people who remained on the earth?
- b. What does this teach us about God’s character?

Read Moses 7:29–31, looking for how Enoch responded when he saw the Lord weep. Consider marking the question Enoch asked the Lord.

To illustrate what Enoch said about the Lord’s creations in verse 30, draw dots all over a piece of paper. Imagine that these dots represent a few of the many worlds God has created. Place the tip of your pen or pencil on one of the dots. This can represent the earth and those who live on it.

What did Enoch say about the Lord in verse 30? In the scriptures, the word *bosom* is often used to refer to a person’s chest, where deep emotions are felt. The phrase “thy bosom is there” in verse 30 indicates God’s love for His children. One truth we learn from Moses 7:29–31 is that **God has created worlds without number, yet He weeps for His children and cares about us as individuals.**

 **5.** Answer the following question in your scripture study journal: When have you had an experience that helped you know God is aware of and cares for you?

Read Moses 7:32–40, looking for why our Heavenly Father feels sorrow.

Based on what you learned from verses 32–40, complete the following truth: **Heavenly Father feels sorrow when _____.**

Ponder how this knowledge can influence you to live righteously.

Moses 7:41–69

The Lord comforts Enoch by teaching him about the plan of salvation

Have you ever felt tired of being surrounded by evil influences and temptations?

Read Moses 7:41–44, looking for how Enoch felt when he learned about the wickedness of God’s children. You may want to mark Enoch’s expression in verse 41. You may also want to mark what the Lord told Enoch in verse 44.

Read Moses 7:45–47, looking for what the Lord showed Enoch to comfort him. Why do you think Enoch’s soul would rejoice upon seeing a vision of the Savior?

In Moses 7:48–53 we learn that Enoch wept again when he heard the earth mourn because of the wickedness of the people. Enoch prayed and asked God to have mercy upon Noah and his descendants. 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,” 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 will never fall.

Read Moses 7:54, looking for the question Enoch asked about the time in which Jesus Christ would live.

The phrase “shall the earth rest” in verse 54 refers to the hope that when Jesus Christ was born, wickedness would be taken from the earth and the righteous would dwell in peace and safety.

In Moses 7:55–59 we learn that Enoch saw that the Savior would be crucified. He wept and again asked when the earth would rest. After seeing Jesus Christ ascend into heaven, he asked whether the Lord would return to the earth.

Read Moses 7:60–61, looking for the answer the Lord gave to Enoch. Notice what the Lord said the world would be like before the Second Coming of Jesus Christ.

The Lord promised that He would preserve His people in the last days. The word *preserve* indicates that the Lord will save His people—those who follow Jesus Christ and keep His commandments—both physically and spiritually from the wickedness of the world. Read Moses 7:62, looking for two ways the Lord will preserve His people.

How is this similar to what the Lord did for His people during Enoch’s day (see Moses 7:13–17)? _____

It is important to know that even though the city of Zion will be built in the last days, not everyone needs to be in the city to be preserved. Zion will also be created in the stakes of the Church throughout the world.



After quoting Moses 7:62, President Ezra Taft Benson explained: “The Lord promised, therefore, that righteousness would come from heaven and truth out of the earth. We have seen the marvelous fulfillment of that prophecy in our generation. The Book of Mormon has come forth out of the earth, filled with truth, serving as the very ‘keystone of our religion’ (see Introduction to the Book of Mormon). God has also sent down righteousness from heaven. The Father Himself appeared with His Son to the Prophet Joseph Smith. The angel Moroni, John the Baptist, Peter, James, and numerous other angels were directed by heaven to restore the necessary powers to the kingdom. Further, the Prophet Joseph Smith received revelation after revelation from the heavens during those first critical years of the Church’s growth. These revelations have been preserved for us in the Doctrine and Covenants” (“The Gift of Modern Revelation,” *Ensign*, Nov. 1986, 79–80).

This helps us understand that the phrase “righteousness will I send down out of heaven” (Moses 7:62) 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” (Moses 7:62) refers to things such as the Book of Mormon and other sacred texts (such as the book of Abraham) and other sacred documents that would come forth in the latter days as part of the restoration of all things. According to Moses 7:62, God will use the Book of Mormon to gather His elect in the latter days. Ponder how you have been blessed by the Book of Mormon and how you have been gathered from the world.

In Moses 7:63–66 we learn that when the Savior comes again, Enoch and his city will return to earth and meet the city of Zion, or New Jerusalem, which will be built in the last days. When the Savior comes again, all wickedness will be removed from the earth and the earth will rest.

Read Moses 7:67–69, and mark what effect the Lord’s vision had on Enoch and what happened to the city of Zion.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 7 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Moses 8; Genesis 6:1–13

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 and “the earth was filled with violence” (Genesis 6:11), the Lord determined to destroy all flesh from the earth. He commanded Noah to build an ark in which his family and, “of every living thing of all flesh, two of every sort” (Genesis 6:19) would be saved from the Flood. (Bible text that corresponds to some of the information in Moses 8 is found in Genesis 6:1–13. Although all of Genesis 6 is not specifically covered in this lesson, you should read it as part of your daily scripture study. A comparison of Genesis 6 and Moses 8 will help you understand and appreciate the restoration of important truths through the Joseph Smith Translation of the Bible.)

Moses 8:1–11

The generations preceding Noah are given

Have you ever been directed to change or correct something you were doing? What are some situations in which a person might be directed to change or correct his or her actions?

In this lesson you will learn about a group of people who were directed to change, and you will find out how those people responded. As you study, think about how you respond to invitations to change.

Scan Moses 8:1–11, looking for the names of Enoch’s descendants. Are there any that you recognize?

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.

Some have wondered why those who lived before the flood lived such long lives. “The reasons for the longevity of the Patriarchs are not made completely clear in scripture. Yet several propositions have been put forth. Some have interpreted 2 Nephi 2:21 as referring to the antediluvians [those who live before the Flood]: ‘The days of the children of men were prolonged, according to the will of God, that they

might repent while in the flesh; wherefore their state became a state of probation, and their time was lengthened.’ . . . Others have suggested that it was righteousness that affected so profoundly the longevity of their lives. Josephus [a Jewish historian] asserted that God ‘afforded [the ancients] a longer time of life on account of their virtue . . .’ (*Antiquities of the Jews*, bk. 1, ch. 3, par. 9)” (Thomas R. Valletta, in “I Have a Question,” *Ensign*, Feb. 1994, 61).

The Prophet Joseph Smith taught that “Noah . . . is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day” (in *History of the Church*, 3:386; see also Bible Dictionary, “Gabriel,” “Noah”).

Moses 8:12–28

Noah preaches the gospel and calls upon the children of men to repent




Read Moses 8:12–15, and identify the two types of men that are described:

- Sons of _____
- Sons of _____

Notice that the sons of God “hearkened unto the Lord, and gave heed” (Moses 8:13). This means that they listened attentively to the Lord and obeyed Him.

Noah’s granddaughters chose to marry the sons of men—those who would not hearken to the Lord’s voice (see Moses 8:15; you may want to mark the phrase that describes Noah’s granddaughters’ decision). The phrase “sold themselves” means that in choosing to marry wicked men, Noah’s granddaughters sacrificed the opportunity to receive the full blessings Heavenly Father offers those who marry in His covenant.

The remainder of Moses 8 contains a description of the actions of rebellious people who lived in Noah's day.

-  **1.** Draw the following chart in your scripture study journal. Then read each group of verses, and identify actions of rebellious people. List the actions you identify in the appropriate column:

Moses 8:16–18, 28	Moses 8:19–22	Moses 8:23–26

It may be helpful to know that the Hebrew name for "giants" (used in Genesis 6:4 and Moses 8:18) is *Nephilim*, which comes from the verb *naphal*, meaning "to fall." Therefore, these may have been people who had apostatized or fallen away from the true religion.

-  **2.** Complete the following assignments in your scripture study journal:

- Describe the spiritual condition of the rebellious people in Noah's day (see Moses 8:21–22).
- List similarities you see between the conditions in Noah's day and conditions in our day.

Review Moses 8:20, 24, looking for the message the Lord had Noah give to the people and how they repeatedly responded to this invitation. Consider marking what you find.

An invitation to repent is an invitation to change our desires, attitudes, and actions to be more aligned with God's will. According to Moses 8:17, how long did the Lord give the people to repent? According to Moses 8:24, what would be the consequence if they chose not to repent?

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. We learn the following principle from the people's refusal to hearken to the Lord's invitations to repent: **If we do not hearken to the Lord's invitations to repent, then we will suffer the consequences of continuing in our sins.**

-  **3.** Answer the following questions in your scripture study journal:


- 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?

Recall how Noah and his sons responded to the Lord's instructions. Read Moses 8:27, looking for the results of their hearkening to the Lord.

The word *just* in Moses 8:27 means righteous. The phrase "perfect in his generation" does not mean Noah lived a sinless life but that he was purified from all unrighteousness through the Atonement of Jesus Christ as he obeyed the ordinances and covenants of the gospel of Jesus Christ (see D&C 76:69).

Understanding Doctrines and Principles

Understanding gospel doctrines and principles means comprehending the identified truths, how those truths relate to others, and in what circumstances they might be applied in your life. Understanding a doctrine or principle is a prerequisite to feeling its truth and importance and recognizing how it can be applied. You can strengthen your understanding of doctrines and principles by responding to questions that are designed to help you analyze their meaning or liken them to modern situations.

-  **4.** Imagine you are a full-time missionary and meeting with an investigator who is just learning about repentance. In your scripture study journal, describe what you would teach this investigator about the following:

- The different ways the Lord communicates His invitations for us to repent.
- Some of the negative consequences of continuing in sin and choosing not to repent.
- Some of the blessings you have experienced by choosing to hearken to the Lord's invitations to repent. (Do not share any personal details about sins you may have committed; those should only be told to your bishop or branch president.)

Think about whether you are currently hearkening to the Lord's invitations to repent or are ignoring those invitations. Remember that you can be "just . . . and perfect in [your] generation" (Moses 8:27) if you choose to repent as necessary, and you 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

Read Moses 8:29–30, looking for what the Lord resolved to do because of the corruption of the people, their refusal to repent, and the violence that filled the earth.

Some people wonder why a loving God would destroy almost all of the people on earth through the Flood. From the Book of Mormon, read 2 Nephi 26:24, looking for the reason God does what He does. (You may want to write this reference in your scriptures next to Moses 8:30 and Genesis 6:13.)

In what ways do you think the Flood demonstrates the principle that **all that God does is for the benefit of His children**?

The Flood does show God’s perfect love, justice, and mercy. Recall how wicked the people were in Noah’s day, and then ponder the following question: 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)?



Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that God intervened and sent the Flood “when corruption had reached an agency-destroying point that spirits could not, in justice, be sent here”

(*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 [corrupting] them, and also prevented them from committing further acts of wickedness” (“Discourse Delivered by Prest. John Taylor,” *Deseret News*, Jan. 16, 1878, 787).

According to these statements, how did the Flood benefit God’s children?

The Flood also benefited those who were wicked. They were brought into the spirit world, where they could eventually be taught the gospel and repent (see 1 Peter 3:18–20; Moses 7:39). Ponder the following questions: Why do you think it is important to understand that all God does is for the benefit of His children? How can you benefit from having a testimony of this truth?



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Moses 8; Genesis 6:1–13 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 4: DAY 2

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.

Genesis 6:13–22

Noah obeys the Lord’s commandment to build an ark

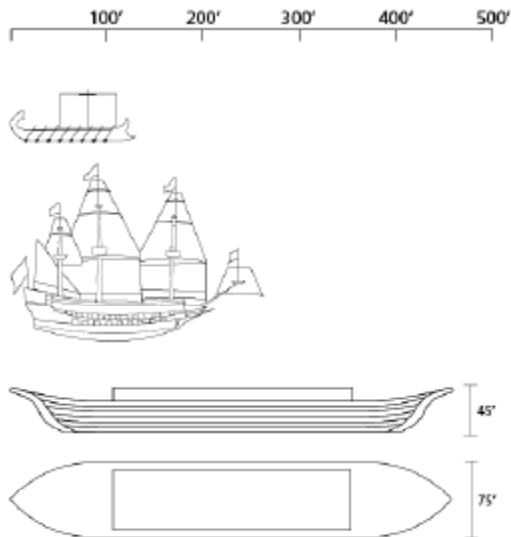
Genesis 6:13 marks the end of the portion of the Joseph Smith Translation that we know as the book of Moses.

Ponder the following questions: What has the Lord asked us to do through modern prophets that might appear foolish to others? Why is faith needed to obey the Lord in these ways?

Read Genesis 6:13–14, looking for what the Lord commanded Noah to do to prepare for the coming destruction. (It may be helpful to know that the phrase “pitch it” means to cover the ark with a tar-like substance to seal it and make it waterproof.)

Read Genesis 6:15–16, looking for the dimensions of the ark. Record the dimensions here: _____ cubits long, _____ cubits wide, and _____ cubits high.

To understand the size of the ark, locate a ruler or measuring tape. Measure the distance between your elbow and the tip of your longest finger. (If a family member or friend is available, consider measuring the same distance on that person’s arm as well.) How long is the distance?



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. One cubit is generally estimated to be between 18 and 22 inches (45.72–55.88 centimeters). If using 18 inches as one cubit, then the ark was 450 feet long (about 138 meters), 75 feet wide (about 23 meters), and 45 feet high (about 14 meters). Can you imagine constructing an ark of this size?

Read Genesis 6:17–22, looking for what else the Lord directed Noah to do and how Noah responded.

Consider what challenges Noah may have faced as he obeyed these instructions from the Lord.

As you read the following statement by President Spencer W. Kimball, ponder how Noah demonstrated faith in the Lord as he prepared the ark:



“Paul speaking to the Hebrews said:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.’ (Heb. 11:7.)

“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! But time ran out. The ark was finished. The floods came. The disobedient and rebellious were drowned. The miracle of the ark followed the faith manifested in its building” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 140–41).



1. Answer the following questions in your scripture study journal:

- What are some ways Noah demonstrated faith in the Lord?
- How would Noah be blessed by acting in faith to build the ark when there appeared to be no danger?

From Noah's example we learn that **if we act in faith by obeying the Lord's commands, we can receive His blessings and protection.** (Consider writing this principle in your scriptures.)

Genesis 7

Noah and his family are saved from the Flood

How much do you know about the Flood? Answer the following statements by marking them true (T) or false (F) without using the scriptures. Then read the scripture references that follow each statement to check your answers. (The answers are also at the end of the lesson.)

1. Noah took seven of some animals on the ark. (See Genesis 7:2–3.)
2. Noah was 60 years old when the Flood came. (See Genesis 7:6, 11.)
3. Rain was the only source of water that flooded the earth. (See Genesis 7:11.)
4. The rain did not stop for 40 days. (See Genesis 7:4, 17.)
5. Eight people were saved on the ark. (See Genesis 7:7, 13; 1 Peter 3:20.)
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. (See Genesis 7:19–23.)



2. Answer the following questions in your scripture study journal:

- If you had been in the position of one of the people 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 not in the ark, what might you have thought and felt as the waters rose?

Based on what you learned from Genesis 7, complete the following principle: **If we act in faith by obeying the Lord's commands, we can receive His** _____.



3. Answer the following questions in your scripture study journal:

- a. When have you been blessed or protected by obeying the Lord even though your actions might have appeared foolish to others, like Noah's did?
- b. What is one way you will act in faith by obeying the Lord today?

Genesis 8:1–9:17

Noah and his family leave the ark, and the Lord establishes His covenant with Noah

In Genesis 8:1–9:7 we learn that the waters on the earth gradually receded and the ark rested upon the mountains of Ararat. 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.

Feel the Truth and Importance of Doctrines and Principles

When the Spirit helps you feel the truth and importance of gospel doctrines and principles, you will be more likely to apply them in your life. As you identify doctrines and principles, relate them to your personal experiences, and the Holy Ghost can testify to you that they are true.

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, instructed them on

how to treat living things, and commanded them not to shed man’s blood (murder). The Prophet Joseph Smith’s translation clarified these verses, showing that God will hold us accountable for how we treat the life of animals and that God explicitly commanded Noah’s family to preserve the life 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]).

Think about the last time you saw a rainbow in the sky after a rainstorm. What did you think of when you saw the rainbow?

After the Flood, God made a covenant with Noah and his sons. The covenant was associated with the rainbow. Read Genesis 9:8–11, looking for what the covenant was. You may want to mark what you find.

Read Genesis 9:12–17, looking for what a rainbow has to do with the covenant God made with Noah. (It might help to know that a token is a sign or symbol.)

God used the rainbow as a token, or sign, of the everlasting covenant—a reminder that God will fulfill His promises, including to never flood the earth again. This covenant had first been given to Enoch (see Moses 7:50–51), and now it was renewed with Noah. This covenant included the promise that when Noah’s posterity obeyed all of God’s commandments, Enoch’s city of Zion would again come upon the earth. (See Joseph Smith Translation, Genesis 9:21–25 [in the Bible appendix].) Consider writing the following principle in your scriptures: **God uses tokens as reminders of covenants.**

Genesis 9:18–29

Noah curses Canaan, the son of Ham

Genesis 9:20–29 contains an account of an incident with Noah and his sons. This account is difficult to understand because we do not have all of the relevant details of the story. We therefore do not know exactly what happened and the meaning of what occurred.

Unfortunately, in the past some have incorrectly used Noah’s cursing of his grandson Canaan recorded in Genesis 9:25–27 to justify slavery—particularly of people of black African descent. However, from the beginning of the Restoration, the Lord has taught, “It is not right that any man should be in bondage one to another” (D&C 101:79). Any theories suggested in the past that black skin is a curse or an indication of unworthiness in a premortal life or that people of any other race or ethnicity are inferior to anyone else are not true doctrine. “Church leaders today unequivocally condemn all racism, past and present, in any form” (Gospel Topics, “Race and the Priesthood”; topics.lds.org).



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 6:13–9:29 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Answers to the true–false quiz: 1 is true (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; 3 is false; 4 is true; 5 is true; 6 is false.

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 you can draw strength from Abraham's example of living righteously while surrounded by wickedness. You will also learn about the blessings and responsibilities you can inherit as the posterity, or seed, of Abraham. In addition, studying this book will provide you with a greater understanding of your premortal existence as a spirit son or daughter 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."

UNIT 4: DAY 3

Genesis 10–11; Abraham 1:1–7

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. You will also learn more about the faithful patriarch Abraham in this lesson.

Genesis 10

Descendants of Noah are listed

Imagine that after you are married you have a newborn son. Scan the list of Noah's descendants in Genesis 10 to find a name you would be willing to name your son.

Read Genesis 10:8–10, looking for the description of Nimrod, who was a great-grandson of Noah through Ham.

The Joseph Smith Translation changes the phrase "He was a mighty hunter before the Lord" in verse 9 to "*He was a mighty hunter in the land*" (Joseph Smith Translation, Genesis 10:5). Make a note in your scriptures of this change.

What do you think is significant about this change?

The reference to Nimrod being a "mighty hunter" refers not only to his ability in killing animals but also to his use of violence to gain power over and influence other people. "Though the words are not definite, it is very likely he was a very *bad man*. His name Nimrod comes from . . . *marad, he rebelled*; and the Targum [ancient Jewish translations or paraphrases of the scriptures], on [1 Chronicles 1:10], says: *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*" (Adam Clarke, *The Holy Bible . . . with a Commentary and Critical Notes*, 6 vols., 1:86; see also *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 57–58).

Circle the names of the cities in Genesis 10:10 that were included in Nimrod's kingdom.

Genesis 10:25 contains a statement about the earth being divided. This could be a reference to the separation leading to the formation of the continents (see D&C 133:24).

Genesis 11:1–9

The Lord confounds the language of the people and scatters them throughout the earth

Imagine you 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 your other friends are also considering committing serious sins. What would you say to your friends to help them avoid making that mistake?

As you study Genesis 11, look for principles that will help you know how to respond to those who believe sinning can bring true happiness and success.

Read Genesis 11:1–4, looking for what the people in Nimrod's kingdom—the land of Shinar—began to do.

This tower is often referred to as the Tower of Babel. According to verse 4, why did they build the tower?

Read and cross-reference Helaman 6:28, looking for who influenced these people to build the tower.



You may want to mark the phrase "reach unto heaven" in Genesis 11:4. It could mean the people were making a tower that would physically reach heaven so they could avoid the consequences of sin. It may also mean the people were attempting to set aside true temple worship and build a counterfeit temple in order to reach unto heaven (see Donald W. Parry, "The Flood and the Tower of Babel," *Ensign*, Jan. 1998, 38).

You may also want to mark the phrase "make us a name" in verse 4. The biblical meaning of making a name is to build a reputation, fame, or a monument. By building the tower, the people may have been trying to obtain the glory of the world, to create something that would last of their fame or wickedness.



1. In your scripture study journal, draw a picture of what you think the Tower of Babel may have looked like. Use the details in Genesis 11:3–4 to help you visualize it.

Slime (or bitumen, as referenced in the footnote to verse 3) was a substance like asphalt or tar that was used not only as an adhesive for the bricks but also to seal objects against water or moisture. Some think that the people used slime as mortar to make the tower waterproof so it would keep them safe in their sins if God decided to flood the earth again (see Josephus, *Antiquities of the Jews*, book 1, chapter 4, paragraphs 2–3).

Read Genesis 11:5–6, looking for what the Lord said about the people who were building the tower.

The phrase “nothing will be restrained from them, which they have imagined to do” means the people believed that once the tower was built, they could commit any sin without having to worry about God’s punishments.

Read Genesis 11:7–9, looking for what God did because of the wickedness of the people. (The word *confound* in these verses means to confuse.)

According to verse 8, what happened to the construction of the tower after God confused the language and scattered the people?

Complete the following principle we can learn from this scripture account: **If we choose to turn away from God, we bring _____ upon ourselves and others.**



2. Answer the following questions in your scripture study journal:

- a. How could believing that when we turn away from God, we bring undesirable consequences upon ourselves and others help someone decide not to become involved in serious sin?
- b. Reflect back on those who feel sinning can bring happiness and success. What are some possible consequences that they might experience because of their involvement in serious sin? What are some possible consequences those around them might experience?

Think about the choices you are currently making, and consider what consequences might come to you and those around you because of those choices. Seek Heavenly Father’s help to repent of anything that might bring undesirable consequences to you and to those around you.

Notice that Genesis 11:8 indicates the people “left off to build the city.” The Joseph Smith Translation adds the following phrase: “and they hearkened not unto the Lord” (Joseph Smith Translation, Genesis 11:6 [in Genesis 11:8, footnote a]).

While there were many people who hearkened not unto the Lord, there were other people who were righteous and did not have their language confounded. The Lord blessed those who were righteous. From the Book of Mormon we learn that the brother of Jared called upon God and was promised that his language and the language of his brother and certain family members and friends would not be confounded. The Lord led them to a choice land where they were able to worship Him in righteousness and raise up seed unto Him (see Ether 1:33–43).

Genesis 11:10–32

Descendants of Shem are listed

Genesis 10 lists the names of the descendants of Noah’s three sons: Japheth (see verses 2–5), Ham (see verses 6–20), and Shem (see verses 21–31).

In Genesis 11 we learn more about the descendants of one of Noah’s sons. Read Genesis 11:10, looking for who the generations of people listed in the remainder of Genesis 11 descend from.

Beginning with Genesis 11, the Bible is mainly the story of some of Shem’s descendants. The term “Semite”—usually referring to the Jews—means “a descendant of Shem.”

Read Genesis 11:26–29 and see if you can identify the name of an important patriarch and prophet.

Abram was a prophet whose name the Lord later changed to Abraham, which means “father of many nations” (Genesis 17:4), or “father of a multitude” (Bible Dictionary, “Abraham”). The Lord also changed the name of his wife Sarai to Sarah (see Genesis 17:5, 15). As you continue to study the Old Testament, you will learn about a covenant God made with Abraham and Sarah to bless all the people of the earth.

Abraham 1:1–4

Abraham seeks righteousness



3. Answer the following question in your scripture study journal: What brings you happiness and peace?

Read Abraham 1:1–2, looking for the spiritual blessings Abraham desired and sought to obtain in order to find greater happiness and peace.

In Abraham 1:2, Abraham wrote that he desired to obtain certain blessings in his life. Do you desire any of the same blessings Abraham described?

In the following statement, underline how Elder Neal A. Maxwell of the Quorum of the Twelve Apostles defined desire:



“Desire denotes a real longing or craving. . . .

*“ . . . What we insistently desire, over time, is what we will eventually become and what we will receive in eternity” (“According to the Desire of [Our] Hearts,” *Ensign*, Nov. 1996, 21).*



Abraham also said he “sought for the blessings of the fathers” (Abraham 1:2). In the following statement, look for what Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles said about seeking: “The word *seek* means to go in search of,

try to discover, try to acquire. It requires an active, assertive approach to life. . . . It is the opposite of passively waiting for something good to come to us, with no effort on our part” (“Seeking the Good,” *Ensign*, May 1992, 86).

Read Abraham 1:3–4, looking for what happened to Abraham because he desired and sought for the blessings of the gospel.

Abraham received what he sought, and the blessings of the priesthood were conferred upon him. The phrases “it was conferred upon me from the fathers” (verse 3) and “mine appointment unto the Priesthood” (verse 4) refer to Abraham receiving and administering the blessings of the priesthood (see D&C 84:14).

From Abraham 1:1–4 we learn the following principle: **If we seek for righteousness, God will bless us according to our desires.**



4. In your scripture study journal, write about one way you can better seek for righteousness in your daily life.

As you continue studying the life of Abraham, look for how God blessed him because of his desires and diligent efforts to seek righteousness.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 10–11; Abraham 1:1–7 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 4: DAY 4

Abraham 2; Genesis 12

Introduction

Abraham was commanded by the Lord to leave his country, and he obeyed. He took his family and was led by the Lord toward the land of Canaan. They stopped in Haran for a time, where the Lord appeared to Abraham and explained the Abrahamic covenant. Abraham then traveled through Canaan to Egypt.

Abraham 2:1–11

The Lord begins to explain the covenant He will make with Abraham



1. Answer the following questions in your scripture study journal:

- Who are you? (Remember there are a number of ways to describe yourself.)
- Which of the descriptions you wrote is most important to you?



As you read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, think about how you 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 _____” (“Becoming a Missionary,” *Ensign* or *Liahona*, Nov. 2005, 47).

You might remember from your study of Moses 1 that we are all children of God. In addition, as members of The Church of Jesus Christ of Latter-day Saints, we are the seed of Abraham. The term “seed of Abraham” refers to Abraham’s posterity or descendants. Write *God* and *Abraham* in the blanks of the quotation in that order.

Of all of the ways Elder Bednar could have described you, why do you think he identified you as the “seed of Abraham”? As you study Abraham 2, consider what it means and why it is important to know that you are the seed of Abraham.


In Abraham 2:1–5 we read 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. Use Bible Maps, no. 9, “The World of the Old Testament,” to locate Ur, Haran, and the land of Canaan.

Read Abraham 2:6, looking for what happened to Abraham in Haran.

You might want to mark in verse 6 the answers to the following questions:

- What did the Lord want Abraham to be?
- What did the Lord promise to give Abraham and his righteous seed?
- What did the children need to do in order to receive the land?

The Lord’s promises recorded in verse 6 are part of what is known as the Abrahamic covenant. The Abrahamic covenant refers to all the covenants and promises God offered to Abraham and his seed.

 **2.** At the top of a page in your scripture study journal, write the heading *Responsibilities and Blessings of the Abrahamic Covenant*. Then list the following responsibilities and blessings found in Abraham 2:6: *Be a minister of Jesus Christ. Hearken to the Lord’s voice. Receive land for an everlasting possession.*

The phrase “everlasting possession” means the promise of land extends into eternity. The earth will eventually become part of the celestial kingdom, which the obedient will inherit (see D&C 88:17–20). Write *celestial kingdom* on your list next to the phrase “Receive land for an everlasting possession.”

You will be asked to refer to this assignment page and add to your list in future lessons. The items you write on the list today will especially help when you study Genesis 17.

Read Abraham 2:7, looking for assurances that the Lord can and will keep His promises to Abraham and Abraham’s seed. You may want to mark what you find.

Study Abraham 2:8–11, searching for additional responsibilities and blessings the Lord promised to Abraham and his posterity. Add what you find to your “Responsibilities and Blessings of the Abrahamic Covenant” list in your scripture study journal.

Which of the blessings promised to Abraham and his seed would you like to receive? Why?

According to verse 10, who are those called after Abraham’s name? Those who receive the gospel of Jesus Christ are called after Abraham’s name.

Review the list you have made under “Responsibilities and Blessings of the Abrahamic Covenant” in your scripture study journal. Using what you have recorded, complete the following principle summarizing our responsibilities as the seed of Abraham: **As the seed of Abraham, we have a responsibility to**

To help you understand the significance of your responsibilities as the seed of Abraham, imagine that the people in your country have been exposed to a fatal disease and everyone will soon die without a particular medicine. Only your family has the necessary medicine, and you have 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 help others in this situation be like our responsibility as the seed of Abraham?



The following statement by Elder David A. Bednar helps us better understand who we are and the responsibilities we have:


“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” (“Becoming a Missionary,” 47).

 **3.** Answer the following questions in your scripture study journal:

- a. In addition to serving as full-time missionaries, how else can we bless the families of the earth?
- b. What can we do to bless our own families and the families of our friends and neighbors?

The blessings of salvation and eternal life identified in Abraham 2:11 are the greatest promises the Lord has made to Abraham and his seed.

 **4.** Ponder and then answer the following question in your scripture study journal: How do you feel about being numbered among the seed of Abraham?

Abraham 2:12–21

Abraham journeys through the promised land of Canaan

Read Abraham 2:12–13, looking for the conclusions Abraham drew from his experience with the Lord. You may want to mark what you find.

Notice in verse 12 that Abraham said he had “sought [the Lord] earnestly.” To do something earnestly means to do it with a sincere and intense desire.

From what you have learned about Abraham in the last two lessons, how did he seek the Lord earnestly?

What can we learn from Abraham’s earnest seeking of the Lord (see Abraham 2:12)? _____



5. In your scripture study journal, write some examples of how you can earnestly seek the Lord. Consider setting a goal to more earnestly seek the Lord in your daily life.

In Abraham 2:14–21 we read that Abraham and his family traveled south from Haran to the land of Canaan. In the land of Canaan, Abraham offered sacrifice, and the Lord declared that this land was to be the land promised in the Abrahamic covenant. 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

Abraham 2:22–25 shows us that before Abraham entered Egypt, the Lord warned him that the Egyptians would see how beautiful his wife, Sarai, was and kill Abraham so they could take her. Therefore, the Lord instructed Sarai to say that she was Abraham’s sister in order to save Abraham’s life and to protect her. Both Sarai and Abraham acted in faith, believing that God would deliver them.

In Genesis 12:14–20, we read that after they arrived in Egypt, Sarai was taken into Pharaoh’s house and Abraham was given riches. The Lord plagued Pharaoh and his house until Pharaoh learned that Sarai was married to Abraham. Pharaoh then restored Sarai to Abraham and sent them away, but he allowed them to keep the riches.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Abraham 2 and Genesis 12 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 5: DAY 1

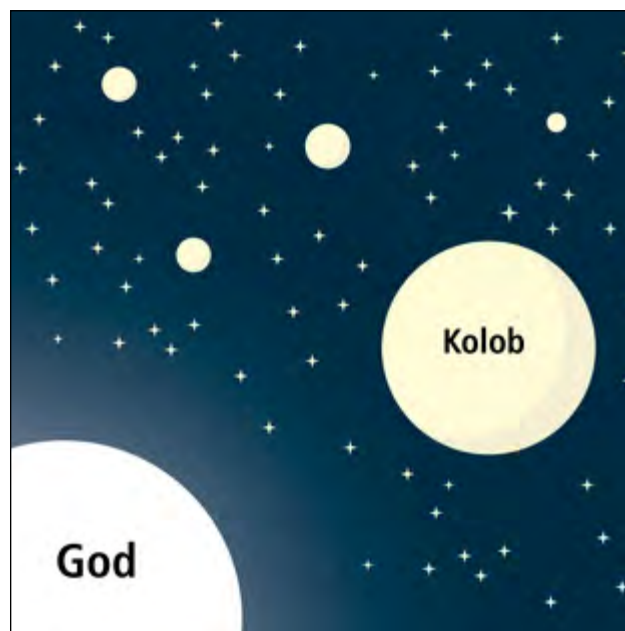
Abraham 3

Introduction

Before Abraham went to Egypt, the Lord spoke with him by both the Urim and Thummim and face to face and instructed him about stars and planets. The Lord told Abraham to declare what he learned to the people in Egypt. The Lord also showed Abraham many other things, including the Council in Heaven and Heavenly Father’s selection of Jesus Christ to be the Savior of the world.

Abraham 3:1–21

The Lord teaches Abraham about the order of the stars



1. Write the following statements in your scripture study journal. Then take a moment to list some ways to complete the first statement. Leave room to complete the second statement later in the lesson.

The world tells me I am great if . . .

Real qualities of greatness include . . .

Abraham 3 contains the account of the Lord teaching Abraham about the stars (see verses 1–18), which helped Abraham understand the greatness of God’s children and His creations (see verses 19–28). Abraham received this revelation through the Urim and Thummim, an instrument given to seers to assist them in receiving revelation and translating languages.

Look for what the Lord taught Abraham about true greatness as you study this revelation.


Abraham 3:4–13 tells us what Abraham learned about the planets and stars. For example, one day for Kolob is equivalent to 1,000 years on Earth (see verse 4). The Lord also showed Abraham His creations and made him an important promise. Read Abraham 3:14, looking for what the Lord promised Abraham. In this context, the promise of innumerable seed is a promise of godhood, which includes eternal posterity.

Read Abraham 3:16, looking for what made Kolob the greatest of all the stars. As you study this verse, remember that the Lord defined *kokaubeam* as *stars* in Abraham 3:13.

Look at “A Facsimile from the Book of Abraham, No. 2.” This facsimile 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.

Read Abraham 3:19, 21, looking for what Abraham learned about the Lord Jesus Christ. One truth Abraham learned is that **Jesus Christ is the greatest and most intelligent of all Heavenly Father’s children.**

Notice the word *intelligent* in verse 19. In the scriptures, the word *intelligence* often refers to light and truth. We gain intelligence by obeying God’s commandments, so the more obedient we are, the greater our intelligence can be. (See D&C 93:28, 36.) Jesus is the nearest to and most like Heavenly Father because of the light and truth He has received through His perfect obedience.

 **2.** Answer the following question in your scripture study journal: How can knowing that Jesus Christ is the most intelligent, or 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

Think about a time you learned or discovered something new about yourself. For example, you may have discovered a new talent or an interest in a particular hobby.

Abraham 3:22–23 teaches 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. Read Abraham 3:22–23, looking for what Abraham learned about himself. (Abraham 3:22–23 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)


Did you notice who Abraham saw gathered together in heaven? In verse 22, the word *intelligences* refers to spirit children of God. Abraham learned that he was a noble and great spirit. An important doctrine we learn from these verses is that **Heavenly Father chose His noble and great children before they were born to become rulers and leaders upon the earth.**

What made these spirit children of God noble and great? The greatness of these spirits was due to their willingness to be obedient to Heavenly Father and follow Jesus Christ in their premortal life.

As you read the following statement, mark words and phrases indicating that you, too, were chosen or foreordained in the premortal life to fulfill certain responsibilities on the earth:

“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).

 **3.** Read Abraham 3:22–23 again, and then answer the following question in your scripture study journal: How can knowing you were chosen in the premortal life to “fulfill significant tasks in the service of your [Heavenly] Father” (*True to the Faith*, 70) inspire your choices and actions in mortality?

Consider some of the things that might prevent someone in mortality from fulfilling the tasks God foreordained or chose him or her to do.

Think about how you would complete the following statement: *The test of life is . . .*

Study Abraham 3:24–25, looking for what the test of life is. The word *prove* in this passage means to test. Based on what you learned from verses 24–25, complete the following principle: **The test of life is to determine if we will _____.**

Remember, this test began in our premortal life, or our “first estate.” The scriptures refer to our choosing, as spirits, to be obedient to God’s commandments and follow His plan as *keeping* our first estate. Read Abraham 3:26, looking for the blessing Heavenly Father planned to give to each of His spirit children who kept their first estate.

To “be added upon” (Abraham 3:26) means that those who chose to follow Heavenly Father’s plan in the premortal life were given the opportunity to receive a physical body. Those who rebelled against Heavenly Father’s plan and did not keep their first estate would neither receive a physical body nor have the opportunity to attain any kingdom of glory.

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.

Use Abraham 3:26 to complete the following principle: **If we do all that Heavenly Father commands us to do, then _____.**

Think about the following questions: What are you doing that your Heavenly Father is pleased with? What specifically could you do better to be more obedient to all of Heavenly Father’s commandments?

As you read Abraham 3:27–28, consider who the two spirits were who responded to Heavenly Father’s question.

Jesus Christ was the first of those spirits who responded, and Lucifer (or Satan) was the second. Heavenly Father chose Jesus Christ to be our Savior and to set an example of righteousness for all of God’s children. In contrast, Lucifer rebelled against Heavenly Father’s plan and persuaded many of God’s children not to follow the Father’s plan. Because Satan and his followers did not keep their first estate, they were cast out of heaven and lost the opportunity to receive a body. Therefore, they are not able to progress toward eternal glory.

Now that you have studied Abraham 3, complete the second sentence you wrote in your journal at the beginning of the lesson: *Real qualities of greatness include . . .*

Think about ways you can draw closer to Heavenly Father and Jesus Christ through obedience to Their commandments.

Scripture Mastery—Abraham 3:22–23

Personalize a portion of Abraham 3:22–23 by replacing Abraham’s name in verse 23 with your own. Then memorize the last part of the passage: “[Your name], thou art one of them; thou wast chosen before thou wast born.”



4. After you can recite the phrase from memory, find a family member or friend, and use Abraham 3:22–23 to explain what the Lord taught Abraham about the pre-earth life. Explain that each of us agreed to serve Heavenly Father in some way before we were born. Then recite the phrase you memorized. Record your experience completing this assignment in your scripture study journal.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Abraham 3 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Name Substitution

To help you apply principles from the scriptures in your life, substitute your name for a name in the scriptures.

UNIT 5: DAY 2

Genesis 13–14

Introduction

Abram and his nephew Lot returned with their families from Egypt to the land of Canaan. When trouble developed between Abram’s and Lot’s herdsmen, Abram acted as a peacemaker between them. The two families 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 he received a blessing from the great high priest Melchizedek.

Genesis 13:1–18

Abram offers a peaceful solution to the strife between his herdsmen and Lot’s herdsmen

Imagine that a mother shows her two children a delicious treat that they both want. After the children express their interest, the mother cuts the treat into

unequal portions and allows the two children to decide who gets which piece. How could a situation like this cause conflict in a family?

In Genesis 13 you will learn how Abram responded when conflict and disagreement arose in his family. (It may be helpful to know that Abram is the prophet whose name was later changed to Abraham). Abram and his nephew Lot left Egypt with all their flocks and possessions and journeyed back to the land of Canaan, where they settled together (see Genesis 13:1–4).

Read Genesis 13:5–7, looking for what disagreement arose once they were settled.

What do you think would have been a good solution to this situation?

Read Genesis 13:8–9, looking for what Abram suggested they do to resolve the problem.

Ponder what Abram’s example teaches us about maintaining peace. Using his example, complete the following principle: **Being a peacemaker may require us to place others’ interests above** _____ . Consider writing this principle in your scriptures near Genesis 13:8–9.


Read Genesis 13:10–11, looking for where Lot chose to dwell and what that land was like.




Abraham and Lot

If you were Abram, how might you have felt when Lot chose the better location? _____

Sometimes placing others’ interests ahead of your own can be difficult.

 **1.** Think about someone you know who, like Abram, is especially good at putting others’ interests above his or her own. Then answer the following questions in your scripture study journal:

- a. What have you seen this person do to put others’ interests ahead of his or her own?
- b. What can you learn from this person’s example?

 **2.** In your scripture study journal, list two or three situations in your life in which placing others’ interests above your own may contribute to more peaceful conditions. Look for opportunities in the future to be a peacemaker.

After Lot chose where he would dwell, he and Abram took their families and parted ways (see Genesis 13:11). Read Genesis 13:12–13, looking for what Lot did. Mark what you find.

Sodom and its neighboring cities were located in the plain of Jordan. They were full of a corrupt people who were evil and immoral.

 **3.** Answer the following questions in your scripture study journal:

- a. What could Lot’s pitching his tent “toward Sodom” (Genesis 13:12) mean?
- b. What are some ways in which youth today might be “pitching their tents” toward evil influences and immorality?

In Genesis 13:14–17 we learn that the Lord promised Abram all the land that he could see as an inheritance for his posterity. Read Genesis 13:18, looking for where Abram placed his tent and what he built when he arrived there.

How were Abram’s choices different from Lot’s choices? _____

As you continue your study of Genesis, watch for the serious consequences of Lot’s choice to pitch his tent “toward Sodom” (Genesis 13:12).

Genesis 14:1–12

Lot is captured while living in Sodom

In Genesis 14:1–12 we learn about one consequence Lot and his family experienced because of his decision to live in Sodom. Four kings united their forces and attacked several cities, including Sodom

and Gomorrah, taking their goods and some of the inhabitants captive.

Read Genesis 14:11–12, looking for who was among those captured when Sodom was attacked.

Notice that by this time, Lot and his family were living *in* Sodom. Consider the following question: In what way was Lot’s choice to pitch his tent toward Sodom related to his capture?

One of the lessons we can learn from Lot is that **seemingly small choices can lead to large consequences.**

President Gordon B. Hinckley shared an experience that illustrates the truth that small choices can lead to serious consequences:



“I heard one of my brethren tell of a recent visit he made to a prison. There he noticed a young man, handsome in appearance and intelligent in his ways.

“My brother said to the prison official, ‘What is that young man doing in here?’

“The reply was that one evening he had taken his mother’s car, had obtained some beer and drunk it, and then, out of control of himself, he drove the car down the sidewalk and killed two girls.

“I do not know how long he will be in prison, but I do know that he will never entirely get over his feelings concerning the act that put him there. On such small hinges turn the gates of our lives. Little mistakes, which seem so unimportant in their beginnings, determine the eternal courses we follow” (“The Quest for Excellence,” *Ensign*, Sept. 1999, 2).

Genesis 14:13–24

Abram rescues Lot and meets Melchizedek and the king of Sodom

In Genesis 14:13–16 we discover that when Abram learned of Lot’s capture, he gathered and armed his servants and pursued the armies that had attacked Sodom. He caught up with them, and during the ensuing battle, Abram and his servants rescued the people who had been taken captive and returned the property that had been stolen. Upon Abram’s return from the battle, the king of Sodom came out to meet him. Melchizedek, king of Salem, also met with Abram.

Read Genesis 14:17–21, looking for what Melchizedek offered Abram and what the king of Sodom offered Abram.

The Joseph Smith Translation clarifies that Melchizedek “brake bread and blest it; and he blest the wine, he being the priest of the most high God” (Joseph Smith Translation, Genesis 14:17 [in Genesis 14:18, footnote *d*]). The ancient patriarchs lived the fulness of the gospel, and this scripture teaches us that the ordinance of the sacrament was administered by Melchizedek.

The king of Sodom offered Abram all of the goods the armies had stolen. Read Genesis 14:22–23, looking for Abram’s response to the king.



4. Answer the following questions in your scripture study journal:

- Why do you think Abram did not accept anything that the king of Sodom offered him?
- What lesson do you learn from Abram’s interaction with the king of Sodom?

Abram told the king of Sodom, “I have lift up mine hand unto the Lord” (Genesis 14:22). This means Abram had declared his loyalty to Jehovah and wanted nothing to do with the wickedness of Sodom.

Another principle we learn from Abram is that **resisting evil influences, regardless of how small, helps us stay true to God and free from sin.**

Consider how you would respond in the following situations:

- Your friend asks to copy your math homework just this once.
- A family member chooses to watch an inappropriate television program or movie and invites you to watch it too.
- A friend of the opposite gender invites you over to his or her house when the parents are gone.

Ponder what sins or temptations the adversary may be trying to convince you are not very serious. Set a goal for how you will resist and turn away from these sins or temptations.

Joseph Smith Translation, Genesis 14:25–40 (in Bible appendix or Guide to the Scriptures)

Melchizedek blesses Abram



Do you know why the Melchizedek Priesthood is called by that name? Read Doctrine and Covenants 107:2–3, looking for why the Melchizedek Priesthood is named for Melchizedek and what this priesthood was called before Melchizedek's day.

As you look at Genesis 14:18–20, you will notice that the biblical account doesn't give us very much information concerning this "great high priest" (D&C 107:2).


The Joseph Smith Translation gives us much more information about who Melchizedek was and what he did. Locate 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 in the Guide to the Scriptures). Read Genesis 14:25–40 in the Joseph Smith Translation, and mark what these verses teach about Melchizedek.

Based on what you learned about Melchizedek, why do you think it is appropriate we call the priesthood after his name?

In addition to teaching more about the high priest Melchizedek, these verses also teach about the priesthood that was named after him. Read Genesis 14:30–31 in the Joseph Smith Translation aloud, and notice what the power of the priesthood can do. (It may be helpful to know that the phrase "ordained after this order" refers to those who have been ordained to the Melchizedek Priesthood).

From these verses we learn that **the Melchizedek Priesthood gives men the authority to act in God's name.**

Ponder how your life has been blessed by a worthy Melchizedek Priesthood holder.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 13–14 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 5: DAY 3

Genesis 15–16

Introduction

As he grew older, Abram was concerned about how God would fulfill the promises regarding his posterity. Abram conversed with the Lord in a vision in which the Lord comforted Abram, reassuring him that all of the promises would be fulfilled. In obedience to the Lord's command, Sarai consented and 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.

Genesis 15:1–8; Joseph Smith Translation, Genesis 15:9–12

Abram asks how the Lord will be able to fulfill His promises

You might recall 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). Abram had waited for many years and still did not have any children. We see at the beginning of Genesis 15 that the Lord spoke to Abram in a vision. What might you have asked the Lord if you had been in Abram's position?

Read Genesis 15:1–6, looking for the answers to the following questions:

- What was Abram's concern?
- What was the Lord's response?


Eliezer, mentioned in verse 2, was the man in charge of Abram's house. Abram wondered if Eliezer would become his heir. What do you think about Abram's choice to believe the Lord?

Abram also had a concern about the land that the Lord had promised to him and his posterity. The Joseph Smith Translation adds four verses to this account that show how the Lord addressed this concern. Read the Joseph Smith Translation of Genesis 15:9–12 in the Bible appendix or Guide to the Scriptures and look for what Abram learned. (As you read, it might be helpful to know that the phrase “Son of Man” is a title for Jesus Christ; see, for example, Moses 6:57.)

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 the Joseph Smith Translation of Genesis 15:11, why is this possible? _____

Abram was reminded that he would live again after mortality because of the Savior’s Atonement and Resurrection and that God is able to keep His promises, whether in mortality or in the postmortal life. According to the Joseph Smith Translation of verse 12, what was Abram’s reaction when he understood this explanation and saw “the days of the Son of Man”? (You may want to mark what you find.)

We can learn the following principle from these verses: **When we believe that the Lord will fulfill His promises to us, whether in mortality or eternity, our souls can find peace.** Consider writing this principle in your scriptures.

 **1.** In your scripture study journal, make a list of concerns or worries you have about your future. Then write about how having faith in the preceding principle can help you have gladness and peace like Abram did.

Genesis 15:9–21

God covenants with Abram that His words will be fulfilled

Think about ways people certify or show that they will keep a promise. Examples may include shaking hands or signing their names to an agreement or contract. Can you think of other examples?

Genesis 15:8 shows that Abram asked the Lord how he would inherit the land. Genesis 15:9–18 contains the account of the Lord certifying in a unique way that He would keep His promises to Abram. Scan Genesis 15:9–10 and notice what the Lord asked Abram to do.

God commanded Abram to take various animals, cut their carcasses into two pieces, and set them apart from each other. In ancient times this symbolized what would happen to a person if he or she did not keep a covenant. Read Genesis 15:17–18, looking for what the Lord promised Abram. (The burning lamp and

smoking furnace mentioned in verse 17 represent the Lord’s presence.)

Ponder the following questions:

- What did the Lord promise Abram?
- Although Abram was assured that the Lord would fulfill His promises to him, what did he still not know?
- What lesson can you learn from Abram’s experience?


One principle these verses teach is that **we can trust that the Lord will fulfill His promises even if we do not know how He will do so.** Consider writing this principle in your scriptures.

As you read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, mark phrases that help you understand how to show your trust in the Lord:



“This life is an experience in profound trust. . . . To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). . . .

“To exercise faith is to trust that the Lord knows what He is doing with you and that He can accomplish it for your eternal good even though you cannot understand how He can possibly do it” (“Trust in the Lord,” *Ensign*, Nov. 1995, 17).

 **2.** Think about promises the Lord has made to you (for example, through a patriarchal blessing and other blessings, ordinances and covenants, words of living prophets, or scriptures). In your scripture study journal, list two or three examples of situations or circumstances that would require you to trust in the Lord, and then answer the following question: What can you do to remember and trust that the Lord will keep His promises?

Genesis 16

Sarai consents to giving Hagar to Abram as his wife, and Hagar bears a son

Ponder a time when you (or your family) experienced a challenge. How were you able to get through that challenging time?

As you study Genesis 16, you will learn a principle that can help when you face challenges in the future. Genesis 16:1–3 explains 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 Abram and Sarai were being obedient to a commandment from God (see D&C 132:34–35). In this way Sarai could obtain children through Hagar, thus fulfilling the Lord’s promise that Abram would have children.

It may be helpful to understand that at certain times in the history of the world, the Lord has commanded His people to practice plural marriage. Plural marriage was practiced by Abram, his son Isaac (see D&C 132:1), and his grandson Jacob, and it was practiced for a time during the early days of the restored Church, beginning with the Prophet Joseph Smith.

In Genesis 16:4–6 we learn that Hagar conceived a child but began to look down upon 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?

While Hagar was in the wilderness, an angel appeared to her. Read Genesis 16:7–10, looking for what the angel told Hagar. Consider marking what the angel promised Hagar in Genesis 16:10.

In the scriptures the names of people and places often have symbolic meanings. Read Genesis 16:11–14, and mark the names contained in these verses. If the definitions are included in your footnotes, search for and mark the meanings of these names.

If the meanings of these names are not in your footnotes, then next to each name, write the following definitions: The name *Ishmael* means “God hears”; the name *Beer-lahai-roi* means “the well of Him who liveth and seeth me.”


Consider for a moment what the meanings of these names and Hagar’s experience can teach you about your Father in Heaven.

One truth we can learn about the Lord from Hagar’s experience is that **the Lord hears and sees us in our trials and can help us through them.** You may want to write this principle in your scriptures.




President Dieter F. Uchtdorf of the First Presidency said: “You are not alone on this journey. Your Heavenly Father knows you. Even when no one else hears you, He hears you. When you rejoice in righteousness, He rejoices with you.

When you are beset with trial, He grieves with you” (“Your Wonderful Journey Home,” *Ensign* or *Liahona*, May 2013, 127–28).

 **3.** Think about challenges you have faced or are currently facing. In your scripture study journal, write about ways you have noticed that Heavenly Father has heard and seen you in your trials. You could also write about how you have noticed that He is currently hearing and seeing you as you deal with challenges.

Think about someone you know who might be facing a challenging time and needs encouragement. Consider giving the person a copy of President Uchtdorf’s statement and sharing your testimony with him or her.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 15–16 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 5: DAY 4

Genesis 17–18

Introduction

The Lord had previously explained to Abram the covenant He would establish with him (see Genesis 12; Abraham 2), and He reassured Abram that the promised blessings would be his (see Genesis 15). In Genesis 17 we learn about further promises and responsibilities the Lord revealed pertaining to the Abrahamic covenant. In connection with this covenant, the Lord changed Abram’s name to Abraham and Sarai’s name to Sarah. Circumcision became a sign or token of the covenant. The Lord also promised Abraham and Sarah that in their old age they would have a son, and they were told to name him Isaac.

Genesis 17:1–8

The Lord covenants with Abraham

 **1.** Answer the following questions in your scripture study journal:

- What do you want to *do* when you are an adult?
- What do you want to *be* when you are an adult?
- What is the difference between these two questions?

Read Genesis 17:1, looking for what the Lord wanted Abram to *do* and *be*.

What do you think it means to “walk before” the Lord? _____

The command to be perfect refers to becoming like Heavenly Father. This is an ongoing process that will extend beyond this life and can only be accomplished by drawing upon the power of the Atonement of Jesus Christ through diligent efforts to live His gospel.

Read Genesis 17:2, looking for what the Lord planned to do with Abram. You may want to mark the phrase “I will make a covenant between me and thee.”

As part of establishing His covenant with Abram, the Lord gave him a new name. Read Genesis 17:5–6, looking for what Abram’s new name would be. You may want to mark what you find.

In Hebrew, the name *Abram* means exalted father and *Abraham* means father of a multitude. Both names represent what was possible for Abraham to become because of the covenant. Ponder the significance of the new name. What do you think the Lord was preparing Abraham to become?

Read Genesis 17:7, looking for who else the Lord said He would establish the Abrahamic covenant with. Consider marking what you find. How does the Lord’s promise in verse 7 relate to you?

Read the following about who the seed of Abraham are: “To be counted as Abraham’s seed, an individual must obey the laws and ordinances of the gospel. Then the person can receive all the blessings of the Abrahamic covenant, even if he or she is not a literal descendant of Abraham” (*True to the Faith* [2004], 5).

This means that as members of the Church we are the seed of Abraham and can receive the same spiritual blessings the Lord promised Abraham. Like Abraham, we can become like God, an exalted parent with innumerable posterity. Ponder what Abraham needed to do in order to receive these blessings.

What would we need to do in order to receive the same blessings? _____

According to Genesis 17:7, the Lord desires to establish His covenant with Abraham’s seed—those who accept His gospel. From this we learn that **as we make and keep covenants with the Lord, then we become heirs to the responsibilities and blessings given to Abraham.**



Elder Russell M. Nelson of the Quorum of the Twelve Apostles testified: “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)” (in “Special Witnesses of Christ,” *Ensign* or *Liahona*, Apr. 2001, 7).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught: “When he [or she] is married in the temple for time and for all eternity, each worthy member of the Church enters personally into the same covenant the Lord made with

Abraham. This is the occasion when the promises of eternal increase are made, and it is then specified that those who keep the covenants made there shall be inheritors of all the blessings of Abraham, Isaac, and Jacob” (*A New Witness for the Articles of Faith* [1985], 508).



2. Answer the following question in your scripture study journal: What blessings will you inherit if you make and keep these sacred temple covenants?

Your making and keeping the covenant of celestial marriage will also bless your posterity. Read Genesis 17:7–8, looking for what the Lord promised to do for Abraham and his seed.

Ponder the following question: What do you think it means that the Lord will be a God to Abraham’s posterity?

Throughout the history of the Old Testament, it is evident that the Lord extended His arm of mercy to Abraham’s seed. Even when they strayed from the truth, the Lord made every attempt to bring them back, honoring the covenant He made with Abraham.



3. Answer the following questions in your scripture study journal:

- In what ways can your decision to enter into covenants with the Lord bless your future children?
- What blessings have you seen people receive because their parents made and kept sacred covenants?



4. Using what you have learned about the Abrahamic covenant, answer the following questions in your scripture study journal:

- What does the Lord want you, as the seed of Abraham, to do?
- What does He want you to be?

The covenants you made at baptism are part of the covenant the Lord made with Abraham. As you continue to live worthily so that you can make and keep those other covenants available only in the temple and endure to the end, you will accomplish the responsibilities and receive the blessings of becoming like God, who is our exalted Father with innumerable posterity.

Genesis 17:9–14

Circumcision was a token of the Abrahamic Covenant

As a token or reminder of the covenant God made with Abraham, He commanded Abraham and all male members of his household to be circumcised. This symbol would act as a reminder of the responsibilities and blessings of the Abrahamic covenants, which includes the promise of eternal increase, dedication to God, and separation from sin and the world. (See Bible Dictionary, “Circumcision.”). The Joseph Smith Translation helps us understand that the people of Abraham’s day had gone astray from God’s ordinances and turned away from the proper performance of baptism. Circumcision of a male child when he was eight days old was to be a reminder to parents that children need to be baptized when they are accountable at eight years of age. (See Joseph Smith Translation, Genesis 17:3–7, 11–12 [in the Bible appendix]; see also Genesis 17:12.) Circumcision as a token of the Abrahamic covenant was no longer required after Jesus Christ’s mortal ministry (see Moroni 8:8).

Genesis 17:15–27

The Lord promised Abraham that Sarah would have a son named Isaac

Have you ever had a prayer answered in a way that was different from what you expected?

Remember that Abraham had desired and prayed for children, yet his wife, Sarai, was not able to have children. The Lord commanded Abraham and Sarah to practice plural marriage (see D&C 132:34, 65). Thus Sarah consented to give her handmaid Hagar to Abraham to also be his wife and to bear him children. Hagar had a son named Ishmael. (See Genesis 16.)

Read Genesis 17:15–22, looking for how the Lord further kept His promise of posterity to Abraham. Consider marking what you find.

Notice how the Lord changed Sarai’s name to Sarah as a part of the covenant. Just as Abraham was to be the father of many nations, Sarah was to be the mother of many nations. What was Abraham’s reaction to the news that Sarah would have a son? (In Genesis 17:17, *laughed* means rejoiced [see Genesis 17:17, footnote a].)

Consider the following questions:

- In what way might this revelation have surprised Abraham?

- According to Genesis 17:19, through whose lineage did the Lord reveal the covenant would be continued?

Through the covenant the Lord made with him, Abraham received the gospel, had the higher priesthood conferred upon him, and obtained the assurance of eternal increase. He also received a promise that all of these blessings would be offered to all of his posterity. “Included in the divine promises to Abraham were the assurances that (1) Christ would come through his lineage, and that (2) Abraham’s posterity would receive certain lands as an eternal inheritance (Gen. 17; 22:15–18; Gal. 3; Abr. 2). These promises taken together are called the ‘Abrahamic covenant’ ” (Bible Dictionary, “Abraham, covenant of”).

One principle we can learn from how Abraham’s prayers were answered is that **God will fulfill His promises, though it may not be in the way or at the time we might expect.**

Genesis 18

Three holy messengers from God visit Abraham and Sarah

In Genesis 18 we learn that three holy messengers from God visited Abraham and Sarah. During their visit the messengers repeated the promise that Sarah would have a son. Read Genesis 18:11–12, looking for how Sarah reacted to this news.

Sarah’s reaction may have been an expression of astonishment rather than a lack of faith. Read Genesis 18:13–15, looking for what Abraham and Sarah learned about the Lord. You may want to mark what you find.



5. In your scripture study journal, write about an example from the scriptures or from your own life that demonstrates that **nothing is too hard for the Lord.**

While the Prophet Joseph Smith was working on the inspired translation of the Bible, he made the following corrections and clarifications to Genesis 18:20–22. (The ***bold-italic*** text represents material added by the Prophet; the crossed-out text represents material he removed.)

Using Footnotes

Footnotes contain helpful references to other scriptures and related topics in the index and Topical Guide. Using footnotes can help you better understand doctrines and principles, story lines, and difficult words or concepts. Try studying the footnotes for several verses or a chapter as you read your assignments. Consider marking footnotes that are especially helpful.

“And the *angel of the Lord* said *unto Abraham*, **The Lord said unto us**, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, **I will destroy them**.

“And I will *send you, and ye shall* go down now, and see **that their iniquities are rewarded unto them**.

“And *ye shall have all things* whether they have done altogether according to the cry of it, which is come unto me.

“And if *ye do it* not, ~~I will know~~ **it shall be upon your heads; for I will destroy them, and you shall know that I will do it, for it shall be before your eyes**.

“And the *angels which were holy men, and were sent forth after the order of God*, turned their faces from thence and went toward Sodom.

“But Abraham stood yet before the Lord, **remembering the things which had been told him**” (Joseph Smith Translation, Genesis 18:19–24; emphasis and strikethrough added).

As the messengers prepared to leave, they told Abraham that the Lord planned to destroy the cities of Sodom and Gomorrah because of the great wickedness of the people who lived there (see Genesis 18:20–21). (You will read about the destruction of Sodom and Gomorrah in Genesis 19.) In the Latter-day Saint edition of the King James Version of the Bible, Genesis 18:20, footnote *b*, identifies homosexual behavior as one of the grievous sins committed by the people of Sodom. This behavior was widely accepted and practiced among the inhabitants of Sodom, Gomorrah, and nearby cities (see Jude 1:7; Jude 1:7, footnote *c*). 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 “fullness of bread,” they rejected the poor and needy (see Ezekiel 16:49–50).

Same-sex attraction, or homosexuality, is a sensitive issue that requires kindness, compassion, and understanding. However, all violations of the law of chastity, including homosexual behavior, are serious sins. In order to understand why homosexual behavior is a serious sin, we must understand the doctrines behind the purposes of marriage and family in Heavenly Father’s plan. The First Presidency and the Quorum of the Twelve Apostles have declared:

“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).



6. Answer the following questions in your scripture study journal:

- a. What are some doctrines that help us understand why homosexual behavior is a serious sin?
- b. In what ways does homosexual behavior go against Heavenly Father’s plan?

Those who experience same-sex attraction can enjoy all of 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 lusting. They can counsel with trusted family members and their bishops or branch presidents about how to remain sexually pure. However, any member of the Church who breaks the law of chastity in any way 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 of His children and wants them to repent and to be clean from sin.



7. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 17–18 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Genesis 19

Introduction

After three messengers of the Lord (holy men; see Joseph Smith Translation, Genesis 19:18 [in Genesis 19:12, footnote a]) visited Abraham, by the Lord's command, 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.

Genesis 19:1–29

Holy messengers remove Lot's family from Sodom before God destroys Sodom and Gomorrah

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 wrong choices?

Genesis 19 gives an account of a family that experienced negative consequences because they chose to remain in a place of wickedness.

As you learned in a previous lesson, three holy messengers visited Abraham and told him that the cities of Sodom and Gomorrah and their wicked inhabitants would be destroyed. Read Genesis 19:1, looking for whom the three messengers met when they arrived in Sodom. (According to the Joseph Smith Translation [see footnote a], there were three angels or messengers, not two.)

Remember that Abraham's nephew Lot had chosen to pitch his tent toward Sodom and that he and his family eventually moved into the city (see Genesis 13:12; 14:12).

Genesis 19:2–3 records that Lot greeted the three messengers and invited them to stay at his house for the night so they would not have to remain in the streets of Sodom.

Read Genesis 19:4–7, looking for what the men of Sodom requested of Lot.

The phrase "that we may know them" means that the men of Sodom wanted to participate in sexual activities with Lot's visitors.

Joseph Smith Translation, Genesis 19:9–15 (in the Bible appendix) clarifies the events recorded in Genesis 19:8–10.

Joseph Smith Translation, Genesis 19:7–15 (compare Genesis 19:5–10; the bold-italic text represents material added by the Prophet Joseph Smith; the crossed-out text represents material he removed)

7 And they called unto Lot, and said unto him, Where are the men which came in unto thee this night? bring them out unto us, that we may know them.

8 And Lot went out of the door, unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly.

9 And they said **unto him**, Stand back. **And they were angry with him.**

10 And they said again **among themselves**, This one fellow **man** came in to sojourn **among us**, and he will needs **be-now make himself to be** a judge; now we will deal worse with thee, **him** than with them.

11 **Wherefore they said unto the man, We will have the men, and thy daughters also; and we will do with them as seemeth us good.**

12 **Now this was after the wickedness of Sodom.**

13 **And Lot said**, Behold now, I have two daughters which have not known man; let me, I pray you, **plead with my brethren that I may not** bring them out unto you; and ye **shall not do ye-to** unto them as is **seemeth** good in your eyes;

14 **For God will not justify his servant in this thing; wherefore, let me plead with my brethren, this once only, that** unto these men ye do nothing, **that they may have peace in my house;** for therefore came they under the shadow of my roof.

15 And they ~~pressed sore upon the man, even~~ **were angry with** Lot and came near to break the door, but the **angels of God, which were holy men**, put forth their hand and pulled Lot into the house **unto** them, and shut ~~to~~ the door.

The men of Sodom became angry with Lot when he refused their evil intentions toward his guests. They then threatened to take by force not only Lot's visitors (the holy men) but also his daughters for immoral purposes. The Joseph Smith Translation shows that Lot did not offer his daughters to the wicked men of the city as the King James Version of this account says. In fact, Lot tried to reason with the men of Sodom, asking them not to harm his daughters or his guests. Notice how Lot's behavior toward his family and the holy messengers was righteous and that God would not justify the wickedness proposed. Lot knew that God would not tolerate allowing his daughters to be abused.

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. How do the actions of the men of Sodom help demonstrate the wickedness of the people in this city?

Read Genesis 19:12–13, looking for what the holy men instructed Lot to do with his family.

Next, read Genesis 19:14–16, looking for how Lot and his family responded to the instructions from the holy men. Then list at least two examples illustrating that Lot and his family were reluctant to leave Sodom:

As you read Genesis 19:17, look for specific instructions the messengers gave to Lot, his wife, and his daughters.



The departure of Lot and his family from Sodom

Look in Genesis 19:24–26 to learn what happened as Lot was leaving Sodom with his wife and daughters.

As you read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, underline the possible reasons, in addition to “look[ing] back,” why Lot’s wife was turned into a “pillar of salt” (Genesis 19:26):



“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” (“Remember Lot’s Wife” [Brigham Young University devotional address, Jan. 13, 2009], 2; speeches.byu.edu).

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).

This account of Lot and his family leaving Sodom can be compared to our own experience of forsaking sin and evil influences.

Using what you have learned from the example of Lot’s wife, complete the following principle:

To forsake sin and evil influences, we must



1. Answer the following questions in your scripture study journal:

- 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 preserve their father’s seed

Genesis 19:30–38 tells us 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, or offspring, of their father, the firstborn daughter proposed a wicked and deceptive plan to intoxicate their father and lie with him 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.



2. Answer the following question in your scripture study journal: How do you think Lot’s life might have been different if he had chosen to follow the example of Abraham and stay away from Sodom and the other wicked cities in the plains?

From Lot’s decision to place himself and his family close to unrighteous influences, we can learn important principles such as the following: **If we choose to associate with unrighteous influences, then we may experience consequences we will regret. Our choices may affect not only ourselves but others as well.**



3. In your scripture study journal, list some examples of unrighteous influences that some young people choose to associate with in our day. Then answer the following questions:

- What are some consequences that can come to you personally from associating with these unrighteous influences?

b. What are some consequences that your poor choices may have on friends, family members, or others?

The following account was given by Bishop Gary E. Stevenson of the Presiding Bishopric. He tells of a friend of his named John, who, with his friends, experienced consequences because of their choices involving a party they attended in Japan. As you read, look for examples of the principles you have studied today.



“Some years ago, John was accepted at a prestigious Japanese university. He would be part of the international student program with many other top students from around the world. . . .

“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 navigated the single narrow stairway leading to the rooftop and 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!” (“Be Valiant in Courage, Strength, and Activity,” *Ensign or Liahona*, Nov. 2012, 51–52).

Have you ever been in a situation like John’s? Think about ways you can avoid being around unrighteous influences and what you will do if you find yourself in a tempting situation.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 19 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 6: DAY 2

Genesis 20–22

Introduction

After the destruction of Sodom and Gomorrah, Abraham and Sarah journeyed to the land of Gerar, where Sarah was taken from Abraham by Abimelech, king of Gerar. Sarah was preserved by the Lord through a dream given to Abimelech. After learning that Sarah was Abraham’s wife, Abimelech restored Sarah to Abraham and allowed them to dwell in his land. 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 the Lord did not forsake them.

Genesis 20

Abimelech is blessed for obeying the Lord and honoring Abraham and Sarah



Think about a time when you received a warning. It might have been as a little child when you were about to do something dangerous or when you were older and someone warned you about a choice you were making. Have you ever received a warning from God when you were about to make a mistake? How was that warning given to you, or how do you think such a warning would come?

After the destruction of Sodom and Gomorrah, Abraham and his wife Sarah journeyed to the land of Gerar. Read Genesis 20:1–2, looking for what happened when Abraham and Sarah arrived in Gerar.

Read Genesis 20:3–7, looking for the warning the Lord gave to Abimelech. Notice why Abimelech felt he was innocent of wrongdoing. Abimelech learned from this experience that God would warn him before he committed a serious sin. The Lord was merciful to Abimelech by warning him. Abimelech heeded the Lord's warning and lived.

As you read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles, look for one way the Lord can warn you:



"No member of this Church—and that means each of you—will ever make a serious mistake without first being warned by the promptings of the Holy Ghost.

"Sometimes when you have made a mistake, you may have said afterward, 'I knew I should not have done that. It did not feel right,' or perhaps, 'I knew I *should* have done that. I just did not have the courage to act!' Those impressions are the Holy Ghost attempting to direct you toward good or warning you away from harm" ("How to Survive in Enemy Territory," *New Era*, Apr. 2012, 3).

As a baptized member of the Church, you have been given the gift of the Holy Ghost. Ponder some ways the Lord can warn you before you commit serious sin. When have you felt the whisperings and feelings that come from the Holy Ghost warning you? You may

also receive warnings from prophets, the scriptures, parents, teachers, advisors, and priesthood leaders.

Read Genesis 20:8–13, looking for what Abimelech did after receiving the Lord's warning.

What reasons did Abraham give for saying that Sarah was his sister? Do you remember when Abraham and Sarah had a similar experience in Egypt?

In some ancient cultures if a king wanted to marry a woman and she was already married, the king might have her husband killed so he could take her as his own wife (see *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 65–66). It appears that Abraham feared that this might happen to him. He may also have been relying on the instructions the Lord had given him when Abraham and Sarah had a similar experience with Pharaoh in Egypt (see Genesis 12:11–15; Abraham 2:22–25).

Read Genesis 20:14–17, looking for how Abimelech responded to the Lord's warning. Think about what we can learn from the account of Abimelech about what happens when we hearken to the Lord's warnings.



1. Based on the account of Abimelech, complete the following principle in your scripture study journal, and then answer the following questions: **When we hearken to the Lord's warnings, . . .**

- When have you listened to and obeyed a warning from the Lord?
- How did your choice to obey the warning bless you?

Genesis 21

Isaac is born, and Ishmael and Hagar are sent away into the wilderness

Has anyone ever promised you something, but it seemed unlikely that the promise would be fulfilled?

Remember that the Lord had promised Abraham and Sarah that Sarah would have a child. Abraham was almost 100 years old and Sarah was almost 90 years old when the Lord made that promise (see Genesis 17:1, 15–19).

Read Genesis 21:1–7, looking for phrases that show God kept His promise to Abraham and Sarah.

We can learn the following principle from this account: **God always keeps His promises to the faithful, according to His timetable.**



2. Read the following scenario, and complete the following assignments in your scripture study journal:

Your aunt has longed to find a righteous priesthood holder to marry and to raise a family of her own. She is over 40 years old and has no prospects for marriage. She wonders if the Lord has forsaken her or forgotten her.

- a. Write about how you might use the experience of Sarah and Abraham to comfort your aunt in this scenario.
- b. List one or two other types of scenarios where knowledge of the principle that God keeps His promises to the faithful could help someone.

Ponder how knowing that God fulfills His promises to the faithful might influence the choices you make.

Genesis 21:8–21 tells us that Sarah saw Hagar’s son, Ishmael, mocking, or persecuting, Isaac (see also Galatians 4:28–29). Sarah told Abraham to send Hagar and Ishmael away into the wilderness. Although this grieved Abraham, the Lord instructed him to do as Sarah said and told him that He would make a great nation of Ishmael’s posterity. Ishmael eventually became the principal ancestor of much of the Arab world in fulfillment of the promise made to Abraham (see Genesis 21:13).

In Genesis 21:22–34 we learn that Abraham and Abimelech continued to have positive dealings with each other.


Genesis 22

Abraham is commanded to sacrifice Isaac

Write down three things that you love. You could include people, possessions, activities, or other items.

How would you feel if you were asked to give up the items on your list? Why?

Read Genesis 22:1–2, looking for what the Lord commanded Abraham to give up. Notice footnote *a* in verse 1. The word *tempt* as used in this verse means to test or to prove. Remember that the Lord promised Abraham that through Isaac he would become a father of many nations and that He would establish His covenant with Abraham (see Genesis 17:15–21). Although Abraham had another son, Ishmael, Isaac was the only son born to Sarah and the son the Lord had promised to make His covenant with.

-  **3.** In your scripture study journal, list words and phrases in Genesis 22:2 that help you understand how difficult this command must have been for Abraham. Then answer the following question: How do you imagine Abraham might have felt about this command?

Read Genesis 22:3, looking for how Abraham responded to the Lord’s command. It might help you to know that the word *clave* means to cut or split. What stands out to you about Abraham’s response?



Read Genesis 22:4–8, looking for what Isaac asked his father. Notice how Abraham answered his son’s question. You may want to mark Abraham’s response.

Read Genesis 22:9–10, looking for what Abraham did when they arrived in the land of Moriah.

Why do you think Abraham was willing to obey the Lord’s command to sacrifice his son Isaac?

Read Genesis 22:11–12, looking for what happened next.

How do you imagine Abraham and Isaac might have felt after receiving this message from the angel of the Lord? Through his willingness to sacrifice Isaac, what had Abraham shown about his feelings toward God?




Notice the word *fearest* in verse 12. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explained that although “we generally interpret the word *fear* as ‘respect’ or ‘reverence’ or ‘love’; that is, the fear of God means the love of God or respect for him and His law,” we should also “so love and reverence Him that we fear doing anything wrong in His

Use Your Own Words

As you express doctrines and principles in your own words, you can develop the ability and confidence to explain the gospel to others.

sight" ("A Sense of the Sacred," [Church Educational System fireside for young adults, Nov. 7, 2004], 8; speeches.byu.edu). You may want to write this explanation in your scriptures.

Use what you have learned from Abraham and Isaac's experience to complete the following principle: **When we are willing to do what the Lord commands us, we show _____ for Him.**

-  **4.** Draw an altar in your scripture study journal, with room to write above it. Ponder the Lord's commandments. Write some of these commandments above the drawing of the altar. Then answer the following question: How does our willingness to obey the Lord's commandments show the Lord that we love Him?




Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained 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! It is the only possession which is truly ours to give!" ("Swallowed Up in the Will of the Father," *Ensign*, Nov. 1995, 24).

Look at the list of commandments you wrote in your journal, and ponder which commandments you willingly obey. Then consider which commandments you could begin obeying or obey more willingly to show your love for the Lord. You may want to set a specific goal of how you will more willingly obey the Lord. If you pray for help, God will help you in your efforts.

In Genesis 22:15–24 we read that the Lord reassured Abraham of the blessings promised in the Abrahamic covenant. Later, Abraham learned about children born into the household of his brother Nahor, including a granddaughter named Rebekah, who would play an important role in the fulfillment of God's promises to Abraham.

-  **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 20–22 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 6: DAY 3

Genesis 23–24

Introduction

After Sarah's death and burial, Abraham sent a servant to his former homeland to find a wife for Isaac from among Abraham's kindred—his relatives who lived there. 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).

Genesis 23

Sarah dies and is buried

Imagine a young man and a young woman who are in love and hope to build a lasting relationship.

As you read the following statement by Elder Russell M. Nelson of the Quorum of the Twelve Apostles, look for what he said is the best choice for couples who hope to form a lasting relationship:



"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. . . .

". . . I . . . assert the virtue of a temple marriage. It is the highest and most enduring type of marriage that our Creator can offer to His children.

Study the Scriptures Daily

Studying the scriptures daily will help you increase your faith in Heavenly Father and Jesus Christ and better understand the plan of salvation. President Howard W. Hunter taught, "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" ("Reading the Scriptures," *Ensign*, Nov. 1979, 64).

“. . . A temple marriage is also called a celestial marriage. . . .

“The best choice is a celestial marriage” (“Celestial Marriage,” *Ensign* or *Liahona*, Nov. 2008, 92, 94).

Celestial, or eternal, marriage in the temple is the only type of marriage or union that can endure forever. As you study Genesis 23–24, look for principles that can guide you in your efforts to one day obtain the blessings of eternal marriage.

Remember that Abraham and Sarah entered into a covenant with God that allowed them to have an eternal marriage. Read Genesis 23:1–2, looking for evidence of Abraham’s love for Sarah.

The remainder of Genesis 23 explains that Abraham purchased a burial place for Sarah and that she was buried there.

Genesis 24:1–9

Abraham places his servant under oath to find a suitable wife for Isaac

The Lord had promised Abraham and Sarah that their son, Isaac, would receive the blessings of the Abrahamic covenant—including the priesthood and all the blessings of the gospel. The Lord also promised that through Isaac’s descendants, all the families of the earth would be blessed.

What did Isaac need to do in order for these promises to be fulfilled? _____

Read Genesis 24:1–3, looking for whom Abraham did not want Isaac to marry.


The Canaanites did not believe in the Lord, and they practiced idolatry, so 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 like our choice today of whether or not to have our marriage sealed in the temple.

Read Genesis 24:4, looking for the assignment Abraham gave to his servant.

The journey from Abraham’s location in the land of Canaan to Mesopotamia where his relatives lived and then back again was approximately 900 miles (1,448 kilometers). Think of the substantial time, effort, and provisions that this journey would have required.

What do Abraham’s instructions to his servant teach us about the importance of obtaining the blessings of eternal marriage?

One principle we can learn from Genesis 24:4 is that **it is worth great effort and sacrifice to obtain the blessings of eternal marriage.** You may want to write this principle in the margin of your scriptures.

 **1.** In your scripture study journal, explain what efforts and sacrifices today’s youth might have to make in order to obtain the blessings of eternal marriage.



As you read the following statement by President Gordon B. Hinckley, look for why it is so important to marry in the temple: “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” (“Life’s Obligations,” *Ensign*, Feb. 1999, 2).

For both Isaac and Rebekah to receive the Lord’s promised blessings for themselves and their descendants, it was essential for them to marry someone worthy of the marriage sealing ordinance and to marry that person in the covenant.

Genesis 24:10–60

Abraham’s servant meets Rebekah and her family

Read Genesis 24:10–14, looking for how Abraham’s servant acted in faith to fulfill the assignment Abraham gave him.

Next, read Genesis 24:15–20, looking for how the servant’s prayer was answered.





2. In your scripture study journal, write *Character Traits of Rebekah*. Then review Genesis 24:16–20, and list words and phrases that imply some of Rebekah’s character traits that are illustrated in these verses.

The servant did not yet know whether this young woman was a relative of Abraham. In Genesis 24:21–25 we learn that he asked Rebekah about her family and found out that she was the granddaughter of Abraham’s brother Nahor.

Read Genesis 24:26–28, looking for what Abraham’s servant did after learning Rebekah was related to Abraham. What impresses you about the servant’s reaction?

Genesis 24:29–49 tells how 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. He then explained how he had prayed for guidance and how the Lord had answered his prayer and led him to Rebekah.

Read Genesis 24:50–51, looking for how Rebekah’s brother Laban and her father, Bethuel, responded to Abraham’s servant.

Abraham’s servant then provided gifts to the family, and there was a celebration. The next morning, Abraham’s servant and Rebekah’s family discussed her departure.

Complete the following chart by studying the scripture references and writing your answers to the questions:

Genesis 24:54–56	Genesis 24:57–60
When did Abraham’s servant want to depart? When did Rebekah’s family want her to depart?	How was this difference resolved?

You may want to mark Rebekah’s words in verse 58: “I will go.” What character traits did Rebekah demonstrate in this situation? Add these traits to the list in your scripture study journal.

Complete the following principle based on what you have learned from Rebekah’s example: **If we _____ now, then we will be better prepared for eternal marriage.**



Elder David A. Bednar of the Quorum of the Twelve Apostles explained why it is so important to develop righteous qualities now: “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” (in “Understanding Heavenly Father’s Plan”; lds.org/prophets-and-apostles/unto-all-the-world/understanding-heavenly-fathers-plan).



3. In your scripture study journal, write down a righteous quality that you would like to develop or more fully develop in yourself, and explain what you will do to develop that quality.

Genesis 24:61–67

Isaac and Rebekah are sealed in eternal marriage

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. Read Genesis 24:61–67, looking for words or phrases that suggest Isaac and Rebekah were happy to meet and be married to one another. (It may be helpful to know that when Rebekah covered herself with a veil, she was demonstrating modesty and respect for Isaac.)

Think about the ways Heavenly Father helped Isaac and Rebekah receive the blessings of eternal marriage. An important principle we can learn from Isaac and Rebekah’s experience is that **if we are faithful to God, then He will provide a way for us to receive the blessings of eternal marriage.**

To understand how this principle relates to us today (including those who may not have the opportunity to marry in this life), carefully study the following statement by President Dieter F. Uchtdorf of the First Presidency. You may wish to mark phrases that are meaningful to you.



“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. . . .

“First, let me tell you that your prayers are heard. Your Father in Heaven knows the desires of your heart. 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.

“Sometimes it can be difficult to see anything beyond the path immediately before us. We are impatient and do not want to wait for a future fulfillment of our greatest desires. Nevertheless, 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 that we can scarcely comprehend now” (“The Reflection in the Water” [Church Educational System devotional for young adults, Nov. 1, 2009]; lds.org/broadcasts).



4. Answer the following questions in your scripture study journal:

- a. How might President Uchtdorf’s statement bring comfort to righteous individuals who may not have the opportunity to receive the blessings of eternal marriage in this life?
- b. How does this statement help you understand the importance of preparing now for eternal marriage, regardless of your circumstances?



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 23–24 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 6: DAY 4

Genesis 25–27

Introduction

Before Abraham died, 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.

Genesis 25:1–18

Abraham gives all he has to Isaac

Genesis 25:1–18 tells about Abraham’s final years on earth, his death, and the death of Abraham and Hagar’s son, Ishmael. Before Abraham died, he married a woman named Keturah, who bore him six sons. Keturah is referred to in the scriptures as a concubine (see 1 Chronicles 1:32). The word *concubine* is used to describe women in the Old Testament who, in the time

and culture in which they lived, were legally married to a man but had a lower social status. This lower status could mean that they and their children would not receive the same kind of inheritances as those of wives of higher status and their children.

Read Genesis 25:5–6, looking for what Abraham gave his sons before he died.

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 patriarch and spiritual leader of the family (see Bible Dictionary, “Birthright”). The son was then responsible to use these resources to provide for the family’s needs. The “birthright was passed from father to son, who was often, but not always, the eldest son. Righteousness was a more important factor than being the firstborn” (*Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 85). 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

Think of your favorite treat. If someone offered you one small bite now or all that you could eat after waiting an hour, which would you choose? Why?

As you study the choices of someone who traded a valuable possession for something of far less but immediate value, look for principles that can guide you in similar situations.

Read Genesis 25:20–21, looking for how the Lord blessed Isaac and his wife, Rebekah. As you read it may be helpful to know that the word *entreat* means to plead, such as in prayer, and *barren* means unable to conceive children.

After Rebekah became pregnant, she felt a struggle within her womb that caused her concern. Read Genesis 25:22–23, looking for what Rebekah did when she felt this struggle.

The Lord gave Rebekah important insights about the two children she would bear. The phrase “the elder shall serve the younger” in Genesis 25:23 indicates the younger child would eventually inherit the birthright instead of the firstborn.

Read Genesis 25:24–28, looking for the names and characteristics of the two children born to Rebekah and Isaac. You may want to mark what you find. (Note that in Genesis 25:27, footnote *b*, the Hebrew meaning

of *plain* here means “whole, complete, perfect, simple, plain.” Similar words were used to describe Noah [see Genesis 6:9] and Abraham [see Genesis 17:1] and help us understand more clearly the type of man Jacob was.)

Remember that Esau may have naturally inherited the birthright because he was the firstborn. Read Genesis 25:29–31, looking for what Jacob asked of Esau in exchange for some pottage. It may be helpful to know that saying Jacob “sod [boiled] pottage” (Genesis 25:29) means he made stew or soup.

What do you think you would have done if you were in Esau’s position? Read Genesis 25:32–34, looking for what Esau chose to do.

You may want to mark the phrase “Esau despised his birthright” in Genesis 25:34. This indicates that Esau treated his birthright as though it had very little meaning or value.

Genesis 26

The Lord guides and blesses Isaac

Genesis 26 tells us that the Lord guided Isaac and blessed him both spiritually and temporally. By highlighting Isaac’s blessing, this chapter can help us understand what Esau lost when he sold his birthright to Jacob.

Read Genesis 26:2–5, 12–14, looking for ways the Lord blessed Isaac.

“Under the patriarchal order, the right or inheritance of the firstborn is known as *birthright*. This generally included a land inheritance as well as the authority to preside. . . .

“ . . . Lineage alone does not guarantee the blessings . . . , but the opportunities are offered to the firstborn of the selected lineage. There are several instances in the scriptures of the one who was the firstborn losing his birthright because of unrighteousness and his office being given to another; such is the case with Esau (Gen. 25:24–34; 27)” (Bible Dictionary, “Birthright”).

Esau lost blessings not only because of his choice to sell his birthright, but also because of other poor choices he made. Read Genesis 26:34–35, looking for additional choices Esau made that deprived him of blessings.

Notice that Genesis 26:34 states that Esau married daughters of Hittites. Hittites were people who did not believe in God and worshipped idols instead. Isaac and Rebekah were saddened because 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 that is required for us to receive eternal life and become like our Father in Heaven.

How was Esau’s choice to marry Hittite women similar to the choice he made to sell his birthright?

Ponder what Esau lost because he focused on temporary and worldly pleasures. (If he had remained faithful, Esau may have inherited the birthright blessing.) Complete the following principle based on what we can learn from Esau’s choices and their consequences: **If we value temporary or worldly pleasures more than we value eternal blessings, then _____.**

Because of the covenants we have made as members of the Church of Jesus Christ, we too have been promised blessings if we remain faithful.



1. Complete the following in your scripture study journal:

- List some temporary or worldly pleasures that you might be tempted to value more than eternal blessings.
- Choose one item from your list, and explain how seeking after that thing could cause you to lose blessings.

Genesis 27

Isaac blesses Jacob to preside over his brethren

Although Esau had lost his birthright through his unfaithfulness, his father, Isaac, still had the responsibility to bestow the birthright blessing on one of his sons. In Genesis 27:1–33 we learn that Isaac intended to give the birthright blessing to Esau. Remember that 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.

After Isaac learned that he had unknowingly bestowed the birthright blessing on Jacob, he could have revoked the blessing and cursed Jacob instead, but he did not.

Read Genesis 27:33, looking for what Isaac said after he realized that he had bestowed the birthright blessing on Jacob instead of Esau.

Isaac’s words declaring that Jacob “shall be blessed” (Genesis 27:33) indicate that the Lord’s will had been accomplished, and the birthright blessing had been given to the person the Lord intended. Because the

Spirit of the Lord was directing him, Isaac knew that he had given the blessing to the right son. From this account we learn that **the Lord is able to accomplish His will in spite of the weaknesses of His servants.**

Ponder how this truth relates to circumstances in the Church in our day. President Dieter F. Uchtdorf of the First Presidency taught:




“There have been times when members or leaders in the Church have simply made mistakes. There may have been things said or done that were not in harmony with our values, principles, or doctrine.

“I suppose the Church would be perfect only if it were run by perfect beings. God is perfect, and His doctrine is pure. But He works through us—His imperfect children—and imperfect people make mistakes. . . .

“This is the way it has always been and will be until the perfect day when Christ Himself reigns personally upon the earth.

“It is unfortunate that some have stumbled because of mistakes made by men. But in spite of this, the eternal truth of the restored gospel found in The Church of Jesus Christ of Latter-day Saints is not tarnished, diminished, or destroyed.

“. . . This is the Church of Jesus Christ. God will not allow His Church to drift from its appointed course or fail to fulfill its divine destiny” (“Come, Join with Us,” *Ensign* or *Liahona*, Nov. 2013, 22–23).

 **2.** Answer the following question in your scripture study journal: Why do you think it is important to know that the Lord is able to accomplish His will in spite of the weaknesses of His servants?


Study Genesis 27:34–38, looking for words or phrases that indicate how Esau felt after he learned the birthright blessings had been given to Jacob instead of him.

Based on Esau’s response to losing his blessings, complete the following principle: **Placing worldly or immediate desires above eternal priorities will eventually lead to _____.**

Like Esau, we may not immediately experience sorrow and regret for our poor choices and sins. However, any poor choices you make can be overcome through faith in Jesus Christ and repentance. Remember that

“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” (*For the Strength of Youth* [booklet, 2011], 28).

Genesis 27:39–46 explains that Esau did receive a blessing from Isaac. However, in his anger over losing the birthright blessing, Esau decided to kill Jacob. Rebekah directed Jacob to travel to Haran, where he could be safe from Esau.

 **3.** The following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles can help you remember some of the principles you have learned during your study of Genesis 25–27. In your scripture study journal, explain how this statement can encourage you to make righteous choices. Write this statement on a piece of paper, and put it in a place where you will see it often.

“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*” (“Jesus Christ, Our Redeemer,” *Ensign*, May 1997, 54).

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 25–27 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 7: DAY 1

Genesis 28–30

Introduction

Jacob departed the land of Canaan and journeyed to the land Padan-aram, or Haran, 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 blessings of the Abrahamic covenant. In Padan-aram, Jacob worked for Laban and married Leah, Rachel, Bilhah, and Zilpah, who eventually bore him 12 sons and one daughter.

Genesis 28

Jacob is promised the blessings of Abraham

Why is it important for you to be married in the temple?



What blessings will you lose if you choose not to be married in the temple?

Read Genesis 28:1–2, looking for the instructions Isaac gave his son Jacob.

Remember that the Canaanites worshipped idols and engaged in other practices offensive to God. A daughter

of Canaan would not be worthy to join Jacob in entering into an eternal marriage covenant with the Lord. Marrying a daughter of Canaan would mean marrying out of the covenant.

Read Genesis 28:3–4, looking for what Jacob was promised if he married in the covenant (see also Genesis 15:5; 17:5–6; Abraham 2:9; 3:14).

The phrase “blessing of Abraham” mentioned in Genesis 28:4 refers to the promised blessings of the Abrahamic covenant. The Abrahamic covenant includes the promise that those who marry in the covenant (or receive the sealing ordinance in the temple) and are faithful to their covenants will be able to receive exaltation. Complete the following principle based on what you learned from Genesis 28:1–4: **If we marry in the covenant and remain faithful, then we will _____.**

In Genesis 28:5–9 we learn 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 (see Genesis 27:41–42).

After Esau saw that his marriages to Hittite women displeased his father, he married one of Ishmael’s daughters.

Read Genesis 28:10–13, looking for what Jacob saw in a dream as he traveled from Beersheba in Canaan to Haran. (It may help you to understand that Haran was a city located in the land Padan-aram.)

What do you think the ladder symbolizes?



Consider the following insight about what the ladder represents by President Marion G. Romney of the First Presidency: “When Jacob traveled from Beersheba toward Haran, he had a dream in which he saw himself on the earth at the foot of a ladder that reached to heaven where the Lord stood above it. He beheld angels ascending and descending thereon, and 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” (“Temples—the Gates to Heaven,” *Ensign*, Mar. 1971, 16).

The rungs on the ladder represent the saving ordinances of the gospel with their associated covenants. These saving ordinances are necessary for exaltation. From Jacob’s dream we learn that **we must receive the saving ordinances of the gospel and keep their associated covenants in order to return to the presence of the Lord.**



1. To help you further understand this principle, complete the following activity in your scripture study journal:

- Draw a ladder. At the bottom of the ladder write *Earth* and at the top of the ladder write *Heaven, or the Lord’s presence and exaltation*.
- Answer the following question: What do you think were the rungs on the ladder that Jacob would need to climb in order to obtain all of the promised blessings?
- Read Doctrine and Covenants 131:1–4, and identify the ordinance needed to obtain the highest degree of the celestial kingdom.

Read Genesis 28:13–15, looking for what the Lord promised to give Jacob if he kept his covenants.

Remember that Jacob left Canaan not only to find a wife but also to escape the threat of violence from Esau. In doing so he had to leave his family, travel to an unfamiliar land, and meet new people. Consider why the Lord’s promises recorded in verse 15 might have been important to Jacob in his situation.


Read Genesis 28:16–19, 22, looking for how Jacob described the place where he had the dream.

The phrases “he was afraid” and “how dreadful is this place” in verse 17 refer to feelings of reverence and awe. Note that after his experience Jacob named the place Bethel, which means “house of God,” likely indicating

that he felt the presence of the Lord there (see verse 19). Jacob also described that sacred place as “the gate of heaven” (verse 17), and he stated, “And this stone, which I have set for a pillar, shall be God’s house” (verse 22). This refers to a gateway to God’s presence where we can receive the promise of eternal life.

Where can we go to be in the house of God and prepare for eternal life?

From Jacob’s experience we can learn the following truth: **The temple is the house of God and the gate to eternal life.**

 **2.** Consider again the questions at the beginning of this lesson on the importance of being married in the temple, and then answer the following questions in your scripture study journal:

- a. Based on what you have learned, what would you tell a friend who asked you why temples are important to members of The Church of Jesus Christ of Latter-day Saints?
- b. What will you do to better keep the covenants you have already made so you can be prepared to enter the temple and receive additional ordinances of salvation and make additional covenants with the Lord?



In Genesis 28:20–22 we read that Jacob vowed that if the Lord would fulfill His promises, then Jacob would serve Him as his God. As part of this vow, Jacob made a commitment to pay tithing to the Lord (see verse 22).

Genesis 29:1–29

Jacob works for Laban for 14 years, and he marries Leah and Rachel

What is something that you have had to be patient and work hard at in order to achieve?

Jacob had to be patient and work hard to receive the blessings the Lord had promised him.


In Genesis 29:1–14 we learn that when Jacob arrived in Haran, he met Rachel, one of Laban’s daughters, at a

well. Laban welcomed Jacob and invited him to stay at his house.

Read Genesis 29:15–20, looking for what Jacob was willing to do so he could marry Rachel.

Jacob’s years of labor demonstrated not only 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).

In Genesis 29:21–29 we learn 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. Latter-day revelation clarifies that the Lord approved of Jacob’s plural marriages (see D&C 132:37).

 **3.** In your scripture study journal, write a principle that answers the following question: What can we learn from Jacob’s example about obtaining the blessings the Lord has promised us?

Genesis 29:30–30:43

Eleven sons and one daughter are born to Jacob, and the Lord prospers him

In Genesis 29–30 we learn of several difficulties that Jacob’s family experienced. What helps you stay faithful when you experience difficulties in life?

Read Genesis 29:30–35 and Genesis 30:1–2, looking for challenges Leah and Rachel experienced. How did the Lord help Leah deal with her challenge? What feelings did Rachel struggle with during this difficult time?

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. In Genesis 30:3–21 we learn 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. In their ancient custom, children born to a handmaid were legally considered children of the wife the handmaid belonged to.


Eventually, Jacob and his wives had 12 sons and 1 daughter. The 12 sons' posterity became known as the twelve tribes of Israel.

The chart on this page can help you discover which of Jacob's children were born to which wife. Search the scripture references provided to find the names of the children born to each of Jacob's four wives, then fill in the "Children" column of the chart with the names you find.


Rachel was the last of all the wives to bear children. Read Genesis 30:22, looking for how Rachel was finally able to bear a child.

Since God does not forget us, what do you think it means that "God remembered Rachel" (Genesis 30:22)?

As we study Rachel's experience, we are reminded that **when we experience challenges, we should realize that God does not forget us.**

 **4.** Answer the following question in your scripture study journal: *When have you felt that God remembered or was mindful of you during a difficult time in your life?*

In Genesis 30:25–43 we learn that because Jacob was faithful to his covenants, the Lord blessed him by increasing his wealth.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 28–30 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

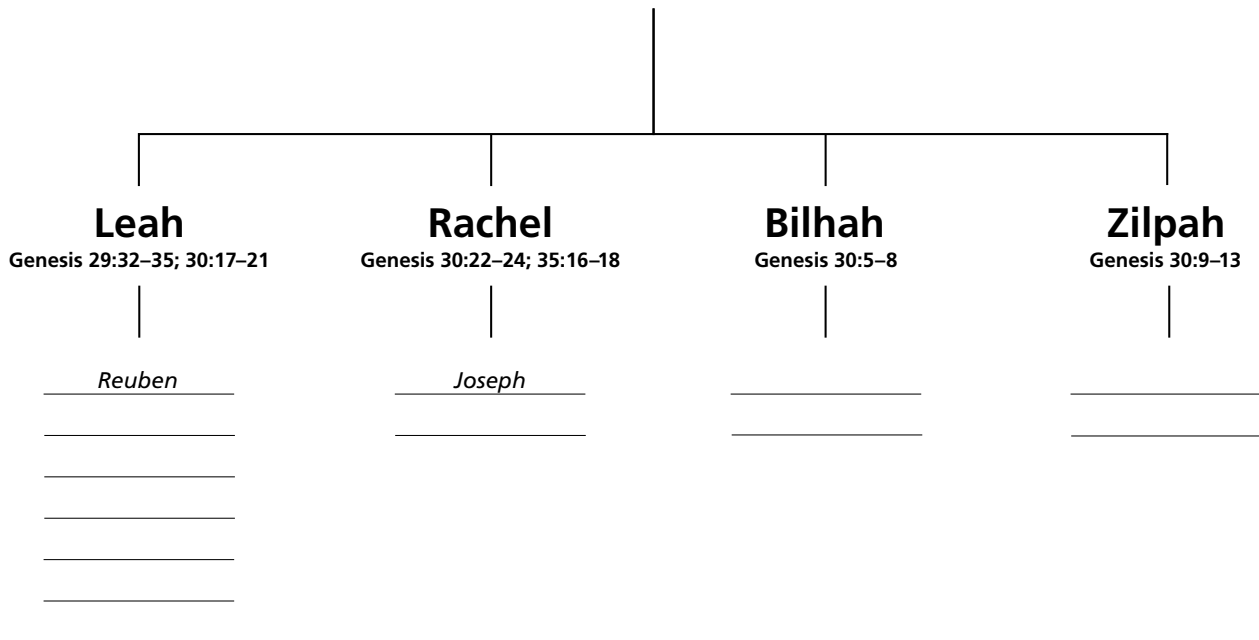
UNIT 7: DAY 2

Genesis 31–32

Introduction

After working for Laban for 20 years, Jacob was commanded by the Lord 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 would do to them. When Laban discovered their departure, he pursued them, but after they resolved their differences and made a covenant with each other, they left in peace. As they continued their journey, Jacob worried that his twin brother, 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. The Lord changed his name to Israel.

Jacob




Genesis 31

The Lord commands Jacob to return to Canaan

How does the Lord help us when He asks us to do difficult things? Put a check mark next to the phrase that you feel best completes the following statement:

When you strive to obey a command from the Lord, He will:

- _____ Change the command so it will be simple and easy for you to accomplish.
- _____ Bless your efforts by providing a way for you to fulfill the command, even though it may still be difficult.
- _____ Intervene and do all the work for you.
- _____ Require you to do it entirely on your own without any help.

 **1.** In your scripture study journal, write out the statement and the phrase you chose to complete it. Then explain why you chose that phrase.

There are many ways the Lord can bless us as we strive to obey His commandments. As you study Genesis 31–32, look for doctrines and principles that teach how the Lord can help you when He asks you to do difficult things.

Read Genesis 31:1–3, looking for what the Lord commanded Jacob to do.

This commandment might have been difficult for Jacob to follow. Remember that Esau lived in the land of Jacob's fathers, and the last time they were together, Esau wanted to kill Jacob.

From what the Lord promised Jacob in Genesis 31:3, complete the following principle: **The Lord will be with us when we** _____.

Consider how believing this principle can help us do what the Lord asks, even when it is difficult.

In Genesis 31:4–23 we learn that Jacob and his family obeyed 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). (These images—most likely small idols or statues of false gods—might indicate that Laban was involved in idolatry. We do not know why Rachel took the images.) 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, caught up to them.

Why do you think Jacob and his family decided to leave without telling Laban?

Read Genesis 31:24–29, looking for how the Lord fulfilled his promise to be with Jacob.

 **2.** Answer the following questions in your scripture study journal:

- a. According to verse 27, what did Laban claim he would have done if Jacob had not left in secret?
- b. What do you think Laban might have been planning to do to Jacob before the Lord spoke to Laban in the dream?
- c. From what you learn in verses 24 and 29, how did the Lord fulfill His promise to Jacob?

In Genesis 31:30–40 we learn that Laban searched Jacob's camp for his images but did not find them because Rachel hid them under her saddle. After Laban finished searching for the images, Jacob explained how Laban had mistreated him numerous times during the past 20 years.

Read Genesis 31:41–42, looking for what Jacob told Laban. Consider how Jacob's testimony relates to the principle you identified in Genesis 31:3.

In Genesis 31:43–55 we learn 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

Imagine that you have a serious problem, and you ask one of your trusted friends for advice. Imagine that your friend listens carefully to the problem and then says, "Pray about it."

What would you think if you were given that advice?

It is always very important to pray first about our situations. We can learn an important lesson from what Jacob did after praying as he faced the possibility of Esau seeking revenge against him.

Read Genesis 32:1–5, looking for what Jacob did on his journey back to his homeland.

Why do you think Jacob sent messengers to Esau?

Read Genesis 32:6–8, looking for what Jacob learned from the messengers and how he responded to the news.

"Jacob was greatly afraid and distressed" (Genesis 32:7) when he heard Esau was coming with 400 men. He likely believed that the 400 men coming with Esau were an army intent on destroying Jacob and his family.

Read Genesis 32:9–12, looking for what Jacob did after he received the report about Esau.



3. Answer the following questions in your scripture study journal:

- a. What stands out to you about Jacob’s prayer?
- b. How does Jacob’s prayer illustrate his faith in the principle you identified in Genesis 31:3?

Read Genesis 32:13–18, looking for what Jacob did after praying for God’s help.

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.

From what you have learned from Jacob’s example, complete the following principle: **When we face difficulties, we should earnestly pray for help and then _____**. You may want to write this principle in your scriptures.

Elder Russell M. Nelson of the Quorum of the Twelve Apostles said that he often heard President Gordon B. Hinckley say, “I don’t know how to get anything done except getting on my knees and pleading for help and then getting on my feet and going to work” (in “Spiritual Capacity,” *Ensign*, Nov. 1997, 16).



4. Answer the following question in your scripture study journal: Why is it important that, in addition to praying, we also do what we can to overcome our challenges?

Think about a challenge you are currently facing. Remember to pray for help *and* do what you can to overcome the difficulty. You may want to take time to write in your personal journal a few things you can do to overcome your challenge in addition to praying for help.

Genesis 32:22–32

Jacob seeks a blessing from the Lord, and the Lord changes Jacob’s name to Israel

How would you explain what it means to wrestle? Remember that the word *wrestle* has multiple meanings. Look for important principles as you study Jacob’s experience recorded in Genesis 32:22–32.

In Genesis 32:22–23 we learn 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.

Read Genesis 32:24–26, looking for what happened to Jacob the night before he was to meet Esau.

The man in these verses was likely a messenger from God. You may want to mark the phrase “I will not let thee go, except thou bless me” in verse 26. The blessing Jacob sought may have been an assurance from the Lord that Jacob and his family would be safe from Esau. While we do not know exactly what happened, we do know that Jacob put forth great effort and wrestled all night for a blessing, which he eventually received.



5. Answer the following questions in your scripture study journal:

- a. Why might wrestling be a good way to describe what we must do as we seek blessings from the Lord?
- b. What can we learn from Jacob’s example about obtaining blessings from the Lord?
- c. Why do you think the Lord requires us to put forth great effort before we receive some blessings?

Read Genesis 32:27–30, looking for the blessings Jacob received after he put forth great effort to seek the Lord’s help.

The phrase “my life is preserved” in verse 30 indicates Jacob received an assurance that the Lord would protect him and his family from Esau. Notice also that the Lord changed Jacob’s name to Israel. The name *Israel* means “One who prevails with God” (Bible Dictionary, “Israel”).

Jacob’s descendants are known as the house of Israel. We are numbered among the house of Israel as we follow Jacob’s example by making and keeping sacred covenants with the Lord. You may want to write the following principle in your scriptures: **We will prevail with God as we make and keep sacred covenants.**

Prevailing with God can mean that with God’s help you can overcome the challenges you face.

Review the principles you have learned as you studied this lesson. Ponder how you can act on the truths you have learned, and make a commitment to do so.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 31–32 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Genesis 33–37

Introduction

After being apart for 20 years, Jacob and Esau met and were reconciled. Jacob settled in the land of Canaan, where he and his family experienced great blessings and various trials. Jacob’s sons conspired against their younger brother Joseph and sold him to Ishmaelite and Midianite merchants traveling to Egypt, where he was then sold into slavery to Potiphar.

Genesis 33:1–11

Jacob and Esau meet and are reconciled



Read the following statement by President Thomas S. Monson. 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!

“May we make a conscious decision, each time such a decision must be made, to refrain from anger and to leave unsaid the harsh and hurtful things we may be tempted to say” (“School Thy Feelings, O My Brother,” *Ensign* or *Liahona*, Nov. 2009, 68–69).

Think about any troubled relationships you may know about or be experiencing. As you study about Jacob and Esau’s relationship in Genesis 33, look for principles that can help restore peace to these relationships.

Recall that while traveling back to the land of Canaan after working for Laban for 20 years, Jacob was “greatly afraid and distressed” when he learned that Esau was coming to meet him with 400 men (see Genesis 32:6–7). Jacob had left the land of Canaan 20 years before to escape the wrath of his brother Esau—who wanted to kill him—and to find a wife among his mother’s kindred (see Genesis 27:41–28:2).

Read Genesis 33:1–11, and imagine experiencing the events recorded in these verses from the perspectives of both Esau and Jacob. (It may be helpful to know that the phrase “he passed over before them” in verse 3 means that Jacob walked ahead of his family, and the word *drove* in verse 8 refers to a group of animals.)

Based on how you imagined this reunion, ponder your responses to the following questions:

- What do you think each brother thought and felt as they approached each other?
- What did each brother do to restore peace to this relationship?

According to these verses, what did Esau do to show that he had overcome his hatred and forgiven Jacob?

One principle we can learn from Esau’s example is that **if we overcome hatred and forgive others, then we can help restore peace to troubled relationships.**

Visualizing the Scriptures

Visualization occurs as we picture in our minds the events recorded in the scriptures. Picturing these events can help make the accounts in the scriptures more vivid and realistic. One way to visualize an event is to imagine experiencing the event from the perspective of the individuals involved in it. You can use this approach to understanding the scriptures often throughout your study of the Old Testament.



1. Think about what Jacob did to help restore peace to his relationship with Esau. Then answer the following questions in your scripture study journal:

- a. What principle can we learn from Jacob's example about what we can do to restore peace in troubled relationships?
- b. When have you seen peace restored to a relationship because you or someone else made sincere efforts to settle a conflict? (Remember that sometimes we may not see immediate results from our efforts to settle conflicts. Like Esau and Jacob, in some cases we may need time apart, combined with sincere prayer for God's help, to resolve conflicts.)
- c. What helped you or the other person involved in settling the conflict overcome hatred and forgive others?

Reflect on the troubled relationships you thought of at the beginning of the lesson. On a separate piece of paper or in your personal journal, write a goal of what you can do to overcome or help someone else overcome hatred or resentment, forgive another person, or seek to restore peace to the relationship.

Genesis 33:12–34:31

Jacob travels to the land of Canaan and builds an altar; Shechem violates Dinah

In Genesis 33:12–20 we learn that Jacob traveled to Shalem in the land of Canaan and built an altar there.

Genesis 34 contains an account of an incident that involved Jacob's household, a man named Shechem, and the people of Shechem's city. Shechem violated Jacob's daughter, Dinah, and then wanted to marry her, which greatly troubled some of Jacob's sons. These sons deceitfully suggested that they would agree to the proposed arrangement only if all of the men in Shechem's city agreed to be circumcised, which was the sign of entering into the Abrahamic covenant. The men agreed to this proposal, and all of them were circumcised. While the men of the city were recovering from being circumcised, Simeon and Levi entered the city and killed all of the males and rescued their sister, Dinah, from Shechem's house.

Although the outrage of Simeon and Levi may have been justified, deceiving and slaughtering the men of the city were unrighteous actions.

Genesis 35:1–15

Jacob travels to Bethel, and the Lord renews promised blessings

What would you do to prepare to participate in a soccer game? What clothing would you wear? How would your preparation and clothing be different from your preparation and clothing for attending your Sunday Church meetings? Why?

Read Genesis 35:1, looking for where God commanded Jacob to travel in order to worship Him.



The meaning of the Hebrew name *Bethel* is "house of God." President Marion G. Romney of the First Presidency taught, "Temples are to us all what Bethel was to Jacob" ("*Temples—the Gates to Heaven*," *Ensign*, Mar. 1971, 16). You may want to

write this in your scriptures next to verse 1.

Read Genesis 35:2, and consider marking what Jacob asked his people to do to prepare to worship the Lord in Bethel.

It may help to know that "strange gods" refers to idols or other objects associated with false gods of other nations. These could be compared to worldly objects or interests in our day that distract people from correctly worshipping God. How do you think putting away such strange gods, being clean, and changing their garments would help Jacob and his people prepare to worship the Lord in Bethel?

From Genesis 35:5–8 we learn that Jacob and his household traveled to Bethel, and Jacob built an altar there.

Read Genesis 35:9, looking for what happened in Bethel.

From Jacob's experience we learn that **as we prepare ourselves to worship the Lord, we invite His revelation.**

We can receive the Lord's revelation in many ways. He can reveal His will personally, through a physical appearance as He did with Jacob, but most often it is through impressions and feelings from the Holy Ghost.



2. Answer the following questions in your scripture study journal:

- a. The members of Jacob's household were commanded to put away strange gods, cleanse themselves, and change their garments as they prepared to worship the Lord. What would be similar ways we can prepare to worship the Lord in our day?
- b. Why do you think we should make special preparations to worship the Lord?
- c. What have you experienced when you have made a special effort to prepare yourself to worship the Lord?

Ponder what you can do to prepare and be worthy to worship the Lord and receive His revelation.

In Genesis 35:10–15 we learn that God reconfirmed with Jacob the covenant name of Israel as well as the promises of the Abrahamic covenant. Jacob set up a pillar in the place where he had talked with God to memorialize the event.

Genesis 35:16–29; 36

Rachel dies giving birth to Benjamin, Reuben sins with Bilhah, Isaac dies, and the generations of Esau are set forth

Genesis 35:16–29 details various trials Jacob experienced, including the death of his wife Rachel after giving birth to their son Benjamin, the violation of the law of chastity by his son Reuben, and the death of his father, Isaac.

In Genesis 36 the descendants of Esau are listed.

Genesis 37

Joseph is favored by his father Jacob, dreams prophetic dreams, and is sold by his brothers

Think of the various ways a person might feel if a sibling or close friend received an important award, was selected for an athletic team or music ensemble, or performed the best in his or her class on an exam. Why do you think someone might respond with hatred or envy?

Read Genesis 37:1–4, looking for how Jacob treated his son Joseph and how Joseph’s brothers reacted.



Joseph’s dream of the sheaves



Joseph’s dream of the sun, the moon, and the stars

Read Genesis 37:5–11, and on the blank line beneath each of the two illustrations, write the verse numbers that correspond to that dream of Joseph.

It may help you to understand the following: Sheaves (see Genesis 37:7) are bundles of wheat. To make obeisance (see Genesis 37:7) means to bow down before a superior to show deep respect. To rebuke (see Genesis 37:10) is to reprimand or correct. To observe (see Genesis 37:11), in this context, means to consider and reflect.

Notice in verses 8 and 11 how Joseph’s brothers reacted to his dreams.

What does it mean to envy someone? _____

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught the following about envy:



“Brothers and sisters, 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 to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are *really* in is the race against sin, and surely envy is one of the most universal of those.

“Furthermore, envy is a mistake that just keeps on giving. Obviously we suffer a little when some *misfortune* befalls *us*, but envy requires us to suffer all *good fortune* that befalls *everyone* we know! What a bright prospect that is—downing another quart of pickle juice every time anyone around you has a happy moment! . . . Coveting, pouting, or tearing others down does *not* elevate *your* standing nor does demeaning someone else improve your self-image. So be kind, and be grateful that God is kind. It is a happy way to live” (“The Laborers in the Vineyard,” *Ensign*, May 2012, 31–32).

In Genesis 37:12–17 we learn that Jacob sent Joseph from Hebron to check on his brothers who were more than 50 miles (more than 80 kilometers) away, tending their father’s flocks in Shechem.

Read Genesis 37:18–22, looking for what Joseph’s brothers considered doing with him because of their hatred and envy and what prevented them from doing it.

Read Genesis 37:23–28, looking for what Joseph’s brothers did with him.

This account illustrates that **choosing to hate or envy others can lead us to commit additional sins.**



3. Answer the following questions in your scripture study journal:

- 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?

In Genesis 37:29–36 we read that Reuben, who apparently had left and was not involved in Joseph being sold into slavery, returned to the pit and found that Joseph was gone. He rent, or tore, his clothes, showing his intense grief or distress. Hatred and envy led Joseph’s brothers to commit other sins after they sold him into slavery. They dipped his coat in animal blood and gave it to their father, knowing that Jacob would assume Joseph had been killed by a wild animal. Jacob mourned deeply for many days, putting on sackcloth, which was clothing worn during times of sorrow. Once in Egypt, Joseph was sold to Potiphar, one of Pharaoh’s officers.

Think about what you will do to avoid feeling envy or hatred toward another person if the temptation arises. If you are tempted by feelings of hatred or envy, seek the Lord’s help. Pray for help in replacing those feelings with understanding and charity. If you are still troubled, talk to a parent or trusted leader who can help you overcome those feelings.



Jacob was shown Joseph’s bloodied coat.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 33–37 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 7: DAY 4

Genesis 38–39

Introduction

Genesis 38 and 39 present contrasting experiences from the lives of two of Jacob’s sons, 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.

Genesis 38

Judah’s unrighteousness is exposed

As you study Genesis 38–39, you will learn about two brothers—Judah and Joseph—who made very different choices when they were in tempting situations. Consider what you can learn from the choices of these two brothers.



1. Draw two columns on a page in your scripture study journal. Label one column *Judah*, and label the other column *Joseph*. You will be writing in this chart throughout this lesson.

Genesis 38:1–11 tells us that after Joseph’s brothers sold him to the Ishmaelite and Midianite merchants, one of Joseph’s 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. In the ancient world, having children was important, and not having children would have meant a poorer quality of life for Tamar. According to the customary law at that time, women had claim on their husband’s next oldest brother or his closest male living relative, who, if asked by the woman, was obligated to marry the widow and raise up seed, or have children. This practice is known as “Levirate marriage” (see Bible Dictionary). Onan married Tamar, but for selfish reasons he was unwilling to have children with Tamar. Onan died for his wickedness. 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. Rather than resolving her marriage claim in the proper manner, Tamar resorted to deception in order to bear children by Judah, who had the responsibility to provide a husband and children for her.

Read Genesis 38:13–18, looking for choices that Tamar and Judah made.

Tamar decided to hold Judah responsible for her future marriage, children, and inheritance and to fulfill his part of the law of the time, and she took matters into her own hands rather than trust in the Lord to help her. 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 (an official seal used to give personal authority), bracelets, and staff, Tamar gathered evidence to show who the father of her child was in the event that she was sentenced to death by Judah. These three personal items—particularly the signet, which contained an emblem unique to the owner and was used to designate authority, honor, or ownership—showed that Judah was the father. Although Tamar’s motives to have children by those who were responsible for her may have been acceptable according to the customs of that time, the deceptive means she used were wrong.

How did Judah respond to temptation? In the chart in your scripture study journal, in the column titled “Judah,” write what you learned about Judah.

In Genesis 38:19–23 we read that Judah sent his friend with a kid (a young goat) to pay the woman he thought was a harlot and to retrieve his signet, bracelets, and staff, but his friend could not find her. At this point, Judah still did not realize that the woman was actually his daughter-in-law, Tamar.

Why do you think Judah sent his friend to pay the woman and did not go himself?

Write the following statement in the column for Judah: *He tried to keep his sin a secret.*

Read Genesis 38:24–26, and discover what happened three months later.

Write the following statement in the column for Judah: *He felt humiliated when his sin was exposed.*

Notice that Judah finally confessed his wrongdoing and acknowledged that Tamar had been “more righteous” than he had been (Genesis 38:26). The account of Judah and Tamar shows the lineage from which the Messiah would eventually come (see Matthew 1:1–3; Luke 3:23, 33). This helps us understand that a person’s ancestry does not determine his or her righteousness.

Genesis 39:1–19

Joseph is brought to Egypt and resists temptations from Potiphar’s wife

Read Genesis 39:1–2 to discover what happened to Joseph after he was sold to the Ishmaelite and Midianite merchants. You may want to mark the phrase “the Lord was with Joseph, and he was a prosperous man” in verse 2.

Read Genesis 39:3–6, looking for how the Lord blessed and prospered Joseph. You may want to mark what you find.

The phrase “goodly person and well favoured” in verse 6 means that Joseph was kind and handsome.

Read Genesis 39:7, looking for how Joseph was tested in the house of Potiphar. It might help to know that the phrase “lie with me” in verse 7 was a command to have sexual relations.

As you read Genesis 39:8–9, look for how Joseph responded to Potiphar’s wife. (Genesis 39:9 is a scripture mastery verse. You may want to mark it in a distinctive way so you will be able to locate it easily.)

According to the Joseph Smith Translation, “wotteth not” (verse 8) means “knoweth not.” Joseph was explaining to Potiphar’s wife that Potiphar trusted him greatly.

Ponder how Joseph’s words in verse 9 show his commitment and devotion to God. One principle we learn from this verse is that **our devotion to God gives us strength to resist temptation.**

 **2.** Answer the following questions in your scripture study journal:

- a. What are some things you can do to develop strong devotion to God like Joseph had?
- b. How has your devotion to God helped you to resist temptation?

Read the following statement by President Ezra Taft Benson, who explained Joseph’s priorities:



“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.

“We should put God ahead of *everyone else* in our lives. . . .

“When Joseph was forced to choose, he was more anxious to please God than to please his employer’s wife. When we are required to choose, are we more anxious to please God than our boss, our teacher, our neighbor, or our date?” (“The Great Commandment—Love the Lord,” *Ensign*, May 1988, 4–5).

Read Genesis 39:10, looking for how often Joseph faced temptation from Potiphar’s wife.

Write the following statement in the column of the chart under “Joseph”: *He resisted temptation day after day.*

Read Genesis 39:11–12, looking for what Joseph did when Potiphar’s wife became more demanding. You may want to mark what you find.

Why was it wise for Joseph to run out of the house in this situation? _____

What can you learn from Joseph about what to do when you find yourself in tempting situations?

One principle we can learn from Joseph’s example is that **if we remove ourselves from tempting situations, then we will have greater ability to resist temptation.** You may want to write this principle in your scriptures.

One way to remove ourselves from tempting situations is to do all we can to avoid those situations. As you read the following statement, underline counsel that you feel you need to apply more fully in your life.

“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).

Make a choice now to live this counsel so you can be protected from sin.

Read Genesis 39:13–20 to learn what happened after Joseph fled from Potiphar’s house.

Write the following statement on your chart under “Joseph”: *He was falsely accused of sin.*

Scripture Mastery—Genesis 39:9



3. Write the sentence “How then can I do this great wickedness, and sin against God?” on a piece of paper, and carry it with you throughout the day so you can review it frequently. Try to memorize it so that you can think or say these words when you face temptation. After you have done this, write the statement from memory in your scripture study journal.

Genesis 39:21–23

The Lord blesses Joseph in prison

Have you ever experienced painful or difficult consequences after choosing to do what is right?

Although it may have been painful or difficult for Joseph to be cast into prison for a crime he did not commit, being in prison allowed him to escape further temptation from Potiphar’s wife.

Read Genesis 39:21–23, looking for additional ways Joseph was blessed while in prison.

You may want to mark the phrase “the Lord was with Joseph” in verse 21. On the chart in your scripture study journal, in the column under “Joseph,” write *The Lord blessed and prospered him because of his righteousness.*

Complete the following principle based on what you learned from Joseph’s experience: **If we _____, then the Lord will be with us and help us.**



4. Complete the following assignments in your scripture study journal:

a. Summarize the differences between Judah’s and Joseph’s responses to temptation and the short- and long-term consequences of their choices.

b. Think about the temptations you face. Complete the following statement with those temptations in mind: *I will follow Joseph’s example by . . .*



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 38–39 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Genesis 40–41

Introduction

While in prison because of the false accusations of Potiphar’s wife, Joseph interpreted the dreams of Pharaoh’s chief butler and chief baker. Two years later, when Pharaoh had dreams that “all the magicians of Egypt, and all the wise men thereof” (Genesis 41:8) could not interpret, the butler remembered Joseph. Pharaoh sent for Joseph and described his dreams. Joseph explained that he himself could not interpret the dream, but God could. Joseph then told Pharaoh that the dream was God’s warning about an upcoming famine. Pharaoh recognized the Spirit of God in Joseph, and he made him a ruler in Egypt. He also gave him charge of storing food in preparation for the famine.

Genesis 40

While in prison, Joseph interprets the dreams of Pharaoh’s butler and baker



Consider the following question: In what ways does God communicate with His children?

On the following lines, list a few of the ways that God communicates with us: _____

In which of these ways have you felt that God has communicated with you?

Have you ever had an opportunity to help another person recognize that God was communicating with him or her?

As you study Genesis 40–41, watch for how the Lord communicated with some individuals in Egypt and how they were able to recognize that the messages were from God.

If possible, invite three other people to participate in a role play with you of the events recorded in Genesis 40. They could be family members, other students, or friends. Assign them to play one of the parts in the following script. If you can’t find others to participate with you, then read it alone, imagining the different people. As you read, look for how God communicated with two prisoners in Egypt.

Narrator: Some time after Joseph was put into the prison, Pharaoh became upset with his chief butler and chief baker and put them into the prison. Joseph was assigned to be their servant. One night both the butler and the baker had troubling dreams. In the morning Joseph noticed that they were sad.

Joseph: Wherefore look ye so sadly today?

Butler: We have dreamed a dream . . .

Baker: . . . and there is no interpreter of it.

Joseph: Do not interpretations belong to God? Tell me them, I pray you.

Narrator: And the chief butler told his dream to Joseph.

Butler: [Read Genesis 40:9–11, beginning with “In my dream . . .”]

Joseph: [Read Genesis 40:12–15, beginning with “This is the interpretation . . .”]

Narrator: When the chief baker saw that the interpretation of the butler’s dream was good, he told Joseph his dream.

Baker: [Read Genesis 40:16–17, beginning with “I also was in my dream . . .”]

Joseph: [Read Genesis 40:18–19, beginning with “This is the interpretation . . .”]

Narrator: [Read Genesis 40:20–23.]



1. If you have other people reading with you, discuss the following questions together. Then write in your scripture study journal one thing you learned from your discussion. If you are reading by yourself, write your answers to the questions in your scripture study journal.

- a. How did God communicate with the butler and the baker?
- b. According to verse 8, to whom did Joseph give credit for the interpretation of the dreams? Why do you think this is significant?

Genesis 41:1–45

Joseph interprets the dreams of Pharaoh

In Genesis 41:1–7 we learn that Pharaoh also had some troubling dreams.

Continue the role play, but ask the person who was reading the baker’s part to play the part of Pharaoh. As you read, look for what Pharaoh discovered about his dreams. (In these verses the word *kine* means cattle and the phrase “ears of corn” is used to represent several types of grain.)

Narrator: [Read Genesis 41:8–9, ending with “Then spake the chief butler unto Pharaoh.”]

Butler: [Read Genesis 41:9–13, beginning with “I do remember . . .”]

Narrator: [Read Genesis 41:14.]

Pharaoh: [Read Genesis 41:15, beginning with “I have dreamed a dream . . .”]

Joseph: It is not in me: God shall give Pharaoh an answer of peace.

Pharaoh: [Read Genesis 41:17–24.]

Joseph: The dream of Pharaoh is one: God has shown Pharaoh what He is about to do. The seven good cows and seven good ears of corn represent seven years of great plenty throughout all the land of Egypt. The seven lean, ill cows and seven thin ears of corn represent seven years of famine that will consume the land after the seven years of plenty. [Read Genesis 41:32.]

Narrator: After interpreting Pharaoh’s dreams, Joseph offered Pharaoh some counsel.

Joseph: [Read Genesis 41:33–36.]

Narrator: [Read Genesis 41:37–38. End with “And Pharaoh said unto his servants.”]

Pharaoh: [Pointing to Joseph] Can we find such a one as this is, a man in whom the Spirit of God is? Forasmuch as God hath shown thee all this, there is

none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt.

Narrator: Pharaoh gave Joseph his ring, and he clothed him in fine linen. Joseph became a ruler over all the land of Egypt and was married to Asenath, the daughter of the priest of On.



2. If you have other people reading with you, discuss the following questions together. Then write in your scripture study journal one thing you learned from your discussion. If you are reading by yourself, answer the questions in your scripture study journal.

- a. According to verses 32 and 38, what did Pharaoh discover about his dreams?
- b. According to verse 16, how would Pharaoh know that Joseph’s interpretation of his dreams was from God?
- c. What did Pharaoh do for Joseph because he helped him understand the dreams?
- d. What principles can we learn from Joseph helping Pharaoh recognize that God was communicating with him?

One of the principles you may have thought about is that **when we help others recognize God’s involvement in their lives, it can inspire them to act in faith.** You may want to write this principle in your scriptures.



3. Answer two or more of the following questions in your scripture study journal:

- a. How often do you think God is influencing your life and the lives of others around you? Why is it sometimes difficult to recognize God’s hand in our lives?
- b. If you could see perfectly how much the Lord is involved in your life, how do you think it would influence your faith in Him?
- c. When has someone helped you see how the Lord is influencing your life? What impact did recognizing this influence have on you?
- d. How have you helped someone else recognize the Lord’s hand in his or her life?

Look for an opportunity today or this week to help someone recognize the Lord’s hand in his or her life. You could put an object in your pocket or write a reminder on a piece of paper to help you remember this assignment. Consider sharing your experience in your weekly seminary class or with the people who have participated in the role play with you.

Reread Genesis 41:38, looking for what we need to have in our own lives in order to help others recognize God's hand in their lives.

Why is it important to have the Spirit with you in order to help others recognize the Lord's hand in their lives?

Because Joseph lived in a way that enabled the Spirit to be with him, the Lord could use Joseph as a tool to help fulfill His purposes.


Genesis 41:46–57

Joseph gathers grain during the seven years of plenty and sells it during the seven years of famine


In Genesis 41:46–52 we learn that for seven years Joseph went throughout all of Egypt gathering food until there was more grain in storage than could be numbered. During this time, Joseph and his wife, Asenath (see Genesis 41:45), had two sons. You may want to mark the names of these sons in verses 51 and 52.

Read Genesis 41: 53–57, looking for the result of Pharaoh's decision to follow Joseph's counsel.

One principle we can learn from Pharaoh's decision to follow Joseph's counsel is this: **If we follow the counsel of the prophets, then we will be better prepared to face difficulties.** You might consider writing this principle in your scriptures.

 **4.** Think about some ways you can apply this principle in your efforts to be prepared for difficulties that may come in the future. Then answer the following questions in your scripture study journal. You could ask your family members or those who participated with you in the role play for ideas.

- a. In what ways have prophets in our day asked us to prepare for future physical or temporal challenges?
- b. How have they asked us to prepare for future trials of our faith or spiritual difficulties?

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 40–41 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 8: DAY 2

Genesis 42–46

Introduction

Because of widespread famine, Jacob sent 10 of his sons to Egypt to purchase grain. There they met but did not recognize their brother Joseph, who was governor over the land and in charge of selling the grain. Joseph accused them of being spies, imprisoned Simeon, and sent the others back to Canaan, telling them to return with their brother Benjamin. When the family needed more grain, Jacob reluctantly agreed to send Benjamin with his brothers to travel back to Egypt. After seeing his brothers' remorse for their past sins, as well as their concern for Benjamin and their father, indicating they had changed their nature, Joseph revealed his true identity to them. Jacob and his household moved to Egypt, where he joyfully reunited with Joseph.

Genesis 42:1–20

Joseph's brothers travel to Egypt to buy grain



How often are God's words or prophecies fulfilled? As you study Genesis 42–44, look for how God's word was fulfilled in Joseph's life.

In Genesis 41 you learned that Pharaoh had appointed Joseph to gather and store grain for seven years in preparation for a famine. After the famine began, Joseph sold grain to the people of Egypt and other nations.

Genesis 42:1–5 tells how Jacob sent all of his sons except Benjamin to Egypt to buy food so they could survive the famine. Read Genesis 42:6–9, looking for what happened when Joseph's brothers arrived in Egypt.

Joseph had last seen his brothers more than 20 years earlier, when they had sold him as a slave. You may want to mark in verse 9 what Joseph remembered when he saw his brothers.



1. Complete the following assignments in your scripture study journal:

- a. Read Genesis 37:6–7, 9–10. Then draw a picture of these two dreams that Joseph had. (*Sheaves* are bundles of wheat or grain, and *obseisance* is an expression of deep respect or courtesy before a superior, often made by bowing.)
- b. Read Genesis 42:6, and answer the following question: How were Joseph's dreams fulfilled?

One truth we can learn from the fulfillment of Joseph's dreams is that **God's words or prophecies given through His servants are fulfilled according to His will.** You may want to write this truth in the margin of your scriptures near Genesis 42:6.

Genesis 42:10–20 tells how Joseph tested his brothers, allowing them to show if they had changed, by accusing them of being spies and putting them into prison. After three days Joseph told his brothers that in order to prove that they were honest men, one of them would remain a prisoner in Egypt while the rest were to return home and bring their youngest brother, Benjamin, back to Egypt.

Genesis 42:21–38

Joseph sends his brothers home to get Benjamin

Identifying Principles

One way to learn to identify principles in the scriptures is to write the concept you are learning in an if-then sentence. Writing principles you identify can help the truths become clearer in your mind. Try to make your principle statements simple.

Read Genesis 42:21–24, looking for what Joseph's brothers began to think about when they realized that one of them would have to remain as a prisoner in Egypt while the others went to get Benjamin.

Notice that Joseph's brothers mentioned another brother in these verses. Who is the

brother that they were referring to in these verses?



2. Answer the following questions in your scripture study journal:

- a. What evidence do you see in Genesis 42:21–22 that Joseph's brothers were suffering for their sin against him?

- b. Why do you think Joseph's brothers still felt guilty about what they had done to Joseph even though it had been more than 20 years since they had sold Joseph as a slave and then lied to their father about it?



Consider how feelings of guilt can be a blessing. Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, and underline what he taught were some of the purposes of feeling guilt when we sin: "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" ("We Believe in Being Chaste," *Ensign* or *Liahona*, May 2013, 44).

Ponder how guilt can protect us from additional spiritual damage. Why is it good that **guilt can cause us to regret our sins**?

Read the following statement by Elder Bednar, looking for what happens when people repent and make appropriate changes in their lives: "The Savior is often referred to as the Great Physician, and this title has both symbolic and literal significance. . . . From the Atonement of the Savior flows the soothing salve [something that heals and soothes] 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" ("We Believe in Being Chaste," 44).

Ponder what you can do to follow Elder Bednar's counsel to seek peace and spiritual healing by exercising faith in the Lord Jesus Christ and repenting of your sins.

Genesis 42:25–35 tells how Joseph imprisoned Simeon and sent the other brothers home with grain. But before they left, Joseph commanded his servants to hide the money his brothers used to purchase the grain in the brothers' sacks of grain. When the brothers later discovered the money in their sacks, they were afraid.

Read Genesis 42:36–38, looking for how Jacob initially responded to his sons' request to take Benjamin back to Egypt with them. (The word *bereaved* in verse 36 means to lose or be deprived of something or someone.)

Genesis 43

Jacob's sons repeat their request to return to Egypt with Benjamin

Jacob at first rejected the idea of sending Benjamin back to Egypt with his other sons. However, in Genesis 43 we learn that the famine continued and Jacob's family ran out of food again. After Reuben and Judah had solemnly promised that they would protect and return their brother at all costs (see Genesis 42:37; Genesis 43:8–9), Jacob was persuaded to allow Benjamin to go with his nine brothers back to Egypt to get more food. After arriving in Egypt, the brothers were taken to Joseph's house. There Joseph struggled to conceal his feelings as he saw his brother Benjamin, whom he had not seen for more than 20 years. (Remember that Benjamin is Joseph's younger brother and his only brother from their mother, Rachel, who had died while giving birth to Benjamin.)

Genesis 44

Joseph arranges to stop the return of his brethren to Canaan by accusing Benjamin of theft

As his brothers were preparing to return to Canaan, Joseph devised a plan that would prevent them from leaving Egypt. Read Genesis 44:1–2, looking for what Joseph planned.

Genesis 44:3–10 tells how Joseph sent his steward to apprehend his brothers and accuse them of stealing Joseph's silver cup. Joseph's brothers responded to this accusation by claiming that if one of them had stolen the cup, that person would die and the rest would become Joseph's servants.

Read Genesis 44:11–17, looking for what happened as the brothers opened their sacks.

What do you think Judah meant when he said, "God hath found out the iniquity of thy servants" (Genesis 44:16)? _____


In Genesis 44:18–29 Judah told Joseph what had happened since they came to Egypt the first time to buy grain. He told Joseph how worried their father, Jacob, was to let his youngest son, Benjamin, travel to Egypt because he was afraid of losing him like he had lost another son—Joseph.

Read Genesis 44:30–34, looking for what Judah said would happen to Jacob if Benjamin did not return. In verse 33, mark what Judah was willing to do so that Benjamin could go free. (A *surety* is similar to a *guarantee*.)

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: **Sincere repentance includes acknowledging our wrongs, turning away from sinful actions, and having our hearts changed through the Atonement of Jesus Christ.**



To help you better understand this truth, read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles: "Repentance means striving to change. . . . Surely the Lord smiles upon one who desires to come to judgment worthily, who resolutely labors day by day to replace weakness with strength. Real repentance, real change may require repeated attempts, but there is something refining and holy in such striving. Divine forgiveness and healing flow quite naturally to such a soul" ("The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 39).

 **3.** Think of someone you know who was willing to make significant changes to his or her behaviors and attitudes in order to repent. In your scripture study journal, describe what the person was like before the change and what the person was like after the change. (Do not write the person's name or provide other identifying details.)

Think about any attitudes or behaviors that Heavenly Father would like you to change. Record in your *personal* journal how you will do this.

Genesis 45

Joseph makes himself known to his brothers

Joseph's life was full of trials and hardships. Many of these trials, such as being sold into Egypt as a slave, were cruel and undeserved.

Genesis 45:1–3 tells how Joseph revealed who he was to his brothers. Read Genesis 45:4–8, looking for what Joseph told his brothers about who had really sent him to Egypt. (The phrase "it was not you that sent me hither, but God" in verse 8 means that in spite of Joseph's brothers' sin of selling him into slavery, God was with Joseph and guided his being taken into Egypt.)



From these verses we learn that **if we are faithful, God can direct our lives and help us make trials become blessings for ourselves and others.**

Genesis 46

Jacob and his family go to Egypt, where Jacob reunites with his son Joseph

In Genesis 46 we read 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 Jacob and would make of him a great nation.

When Jacob arrived in Egypt, there was a tender reunion between him and his son Joseph.



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 42–46 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 8: DAY 3

Genesis 47–49

Introduction

Pharaoh allowed Jacob and his family to settle in the highly fertile land of Goshen in Egypt. Throughout the seven years of famine, Joseph wisely administered the affairs of Egypt. Joseph introduced his father, Jacob, to Pharaoh, and Jacob blessed Pharaoh. Before Jacob died, he blessed Joseph and his two grandsons Ephraim and Manasseh; Jacob then blessed his other 11 sons.

Genesis 47

Pharaoh allows Jacob and his family to dwell in the land of Goshen



1. In your scripture study journal, write what you would like to accomplish in your life in each of the following categories:

- Education or training
- Occupation
- Achievements
- Family
- Church

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 from what he had planned? _____

Because Joseph lived worthily, the Lord directed his life in a way that would allow him to do much good and even save the lives of his family. In Genesis 47 we read 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.

Read Genesis 47:8–9, and notice how Jacob answered a question Pharaoh asked him.

When Jacob said that his days had been evil, or unpleasant, he was simply saying that mortality at times had been difficult. The following are some of the difficult experiences he had during his lifetime:

- He had problems with his brother Esau.
- He had to leave his home and family.
- He was deceived in his efforts to marry Rachel.
- He had multiple problems with his father-in-law Laban.
- His oldest son, Reuben, was immoral with his wife Bilhah.
- His daughter, Dinah, was defiled.
- He thought for many years that his son Joseph was dead.
- He had to provide for his family during a time of severe famine.

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

Near the end of Jacob's life, Joseph brought his two sons, Manasseh and Ephraim, to visit him. Read Joseph Smith Translation, Genesis 48:7–11 (in the Bible appendix), looking for what Jacob said about Joseph.

Read Genesis 48:8–9, looking for what Jacob wanted to do for Manasseh and Ephraim.

Have you received your patriarchal blessing? The blessings Jacob desired to give Manasseh and Ephraim were similar to patriarchal blessings because they described Manasseh's and Ephraim's future possibilities.



Jacob was the patriarch of his family, which means he was the father or head of his family. As a prophet and the presiding priesthood authority, Jacob was authorized to bestow blessings that were similar to what we know today as patriarchal blessings.

Some have asked what the differences are between a father's blessing given by the

patriarch of a family and a patriarchal blessing given by an ordained patriarch in our day. A father who holds the Melchizedek Priesthood may give his children a blessing 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. Those who wish to receive a patriarchal blessing must be interviewed by their bishop or one of his counselors or by their branch president and receive a recommend.

Read Genesis 48:13–14, looking for what happened when Jacob laid his hands on Joseph's sons.

Notice that Jacob placed his right hand on Ephraim's head. In Jacob's day, a patriarch's right hand was to be placed on the firstborn son's head, symbolizing that the birthright blessing belonged to him.

Read Genesis 48:17–20, looking for how Joseph reacted to the placement of Jacob's hands.

Why did Jacob place his right hand on Ephraim?

How do you think Jacob knew that Ephraim was to receive the birthright blessing? _____

One lesson we can learn about patriarchal blessings from Jacob blessing his grandsons is that **patriarchal blessings are given through the inspiration of God.**

Genesis 49

Before his death, Jacob blesses his 12 sons



Genesis 49 recounts the blessings that Jacob gave to each of his 12 sons. You may want to scan the chapter and mark the names of Jacob's sons so you can quickly see where to find each son's blessing.

Read Genesis 49:1–2, looking for what Jacob was planning to tell his sons as he blessed them. Notice that Jacob planned to reveal what would happen to his sons, or their posterity, in the future.

The two most detailed blessings were given to Judah and to Joseph. Read Judah's blessing in Genesis 49:8–10, looking for the blessings and prophecies that were given to the tribe of Judah. You may want to mark what you find.

You may have noticed a couple of phrases in Judah's blessing that could be confusing. The following information may be helpful:

- The word *whelp* means cub. The lion is a symbol of power and rulership. The Savior is a descendant of Judah, and one of His names is "the Lion of the tribe of [Judah]" (Revelation 5:5).
- The word *sceptre* has reference to the right or authority to rule, and 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, or Jesus Christ. President Ezra Taft Benson said: "The great blessing to Judah is that it contemplated [anticipated] the coming of Shiloh who would gather his people to him. This prophecy concerning Shiloh has been subject to several rabbinic and Christian interpretations and the object of considerable controversy. The interpretation given this passage

by the Mormon Church is one based on revelation to modern prophets, not on scholarly commentary. It was revealed to Joseph Smith that Shiloh is the Messiah [see Joseph Smith Translation, Genesis 50:24 (in the Bible appendix)] (“A Message to Judah from Joseph,” *Ensign*, Dec. 1976, 71).

Now read Joseph’s blessing in Genesis 49:22–26, and search for blessings and prophecies given to Joseph and his posterity. You may want to mark what you find. (The word *bough* in verse 22 refers to a large, strong branch.)



The prophecy that Joseph’s “branches [will] run over the wall” refers to the scattering of his posterity throughout the earth, especially across the sea in the Americas (see 1 Nephi 15:12). The Book of Mormon reveals that Lehi’s family was of the lineage of Joseph (see Alma 10:3).

Consider how your faith in priesthood blessings is affected as you realize that hundreds of years before Lehi and his family left Jerusalem to travel to the Americas, the prophet Jacob promised in a blessing that this would happen. How does the fulfillment of this promise influence your faith in the promises included in patriarchal blessings?

One principle we can learn from Jacob blessing his sons is that **patriarchal blessings are prophecies concerning our earthly and eternal possibilities.**



President Thomas S. Monson spoke of the eternal nature of patriarchal blessings: “A patriarchal blessing is a revelation to the recipient, . . . to protect, inspire, and motivate activity and righteousness. A patriarchal blessing literally contains

chapters from your book of eternal possibilities. I say eternal, for just as life is eternal, so is a patriarchal blessing. What may not come to fulfillment in this life

may occur in the next. We do not govern God’s timetable” (“Your Patriarchal Blessing: A Liahona of Light,” *Ensign*, Nov. 1986, 66).



2. Answer the following question in your scripture study journal: What could you say to someone who was worried that a promise in his or her patriarchal blessing might not be fulfilled?



As you read the following statement by President James E. Faust of the First Presidency, mark some specific elements of patriarchal blessings: “The patriarch’s calling becomes a beautiful, sacred, spiritual, and fulfilling experience. As moved upon by the Holy Spirit, the patriarch declares by inspiration the lineage in the house of Israel of the recipient, together with such blessings, spiritual gifts, promises, advice, admonition, and warnings the patriarch feels inspired to give. The patriarchal blessing is, in essence, a prophetic blessing and utterance” (“Priesthood Blessings,” *Ensign*, Nov. 1995, 63).

What do you think it means to have your lineage in the house of Israel declared?

While serving in the Young Women General Presidency, Julie B. Beck helped answer that question:



“In your [patriarchal] blessing, you are told about your ancestry in the house of Israel. That’s your family line and your family line is sometimes called a tribe. All of the tribes go back to the great patriarch Abraham. Your lineage is important. It

means that you are included in the promises given to Abraham that through him all the nations of the world would be blessed [see Genesis 26:4; Abraham 2:9].

“Your lineage is a ‘blood relationship’ [Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 3:248–49]. That makes you literally ‘children of the prophets’ [3 Nephi 20:25] with a noble birthright. That is why we often say that you are ‘youth of the noble birthright’ [“Carry On,” *Hymns*, no. 255] and belong to a royal, ‘chosen generation’ [1 Peter 2:9]” (“You Have a Noble Birthright,” *Ensign* or *Liahona*, May 2006, 106).



3. Complete one or more of the following assignments in your scripture study journal:

a. Write how your patriarchal blessing has helped guide you in your life. (You do not need to write any details contained in your blessing.)

- b. If there are members of your family who have received their patriarchal blessing, ask them to share how it has helped them make correct decisions and how it has been a guide throughout their life. Write what you learned.
- c. If you have not received your patriarchal blessing, you can prepare to receive it by studying about patriarchal blessings in *True to the Faith* (see *True to the Faith: A Gospel Reference* [2004], 111–13). Find out why patriarchal blessings are given and who can give them. Then discuss with a parent or Church leader how you can prepare to receive a patriarchal blessing. Write about what you did and learned.

Remember that in order to receive a patriarchal blessing, you will need to have an interview with your bishop or one of his counselors or with your branch president, who can then issue a recommend for a patriarchal blessing and tell you how to proceed.



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Genesis 47–49 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 8: DAY 4

Genesis 50

Introduction

After Jacob died, his body was embalmed in Egypt. Following a period of mourning, it was taken and buried 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. Before Joseph died, he prophesied of Moses and Joseph Smith and their future dealings with his descendants (see Joseph Smith Translation, Genesis 50:24–36 [in the Bible appendix]).

Genesis 50:1–14

Jacob dies and is buried in Canaan

Think of some events that have helped bring your family closer together. Then consider what events might divide a family.

Do you think the same event could bring one family closer together but divide another family? Why?

Jacob's death was an event that could have divided his family or brought them closer together. As you study Genesis 50, look for how his family chose to react to this event.

Jacob died after giving blessings to his sons and their families (see Genesis 49). Read Genesis 50:1–2, 12–13, looking for answers to the following questions:

- How did Joseph respond to the death of his father?
- What did Jacob's sons do for their father after he died?

How might Jacob's death have helped bring his family closer together? How might it have divided his family?

Genesis 50:15–21

Joseph comforts and shows mercy toward his brothers

Read Genesis 50:15–18, looking for what Joseph's brothers worried about after their father died. You may want to mark what you find. The word *requite* in verse 15 means to repay or retaliate.

Read Genesis 50:19–21, looking for how Joseph responded to his brothers' concerns that he would hate them and seek revenge.

Joseph's question in verse 19 about standing in the place of God refers to leaving the judgment of others in the hands of God.



1. Answer the following questions in your scripture study journal:

- a. What impresses you about Joseph's response to his brothers?
- b. How would you have felt after hearing Joseph's response if you were in the position of his brothers?

One truth we can learn from Joseph's response is that **if we let go of past offenses, we can bring peace to ourselves and our families**. Consider writing this principle in the margin of your scriptures near Genesis 50:19–21.

Another principle we learn is that **when others sin against us, we should leave judgment to God**.

To understand how leaving judgment to God and letting go of past offenses can bring peace to our families, read the following statement by President Dieter F. Uchtdorf of the First Presidency:



“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. . . .

“None of us is without sin. Every one of us makes mistakes. . . . We have all been wounded. We all have wounded others.

“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” (“One Key to a Happy Family,” *Ensign* or *Liahona*, Oct. 2012, 5–6).



2. Answer the following questions in your scripture study journal:

- a. What did President Uchtdorf say could help us live in peace with our families?
- b. How can that help you have peace in your family?

Ponder whether there is someone you need to forgive, especially someone in your family. Consider asking Heavenly Father to help you to forgive (see D&C 64:9–11).

It may be helpful to understand that forgiving someone who has wronged us or sinned against us does not mean condoning the sin or continuing in an abusive or dangerous relationship.

Genesis 50:22–26; Joseph Smith Translation, Genesis 50:24–38

Joseph prophesies of Joseph Smith and the Restoration of the gospel

If it is available, turn to Joseph Smith Translation, Genesis 50:24 (in the Bible appendix, or in the appendix of the triple combination in some languages, after the Guide to the Scriptures), and read what Joseph said he felt as he was dying. You may want to mark the phrase “I go down to my grave with joy.”

Based on what you have learned about Joseph’s life, why do you think he would say he would die with joy?

In addition to the things that 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.

The Lord promised Joseph that Moses would deliver his descendants from Egyptian bondage (see Joseph Smith Translation, Genesis 50:24 [in the Bible appendix]). Joseph also received the promise from the Lord that his descendants would be brought out of spiritual darkness and captivity in the latter days (see Joseph Smith Translation, Genesis 50:25 [in the Bible appendix]).

Read Joseph Smith Translation, Genesis 50:26–27 (in the Bible appendix), looking for words and phrases that describe the Prophet Joseph Smith. Consider marking what you find. As you read, note how often the word *seer* is used to describe Joseph Smith. A *seer* is “a person authorized of God to see with spiritual eyes things which God has hidden from the world (Moses 6:35–38). He is a revelator and a prophet” (Guide to the Scriptures, “Seer”; scriptures.lds.org; see also Mosiah 8:16–17).

Read Joseph Smith Translation, Genesis 50:28–29, 32–33 (in the Bible appendix), looking for more words and phrases that describe the Prophet Joseph Smith. You may want to mark what you find. As you read, think about the following questions:

- According to Joseph Smith Translation, Genesis 50:28, what covenants would Joseph Smith bring to our knowledge?
- In Joseph Smith Translation, Genesis 50:29, the Lord said that this choice seer, Joseph Smith, “shall do my work.” What is the “work” the Lord gave Joseph Smith to do?

We know that through the Prophet Joseph Smith, the Lord restored His gospel to the earth.



3. In your scripture study journal, list ways your life has been blessed because of the Restoration of the gospel of Jesus Christ through the Prophet Joseph Smith.

Read Joseph Smith Translation, Genesis 50:30–31 (in the Bible appendix), looking for what the Lord said He would give Joseph Smith power to bring forth. Consider marking what you find.

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 the descendants of Judah, or the Jews. These two records are the Book of Mormon and the Bible. What did the Lord say would happen to these two records?

Reread verse 31, looking for the impact the Book of Mormon and Bible will have on the world as they grow together.

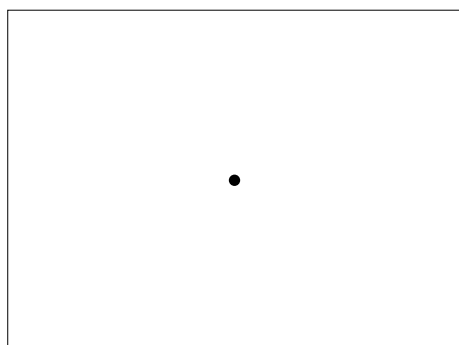
Consider writing the following principle next to verse 31: **The Book of Mormon and the Bible bring peace, truth, and a knowledge of the gospel of Jesus Christ to the world.**

Elder Tad R. Callister of the Seventy explained how the Book of Mormon and the Bible work together to help bring people to a true knowledge of Jesus Christ and His gospel:



“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?”

Draw several lines through the point below. How many more could be drawn through it?

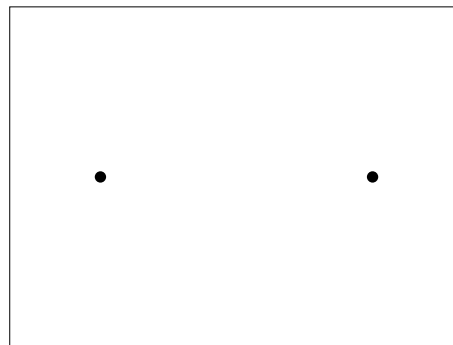


Elder Callister continued:

“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?”


Draw a line that goes through both of the points below. How many lines can be drawn from one point to the other?



Elder Callister concluded his illustration:


“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]” (“The Book of Mormon—a Book from God,” *Ensign* or *Liahona*, Nov. 2011, 75).

 **4.** Consider how your life has been blessed by the Bible and the Book of Mormon. In your scripture study journal, write how the Book of Mormon and the Bible have helped you draw closer to your Savior, Jesus Christ, and His gospel.

Look back at Joseph Smith Translation, Genesis 50:27 (in the Bible appendix), and underline the phrase “he shall be esteemed highly among the fruit of thy loins.” To be *esteemed* is to be respected and admired. 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.

 **5.** In your scripture study journal, write what you respect or admire about the Prophet Joseph Smith.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Genesis 50 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

Exodus

Why Study This Book?

The word *exodus* means “exit” or “departure.” The book of Exodus provides an account of the Israelites’ departure from bondage in Egypt and their preparation to inherit the promised land as the Lord’s covenant people. The Israelites’ departure from bondage and their journey through the wilderness can symbolize our journey through a fallen world and back to the presence of God (see item 6b in the “Analysis of Hebrews” section in “Pauline Epistles” in the Bible Dictionary). As you study this book, you will learn about the Lord’s power to deliver us from sin. You will also learn that commandments, ordinances, and covenants can help you 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, but some scholars date the writing to sometime between the 15th and 13th centuries B.C. We do not know exactly where Moses was when he wrote this book.

killed. Moses’s mother saved him from the decree, and he was raised by Pharaoh’s daughter. When Moses was grown, he slew an Egyptian while defending a Hebrew slave. Moses fled Egypt and dwelt in Midian, where he married Zipporah. Meanwhile in Egypt, the Israelites cried unto the Lord because of their bondage.



Exodus 1:1–14

A new pharaoh places the children of Israel in bondage

After you read each of the following two scenarios, write down what you think Heavenly Father would want you to do and what you think others might want or expect you to do in these situations:

- A friend asks to borrow your homework so she can use what you have done to complete her homework assignment.

What Heavenly Father wants you to do: _____

What others might want or expect: _____

- A group of friends has invited you to see a movie that contains vulgar and immoral content.

What Heavenly Father wants you to do: _____

What others might want or expect: _____

Why do you think it is sometimes difficult or frightening to keep the commandments when others want you to do something different?

As you study Exodus 1, look for a principle that can help you understand the blessings of following God’s commandments even when it is difficult to do so or when it is different from what others might expect you to do.


UNIT 9: DAY 1

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 male Israelite be

You may recall from your study of Genesis 42–47 that the children of Israel settled in Egypt during the famine. In Exodus 1:1–8 we learn 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. From what you studied in Genesis, how did the pharaoh in Joseph’s day regard Joseph?

 **1.** For this assignment you are going to predict some of the events recorded in Exodus 1 before you read about them.

First, take a piece of paper and cover the page in your scriptures where Exodus 1:9–10 is located. After you write your answer to the question for *a* in your scripture study journal, uncover and read the verses to discover what really happened. Follow this pattern for each set of verses that follows the questions.

a. How do you think the new pharaoh felt about the increase in the number of Israelites?
Read Exodus 1:9–10.

b. What do you think Pharaoh did about the increasing number of Israelites?
Read Exodus 1:11.

c. What do you think happened after the Israelites were put in bondage?
Read Exodus 1:12–14.

d. Since placing the Israelites in bondage did not slow their growth in numbers, what do you think Pharaoh did next?
Read Exodus 1:15–16. (A *midwife* is a woman who assists in childbirth. The phrase “upon the stools” refers to birthing stools—where women gave birth. The term *Hebrew* refers to an Israelite.)

e. What do you think the Hebrew midwives did in response to Pharaoh’s edict?
Read Exodus 1:17.

f. How do you think Pharaoh responded when he learned the midwives did not obey his command?
Read Exodus 1:18–19, 22.


After you read Exodus 1:18–19, look again at Exodus 1:17. What do you think it means that the midwives “feared God”? (It may help you to look at Exodus 1:21, footnote *a*.)

Ponder answers to the following questions: How did the midwives show that they revered or respected God? What might the midwives have risked by choosing to revere God more than Pharaoh?

Read Exodus 1:20–21, looking for what God did as a result of the midwives’ choice to revere Him rather than obey Pharaoh’s command. According

to these verses, how did the Lord “[deal] well with the midwives” (Exodus 1:20)? (Notice that Exodus 1:21, footnote *b*, indicates that the Lord blessed the midwives with descendants.)

Using what you learned from verse 20, complete the following principle about what God will do when we revere Him and put His will above that of others, as the midwives did: **As we revere God by putting His will above that of others, He will _____**. You may want to write this principle in your scriptures next to Exodus 1:20–21.


 **2.** Review the two scenarios you read at the beginning of the lesson. In your scripture study journal, write about two other situations you have faced in which you needed to choose to revere God by putting His will above the will of others. Then write about how the choice you faced in those situations was similar to the choice the midwives faced.

Bishop Gary E. Stevenson of the Presiding Bishopric gave further insight into this principle. As you read, mark what Bishop Stevenson said we often have to demonstrate in order to choose the will of God over the will of others.



“There will be times when you . . . will have to demonstrate your righteous courage in plain view of your peers, the consequence of which may be ridicule and embarrassment. . . .

“[The Lord] will reward you for your courage and righteous behavior—with happiness and joy. Such courage will be a byproduct of your faith in Jesus Christ and His Atonement, your prayers, and your obedience to commandments” (“Be Valiant in Courage, Strength, and Activity,” *Ensign* or *Liahona*, Nov. 2012, 52).

 **3.** In your scripture study journal, list some things you are currently doing to put the Lord first in your life. Also write about how God has dealt well with you and blessed you because of your decision to put His will above the will of others. Ponder how you can improve in showing reverence for God.

Because Pharaoh was unable to convince the midwives to kill the newborn Hebrew males, he issued a decree to his people. Read Exodus 1:22, looking for Pharaoh’s decree. What would you do if such a decree were in place and you or someone in your family were about to have a baby?

Exodus 2:1–10

Moses is born to a Levite woman and raised by Pharaoh's daughter

One Hebrew mother took steps to preserve the life of her son. Read Exodus 2:1–4, looking for what this mother did to save her son.

What are some ways the life of Moses was similar to the life of Jesus Christ?

Both Jesus Christ and Moses were in danger of being killed in infancy and were preserved through the power of God. Pharaoh's decree to kill the newborn Hebrew males and Moses's miraculous survival foreshadowed Herod's decree to kill the infant children in Bethlehem and surrounding regions (see Matthew 2:16) and Jesus's survival through divine intervention (see Matthew 2:12–14). (See Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* [1978], 446.) Read Exodus 2:5–10, looking for answers to the following questions. You may wish to mark what you find in your scriptures.

- Who discovered the child?
- What did she name him?
- How was the child's mother able to remain involved in his upbringing?

Exodus 2:11–22

Moses flees to Midian, marries Zipporah, and becomes a father

If it is available, open to Bible Maps, no. 9, "The World of the Old Testament," in the back of the Bible, and locate the land of Midian. In Exodus 2:11–15 we learn that when Moses was grown, he defended a Hebrew slave by killing an Egyptian who was beating or attempting to kill the slave. When Pharaoh learned about the death, he sought to kill Moses, but Moses fled to Midian.

In Exodus 2:16–22 we learn that while he was in Midian, Moses married a woman named Zipporah and had a son.

Exodus 2:23–25

The children of Israel cry to the Lord in their bondage

While Moses was in Midian, the children of Israel remained in bondage in Egypt. Read Exodus 2:23, looking for what the children of Israel did because of their bondage.

Read Exodus 2:24–25, looking for what the Lord did when the children of Israel cried to Him. In Exodus 2:25, footnote *a*, we learn that in this context the term

respect means that the Lord was cognizant, or mindful, of the children of Israel.

These verses teach that **God hears and answers our prayers** and that **God keeps His covenants with His people**. (You may want to write these doctrines in your scriptures next to Exodus 2:24–25.)

Although God hears the prayers of all of His children, His answers and His blessings are dependent upon our individual faithfulness to His commandments and our covenants with Him (see D&C 82:10). As you study the remainder of the book of Exodus, you will see evidence of the truthfulness of these two doctrines.

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 valuable resources include such things as footnotes, topical indexes, pictures, and maps. You should use these study aids in your personal scripture study.



Think about something you have been praying about. Even though Heavenly Father hears and answers our prayers, He will not necessarily answer them immediately or in the ways in which we hope He will answer them. For instance, at this point in the account in Exodus, the children of Israel were still in bondage and God had not yet delivered them. However, He had begun to prepare the way for them to be delivered through Moses even before they cried unto Him for help (see Joseph Smith Translation, Genesis 50:24, 29 [in the Bible appendix]). Although you may not have recognized answers to your prayers yet, God may currently be preparing the way for those prayers to be answered.

Exodus 3–4

The Lord calls Moses to deliver Israel out of Egypt

In Exodus 3–4 we learn that the Lord appeared to Moses and called him to deliver the Israelites from their bondage to the Egyptians. Moses was a great prophet who was foreordained to deliver the Lord's people out of their bondage in the land of Egypt (see Joseph Smith Translation, Genesis 50:34–35 [in the Bible appendix]). He expressed concerns that he was not adequate to fulfill this call. The Lord explained to Moses that He would be with him and that He would provide Moses with the power he would need to fulfill his calling.



As you read Exodus 3:2–5, ponder why the ground Moses was standing on was holy ground. Why is the ground where temples are located considered holy ground today?

As you read Exodus 4, consider how the Lord responded to Moses's fears and doubts about being called as the prophet to deliver the children of Israel from Egyptian bondage. What did you learn about Moses from this account? What did you learn about God from this account?



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 1–4 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 9: DAY 2

Exodus 5–6

Introduction

Moses and Aaron obeyed the Lord by asking 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 they complained to Moses and Aaron. As Moses prayed for help, the Lord reaffirmed that He would fulfill His covenants and deliver the children of Israel from bondage.

Exodus 5

Pharaoh responds to Moses and Aaron's command to free Israel by increasing the Israelites' burdens

Have you, or someone you know, ever experienced opposition when trying to obey the Lord?

Moses faced great opposition when he followed the Lord's command to go to Pharaoh and ask him to free the Israelites from slavery.

Read Exodus 5:1–9, looking for what happened as Moses and Aaron went to Pharaoh.

Remember the Plan of Salvation

Think about the plan of salvation as you study gospel principles. For example, as you study the exodus of the children of Israel out of Egypt to the promised land, remember that it may be viewed as a type or symbol of our journey back to Heavenly Father. There are four main stages of the Israelites' journey that can be generally 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).



1. Answer the following questions in your scripture study journal:

- What was the result of Moses and Aaron's visit with Pharaoh?
- What does Pharaoh's response tell us about him?

According to these verses, what may we experience even when we are following the Lord's commands? Answer the question by completing the following truth: **Even when we are _____, we may experience opposition.**

Why do you think we may experience opposition even when we are following the Lord's commands?



2. Although our opposition may not be as great as the opposition that Moses and Aaron faced from Pharaoh, we all face possible opposition. Read the following three scenarios, and describe in your scripture study journal what opposition you may face in each situation. Then answer the question that follows.

- a. You choose to use clean language and ask others not to swear when they are around you.
- b. You tell your coach that you will not play sports on Sunday.
- c. You choose to dress modestly.

What reasons do you have for being obedient even though you may experience opposition as a result?

In Exodus 5:10–19 we learn 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, but he was unsympathetic and rebuked them for being idle.

Read Exodus 5:20–21, looking for what happened as the officers of the Israelites were leaving Pharaoh. (It may help to know that when the Israelites told Moses and Aaron, "Ye have made our savour to be abhorred in the eyes of Pharaoh" (Exodus 5:21), they were saying that their lives were now harder because of what Moses and Aaron had done.)

If you, like Moses, had been doing what the Lord commanded to help someone, but what you did only seemed to make the situation worse, how might you feel? What questions might you have for the Lord?

Read Exodus 5:22–23, looking for what Moses did after the officers of the Israelites complained. You might want to mark the questions Moses asked the Lord.

Exodus 6:1–13

The Lord declares that He will fulfill His covenants and deliver Israel out of Egypt

Why do you think the Lord doesn't always immediately solve all of our difficulties, even when we are being obedient?

As you study Exodus 6, look for answers to that question.

Read Exodus 6:1–5, looking for how the Lord responded to Moses's prayer about why the Israelites' situation was getting worse (see Exodus 5:22–23).

You might want to mark what the Lord said to reassure Moses in Exodus 6:1. The phrase "strong hand" means that the Lord promised to deliver Israel by His power. (You might want to read the Joseph Smith Translation in Exodus 6:3, footnote c, which indicates that the Israelites knew the Lord by the name Jehovah.)

According to Exodus 6:4–5, why would the Lord deliver Israel?

One truth we can learn from these verses is that **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?

Read Exodus 6:6–8, looking for the message the Lord wanted Moses to deliver to the discouraged Israelites. You may want to mark the phrase "I will" each time you find it in these verses.

If you had been in the Israelites' position, which "I will" statement might have been most meaningful to you?

What do these verses show that the Lord has power to do?

From Exodus 6:6 we learn that **the Lord has power to redeem us from our bondage and to lighten or remove our burdens.**

The word *redeem* as used in verse 6 means to release from debt, to free from the consequences of sin, or to free from bondage by paying a ransom.



3. Answer the following questions in your scripture study journal:

- a. How do things such as sin, drugs, pornography, guilt, and doubt put us in bondage?
- b. What do we have to do so the Lord can redeem us from these types of bondage?
- c. In addition to freeing us from bondage, what types of burdens can the Savior remove from our lives?

Think of a time when you have felt the Lord redeem you from bondage or remove burdens from your life. If it is not too sacred or private, consider sharing your experience with a family member.

According to Exodus 6:7, what did the Lord say that the children of Israel would come to know when He delivered them from their difficulties?

From this verse we learn that **as we experience the Lord's help during our difficulties, we can come to know Him.**



4. Answer the following question in your scripture study journal: How can being delivered by the Lord help us come to know Him?

As you continue to study Exodus, look for how the Lord delivered Israel from their bondage and how this helped them come to know Him.

Read Exodus 6:9, looking for how the children of Israel reacted to Moses’s message. Why do you think they reacted that way? Why might they have felt “anguish of spirit”?

Remember that the Israelites had been in bondage for 400 years (see Genesis 15:13). During that time they were influenced by idol worship and beliefs about Egyptian gods. The Israelites reacted negatively to Moses because they did not know the Lord and had been in bondage and suffering for many generations.

Read Exodus 6:10–12, looking for what the Lord told Moses and how Moses responded. (It may be helpful to know that the phrase “uncircumcised lips” in verse 12 means that Moses stammered and was slow of speech.)

Why do you think Moses was concerned about doing what the Lord asked?

Read Exodus 6:13, looking for how the Lord responded to Moses’s concern.

Exodus 6:14–30

The genealogies of Reuben, Simeon, and Levi are listed

Exodus 6:14–27 contains information on the genealogies of Reuben, Simeon, and Levi. Moses and Aaron were descendants of Levi, the third son of Jacob, or Israel. The genealogies of Reuben and Simeon may have been included to show the place of the tribe of Levi among the Israelites.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 5–6 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 9: DAY 3

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” (Exodus 7:3) in Egypt. Even after witnessing a miracle and the plagues that afflicted Egypt, however, Pharaoh hardened his heart and refused to let the children of Israel go. The Lord allows the wicked, such as Pharaoh, agency to do as they will, “according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them at the last day” (Alma 14:11).

Exodus 7:1–13

The Lord sends Moses and Aaron back to Pharaoh to tell him to free the children of Israel from bondage

Exodus 7:1–5 explains that the Lord commanded Moses and Aaron to return to Pharaoh and tell him to free the children of Israel. You may remember that Moses and Aaron had already asked Pharaoh to let the children of Israel go.

Exodus 7:3, 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 Joseph Smith Translation, Exodus 7:13 [in Exodus 7:13, footnote *a*]; 9:12 [in Exodus 9:12, footnote *a*]; 10:1 [in Exodus 10:1, footnote *a*], 20 [in Exodus 10:20, footnote *a*], 27 [in Exodus 10:27, footnote *a*]; 11:10 [in Exodus 11:10, footnote *a*]).

Pharaoh had responded by increasing the Israelites’ labors. Because of Pharaoh’s actions after Moses and Aaron spoke with him, some of the children of Israel would not listen to them.

If you had been in Moses’s position, do you think you might have been reluctant to return to speak with Pharaoh? Why or why not?

Take a moment to ponder situations in which you might feel reluctant to follow counsel from the Lord, your parents, or Church leaders.

Read Exodus 7:6, looking 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 stands out to you about their obedience to the Lord's direction? _____

Read Exodus 7:8–10, looking for what happened when Moses and Aaron did what the Lord had commanded them.



Moses and Aaron before Pharaoh's court

Imagine what it would have been like to have seen this miracle. 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?

Read Exodus 7:11–12, looking for Pharaoh's response after seeing Aaron's rod turn into a serpent.

You may wonder how Pharaoh's magicians could have power to perform "miracles." President Joseph Fielding Smith taught:



"All down through the ages and in almost all countries, men have exercised great occult and mystical powers, even to the healing of the sick and the performing of miracles. Soothsayers, magicians, and astrologers were found in the courts of ancient kings. They had certain powers by which they divined and solved the monarch's problems, dreams, etc. One of the most striking examples of this is recorded in Exodus, where Pharaoh called 'the wise men and the sorcerers' who duplicated some of the miracles the Lord had commanded Moses and Aaron to perform. . . .

". . . The Savior declared that Satan had the power to bind bodies of men and women and sorely afflict them [see Matthew 7:22–23; Luke 13:16]. If Satan has power to bind the bodies, he surely must have power to loose them. It should be remembered that Satan has great knowledge and thereby can exercise authority and to some extent control the elements, when some greater power does not intervene" (*Answers to Gospel Questions*, 5 vols. [1957], 1:176, 178).

Aaron's rod (serpent) swallowing the rods (serpents) of the magicians symbolized that the Lord's power is greater than the power of mortals.

How does this event reflect the power of God given to Moses? How would that begin to help the children of Israel? _____

One principle we learn from this account is that **if we act in faith and obey the Lord, then He will bless us to be able to do what He asks of us.**

Read Exodus 7:13, looking for Pharaoh's response after Aaron's rod swallowed the magicians' rods.

Exodus 7:14–11:10

The Lord sends 10 plagues upon Egypt

When Moses first approached Pharaoh and told him of the Lord's command to free the Israelites, Pharaoh asked, "Who is the Lord, that I should obey his voice to let Israel go?" (Exodus 5:2). The Lord answered this question by performing miracles and sending plagues as a witness of His power.



1. In your scripture study journal, create a table like the one shown. Label each section with the number and scripture reference of the plagues as indicated. Next to each reference draw a simple illustration of the plague. Then record how Pharaoh responded to each of the plagues.

The 10 plagues	A simple drawing of each plague	Pharaoh's response
1. Water to blood (see Exodus 7:14–25)		
2. Frogs (see Exodus 8:1–15)		
3. Lice (see Exodus 8:16–19)		
4. Flies (see Exodus 8:20–32)		
5. Cattle dying (see Exodus 9:1–7)		
6. Boils and blains (see Exodus 9:8–12)		
7. Hail and fire (see Exodus 9:13–35)		
8. Locusts (see Exodus 10:1–20)		
9. Darkness (see Exodus 10:21–29)		
10. The firstborn males of all Egyptians are slain (see Exodus 11:4–10; 12:29–30)		

 **2.** Answer the following questions in your scripture study journal:

- a. What can we learn about the Lord's power from the 10 plagues?
- b. Why do you think the Lord gave Pharaoh so many opportunities to soften his heart, repent, and obey the command to let the children of Israel go instead of forcing Pharaoh to let them go?




Elder Gerald N. Lund of the Seventy taught: "Individual agency is so sacred that Heavenly Father will never force the human heart, even with all His infinite power. Man may try to do so, but God does not. To put it another way, God allows us to be the guardians, or the gatekeepers, of our own hearts. We must, of our own free will, open our hearts to the Spirit, for He will not force Himself upon us" ("Opening Our Hearts," *Ensign* or *Liahona*, May 2008, 33).

Complete the following principle we can learn from the number of opportunities the Lord gave Pharaoh to soften his heart and repent: **The Lord allows us _____, but He will not _____.**

What do you think might have happened if Pharaoh had chosen to soften his heart sooner?

The following is one principle we can learn from the consequences of Pharaoh's decision to not soften his heart: **If we refuse to soften our hearts and repent of our sins, then we will bring negative consequences upon ourselves and others.**

As you read the following statement, mark phrases that help you understand why it is important to repent sooner rather than later: "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).

 **3.** In your scripture study journal, summarize in your own words how we might be blessed by choosing to repent and follow the Lord sooner rather than later.

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 7–11 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Exodus 12–13

Introduction

After Moses warned Pharaoh that “all the firstborn in the land of Egypt” (all of the firstborn males—humans and animals) would die (Exodus 11:5), he told the Israelites how to escape the plague. The Lord explained the feast of unleavened bread, or Passover, which would become a memorial to His 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 and physical death.



Exodus 12


The Lord institutes the Passover

If possible, to enhance your study of the Passover, you might want to gather the following foods before you begin this lesson: (1) some crackers, tortillas, or any kind of bread to represent the unleavened bread; (2) some parsley, horseradish, or another herb to represent the bitter herbs; and (3) a small portion of cooked meat to represent the lamb. If these items are unavailable, you can imagine eating them at the appropriate points in the lesson.

Can you remember what the 10 plagues were that came upon Egypt? What was the 10th and final plague? Read Exodus 11:5–6, looking for the Lord’s description of what would result from the 10th plague.

The Lord gave very specific instructions for the Israelites to follow in order to escape this plague. Read Exodus 12:2–14, looking for the Lord’s instructions that would help Israelite families escape the plague. You may want to mark what you find.


According to verse 11, what did the Lord call the meal Israel was to eat?

 **1.** At the top of a page in your scripture study journal, write the title *Passover*. You will be adding to this page as you study the Passover.

According to verses 12–13, why was it called Passover?

The lamb, its blood, the bitter herbs, and the unleavened bread used in the Passover meal were symbolic and taught the Israelites about the Lord’s hand in their deliverance.

To help you analyze and understand these symbols, first eat or imagine some of the bitter herbs. How do you think they taste?

 **2.** In your scripture study journal, write *bitter herbs* under the title “Passover,” and then write answers to the following questions:

- What part of the Israelites’ lives in Egypt had been bitter? (As the Israelites ate the bitter herbs, they were to remember the bitterness of their bondage to the Egyptians.)
- What else might the bitter herbs have symbolized in the Israelites’ spiritual life?


As you eat or imagine the bitterness of the herbs, think about when you have felt the bitterness of your sins.

Similar to Israel’s bondage in Egypt, sin places us in bitter bondage, making us unable to return to the presence of God.

Write *unleavened bread* after what you wrote about bitter herbs in your scripture study journal.

Do you know what leaven is? (Leaven is yeast. It produces air bubbles in bread, causing it to rise. It also causes bread to spoil and get moldy.) In the Bible, leaven is sometimes used as a symbol of corruption and sin.

Read Exodus 12:15, looking for what Israel was to do with any leaven in their homes. You may want to mark what you find.

 **3.** Under “unleavened bread” in your scripture study journal, write what you think removing all the leaven, or yeast, from the home and eating only unleavened bread could symbolize.

Eat or imagine some unleavened bread. What do you notice or think the unleavened bread does to the bitter taste of the herbs?



Write the word *lamb* after what you wrote about unleavened bread in your scripture study journal. Remember from Exodus 12:5 that the lamb each family would sacrifice was to be a male without blemish.



4. Under “lamb” in your scripture study journal, write about what you

think the lamb might symbolize and what you think the Israelites were to think about as they ate the lamb.

Eat or imagine some of the meat, and ponder the sacrifice Jesus Christ made to deliver you from your sins. You might notice that the taste of the meat can remove any remaining bitter taste from the herbs. Think about what Israel might have learned about the Savior by eating the lamb.



Read Exodus 12:21–23, looking for what the Lord would do for the families who put the lambs’ blood around their doors. The sacrifice of the lambs alone did not bring protection from the destroying angel. Only those who properly marked their doors with the blood of the lambs were promised safety.

Think about what kind of death the Israelites were saved from that first Passover night.

What kinds of death do we all need to be saved from?

We all need to be saved from both physical and spiritual death. Spiritual death is separation from God.



5. In your scripture study journal, under what you wrote about the lamb, write what you think the blood of the lamb that saved the Israelites from death represents. Then answer the following questions:

a. Why was it important that the Israelites not only sacrificed a lamb but also did something with the blood of the lamb?

b. 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?

We can learn the following doctrine from the symbolism of the Passover: **Through the atoning blood of Jesus Christ and obedience to His commandments, we can be delivered from physical and spiritual death.**

Read Exodus 12:28, looking for a phrase that summarizes what the children of Israel did to receive their deliverance. What would have happened if the Israelites had chosen not to put the lambs’ 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? _____

As you read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, you might want to mark any phrases that are meaningful to you.



“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” (“The Atonement Can Secure Your Peace and Happiness,” *Ensign* or *Liahona*, Nov. 2006, 42).

Read Exodus 12:29–30, looking for what happened to families who did not have the lambs’ blood around their doors.

Exodus 12:31–51 explains 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

Have you ever heard your parents, grandparents, or other family members share experiences that have helped them know God was watching over them? Think about how hearing about their experiences has affected you.

In Exodus 13:1–7 we read 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. Read Exodus 13:8–10,

looking for what the Israelites were to tell their children at the Passover feast each year.

Notice that in verse 10 the Passover is called an *ordinance*. An ordinance is “a sacred, formal act performed by the authority of the priesthood” (Gospel Topics, “Ordinances”; LDS.org). Ordinances can help us remember who we are and our duty to God.

Read Exodus 12:14, 17, 24, looking for how long the Lord said His people were to keep the ordinance of the Passover.

Do we still observe the ordinance of the Passover in our day?

President Boyd K. Packer of the Quorum of the Twelve Apostles explained how we keep this ordinance:



“At Gethsemane and Golgotha the Savior’s blood was shed. Centuries earlier the Passover had been introduced as a symbol and a type of things to come. It was an ordinance to be kept forever (see Exodus 12). . . .

“After the crucifixion of the Lord, the law of sacrifice required no more shedding of blood. . . . The sacrifice thenceforth was to be a broken heart and a contrite spirit—repentance.

“And the Passover would be commemorated forever as the sacrament, in which we renew our covenant of baptism and partake in remembrance of the body of the Lamb of God and of His blood, which was shed for us” (“Atonement, Agency, Accountability,” *Ensign*, May 1988, 72).

How is the sacrament like the Passover feast?

What would you place in the blank middle section of the following diagram to show what both the Passover and the sacrament help us remember?



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. 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).

Ponder the following question: How can understanding the Passover affect your experience when you partake of the sacrament?



You may want to think about what you have learned about the Passover and its symbolism as you next partake of the sacrament.

In Exodus 13:11–22 we read 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.

When the Israelites left Egypt, they took Joseph’s bones with them to bury in the promised land as he had requested. The Lord led Moses and the children of Israel as they traveled in the wilderness.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 12–13 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

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 led 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 bitter waters of Marah so the Israelites could drink it.

Exodus 14:1–14

The Egyptian army pursues the Israelites

When you think of the word *enemy*, what comes to mind?

In Exodus, the Egyptians were considered enemies of the children of Israel because the Egyptians enslaved and threatened the lives of the Israelites. Today the enemies we face might be people who seek to harm or persecute us, but they could also be such things as temptation, addiction, sin, or doubt.

What are some things you can do to stand against the enemies you face? As you study Exodus 14–15, look for principles that can guide you in challenging situations.

In Exodus 14:1–3 we learn that after the Israelites left Egypt, the Lord told Moses to take them and camp near the edge of the Red Sea. What problems might the Israelites have faced as they were camped near the Red Sea?

Pharaoh recognized that the location of the Israelite encampment would cause them to be trapped if his army attacked because the land “shut them in” (Exodus 14:3) and the sea blocked their retreat.

Read Exodus 14:4, looking for what the Lord said the Egyptians would do when the Israelites camped by the sea. (As you read, notice that the Joseph Smith Translation helps us understand that the Lord did not harden Pharaoh’s heart [see Exodus 14:4, footnote *a*, and Exodus 14:8, footnote *a*]. Pharaoh hardened his own heart.)

Read Exodus 14:5–9, looking for what Pharaoh did after the children of Israel departed Egypt.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles described the dangerous situation Moses and his people were in: “Moses’ challenge was how to get himself and the children of Israel out of this horrible predicament they were in.

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” (“Cast Not Away Therefore Your Confidence” [Brigham Young University devotional, Mar. 2, 1999], 4; speeches.byu.edu).



1. Answer the following questions in your scripture study journal:

- 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 after following the prophet there?
- Read Exodus 14:10–12, looking for how the children of Israel responded when they saw Pharaoh’s army approaching. How would you describe the people’s attitude toward Moses?

Read Exodus 14:13–14, looking for Moses’s response to the people of Israel. You may want to mark what Moses told the people.

What do you think Moses meant when he said, “Fear ye not, 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” (Exodus 14:13)?

Moses told the Israelites to have faith and to stand firm and watch God do His work of salvation for them; they would no longer need to worry about the Egyptians.

The phrase “the Lord shall fight for you” (Exodus 14:14) might have different meanings in different situations. Occasionally the Lord fights for us by solving our problems. However, most often He fights for us by giving us the strength or knowledge we need to face the challenges of life.

Complete the following principle we learn from this account: **As we place our trust in the Lord, He will**

_____.



2. Answer the following questions in your scripture study journal:

- How might believing this principle help someone who is trying to overcome a particular sin or addiction?
- How might it help someone who is being persecuted because he or she believes in God?

Exodus 14:15–31

The children of Israel pass through the Red Sea, and the Egyptian army is drowned

Imagine that you are with the children of Israel as they are trapped by the Red Sea on one side and by Pharaoh's army on the other side.

Read Exodus 14:15–18, looking for what the Lord told Moses to tell the people and what the Lord told Moses to do. Moses received this revelation from the Lord through the power of the Holy Ghost. Revelation from the Holy Ghost can come as thoughts to our mind or feelings in our hearts (see D&C 8:2–3). You may want to mark the phrase “go forward” in verse 15.



3. Answer the following questions in your scripture study journal:

- How might the command to “go forward” be important for someone who worries about serving a mission?
- How might the command to “go forward” be important for someone worried about getting married?
- How might the command to “go forward” be important for a married couple worried about having children?
- How might the command to “go forward” be important for you when you are worried about counsel from the prophet that you may not fully understand the reason or purpose for?

Exodus 14:19–20 contains an example of how the Lord fought for His people when they were trapped by their enemy. As you read these verses, notice what the Lord did.

Read Exodus 14:20, footnote *a*, for clarification from the Joseph Smith Translation on the miracle the Lord gave His people.

Read Exodus 14:21–29, looking for another example of how the Lord fought for His people.



Notice that even though the Lord provided a way for His people to escape the Egyptians by parting the Red Sea, the Israelites still had to exercise their faith in Him by moving forward between the walls of water.

This account helps us understand that **as we exercise faith by doing what the Lord commands, He will provide a way for us to overcome our challenges.**



4. Answer the following questions in your scripture study journal:

- When have you seen or read about someone exercising faith in the Lord?
- How did the Lord provide a way for this person to overcome his or her challenge?

Read Exodus 14:30–31, looking for what the children of Israel saw when they found themselves safely on the other side of the Red Sea. How did the Israelites respond when they recognized the works of God?

From this account we learn that **recognizing the works of the Lord in our lives can help increase our trust and faith in Him.** You may want to write this principle in the margin of your scriptures.

To help you recognize the works of God in your life, set a goal to exercise your faith by doing what the Lord commands. (Some examples could be to read and study your scriptures, to pray more diligently, to put the Lord first in your life, to honor your parents, or to pay tithing.) Then take some time at the conclusion of the next few days to ponder how the Lord worked in your life that day. Write your experiences in your personal journal, and if they are not too personal, share them with a family member.

Exodus 15:1–21

Israel sings songs of praise and thanks to the Lord

When have you felt really grateful for something?
What did you do to express your gratitude?

Read Exodus 15:1, looking for what Moses and the children of Israel did to express their gratitude for their deliverance from Egypt.



 **5.** Answer the following questions in your scripture study journal:

- What are some ways we can appropriately express our gratitude to the Lord?
- What can we learn from the Israelites' response to being delivered?

Exodus 15:1–21 contains the words of the song Moses and the people sang to tell the story of their experience with the Red Sea and to give thanks to God.

Exodus 15:22–27

The Lord inspires Moses to heal the waters of Marah

If you were traveling in a desert wilderness, what would be one of the most important resources to have with you?

In Exodus 15:22–23 we learn 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.

How might you have responded if you didn't have water to drink after three days in a desert?

Read Exodus 15:24, looking for how the people of Israel responded in this difficult situation.


What could the Israelites have done instead of murmuring?

Read Exodus 15:25–27, 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?

From Moses's example, we learn that **if we seek the Lord's guidance through prayer when facing difficulties, He can inspire us to know how to proceed.**

What are some ways the Lord can give us the inspiration we need?

 **6.** In your scripture study journal, write about a time when the Lord inspired you as you sought His guidance in a difficult matter.

The account of Moses healing the waters of Marah can be compared to how the Lord can heal us. If we follow the inspiration the Lord gives us and keep His commandments, we invite the healing power of the Atonement of Jesus Christ to remove the bitterness from our lives.



Consider the testimony of President Boyd K. Packer of the Quorum of the Twelve Apostles: "For some reason we think the Atonement of Christ applies *only* at the end of mortal life to redemption from the Fall, from spiritual death. It is much more than that. It is an ever-present power to call upon in everyday life. When we are racked or harrowed up or tormented by guilt or burdened with grief, He can heal us. While we do not fully understand how the Atonement of Christ was made, we can experience 'the peace of God, which passeth all understanding' [Philippians 4:7]" ("The Touch of the Master's Hand," *Ensign*, May 2001, 23).

 **7.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 14–15 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Exodus 16:1–17:7

Introduction

Following their deliverance from bondage, Moses led the children of Israel to Mount Sinai. During the journey the Israelites murmured because of a lack of food. The Lord blessed them 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.



Wilderness outside Egypt

Exodus 16

The Israelites murmur for food, and the Lord sends quail and bread from heaven

Read Exodus 16:1–3, looking for the problem the children of Israel encountered as they continued on their journey to the promised land. Remember that *murmur* means to complain. It may also be helpful to know that “flesh pots” (Exodus 16:3) refers to pots of meat.

What problem did Israel face in the wilderness? Whom did the children of Israel murmur against? Even though they had just been delivered from bondage, why did they wish they had died back in Egypt?

Read Exodus 16:4–5, looking for how the Lord helped the Israelites with their lack of food. The word *prove* in verse 4 means “to test” (see footnote c).

 **1.** Answer the following questions in your scripture study journal:

a. What specific instructions did the Lord give the people about gathering this bread from heaven?

b. According to verse 3, the Israelites had plenty of food 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?

From this account we learn that **one reason the Lord gives us commandments is to test our obedience to Him.**

After Moses received these instructions from the Lord, Moses and Aaron addressed the people of Israel. Read Exodus 16:6–8, looking for what Moses and Aaron told the Israelites concerning their murmuring.


Based on what Moses and Aaron taught the people, whom are we really murmuring, or complaining, against when we murmur against Church leaders? Answer the question by completing the following truth: **When we murmur against Church leaders, we are also murmuring against _____.** (You may want to mark the phrase in verse 8 that teaches this principle.)

From Exodus 16:9–13 we learn that even though the children of Israel had murmured, the Lord sent quail into their camp during the evening.

Read Exodus 16:13–15, looking for what the Lord did the next morning for the Israelites. You may want to mark the word *manna* in verse 15 and look at footnote *a* to find out what it means.

Read Exodus 16:16–21, looking for answers to the following questions:

- How much manna were the Israelites told to gather? (An omer is approximately 1.5 quarts or 1.4 liters.)
- What happened if they tried to save it until the next day?
- How often did the children of Israel need to gather the manna?
- What happened to the manna that wasn’t gathered?


 **2.** Answer the following question in your scripture study journal: What spiritual lessons can we learn from the Lord’s instructions to the Israelites about manna?




As you read the following statement from Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, look for and underline what he taught were 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" ("Give Us This Day Our Daily Bread" [Church Educational System fireside address, Jan. 9, 2011]; LDS.org).

One of the principles we can learn from the Lord's instructions about manna is that **as we remember the Lord daily, our trust in Him will grow.**

 **3.** In your scripture study journal make a list of at least five things you can do to remember the Lord daily.

 **4.** Answer the following question in your scripture study journal: 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?

To help you understand the importance of seeking spiritual nourishment daily, you may want to watch the video "Daily Bread: Pattern" (2:51). In this video, Elder D. Todd Christofferson explains that just as the Israelites gathered manna daily to sustain their lives, we need daily spiritual nourishment. This video can be found on LDS.org.

Take a moment to consider the difference between times when you have remembered the Lord and sought Him daily and times when you have forgotten Him or did not seek His strength and guidance each day.

Review the list you wrote for assignment 3, and ponder what you need to do each day to remember and seek the Lord. Set a goal to remember the Lord and seek Him every day.

Read Exodus 16:22–26, looking for reasons why the Israelites needed to gather twice the amount of manna on the sixth day. You may want to mark what you find.

Read Exodus 16:27–31, looking for how some people responded to the Lord's command to rest from their labors on the Sabbath and not gather manna.

 **5.** Answer the following questions in your scripture study journal:

- a. What lessons do you think the children of Israel learned from this experience of not gathering manna on the Sabbath?
- b. How can resting on the Sabbath help us remember the Lord?

In Exodus 16:32–36 we read 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

Think about the number of tests you have taken in school so far this year. Why do you think some teachers give multiple tests during the course of a year? What do tests measure? Why do you think it may be useful to repeatedly assess a student's knowledge or abilities? What benefits can you receive from taking multiple tests?

Read Exodus 17:1–4, looking for an additional test that the children of Israel were given in the wilderness. Think about how you would answer the following questions:

- Given the Israelites' experiences with the manna, in what other way, rather than murmuring or complaining, do you think the Israelites could have responded to this trial?
- How do you think they could have so quickly forgotten the lessons they learned with the manna?

Read Exodus 17:5–7, looking for what the Lord told Moses to do.

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 symbolic meaning. The scriptures sometimes refer to Jesus Christ as "the rock" (see Deuteronomy 32:4; 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).



7. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 16:1–17:7 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 10: DAY 3

Exodus 17:8–19:25

Introduction

The Israelites miraculously prevailed in battle against the Amalekites. While camped near Mount Sinai, Jethro (Moses's father-in-law) counseled Moses 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 sacred (or eternal) covenant with God.



6. Answer the following questions in your scripture study journal:

- 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?

One lesson we can learn from the Israelites' experience with food and water in the wilderness is that **the Lord is the source of all spiritual nourishment.**

Ponder how partaking of the spiritual nourishment that Jesus Christ offers has blessed your life. Consider what you are doing to remember the Lord daily and what you are doing to go to the Lord so you can be spiritually nourished. Share your experience with a family member or friend. Encourage this person to accept the spiritual nourishment the Savior offers by making a greater effort to seek the Lord, serve Him, and obey His commandments, and ponder how you can do the same.

Exodus 17:8–16

Aaron and Hur hold up Moses's hands so Israel can prevail against its enemies

While holding a Bible or other heavy book in each of your hands, extend your arms out to the side so that your elbows are locked, the palms of your hands are turned upward, and the books are at eye level. See if you can hold the books in that position for at least one minute.

How do your arms feel?

Imagine trying to hold your arms up all day. Moses faced a situation like this when a man named Amalek brought his people to war against Israel.

Read Exodus 17:8–11, looking for what Moses needed to do to ensure the Israelites would win the battle. You may want to mark what happened when Moses held up his hands and what happened when he let down his hands.



How might this situation have been a challenge to Moses?

Read Exodus 17:12–13, looking for what Aaron and Hur did to make sure Moses’s hands stayed up.

How do you think Moses may have felt toward Aaron and Hur? The actions of Aaron and Hur can represent what we can do 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? Answer the question by completing the following principle: **As we _____, we will eventually prevail in our conflict against Satan.**



As you read the following statement by President George Albert Smith, look for and underline what he said we can do to support or sustain the prophet: “The obligation that we make when we raise our hands [to sustain the prophet] . . . is a most sacred one. It does not mean that we will go quietly on our way and be willing that the prophet of the Lord shall direct this work, but it means . . . that we will stand behind him; we will pray for him; we will defend his good name, and we will strive to carry

out his instructions as the Lord shall direct him to offer them to us while he remains in that position” (in Conference Report, June 1919, 40).



1. Answer the following questions in your scripture study journal:

- a. What are some ways you can sustain the prophet?
- b. How has sustaining the prophet helped you prevail in the conflict against Satan?

In Exodus 17:15–16 we learn 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

Exodus 18:1–12 explains how after the Israelites established a camp near Mount Sinai, Moses’s father-in-law, Jethro, brought Moses’s wife and two sons to him. Moses had received the Melchizedek Priesthood from Jethro (see D&C 84:6), who was a righteous priesthood leader and a noble prince and high priest of Midian (see Exodus 18:1, footnote *b*; Bible Dictionary, “Jethro”). Moses told Jethro all that the Lord had done in saving the Israelites from the Egyptians.

Read Exodus 18:13–18, looking for what concerned Jethro after he arrived at the Israelite camp.

Why did Jethro say it wasn’t good for Moses to try to judge every matter the people needed help with?

Read Exodus 18:19–22, looking for Jethro’s solution to Moses’s problem. You may want to highlight the several items of counsel that Jethro gave Moses in these verses.

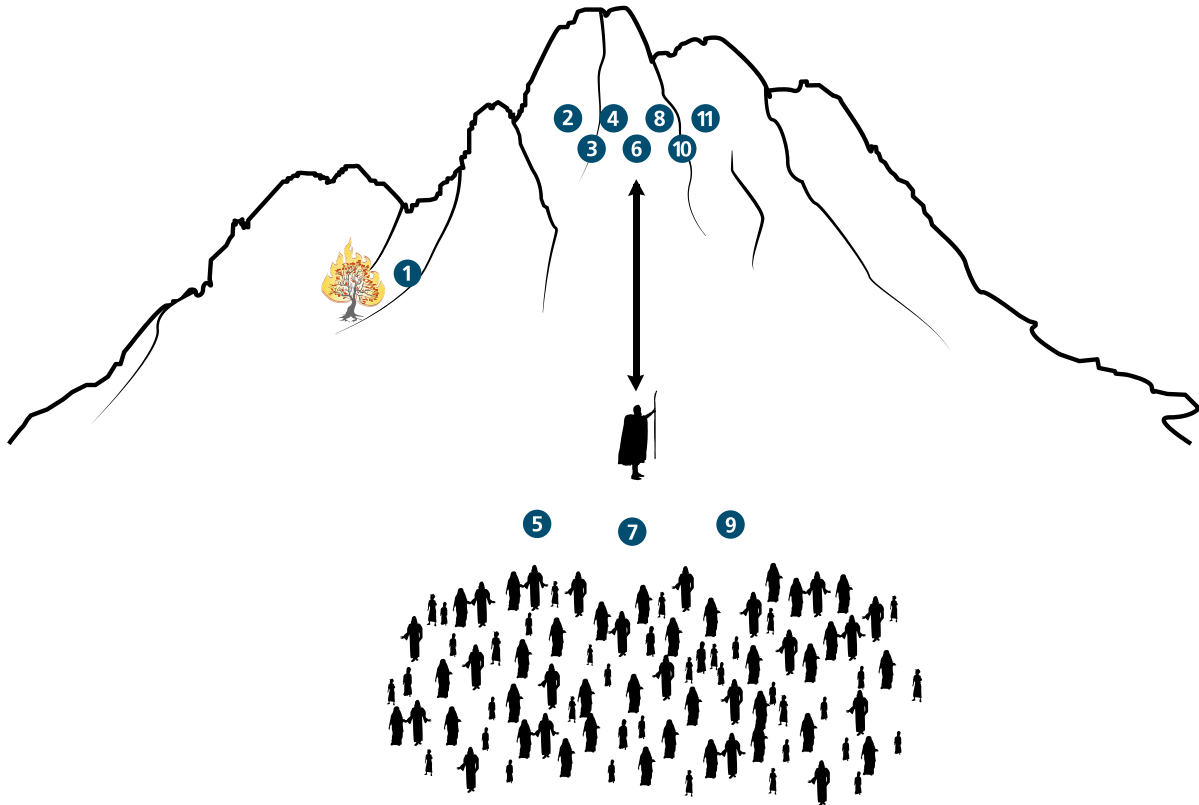


2. Answer the following questions in your scripture study journal:

- a. How would Jethro’s solution to delegate some of the responsibilities help ease Moses’s burdens?
- b. How does refusing to delegate responsibilities hurt both the leader and the people he or she is called to lead?
- c. List two ways you can better support your Church leaders and reduce their burdens.

In Exodus 18:23–27 we learn that Moses followed Jethro’s inspired counsel and called able men to help him.

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 _____

Exodus 19

The Lord prepares the Israelites to make a covenant with Him

Use the diagram “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” as you study Exodus 19, and during other lessons, to help you understand Moses’s efforts to bring Israel to the Lord. It may be helpful also to remember that as you study this chapter, much of it can represent our worship in modern temples.

Remember that Moses had previously been on Mount Sinai when the Lord appeared to him at the burning bush and called him to deliver Israel.

Exodus 19:1–2 explains 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 sacred 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 84:19–26).

To prepare the people to make a covenant with the Lord, Moses journeyed up Mount Sinai multiple times, and the Lord revealed to him the terms of the covenant—including commandments, laws, and ordinances.

After Israel camped near Mount Sinai, Moses journeyed up the mountain and spoke with the Lord. Read Exodus 19:3–6, looking for the covenant that the Lord invited the children of Israel to make. You may want to mark what you find. (Exodus 19:5–6 is a scripture mastery passage. You may want to mark these verses in a distinct way so you can find them easily in the future.)

In the space next to number 2 on the diagram, write: *God invites Israel to be His covenant people.* The Hebrew word for *peculiar* in this verse is *segullah*, which means “special possession or property” (see 1 Peter 2:9, footnote *f*).

From what you learn in Exodus 19:5–6, summarize the covenant by completing the following principle: **If we _____, then _____.**

Why do you think obeying the Lord’s voice and keeping our covenants with Him make us a treasured possession to the Lord?



3. Answer the following question in your scripture study journal: *When have you felt that the Lord treasured you because you obeyed His voice and chose to live according to the covenants you have made with Him?*

Ponder how knowing this truth could help you when you feel alone or different from others because of your beliefs.

Read Exodus 19:7–8, looking for how the people responded when Moses told them how they could become the Lord’s peculiar treasure. In the space next to number 3 on the diagram, write: *Moses reports Israel’s desire to enter God’s covenant.*

Read Exodus 19:9–11, looking for what the Lord said He would do after the people expressed their willingness to enter a covenant with Him.

These verses do not indicate 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. Notice in verse 10 that the people were to be sanctified and were to wash their clothes in preparation for the Lord speaking to them. What do you think washing their clothes could symbolize?

In Exodus 19:12–15 we learn 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 go up it. This symbolized that the people were not yet prepared to enter the Lord’s presence.

Read Exodus 19:16–19, looking for what happened on Mount Sinai the third day and how the people reacted.

How do you think you might have felt if you had been at the foot of Mount Sinai when this occurred?


You might want to draw a cloud and lightning bolts at the top of Mount Sinai on the diagram.


Read Exodus 19:20–21, 25, looking for what the Lord commanded Moses to do.

In the space next to number 4 on the diagram, write: *God warns that the people are not yet prepared to enter His presence.*

The following is one principle we begin to see in Israel’s dealings with God at Mount Sinai: **To be prepared to return to God’s presence, we must enter into His covenant and obey His commandments.** As you continue to learn about Israel’s experiences at Mount Sinai in coming lessons, watch for how this principle is illustrated.

Scripture Mastery—Exodus 19:5–6

 **4.** Make a copy of Exodus 19:5–6 to carry with you throughout the day. Review it several times, and then make decisions about what you will do to show the Lord that you are His peculiar treasure. Write about your decision in your scripture study journal. You might also want to think of someone you know who is obedient and keeps the Lord’s commandments. Consider finding a time to express your appreciation to that person for being a peculiar treasure to the Lord.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 17:8–19:25 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 10: DAY 4

Exodus 20

Introduction

While the children of Israel were camped at Mount Sinai, God gave them the Ten 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 the Israelites should worship Him.


Exodus 20:1–17

God gives the children of Israel the Ten Commandments



Desert near Sinai

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 4:12–13; 5:22–26). Refer to the diagram titled “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai,” from the day 3 lesson. On line 5 on the diagram, write *God speaks the Ten Commandments to the Israelites*.

 **1.** In your scripture study journal, write as many of the Ten Commandments as you can recall without using any other resources. (For an added challenge, try to write the commandments in the order they appear in the scriptures.)

Evaluate your list of commandments by reading Exodus 20:1–17. As you read, consider marking and numbering each of the Ten Commandments in your scriptures. (Exodus 20:3–17 is a scripture mastery passage. You may want to mark it in a distinctive way so you will be able to locate it easily.)

How many of the Ten Commandments were you able to recall? How many did you place in their correct order?

Keeping the Ten Commandments would prepare the Israelites to receive greater blessings, but are they still applicable in our day?



President Thomas S. Monson taught the following about the Ten Commandments: “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 [required] today as they were when God gave them to the children of Israel” (“Stand in Holy Places,” *Ensign* or *Liahona*, Nov. 2011, 83).

Applying What You Learn

President Marion G. Romney of the First Presidency taught: “Learning the gospel from the written word . . . is not enough. It must also be lived. . . . One cannot fully learn the gospel without living it” (“Records of Great Worth,” *Ensign*, Sept. 1980, 4). Consider the Ten Commandments and how you can better apply them to your life. Application should always be part of your gospel study.



The following statement by President Spencer W. Kimball helps us understand about the eternal nature of the Ten Commandments: “Moses came down from the quaking, smoking Mount Sinai and brought to the wandering children of

Israel the Ten Commandments, fundamental rules for the conduct of life. These commandments were, however, not new. They had been known to Adam and his posterity, who had been commanded to live them from the beginning, and were merely reiterated by the Lord to Moses. And the commandments even antedated earth life and were part of the test for mortals established in the council of heaven” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 167).

As you study the remainder of this lesson, consider how the Ten Commandments are as applicable in our day as they were for the Israelites who first received them.

Consider the following list of priorities a person might have in life:

- Become a world-famous athlete.
- Become popular with peers.
- Make a lot of money.
- Serve the Lord.

For each of these priorities, think about what a person’s life would be like if that was the first priority in his or her life.

The first two commandments teach us what our first priority in life should be. Review these commandments in Exodus 20:3–6.

In these two commandments God made it clear that He is to be the only object of our worship. Making and worshipping idols is forbidden. A graven image is a carving or other representation (such as a statue or picture) of a person or thing. When such items become objects of worship, they are referred to as idols. In our day, some people worship idols made of wood, stone, or metal like people did in Biblical times, but idols also take other forms. Putting other priorities ahead of worshipping God is one way that we might worship idols.

How could the following priorities be placed ahead of worshipping God?

Money	Hobbies
Popularity	Sports
Material possessions	Celebrities
Property	Physical appearance
Education	Leisure activities



Notice that the Lord said, “I the Lord thy God am a jealous God” (Exodus 20:5). Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained: “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” (“No Other Gods,” *Ensign or Liahona*, Nov. 2013, 72).



2. Answer the following questions in your scripture study journal:

- Why do you think it may be hurtful to the Lord when we place other priorities above our worship of Him?
- Why do you think it is easy for some people to love worldly things rather than loving the Lord and putting Him first in their lives?

Complete the following principle based on what you learn from Exodus 20:6: **If we love God and keep His commandments, then He will**

_____.

In Exodus 20:6 the word *mercy* does not only mean 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.



3. Answer the following question in your scripture study journal: When have you felt the Lord’s mercy as you have shown your love for Him and kept His commandments? (Do not record anything that is too personal.)

To review the remaining Ten Commandments, draw a line connecting each scripture reference in the following chart with the basic explanation of the commandment contained in the reference:

Exodus 20:7	Maintain the holiness, or sacredness, of the day and acknowledge that it belongs to the Lord by resting from our labors and worshipping Him.
Exodus 20:8–11	Be honest at all times. Do not lie, cheat, or deceive in any way.
Exodus 20:12	Do not have any sexual relations with any person outside the bonds of marriage between a man and a woman.
Exodus 20:13	Use the names and titles of Heavenly Father and Jesus Christ only with respect and reverence.
Exodus 20:14	Do not take something that rightfully belongs to someone else.
Exodus 20:15	Do not intentionally and illegally kill a person.
Exodus 20:16	Show love and respect for parents and live righteously.
Exodus 20:17	Do not allow envy and greed to motivate a desire for something that belongs to another person.

Every commandment is an expression of love from our Father in Heaven to His children. The Ten Commandments help us to love God and keep Him first in our lives. They also help us to love others.



The following statement by President Ezra Taft Benson helps us to understand how obeying the first two commandments can help us to keep the other commandments: “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” (“The Great Commandment—Love the Lord,” *Ensign*, May 1988, 4).

Scripture Mastery—Exodus 20:3–17



4. Choose one of the Ten Commandments, and teach it to a family member or friend. Explain why you believe it is important to obey that commandment. Then share an experience or your testimony concerning how you have been blessed by obeying that commandment. Write a brief summary of your teaching experience in your scripture study journal.

Exodus 20:18–26

The Lord gives additional instructions for worshipping Him

Read Exodus 20:18–20, looking for how the Israelites responded after they heard the Lord’s voice declare the Ten Commandments from Mount Sinai. (It may help to know that in verse 20, “fear not” means to not be afraid or worried, but “his fear” refers to reverence for God that is inspired by His power. To have reverence for God is to feel deep respect, love, and awe for Him.)

Underline statements in verse 20 that illustrate the following principle: **Reverence for God helps us to resist sin.**

Why do you think reverence for God can help us resist sin?

In Exodus 20:21–26 we learn that Moses drew near to the Lord and the Lord told him that the people were not to make any gods of silver or gold as representations of Him. The Lord also gave instructions concerning the construction of altars to be used in offering sacrifices to Him.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 20 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 11: DAY 1

Exodus 21–24

Introduction

The Lord revealed additional laws to Moses. The Israelites agreed to obey God’s laws and formally entered into a covenant with God.

Exodus 21–23

The Lord reveals additional laws to Moses

Imagine you are a judge. What would your judgments be in the following situations?

1. Two men became angry with one another and began to fight. One of them was severely injured in the fight and confined to bed for several weeks. What responsibility does the other man have toward the injured man?
2. A boy borrowed a donkey, and then someone stole the donkey from him. Is the boy financially responsible for the stolen donkey? Does the boy need to pay the owner for the cost of the donkey?
3. A woman has been treated very poorly by her neighbors for several years. They often ridicule her and her family. One day she discovers an ox belonging to one of her neighbors wandering by itself in the road. What should the woman do?

Exodus 21–23 includes the Lord’s laws for the children of Israel as they encountered situations such as the ones above. For a brief summary of these laws, read the chapter headings for Exodus 21–23. The laws recorded in these chapters would help the people keep the Ten Commandments and live peaceably with one another.

The Lord revealed these laws to Moses after Moses again ascended Mount Sinai (see Exodus 20:21). Turn to the diagram titled “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai,” in the Exodus 17–19 lesson (Unit 10: Day 3). In the blank space on line 6 of the diagram, write: *God gives additional laws.*

Read the following verses, and discover how the Lord instructed the Israelites to respond to situations like those at the beginning of this lesson: Exodus 21:18–19; Exodus 22:7–12; Exodus 23:4–5. Using these verses as laws, how would you rule in each of the situations from the beginning of the lesson? Write your answers below:

1. _____
2. _____
3. _____

Read Exodus 21:22–25, looking for the penalties set for Israelites who injured one another. How might knowing these penalties have been helpful to the children of Israel?

The laws were to establish balance, fairness, and justice. Read Exodus 22:1–6, looking for what was

required of the children of Israel after someone committed one of the sins listed in these verses.

The phrase “make restitution” (verse 5) means a person repairs the problems caused by his or her actions.



1. What principle can we learn from Exodus 22:1–6 about what we need to do when we violate these or any other laws of God? Write your answer in your scripture study journal.

There may be some situations in which it is difficult or not possible to make restitution. As you read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles, look for how these situations can be resolved:



“To earn forgiveness, one must make restitution. That means you give back what you have taken or ease the pain of those you have injured.

“But 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.

“There are times you cannot mend that which you have broken. Perhaps the offense was long ago, or the injured refuse your penance [attempts to make restitution]. Perhaps the damage was so severe that you cannot fix it no matter how desperately you want to. . . .

“. . . Restoring what you cannot restore, healing the wound you cannot heal, 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 [all you are able to pay,] the law of restitution is suspended. Your obligation is transferred to the Lord. He will settle your accounts” (“The Brilliant Morning of Forgiveness,” *Ensign*, Nov. 1995, 19–20).

Ponder whether there are any situations in your life in which you feel you need to make restitution. Seek the Lord’s help to do so.

Exodus 23

The Lord explains the blessings to those who obey His commandments


Exodus 23 contains laws the Lord revealed concerning integrity and godly conduct. The Lord also told the children of Israel to keep three annual feasts.

The promised land the children of Israel were preparing to occupy was home to several nations that were involved in idol worship. These nations were to be gradually driven out of the land of Canaan by the Israelites.

As you continue your study about the children of Israel, you will see that at times they failed to obey the Lord and overthrow and destroy the false gods. At these times the Lord withdrew His help and His blessings. Ponder the Lord's promised blessings for obedience. If God was willing to bless the ancient Israelites for keeping the commandments, what kinds of things will He do for you in your life as you strive to be obedient?

Exodus 24

Moses helps his people enter into a covenant with God

 **2.** Imagine that you have a friend who wants to be baptized and become a member of the Church. In your scripture study journal, list what you think this friend might need to do to prepare to enter into the covenant of baptism. Then answer the following question: Why do you think it is important to make these preparations before entering into the covenant of baptism?

Turn again to the “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” diagram in the Exodus 17–19 lesson (Unit 10: Day 3). Remember 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.

Review the diagram to see what the Lord had done to prepare Israel to enter into a covenant with Him.

How was the Israelites’ preparation similar to the ways in which a person might prepare today to enter into the covenant of baptism? _____

Exodus 24:1–4 explains that before Moses ascended Mount Sinai again, he reviewed with the people the law that they had recently received from the Lord, 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.

Read Exodus 24:5–8, looking for what Moses did to help the children of Israel formally enter into a covenant with God. You may want to mark what you find.

Remember that God had commanded His people to participate in the ordinance of animal sacrifice, which had taught them about the Atonement of Jesus Christ. What do you think the blood sprinkled on the altar might have represented? What do you think the sprinkling of blood upon the people symbolized?

One principle we can learn from this event is that **making and keeping covenants with the Lord helps us qualify to receive the blessings of the Atonement of Jesus Christ.**


What are the blessings of the Atonement that we receive as we make and keep covenants? Look for answers to this question as you read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“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. Help from the Savior is available for the entire journey of mortality. . . .

“The enabling power of the Atonement of Christ strengthens us to do things we could never do on our own” (“The Atonement and the Journey of Mortality,” *Ensign*, Apr. 2012, 42, 46).

 **3.** In your scripture study journal, list two or three examples of ways in which a nonmember friend could be blessed through the Atonement of Jesus Christ by making and keeping covenants. Also consider writing how making and keeping your covenants has given you strength to serve others and become a better person. (You do not need to share anything that is too sensitive or personal.)

In the blank space on line 7 of the “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” diagram write: *Israel enters into the covenant.*

Read Exodus 24:9–12, looking for what happened after the children of Israel formally made a covenant with God.



The men who ascended Mount Sinai with Moses and saw God were able to stand as witnesses with Moses of the experience. Moses then went farther up the mountain to receive the law of the covenant written on stone tables by God. (These stone tables were tablets—flat pieces of stone that were written on—not tables like those on which we eat.)

Moses spent 40 days on Mount Sinai receiving additional instruction from the Lord. You will learn more about this instruction as you study Exodus 25–31 in upcoming lessons.



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 21–24 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 11: DAY 2

Exodus 25–31

Introduction

Through His prophet Moses, the Lord commanded the children of Israel to build a tabernacle to be a sanctuary where the Lord could dwell among His people and give them commandments. He gave detailed instructions for the building of each item that would furnish the tabernacle.

Exodus 25–27

The Lord instructs the children of Israel to build a tabernacle

From the beginning, the Lord has commanded His people to build temples—sacred structures where He could teach, guide, and bless them (see Bible Dictionary, “Temple”; Guide to the Scriptures, “Temple, House of the Lord”; scriptures.lds.org). The Lord told the Israelites to build a portable tabernacle that would be their temple while they traveled in the wilderness (see Exodus 25–27; 40:35; Bible Dictionary, “Tabernacle”; Guide to the Scriptures, “Tabernacle”; scriptures.lds.org).

Although the tabernacle Moses was commanded to build shared similarities with modern temples—such as priesthood ordinances being performed in both—the tabernacle functioned under the law of Moses (with the Aaronic or Levitical Priesthood) and thus differed substantially from modern temples. Both the tabernacle and modern temples are the house of the Lord where we feel close to our Heavenly Father and Jesus Christ.

Read Exodus 25:1–7, looking for what the children of Israel were asked to offer in order to build the tabernacle. Mark in your scriptures how they were to offer their contributions.

What could the Israelites show the Lord by willingly giving these items?

Read Exodus 25:8, looking for one reason the Lord wanted the tabernacle built in the wilderness. From what you learn in this verse, consider how the Lord's command to build temples anciently relates to His command to build temples in our day.

The Lord wanted the children of Israel to build a tabernacle, or sanctuary. A sanctuary is a holy place or a place of safety. In our day, a temple is considered a sanctuary.

From the Lord's instructions to the Israelites, we learn that **the Lord commands us to build temples so He can dwell among us**. To have the Lord “dwell” among us can mean both seeing and feeling His presence and power.



1. Answer the following questions in your scripture study journal:

- When have you felt close to God because of the temple?
- When have you or someone you know been blessed by attending the temple, performing ordinances, and making and keeping covenants?

Exodus 28

The Lord explains the clothing that Aaron and the priests are to wear for their service

Do you ever wear clothing that has some type of symbol on it, such as a brand or sports team logo?

The Lord often uses symbols to teach or remind us of gospel truths, especially in covenants and ordinances of salvation.

A gospel symbol can be an object, event, action, or teaching that represents a spiritual truth. For example, the bread and water of the sacrament represent the body and blood of Jesus Christ. Baptism by immersion is symbolic of death, burial, and resurrection.

Items of clothing are also sometimes used as symbols to teach gospel truths. In the temple today we all dress in white. White is a symbol of purity. This can symbolize that no unclean person can enter into the presence of the Lord. Sacred religious clothing, like that worn by Aaron and his sons, has been used symbolically since the Lord made “coats of skins” for Adam and Eve in the Garden of Eden (see Genesis 3:21). 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 the priests who would serve in the tabernacle were to wear.



Read Exodus 28:1–3, looking for what blessing the Lord said would come from Aaron wearing special clothing. (It may be helpful to know that the word *consecrate* means to dedicate for a holy purpose, such as the service of God.)

Read Exodus 28:4, and identify and perhaps mark the different articles of clothing mentioned.

See if you can identify the articles of clothing in the accompanying picture of Aaron being ordained as the high priest. (An *ephod* is like a vest or an apron, depicted by the blue portion of Aaron’s clothing in the picture, and the *mitre* is the cap in Aaron’s hands.)

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.

Exodus 29:1–21

Aaron and the priests are to be washed, anointed, and clothed in holy garments

Think of a dirty spoon or other eating utensil. Would you want to use it to eat your next meal? What ought to be done to a dirty utensil before it is used?

How does the example of the dirty utensil relate to the priests who were to help the Lord in His work by serving in the tabernacle? Remember that the processes of becoming physically clean and ceremonially clean were different. While God wanted the priests to be physically clean, their spiritual cleanliness was more important. (See Bible Dictionary, “Clean and unclean”; Guide to the Scriptures, “Clean and Unclean”; scriptures.lds.org).

The Lord described how priests were to be purified, consecrated, and set apart in a special ceremony before they began their service in the tabernacle. This ceremony taught the children of Israel the importance of being spiritually clean. As you study the Lord’s instructions in Exodus 29, look for principles concerning how you can be clean and live more fully set apart from sin.

Read the scripture references in the following chart and, in the space provided, write a brief description of the Lord’s instructions. Then write the number of the Lord’s instruction by what you think the symbolic meaning may be. One line has been done for you. You can check your answers at the end of the lesson.

The Lord's Instruction	Symbolic Meaning
<p>a. Exodus 29:4 <i>Aaron and his sons are washed with water</i></p> <p>b. Exodus 29:5–6 _____</p> <p>c. Exodus 29:7 _____</p> <p>d. Exodus 29:15–16 _____</p>	<p>___ 1. Symbolic of the sacrifice of Jesus Christ</p> <p><u>a</u> 2. Symbolic of being cleansed</p> <p>___ 3. Symbolic of the Holy Ghost (this substance was used as fuel to provide light)</p> <p>___ 4. Symbolic of being set apart from the world and prepared for sacred responsibilities</p>

After the ram was sacrificed, the next part of the cleansing ceremony symbolized that the priests could apply or access the cleansing power of the Atonement of Jesus Christ. Read Exodus 29:20–21, and mark what the Lord instructed should be done with the ram's blood after the ram was sacrificed.


Notice that the priest would put the blood of the ram on the right ear, thumb, and toe of the other priests. Look at the words below and draw a line between each part of the body mentioned in verses 20–21 and the word you would associate with it.

Thumb	Hearing
Toe	Acting
Ear	Walking

 **2.** Answer the following questions in your scripture study journal:

- What might placing a symbol of Jesus Christ (the blood of a ram) on a priest's ear, thumb, and toe show the Lord the priest was willing to do?
- According to verse 21, what effect would this ceremony have on the priests?

One principle we can learn from this symbolic ceremony is that **if we will apply the atoning blood of Jesus Christ by listening to the word of the Lord, acting upon it, and walking in His paths, we will be sanctified.**

 **3.** Write in your scripture study journal how you can show the Lord that you are dedicated and consecrated to following Him.

Exodus 29:22–46

The Lord reveals sacrificial rites to prepare and sanctify Israel for His presence

In Exodus 28–29 we learn that priests are to be set apart to perform their duties in the temple. Exodus 29:22–42 further explains some of the sacrifices

and procedures that consecrated and sanctified the tabernacle, the priests, and the children of Israel.

Read Exodus 29:43–46, looking for what the Lord said He would do if the Israelites faithfully followed His instructions in building the tabernacle and performing the ordinances therein. You may want to mark what the Lord said He would do. Ponder what you have learned about the purpose of temples and ordinances from the chapters and verses you have been studying.

An important truth to understand is that **the temple and its ordinances prepare us to be in God's presence.**

Ponder how the preparation of the priests to officiate in the tabernacle relates to your preparation to participate in temple ordinances.

Exodus 31:1–11


The Lord inspires artisans to create the tabernacle and its furnishings and the priests' clothing

Exodus 31:1–11 explains that the Lord had prepared certain individuals to be able to construct the tabernacle and its furnishings and make the priests' clothing. The Lord told Moses that He had filled these people with the Spirit of God so that they would be able to perform these tasks.

Exodus 31:12–18

The Lord teaches about the Sabbath and gives Moses the stone tables

The Lord often uses signs or symbols to remind His children of what they have promised Him and what He has promised them. Read Exodus 31:13, looking for a sign God uses to remind us of our relationship to Him and His promise to sanctify us. According to verse 13, what is the sign that God is the Lord "that doth sanctify [us]"?

 **4.** Answer the following question in your scripture study journal: How does keeping the Sabbath day holy help us stay clean and set apart from worldliness?

Read Exodus 31:14–17, looking for an indicator of how strongly the Lord feels about keeping the Sabbath holy.

Write down at least one way you can better keep the Sabbath day holy: _____

Before the Lord was done speaking with Moses on Mount Sinai, He gave Moses two stone tablets containing His law and covenant with Israel. On line 8 of the “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” diagram in the Exodus 17–19 lesson (Unit 10: Day 3), write: *God writes His law on stone tables.*



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 25–31 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Answers for the matching activity: (1) d, (2) a, (3) c, (4) b.

UNIT 11: DAY 3

Exodus 32

Introduction

While Moses was on Mount Sinai speaking with the Lord, the children of Israel made a golden calf and began worshipping it. The Lord told Moses that those who didn’t repent would be destroyed. Moses descended the mountain and destroyed the stone tablets he had received from the Lord as well as the golden calf. Three thousand rebellious Israelites were also killed. Moses acted as a mediator between the Lord and the people.

Exodus 32:1–8

While Moses is on Mount Sinai, the children of Israel make and worship a golden calf

After the Lord called Moses to deliver the Israelites from bondage, the Israelites had several experiences that demonstrated the Lord’s power and His love for them, such as the plagues on the Egyptians, the parting of the Red Sea, and the protective pillar of fire.

What effect do you think these experiences should have had on the Israelites’ desire to serve and worship God?

Moses had spent 40 days and nights on Mount Sinai, and the people began to wonder what had happened to him. Read Exodus 32:1–6, looking for what the Israelites did in Moses’s absence. It may be helpful to know that the phrase “rose up to play” in verse 6 implies that they became unruly, riotous, and immoral.

During this time, what did the children of Israel choose to worship instead of the Lord?

Read Exodus 32:7–8, and ponder why you think the Israelites “turned aside quickly” and began worshipping a golden calf when they did not see Moses coming down from the mountain.

Consider the following insight:

“Growing impatient and hopeless concerning Moses’ return, the Israelites desired divine images to ‘go before’ them (Ex. 32:1). The idea of a calf may have arisen from their memory of some gods in Egypt, such as the Hathor cow and the Apis bull. Ironically, after Aaron had fashioned the ‘molten calf’ (Ex. 32:3–4), he sought to preserve the idea that it was a ‘feast to the Lord’ (Ex. 32:5) that they would celebrate by their offerings, their eating and drinking, and their ‘play’ before the calf. . . .

“They corrupted (Heb., lit., ‘debased’) themselves through idolatrous worship, whereas worship of the true God would exalt them. Similar effects come still from certain worldly acts, in contrast to the value from true heavenly ordinances.

“The Israelites did not make the golden calf in ignorance but in ‘mischief’ (Ex. 32:22), for they had been taught the Ten Commandments and had promised to do ‘all the words which the Lord hath said’ (Ex. 20; 24:3–4)” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament* [1993], 119).

Even though the Israelites had recently made a covenant to keep the Lord’s commandments, they soon violated that covenant by disobeying the commandments and focusing their worshipful attention and devotion on something other than the Lord—usually the Egyptian gods. For Moses, it was a far greater challenge to get Egypt out of Israel than it was to get Israel out of Egypt.

According to verse 7, what was the result of the Israelites turning aside quickly from the Lord? (The phrase “corrupted themselves” implies moral decay and ruin.) An important principle we learn from these verses is that **by turning aside from the Lord and His commandments, we corrupt ourselves.** You might consider writing this truth in the margin of your scriptures next to Exodus 32:7–8.

For us, turning aside from the Lord can include worshipping something besides Him. Consider ways in which you have seen others turn aside from the Lord. Take a moment to ponder what influences in your own life try to move you away from God or draw your attention and devotion toward something other than Him.

President Spencer W. Kimball warned of what can sometimes draw people’s attention and devotion away from 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? . . .

“Intangible things make just as ready gods. Degrees and letters and titles can become idols. . . .

“Many worship the hunt, the fishing trip, the vacation, the weekend picnics and outings. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. These pursuits more often than not interfere with the worship of the Lord and with giving service to the building up of the kingdom of God. To the participants this emphasis may not seem serious, yet it indicates where their allegiance and loyalty are.

“Still another image men worship is that of power and prestige. Many will trample underfoot the spiritual and often ethical values in their climb to success” (*The Miracle of Forgiveness* [1969], 40–41).



1. Complete the following assignments in your scripture study journal:

- a. In addition to what President Kimball mentioned, what do many people today turn their attention and devotion toward instead of the Savior? List a few examples.
- b. Select two of the items President Kimball mentioned or that you listed and explain how those things or activities could interfere with your worship of the Lord.



2. Take a moment to ponder where you may be directing your attention and devotion. In your scripture study journal, record your thoughts about what you can do to not allow what President Kimball called “deflectors from the path to godhood” to distract you and how you can better focus your life on the Savior.

Exodus 32:9–14

The Lord speaks with Moses about the rebellious Israelites

In the blank space on line 9 of the “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai”

diagram in the Exodus 17–19 lesson (Unit 10: Day 3), write: *Israel breaks the covenant*.

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. Read Exodus 32:14, looking for words or phrases that may cause confusion about the character of God.

The Prophet Joseph Smith changed this verse in his inspired translation of the Bible to read as follows: “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]).

The Lord does not repent; He has no need to. The change made to Exodus 32:14 in the Joseph Smith Translation is in harmony with that doctrine. Further, this change by the Prophet corresponds to the original Hebrew, which conveys the idea of being sorry or of consoling oneself, indicating the Lord was frustrated with these people, but He did not need to repent of any wrongdoing.

In the verse above, mark the answers to the following questions:

- According to the additional information given to the Prophet Joseph Smith, what did the children of Israel need to do?
- 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?



The example of Aaron serves as a good illustration of God’s willingness to forgive the repentant. Aaron’s involvement with the golden calf was very serious, yet, as Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained: “The mercy of God is so personalized. Aaron’s behavior in the golden calf episode was not his finest hour, yet later a priesthood was named after him. . . . There are so many ways in which God demonstrates His long-suffering, mercy, and generosity, often by providing us with the necessary experiences of record, opportunities to learn fundamental spiritual truths for ourselves” (*Whom the Lord Loveth: The Journey of Discipleship* [2003], 79).

Exodus 32:15–29

Moses destroys the stone tables and the golden calf, and the Levites kill 3,000 of the rebellious Israelites

Read Exodus 32:15–20, looking for what Moses did because the Israelites had turned aside from the Lord so quickly and worshipped the golden calf.

What happened to the stone tablets that Moses had brought down from Mount Sinai?

What did Moses do with the golden calf?

Read Exodus 32:21–26, looking for what Moses said to the people after he had spoken to Aaron. (Notice that Exodus 32:25, footnote *a*, explains that the word *naked* means “riotous, let loose.”)

What were those who wanted to be on the Lord’s side supposed to do?

Consider writing the following principle in the margin next to verse 26: **As we stand with the Lord’s prophet, we show that we are on the Lord’s side.**

Why might standing next to the prophet Moses have indicated that the Levites were on the Lord’s side? Why is it important to show that we are on the Lord’s side?



3. Imagine you are one of the Levites who chose to stand with Moses and you have a friend who has chosen not to follow Moses. Using what you know about following the prophets and Jesus Christ, write your friend a letter in your scripture study journal, explaining why it is important to demonstrate to the Lord and others that we are on the Lord’s side. Include possible blessings we may receive from hearkening to the words of the prophets.

Evaluating Your Life

When you take time to honestly evaluate how well you are living a certain principle, do you give the Holy Ghost the opportunity to help you realize what you are doing well and how you can improve? What can you do to better show the Lord you are on His side?

Take a minute to ponder whether there is anything you feel you can do to better stand with the Lord’s prophet. If so, make a goal to do it.

Read Exodus 32:27–29 to learn what happened to those who continued to rebel against the Lord and not stand with Moses.

Exodus 32:30–35

Moses acts as a mediator between the Lord and the rebellious Israelites

The Lord told Moses that he would be “in the similitude” of the Savior (see Moses 1:6), which means that Moses would do things that would resemble things the Savior would do. What Moses did can teach us more about the Savior. As you read the remainder of Exodus 32, think about how Moses might resemble the Savior.

Read Exodus 32:30–32, looking for what Moses offered to do for the people’s sin. (Moses was acting as a mediator—someone who works to bring two opposing people or groups to an agreement.)

Why do you think Moses would offer to suffer for the Israelites’ sin when he was innocent? How is this similar to what Jesus Christ offered to do for all of Heavenly Father’s children? Consider writing the following truth next to verse 30: **Jesus Christ is our Mediator with the Father.**

In the blank space on line 10 of the “Moses’s and Israel’s Experiences with Jehovah at Mount Sinai” diagram, write: *Moses pleads for the people.*

Read Exodus 32:33, looking for how the Lord responded to Moses’s offer in behalf of the people.

What did the Lord tell Moses about those who sinned against Him?

When we repent, the Savior’s Atonement blots out, or erases, our sins and heals us of their effects. When we choose not to repent, we remain unworthy to dwell with God. Consider writing the following doctrine in your scriptures next to verse 33: **Jesus Christ took our sins upon Him.**



4. If you have a hymnbook, open it to “I Stand All Amazed” (*Hymns*, no. 193) and silently read the words of this hymn. If you cannot read the words to the hymn, ponder how great the Savior’s love must be that He was willing to suffer for your sins. After you have read through this hymn or pondered on the Savior’s love, write in your scripture study journal your feelings about what Jesus Christ has done for you.

In Exodus 32:34–35 we learn 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 actions.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Exodus 32 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 11: DAY 4

Exodus 33–34

Introduction

Because of the Israelites' sins, the Lord declared that they could not see His face. God commanded Moses to make two new tables, or tablets, of stone and again go up Mount Sinai. The Lord again gave Moses His law, but He withheld the higher priesthood and its ordinances from the children of Israel.

Exodus 33

Because of Israel's sins, the Lord declares they cannot see His face

Read the following scenarios concerning two young men, and look for differences in their attitudes and beliefs:

- A young man transgresses a commandment. He feels guilt and shame. He believes that Heavenly Father will never forgive him of his sin.
- 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 won't punish him for his sin.

What error do you notice in the belief of each young man?

Like the first young man, some people falsely believe that God is not forgiving. Other people, like the second young man, falsely believe that God will not hold us accountable for our sins.



1. In your scripture study journal, explain what problems can arise from each of these false beliefs.

Exodus 32 tells how the children of Israel sinned against God by worshipping a golden calf. As you study Exodus 33–34, look for truths that can help you understand how God works with us when we sin.

Read Exodus 33:1–4, looking for why the children of Israel mourned. (It may be helpful to know that “evil tidings” means bad news.)

The Israelites mourned when they learned that the Lord would not be with them as they traveled toward the promised land.

Read Exodus 33:7, looking for what Moses did to show that Israel had lost the blessing of the Lord's presence.

The tabernacle spoken of in verse 7 was not the tabernacle they were to construct for the performance of priesthood ordinances (see Exodus 25:8–9). It was a different structure called the “tent of meeting” (see verse 7, footnote *b*).

One truth we can learn from verses 3 and 7 is that **sin separates us from the Lord**. You may want to write this truth in the margin of your scriptures.

How do we usually feel this separation from the Lord when we sin?

Take a moment to consider times when you have felt the Spirit of the Lord withdraw from you because of your choices.

As you read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, underline what he said we can learn from experiences when we feel the Lord's Spirit withdraw from us:



“The promised blessing for honoring [the] covenant [of baptism] is *that we may always have His Spirit to be with us* (see D&C 20:77). . . .

“ . . . Precisely because the promised blessing is *that we may always have His Spirit to be with us*, we should attend to and learn from the choices and influences that separate us from the Holy Spirit.

“The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing. If that which is intended to entertain, for example, alienates us from the Holy Spirit, then certainly that type of entertainment is not for us. Because the Spirit cannot abide that which is vulgar, crude, or immodest, then clearly such things are not for us. Because we estrange the Spirit of the Lord when we engage in activities we know we should shun, then such things definitely are not for us” (“That We May Always Have His Spirit to Be with Us,” *Ensign* or *Liahona*, May 2006, 29–30).



2. In your scripture study journal, explain what you can learn from choices or influences that separate you from the Spirit of the Lord.

Because Moses had not participated in sin with the children of Israel, he was worthy to be in the Lord's presence. Read Exodus 33:9–11, looking for words or phrases that describe the relationship Moses had with the Lord. You may want to mark what you find.

What do these descriptions imply about Moses's worthiness and about his relationship with God?

Exodus 33:12–23 tells that Moses pled 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. However, He also indicated that because of their sins, they would not be allowed to see His face at that time (see Joseph Smith Translation, Exodus 33:20 [in the Bible appendix]).

Exodus 34

The Lord writes His law on new stone tables

According to Exodus 32:19, what happened to the tables of stone Moses brought down from Mount Sinai?

The Lord commanded Moses to create another set of stone tables. Read Exodus 34:1–2, looking for what the Lord said He would write on the second set.



Notice in verse 1, footnote *a*, that the Joseph Smith Translation adds an important clarification to Exodus 34:1–2. This addition helps us understand that the Lord said He would not write all of the same things on the second set of tables. Read Joseph Smith Translation, Exodus 34:1–2 (in the Bible appendix), looking for what would be withheld from the writings on the second set of tables. You may want to mark what you find.

The word *priesthood* in the Joseph Smith Translation of these verses refers to the Melchizedek Priesthood. Although the children of Israel at this time were not given the ordinances and covenants of the Melchizedek Priesthood (which are necessary for us to become like God and dwell in His presence), the Lord allowed the Aaronic Priesthood to continue with them (see D&C 84:25–26).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that although “the performances of the Mosaic law were administered by the Aaronic Priesthood[,] . . . all of the prophets held the Melchizedek Priesthood” (“The Bible, a Sealed Book,” in *Teaching Seminary: Preservice Readings* [2004], 130).

The phrase “law of a carnal commandment” (Joseph Smith Translation, Exodus 34:2) refers to a set of laws and performances that came to be known as the law of Moses. This law helped the Israelites learn the principles of obedience and sacrifice and pointed their souls to Christ (see Galatians 3:24; Jacob 4:5). The preparatory gospel administered through the Aaronic Priesthood—meaning “the gospel of repentance and of baptism” (D&C 84:27)—also continued with the children of Israel.

Why do you think it was important at that time for the children of Israel to focus on the principles and ordinances of the Aaronic Priesthood, such as repentance and baptism? _____

One principle we can learn from the Israelites' experience is that **we must be faithful to the ordinances and covenants of the Aaronic Priesthood to be prepared to receive the ordinances and covenants of the Melchizedek Priesthood.**

Turn to the diagram “Moses's and Israel's Experiences with Jehovah at Mount Sinai” in the lesson for Exodus 17–19 (Unit 10, Day 3). In the blank space on line 11, write: *God writes His law on new stone tables but withholds the higher priesthood and its ordinances.*

Exodus 34:3–4 records that Moses made two stone tables and again ascended Mount Sinai, as the Lord had commanded.


Read Exodus 34:5–7, looking for what the Lord taught Moses about His attributes. (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.)

From verses 6–7 we learn that **the Lord is merciful and forgiving; He is also perfectly just and will hold us accountable for our sins.**

How is it possible for God to be both just and merciful?

Because of the Atonement of Jesus Christ, we can repent and experience God's mercy. However, if we

choose not to repent, then we must suffer for our sins (see Alma 42:13–15; D&C 19:15–20).

 **3.** Read again the two scenarios at the beginning of this lesson. In your scripture study journal, explain how knowing the truths about God that were identified in Exodus 34:6–7 could help the young men in these two scenarios.

Ponder how the truths taught in Exodus 34:6–7 can help you as you seek to repent of what you have done wrong.

Read Exodus 34:8–9, looking for what Moses asked of the Lord on behalf of the children of Israel. You may want to mark what you find.

The phrase “take us for thine inheritance” in verse 9 means Moses asked that the children of Israel might again be the Lord’s covenant people—His “peculiar treasure” (Exodus 19:5).

As recorded in Exodus 34:10–35, 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.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 33–34 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 12: DAY 1

Exodus 35–40

Introduction

The Israelites willingly provided the materials necessary to build the tabernacle, and skilled workers built each of its components. After all of the items were ready, the Lord commanded Moses to erect and dedicate the tabernacle. The Israelites put the tabernacle together, and Moses followed the Lord’s instructions to anoint and ordain Aaron and his sons

to administer the ordinances. After Moses and the children of Israel obeyed these commands, the glory of the Lord filled the tabernacle.

Exodus 35–39

The Israelites obey the Lord’s command to build the tabernacle

Have you ever served someone when you did not want to? How did you feel serving unwillingly, compared to when you served willingly? How did your attitude affect your experience?

In Exodus 35 we learn that the children of Israel offered gifts to the Lord.

In Exodus 35:1–3 we read that Moses gathered the children of Israel together and told them to observe the Sabbath day.

The Lord had asked the Israelites to contribute some of their possessions for the building of the tabernacle (see Exodus 25:2). Read Exodus 35:4–5, looking for what the Lord commanded the Israelites regarding their offerings to build the tabernacle. Then read Exodus 35:20–22, 29 to see how the people responded to the Lord’s command. You might want to mark what you find.

Based on what you read, complete the following truth: **The Lord desires that we give our offerings to Him with a _____ heart.**

What are some offerings we are asked to give to the Lord?

 **1.** Answer the following questions in your scripture study journal:

- How would you describe to someone what it means to have “a willing heart” (Exodus 35:5)?
- Why do you think the Lord wants us to give our offerings willingly?

For each item in the following chart, check the box that matches how willingly you give that offering to the Lord. (Your answers do not need to be shared with anyone else.)

Weighing My Willingness			
	Willingly	Somewhat willingly	Not very willingly
1. I attend and participate in my Church 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.			

What did this chart reveal about how you give offerings to the Lord? Are there any offerings you give the Lord unwillingly? Do you hold back part of any offering? How will you make offerings to the Lord with a more willing heart?

The principle of serving the Lord with a willing heart is so important that the Lord revealed the following to the Prophet Joseph Smith: “Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days” (D&C 64:34). This is the same principle the Lord was trying to teach ancient Israel. The Lord will help all who desire to have a willing heart.

In Exodus 35:30–36:3, a man named Bezaleel and other skilled workers were called to build the tabernacle. The people of Israel brought their offerings to these workers. Read Exodus 36:4–7, looking for how much the Israelites offered for the building of the Lord’s house.



2. Think about someone who you feel lives the truth you completed earlier and gives offerings and serves the Lord with a willing heart. In your scripture study journal, write about how you see this truth exemplified in that person’s life.

Read the chapter summaries at the beginning of Exodus 37; 38; and 39.

What did Bezaleel and the other skilled workers do with the offerings given by the willing and obedient Israelites?

After the workers completed the various components of the tabernacle, they took their completed work to Moses.

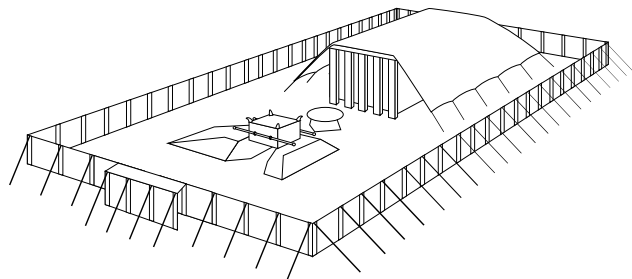
Read Exodus 39:43, looking for what Moses recognized about their work. You may want to mark what you find.

Exodus 40:1–16

The Lord commands Moses to erect the tabernacle and to wash and anoint Aaron and his sons

In Exodus 40:1–11 we learn that the Lord told Moses to set up the tabernacle and to place the newly built holy objects within it and anoint them with oil and consecrate them.

The completed tabernacle would have looked similar to the one shown in the following drawing.



Read Exodus 40:12–15, looking for what Moses was told to do with Aaron and his sons.

Moses was commanded to anoint Aaron and his sons to minister “in the priest’s office.” At that time, “instructions were revealed for setting up, equipping, and dedicating the tabernacle for worship services and for washing, anointing, and clothing priests . . . so that they could properly officiate in the ordinances to be performed in the tabernacle” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament* [1993], 125). These ceremonies of washing, anointing, and clothing in holy garments helped prepare Aaron and his sons to officiate in the sacred ordinances to be performed in the tabernacle.

Read Exodus 40:16, looking for how thoroughly Moses followed the Lord’s commands concerning the tabernacle.

What similarity do you notice between Exodus 40:16 and Exodus 39:43?

Exodus 40:17–38

The glory of the Lord fills the tabernacle

Read Exodus 40:19, looking for wording that is similar to what you read in Exodus 40:16. Look for the same wording in Exodus 40:21. You might want to mark these phrases.

Read Exodus 40:22–32. You may want to mark each instance of the phrase “as the Lord commanded Moses.”

What can we learn about the children of Israel from the repeated phrase in these verses?

Read the first word of Exodus 40:34, and circle or mark it if you choose. This word is a clue that can help you to identify a principle.

You might consider drawing lines in your scriptures from each occurrence of the phrase “as the Lord commanded Moses” to “Then” at the beginning of verse 34.



Read Exodus 40:34–38, looking for what happened because of the Israelites’ obedience in building the tabernacle.

The cloud and fire were symbols of the presence of the Lord. These symbols could help the children of Israel to know that their sacrifices were accepted by the Lord and that He was guiding them in their journeys.

3. Answer the following questions in your scripture study journal:

- What was the result of the Israelites’ obedience?
- What principles can you learn from the children of Israel about how to invite the Lord to guide your life?

One truth that these verses teach is that **the Lord will be with us and guide us if we obey His commandments.** Consider writing this principle in your scriptures.

What blessings can come from having the Lord guide our lives?



In the following statement, underline the blessing President Thomas S. Monson said we receive when we invite the Lord to guide our lives: “My brothers and sisters, the Lord is in all of our lives. He loves us. He wants to bless us. He wants us to seek His help. As He guides us and directs us and as He hears and answers our prayers, we will find the happiness here and now that He desires for us” (“Consider the Blessings,” *Ensign* or *Liahona*, Nov. 2012, 89).

4. In your scripture study journal, write about a time when you were guided by the Lord because you were obedient and sensitive to the Lord’s will. Write about the happiness you received as you followed the Lord’s guidance. (If you cannot think of a personal experience, write about an experience of someone you know.)

Ponder what you could do in your life to better qualify to be guided by the Lord.

Ask your Father in Heaven for the courage and strength to obey any promptings you may have felt while studying this lesson. Know that the Lord recognizes your efforts to be obedient to His commandments.

Marking and Annotating the Scriptures

Marking and annotating scripture passages can help you understand and remember them. Underlining, shading, circling, or drawing lines between words can emphasize or connect key words or phrases in the scriptures. In addition, you can write principles, statements by Church leaders, or personal insights and impressions in your scriptures.

5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Exodus 35–40 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you can deepen your understanding and appreciation of the Savior’s Atonement. You can also learn important truths that will help you to be holy, meaning spiritually clean and set apart for sacred purposes. Living these truths will prepare you 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.

UNIT 12: DAY 2

Leviticus 1–11

Introduction

After the children of Israel built the tabernacle, the Lord revealed to Moses how they should offer various kinds of sacrifices to Him. The book of Leviticus contains these and other instructions. It served as a sort of priesthood handbook for the Levite priests who administered the various sacrifices. These sacrifices pointed the Israelites toward Jesus Christ and emphasized their need to rely on His atoning sacrifice for their salvation and redemption. Thus, the sacrifices outlined in Leviticus were a type and shadow of things to come (see Alma 34:9–10, 13–14).

Leviticus 1–7

The Lord instructs the Israelites on how to offer various offerings

Since the time of Adam and Eve, sacrificial offerings have been an important part of worshipping the Lord (see Moses 5:4–8). Leviticus 1–3 records the Lord’s instructions for some of the offerings (including various kinds of animal sacrifices) the Israelites were to make under the direction of priesthood leadership as directed by the law of Moses. In the following chart, read the verses in the first column and match them to the statements explaining the various types of offerings in the second column. Write the letter of the statement on the line next to the scripture reference. (The answers are found at the end of this lesson; see also Bible Dictionary, “Sacrifices.”)



<p>___ 1. Leviticus 1:2–3, 9</p> <p>___ 2. Leviticus 2:1–2</p> <p>___ 3. Leviticus 3:1–3</p>	<p>a. A meat (or flour) offering made with grain, which could represent devotion and dedication to God.</p> <p>b. A burnt offering, which represented Jesus Christ, a male without blemish. It could also represent surrendering one’s will to God and being totally committed to Him.</p> <p>c. A peace offering, which could represent that one is at peace with God or an offering of thanks to the Lord and a petition for His continued blessings.</p>
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When the Israelites recognized they had sinned, they were to sacrifice an animal as a sin offering. Leviticus 4 includes the Lord’s instructions for making a sin offering.

Imagine you are an Israelite and have committed a sin. Picture yourself bringing an animal to the priests at the tabernacle so it could be sacrificed in the proper manner. Read Leviticus 4:4, 27–29, looking for what you would need to do to make a sin offering. (A bullock is a young bull; a kid is a young goat.)

What do you think might be the significance of placing your hands upon the animal’s head?

Placing your hands upon the animal’s head would symbolize, in part, that the animal had become your substitute or representative, just as Jesus Christ was our substitute or representative in atoning for our sins.

What might the act of killing an innocent lamb teach you about the Savior and His role in taking upon Himself your sins? _____

After the animal had been killed, the priest would put some of its blood on horns that were on the altar (see Leviticus 4:5–7, 30).

The horns on the altar symbolized power. The scriptures refer to the Savior as the “horn of salvation” (Luke 1:69). Placing the blood, a symbol of Jesus Christ’s Atonement, on the horns of the altar was symbolic of His power to save us.

Read Leviticus 4:20, 31, looking for the purpose of the sin offering.

How could the sin offering help the sinner?

The act of sacrificing animals was a similitude of the great sacrifice that Jesus Christ would make for the remission of sins. The act of sacrificing animals did not have the power to cleanse people of their sins, but it was intended to direct the people’s minds and hearts toward Jesus Christ, who is able to forgive and cleanse us (see Alma 34:10–15).

The ancient practice of sin offerings can teach us that **through the atoning sacrifice of Jesus Christ, we can be forgiven of our sins.** You may want to write this principle in the margin of your scriptures next to verse 20 or 31.

Jesus Christ’s atoning sacrifice fulfilled the law of animal sacrifice. After His Resurrection, He told His followers that their sacrifices and burnt offerings “shall be done away” (3 Nephi 9:19). His disciples were now to offer “a broken heart and a contrite spirit” (3 Nephi 9:20).

As you read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, notice what he says about an ordinance the Lord has provided in our day that can direct our minds and hearts toward the Savior:



“After the Savior’s ultimate sacrifice, two adjustments were made in the practice of [the law of sacrifice]. First, the ordinance of the sacrament replaced the ordinance of sacrifice; and second, this change moved the focus of the sacrifice from a person’s animal to the person himself. In a sense, the sacrifice changed from the *offering* to the *offerer*. . . .

“After His mortal ministry, Christ elevated the law of sacrifice to a new level. . . . Instead of the Lord requiring our animals or grain, now He wants us to give up all that is ungodly. This higher practice of the law reaches into the inner soul of a person. Elder Neal A. Maxwell 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” (‘The Law of Sacrifice,’ *Ensign*, Oct. 1998, 10).



1. Answer the following question in your scripture study journal: In what ways can we “give up all that is ungodly” or offer “the animal in us” to the Lord?

Leviticus 5–7 explains additional instructions for the various sacrifices. Consider how you might make an offering to the Lord by turning to Jesus Christ, repenting of sins, and preparing to partake of the sacrament.

Leviticus 8–10

Aaron and his sons are consecrated before the people and then offer sacrifices

After the Israelites had built the tabernacle and received the Lord’s instructions concerning sacrifices, the Lord commanded Moses to fulfill His instructions to consecrate Aaron and his sons for their service as priests in the tabernacle (see Exodus 29). Leviticus 8 records how Moses obeyed this instruction.

Leviticus 9 records that Moses instructed Aaron to gather the people and to offer sacrifices for himself and all of Israel. Read Leviticus 9:6, looking for what the Lord promised would happen if Aaron and his posterity performed these ordinances in righteousness for Israel.

Leviticus 9:8–22 teaches that Aaron offered the sacrifices for himself and for the people as the Lord had commanded.

As you read Leviticus 9:23–24, 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.

One principle we can learn from verse 23 is that **as those who hold the priesthood properly fulfill their responsibilities, they help people draw nearer to the Lord.**

In contrast to the priesthood holders who properly fulfilled their responsibilities, two of Aaron’s sons, Nadab and Abihu, performed unauthorized sacrifices. As a result of their actions, they were consumed by fire from heaven. (See Leviticus 10:1–2.)

Read Leviticus 10:8–11, looking for how personal worthiness could affect the priests’ performance of their duties. (Notice that verse 10, footnote *a*, explains that the phrase “put difference between holy and unholy” means “to distinguish between the holy and the profane [wicked], and between the impure and the pure.”)



2. In your scripture study journal, explain why you think it is important that those who hold the priesthood seek to be holy in their personal lives as well as when they perform priesthood duties.

Leviticus 10:12–20 includes additional instructions Moses gave to Aaron and Aaron’s two remaining sons about how to properly perform their duties.

Leviticus 11

The Lord reveals His dietary laws for the Israelites

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. In our day, people refer to these laws as *kosher* laws (from a Hebrew word that means “fit” or “proper” [see Bible Dictionary, “Kosher”]). Imagine you lived during the time of Moses and planned to eat at a restaurant. Using Leviticus 11:1–43 as a guide, circle the animals considered to be “kosher” under the law of Moses. (See the end of the lesson for a list of the animals that would be allowable to eat.)

Menu			
Appetizers	Main Dishes		
Raven	Stork	Lizard	Ferret
Locust	Pork, Bacon	Camel	Mouse
Coney	Octopus	Eagle	Beetles
Tortoise	Tuna	Beef, Steak	Snails

The Israelites observed these laws because the Lord had commanded them to do so. Although the Lord did not give detailed reasons for these dietary laws, faithful Israelites showed their belief in and obedience to the Lord by following the laws even though they did not know all the reasons for them. Various groups of Jews today continue to follow the kosher dietary laws.

In our day we also show our faith in and obedience to the Lord by obeying all of God’s laws, including dietary laws. The Lord has given us the Word of Wisdom (see Doctrine and Covenants 89). This law provides direction concerning foods we should partake of and substances we should not put into our bodies.



Read the following teaching from Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, looking for what the Lord has given us that is similar to the dietary laws He gave the Israelites:


“The Lord gave one dietary direction to ancient Israel. Much later, because of the ‘evils and designs’ that exist in these ‘last days’ (D&C 89:4), He has given us a Word of Wisdom suited to the circumstances of our time, accompanied by the promised blessings we need in our time” (“Timing” [Brigham Young University devotional, Jan. 29, 2002], 3; speeches.byu.edu).

According to Elder Oaks, what are some of the reasons the Lord has given us dietary laws today? _____

What are some of the evils and designs in our day that are avoided as we obey the Word of Wisdom? _____

Read Leviticus 11:44–45, looking for the reason the Lord commanded the Israelites not to eat certain animals. This is the reason for all of the commandments that God has given us: He is holy; therefore, we are to be holy.

Next to these verses, you may want to write the following principle: **Following the Lord’s health commandments helps us become holy.** To be holy means to be set apart for a sacred purpose and to become more like Heavenly Father (see Guide to the Scriptures, “Holy”; scriptures.lds.org).

 **3.** Answer the following question in your scripture study journal: How has living the Word of Wisdom helped you to become more holy?

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Leviticus 1–11 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Answers to matching exercise: (1) b, (2) a, (3) c.
The following are the clean animals listed on the menu: locust; tuna; beef; steak; and beetles.

UNIT 12: DAY 3

Leviticus 12–18

Introduction

The Lord gave the children of Israel laws and ordinances that, if followed, would bless them and allow them to be clean from the sins of the world. He also instructed the Israelites concerning the Day of Atonement. The Lord further counseled them not to follow the wicked practices of the Egyptians and the Canaanites.

Leviticus 12–15

The Lord gives laws and ordinances that pertain to becoming clean

Think of a time when you were physically very dirty. Ponder that experience as you read the following account by President Boyd K. Packer of the Quorum of the Twelve Apostles. He described an experience in which he and other soldiers during World War II were transported across the United States in boxcars on a freight train.



“We had no change of clothing during the six-day trip. It was very hot. . . . Smoke and cinders from the engine made it very uncomfortable. There was no way to bathe or wash our uniforms. We rolled into Los Angeles one morning—a grubby-looking outfit—and were told to return to the train that evening.

“We thought first of food. The 10 of us in our crew pooled our money and headed for the best restaurant we could find.

“It was crowded, and so we joined a long line waiting to be seated. I was first, just behind some well-dressed women. Even without turning around, the stately woman in front of me soon became aware that we were there.

“She turned and looked at us. Then she turned and looked me over from head to toe. There I stood in that sweaty, dirty, sooty, wrinkled uniform. She said in a tone of disgust, ‘My, what untidy men!’ All eyes turned to us.

“No doubt she wished we were not there; I shared her wish. I felt as dirty as I was, uncomfortable, and ashamed” (“Washed Clean,” *Ensign*, May 1997, 9).

How might feelings we experience when we are spiritually unclean be similar to the feelings we have when we are physically unclean? _____

As you study Leviticus 12–18, look for truths that can help you learn how to become clean from your sins.

Throughout the scriptures the word *unclean* can refer to both physical and spiritual uncleanness. Additionally, in the law of Moses, “uncleanness referred to being ceremonially or ritually unclean” (Bible Dictionary, “Clean and unclean”). For example, Leviticus 12 teaches that women who undergo childbirth are to be pronounced unclean. This does not mean the mother was unworthy because of sins or misdeeds. Rather, the purification time would allow the mother time to recuperate from childbirth. During this time she would be in seclusion and separated from the rest of the camp. After the designated period of time passed, she would take the appropriate animal sacrifice to the tabernacle, and the priest would then make an offering. After the sacrifice the mother would be pronounced clean, and she would again be able to go into the sanctuary.

Read Leviticus 13:1–3, looking for other circumstances that caused a person to be unclean under the law of Moses.



In the Old Testament, the term *leprosy* refers to a variety of skin diseases and conditions. The instructions in Leviticus 13 provided the priests with ways to diagnose infectious skin diseases of various types and guidelines to help them determine when someone was no longer infected and contagious.

Read Leviticus 13:45–46, looking for what was required when someone had leprosy.

Although individuals diagnosed with leprosy or other skin diseases were not necessarily spiritually unclean, the laws regarding leprosy can teach about sin symbolically. In the following chart, complete the first sentence so that it reads, *Leprosy can help us understand what sin is like*. (You will complete the other two sentences as you progress through this lesson.)

Leprosy can help us understand _____.
The priest is like _____.
The offerings are like _____.

Did you notice in Leviticus 13:46 that those who had a skin disease were not allowed to dwell within the camp of Israel? This verse helps us understand that **our sins make us unclean and unable to dwell in God’s presence.**

As you read the following statement by President Boyd K. Packer, mark words or phrases that help deepen your understanding of the preceding truth. He said this after speaking about his experience of being in a nice restaurant while wearing filthy clothes:



“When I began a serious study of the scriptures, I noticed references to being spiritually clean. One verse says, ‘Ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell’ [Mormon 9:4].

“I could understand that. I remembered how I felt that day in Los Angeles. I reasoned that to be spiritually unclean would bring shame and humiliation immeasurably more intense than I felt then. I found references . . . which say that no unclean thing can enter the presence of God. While I realized those references had little to do with dirty clothes or soiled hands, I decided I wanted to stay spiritually clean” (“Washed Clean,” 9).



1. Answer the following question in your scripture study journal: *Why do you think that no unclean thing or person can dwell in God’s presence? (It may be helpful to refer to 1 Nephi 15:33 as you consider your answer to this question.)*

Many of the skin diseases and conditions described as leprosy in Leviticus 13 would heal with time. However, before a leper could be considered clean under the law of Moses, he or she needed to participate in two rituals outlined in Leviticus 14. One reason these rituals were given was to teach about the Savior's Atonement and the principles of repentance.


Read Leviticus 14:1–3, looking for who the leper went to for help to be cleansed.

How might the priests in Moses's day help us understand the role of priesthood leaders in our day?

In the preceding chart, complete the second sentence so that it reads, *The priest is like a bishop or branch president.*

Leviticus 14:4–32 explains that the leper was required to bring two birds, three lambs, flour, and oil to the priest as offerings to the Lord.

Read Leviticus 14:13–14, 19–20, looking for what was done with the lambs the leper brought to the priest.

 **2.** In your scripture study journal, explain what you think the ritual with the lambs can teach us about the Savior and what His Atonement does for those who repent.

In the preceding chart, complete the third sentence so that it reads, *The offerings are like our repentance.*

One principle we can learn from these rituals is that **to be forgiven of our sins, we must turn to the Lord and obey the conditions of repentance He has given.**

It is important to recognize that lepers were not allowed to perform these offerings for themselves. It was necessary to go to the priest. Similarly, if we compare what a person needed to do to be declared cleansed from leprosy with what a person who has committed serious sins must do to repent, some sins may require that we seek help from our bishop. If a person has committed serious sin, such as sexual transgression or indulgence in pornography, those sins must be confessed to the bishop. The bishop holds the keys of repentance and can receive revelation to help individuals through the process of repentance.

In Leviticus 14:33–57 we learn that the Lord set forth procedures to cleanse houses with mildew and mold. (In ancient Israel, mildew and mold also symbolized sin and corruption.) Leviticus 15 contains additional laws, rites, and sacrifices that were set forth to help priests know how to cleanse other types of uncleanness.

Leviticus 16–18

The Lord instructs Israel concerning the Day of Atonement and commands them not to follow the wicked practices of other nations



Read Leviticus 16, looking for how many times the word *atonement* is mentioned. Consider marking each time you find the word.

Leviticus 16 describes a sacred ceremony the Israelites were commanded to perform on one day each year, called the Day of Atonement (also known by the Hebrew name Yom Kippur). On this day the high priest offered sacrifice for all the people.

Leviticus 16:1–6 teaches that Aaron, who served as the high priest, was required to change into simple white linen clothing and offer sacrifice for himself before he could enter the tabernacle and perform the sacrifices God required on the Day of Atonement. (Note that Aaron served as the high priest of the Aaronic Priesthood. Today the term “high priest” refers to an office in the Melchizedek Priesthood.) The next part of the ceremony involved two goats.



Scapegoat (see Leviticus 16:15–16; Leviticus 16:21–22)

Leviticus 19–27

Introduction

The Lord taught the children of 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.

Leviticus 19–20

The Lord commands Israel to be holy



Sister Elaine S. Dalton, former Young Women general president, taught, “If you desire to make a difference in the world, *you must be different from the world*” (“Now Is the Time to Arise and Shine!” *Ensign* or *Liahona*, May 2012, 124).

Think about times when you have had chances to make a meaningful difference in someone’s life. 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, the Lord explained to the Israelites how they were to live so they would be able to make a difference in the world.

Read Leviticus 19:1–2, looking for how the Lord wanted the children of Israel to live. You might want to mark what you find.

The term *holy* means “sacred, having a godly character, or spiritually and morally pure” (Guide to the Scriptures, “Holy”; scriptures.lds.org). It implies dedication to God and separating oneself from unholy practices that may be commonly accepted by the world.

Read the Lord’s instructions concerning the two goats in Leviticus 16:15–16, 21–22, looking for how the rituals involving these two goats could teach the children of Israel about the Atonement of Jesus Christ.

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? _____

The second goat in this ceremony is sometimes referred to as the scapegoat, since he is driven away into the wilderness, bearing the sins of the people.

Jesus Christ symbolically represented both goats used on the Day of Atonement. The ceremony emphasized the truth that **Jesus Christ’s Atonement included His infinite suffering as He took away the sins of the world by taking them upon Himself, by the shedding of His blood in Gethsemane and on the cross.** The Atonement also included Jesus Christ’s Resurrection, which allows all mankind to be resurrected and overcome physical death.

Read the words to the first verse of the hymn “I Stand All Amazed,” and notice how they relate to what you have learned in this lesson:

*I stand all amazed at the love Jesus offers me,
Confused at the grace that so fully he proffers me.
I tremble to know that for me he was crucified,
That for me, a sinner, he suffered, he bled and died.
Oh, it is wonderful that he should care for me
Enough to die for me!
Oh, it is wonderful, wonderful to me! (Hymns, no. 193)*



3. In your scripture study journal write your feelings and testimony about Jesus Christ and the Atonement He made for you.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Leviticus 12–18 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:



1. In your scripture study journal, write the following incomplete sentence: *If we _____*

then we can be holy like the Lord is holy. As you study the following verses in Leviticus 19, look for how the Lord instructed Israel to be separate or holy. In your scripture study journal, list ways the sentence could be completed.


- a. Leviticus 19:3–4
- b. Leviticus 19:9–12
- c. Leviticus 19:13–16
- d. Leviticus 19:17–18
- e. Leviticus 19:28
- f. Leviticus 19:33–34, 37

Since the Israelites would soon be surrounded by the wicked practices of the world (the Canaanites), which of the commandments—the ways you listed to be holy—do you think would have separated the children of Israel the most from other nations? Why?

Generally speaking, Leviticus 20 sets forth the punishments for various sins under the law of Moses. Leviticus 20:1–6 contains the Lord’s warning to the Israelite parents to protect their families from superstitions, false gods, evils, and irreverence. Read Leviticus 20:7–8, 26, looking for the Lord’s summary of what we can do to be holy.

One principle we can learn from Leviticus 19–20 is that **if we obey the Lord’s commandments, then we can be holy like the Lord is holy.**

Which of the commandments, or ways to be holy that you listed in your journal, have you heard taught recently? How are these commandments helpful in keeping Latter-day Saints holy and separate from the world?

 **2.** Choose two or more of the following commandments from Leviticus 19, and answer the related questions in your scripture study journal:

- a.** Leviticus 19:3. “Fear [respect] every man his mother, and his father.” How does honoring our parents separate us from the world and make us more holy? Whom do you know who stands out because they honor their parents?
- b.** Leviticus 19:11–13. “Thou shalt not steal, . . . neither lie. . . Thou shalt not defraud thy neighbor.” In what ways does a person who chooses not to steal, lie, swear, or gossip stand out among youth today? (Read pages 20–21 in *For the Strength of Youth* [booklet, 2011], looking for ways you can be more holy in your language.) How can obedience to these commandments help you be better able to serve others?
- c.** Leviticus 19:18. “Thou shalt love thy neighbor.” Consider whether or not you have unkind feelings toward someone. How might unkind feelings 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?
- d.** Leviticus 19:28. “Ye shall not make any cuttings in your flesh . . . nor print any marks upon you.” Why is it important not to follow worldly trends such as getting tattoos? How can respecting our bodies help us be holy? (Read pages 6–7 in *For the Strength of Youth*, looking for counsel the prophets have given concerning tattoos and body piercings.)

Consider copying Sister Dalton’s statement from the beginning of the lesson onto an index card or piece of paper and carrying it with you throughout the day to remind you to be holy, or different from the world, so you can better make a meaningful difference in the lives of others.

Leviticus 21–25

The Lord describes the roles of the priest, sacrifices, the tabernacle, and holy days and years



What should Aaronic Priesthood holders do with their hands before they administer the sacrament?

The following statement is from the Church handbook: “Priesthood holders should wash their hands thoroughly with soap, a disposable towelette, or another cleanser before preparing, blessing, or passing the sacrament” (*Handbook 2: Administering the Church* [2010], 20.4.1).

Why should priesthood holders who participate in the sacrament wash their hands? _____

Along with the need for hands to be free from dirt and germs to protect the health of those who partake of the sacrament, what do you think having clean hands before administering the sacrament could symbolize?

Leviticus 21–22 contains instructions for the priests of ancient Israel. Read Leviticus 21:6, 8 and Leviticus 22:3, looking for the Lord’s requirement for priesthood holders to be able to participate in priesthood ordinances.

One truth we can learn from these verses is that **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?



Read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and mark what priesthood holders should do if they are not worthy to participate in priesthood ordinances: “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” (“The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, 40).

Not only do priesthood holders need to be worthy to officiate in gospel ordinances, but members should also be worthy to participate in the ordinances.

In Leviticus 23–25 we learn that the Lord gave the children of Israel more instructions about how to be separate and holy. They were instructed to observe certain feasts, rituals, and laws that would remind them of their covenant with the Lord (see Bible Dictionary, “Feasts”).

Leviticus 26

The Lord promises Israel blessings if they obey and warns them of the consequences if they disobey

A common part of covenant making in ancient times was listing the consequences for obeying or disobeying the covenant. Read the following passages from Leviticus 26, and in the space provided list the blessings for obedience and the consequences for disobedience to the Lord’s commandments:


• Leviticus 26:3–4, 6, 9, 11–12. Blessings if the Israelites obeyed the Lord’s commandments: _____

• Leviticus 26:14–19, 21, 24, 30–33. Consequences if the Israelites disobeyed the Lord’s commandments: _____

Look back at your list of blessings, and circle those that were spiritual blessings. Underline those that were physical or temporal blessings.

One principle we can learn when we see how the Lord blessed the Israelites for their obedience is that **if we obey the Lord, we will be blessed both temporally and spiritually.**




 **3.** Ponder how you have been blessed in your life by obeying the Lord’s commandments. In your scripture study journal, record one of the ways you have seen this principle manifested in your life or in the life of someone you know.

Leviticus 27

The Lord gives instruction on consecrating material goods to Him

Leviticus 27 contains instructions the Lord gave about properties that are given to God. You may want to read and mark Leviticus 27:30, 32, which contains the Lord’s instructions to the Israelites about tithing.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Leviticus 19–27 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

center of their encampment. (Be sure to look at verse 2, footnote *b*. The “tent of meeting” mentioned in this footnote refers to the tabernacle.)

Write *Tabernacle* in the center rectangle of the diagram you copied into your scripture study journal.

You may remember that the tabernacle represented the presence of the Lord. It was the equivalent of a portable temple, the house of the Lord. Ponder why it is significant that the tabernacle was to be in the center of the camp.

To find out which tribes of Israel camped on each of the four sides of the tabernacle, read the following scripture passages. Then write the name of each tribe mentioned in the proper place on the diagram in your scripture study journal. The descendants of Joseph were divided into two tribes—Ephraim and Manasseh.

East: Numbers 2:3–8


South: Numbers 2:10–15

West: Numbers 2:18–23

North: Numbers 2:25–30

Notice that each tribe had a captain appointed and the tribes were organized according to their armies. How would having the camp organized with an army on each side be a blessing to the children of Israel?

Based on the example of the camp of Israel, consider the following truth: **The Lord organizes His people in order to protect and guide them.**

 **2.** Answer the following question in your scripture study journal: The Israelites were surrounded by hostile nations. What are some threats you face that jeopardize your spiritual safety and morality?

Just as the Lord organized the children of Israel into groups and with leaders in order to provide guidance and protection, the Lord has organized His people today for similar reasons. Examples of how we are organized include families, areas, stakes, wards, branches, quorums, and classes, each with specific leaders.

 **3.** Answer the following questions in your scripture study journal:

- a. What similarities do you see between how the Lord organized His covenant people anciently, surrounding the tabernacle, and how He is organizing His people today?
- b. In what ways have you felt guidance or protection because of how the Lord has organized His people today?

Complete the diagram in your scripture study journal by reading Numbers 1:50–53, looking for where the Levites camped and what they were to do.

Write *Sons of Levi* near the tabernacle in the diagram. The Levites’ responsibilities to care for the tabernacle are described in Numbers 3–4.

Read Numbers 4:49, looking for phrases that indicate that there were a variety of responsibilities to be performed in the camp of Israel. One of those responsibilities was to serve in the tabernacle. The Levites were given the responsibility to bear the priesthood in the service of others according to the Lord’s will.

Using the Levites as an example, ponder what we can learn about how the Lord organizes His children to fulfill responsibilities in His Church today.

You may want to write the following truth in your scriptures: **The Lord assigns specific responsibilities to individuals in His kingdom.**

Think about the kinds of responsibilities the Lord assigns to individuals in His Church today.

Read the following statement by President Dieter F. Uchtdorf of the First Presidency, looking for why the Lord assigns us different responsibilities at different times:



“The Lord organized the Church in a way that offers each member an opportunity for service, which, in turn, leads to personal spiritual growth. . . .

“You may feel that there are others who are more capable or more experienced who could fulfill your callings and assignments better than you can, but 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” (“Lift Where You Stand,” *Ensign* or *Liahona*, Nov. 2008, 56).

When have you experienced or observed someone else experience growth as a result of serving in a calling or assignment?

Numbers 5–8

The Lord gives specific laws to the children of Israel

In Numbers 5 we read that the Lord gave additional instructions to the children of Israel concerning disease, repentance and forgiveness, and cases of infidelity.

Numbers 6 describes a group of Israelites that was set apart from the rest of the Israelites. To understand the standards of behavior placed upon this group, think of the differences between a full-time missionary’s lifestyle and your current lifestyle.



How might many people throughout the world view the living standards and expectations that full-time missionaries are asked to meet? Ponder some reasons why full-time missionaries are asked to meet these standards and expectations.

In a similar way, a group of Israelites known as Nazarites made vows to dedicate themselves to God for indefinite periods of time.

Read Numbers 6:1–8, looking for living standards associated with the vow of a Nazarite.

What Nazarite living standards did you find? Notice in the verses that the word *separation* is used in relation to those following the Nazarite vows. What word is used in verse 8 to describe the Israelites who chose to follow the Nazarite vows?


The term “Nazarite” comes from a Hebrew word that means consecrated or dedicated. It has no connection with the word *Nazareth* or with those from Nazareth. The Nazarite vow could be of short or long duration, a temporary or a lifetime commitment (see Bible Dictionary, “Nazarite”).

A vow is a promise or covenant. Those who entered into the Nazarite vow did so to dedicate themselves to the Lord and His work. One principle we can learn about showing dedication to God from the Nazarite vow is that **we show our commitment to God when we strictly observe His standards.**

Besides serving as full-time missionaries, what can we do to separate ourselves from the world and dedicate ourselves to the Lord?

Separating ourselves from the world does not mean ignoring people. Rather, we are to separate ourselves from the practices and beliefs that are opposed to the Lord’s commandments and standards.

Numbers 7–8 contains the example of another group of people who separated themselves from the world and dedicated themselves to God. This group, the Levites, prepared themselves to do the Lord’s work in the tabernacle by following certain rules and practices. Both the Nazarites and the Levites serve as examples of how we can show our dedication to God through our service to Him and by separating ourselves from the things of the world.

 **4.** Write and complete the following statements in your scripture study journal:

- a. *I will separate myself from the world by . . .*
- b. *I will dedicate myself to God by . . .*

Numbers 9–10

The Lord leads Israel in the wilderness

Numbers 9 marks the beginning of the second year of the Israelites’ journey from Egypt to the promised land. In this chapter we read that the Lord revealed what the children of Israel should do to stay committed to the Lord and how they could know He was with them. Read Numbers 9:15–16, looking for what visual evidence the children of Israel had that the Lord was with them.

Ponder what evidence you have seen that the Lord is with you. Also ponder what evidence you have seen that He is with members of His Church today.

The children of Israel were camped at the base of Mount Sinai for 11 months (see Exodus 19:1; Numbers 10:11; the book of Leviticus was revealed while they were camped there). They began their march toward the promised land when “the cloud was taken up from off the tabernacle of the testimony” (Numbers 10:11).

Numbers 10 shows us that as the camp of Israel went forward according to the way the Lord had organized them, the Lord was with them. The cloud going before them was a constant reminder that He was guiding them.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Numbers 1–10 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Numbers 11–12

Introduction

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 the people. Miriam and Aaron criticized Moses, and the Lord chastised them for speaking against His chosen servant.

Numbers 11

The Israelites complain, and Moses asks the Lord for help in governing the people

Consider how you normally respond to challenging or frustrating experiences.

Numbers 11 describes some of the challenges and frustrations Moses and the Israelites experienced as they journeyed in the wilderness toward the promised land. As you study Numbers 11, look for principles that could help you respond to the challenges and frustrations in your life.

Read Numbers 11:1, looking for what the people of Israel did when they experienced challenges and frustrations.

What did the Lord do after the people complained? The Lord was likely displeased with the Israelites' complaining because it showed their ingratitude for all He had done for them.

In Numbers 11:2–3 we learn that the people “cried unto Moses.” Moses prayed to the Lord, and the fire ceased.

Read Numbers 11:4–9, looking for words or phrases indicating that some Israelites continued to be ungrateful despite the Lord's blessings. It may help to know that “flesh to eat” in verse 4 means the people wanted meat or fish to eat rather than the manna that they had been eating.

Write one of the words or phrases you found, and explain how it illustrates that the Israelites continued to be ungrateful despite the Lord's blessings:

In Numbers 11:10 Moses heard the people continue to weep or complain about their circumstances. The Lord and Moses were displeased because of these continued complaints. One principle we can learn from the Israelites' poor example is that **failing to recognize our blessings can lead us to be ungrateful to the Lord.**



1. Answer the following questions in your scripture study journal:

- a. What are some things you can do to better recognize your blessings?
- b. How can doing these things help you?

Read Numbers 11:11–14, and summarize two challenges Moses faced and presented to the Lord:

Instead of merely complaining like many of his people, Moses took his challenges and frustrations to the Lord in prayer. Read Numbers 11:16–17, and find the solution the Lord provided to help ease Moses's burden of leadership.

The people had complained to Moses about not having meat to eat, and Moses then prayed to the Lord. The Lord responded in mercy. Read Numbers 11:18–20, and find the solution the Lord provided to help with the lack of meat.

Complete the following principle based on what you learned from Moses's experience: **If we express our challenges and frustrations to the Lord, then**



2. In your scripture study journal, write about a time when you have felt blessed because you presented your challenges and frustrations to the Lord, rather than just complaining about them. Consider sharing what you write with a family member or friend.

Read Numbers 11:24–25, looking for more information on how the Lord relieved Moses's burden of leadership.

Verse 25 teaches that these 70 elders were blessed to receive revelation and speak as inspired by the Holy Ghost. Numbers 11:26–28 records that Joshua (Moses's servant and successor) said that Moses should stop two of the elders from prophesying.

Read Numbers 11:29, looking for Moses's response to Joshua's concern.

When Moses said he would like it if all the Lord's people were prophets, he was not saying that he wished everyone was a prophet to lead and receive revelation for the Church. Rather, he likely meant that he would like it if all people lived worthy to receive revelation.

One truth we can learn from Moses's desire “that all the Lord's people were prophets” is this: **If we are spiritually prepared and worthy, we can receive revelation.**

Numbers 11:30–35 records that, in response to Moses’s prayer, the Lord provided an abundance of quail for the Israelites to eat. As they gathered the quail, many overindulged and gathered more than they needed. The Lord was again angry with them, apparently because they lusted after or hoarded the quail—again showing ingratitude. The Lord sent a plague, and many Israelites died.



Numbers 12

Aaron and Miriam speak against Moses

In Moses’s time, as in the Church today, some individuals were tempted to criticize or speak against the Lord’s chosen servants. As you study Numbers 12, look for truths that can help when you or others are tempted to speak against Church leaders.

Read Numbers 12:1–3, looking for why Miriam and Aaron (Moses’s sister and brother) criticized Moses.

The Lord authorized Moses’s marriage to the Ethiopian woman (see D&C 132:6–7, 38). Therefore, Miriam and Aaron should not have criticized Moses because of the marriage.

Notice that Numbers 12:2 suggests that Miriam and Aaron felt that because the Lord had also spoken by them, or given them revelation, they also had authority to speak for God.

Read Numbers 12:4–9, looking for the Lord’s response to Aaron and Miriam’s criticism of Moses.

According to verses 6–8, how was Moses different from others who may receive revelation? _____

The Lord’s words in Numbers 12:6–8 indicate that Moses received greater manifestations of revelation than the other Israelites. From the Lord’s words in these verses, we learn the following truths: **The Lord speaks to His prophets. The Lord reveals His will to the leaders He has chosen.**


As you study the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles, underline words or phrases that help you better understand those two truths:



“The Lord’s house is a house of order. The Prophet Joseph Smith taught that ‘it is contrary to the economy of God for any member of the Church, or any one [else], to receive instruction for those in authority, higher than themselves’ [Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith (1976), 21].

“You may receive revelation individually, as a parent for your family, or for those for whom you are responsible as a leader or teacher, having been properly called and set apart.

“If one becomes critical and harbors negative feelings, the Spirit will withdraw. Only when they repent will the Spirit return. My experience is that the channels of inspiration always follow that order. You are safe following your leaders” (“Personal Revelation: The Gift, the Test, and the Promise,” *Ensign*, Nov. 1994, 61).

 **3.** Read again the scenario that you wrote in which a person might be tempted to criticize or speak against a Church leader. In your scripture study journal, write a few sentences explaining why you feel it is important to know that the Lord speaks to His prophets and reveals His will to the leaders He has chosen.

If you have concerns about the actions of one of your Church leaders, you can share your concerns with another leader, such as your stake or district president.

In Numbers 12:10–16 we learn that because she criticized the Lord’s chosen servant, Miriam 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. Miriam’s experience can represent the spiritual consequences that can come as a result of criticizing or speaking against the Lord’s chosen servants. Her experience also shows that the Lord extends His mercy to those who repent.

Words of Latter-day Prophets and Apostles

The words of latter-day prophets and apostles can help us understand the scriptures and the doctrines and principles found in the scriptures. Elder D. Todd Christofferson taught: “The President of the Church may announce or interpret doctrines based on revelation to him. . . . Doctrinal exposition may also come through the combined council of the First Presidency and Quorum of the Twelve Apostles” (“The Doctrine of Christ,” *Ensign* or *Liahona*, May 2012, 88).



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Numbers 11–12 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 13: DAY 3

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. They did not trust the Lord. As a result of the Israelites’ unfaithfulness, the Lord declared that they would wander in the wilderness for 40 years.

Numbers 13–14

Moses sends 12 men to investigate the land of Canaan and report their findings

Read the following rhyme quoted by President Thomas S. Monson:

*Dare to be a Mormon;
Dare to stand alone.
Dare to have a purpose firm;
Dare to make it known.*

(“Dare to Stand Alone,” *Ensign* or *Liahona*, Nov. 2011, 61.)



1. In your scripture study journal, list some circumstances in which you might need to decide whether to stand alone or among the minority in defending your faith or standards. Then briefly explain the challenges of the circumstances you listed.

As you study Numbers 13–14, look for lessons you can learn from Israelites who defended their faith and from Israelites who did not.

The Lord had led the children of Israel through the wilderness near the land that He promised to give them if they were faithful to Him. The promised land—the land of Canaan—was already inhabited by other people. On Bible Maps no. 2, “Israel’s Exodus from Egypt and

Entry into Canaan,” trace the journey from Rameses (in Egypt) to Mount Sinai and from Mount Sinai to Kadesh-barnea, near the land of Canaan.

In Numbers 13:1–16 the Lord instructed Moses to select one member from each of the tribes to carry out an important task. (Notice that the descendants of Joseph were divided into two tribes—Ephraim and Manasseh—and that a member was not sent from the tribe of Levi.) Read Numbers 13:17–20, looking for what Moses commanded these 12 men to do according to the Lord’s instruction.

Numbers 13:21–26 explains that the 12 spies spent 40 days investigating the land and then returned with their reports and fruit they brought from the land.

Complete the following chart by reading the scripture references listed and briefly summarizing what you read in the space provided. As you read, imagine you are in the position of the Israelites at that time. Ponder the thoughts or feelings they may have had that prompted them to respond in the ways they did.

Understand the Context of the Scriptures

The context of the scriptures includes the background circumstances to the scripture passage, event, or story. Understanding the context of the scriptures prepares you to recognize the messages of the inspired authors. When you understand the context of the scriptures, you can mentally step into the author’s world as much as possible and see things as the writer saw them.

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 people (Numbers 14:6–9):



2. Answer the following question in your scripture study journal as though you were Joshua or Caleb: The other spies are convinced that the Israelites cannot overcome the people in Canaan. Why are you so sure that they can?

Read Numbers 14:9, looking for a phrase that indicates why Joshua and Caleb believed the Israelites could overcome the people in Canaan.

One principle we can learn from Joshua and Caleb's words and example is **if we know the Lord is with us, we can overcome fear and more courageously stand for righteousness.**

Ponder times when you have had to stand alone because of your faith like Joshua and Caleb did. As you ponder your experiences, read the following statement by President Thomas S. Monson:



"As we go about living from day to day, it is almost inevitable that our faith will be challenged. 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" ("Dare to Stand Alone," *Ensign* or *Liahona*, Nov. 2011, 60, 67).



3. Answer the following questions in your scripture study journal:

- 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?

Consider sharing what you wrote with a family member or friend.

Read Numbers 14:10, looking for the Israelites' response to Joshua and Caleb's words in verses 7–9.

How would you compare the Israelites' response to circumstances you might face today when you stand for what is right?

Read Numbers 14:22–23, 29–33, looking for consequences the Israelites would receive for choosing to rebel against the Lord and His servants.

According to Numbers 14:29–30, of all the Israelites 20 years or older, who were the only ones that would be blessed to enter the promised land? _____

Read Numbers 14:24, looking for why Caleb would enter the promised land. You may want to mark what you find.

When the Lord said Caleb "had another spirit with him," it could have meant that Caleb was filled with faith and courage rather than doubt and complaints.

You may notice that the Lord also said Caleb and his descendants would have an inheritance in the promised land because he "hath followed me fully." One principle you may want to write in your scriptures is that **to receive all of the Lord's blessings, we must choose to follow Him fully.**

This principle is illustrated in Numbers 14:40–45. In these verses we learn 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.

Ponder how you can show the Lord that you will follow Him fully.



As you read the following statement by Elder Russell M. Nelson of the Quorum of the Twelve Apostles, mark words or phrases that can help you know how to follow the Lord fully: "[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" ("Face the Future with Faith," *Ensign* or *Liahona*, May 2011, 34).



4. Set a goal of how you will follow the Lord more fully. If this goal is not too personal, write it in your scripture study journal. Otherwise, you may simply write in your scripture study journal that you have set a personal goal to follow the Lord more fully.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Numbers 13–14 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Numbers 15–21

Introduction

After the children of Israel refused to obey the Lord and take possession of 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. 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.

Numbers 15

The Lord explains the consequences for ignorant sins and willful rebellion

Ponder the following scenarios:

- A young man who is a recent convert to the Church becomes upset and swears while driving. Although he does not take the name of the Lord in vain, he feels an immediate withdrawal of the Spirit.
- 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 knowingly drinks it, believing she can easily repent later so that she could still serve a mission.

Do you think the consequences for these two individuals should be the same or different? Why?

Compare and Contrast

A doctrine or principle sometimes becomes clearer when you compare and contrast it with something else. Noting the similarities or differences between teachings can bring gospel truths into sharper focus. In this instance, comparing ignorant (unintentional) sins and willful sins can prepare you to identify the principles in Numbers 15.

In Numbers 15 the Lord distinguishes between two different attitudes of a transgressor—one who defiantly and willfully sins and one who sins ignorantly or who unintentionally makes a mistake and feels guilty about offending God.

In Numbers 15:1–26 we learn that the Lord taught the Israelites about repentance and the sacrifices they

needed to perform after rebelling against Him and refusing to enter and take possession of the promised land.

The Lord continued to teach the Israelites about those who sinned ignorantly or unintentionally and those who sinned willfully. Read Numbers 15:27–29, looking for what the priest did for someone who sinned ignorantly.

Think about how this sacrifice is symbolic of what the Savior does for us when we do wrong unintentionally or out of ignorance.

This account reminds us that **if we repent, we can be forgiven of our sins, including those we commit in ignorance, through the Atonement of Jesus Christ.**

Read Numbers 15:30–31, looking for what the Lord said would happen to those who willfully break God's commandments. As you read, it may help to know that the word *presumptuously* implies willfully and knowingly breaking God's commandments.

You may want to mark the phrase "his iniquity shall be upon him" in verse 31. This phrase helps us understand that **if we willfully break God's commandments and do not repent, then we must stand accountable before God for those sins.**



1. Answer the following questions in your scripture study journal:

- What do you think it means that someone who willfully disobeyed a commandment "despised the word of the Lord" (Numbers 15:31)?
- What did the Lord say would happen to those who willfully broke His commandments?


Read the following excerpt from *For the Strength of Youth*, and underline why willfully committing sin is so serious: "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" ([booklet, 2011], 29).

Even though we are accountable for our sins, if we repent, we can be cleansed through the Atonement of Jesus Christ (see Mosiah 3:12).

In Numbers 15:37–41 we read that the Lord told the people to make fringes on the borders of their clothing 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

 **2.** In your scripture study journal write a list of popular television shows, movies, songs, and games. Ponder how Satan could use the various types of media to influence you, then answer the following questions:

- a. Because media can uplift or tear us down spiritually, how can we detect the influences that would weaken us spiritually?
- b. How can we avoid such influences when they are accepted by those around us?

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 to help us know whom the Lord has called to lead His people. Look for these principles as you study Numbers 16.

Notice who Numbers 16:1–3 states rebelled against Moses and Aaron. Think about what the phrase “famous in the congregation, men of renown” (Numbers 16:2) tells you about those who rebelled against Moses.

These leaders accused Moses and Aaron of placing themselves above the rest of the Israelites. Read Numbers 16:4–7, looking for Moses’s response to the rebellious group. As you read, it may help you to know that the censers mentioned in verse 6 were containers 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 but not authorized to administer in the high priesthood (the Melchizedek Priesthood), to bring their censers to the tabernacle the following day. Moses also told them that the Lord would then show whom He had chosen to be His authorized servant.

In Numbers 16:8–19 we learn that those who rebelled against Moses and Aaron were not content “to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them” (Numbers 16:9) with the priesthood authority they held as “sons of Levi” (Numbers 16:8). They sought after “the priesthood also” (Numbers 16:10), which the Joseph Smith Translation states was the “high priesthood,” or Melchizedek Priesthood (Joseph Smith Translation, Numbers 16:10 [in Numbers 16:10, footnote a]). We also learn that two rebellious men refused to meet with Moses and instead complained about not being in the promised land. The next day Korah and 250 rebels

brought their censers to the temple, as Moses had told them to do.


Read Numbers 16:24–26, looking for what the Lord told the people to do. Consider marking what you find.

Look in Numbers 16:27–35 for what happened to those who rebelled against Moses. What did the people have to do to avoid the same fate of Korah and his followers?



The earth opened and swallowed up the rebellious Israelites.

Based on this account, what must we do to avoid the Lord’s judgments that come upon the wicked? Answer this question by completing the following statement:
If _____ from evil influences, then we show the Lord whose side we are on.

 **3.** In your scripture study journal, list some evil influences in our day that we need to separate ourselves from. Write what you need to do to separate yourself from these evil influences and other wickedness you may encounter.


Ponder how separating yourself from evil influences can help you avoid enticements to rebel against God.

Numbers 16:36–50 explains that after these wicked men had been destroyed, another group of Israelites rebelled against Moses and Aaron. The Lord sent a plague upon them, and many of them were destroyed.

In Numbers 17:1–4 we learn 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 a stick) from each of the twelve tribes of Israel. Moses then placed each rod in the tabernacle overnight.




Moses gathered a rod from each tribe.

 **4.** Draw 12 lines in your scripture study journal to represent the 12 rods Moses gathered. Read Numbers 17:5–10, and draw what happened to Aaron’s rod on one of the lines. Then answer the following questions:

- a. What do you think is significant or symbolic about Aaron’s rod producing buds, blossoming, and yielding almonds?
- b. What do you think the people learned because of this miracle?

From this account we learn that the Lord will help us know whom He has called to lead His people.

 **5.** In your scripture study journal, write about a time when you experienced a confirming witness that the Lord’s chosen leaders are called by Him. (If you cannot think of a time, ask a family member or ward member about his or her experience and write it in your journal.)

As you seek the Lord’s confirming witness, He will help you to know that His leaders are called of Him.

Numbers 18–19

The Lord establishes the duties of the priests and the Levites and gave directions for sacrifice

In Numbers 18–19 we see 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.

Numbers 20–21

Moses smites a rock and brings forth water; he raises a brass serpent on a pole to heal those bitten by poisonous serpents


Numbers 20–21 records that the Lord directed Moses to smite a rock, and it brought forth water. 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. The Lord then instructed Moses to set a brass serpent upon a pole and promised that those who looked upon it would be healed. As many ancient witnesses testified, the brass serpent on a pole was an important symbol of Jesus Christ and His Atonement (see John 3:14–15; 1 Nephi 17:41; 2 Nephi 25:20; Alma 33:18–22; Helaman 8:14–15).

If you could be healed by merely looking at a brass serpent on a pole, would you do so? What are some ways you can look to Jesus Christ’s Atonement and victory over sin so that you can be healed?

You will be studying more about this during the lesson with your home-study teacher.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Numbers 15–21 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Numbers 22–36

Introduction

After the Israelites defeated the Amorites, Balak, the king of Moab, was afraid the Israelites would destroy his nation as well. Balak asked a man named Balaam to curse the Israelites. However, the Lord directed Balaam not to curse the Israelites, so Balaam blessed them instead. Later, Balaam acted contrary to the Lord's will and taught Balak that he could cause the Israelites to stumble by having them consume food offered to idols and by having the Midianite women entice them to commit abominable 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.

Numbers 22–24

Balak offers riches, popularity, and worldly status to Balaam if he will curse the Israelites

Consider what the following scenarios have in common:

- A driver is about to turn onto a street when he notices a “Do Not Enter” sign hanging above the road.
- A young woman is outside with her friends when an alarm sounds, indicating a severe storm is approaching.
- A passenger on an airplane sees the “Fasten Seatbelts” sign come on and hears the captain announce the plane will be experiencing turbulence.

What do these three scenarios have in common? If you were in these situations, how would you respond to the instructions and warnings? What consequences might you experience based on how you choose to respond?

As you study Numbers 22–25, consider how you choose to respond to instructions and warnings.

In Numbers 22:1–11 we learn that Balak, the king of Moab, was afraid the Israelites would destroy his nation. To avoid being destroyed, Balak asked a prophet named Balaam to curse the Israelites. Balaam was “a prophet from Pethor by the Euphrates” (Bible Dictionary, “Balaam”).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles commented on how in this true account a righteous man tried to serve both the God of heaven and the “greed for wealth and lust for honor.” But “Balaam, the prophet, inspired and mighty as he once was, lost his soul in the end because he set his heart on the things of this world rather than the riches of eternity” (“The Story of a Prophet’s Madness,” *New Era*, Apr. 1972, 7).

After the leaders of Moab and Midian had delivered King Balak’s request to Balaam, God spoke to him.

Read Numbers 22:12–13, looking for what God told Balaam not to do.

How did Balaam respond to God’s instructions?

When King Balak learned that Balaam had refused his offer, he sent another offer with greater promised rewards to Balaam (see Numbers 22:15–17). Read Numbers 22:18–21, looking for how Balaam responded to King Balak’s second offer.

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” [Joseph Smith Translation, Numbers 22:20; italics added]. In other words, the Lord was making Balaam responsible for the decision to follow God or to go with the princes of Moab. Balaam, however, ignored the Lord’s instructions and chose to go with the princes of Moab.



1. Divide a page in your scripture study journal into four sections by drawing a line down the middle and a line across the middle of the page. Write one of the following scripture references as a heading at the top of each section: *Numbers 22:22–23*; *Numbers 22:24–26*; *Numbers 22:27–30*; *Numbers 22:31–35*. Read the designated verses in each section, and in the section write a short description or draw a picture of what happened to Balaam because he ignored God’s instructions and warnings and went with King Balak’s men.

From Balaam’s experience we learn that **we put ourselves in danger when we ignore the Lord’s instructions and warnings.**


How do you think Balaam put himself in danger by ignoring the Lord’s warning?

Look for Connections, Patterns, and Themes

When studying the scriptures, look for connections, patterns, and themes in various passages. Recognizing a pattern in instruction and promised blessings can help you consider how such instruction and blessings apply in your life.



An angel stood in Balaam's way.

 **2.** In your scripture study journal, write about a situation when the Lord gave a warning to you or someone you know. Describe what happened when you or the other person either ignored the warning or obeyed it.

In Numbers 22:36–24:11 we learn that after arriving in Balak's kingdom, Balaam was again promised great rewards if he would curse Israel. However, instead of cursing the Israelites, Balaam blessed them.

Read Numbers 24:12–13, and notice how Balaam responded to King Balak's anger.

Before Balaam left King Balak, he prophesied that the children of Israel would eventually rule over the Moabites. He also prophesied about the Savior. (See Numbers 24:14–25.) Consider marking what Balaam prophesied about the Messiah in Numbers 24:17 (see also Numbers 24:17, footnotes *a* and *b*).

Numbers 25

The Israelites who commit serious sins are slain

Have you ever read a story that had a surprise ending?

The account of Balaam and King Balak has an unanticipated ending. How do you think the account might end?

Read Numbers 25:1–3, looking for what happened when the children of Israel arrived at Moab, Balak's kingdom. To understand verse 3, it is helpful to know that Baal-peor refers to an idol for the false god Baal, whom the Moabites worshipped (see footnote *a*).

Revelation 2:14 adds detail about Balaam's interactions with King Balak. Read Revelation 2:14, looking for an insight into what happened to bring about the ending of this account (see also Numbers 31:16).

What did Balaam teach King Balak to do?

Worshipping false gods and committing sexual sin were stumbling blocks for the Israelites because they lost the Lord's power and protection when they sinned. A principle we learn from Numbers 25 is that **sin stops us from progressing spiritually and causes us to lose God's protection and power.**

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. It is important to remember that Israel's army could not be defeated because they had God's protection and power. The only way they could be defeated was by losing God's protection and power through sin. Similarly, Satan cannot defeat us unless we choose to commit sin.

In Numbers 25:4–18 we learn that the Lord instructed Moses that the children of Israel who had turned to idol worship were to be slain. Such a severe action was needed because "if Israel lost power with God by tolerating evil in their midst, innocent people would die in the wars with the Canaanites when Israel crossed over Jordan" (*Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 210).

Numbers 26–30

The children of Israel are numbered again, Moses sets Joshua apart to lead Israel, and rules for sacrifices and vows are set forth



Moses set Joshua apart to lead the Israelites.

Numbers 26 explains that the men of Israel who were at least 20 years old were numbered again. Only Caleb and Joshua remained from the group who had been numbered at Sinai (see Numbers 26:65). Numbers 27 records that the Lord told Moses 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. Consider marking phrases in Numbers 27:18–20, 23 that describe how Moses set Joshua apart. In Numbers 28–29, various rules for sacrifices were set forth. In Numbers 30, Moses taught Israelite leaders the Lord’s standard for promises, vows, and oaths.

Numbers 31

An Israelite army destroys the Midianites

What blessings have you received that are so great you feel you could never repay Heavenly Father and Jesus Christ? _____

As you continue your study of the book of Numbers, look for truths that can help you know how you can better express gratitude for your blessings.

Read Numbers 31:1–4, looking for what the Lord directed the Israelites to do to the Midianites.

The phrase “avenge the Lord of Midian” in verse 3 means the Israelites were commanded to carry out the Lord’s judgment on the Midianites for their wickedness in influencing the Israelites to worship false gods and commit sexual sins.

Numbers 31:6–47 explains that the Israelites succeeded in this war and took the Midianites’ possessions. Balaam, who was living among the Midianites at the time of this war, was also killed (see Numbers 31:8). Read Numbers 31:48–49, looking for how many Israelite soldiers died in this war with the Midianites.

The phrase “there lacketh not one man of us” means that no one was killed. For some people, having their life spared by the Lord would be included in a personal list of blessings like the one you wrote earlier in this section. It was beyond the Israelites’ ability to repay the Lord for this blessing, and yet they still wanted to express their gratitude.

Read Numbers 31:50, looking for what the officers of the army of Israel brought to Moses to show their gratitude.

An *oblation* is something given as an offering or gift to the Lord. The phrase “to make an atonement for our souls” (Numbers 31:50) means that by making their offering, the officers were trying to reconcile the debt they felt to the Lord for sparing their lives. Although no payment could adequately repay the Lord, their offering showed that they acknowledged and were grateful for His blessings of protection.

The following is one principle we can learn from the example of these Israelite officers: **We can show our gratitude for the Lord’s blessings by making offerings to Him.**



3. Answer two or more of the following questions in your scripture study journal:

- What are some offerings or gifts we can give to the Lord to show our gratitude for His blessings in our lives?
- How have you been blessed by showing gratitude to the Lord through your actions?
- What offering will you give the Lord to show your gratitude for blessings He has given you?

Numbers 32–36

Moses provided direction and instruction regarding the Israelites’ land inheritances and cities of refuge

Numbers 32 contains an account of a request made by the tribes of Reuben and Gad to receive their land inheritances east of the Jordan River. Moses agreed to their request on the condition that the men of those tribes would assist the other tribes in driving out the inhabitants of the promised land and obtaining their own inheritances.

Numbers 33–36 contains an account of Moses reviewing Israel’s journeys from Egypt to Canaan, the Lord’s instructions to drive out all of the inhabitants of the land of Canaan, and Moses’s instructions about land inheritances and cities among the inheritances of the Levites in which individuals guilty of manslaughter could receive refuge and prevent anyone from taking revenge on them before proper justice could be accomplished.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Numbers 22–36 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study Deuteronomy, you will learn the importance of looking to past spiritual experiences and remembering to keep the laws, covenants, and commandments of the Lord so that you 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"). The explanation of Moses's supposed death and the ensuing eulogy (see Deuteronomy 34:10) were added after Moses was translated. In this dispensation, Moses appeared as a resurrected being in the Kirtland Temple (followed by Elias and then Elijah) and conferred priesthood keys upon Joseph Smith and Oliver Cowdery (see D&C 110:11–16).

When and Where Was It Written?

There are varying opinions on when Deuteronomy and the other books of Moses were compiled. 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). However, we do not know exactly where Moses was when he wrote this book.

UNIT 14: DAY 2

Deuteronomy 1–13

Introduction

Approximately 40 years after the Lord brought the Israelites out of Egypt, Moses spoke to them on the plains of Moab, east of the Jordan River and the promised land. 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 from the promised land the Canaanites and all items associated with their worship of false gods.

Deuteronomy 1–6

Moses teaches Israel about the importance of remembering and obeying the Lord

Although events concerning the Israelites' exodus from Egypt and their experiences while being led to the promised land were recorded in the books of Exodus and Numbers, they are also mentioned multiple times in the book of Deuteronomy. The word *deuteronomy* means "repetition of the law."

If you were Moses, what experiences might you ask the Israelites to remember? Why? _____

Search Deuteronomy 6:12–15; 8:2–3, 11–18; 9:7–8, looking for reasons why Moses repeatedly mentioned events concerning the exodus and being led in the wilderness as he taught the Israelites. You may want to mark what you find.

Read Deuteronomy 4:9, looking for what the Israelites needed to do so they would not forget the Lord's influence in their lives.

To "take heed to thyself, and keep thy soul diligently" (Deuteronomy 4:9) means to be careful and diligent. One principle we learn from this verse is that **if we are not diligent, then we may forget times when we have seen the Lord's influence in our lives.**

 **1. Complete the following activities in your scripture study journal:**

- a. Answer the following question: What are the dangers of forgetting the influence of the Lord that we have seen in our lives?
- b. Reflect on experiences that show the Lord's influence in your life or in the lives of people you know. Write one or two sentences describing two of these experiences.

Have you ever felt or been told that the Lord's commandments and standards limit your freedom or your ability to have fun? As you continue to study Deuteronomy, look for reasons the Lord has given us commandments and standards.

In Deuteronomy 5, Moses repeated the Ten Commandments to the children of Israel. Read Deuteronomy 6:3–5, looking for another commandment Moses declared to the Israelites. 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? (You may want to mark what you find.)

As you read Deuteronomy 6:6–9, notice what Moses taught the Israelites to do with the commandments.

How do you think following these instructions would have helped the Israelites be careful and diligent to not forget the Lord's commandments?


Based on Moses's instructions in verses 8–9, the Jews developed customs involving the Shema, the mezuzah, and tefillin (or phylacteries). The word *shema* is taken from a Hebrew word meaning "hear," which comes from the beginning of Moses's instruction recorded in Deuteronomy 6:4: "Hear, O Israel." In its entirety, the Shema consists of Deuteronomy 6:4–9; Deuteronomy 11:13–21; and Numbers 15:37–41, in that order. It is recited daily by devout Jews as an evening and a morning prayer. Many Jews write these same passages on a piece of parchment and place it in a small container called a *mezuzah* (the Hebrew word for doorpost), which is then placed on the right side of the door frame of their homes. Tefillin, also called phylacteries, are small leather boxes worn over

the forehead and on the inside of the biceps of the nondominant arm, with the box pointed toward the heart. Pieces of parchment with some of the same scriptures from the Shema are placed in these boxes. In the days of Jesus Christ, the misuse of this tradition led people to become prideful when they would "make broad their phylacteries" (Matthew 23:5).



Read Deuteronomy 6:24 and 10:12–13, looking for what Moses said about the purpose of God's commandments.

From these verses we learn that **the commandments God gives us are always for our good.**

 **2. Think about one of the commandments that someone might think limits our freedom or ability to have fun. In your scripture study journal, write an explanation of how the commandment you chose is for our good. You may also want to record your testimony of how you know that the commandments God gives us are always for our good.**

Deuteronomy 7–13

Moses instructs Israel to remove the Canaanites and their items of worship and to keep the Lord's commandments

A snare is a trap intended to catch an animal that steps into it. How is the bait in a snare like temptations we experience?


In Deuteronomy 7, Moses taught the Israelites what they must do to overcome the snares that existed in the promised land in the form of wicked practices that could become enticing or tempting to the Israelites. The people who were already living in the promised land participated in terrible wickedness and idolatry, and they even sacrificed their innocent children to their false gods (see Deuteronomy 12:30–31). As you study Deuteronomy 7, look for truths that can help you overcome the temptations you face.

Read Deuteronomy 7:1–6, 16, 25–26, 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.

If the Israelites failed to obey these commandments, they would be turned away from their covenant to serve only the Lord. They would then lose the Lord’s power and protection and would be destroyed.

Deuteronomy 7:2 is better understood with earlier passages of scripture. The Lord had commanded the Israelites to be respectful of strangers and foreigners and not to oppress them (see Exodus 22:21; Leviticus 19:33–34) unless they practiced idolatry, sacrificed to other gods, followed other related wicked actions that would corrupt the Lord’s covenant people, or if they refused the Israelites’ offer of peace (see Deuteronomy 20:10–17). If they were thoroughly wicked, such as the people of Sodom and Gomorrah had been, then their destruction was the only alternative to protect future generations and the children of Israel (see 1 Nephi 17:32–37).


In Deuteronomy 7:6, Moses reminded the Israelites that they were “an holy people unto the Lord God.” *Holy* means 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.

 **3.** Answer the following question in your scripture study journal: How might Moses’s words in Deuteronomy 7:6 have helped the Israelites understand the importance of removing all the evil influences from the promised land?

A truth we learn from Deuteronomy 7:6 is that **to be the Lord’s people, we must remove and avoid influences in our immediate surroundings that can lead us to sin.** 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 the self-discipline to avoid other influences that can lead us to sin.

The following list describes several spiritual snares that, if left in our lives, can lead us to being trapped in sin. Add two additional snares that you can think of:

- A movie with immoral content in your home or on a handheld device.
- Friends who encourage behaviors that require disobeying the Lord.
- Access to drugs and alcohol.
- _____
- _____

 **4.** Answer the following question in your scripture study journal: To be the Lord’s people, why is it important that we remove or avoid the influence of the snares listed above?

If you have any influences in your immediate surroundings that can lead you to sin, apply this principle by removing what can be removed and avoiding what cannot.

In Deuteronomy 8–13 we read how Moses continued to remind the Israelites about their experiences in the wilderness, repeating the importance of obeying God’s commandments. He warned them 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.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Deuteronomy 1–13 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 14: DAY 3

Deuteronomy 14–19

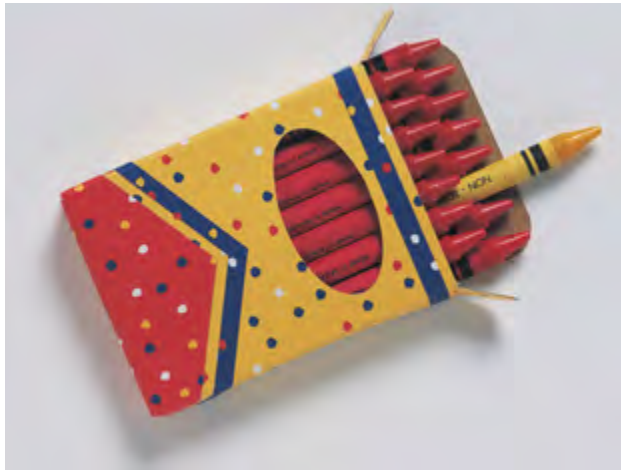
Introduction

Moses continued his second sermon to the children of Israel by reminding them that they were to be a “peculiar” and “holy” people (Deuteronomy 14:2), which they could become by observing the Lord’s laws and feasts, refraining from evil, and caring for the poor. Moses also instructed the Israelites about their future kings and warned of the consequences of sin. He prophesied about the coming of Jesus Christ and set forth judicial procedures for those who had committed murder or manslaughter.

Deuteronomy 14–16

The Lord commands His people to be holy, to care for the poor, and to remember His blessings

Have you ever felt alone, uncomfortable, or embarrassed because your beliefs made you stand out from others?



Why do you think it might be a good thing to stand out because of your beliefs?

The book of Deuteronomy contains a number of reminders for the Israelites before they entered the promised land. As you study Deuteronomy 14–19, look for doctrines and principles that can help you have the courage to live according to your beliefs so you can distinguish yourself as a member of a holy people and stand out from the world.

Read Deuteronomy 14:1–2, and identify words or phrases that explain who the Israelites were and why they should stand out from other nations. You may want to mark what you find. The instruction to not “make any baldness between your eyes for the dead” in verse 1 refers to a Canaanite mourning practice. The Lord commanded the Israelites to separate themselves from the customs and practices of the Canaanites.

Remember that the term *peculiar* means exclusive and can refer to a special possession or property [see Bible Dictionary, “Peculiar”] and that *holy* means to be set aside for sacred purposes. Do these words and phrases remind you of a scripture mastery passage? Take a moment to see if you can recite Exodus 19:5–6 from memory, or spend a few minutes memorizing a portion of it.

Think about possible reasons why Moses would repeat the message to Israel that is recorded in Exodus 19:5–6.

Deuteronomy 14:3–29 records that Moses reminded the Israelites of what they had been commanded to eat and not eat. He also taught them about tithing.

These practices would separate the Lord’s people from other nations.

Deuteronomy 14:26 mentions the use of strong drink, such as wine or other alcoholic drinks. The Lord allowed the use of these drinks in moderation and in ceremonial rituals. “The use of wine and other fermented fluids called ‘strong drink’ may surprise latter-day worshippers who are not to use them, but they were permitted in ceremonial exercises in ancient Israel; only excessive or improper use was forbidden (TG, ‘Drunkness’; ‘Temperance’; ‘Word of Wisdom’). Fermented drinks were not to be used by the priests in service and not by Nazarites at all (Deut. 14:26; Lev. 10:9–11; Num. 6:2–4)” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament* [1993], 179).

Read Deuteronomy 14:28–29, looking for some of the reasons the Israelites were to pay tithing. Consider marking what you find. Notice the blessing listed at the end of verse 29 that is given to those who pay tithing.

How do you think obeying the law of tithing can help separate us from worldly influences?

Deuteronomy 15 includes another way in which the Israelites were to care for the needy among them. Read Deuteronomy 15:1–2, looking for what the Israelites were to do every seven years. (Notice that verse 1, footnote *b*, explains that the term *release* means the “pardoning or cancellation of debts.”)



1. Answer the following questions in your scripture study journal:

- a. What are your thoughts about this seven-year arrangement to pardon debts?
- b. According to Deuteronomy 15:4–6, why were Israelite creditors to forgive debts every seven years? (Verse 4, footnote *a* may help you answer this question.)
- c. How would the Lord bless the Israelites if they obeyed this and the other commandments?

Imagine that you are an ancient Israelite. It is the first year of a seven-year cycle, and someone in need has asked you for a loan. What will you do?



Using what you learned in Deuteronomy 15:10, complete the following principle: **If we willingly help those in need, then _____.**

As you read the following statement by President Henry B. Eyring of the First Presidency, mark words and phrases that show the Lord’s love for the poor and those who help them:



“[The Lord] loves His children in need and also those who want to help. And He has created ways to bless both those who need help and those who will give it.

“Our Heavenly Father hears the prayers of His children across the earth pleading for food to eat, for clothes to cover their bodies, and for the dignity that would come from being able to provide for themselves. Those pleas have reached Him since He placed men and women on the earth. . . .

“Because the Lord hears their cries and feels your deep compassion for them, He has from the beginning of time provided ways for His disciples to help. He has invited His children to consecrate their time, their means, and themselves to join with Him in serving others” (“Opportunities to Do Good,” *Ensign* or *Liahona*, May 2011, 22).

Read Deuteronomy 15:7–8, looking for how the Lord wants His people to treat the poor. You may want to mark what you find. Using your hand, demonstrate how the passage suggests you give to the poor.

Now imagine that it is the seventh year and another needy Israelite has come to you for a loan. How is this scenario different from the first? Why might it be harder to lend to a neighbor during the seventh year?

Read Deuteronomy 15:9–11, looking for Moses’s warning and counsel for lending during the seventh year. Consider marking what you find.

What can we learn from verse 9 about refusing to help the poor?

Why do you think it is a sin to refuse to help those in need?

Think about reasons why it might sometimes be hard for us to help those in need. Even if we are not always 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).

What did Moses say we should do with our hand when we give to the poor?



2. In your scripture study journal, write about a time when you have felt blessed after helping someone in need. You might also write a goal about what you will do in the upcoming week to help someone in need.

The remainder of Deuteronomy 15 explains 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 contains the Lord’s instructions pertaining to the Passover and three other annual feasts. These feasts would remind the Israelites of the blessings they had received from the Lord.

Deuteronomy 17–19

The Lord instructs His people regarding His commandments and consequences for disobedience

If you were the king or queen of a nation, what would you choose to do with your time? List a few ideas:

Can you think of kings or queens from history or from the scriptures who became prideful and failed to follow the commandments of God?

Deuteronomy 17:1–13 describes the consequences for Israelites who chose to worship false gods. Deuteronomy 17:14–20 explains what kind of king would be appropriate for Israel to have.

Read Deuteronomy 17:14–20, looking for the Lord’s instructions concerning the king. You may want to mark what you find.

In your own words, describe what Israel’s king was to do when sitting on the throne: _____

How might the king be blessed by studying the laws of God daily?

 **3.** Answer the following questions in your scripture study journal:

- a. What principle can we learn from this instruction about studying the scriptures daily?
- b. How has your study of the Old Testament affected your life so far this year?

If you have not been studying the scriptures daily, consider the blessings that you might receive if you increased your efforts. As you make an effort to study



the scriptures daily, the Lord will help you to be humble and live His commandments. Studying the scriptures is also one more way to help us avoid evil influences in the world. The spirit we can receive from studying the scriptures can influence us to want to do good and to obey our Heavenly Father.

Deuteronomy 18–19 contains instructions for supporting the Levite priests and warned the Israelites to stay away from sorcery. Moses prophesied of the coming of Jesus Christ and described the legal process for those who had killed someone.

Deuteronomy 18:15 contains Moses’s prophecy that God would “raise up” unto the children of Israel a prophet “like unto me.” In other words, Moses served as a type or example of this prophet to whom Israel should hearken. The significance of this prophecy is shown by its being repeated throughout the scriptures (see Acts 3:22–23; 1 Nephi 22:20–21; 3 Nephi 20:23; Joseph Smith—History 1:40). In each of these scriptures, it is clear that the prophet like unto Moses was the Savior, Jesus Christ.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Deuteronomy 14–19 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 14: DAY 4

Deuteronomy 20–26

Introduction

Deuteronomy 20–26 concludes Moses’s second sermon to the Israelites and addresses rules governing many aspects of their daily life, including regulations governing war, aspects of marriage and family, slavery, usury (charging interest on loans), and punishments for violations of law.

Deuteronomy 20

The Lord declares punishments on the wicked

Visualize some delicious food, and imagine preparing to eat it. Then picture someone who has a serious, contagious disease coughing all over the food. Ponder about how you would then feel about eating the food. What might happen if you chose to eat the food?

What are some ways to keep infectious diseases from spreading?



Washing hands prevents infections.

As the Israelites prepared to enter the promised land, God wanted to prevent a kind of spiritual sickness from spreading among them. This spiritual sickness would have had eternal consequences.

The Lord had designated the promised land as holy, but it had been occupied for hundreds of years by people who refused to obey God’s commandments. The Lord did not want wickedness to infect the Israelites and spread among them. Read Deuteronomy 20:1–4, looking for the counsel the Lord gave to the Israelites for the times when they would need to go to battle against these people. (You may want to mark this counsel.)

Deuteronomy 20:5–8 describes situations in which Israelite men were excused from going into battle.

Read Deuteronomy 20:10–11, looking for what the Lord wanted the army of Israel to do when they came to the cities surrounding the promised land.

Read Deuteronomy 20:12–15, looking for what the Israelites were commanded to do if the cities rejected their offer of peace.

The Lord permitted the Israelites to spare the women and children of those cities because they did not live in the promised land, where the Israelites would live and practice their religion. Therefore, they would not have the corrupting influence on the Israelites like those people who dwelt in the promised land would (see 1 Nephi 17:32–38).

Read Deuteronomy 20:16–18, looking for what God commanded the Israelite armies to do with the people who occupied cities in the heart of the promised land.

Did you notice the word *abominations* in verse 18? This helps describe behavior that could be seen as a spiritual disease that God did not want to spread among the Israelites.

To help you understand the reason for the Lord’s instruction recorded in Deuteronomy 20:16–18, read 1 Nephi 17:33–35. (You may want to write this cross-reference near Deuteronomy 20:16.) As you read, look for phrases that describe the condition of the people who lived in the promised land.

What do you think it means that the people inhabiting the promised land were “ripe in iniquity” (1 Nephi 17:35)? What does the phrase “this people had rejected every word of God” (1 Nephi 17:35) suggest? _____

The people who inhabited the promised land had become spiritually and morally corrupt—like the people in the days of Noah. They refused to repent, and they participated in acts of perversion, immorality, and even human sacrifice as part of their social and religious practices.



1. Imagine that someone asked you why God would command the Israelites to destroy all the inhabitants of these cities. How would you respond? Write your answer in your scripture study journal.

One truth we can learn from this account is that **God may destroy the wicked to prevent their sins from spreading to others.**

Remember that the Lord had warned that if the Israelites associated with the people in the promised land and adopted their wicked practices, the Israelites would be destroyed (see Deuteronomy 7:1–4).

How did the Lord’s instructions to utterly destroy the wicked nations inhabiting the promised land show His love and concern for the Israelites?

Deuteronomy 21–26

Moses again declares the Lord’s laws to Israel

Ponder some of your motivations to be obedient. Think about why you might choose to obey a policeman, a parent, or a priesthood leader. In the space provided, give a few reasons why you obey someone. (For example, sometimes we might obey out of fear.)

Ponder which of the motivations you listed is most often the reason you obey the commandments. In what ways might your motivation for obeying the Lord affect the blessings that come from your obedience?

As you study Deuteronomy 21–25, look for principles that can help you improve your motivation for being obedient.

Remember that when the Israelites were preparing to enter the promised land, Moses reminded them that living God’s laws would help them stay clean and separate from practices that could be spiritually damaging or have severe eternal consequences.



2. Read three or more of the following passages, looking for some of the laws Moses reminded Israel to obey. In your scripture study journal, write the scripture reference and a short description of the law.

a. Deuteronomy 22:1–4

b. Deuteronomy 22:5

c. Deuteronomy 22:25–27

d. Deuteronomy 24:19–22

e. Deuteronomy 26:12–13

These are only a few of the laws Moses reviewed with the Israelites. Read Deuteronomy 26:16–19, looking for how the Israelites were to keep the Lord’s commandments. (You may want to use the footnotes to help you understand words that may be difficult. For example, the word *judgments* in verse 16 means ordinances, *avouched* in verse 17 means declared or testified, and *peculiar* in verse 18 means treasured.)

According to Deuteronomy 26:16, what phrases describe how Israel was to keep God’s commandments? (You may want to mark these phrases.)

According to Deuteronomy 26:18–19, what blessings did the Lord declare Israel would receive if they obeyed in this way? (You may want to mark them.)

From what you have learned from Deuteronomy 20:16–19, complete the following principle: **We can be the Lord’s peculiar and holy people if we obey His commandments with all our** _____.



What does it mean to obey the Lord’s commandments with all our heart and soul? Elder Dallin H. Oaks of the Quorum of the Twelve Apostles said: “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” (“The Challenge to Become,” *Ensign*, Nov. 2000, 32).

Ponder how keeping the commandments with all of our heart and soul (rather than merely going through the motions) helps us to become a peculiar and holy people unto the Lord.



3. Choose three of the following commandments: fasting, paying tithing, serving others, studying the scriptures, honoring parents, being honest, being morally clean. In your scripture study journal, do the following for each of the commandments you chose:

- a. Describe how you could keep the commandment with all of your heart and soul.
- b. Write how you have felt blessed when you have kept the commandment with all your heart and soul.

Take a few minutes to ponder and pray about how you can better keep God’s commandments with all your heart and soul. You may want to record the impressions you receive in your personal journal.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Deuteronomy 20–26 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 15: DAY 1

Deuteronomy 27–34

Introduction

Before the Israelites entered the promised land, Moses explained to them the consequences of obeying and disobeying God’s laws. Moses counseled the Israelites to be strong and courageous. He was then taken up into heaven without tasting death.

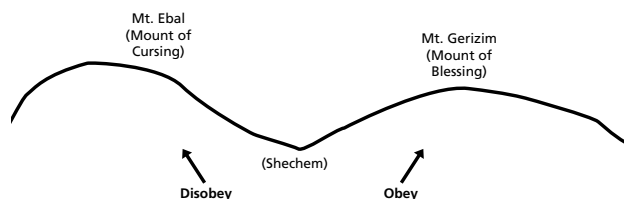
Deuteronomy 27–28

Moses explains the consequences of obeying and disobeying God’s laws

Imagine that you are given the choice between what lies behind two different doors. You are told that behind one of the doors is a feast consisting of your favorite foods and behind the other is a pile of rocks, but you don’t know what is behind which door. What could help you know which door to choose?

How would it help your decision if you were able to open each door and look in before making your decision?

Knowing what is behind each door would obviously make it easy to make the best choice, but it illustrates something Moses did near the end of his mortal life. He wanted the Israelites to be able to choose to be blessed instead of cursed. To help the Israelites choose to be blessed, he instructed Joshua to set up a learning experience for them.



In Deuteronomy 27 we read instructions for what was to happen once the Israelites entered the promised

land. They were to go to Shechem, which was located in a valley between Mount Ebal and Mount Gerizim. Moses gave instructions for half of the tribes of Israel to stand on Mount Gerizim and the other half to stand on Mount Ebal. The Levites were to stand in the valley between the two mountains and recite the actions that would result in blessings and those that would result in curses according to the laws of God (see also Joshua 8:33–35). When actions resulting in curses were recited, as described in Deuteronomy 27:14–26, the tribes on Mount Ebal were to say “amen.” Although it is not specifically stated here, it is likely that when the actions resulting in blessings were recited, those tribes on Mount Gerizim were to say “amen” as well.

Deuteronomy 28 further clarifies what the Lord wanted the Israelites to learn from this experience. Read Deuteronomy 28:1, 15, looking for what the Lord said would bring either blessings or curses upon the people. Consider circling the word *if* in these verses.

What did the Lord command the people to do to obtain the blessings and avoid the curses? (Consider marking the phrase “do all his commandments” in these verses.)

Write the word *If* between the words *Disobey* and *Obey* on the diagram at the beginning of this lesson. Read Deuteronomy 28:2–14, looking for the blessings the Israelites would receive if they obeyed God’s commandments. Write some of these blessings near Mount Gerizim on the diagram. Then read Deuteronomy 28:15–25, looking for the curses, or negative consequences, the Israelites would experience if they disobeyed God’s commandments. Write some of these curses near Mount Ebal on the diagram.

Complete the following principles stating what we can learn about obeying the Lord’s commandments from the Israelites’ experience:

If we choose to obey all of God’s commandments, _____

If we choose not to obey all of God’s commandments, _____



Elder Russell M. Nelson of the Quorum of the Twelve Apostles explained the importance of obeying all of God’s commandments: “[Have] faith to keep *all* the commandments of God, knowing that they are given to bless His children and bring them joy [see 2 Nephi 2:25]. [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” (“Face the Future with Faith,” *Ensign* or *Liahona*, May 2011, 34).



1. Answer the following question in your scripture study journal: Why do you think we need to keep all of God’s commandments in order to be prepared to meet Him?



Although keeping all of God’s commandments may seem overwhelming, President Harold B. Lee offered counsel that can help: “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. That’s the way you sanctify yourself by keeping the commandments of God” (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 30).

Ponder which commandment you may be struggling with the most, and decide how you can work on more fully keeping that commandment. Consider writing a goal to do so and putting the goal where you can see it and be reminded of it. Pray and seek the Lord’s help in keeping this commandment. You might also consider sharing this goal with a parent or leader who can support you in your efforts to accomplish it.

Deuteronomy 28:26–68 gives further details about the negative 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 covenants with God

Before Israel entered the promised land, Moses prophesied that the people would become lost if they fell into sin and did not repent. As you study

Apply the Truths You Learn from the Scriptures

Application takes place when you think, speak, and live according to the truths you have learned. As you apply gospel truths in your life, you will receive the promised blessings. You will also gain a deeper understanding and testimony of the truths you have applied.

Deuteronomy 29–30, look for what this prophecy teaches about the Savior and what we must do when we are spiritually lost because of sin.

Deuteronomy 29:1–24 explains that the Israelites made a covenant 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).

Read Deuteronomy 29:25–29, 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?

As you continue to study the Old Testament, you will discover that the Israelites did break this covenant, and then they were scattered throughout the world (see also Deuteronomy 28:64–65; 31:16–17, 27–29).

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.

Ponder what the following picture depicts the Savior doing.




 **2.** Answer the following questions in your scripture study journal:

- a. How can the lost lamb in this picture represent each of us?
- b. What qualities or attributes of the Savior come to mind as you contemplate this picture?


Read Deuteronomy 30:1–6, looking for what the Lord promised He would do for the scattered Israelites.

According to verse 2, what do the scattered Israelites need to do in order to be gathered? _____

What are the promised results recorded in verse 3? (Consider marking the answer in your scriptures.)

 **3.** Ponder what these verses teach us about deliverance from the captivity of sin. Record your thoughts in your scripture study journal.

Write the following principle in your scriptures or in your scripture study journal: **As we return to the Lord with all our hearts and souls, He will deliver us from the captivity of sin.**

 **4.** Answer the following question in your scripture study journal: What does it mean to return to the Lord with all our hearts and souls?

Deuteronomy 31–34

Moses gives his final counsel to Israel and is translated

Deuteronomy 31–34 explains that Moses gave his final counsel to the Israelites and blessed each tribe. He counseled them to be strong and courageous before they entered the land of Canaan. The Lord also told Moses that Israel would eventually turn away from God and worship other gods (see Deuteronomy 31:16–18).

Deuteronomy is the last of the books of Moses. Read Deuteronomy 34:5–6 silently, looking for what this account says happened to Moses.

To understand what happened to Moses and why verse 6 declares that “no man knoweth of his sepulchre [grave],” read the following explanation: “As was the case with many of the ancient prophets, Moses’ ministry extended beyond the limits of his own mortal lifetime. In company with Elijah, he came to the Mount of Transfiguration and bestowed keys of the priesthood upon Peter, James, and John (Matt. 17:3–4; . . .). 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). It was necessary that he be translated, in order to have a body of flesh and bones at the time of the Transfiguration, since the Resurrection had not yet taken place. Had he been a spirit only, he could not have performed the work on the mount of giving the keys to the mortal Peter, James, and John (see D&C 129)" (Bible Dictionary, "Moses"). Those who are translated "are changed so that they do not experience pain or death until their resurrection to immortality" (Guide to the Scriptures, "Translated Beings"; scriptures.lds.org).



President Joseph Fielding Smith explained: "Elijah and Moses were preserved from death . . . because they had a mission to perform, and it had to be performed before the crucifixion of the Son of God, and it could not be done in

the spirit. They had to have tangible bodies. Christ is the first fruits of the resurrection; therefore if any former prophets had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain, and the people thought he was buried by the Lord. The Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:110–11).

Read Deuteronomy 34:9–12, looking for phrases that describe why Moses is held in such high esteem.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Deuteronomy 27–34 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you will learn principles that can help you to have courage and be strong in the midst of opposition. You 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 the Israelites (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.

Joshua 1–2

Introduction

The book of Joshua begins where Deuteronomy ended—with the Israelites camped on the east side of the Jordan River, ready to enter the promised land. After Moses was translated and taken from among the Israelites, the Lord directed Joshua to lead the children of Israel into the promised land. The Lord assured Joshua that He would be with him. 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.

Joshua 1:1–9

The Lord directs Joshua to bring Israelites into the promised land and promises to be with him

Imagine that you receive a phone call from your bishop or branch president asking you to speak in sacrament meeting this Sunday. What feelings might you have about this invitation?

Some people might experience feelings of nervousness or fear about speaking in front of others. What are some other things the Lord asks us to do that some Church members might fear? As you study Joshua 1–2, look for truths that can help you whenever you feel fearful about doing what God asks of you.

Read Joshua 1:1–4, looking for what the Lord commanded Joshua to do.

Ponder what might have been frightening about this task. For example, if you had been in Joshua’s position, how might you have felt about taking Moses’s place as leader of such a large group of people or taking on the responsibility of commanding your people in battle?

Read Joshua 1:5–7, 9, looking for promises or instruction from the Lord that might have helped Joshua. What instruction do you see repeated in these verses? (Consider marking this instruction.)

What promise from the Lord might have helped Joshua be strong and courageous (specifically in verses 5 and 9)? _____

From these verses we learn that **when the Lord is with us, we can be strong and of a good courage.**



1. In your scripture study journal, answer two or all of 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?
- When have you felt that the Lord was with you and gave you strength or courage to do something difficult?

In Joshua 1:7 we see that Joshua was told to not turn from God’s law to the right or to the left (in other words, he was to keep God’s commandments with exactness). Read Joshua 1:8, looking for what would have helped Joshua do this. Mark what you find.

The “book of the law” likely refers to the five books of Moses available to Joshua (Genesis–Deuteronomy). To meditate on the scriptures means to study and ponder them.

Along with meditating on the scriptures, what else did the Lord command Joshua to do, according to verse 8? Mark what you find.

According to verse 8, what did the Lord promise if Joshua meditated on the scriptures and lived according to the teachings therein? _____

Consider writing the following principle in your scriptures: **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?



As you ponder these questions, read the following statement by President Ezra Taft Benson, and underline the kind of success that comes from meditating upon the scriptures daily and living according to their teachings: “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 Ne. 2:25.)” (“The Power of the Word,” *Ensign*, May 1986, 81).



2. Answer the following question in your scripture study journal: How has meditating on the scriptures and living according to their teachings helped you prosper in righteousness and have success in finding true joy?



3. Consider how meditating on the scriptures and living according to their teachings can help you with a challenge or problem you are currently experiencing. In your scripture study journal, write a goal to improve your daily scripture study. Consider asking a family member or friend to help you accomplish your goal.

Joshua 1:10–18

Joshua prepares the Israelites to cross the Jordan River

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?

Daily Scripture Study

Setting aside time every day for personal study of the scriptures creates an opportunity to learn the gospel, develop your testimony, and hear the voice of the Lord. Studying the scriptures increases your desire to obey God’s commandments. It also brings the Spirit into your life, which leads you to do good. If you have not already done so, consider setting a goal to study the scriptures every day. If you are already studying the scriptures daily, ponder ways that you might be able to improve the time you spend in the scriptures, such as meditating and pondering upon what you read.

Remember 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 help the remaining tribes of Israel fight for and obtain their land inheritances on the west side of the river (see Numbers 32). In Joshua 1:10–15 we see that Joshua reminded the men of these tribes of this agreement.

Read Joshua 1:16–18, looking for how the men of these tribes responded to Joshua. Consider marking their response.

Why do you think these men were willing to follow Joshua’s counsel and direction?

Joshua 2

Joshua sends spies to Jericho, where they are protected by Rahab and promise to preserve her family

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.

Joshua 2:1–8 tells us that the king of Jericho heard about the Israelite 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.

Read Joshua 2:9–11, looking for what Rahab told the two Israelite spies.

Who did Rahab testify of? _____


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).



Rahab lowered the two Israelite spies to safety.


In Joshua 2:12–16 we read that Rahab asked the two spies to make an oath that the Israelite army would spare her life and the lives of her family in return for saving the spies’ lives. Read Joshua 2:17–21, looking for the spies’ response. (The “line of scarlet thread” [Joshua 2:18] is likely referring to some type of cloth or cord made of red thread. This would help the army identify Rahab’s home.)

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 report to Joshua.

 **4.** Conclude your study of this lesson by choosing one of the following people or groups of people: Joshua; the men of the tribes of Reuben, Gad, and Manasseh; the spies; Rahab. In your scripture study journal, summarize in a few sentences how that person or group of people showed faith in the Lord.

One principle we can learn from the examples of these people or groups of people is that **we can show our faith in the Lord through our actions.**

You can show your faith in the Lord by acting on the truths you have learned today.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Joshua 1–2 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 15: DAY 3

Joshua 3–10

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 take a stone from the riverbed and having them construct a memorial with the stones. Once the Israelites entered the promised land, the Lord stopped sending manna, and they ate from the fruit of the land.

Joshua 3

Joshua miraculously leads the Israelites across the Jordan River

Consider what you might do in the following scenario: You feel that you should share the gospel with a friend, but you are nervous that you may do it incorrectly and that it will negatively affect your friendship.

Throughout your life you will likely experience a variety of challenges that will test your faith in God. As you continue to study the book of Joshua today,

look for truths that can help you know what to do when you face these challenges.

Joshua and the Israelites moved their camp near to 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?

Read Joshua 3:7–13, looking for how the Lord planned to help the Israelites cross the river.



The phrase “stand upon an heap” in verse 13 means the water would stop flowing downstream. Notice what the priests needed to do before the river would part. What did the Lord ask of the priests that indicates crossing the Jordan River required great faith?

Read Joshua 3:14–17, looking for the fulfillment of what the Lord promised in verse 13.

One principle we learn from these verses is that **moving forward in faith invites God to perform miracles in our behalf.** You may want to write this principle in the margin of your scriptures.



Consider what it means to move forward in faith as you read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles: “We find a powerful example of the interaction among assurance, action, and evidence as the children of Israel transported the ark of the covenant under the leadership of Joshua (see Joshua 3:7–17). 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. As the Israelites moved forward, the water parted, and as they crossed over on dry land, they looked back and beheld the evidence of things not seen. In this episode, faith as assurance led to action and produced the evidence of things not seen that were true" ("Seek Learning by Faith," *Ensign*, Sept. 2007, 63).

While we may not have flooded rivers to cross in our lives, we will have other challenges that we may not know how to overcome. Consider what challenges or events you might experience that will require you to move forward in faith before you are able to see how things will turn out.



1. Complete one or both of the following assignments in your scripture study journal:

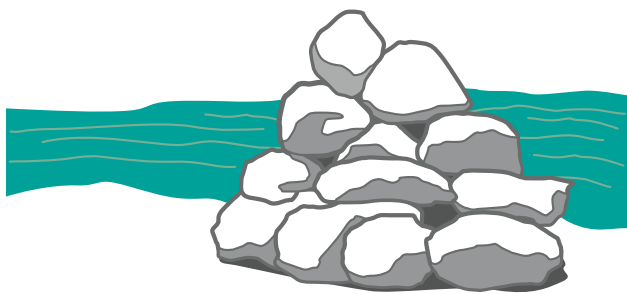
- a. Review the scenario presented at the beginning of this lesson. Write a few sentences explaining how you might be blessed in sharing the gospel with a friend by moving forward in faith.
- b. Think of a time when you or someone you know moved forward in faith and experienced miracles or blessings. Write about this experience in your scripture study journal.

Consider sharing your testimony of this principle with someone who needs help moving forward with faith in God.

Joshua 4–5

The Israelites commemorate the miraculous crossing of the Jordan River, begin to partake of the fruit of the promised land, and stop eating manna

As recorded in Joshua 4, after the Israelites crossed the Jordan River, they were commanded to build a stone memorial to commemorate this miracle.



Once the Israelites were in the promised land, the Lord instructed Joshua to have all the men circumcised (see Joshua 5:1–11). 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).

The Lord stopped providing manna when the Israelites began to "eat of the fruit of the land of Canaan" (Joshua 5:12).

Read Joshua 5:13–15, looking for indications that the special messenger who visited Joshua may have been Jehovah—the Savior, Jesus Christ.

What similarities do you see in this and in Moses's experience on Mount Sinai? How might this visit have blessed and comforted Joshua?

Joshua 6–7

After Israel destroys the city of Jericho, Achan's disobedience leads to Israel's defeat by the people of Ai

After the Israelites entered the promised land, they besieged the city of Jericho. Joshua instructed the people to follow the ark of the covenant and "compass the city" (walk completely around the outside of the city) once each day for six days and then to compass the city seven times on the seventh day (see Joshua 6:3–4).

Read Joshua 6:15–16, 20–21, looking for what happened after the Israelites obeyed these instructions.

Remember that the Lord commanded the Israelites to "utterly destroy" the wicked inhabitants of the promised land to prevent their sins from spreading to the children of Israel (see Deuteronomy 20:15–18). When Israel conquered Jericho, the only people the Lord allowed to be spared were Rahab's family because she had helped the Israelite spies (see Joshua 2). The only other things not to be destroyed were the riches of the city, which were to be consecrated and placed in the Lord's treasury. In Joshua 6:18 the Lord warned that if any of the children of Israel kept any items from Jericho for themselves, those items would become an "accursed" thing to them and to the camp of Israel.

If you throw a rock into a pond or lake, what effect does it have on the water?

As you study Joshua 7, you'll learn about a man named Achan whose actions, like ripples in the water, affected numerous people. Watch for the effects of Achan's choice as you continue to study.

Read Joshua 7:1, looking for what an Israelite named Achan did that was contrary to the commandment of the Lord.




Achan disobeyed and took some of the spoils of war.

Read Joshua 7:2–5, looking for a consequence that came upon Israel as a result of Achan’s choice.

How many Israelites died in the battle against the men of Ai? _____

Joshua asked the Lord why they had lost the battle. Read Joshua 7:11–12, looking for the reason the Lord gave for Israel’s defeat. You may want to mark what you find.

 **2.** Answer the following question in your scripture study journal: How did Achan’s personal choice affect the rest of the children of Israel?

Complete the following principle based on what you learned from Achan’s actions: **If we choose to _____, it can bring negative consequences upon ourselves and others.**

Read Joshua 7:13, looking for what the Lord commanded Israel to do. (One meaning of the word *sanctify* is to become free from sin.)

In Joshua 7:14–18 we learn that the Lord instructed Joshua to gather Israel according to their tribes. The Lord also said He would reveal to Joshua the person who was guilty of harboring the accursed thing. When called upon, Achan stood before Joshua.

Read Joshua 7:19–21, looking for what happened when Joshua confronted Achan.

Notice what Achan tried to do with his accursed and stolen property. What truth can we learn about trying to hide our sins from the Lord? _____




The following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles helps us understand why we cannot hide our sins from the Lord:

“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. They know everything about us” (“Finding Forgiveness,” *Ensign*, May 1995, 77).

 **3.** Answer the following question in your scripture study journal: How can understanding that we cannot hide our sins from the Lord affect our choices?


Joshua 7:22–26 tells us that Achan was held accountable and was put to death, and the accursed things he took were burned, as the Lord commanded.

Joshua 8–10

The Lord helps Israel defeat the people of Ai and the Amorites

As recorded in Joshua 8–10, after Israel destroyed the “accursed thing” from among them, they defeated the people of Ai and the Amorites, and they conquered many of the cities in Canaan. Read Joshua 10:42, looking for why the armies of Israel were successful in battle. You may want to mark what you find.

Consider how you might act on the truths you have learned today. You will be blessed as you exercise faith in the Lord, choose to faithfully obey His commandments, and repent rather than hide any sins you may have committed.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Joshua 3–10 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Joshua 11–24

Introduction

After fulfilling the Lord’s command to conquer the promised land and destroy the wicked nations that were there, Joshua divided the land among the tribes of Israel. He called the Israelites together and warned them against cleaving to, or joining with, other nations and worshipping other gods. He invited them to cleave to the Lord.

Joshua 11–22

The promised land is divided among the tribes of Israel

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.

Read Joshua 11:23, looking for what Joshua did with the land Israel had conquered.

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. In Joshua 12–21 we read that Joshua gave each tribe an inheritance in the promised land. The Levites were not given a specific piece of land but were given 48 cities and their suburbs from among each of the other tribes’ inheritances. This would allow the Levites to continue their priesthood service among the Israelites.

Read Joshua 21:43–45, looking for how the Lord had blessed the Israelites so far. You may want to mark what you find.

Joshua 22 contains Joshua’s parting advice to the tribes of Reuben, Gad, and Manasseh. Read Joshua 22:4–6, looking for what Joshua told these tribes to do as they went to make their homes on the east side of the Jordan River. Consider marking what you find.

In Joshua 22:7–34 we learn that the tribes of Reuben, Gad, and Manasseh traveled to their own lands, where they built an altar to witness that Jehovah was their God.

Joshua 23

Joshua calls the Israelites together and warns them to not worship other gods but to cleave to the Lord

Joshua 23:1–2 relates that after several years of peace, Joshua had grown old, and so he gathered all of the Israelites together to counsel them.



1. Draw a two-column chart in your scripture study journal; label one column *God* and the other column *Israelites*. Then read Joshua 23:3–11 and do the following:

- In the column labeled “God,” write what Joshua said God had done and would continue to do for the Israelites.
- In the column labeled “Israelites,” write what Joshua counseled the Israelites to do. (It might help to know that there were still remnants of the conquered nations in and around the promised land; see Joshua 23:5, 7).

In Joshua 23:3–11 we see the following principle: **If we cleave unto the Lord and obey Him, then God will be with us and strengthen us.**

The word *cleave* in verse 8 means to cling or adhere to someone loyally and unwaveringly. Consider what behaviors or actions you might see in a person who is trying to cleave unto the Lord.



2. In your scripture study journal, list a few people you know who are good examples of cleaving unto the Lord. Then answer the following questions:

- How have you seen the Lord bless these people for being devoted to Him?
- In what ways can knowing that God will be with us and strengthen us if we cleave unto Him and obey Him be helpful to you?



Have you ever accidentally “cleaved” to thorns before? Read Joshua 23:12–16, looking for who had the potential to be like thorns (and snares, traps, and scourges) to the Israelites.

What consequences did Joshua say the Israelites would experience if they chose to serve or cleave unto other nations or gods?

Notice that one of the consequences of the Israelites persisting in serving other gods would be that they would lose their promised land and other blessings. In Joshua 23:12–16 we learn the following principle:

If we cleave to other gods, then we will bring negative consequences upon ourselves and lose the blessings of the Lord. In our day, other gods can be worldly pursuits.

 **3.** Answer the following questions in your scripture study journal:

- a. What are some things people might cleave unto instead of the Lord?
- b. What could be some negative consequences or lost blessings for doing so?
- c. How could this principle be a helpful warning to someone preparing to make important life choices?

Joshua 24

Before Joshua dies, he encourages Israel to serve the Lord

Think of someone you know who has done a lot for you. Write that person's name in the space provided, and then take 30 seconds and record a few things that person has done for you. _____


After completing this activity, how do you feel about the person?

In Joshua 24, Joshua related to the children of Israel the things God said He had done for them and their ancestors. Scan Joshua 24:2–13, looking for things God had done for the Israelites. You might mark each time the Lord used the word *I*.

If you were an ancient Israelite, what feelings might you have toward God after being reminded of what He had done for you?

Read Joshua 24:14–16, looking for Joshua's invitation to the Israelites. You may want to mark what you find. (Remember that to fear the Lord means to have reverence or respect for Him.) The phrase "on the other side of the flood" in these verses is likely referring to the false gods the people worshipped before the days of Noah.

How do you think remembering what the Lord had done for them might have affected the Israelites' determination to accept Joshua's invitation?


 **4.** Answer the following question in your scripture study journal: How should remembering what the Lord has done for us affect our determination to love and serve Him? Then list some of the things the Lord has done for you.

Reread Joshua 24:15. This is a scripture mastery passage. You may want to mark it in a distinctive way so you can find it more easily.

What does the phrase "this day" indicate about when we should choose to be devoted to the Lord?


The phrase "but as for me and my house" in verse 15 indicates that Joshua chose this path for himself, regardless of what others might choose.

What principle about making our own choice to serve the Lord can we learn from this verse? _____

 **5.** In your scripture study journal, write about a time when you, or someone you know, chose to follow the Lord regardless of what others chose to do.

In Joshua 24:17–33 the Israelites covenanted to serve the Lord. Joshua designated a great stone to be a witness to them of all the words that the Lord had spoken. The purpose of the stone was so that the Israelites would not deny their God. The people served the Lord throughout the rest of Joshua's life and for many years after.

Scripture Mastery—Joshua 24:15

 **6.** Consider marking the phrases "choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" in Joshua 24:15. Repeat these phrases several times until you have them memorized. Then answer the following question in your scripture study journal: Why is it important to make the decision to serve God *today* instead of waiting until some future date?

Take a few minutes and, on a blank piece of paper, create a poster that illustrates these phrases. Think about what the Lord might like you to do to show your choice to serve Him. Put the poster where you can see it daily to remind you to choose to serve God every day.

 **7.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Joshua 11–24 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study the book of Judges, you can learn that the Lord allows His people to suffer the negative 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 7th or early 6th century B.C. We also do not know where this book was written.

up judges to deliver them from their enemies. These judges were generally military leaders—fighters more than preachers of righteousness (see Bible Dictionary, “Judges, the”).

Judges 1–2

The Israelites settle in the promised land and begin to worship false gods

Read the following account of a Church member told by President Spencer W. Kimball:



“One man who had been a slave to alcohol most of his adult life became convinced . . . that he must give up the habit and prepare himself for the temple. . . . With great effort he quit drinking. He moved many miles away from the area where his drinking friends lived and, though his body craved and ached and gnawed for the long-depended-on stimulant [alcohol], he finally conquered. He was at all his Church meetings, and was paying his tithing. His new friends in the Church seemed to fortify him. He felt good in the new activity, and life was glorious. His wife was beaming, because now the whole family were always together. This is what she had dreamed about all their married life.

“They got their temple recommends and the happy day arrived and they drove to the temple city for this great event. They arrived early and each had some errands to do. As it happened, the husband ran into some old friends. They urged him to go with them to the tavern [where alcohol was served]. No, he would not, he said, he had other important things to do. Well, he could just take a soft drink [soda], they urged” (*The Miracle of Forgiveness* [1969], 170–71).



1. Answer the following questions in your scripture study journal: Do you think it would be all right for this man to go to the tavern to have a soft drink? Why or why not?

Ponder situations in which unrighteous influences (such as unrighteous friends or immoral music, movies, social media, and Internet sites) may tempt you to break the commandments. As you study Judges 1–5, look for truths that explain what can happen if we place ourselves in situations in which we may be tempted by unrighteous influences. In Judges 1 we learn that after Joshua’s death, when the Israelites were strong and united, they could have driven out the Canaanites, but they put them under tribute instead (see Judges 1:28). Remember that the Lord had commanded the Israelites to drive out the wicked people who lived in the land of Canaan (see Exodus 23:31).

UNIT 16: DAY 1

Judges 1–5

Introduction

After Joshua died, the tribes of Israel continued their conquest of Canaan. Some of the tribes failed to drive all of the Canaanites and other wicked peoples from their lands. The Israelites forsook the Lord by worshipping the false gods of the Canaanites, and the Lord removed His blessing of protection from them. Despite the Israelites’ disobedience, the Lord raised

Understand the Context of the Scriptures

Understanding the context of events recorded in the scriptures can prepare you to recognize the messages of the writers. Context includes the circumstances that surround or provide background for a particular passage or account in the scriptures. This information can clarify and help you better understand the accounts, teachings, doctrines, and principles in the scriptures.

Read Judges 1:8, 21. These two verses explain that the southern part of Jerusalem belonged to the tribe of Judah, who conquered the inhabitants in that portion, and the northern part of Jerusalem belonged to the tribe of Benjamin, who did not drive out the inhabitants until the days of King David.

Important points or messages in the scriptures are often emphasized by the repetition of certain

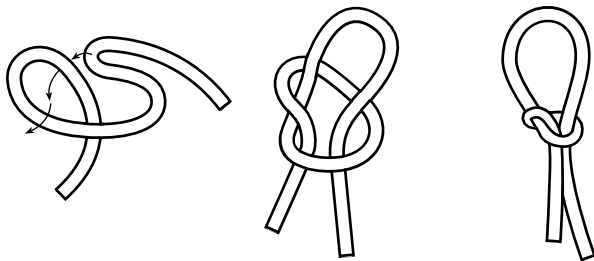
words or phrases. Read Judges 1:27–33, looking for words or phrases that are repeated in these verses. You may want to mark what you find.

Did you notice how often the writer noted that the Israelites failed to obey the Lord’s instructions to drive out the wicked people from the promised land? Consequently, these wicked people dwelt among the Israelites after the Israelites had moved into the promised land.

Notice in Judges 1:28 what the Israelites did to the Canaanites they allowed to remain with them. “Put . . . to tribute” means they received money from the Canaanites. Thus the Israelites not only disobeyed the Lord, but they also benefitted financially from doing so, which would not have been pleasing to God.

The Lord sent an angel to represent Him to the Israelites to teach them about the consequences of their disobedience. Read Judges 2:1–3, looking for the consequences the Israelites would experience. What do you think it means that the wicked people in the promised land would be “as thorns in [the Israelites’] sides”?

A *snare* is a type of trap used to catch animals.



What do you think it means that the false gods worshipped by the people in the promised land would be like a snare to the Israelites? _____

Judges 2:4–10 explains that the Israelites mourned after learning of the consequences of their disobedience. After the death of Joshua and those of his generation, a new generation of Israelites arose “which knew not the Lord, nor yet the works which he had done for Israel” (Judges 2:10).

Read Judges 2:11–13, looking for what this new generation began to do.

The word *Baalim* is the plural form of the word *Baal*. Baal and Ashtaroath were false gods of the Canaanites. Those who worshipped these false gods did so in ways that were an abomination to God and in gross violation to the laws He gave the Israelites. This worship included such things as sexual immorality and even the sacrifice of children.

Based on the Israelites’ actions, we learn the following principle: **If we choose to associate with evil influences and temptations, then they may lead us to sin.**



As you think about this principle, remember the account of the man who quit drinking alcohol and prepared himself to be sealed to his wife and family in the temple. Read what President Kimball said happened after the man was invited to go to the tavern on the day of the sealing: “With the best of intentions he finally relented [and went to the tavern with his old friends]. But by the time he was to meet his wife at the temple he was so incapacitated [or drunk with alcohol] that the family went home in disgrace and sorrow and disappointment” (*The Miracle of Forgiveness*, 171).

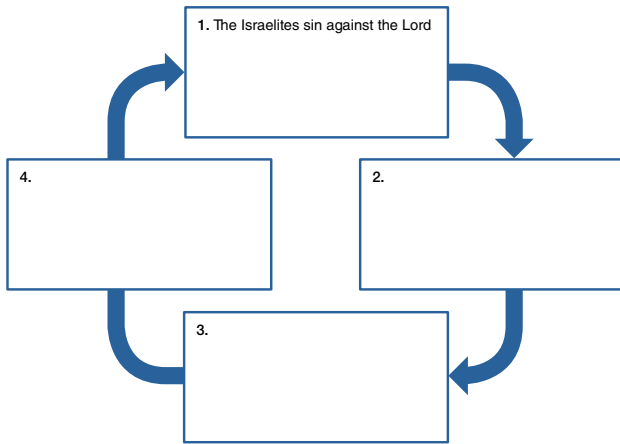


2. Answer the following questions in your scripture study journal:

- How might choosing to be in situations with unrighteous influences lead a person to sin?
- What are some situations in which members of the Church might need to remove themselves because of unrighteous influences?

The book of Judges contains a repeated cycle of sin and deliverance. As shown in the accompanying diagram, the cycle began with the Israelites sinning against the Lord.

The Cycle of Sin and Deliverance in the Book of Judges



Read Judges 2:14–15, looking for what happened after the Israelites sinned by worshipping false gods.

In box 2 of the diagram, write: *The Israelites are afflicted by their enemies.*

Read Judges 2:16–18, looking for what the Lord did for the Israelites after they were afflicted by their enemies. As you read verse 17, it will be helpful to know that the Lord often refers to His covenant relationship with Israel as a marriage. Thus, when the Israelites “went a whoring after other gods,” they were being unfaithful to the Lord, as a spouse might be to a marriage partner.

These judges were community and military leaders. Most of them were not prophets like Moses and Joshua. Notice that Judges 2:18 helps us understand why the Lord raised up judges to deliver the Israelites. Footnote 18a explains that the phrase “for it repented the Lord” means the Lord had compassion on Israel. The word *groanings* in verse 18 refers to the prayers they offered while enduring oppression. The Joseph Smith Translation for this verse indicates that the Lord “hearkened” to their groanings (see Judges 2:18, footnote a).

From these verses we learn that **the Lord has compassion on us in our suffering, even when our suffering is a result of our own sins.**

In box 3 of the diagram, write: *The Israelites cry unto the Lord for deliverance.* In box 4, write: *The Lord raises up judges who deliver the Israelites from their enemies.*

Read Judges 2:19, looking for what happened after the Lord delivered the Israelites from their enemies.

What does Judges 2:20–23 help us understand about the consequences of the Israelites continuing to sin?

Judges 3–5

The Lord repeatedly raises up judges to deliver the Israelites from their enemies



3. Write the following scripture references in your scripture study journal: *Judges 3:5–11; Judges 3:12–30; Judges 4:1–9, 15–24.* Read each reference, and write a brief summary explaining how the cycle of sin and deliverance is repeated in each account.

As you studied Judges 2, you learned the following principle: If we choose to associate with evil influences and temptations, then they may lead us to sin. Notice that the Israelites returned to their previous sins as they continued to linger among unrighteous influences.

Read the following statement by President Spencer W. Kimball, and mark words or phrases that could help you avoid repeating the same sins:



“To return to sin is most destructive to the morale of the individual and gives Satan another hand-hold on his victim. Those who feel that they can sin and be forgiven and then return to sin and be forgiven again and again must straighten out their thinking. . . .

“ . . . When a man has made up his mind to change his life, there must be no turning back. Any reversal, even in a small degree, is greatly to his detriment. . . .

“In abandoning sin one cannot merely wish for better conditions. He must make them. . . . He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin. He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again. He must abandon the people with whom the sin was committed. He may not hate the persons involved but he must avoid them and everything associated with the sin” (*The Miracle of Forgiveness*, 170–72).

Ponder and pray about what circumstances or influences you might need to abandon so you can avoid sin. You will be blessed as you act on the promptings you receive that will help you avoid situations in which you might be tempted to sin.

As shown in Judges 3–5, the Israelites continued in the cycle of sin and deliverance. In Judges 4 we learn that the Lord called a woman named Deborah to deliver Israel. Together, she and the military leader, Barak, delivered Israel from the Canaanites (see Bible Dictionary, “Deborah”). Deborah’s strong faith in the Lord, Jesus Christ, is recognized in Judges 4:8–9 when

Barak insisted she accompany the military into battle. Deborah agreed to go, but she gave full credit to the Lord for any success without seeking honor for herself.

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Judges 1–5 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 16: DAY 2

Judges 6–9

Introduction

Israel enjoyed a period of relative peace for 40 years, but the younger generation that was born into this peace and prosperity trusted in their own strength and wisdom and did not rely on the Lord. Thus, the people eventually again did evil in the sight of the Lord. Because of the Israelites' disobedience, the Lord allowed them to be oppressed by the Midianites. Through an angel, the Lord called upon Gideon to deliver Israel. Gideon and his army of 300 men defeated a vast army of Midianites.

Judges 6:1–10

Because of disobedience, the Israelites are oppressed by the Midianites

Have you ever tried to lift an object that was too heavy or too awkwardly shaped to lift by yourself, and then someone came and helped you lift it? What was the difference between trying to do this alone and having help?

Ponder for a moment a trial or challenge you are currently facing.


Many challenges we face can be difficult or impossible to overcome by ourselves. However, the Lord is ready to help and strengthen us if we come to Him. In the book of Judges, a man named Gideon helped Israel gain the Lord's help and overcome seemingly impossible adversity. As you study Gideon's life, look for principles that show you how to gain the Lord's help when you face your own challenges.

Read Judges 6:1, looking for what the Israelites did that caused them to lose the Lord's blessings. Recall that in Judges 1–5 the "evil" the Israelites did was

worshipping the false gods of the other inhabitants in the promised land. Because of this, Israel lost the Lord's protection.

Read Judges 6:2–6, looking for what the Midianites did to oppress the children of Israel. You may want to mark what the children of Israel did when they were being oppressed.

Read Judges 6:7–10, looking for how the Lord responded to the Israelites' cries.

 **1.** In your scripture study journal, summarize the message the prophet gave to Israel. Then answer the following question: What do you think Israel needed to do to receive the Lord's protection again?

One truth we can learn from this account is that **the Lord can answer our prayers through the words of the prophets.** You may want to write this truth in your scriptures next to Judges 6:7–8.

Can you think of a time when you received an answer to your prayers through the words of a prophet?

Judges 6:11–24

An angel of the Lord calls Gideon to deliver Israel

In Judges 6:11–13 we learn that in addition to sending a prophet to the children of Israel, the Lord also called a judge who was a "mighty man of valour" (Judges 6:12; *valor* means courage or bravery) as the military leader to deliver them from the Midianites. Read Judges 6:14–16, looking for how Gideon responded to his call to serve. You may want to mark his response in your scriptures.

Notice what the Lord said in verse 16 that might have comforted Gideon.

In Judges 6:17–24 the Lord showed Gideon a sign to assure him that this call came from God. There is a difference between seeking a sign from God before we will believe and have faith and seeking a confirmation with a sincere heart, real intent, and faith (see Moroni 10:4). The motive for seeking a sign or confirmation from God is important (see D&C 63:7–9). "Some people claim that they would believe in God or His work if they were able to receive a sign. But faith does not come by signs. . . . Signs are given to those who are faithful and obedient to strengthen them in their faith and to help them carry out the will of God" (Gospel Topics, "Signs"; lds.org/topics). Gideon righteously sought in faith for a sign, or confirmation.

Judges 6:25–40

In obedience to the Lord, Gideon removes false idols and prepares for battle

Use Scripture Study Aids

The Church has prepared a number of scripture study aids. These include such things as footnotes with cross-references and word helps, excerpts from the Joseph Smith Translation, topical indexes, the Bible Dictionary, maps, and pictures. They are some of the most valuable resources you will use as you study the scriptures. You will be blessed by using the study aids in your personal scripture study.

Read Judges 6:25–26, looking for what the Lord told Gideon to do before he delivered Israel from the Midianites. Look at footnote 25*b* to help you understand what the term *grove* meant.

Notice that the altar Gideon was commanded to destroy belonged to his father. Think about how difficult this command would have been if you had been in Gideon's position.

Why was it important to destroy the altar of

the false god Baal before overcoming the physical oppression of the Midianites? What can we learn from the Lord's instructions to Gideon about our efforts to receive help and strength from the Lord?

From Judges 6:25–26 we can learn the following principle: **If we desire to have the Lord's help and strength, we must remove spiritually unclean and evil practices from our lives.**

As shown in Judges 6:27–40, 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

Imagine that you, like Gideon, have been commanded to conquer and drive out the Midianites' army. Read Judges 7:12, looking for the size of the army. How many soldiers would you want to take with you into battle against such a vast army?

Read Judges 7:1–2, looking for what the Lord said about the size of Gideon's army. 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?

In verse 2, mark why the Lord wanted to reduce the size of Gideon's army. (To *vaunt* means to boast or praise.) How does thinking too much about our own strength and efforts prevent us from recognizing that our blessings and strength come from the Lord?

Read Judges 7:3, looking for what the Lord said Gideon needed to do to reduce the size of his army.

How many were in Gideon's army originally?

How many remained after Gideon told those who were afraid to leave? _____

Scan Judges 7:4, looking for how the Lord felt about the reduced size of Gideon's army.

Read Judges 7:4–8, looking for what the Lord instructed Gideon to do to further reduce the size of the army.

How many soldiers put their hands to their mouths to drink? _____

If you had been in Gideon's position, what might you have thought about the Lord's reducing your army from 32,000 men to 300?

Judges 7:9–14 relates that Gideon went to where the Midianites' army was camped. While Gideon was near their camp, he overheard a man share a dream related to the destruction of the Midianites' army. This dream gave Gideon courage.



Trumpet



Lamp



Pitcher

Imagine you were given a trumpet, a pitcher, and a lamp and asked to use them as weapons in battle. How would you use them to fight? How effective do you think these items would be in battle?

Read Judges 7:15–18, looking for Gideon's instructions to his army.

Read Judges 7:19–23, looking for what happened next.

Judges 10–21


Introduction

When the children of Israel repented of their sins, the Lord continued to raise up judges to deliver them from their oppressors. One of these judges, Samson, was blessed with tremendous physical strength, but he failed to fulfill his divine calling because of selfish choices.

Judges 10–21

The Lord calls other judges, including Samson, to deliver the Israelites from their enemies

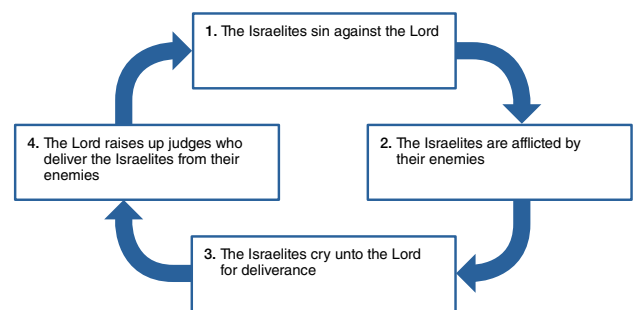
Have you ever thought about the things Heavenly Father would like you to accomplish in your life?

-  **1.** In your scripture study journal, list a few things you feel Heavenly Father would like you to accomplish in your life.

As a child of God, you have divine potential, and with Heavenly Father’s help, you can achieve all He desires for you. As you study Judges 10–21, look for truths that will help you understand what could prevent you from accomplishing the things Heavenly Father desires for you.


In your study of Judges 1–3, you learned that the Israelites continually went through a cycle of sin, affliction, repentance, and deliverance.


The Cycle of Sin and Deliverance in the Book of Judges



In Judges 10–12 we read how they continued that cycle. After the Israelites began to worship false gods again, they were afflicted by their enemies the Ammonites. When the Israelites turned to the Lord, He raised up a judge named Jephthah to deliver them from their enemies.

Gideon’s small force succeeded because they were exactly obedient; every man did as he was instructed (see Judges 7:21). 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.

-  **2.** Answer the following question in your scripture study journal: Why was Gideon’s army of 300 able to defeat the Midianites’ innumerable army?

-  **3.** Consider the following principle that we can learn from this account: **If we follow the Lord’s commands with exactness and always acknowledge our dependence on Him, then He will help us overcome our challenges.** In your scripture study journal, write about a time when you were able to overcome challenges with the Lord’s help because you followed His counsel, or write about a time when you witnessed the truth of this principle in someone else’s life.

Judges 8

Israel enjoys peace for many years but returns to idolatry after Gideon dies

In Judges 8:1–31 we learn 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.

Read Judges 8:33–35, looking for what Israel did after Gideon’s death. What do you think these verses teach us about the spiritual condition of the children of Israel at this time?

Judges 9

Gideon’s son Abimelech is made king and is slain by the Shechemites

In Judges 9:1–57 we learn that Gideon’s son Abimelech wanted to be king, so he killed 70 of his brothers and was made king. He was eventually killed by the Shechemites, one of Israel’s enemies.

-  **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Judges 6–9 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Read Judges 13:1, looking for what the Israelites did after they were delivered.

What kind of leader do you think the Israelites needed to help them break their cycle of sin and deliverance and be freed from their enemies?

Read Judges 13:2–5, looking for special characteristics of the new leader whom the Lord would send to help the Israelites.

Notice that this new leader was to be a Nazarite. You may recall that Nazarites were men 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”). Jesus Christ was sometimes called a Nazarene (see Matthew 2:23), which meant He was from the city of Nazareth, not that He was a Nazarite.

Refer again to the diagram “The Cycle of Sin and Deliverance in the Book of Judges,” and consider how the Israelites might be blessed by a leader whose life would be dedicated to God. How would a leader like this help the Israelites break the cycle of sin so they could be permanently delivered from their enemies?


In Judges 13:6–23 we read that the angel reappeared to the woman and her husband and repeated the message about their son. Look in Judges 13:24 for the name of their son, the new Israelite leader.

Read Judges 14:1–3, looking for what Samson desired once he became an adult.

What did Samson desire? _____

Based on what you have learned about God’s commandments about whom the Israelites should and should not marry, 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 from Judges 14:1–3 about Samson and his desires to follow the Lord?

 **2.** Write the following incomplete statement in your scripture study journal: *If we place our own desires ahead of the Lord’s will, then . . .* As you continue to learn about Samson’s choices, consider how you might complete this principle. When ideas of how to complete it come to mind, write those ideas in this journal assignment.

Read Judges 14:5–6, looking for what Samson did as he traveled to marry the Philistine woman. Think of what these verses teach us about Samson’s physical


strength. According to verse 6, what was the source of Samson’s physical strength?



Samson killed a lion with his bare hands.

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, referring to Samson, the phrase seems to acknowledge only Samson’s remarkable physical strength (see Judges 14:6, 19; 15:14), 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. At times Samson used his gift of strength properly, and at times he did not.

In Judges 14:7–15 we learn 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.

 **3.** Complete the following assignment in your scripture study journal to identify what motivated Samson’s actions. Below are summaries of choices Samson made, as told in Judges 14–15. After you read the verses associated with each summary, write in your scripture study journal the emotion or desire you think motivated Samson to choose doing what he did.

- a. Judges 14:16–20; 15:1–2. After Samson’s wife revealed the answer to the riddle to the Philistines, Samson separated himself from her.
- b. Judges 15:1–5. When Samson learned his father-in-law, a Philistine, gave Samson’s wife to another man, Samson burned the Philistines’ crops.

- c. Judges 15:6–8. The Philistines sought revenge against Samson by burning his wife and father-in-law. Samson responded by smiting the Philistines “with a great slaughter” (Judges 15:8).
- d. Judges 15:10–16. The Philistines went against Samson to bind him and do to him as he had done to them. Samson responded, “As they did unto me, so have I done unto them” (Judges 15:11). He slew one thousand more Philistines.

As you read the verses in the assignment, did you notice the words *anger* in Judges 14:19 and *avenged* in Judges 15:7? Reflect on how Samson’s choices to act in anger and seek revenge affected him and his family. From this account we learn that **anger and vengeance can lead us to make choices that hurt others and ourselves.**

Read Judges 16:1, looking for evidence that Samson continued to place his selfish desires ahead of the Lord’s will.

In Judges 16:2–14 we read how 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.

Read Judges 16:15–20, looking for what happened when Delilah spoke to Samson a fourth time about the source of his strength. Mark in verse 20 why Samson lost his strength.

Samson’s hair was not the source of his strength. He lost the blessing of his strength because “the Lord was departed from him” (Judges 16:20). His physical strength was a symbol of his covenant relationship with God, who was the source of that strength. When he broke his covenants through unrighteous actions, Samson eventually lost his strength.

It is not known why the Lord allowed Samson to retain his gift of physical strength for a time while he was acting unrighteously. In Doctrine and Covenants 3:4, God warned that “although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.” It appears that this was the case with Samson.

From Samson’s experience we learn the following principle: **If we break our covenants with the Lord, then He will withdraw His Spirit from us.**

- 4. When the Lord withdrew His Spirit from him, Samson lost his gift of physical strength. Answer the following question in your scripture study journal: What blessings or abilities might we lose when the Lord’s Spirit is not with us?

Judges 16:21–27 tells how the Philistines captured Samson, blinded him, 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 main pillars of the building so that he could lean on them.



Samson destroys the building.

Read Judges 16:28–30, looking for the purpose of Samson’s prayer to the Lord. According to verse 28, why did Samson want to kill the Philistines in the building? _____

Remember 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 Cycle of Sin and Deliverance in the Book of Judges” diagram.

In Judges 17–21 we learn that after Samson’s death, the Israelites continued to sin against the Lord and suffer afflictions from their enemies.

“In the closing chapters of Judges the writer turned from stories of Israel’s heroes to two incidents that illustrate the low state of religion and morality in the days when Israel forsook her covenant with the Lord

and everyone 'did that which was right in his own eyes' (Judges 17:6; 21:25).

"The stories of Micah the Levite and the Danite migration, in chapters 17 and 18, and the account of the rape of the concubine at Gibeah and the subsequent punishment of the Benjamites, in chapters 19–21, are samples of Israel's worst days. Nothing in the stories show the Israelites doing what was right" (*Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. [Church Educational System manual, 2003], 261).

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). Elder Mark E. Petersen of the Quorum of the Twelve Apostles taught about the tragedy of Samson's wasted life:



"Samson was strong in a physical way. But he was yet a weakling. How much did the strength of his mighty physique count when temptation stood before him? . . .

"Samson was under a covenant. He was a servant of God, set apart to the Lord's work. He was committed to the building up of the kingdom of God. To a large extent, he was a failure in life. . . .

"One compromise after another added to his weakness of purpose. His desire to be as other men blinded him to his responsibility and cheapened in his eyes the sanctity of his covenants. The more his resolution weakened, the further he sank into the ways of worldliness until at last he surrendered completely" (*Your Faith and You* [1953], 243–45).

Refer to the incomplete statement you wrote for scripture study journal assignment 2 in this lesson. Based on what you have learned from Samson's example, complete the statement in your scripture study journal assignment with how it relates to achieving your own divine potential.



5. In your scripture study journal, write how you think Samson's life could have been different if he had sought to do the Lord's will rather than his own.

If we seek the Lord's will in all that we do, He will help us reach our divine potential and accomplish the work He has called us to do.

Write on a piece of paper one thing you will do today that will help you fulfill your divine potential and accomplish what Heavenly Father would want you to do. Carry this piece of paper with you throughout the day as a reminder of your goal.



6. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Judges 10–21 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you 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 period following the Israelites’ exile in Babylon, 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.

UNIT 16: DAY 4

Ruth

Introduction

Naomi, her husband, and their two sons moved from Bethlehem to the land of Moab because of a famine. While they were there, Naomi’s husband died and her two sons each married a Moabite woman. After the death 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. The two returned to Bethlehem, where a man named Boaz, who was related to Naomi’s husband, helped provide for their needs.

Ruth 1

Ruth travels with Naomi back to Bethlehem after the deaths of their husbands

As you read the following scenario, consider if you have ever been in a similar situation:

A young woman has had a close group of friends for a long time, and she cares about each of them. Recently she has noticed her friends have begun to change. They have begun to use inappropriate language. Some of them are experimenting with alcohol and participating in activities that are against the law of chastity. The young woman has felt the Holy Ghost prompt her not to go with these friends to parties and other activities, but she has hesitated to obey these promptings.

In what ways might this situation test a person’s willingness to trust in the Lord? As you study Ruth 1–2, look for truths that can help you in situations when you must decide whether you will trust in the Lord.

Read Ruth 1:1–5, looking for what happened to each of the following individuals in this account: Elimelech, Naomi, Mahlon, Chilion, Orpah, Ruth. 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 if she did not own land or have other resources. It appears that Naomi, Orpah, and Ruth were in this situation.

What concerns might you have had if you had been in the position of Naomi, Orpah, and Ruth?

Locate the city of Bethlehem and the land of Moab on Bible Maps, no. 3, “The Division of the 12 Tribes.” Naomi had relatives living in Bethlehem, and Orpah and Ruth had family members living in Moab.

Read Ruth 1:6–9, looking for what Naomi decided to do and what she told her daughters-in-law to do.

Naomi decided to return to Bethlehem, and she encouraged her daughters-in-law to return to their families. The following diagram can help you consider the possible advantages and disadvantages of the decision Orpah and Ruth faced:

Orpah's and Ruth's Decision		
	Stay in Moab	Go to Bethlehem
Advantages:		
Disadvantages:		

In the diagram, list what some of the advantages of staying in Moab might have been for Orpah and Ruth.

Read Ruth 1:10, looking for what Orpah and Ruth said they would do.

Based on Orpah and Ruth's response, what type of feelings do you suppose they had for Naomi?


You may want to mark the phrase "thy people" in verse 10. The Israelites' religion and culture differed significantly from those of the people who lived in Moab, who worshipped idols. 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).

In the diagram, list what some of the benefits of choosing to go with Naomi to Bethlehem might have been.

Read Ruth 1:11–14, looking for Naomi's response to Orpah and Ruth.

Naomi warned that Orpah and Ruth might not have the opportunity to remarry if they went with her to Bethlehem. In the diagram, list what some of the disadvantages of choosing to go with Naomi to Bethlehem might have been.

If Orpah and Ruth had stayed in Moab, they may not have been able to worship the Lord with others of the same faith. In the diagram, list this and other possible disadvantages of staying in Moab.

 **1.** Answer the following questions in your scripture study journal: What would you do if you had been in Orpah and Ruth's position? Why?

Read Ruth 1:14–15, looking for what Orpah decided to do. In verse 15, the phrase "gone back unto her people, and unto her gods" suggest that Orpah chose to return to her old ways.



Ruth and Naomi

Read Ruth 1:16–17, looking for what Ruth decided to do.

 **2.** Answer the following questions in your scripture study journal:

- a. What do you think Ruth's response means?
- b. What do Ruth's words show about the depth of her conversion and her trust in the Lord?

As you continue to study the book of Ruth, look for what happened as a result of Ruth's decision to trust in the Lord.

In Ruth 1:18–22 we learn that Naomi and Ruth traveled to Bethlehem. Since they were extremely poor, they desperately needed to find a way to support themselves.

Ruth 2–4

Ruth meets Boaz, and eventually they are married

Read Ruth 2:1–3, looking for how Ruth and Naomi obtained food in Bethlehem. (To *glean* means to gather any of the grain that remains in the field after the crop has been harvested.)



Ruth gleaned in Boaz's field.

The law of Moses instructed those who owned fields not to harvest the crops in the edges of their fields. The law allowed the poor to harvest these crops, ensuring that they would have something to eat. After the harvest was gathered in, the poor were also allowed to go into the field and glean the crops that had been missed by the harvesters (see Deuteronomy 24:19–22).

Read Ruth 2:5–7, looking for what Boaz did when he saw Ruth gleaning in his field.

As you read Ruth 2:8–10, look for what Boaz decided to do for Ruth.

As you read Ruth 2:11–12, look for two reasons why Ruth had been blessed. (You may want to mark what you find.)

According to the first part of verse 11, Boaz showed such great kindness to Ruth because of the love and kindness she had shown to Naomi. Complete the following principle based on what you learned from Ruth's experience: **When we show love and kindness to others,** _____.

 **3.** Answer the following questions in your scripture study journal:

- a. When have you, or someone you know, received the Lord's blessings after showing love and kindness to others?
- b. What effect did this experience have on you?

Ponder ways in which you can show love and kindness to others, and find ways to do so during the next few days.

You may have noticed in verses 11–12 that another reason why Ruth had been blessed was because she trusted in the Lord. Another principle we learn from these verses is that **if we choose to trust in the Lord, then He will reward us for our faith.**

This principle is further illustrated by Ruth's relationship with Boaz. For example, Ruth 2:13–23 explains that Boaz showed additional kindness to Ruth by inviting her to eat with him and the reapers, the people he hired to harvest his fields. Boaz also told the reapers to leave extra portions of grain for Ruth to harvest. Ruth returned to Naomi and told her what had happened. Together they rejoiced in the Lord's blessings and kindness to them. Ruth 3–4 records that Ruth's relationship with Boaz continued to develop, and eventually they were married.

Read again the scenario at the beginning of this lesson, and consider how the principle about trusting in the Lord could help the young woman in the scenario.

 **4.** Answer the following questions in your scripture study journal:


- a. How might the young woman in the scenario choose to trust in the Lord?
- b. What are some ways in which she could be rewarded for her faith?

Read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles:



"At times you may feel lonely and misunderstood . . . because you don't fit in with the crowd. Be grateful that your righteous life molds you so that you don't fit where you don't belong. This is a temporary period of personal testing and growth. It will be replaced in time with true friends and greater happiness.

"The world needs light. Be that light. Your righteousness gives others confirmation of the goodness of life anchored in eternal truth" ("The Power of Righteousness," *Ensign*, Nov. 1998, 70).

 **5.** Answer one or both of the following questions in your scripture study journal:

- a. When have you felt that the Lord rewarded your faith because you chose to trust in Him, and what effect did that experience have on you?
- b. What will you do in the next week to show that you trust in the Lord?

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Ruth 1–4 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study the book of 1 Samuel, you can increase your faith that you will also be blessed as you 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).

UNIT 17: DAY 1

1 Samuel 1–3

Introduction


The book of 1 Samuel begins with the birth of the prophet Samuel, who was also the last of the judges appointed to try to guide the tribes of Israel through times of apostasy. Hannah had great faith. While she was at the tabernacle, she wept and prayed to the Lord for a child. After witnessing Hannah’s sorrow and grief and finding out the cause, Eli, the high priest, revealed to Hannah that God would grant her desire for children. When she gave birth to a son, she named him 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.



1 Samuel 1

Hannah covenants with the Lord as she prays for a son

Many adversities or challenges are natural conditions of mortality and do not occur because the person experiencing them is at fault. In 1 Samuel 1 you will learn about Hannah, a faithful woman who faced adversity. As you study, look for what you can learn from Hannah’s example that can help you when you face adversity.

-  **1.** Copy the following chart into your scripture study journal. In the “My Adversity” column, write two challenges you are currently facing. You will record two challenges Hannah faced as you continue your study of 1 Samuel 1.

Hannah’s Adversity	My Adversity
1.	1.
2.	2.

Remember that at times in ancient Israel, righteous men and women practiced plural marriage (see Genesis 16:1–3; see also Jacob 2:30). Peninnah, the other wife of Hannah’s husband, Elkanah, was able to bear children. Peninnah’s ability to have children would have made Hannah’s inability to do so feel more devastating.

Read 1 Samuel 1:1–2, looking for one of the adversities Hannah experienced. Write what you find as the first challenge in the “Hannah’s Adversity” column in the chart in your scripture study journal.

In every age, righteous women long for and want to have children, and in the culture in which Hannah lived, women experienced social shame if they were barren (unable to bear children).


Elkanah and his family would travel to Shiloh yearly in order to worship. Shiloh was the site where the tabernacle, or “the house of the Lord” (1 Samuel 1:7), was located.

Read 1 Samuel 1:3–8, looking for another challenge Hannah experienced during these times. Write what you find as the second challenge in the “Hannah’s Adversity” column in the chart in your scripture study journal.


The phrase “her adversary also provoked her sore, for to make her fret” in verse 6 means that someone

was trying to upset Hannah because of her inability to have children. From Hannah’s example, what can we learn about how to deal with people’s unkind actions toward us?

Read 1 Samuel 1:9–18, looking for the reason Hannah’s sorrow was replaced with peace. Notice that verse 16, footnote *b*, explains what *Belial* means.

-  **2.** Answer the following question in your scripture study journal: If Hannah were speaking to you today, what principle do you think she could testify of?

The Lord does not always remove our adversity when we pray for peace, but **as we turn to the Lord in our adversity, He can provide help, hope, and peace.**

-  **3.** Ponder about times when the Lord has blessed you with peace as you turned to Him when you were experiencing adversity. Then answer the following question in your scripture study journal: How can you turn to the Lord to receive His help and comfort as you face the adversities you listed on the chart in your scripture study journal?



According to 1 Samuel 1:11, Hannah promised to give her son to the Lord. Read 1 Samuel 1:20–28, looking for how Hannah kept her promise.

Another principle we can learn from this account is that **when we ask the Lord to bless us, we must be willing to use those blessings to serve Him.** The Lord expects us to consecrate our lives—our time and our choices—to His purposes.

1 Samuel 2

Hannah praises the Lord, and Eli is chastened for not honoring God above man

A prayer from Hannah is recorded in 1 Samuel 2:1–10. In this prayer Hannah praised the Lord for all that He had done for her. She also testified of Jehovah’s (Jesus Christ’s) power and mercy. Her prayer shows her great faith, her knowledge of the gospel, and her love for God.

Have you ever seen someone set a poor example of living the gospel and it affected the way others viewed the Church? (Examples may include someone cheating, being disrespectful, using inappropriate language, or being immoral yet pretending to be a good Latter-day Saint.)

Read 1 Samuel 2:12 to learn about Hophni and Phinehas, two sons of Eli, the high priest. Remember that *Belial* means worthless or wicked.

In 1 Samuel 2:13–16 we learn that Eli’s sons sinned by taking meat from the animal sacrifices that did not belong to them. In this sense they were robbing God of offerings and cheating the people.

Read 1 Samuel 2:17, looking for how the behavior of Eli’s sons affected those who came to worship at the tabernacle. (The word *abhorred* means to hate or strongly dislike.)

Read 1 Samuel 2:22–25, looking for other behaviors that set a poor example for the people.

Eli’s sons were guilty of immorality in the sacred areas of the tabernacle. Consider marking in verse 24 what Eli said about how his sons’ behavior was affecting the people.

According to verse 25, Hophni and Phinehas were disobedient to their father’s counsel. Under the law of Moses, willful disobedience to parents was punishable by death, and the parents were obligated to see that the punishment was carried out (see Deuteronomy 21:18–21).

Read 1 Samuel 2:27–29, looking for why the Lord was upset with Eli. How would you summarize the Lord’s displeasure with him? _____

Because Eli did not carry out the punishment the law of Moses required for his sons’ actions, he was failing to do his duty. 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 abominations in his family and at the tabernacle were corrected.

As a result of the corruption in Eli’s family, “a man of God” (1 Samuel 2:27) came to Eli and pronounced the Lord’s curse upon Eli’s house. In 1 Samuel 2:31–36 we learn that Eli’s household would be destroyed and his posterity would not live to old age. His wicked sons would die on the same day, and the Lord would give the high priest’s duties of the tabernacle to a more faithful man.

Read 1 Samuel 2:30, looking for what will happen if we honor the Lord above all others. (The word *despise* means to view with contempt or as worthless. *Esteemed* means respected or honored. If we view God with contempt, He will not respect or honor us.)

Complete the following principle according to what you learned in verse 30: **If we honor the Lord,**

_____.

To see an example of this principle, read 1 Samuel 2:18–19, looking for how Elkanah and Hannah honored God. Then read 1 Samuel 2:20–21 to learn how the Lord honored Elkanah and Hannah.



4. In your scripture study journal, write about a time when you saw the Lord honor someone who honored Him. Consider how you can more fully honor God. You may want to set a goal to honor Him in that way.

1 Samuel 3

The Lord calls Samuel to be a prophet

Have you ever struggled to recognize when the Lord is speaking to you through the promptings of the Spirit?




As a young boy, Samuel needed to learn to recognize the voice of the Lord. One night while Samuel was sleeping, the Lord called to him. Read 1 Samuel 3:4–10, looking for how Samuel learned to recognize the Lord’s voice.

In 1 Samuel 3:11–17 we read that the Lord told Samuel about the punishments to be administered to Eli and his sons. The next morning Eli asked Samuel what the Lord had said. Samuel was afraid to tell Eli. Why do you think telling Eli what the Lord said might have been difficult for Samuel?

Samuel told Eli everything the Lord had said (see 1 Samuel 3:18). What can Samuel's decision to tell Eli teach us about Samuel?

Read 1 Samuel 3:19–21, looking for phrases that indicate the Lord was supporting Samuel as a prophet.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Samuel 1–3 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 17: DAY 2

1 Samuel 4–8

Introduction

The Philistines defeated the Israelites in war and took the ark of the covenant of God. After being tormented by various plagues, the Philistines returned the ark. Samuel exhorted the Israelites to repent and return to the Lord. After a brief period of repentance, the Israelites again rejected the Lord and asked Samuel to give them a king to rule over them.

1 Samuel 4

The Philistines defeat the Israelites and take the ark of God

Ponder the following question: When will you need the Lord's help today?

As you study 1 Samuel 4, look for what you can do to receive the Lord's help.

Read 1 Samuel 4:1–2, looking for troubles the Israelites were experiencing.

If you had a chance to speak to the soldiers of Israel's army after their defeat, what might you tell them to help them after that difficult experience?

Read 1 Samuel 4:3 to discover what the elders of Israel said to the army. (In this case, the term *elders* refers to the leaders of the people, not the priesthood office.)

The ark of the covenant contained the stone tablets Moses received from the Lord on Mount Sinai. It also represented God's presence.



You may want to mark the word *it*, which refers to the ark, at the end of verse 3.

What does the Israelite elders' statement that "it may save us" show about their faith in the Lord? In 1 Samuel 4:4–9 we see that the Israelites took the ark with them into battle.

Read 1 Samuel 4:10–11, looking for what happened during the Israelites' battle with the Philistines.

Why do you think the Israelites were defeated even though they had the ark of the covenant with them?

The Israelites vainly supposed that carrying the ark of the covenant into battle would save them. However, they had departed from the commandments and ways of the Lord. Therefore, they went into battle without His strength and help, despite the presence of the ark. One principle we can learn from this experience is that **in order to receive the Lord's help, we must place our faith in Him and obey His commandments.**

 **1.** Answer the following questions in your scripture study journal:

- What are some things we can do to show the Lord that we have placed our faith in Him?
- When have you felt that the Lord had helped you as you put your faith in Him and kept His commandments?

As recorded in 1 Samuel 4:12–22, when Eli learned that his two sons had been killed and the ark of the covenant had been captured, he fell backward from his seat, broke his neck, and died. Thus were the words of the Lord fulfilled concerning the house of Eli. Not

long after that, Eli's daughter-in-law died soon after giving birth to a son. Before dying she named her son Ichabod, which means "Where is glory?" (verse 21, footnote *a*), and said, "The glory is departed from Israel" (1 Samuel 4:21).

1 Samuel 5–7

The Philistines return the ark, and the Israelites repent

One of the false gods of the Philistines was Dagon, the fish god. The Philistines believed that Dagon had given them victory over Israel. After capturing the ark of the covenant, they brought it to Dagon's temple as a war trophy and set it before an image or statue of Dagon.

Read 1 Samuel 5:2–5, looking for what happened to the image of Dagon when the ark of God was set by it. How would you describe what happened to the statue of Dagon, including what caused it? _____

Read 1 Samuel 5:6, looking for what started happening to the Philistines while the ark was with them.

We do not know exactly what emerods were, but we do know they were a very destructive disease with 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).

In 1 Samuel 5:7–12 and 1 Samuel 6 we learn that the plague spread among other Philistine cities, and many Philistines died. As the plague worsened, the Philistines returned the ark of the covenant to the Israelites in an attempt to pacify the Lord's wrath. When the Israelites received the ark from the Philistines, some of them looked into it and also incurred God's anger.

Although the Philistines returned the ark, they continued to be a threat to the Israelites. Read 1 Samuel 7:3, looking for what Samuel said the Israelites needed to do to be delivered from the Philistines. You may want to mark what you find.

To "return unto the Lord with all your hearts" (1 Samuel 7:3) means to sincerely repent. Notice that in order to do this, the Israelites needed to put away their false gods. Similarly, to sincerely repent we must forsake our sins.

Read 1 Samuel 7:4–6, looking for what else the Israelites did to repent.

Based on the Israelites' actions in verses 4 and 6, we learn that **to sincerely repent, we must forsake our sins and confess them to the Lord.** You may want to write this truth in your scriptures.



Consider how forsaking and confessing our sins helps us turn away from sin and turn to God for forgiveness. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explained: "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" ("The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 40).

You might have wondered what sins need to be confessed and to whom they should be confessed. We need to confess all of our sins to Heavenly Father. Serious sins should also be confessed to the bishop or branch president. If you have questions about what sins need to be confessed to a bishop or branch president, talk with your parents or your bishop or branch president.



2. Answer the following question in your scripture study journal: How would you explain to others the importance of forsaking and confessing sins?

In 1 Samuel 7:7–8 we learn that the Philistines came again to battle against the Israelites. Read 1 Samuel 7:7–13, looking for what happened in this battle.

What might the Israelites have done differently that would have negatively affected the outcome of this battle?

Consider those sins you need to repent of, and make a commitment to do so. You will be blessed as you repent by confessing and forsaking your sins.

According to 1 Samuel 7:14–17, the Lord continued to help the Israelites succeed against the Philistines throughout the rest of Samuel's life.

1 Samuel 8

The Israelites reject the Lord and ask for a king

What are some ways we might be tempted to follow the world instead of the Lord? _____

As you study 1 Samuel 8, consider how you might complete the following principle: **If we choose to follow the world instead of the Lord, then** _____.

Read 1 Samuel 8:1–5, looking for what the Israelites asked for as Samuel neared the end of his life.


Read 1 Samuel 8:6–8, looking for how Samuel felt about the Israelites’ request to have a king and what the Lord said in answer to Samuel’s prayers.

The Israelites’ desire to have a king “like all the nations” (1 Samuel 8:5) shows that they desired to follow the trends of the world around them and to place their trust in man rather than in the Lord, who was their true King. As you read 1 Samuel 8:10–18, look for what would happen if the Israelites appointed a king to rule over them.



The Israelites asked Samuel for a king.

Notice that all of the consequences of having a king would bring sorrow and regret to the Israelites. Complete the previous principle based on what you learned from 1 Samuel 8:10–18.

 **3.** Answer one or both of the following questions in your scripture study journal:

- a. What lesson have you learned as you have seen others experience sorrow and regret as a result of following the world rather than the Lord?
- b. What could you do to better follow the Lord instead of the world?

Read 1 Samuel 8:19–20, looking for the Israelites’ response to Samuel’s warning.

The Lord had Samuel warn the people of the consequences if they had a king, but they refused to heed the warning. In response, the Lord told Samuel to “make unto them a king” (1 Samuel 8:22).



President Ezra Taft Benson explained why the Lord granted the Israelites’ request: “Sometimes [God] temporarily grants to men their unwise requests in order that they might learn from their own sad experience. . . . Samuel gave them the warning. But they still insisted on their king. So God gave them a king and let them suffer. They learned the hard way. God wanted it to be otherwise, but within certain bounds He grants unto men according to their desires. Bad experiences are an expensive school that only fools keep going to” (“Jesus Christ—Gifts and Expectations,” *New Era*, May 1975, 17–18).

You will be blessed as you choose to follow the Lord by putting your faith in Him, repenting when necessary, and heeding the warnings given by His prophets.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied 1 Samuel 4–8 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 17: DAY 3

1 Samuel 9–11

Introduction

After the Israelites insisted upon having a king to rule them, the Lord led Saul to Samuel, who anointed Saul as the earthly leader of Israel. The Spirit of the Lord came upon Saul, and he was later publicly proclaimed as the king of Israel. After Saul led Israel to victory in battle against the Ammonites, the Israelites gathered together and confirmed him as king.

1 Samuel 9

The Lord leads Saul to Samuel

Whom would you seek direction from in the following scenarios, and why would you choose that person?

- You are traveling and cannot find your desired destination.

Who? _____

Why? _____

- You are approaching graduation and wondering what to do next in life.

Who? _____

Why? _____

- You are asked a challenging question about the Church and don't know the answer.

Who? _____

Why? _____

Ponder other situations in which you could benefit from seeking and receiving the Lord's direction. As you study Saul's experiences in 1 Samuel 9, look for truths that could help you when you need direction.

Read 1 Samuel 9:1–2, looking for characteristics Saul possessed.

According to 1 Samuel 9:3–5, the donkeys belonging to Saul's father were lost, and he sent Saul and a servant to look for them. After searching without success, Saul suggested they return home to his father. Read 1 Samuel 9:6, looking for how the servant responded to Saul's suggestion.

Read 1 Samuel 9:9, looking for other titles by which this man of God was known in the time of Saul.

It may help to know 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 [see Mosiah 8:13–17]" (Guide to the Scriptures, "Seer"; scriptures.lds.org). Review 1 Samuel 9:6, and notice the qualities the servant gave of the seer. (You may want to mark these qualities.)

In 1 Samuel 9:7–14 we read that Saul and his servant decided to visit the man of God. Upon arriving in the city, the man of God came toward them as he was going to bless a sacrifice in behalf of the people. Scan 1 Samuel 9:14, and find the name of the man of God.

Remember that despite Samuel's warnings of the dangers of having a king, the Israelites demanded that they be given a king to rule over them so they could be like other nations (see 1 Samuel 8:4–22).

Read 1 Samuel 9:15–17, looking for how the Lord helped Samuel find the person whom the Lord had chosen to be Israel's earthly leader.



1. Answer the following questions in your scripture study journal:

- What principle can we learn from this experience about how the Lord calls people to serve in His kingdom?
- Why is it important to understand that callings to serve in the Lord's kingdom come from the Lord?

Remember that Saul and his servant went to Samuel to ask for direction in finding the lost donkeys. However, Saul had not yet spoken to Samuel about the donkeys.

Read 1 Samuel 9:18–21, looking for what Samuel told Saul.

When Samuel said that "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. Samuel not only gave Saul direction concerning the donkeys, but he also gave him direction on the way his life should go.

From this account we learn that **if we seek the Lord's direction through His prophets and seers, they will show us the way we should go.**

Who are the 15 men we sustain as prophets and seers in our day? Can you think of their names?

Since we usually are not able to meet personally with them, how can we seek and receive the Lord's direction through His modern-day prophets and seers?



2. Some ways we receive the Lord's guidance and direction through His prophets and seers are by listening attentively to general conference talks and by studying the teachings of prophets and apostles in Church magazines and other Church materials. Think of three situations in our day in which youth need direction regarding what they should do or what the will of the Lord is for them. In your scripture study journal, write a brief description of the situations you thought of and what direction the Lord has given through His prophets and seers that can help youth in these situations.



3. Answer one or both of the following questions in your scripture study journal:

- When have you, or someone you know, sought the Lord's direction through His prophets and seers and been shown the way to go?
- Ponder whether you need direction regarding what you should do or what the will of the Lord is for you in a situation in your life. What is one specific thing you will do to seek the Lord's direction through His prophets and seers for this situation?

In 1 Samuel 9:22–26, Samuel brought Saul and his servant to a feast where he honored Saul. The next

morning Samuel gave instructions for Saul’s servant to go ahead of them while he revealed to Saul “the word of God” (1 Samuel 9:27).

1 Samuel 10

Samuel anoints Saul, and he is later publicly proclaimed as the king of Israel

Read 1 Samuel 10:1, looking for what Samuel did next for Saul.

Anointing with oil was symbolic of an outpouring of the Spirit of the Lord on the person and was a way of separating or setting that person apart for a task. Three groups of people—prophets, priests, and kings—were anointed in Old Testament times to fulfill their roles, all in symbolic reference to the great Prophet, Priest, and King—Jesus Christ, the Messiah, the Anointed One.

If you were Saul, how might you have felt after receiving this calling from the Lord?

In 1 Samuel 10:2–6, Samuel prophesied that Saul would have three experiences as he traveled. One of these would involve prophesying, or speaking inspired words, with a group of prophets.

Read 1 Samuel 10:7–10, looking for what Samuel further taught Saul and how Samuel’s words were fulfilled.

According to verse 7, who did Samuel say was with Saul?

From this experience we learn that **God will be with those He calls to serve Him as they act in righteousness.**

Why might this truth be comforting to people who receive callings to serve God?

In 1 Samuel 10:11–23 we learn that the people who knew Saul were surprised to see him prophesy with the group of prophets. After this event, Samuel gathered the Israelites together and reminded them that they had rejected the Lord by seeking to have a king. He then announced that Saul was the man the Lord had chosen to be the earthly leader of Israel. Read 1 Samuel 10:24, looking for how the people responded to Saul being selected.

Not everyone was supportive of Saul’s selection as king. One group of people, referred to as the “children of Belial” (sometimes translated as “wicked men,” meaning troublemakers; see Bible Dictionary, “Belial”), questioned Saul’s abilities and despised him, but Saul did not retaliate against them (see 1 Samuel 10:27).

1 Samuel 11

Saul leads Israel to victory over the Ammonites, and his kingship is confirmed

 **4.** Answer the following questions in your scripture study journal:

- What are some different ways you have seen people respond when they experience success?
- Why do you think it matters how a person responds to success?

As you study 1 Samuel 11, think about how you respond when you experience success and why your response is important.


According to 1 Samuel 11:1–3, sometime after Saul’s appointment as king of Israel, the Ammonites threatened to attack some Israelites living east of the Jordan River. Read 1 Samuel 11:4–8, searching for how Saul responded when he heard about the threatened attack and saw the people of Gibeah weeping.

Read 1 Samuel 11:11–13, looking for the outcome of the battle.

To whom did Saul give credit for the Israelites’ success? _____

From Saul’s example we learn that **when we experience success, we should acknowledge the hand of the Lord.**


Think about the attributes we demonstrate when we acknowledge the hand of the Lord in our successes.

 **5.** Answer the following question in your scripture study journal: How might we be blessed as we acknowledge the hand of the Lord in our successes?



King Saul

In 1 Samuel 11:14–15 we learn that Samuel gathered the people together and they confirmed Saul as their king before the Lord.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

*I have studied 1 Samuel 9–11 and completed this lesson on (date).
Additional questions, thoughts, and insights I would like to share with my teacher:*

1 Samuel 12–15

Introduction

While the Israelites were gathered to confirm Saul as their king, Samuel exhorted them to follow the Lord. Saul and Jonathan, Saul’s son who was a captain over the Israelite army, led the Israelites to victory in battle against the Philistines. Saul’s disobedience resulted in the Lord rejecting him as the king of Israel.

1 Samuel 12

Samuel exhorts the Israelites to follow the Lord

What are some reasons people might use to try to justify or excuse their disobedience to the Lord’s commandments? _____

Read the Text for the Course

Elder David A. Bednar of the Quorum of the Twelve Apostles said: “Reading a book of scripture from beginning to end initiates the flow of living water into our lives by introducing 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” (“A Reservoir of Living Water” [Brigham Young University devotional, Feb. 4, 2007], 3; speeches.byu.edu). Continue your efforts to read and study the selected portions from the Old Testament. Doing so can allow the Spirit to testify to you of important truths contained therein.

As you study 1 Samuel 12–15, look for principles that can help you overcome the temptation to try to justify disobeying the Lord’s commandments.

In 1 Samuel 12 we read that while the Israelites were gathered to confirm Saul as their king, the prophet Samuel spoke of his ministry among them and testified that the Lord was the true leader of Israel.

Read 1 Samuel 12:14–15, 25, and consider marking the warning Samuel gave as he spoke to the Israelites.

You will see the importance of Samuel’s warning as you read about Saul’s choices in the chapters that follow.

1 Samuel 13

Saul disobeys the Lord and offers a burnt offering

In 1 Samuel 13:1–4 we read that a group of Israelite soldiers under the command of Saul’s son Jonathan attacked a group of Philistine soldiers stationed in Israelite territory. Knowing this attack would lead to war with the Philistines, Saul gathered additional soldiers.

Read 1 Samuel 13:5–8, looking for how some Israelites responded when the Philistine army advanced.

Why do you think the Israelites were so afraid?

To understand 1 Samuel 13:8, it may help to know that the prophet Samuel had previously told Saul to go to Gilgal and wait seven days for Samuel to come 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 would also help the soldiers dedicate themselves to the Lord and strengthen their faith. It was important for Saul to wait for Samuel because Saul was not authorized to perform the sacrifice.

Read 1 Samuel 13:9–12, looking for what Saul did in these critical circumstances.




Samuel instructing Saul

What reasons did Saul give to try to justify his disobeying the Lord's commandments?

Read 1 Samuel 13:13–14, looking for a consequence of Saul's disobedience.

From these verses we learn that **even though we may try to justify our disobedience to the Lord's commandments, He will hold us accountable.**

 **1.** Answer the following question in your scripture study journal: How could understanding the preceding principle help someone resist any attempt to try to justify disobedience to the Lord's commandments for any reason?



Read the following statement by Elder Bruce A. Carlson of the Seventy on reasons people may give to try and justify disobedience to the Lord's commandments. Think about how this statement relates to Saul's situation and situations you might experience and to the blessings of obedience: "At times we may rationalize that the Lord will understand our disobedience because our special circumstances make adherence to His laws difficult, embarrassing, or even painful. However, faithful obedience, regardless of the apparent size of the task, will bring the Lord's guidance, assistance, and peace" ("When the Lord Commands," *Ensign* or *Liahona*, May 2010, 39).

In 1 Samuel 13:15–23, Samuel left Saul, and the Philistines sent raiding troops to destroy the land and torment the Israelites.

1 Samuel 14

Jonathan and Saul lead the Israelites in battle against the Philistines

In 1 Samuel 14 we learn that Jonathan and his servant, trusting in the Lord, courageously attacked a group of Philistine soldiers. This act, combined with an earthquake that followed, caused confusion and panic in the Philistine army. Saul's army then attacked the panicked Philistines and defeated them.

During this battle, Saul forbade his soldiers from eating so that he could take vengeance on his enemies. Jonathan was unaware of this command and ate some honey while pursuing the Philistines. Later in the day, when Saul sought revelation from the Lord about whether to attack the Philistines during the night, no answer came. Saul concluded that the Lord did not answer because someone in the army had sinned. He gathered the people together and swore an oath that whoever had eaten earlier in the day would be put to death, even if it were his own son Jonathan. When he learned that Jonathan had eaten some honey, Saul said Jonathan must die.

Do you think Jonathan should have been put to death? Why or why not?

Consider what this account shows us about Saul's tendency during this time to make poor or hasty decisions by focusing on himself.

Read 1 Samuel 14:45, looking for how the people responded to Jonathan's death sentence.

1 Samuel 15

The Lord rejects Saul as king because of his disobedience

Sometimes we might be tempted to try to justify our disobedience to some commandments because we are obedient to other commandments. For example, someone might say, "Because I pray and read my scriptures daily, it's OK if I don't attend my Church meetings."

Look for truths in 1 Samuel 15 that can help you overcome the temptation to try to justify disobedience in this way.

According to 1 Samuel 15, the Lord gave Saul a second chance to prove his obedience. He commanded Saul to destroy all the Amalekites and their livestock. The Amalekites were a murderous people and were enemies of the Lord (see Deuteronomy 25:17–19).

Read 1 Samuel 15:7–9, looking for whether Saul obeyed the Lord.


According to 1 Samuel 15:10–12, the Lord told Samuel that Saul had turned back from following Him and had disobeyed His commandments. Samuel was grieved, and he visited Saul.

Imagine being present for the discussion between Saul and Samuel contained in 1 Samuel 15:13–19.

 **2.** Read the following verses, and answer the questions that follow in your scripture study journal:

- a. 1 Samuel 15:13. What did Saul say he had done?
- b. 1 Samuel 15:14–15. How did Saul try to justify the fact that he and his soldiers had been only partially obedient to the Lord's commandment? (Think about how Saul's situation is like the example mentioned earlier of praying and reading scriptures each day but not attending Church meetings.)
- c. 1 Samuel 15:16–17. What do these verses imply about how Saul's attitude had changed since the time he was anointed as king?
- d. 1 Samuel 15:18–21. Even after being rebuked by Samuel, what did Saul do?
- e. 1 Samuel 15:22–23. What is the most important offering we can give the Lord?

From Samuel's words in verse 22, we learn that **the greatest offering we can give the Lord is our complete obedience to Him**. You may want to write this in the margin of your scriptures.


 **3.** Answer the following question in your scripture study journal: What experiences have you had that have helped you understand the importance of striving to obey the Lord completely?


Read 1 Samuel 15:24, and note the explanation Saul gave for disobeying the Lord.

One principle we can learn from Saul's mistake is that **seeking to please others rather than the Lord can lead us to disobey His commandments**.

 **4.** In your scripture study journal, write about two or three examples of this principle in our day.

In the remainder of 1 Samuel 15, we read that Samuel told Saul that the kingdom would be taken from him and given to someone else. Samuel also followed the commandment the Lord had given Saul and killed the king of the Amalekites.

 **5.** Review the principles you have learned throughout the lesson. Then answer the following question in your scripture study journal: What is one way you will apply what you have learned today?

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Samuel 12–15 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 18: DAY 1

1 Samuel 16–17

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. Saul chose David to be his armor bearer and to play music on his harp when Saul was troubled by an evil spirit. David exercised faith in the Lord and defeated the Philistine warrior Goliath.

1 Samuel 16:1–13


The Lord inspires Samuel to anoint David as the future king of Israel

Elder Marvin J. Ashton of the Quorum of the Twelve Apostles taught:



"We . . . tend to evaluate others on the basis of physical, outward appearance: their 'good looks,' their social status, their family pedigrees, their degrees, or their economic situations.

"The Lord, however, has a different standard by which he measures a person" ("The Measure of Our Hearts," *Ensign*, Nov. 1988, 15).

 **1.** Answer the following question in your scripture study journal: What problems can occur when people judge each other based only on physical appearance?

As you study 1 Samuel 16, look for a principle that teaches how God sees and judges us.


In previous chapters you learned that God chose Saul to rule as king of Israel. However, due to pride and disobedience, Saul did not lead in righteousness. Read 1 Samuel 16:1, looking for what the Lord told Samuel to do as a result of Saul's behavior.

The Lord asked Samuel a question when He told him to select and anoint a new king. The Lord often uses questions to teach us. What do you think He may have been trying to teach Samuel by asking the question in this verse?

Read 1 Samuel 16:2–5, looking for how Samuel responded to the Lord's command to anoint one of Jesse's sons as the future king of Israel.

You may want to mark what the Lord promised Samuel in verse 3 if he went to Bethlehem and called Jesse and his sons to the sacrifice.

Read 1 Samuel 16:6, looking for what Samuel thought when he saw Jesse's son Eliab.

 **2.** Read 1 Samuel 16:7, and then answer the following question in your scripture study journal: What principle does this verse teach us about how God sees and judges us? (You may also want to write your answer in your scriptures. Since 1 Samuel 16:7 is a scripture mastery verse, you may want to mark it in a distinctive way so you can locate it later.)

To better understand what it means that God judges us by our hearts, read the following statement from Elder Marvin J. Ashton:

“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” (“The Measure of Our Hearts,” 15).

While **God judges us by our hearts rather than our outward appearance**, 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.



3. Answer the following questions in your scripture study journal:

- According to Elder Ashton, what does the heart represent?
- Why is it important for you to know that God judges you by your heart and not your physical appearance?
- Think about an occasion when you judged someone by his or her physical appearance but realized later that you had judged the person incorrectly. Consider whether you are currently judging someone based solely on his or her physical appearance. What can you do to look more at the heart of others instead of their appearance?

Scripture Mastery—1 Samuel 16:7



4. Because 1 Samuel 16:7 is a scripture mastery verse, spend some time memorizing it. To help you apply the principle it teaches, write in your scripture study journal how this verse could help you in the following scenarios:

- You wish you looked like some of your peers at school. You feel like you are not as attractive as others.
- You make fun of a classmate because his or her clothing is not as nice as that of the rest of your class.
- You have a neighbor who drinks alcohol and smokes cigarettes. You do not think he or she would be interested in learning more about the Church.

Read 1 Samuel 16:8–13 to find out whom the Lord selected to be the future king of Israel and why. (The word *ruddy* in verse 12 refers to having a reddish and healthy-looking complexion.)

1 Samuel 16:14–23

David is commissioned to play music for Saul

Read 1 Samuel 16:14, looking for what happened to Saul. Notice in footnote *c* for this verse that the Joseph

Smith Translation changes the phrase “an evil spirit from the Lord” to “an evil spirit which was not of the Lord.” The Joseph Smith Translation makes a similar change for verses 15, 16, and 23.

From what you learned in previous lessons, what had Saul done to cause the Spirit of the Lord to depart from him? _____

Read 1 Samuel 16:15–16, looking for what Saul’s servants suggested could help Saul feel better. Then read 1 Samuel 16:17–18, and identify who one of the servants suggested should play music for Saul.

According to verse 18, why did the servant say David would be a good choice to help Saul?

Saul sent messengers to Jesse and requested that David be sent to the king. David went with the king’s servants to play his harp for the king. By allowing David to be in a position to become acquainted with Israelite kingship and the royal court, it seems the Lord was educating and preparing him to perform those tasks for which he had earlier been anointed (see 1 Samuel 16:13). Thus David was following God’s plan, and God’s design for him was unfolding according to the divine timetable. David became Saul’s armor bearer, who was a person selected by the king to carry his armor. An armor bearer was to stand by the king in times of danger.

Read 1 Samuel 16:23, looking for what happened when David played music for Saul.

What kind of music do you think has the power to drive away evil influences? Why would that type of music drive away evil influences?

While Saul may have felt better temporarily by listening to spiritually uplifting music, the only way Saul could have found lasting peace was by humbling himself, repenting with full purpose of heart, and turning his heart to God.

Apply What You Learn

President Marion G. Romney of the First Presidency taught: “Learning the gospel from the written word . . . is not enough. It must also be lived. . . . One cannot fully learn the gospel without living it” (“Records of Great Worth,” *Ensign*, Sept. 1980, 4). In this lesson you are encouraged to apply what you have learned. Application should always be part of your gospel study.

1 Samuel 17

In the strength of the Lord, David slays Goliath



In 1 Samuel 17 we learn that David exercised his faith in the Lord and received the Lord's help to defeat the giant Goliath. To help you visualize Goliath's actual size, put some tape on the wall at 9 feet, 9 inches (2.7 meters). Now imagine one of the biggest challenges you face. As you read 1 Samuel 17, look for principles that can help you know how to endure or overcome challenges you are facing.

In 1 Samuel 17:1–3 we learn that the Philistines went again to battle against the Israelites. Read 1 Samuel 17:4–7, looking for how Goliath was described.

Read 1 Samuel 17:8–11, looking for the challenge Goliath gave to the Israelites.

What challenge did Goliath give to the Israelites? According to verse 11, how did the Israelite soldiers respond to Goliath's challenge?

As recorded in 1 Samuel 17:12–18, 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.

Read 1 Samuel 17:19–26, 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?

Read 1 Samuel 17:27–31, looking for how David's brother Eliab responded to what David said.

How did David respond to his brother's rebuke?

Read 1 Samuel 17:32–37, looking for what Saul said to David.

How might Saul's response to David in verse 33 be similar to how we might feel when we face some of our 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?

In 1 Samuel 17:38–52 is the account of David exercising his faith in the Lord by going forth to confront and slay Goliath.

We can learn the following principle from David's response: **Remembering how the Lord has helped us in the past will strengthen our faith to endure or overcome our challenges.** Why do you think remembering how the Lord has helped us in the past will help us with our present challenges?

You will study more about David's encounter with Goliath during the weekly lesson with your teacher.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Samuel 16–17 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 18: DAY 2

1 Samuel 18–24

Introduction

Saul appointed David leader over his armies, but he became jealous and angry because of David's success and sought to kill him. David went to various places as he fled from Saul, and he and men who joined him received help from several people. While hiding in a cave, David had the opportunity to kill Saul, but he chose to let him live.

1 Samuel 18

As David behaves wisely and is blessed by the Lord, Saul grows increasingly jealous

Think of a time when you, or someone you know, made poor choices because of anger or jealousy. How did those feelings of anger or jealousy affect how you viewed everything else?

As you study 1 Samuel 18, look for principles that can help you make wise choices rather than choices based on anger or jealousy.

In 1 Samuel 18:1–5 we learn that after David defeated Goliath, he became close friends with Saul’s son Jonathan. We also learn that Saul put David in charge of his army. Jonathan could have been jealous of David’s success and selection to be the next king. However, instead of being jealous,



Jonathan and David became friends.

Jonathan rejoiced in David’s successes. When Jonathan transferred his robe, garments, sword, and bow to David, he was acknowledging his support of David becoming the next king (see 1 Samuel 23:16–17).

Read 1 Samuel 18:6–9, looking for how Saul felt when David was successful in battle.

The phrase “Saul eyed David from that day and forward” in verse 9 refers to Saul’s growing jealousy and anger toward David. Read 1 Samuel 18:10–11, looking for what Saul did because of his jealousy and anger. (Notice how the Joseph Smith Translation changes the phrase in verse 10 from “the evil spirit from God” to “the evil spirit which was not of God” [see 1 Samuel 18:10, footnote a]).

According to 1 Samuel 18:10–11, what temptation did Saul give in to because of his jealousy and anger toward David?

From this account we learn the following principle:

When we are jealous and angry, we allow the influence of the adversary into our lives.

 **1.** Answer the following questions in your scripture study journal:


- a. Why do you think jealousy and anger allow the influence of the adversary into our lives?
- b. How do jealousy and anger affect our actions and decisions?

In the following statement, underline the reasons Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles gave for why we should not feel envious when others receive blessings:



“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 to see who is the wealthiest or the most talented or the most beautiful or even the most blessed. The race we are *really* in is the race against sin, and surely envy is one of the most universal of those.

“Furthermore, envy is a mistake that just keeps on giving. Obviously we suffer a little when some *misfortune* befalls *us*, but envy requires us to suffer all *good fortune* that befalls *everyone* we know! . . . So lesson number one from the Lord’s vineyard: coveting, pouting, or tearing others down does *not* elevate *your* standing, nor does demeaning someone else improve your self-image. So be kind, and be grateful that God is kind. It is a happy way to live” (“The Laborers in the Vineyard,” *Ensign* or *Liahona*, May 2012, 31–32).

 **2.** In your scripture study journal, explain how Elder Holland’s counsel can help you in times when you might feel jealous or envious of others. Also write what you will do to avoid feeling jealous or envious of the success of others so that you can be strengthened against temptation.

Read 1 Samuel 18:12–16, looking for how David behaved while Saul was feeling jealous and angry.

It may be helpful to know that the phrase “he went out and came in before them” in verse 16 means that David led the troops in their various battles.

What do you think it means that “David behaved himself wisely” (1 Samuel 18:14)?

Read Alma 37:35, looking for what Alma taught his son about being wise.

Based on what Alma told his son, what is one way to behave wisely?

What were the results of David behaving wisely and keeping the Lord’s commandments? Finish the following principle based on what you read in 1 Samuel 18:14: **As we behave wisely,**

_____.



3. Answer the following questions in your scripture study journal:

- a. When have you seen someone (such as a friend or sibling) behave wisely in a difficult situation? What lessons did you learn?
- b. What can you do to behave wisely in your everyday life?

In 1 Samuel 18:17–27 we learn 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. Read 1 Samuel 18:28–30, looking for the differences in the choices Saul and David made.

1 Samuel 19–22

David receives help as he flees from Saul

If someone was chasing after you to do you harm, what would you do? Where would you hide? Whom would you trust to help you?

In 1 Samuel 19:1–17 we learn that Saul commanded his son Jonathan and all his servants to kill David. Jonathan, as a righteous friend, told 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.

Read 1 Samuel 19:18, looking for whom David fled to for help.

Why do you think David chose to go to the prophet Samuel?

In 1 Samuel 19:19–22:23 we learn that Saul continued trying to kill David. He was so jealous of David that he killed some priests who had given David bread. David continued to flee from Saul, and many people helped David elude Saul.

1 Samuel 23–24

David defeats the Philistines and chooses not to kill Saul

Read the following scenario:

You are continually ridiculed and belittled by a peer at school. This person also tries to turn your friends against you. One day, you discover a way to get revenge or retaliate against that person.

As a follower of Jesus Christ (Jehovah), how should you respond to the opportunity to get revenge? Why?

As you study 1 Samuel 23–24, look for a principle that can guide you when you are tempted to retaliate against others.

In 1 Samuel 23 we learn that when Saul heard David was in Keilah, he again sent his men to capture David. David and his men fled into the wilderness. Saul and his men pursued David, but when the king heard that the army of the Philistines had again invaded his land, he left his pursuit of David and went to fight the Philistines.

Read 1 Samuel 24:1–3, looking for the situation David found himself in when Saul resumed his pursuit.

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?

Read 1 Samuel 24:4–7, looking for what David did.



David cut off a piece of Saul’s robe.

Cutting off the skirt of Saul’s robe meant that David cut off the border of Saul’s robe that symbolized his authority (see 1 Samuel 24:4, footnote *a*). It also showed that David had been close enough to Saul to harm him, but he had chosen not to.

What does David’s statement that he will not “stretch forth [his] hand against [Saul because] he is anointed of the Lord” (1 Samuel 24:6; see also 1 Samuel 24:10) teach us about David?

If you had been in Saul’s position, how might you have felt when you found out that David had spared your life?

Read 1 Samuel 24:8–15, looking for who David said was the judge between him and Saul.

Who did David say was the judge between him and Saul?

From this account we learn the truth that **because the Lord is a perfect judge, we do not need to seek revenge against those who have hurt us.**

 4. Answer the following questions in your scripture study journal:

- a. What might be the danger in our trying to judge others?
- b. What can we learn from the preceding principle about not seeking revenge against those who have hurt us?

Is there someone in your life who has hurt you? If so, let the Lord be the judge of your situation rather than seeking revenge against that person. Through prayer you can receive help from the Lord to overcome any desires to seek revenge you may have. (*Note: Revenge is a personal effort to see others suffer because of suffering they seemingly caused us. 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. Victims of physical or sexual abuse should still seek help from parents and bishops and report the abuse to the proper authorities.*)

 5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Samuel 18–24 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 18: DAY 3

1 Samuel 25–31

Introduction

Chapters 25–31 of 1 Samuel continue the account of David's flight from the jealous king Saul and conclude with Saul's death. While in the wilderness, David's men asked a wealthy man named Nabal for supplies. 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. After continuing in the wilderness, David spared Saul's life again and fled to Philistine territory. When Saul was unable to receive guidance from the Lord, he sought for help in the war with the Philistines from the witch of Endor. The Amalekites attacked the part of the Philistine kingdom where David and his army had fled with their families. David and his army rescued their families and conquered the Amalekites. Three of Saul's sons were killed in battle with the Philistines, and Saul took his own life.

1 Samuel 25

Abigail calms David and saves her husband, Nabal, and the men of their household

Have you ever lined up a row of dominoes and watched how tipping the first domino over onto the next creates a reaction among all of the dominoes that eventually affects the last domino in the line? How might the effect of the first domino falling relate to good choices we make in our lives?



As you study 1 Samuel 25, look for a principle that relates to the effects your good choices have on those around you.

In 1 Samuel 25:1 we learn that Samuel the prophet died and all the Israelites gathered to mourn his loss. After Samuel was buried, David and his men went into the wilderness. A man named Nabal was also in the wilderness at that time, shearing his sheep.

Read 1 Samuel 25:2–3, and write a short description of Nabal: _____

In 1 Samuel 25:4–9 we discover that David learned that the wealthy Nabal was nearby shearing his sheep, so he sent 10 servants to request supplies for his men.

Read 1 Samuel 25:10–11, looking for how Nabal responded to David's servants. Then read 1 Samuel 25:12–13, looking for what David was planning to do to Nabal.

In 1 Samuel 25:14–17 we learn 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.

Read 1 Samuel 25:18–19, looking for what Abigail chose to do after she learned about her husband’s rudeness toward David’s men.

In 1 Samuel 25:20–31 we learn that when Abigail found David in the wilderness, she bowed before him and asked that he accept the food she had brought and that he put the blame for her husband’s behavior on her. She also asked David to forgive her and to not seek revenge against her household. What can these actions teach us about Abigail’s character? How are Abigail’s actions similar to what the Savior did for all of us?

Read 1 Samuel 25:32–34, looking for how David responded to Abigail. (The phrase “any that pisseth against the wall” in verse 34 is a cultural expression used to mean “all males.”)

Did you notice how Abigail’s actions brought positive results to her and her household, as well as to David? From Abigail’s example we learn that **our righteous choices can bless not only us but also others around us.**



1. Answer the following questions in your scripture study journal:

- a. How were Abigail’s actions like the first domino that starts the line of dominoes falling?
- b. How have you been blessed because your peers chose to make righteous choices?

Make a commitment to yourself to make righteous choices, and look for blessings that are passed on to others because of those righteous choices.

In 1 Samuel 25:36–44 we learn 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. This is another instance when the Lord approved plural marriage during Old Testament times (see D&C 132:1, 38–39).

1 Samuel 26–27

David spares Saul’s life again

In 1 Samuel 26–27 we learn 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 while he was sleeping, but David refused to let him. Later, when King Saul discovered that David had spared his life again, he said he would no longer try to kill David. David did not believe Saul, so he moved his family to live among the Philistines.

1 Samuel 28

Saul seeks direction from the witch of Endor

Earlier you considered how dominoes could illustrate the effects of righteous choices. How might one unrighteous choice start a series of negative events?



As you study 1 Samuel 28, look for a principle that relates to the effects our poor choices have.

In 1 Samuel 28:1–5 we learn that the king of the Philistines wanted David to go with him to war and to be captain of the bodyguard. The phrase “put away those that had familiar spirits, and the wizards” in verse 3 refers to how, when Saul was made king, he had banished all those who claimed to have magical powers. Verse 5 relates how Saul was afraid of the Philistines.

Read 1 Samuel 28:6, looking for what happened when Saul prayed.



2. Answer the following question in your scripture study journal: What prevents unworthy persons like Saul from knowing God’s will?

In previous lessons you learned that Saul had disobeyed God. One principle we can learn from this account is that **when we willfully disobey God, we remove ourselves from His strength and guidance.** (You might want to write this truth in the margin of your scriptures next to 1 Samuel 28:6.)



3. Answer the following questions in your scripture study journal:

- a. What are some of the major decisions you will need to make during the next few years?
- b. As you consider these major decisions, why is it critical for you not to lose God’s strength and guidance in your life?

c. 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?

Read 1 Samuel 28:7–10, looking for what Saul did when “the Lord answered him not” (1 Samuel 28:6). (The phrase “hath got a familiar spirit” in verse 7 refers to a person who claimed to be able to speak with the dead, sometimes called a medium or a spiritualist.) Saul chose to turn to wicked sources he had earlier banned from Israel. By seeking out the woman from Endor, Saul broke God's command not to turn to those with familiar spirits (see Leviticus 19:31).

In 1 Samuel 28:11–25 we learn that the woman Saul consulted claimed that, in compliance with Saul's request, 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. Despite what she said, though it proved to be true, 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 she was under the influence of evil powers when she delivered her message to Saul.

“It is certain that a witch or other medium cannot by any means available to her bring up a prophet from the world of spirits. We may confidently be assured that if Samuel was present on that occasion, it was not due to conjuring of the witch. Either Samuel came in spite of and not because of the witch, or some other spirit came impersonating him” (Bible Dictionary, “Samuel”).



President Joseph Fielding Smith explained: “It has been suggested that in this instance the Lord sent Samuel in the spirit to communicate with Saul, that he might know of his impending doom; but this view does not seem to harmonize with the statements of the case, made in the scripture which gives the particulars. If the Lord desired to impart this information to Saul, why did he not respond when Saul enquired of him through the legitimate channels of divine communication? Saul had tried them all and failed to obtain an answer. Why should the Lord ignore the means he himself established, and send Samuel, a prophet, to reveal himself to Saul through a forbidden source? Why should he employ one who had a familiar spirit for this purpose, a medium which he had positively condemned by his own law?” (*Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 4:108–9).

1 Samuel 29–31

The Lord directs David to save his people from the Amalekites

Look back at the list you created in your scripture study journal of the major decisions that you will make during the next few years. Ponder the following questions: 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?

In 1 Samuel 29:1–30:3 we learn that David and his men were with the armies of the Philistines as they marched to do battle with the Israelites. Many of the 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 home, they found that their city had been destroyed by the Amalekites and that their families had been taken captive.

Read 1 Samuel 30:4, looking for how David and his men responded to this tragedy.

Read 1 Samuel 30:6–8, looking for what David did during this time of tragedy.

The breastplate of the high priest, which held the Urim and Thummim, was attached to the ephod (part of the clothing of the high priest; see Exodus 28:26–30). These were divinely approved instruments of revelation. David had asked the high priest to bring the ephod so David could inquire of the Lord through the Urim and Thummim, and he obtained an immediate answer.



The breastplate of the high priest



4. To help you compare this account of David seeking direction from the Lord to Saul's attempt to receive direction in 1 Samuel 28, answer the following questions in your scripture study journal:

- From David's experience, what do you learn about receiving answers to questions?
- What principle can this account teach us about inviting the Lord to direct our lives?
- When have you felt the Lord direct your life? How did this influence you and those around you?

In 1 Samuel 30:9–31:13 we learn that David and his army conquered the Amalekites and rescued their families. David then shared the enemy's supplies with his people. David's experience teaches us that **when we are faithful, we invite the Lord to direct our lives.**

In the meantime, the Philistines went to battle against the Israelites. Three of Saul's sons were killed, including Jonathan. When Saul feared he would be killed by the Philistines in battle, he took his own life.

"Although it is wrong to take one's own life, a person who commits suicide may not be responsible for his or her acts. Only God can judge such a matter. Elder M. Russell Ballard of the Quorum of the Twelve Apostles has said:

"Obviously, we do not know the full circumstances surrounding every suicide. Only the Lord knows all the details, and he it is who will judge our actions here on earth. . . ." ("Suicide: Some Things We Know, and Some We Do Not," *Ensign*, Oct. 1987, 8)" (Gospel Topics, "Suicide"; LDS.org).

Consider what effect the choices you are making now will have on you and the people around you. Write a goal that will help you make righteous choices so the Lord can direct you.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Samuel 25–31 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 your study of the book of 2 Samuel, you 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.

UNIT 18: DAY 4

2 Samuel 1–10

Introduction

After the death of Saul, the kingdom of Israel was divided into two factions: the Northern Kingdom, also known as Israel, and the Southern Kingdom, also known as Judah. David became the king of Judah, and Saul's son Ish-bosheth 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 because he took hold of the ark of the covenant without authority as it was being transported to Jerusalem. The Lord instructed David not to build a temple, and the Lord blessed David as he reigned righteously as king.

2 Samuel 1–6

David becomes king of all of Israel and brings the ark of the covenant to Jerusalem

List some of the ways you benefit from having the Lord’s guidance in your life: _____

As you study 2 Samuel 1–6, look for truths you can learn from David’s example of seeking the Lord’s guidance in order to accomplish what the Lord had asked him to do.



King David

In 2 Samuel 1–5 we read that after David mourned the deaths of Saul and Jonathan, he was anointed king of the tribe of Judah. One of Saul’s sons, Ish-bosheth, became king of the remaining tribes, and his forces engaged in a long war with David’s forces. David and his armies eventually took control. David was then anointed king over all of Israel.


Read 2 Samuel 5:1–10. The conquest of Jerusalem by David was an important historical change for Judah and Israel; the capital was moved from the Judean city of Hebron to a neutral location that both the southern and the northern tribes of Israel supported.

One of David’s first challenges as king of Israel was battling the Philistines. Read 2 Samuel 5:18–21, looking for what David asked the Lord and what the Lord told him.

How did David respond to the Lord’s instructions? What was the result?

Read 2 Samuel 5:22–25, looking for what the Lord told David when the Philistines came up to battle a second time.

The Lord told David to instruct his forces to circle around behind the Philistines and attack when they heard the wind blowing in the trees.

 **1.** Complete the following assignments in your scripture study journal:

- a. Answer the following question: What two things did David do that made him successful in his military campaign against the Philistines?
- b. Complete the following principle based on what we can learn from David’s example: **If we inquire of the Lord and follow His direction, then . . .**
- c. Write about a time when you asked the Lord for guidance and followed His direction. What was the result as you acted on that prompting?


Early in his reign, David transported the ark of the covenant, which contained the tablets upon which the Ten Commandments were written, to the new capital, Jerusalem. “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 for his sins” (*Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 188).

Read 2 Samuel 6:3–7, looking for what happened as the Israelites were transporting the ark to Jerusalem.

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 (see also 1 Chronicles 15:2). Why do you think the consequence for Uzzah trying to steady the ark when “the oxen shook it” (2 Samuel 6:6) was so severe?



The following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles can help you understand why the consequence was so severe: “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!” (*Meek and Lowly* [1987], 15).

 **2.** Based on your understanding of what the ark represented, explain in your own words why Uzzah was punished so severely.

Steadying the ark can be compared to trying to correct some perceived problem in the Church or with a leader without having the authority to do so.



Read the following statement by President David O. McKay, 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” (in Conference Report, Apr. 1936, 60).

You might consider writing the following truth in the margin next to 2 Samuel 6:3–7: **Those who attempt to direct God’s work without His authority bring spiritual death upon themselves.**



3. Answer the following questions in your scripture study journal:

- What did President McKay say happens to people who try to “steady the ark”?
- How might people today try to correct or direct God’s work even though they lack the authority to do so?
- What can you do to avoid “steading the ark” in your own life?

In 2 Samuel 6:8–23 we read that 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 not to build a temple and is blessed in his reign as king

Read 2 Samuel 7:1–2, looking for where David was living and what concerned him.

Because David did not feel right about the ark of the covenant (which represented the Lord’s presence) being housed in a tent, he desired to build a temple, or another house where the Israelites could keep the ark.

Read 2 Samuel 7:5, 12–13, looking for what the Lord told David about building a temple.

The Lord told the prophet Nathan that David should not build a temple (see 1 Chronicles 22:8). However, the Lord said He would establish David’s house (his throne and kingdom) forever. 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.

Read the chapter headings for 2 Samuel 8–10. In these chapters we learn that the Lord blessed and preserved David as he reigned in righteousness.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied 2 Samuel 1–10 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 19: DAY 1

2 Samuel 11:1–12:9

Introduction

King David committed adultery with a woman named Bathsheba, who 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 confront David about his wicked deeds.

2 Samuel 11:1–5

David commits adultery with Bathsheba

Do you know what a switch point on a railroad track is? It is a piece of a railroad track that can move, allowing train cars to be diverted onto another track.



President Gordon B. Hinckley once worked for a railroad in Utah. One morning he received a call from a railroad worker in the state of New Jersey, who told him that a passenger train had arrived without its baggage car. This resulted in 300 angry passengers with lost baggage. As you read President Hinckley’s account of what had happened, look 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[, Missouri,] 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” (“Words of the Prophet: Seek Learning,” *New Era*, Sept. 2007, 2).

Considering what President Hinckley said, what do you think a railroad switch point could represent in our lives?

As you study 2 Samuel 11–12, look for principles that can help you make wise decisions. Some decisions we make may appear small or insignificant, but the end consequences of those decisions could greatly affect the course of our lives.

Read 2 Samuel 11:1–5, looking for a series of decisions King David made that led him in the wrong direction. You may want to mark what you find.


In the spaces provided, list some of the decisions David made that led him in a direction away from righteousness:

Verse 1: _____

Verse 2: _____

Verse 3: _____

Verse 4: _____

 **1.** One principle we could identify in 2 Samuel 11:1, from David’s choice to stay home during a time when he should have been with his soldiers in battle, is that **if we are not where we should be, we can become more susceptible to temptation.** In your scripture study journal, write a few examples of situations you have seen that illustrate this principle.

What righteous choice could David have made when he first saw Bathsheba washing herself? _____

Notice the phrase “the woman was very beautiful to look upon” (2 Samuel 11:2). The implication is that Bathsheba’s beauty led to David being tempted to inquire about her rather than looking away and controlling his thoughts.

At what other points could David have controlled his lustful desires and corrected the direction he was heading?

One principle we can learn from David’s choice to entertain lustful desires is **if we choose to entertain lustful desires, we become susceptible to serious sins.**

One way some people choose to entertain lustful desires is by using pornography. The word *pornography* refers to any pictures, videos, books, or song lyrics intended to stimulate sexual desires.

“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 is a poison that weakens your self-control, destroys your feelings of self-worth, and changes the way you see others. 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).

Ponder for a moment about what you can do to both avoid and control unwanted thoughts and lustful desires.

Remember that being where you should be, leaving places and situations where you may be susceptible to temptation, and refusing to entertain lustful desires can help you avoid temptation and sin. Happiness can result from learning to control desires. The Lord is willing to help you succeed in doing so.

2 Samuel 11:6–27

David attempts to hide his sin of adultery


Imagine you have an opportunity to counsel King David about what he should do regarding his adultery with Bathsheba. What would you counsel him to do?

Read 2 Samuel 11:6–13, looking for what he chose to do instead of repent.

Notice that King David tried to persuade Uriah to go home to spend the night with his wife, Bathsheba, while he was in Jerusalem. Then it would appear that Uriah was responsible for his wife’s pregnancy.

In what ways did Uriah’s actions, motivated by his integrity and devotion to Israel, contrast with David’s actions? Read 2 Samuel 11:14–17, looking for what David eventually did to try to hide his sin of adultery.

What can we learn from David’s attempt to hide his sin? **Seeking to hide our sins can lead to**

 **2.** Answer the following question in your scripture study journal: What are some other examples of how hiding sins can lead to more serious sins?

In 2 Samuel 11:18–25 we learn that when a messenger reported the death of several of King David’s soldiers, including Uriah, David replied with indifference, saying, “The sword devoureth one as well as another” (2 Samuel 11:25) and encouraged his army to continue in battle.

Read 2 Samuel 11:26–27, looking for what David did next.

David thought that no one had found out about his sins and that he had successfully hidden them. What truth do we learn from verse 27 that shows the falsehood of the idea that a person can successfully sin in secret?

2 Samuel 12:1–9

David’s sins are exposed, and he experiences serious consequences

The Lord sent the prophet Nathan to King David, and Nathan told him a parable (a story with symbolic meaning). Read 2 Samuel 12:1–4, and ponder what Nathan was teaching David.


Notice in verse 4 that the rich man “took the poor man’s lamb, and dressed it.” This means he killed it and prepared it as a meal for his guest. Why was this a cruel thing for the rich man to do?



Read 2 Samuel 12:5–6, looking for what David said should happen to the rich man.

Read 2 Samuel 12:7–9, and imagine how it might have felt to be in David’s position as he listened to the prophet tell him this.

If you had been in David’s position, how might you have felt when the prophet Nathan said, “Thou art the man”? How was David like the rich man in the parable?

 **3.** Answer the following questions in your scripture study journal:

- What can we learn from this account of Nathan exposing David’s sins?
- Considering what you have learned from the account of King David and his sins, why do you think it is important that we admit our mistakes and sins and correct them early?

Apply What You Learn

After you have identified the gospel doctrines and principles, you are ready to act and do something about them. As you act on what you have learned, you will feel the Holy Ghost confirm your actions. To help you apply the principles you learn, ask questions similar to the following: What does the Lord want me to do with this knowledge? What spiritual impressions did I receive to help me improve? What difference can this principle make in my life? What can I start or stop doing now to live according to this truth?

Ponder how you will apply the truths you have identified in this lesson. Consider carefully where your decisions are leading you. Repent of your sins quickly rather than trying to hide them.

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 2 Samuel 11:1–12:9 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 19: DAY 2

2 Samuel 12:10–24:25

Introduction

The prophet Nathan confronted King David about his adultery with Bathsheba and his arranging Uriah's death on the battlefield. 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 of Israel.

2 Samuel 12:10–31

Nathan prophesies of the consequences of David's sins

What are some possible unforeseen consequences of making the following choices? (List some answers in the space provided.)

Cheating on a homework assignment: _____

Lying to parents: _____

Refusing to forgive someone: _____

Remember that David committed adultery with Bathsheba and arranged for her husband, Uriah, to be killed.

The prophet Nathan told David the consequences of his choices and actions. As you study the consequences of David's sinful choices recorded in 2 Samuel 12–24,

look for principles that can help you when you are tempted to sin.

Read 2 Samuel 12:10–14, looking for the consequences of King David's sinful choices. You may want to mark these consequences in your scriptures.

The seriousness of David's sins was increased because David was greatly loved of the Lord and had been greatly blessed. He was "a man after [the Lord's] own heart" (1 Samuel 13:14), and he would have been given any righteous desire that he requested from the Lord (see 2 Samuel 12:8). Read Doctrine and Covenants 132:39, looking for what the Lord said the eternal consequences of David's sinful choices were.

What does this verse teach us about the consequences of David's sinful choices?



Notice the phrase "the sword shall never depart from thine house" in 2 Samuel 12:10. 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 kingdom. As a result, who else would be affected by David's sins?

One principle we can learn from these verses is that **when we choose to sin, we may bring unforeseen and long-term consequences upon ourselves and others.**



Some choices may have long-term consequences even after we repent and have been forgiven. Elder Richard G. Scott of the Quorum of the Twelve Apostles said: "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" ("Personal Strength through the Atonement of Jesus Christ," *Ensign* or *Liahona*, Nov. 2013, 82–83).

The rest of 2 Samuel 12 explains that the child born to David and Bathsheba died, as Nathan prophesied. David and Bathsheba later had another son, whom they named Solomon.

2 Samuel 13–18

Turmoil and strife in David's family lead to civil war

In 2 Samuel 13–18 we read descriptions of tragic events involving two of King David's sons, Amnon and Absalom. These chapters also show how Nathan's prophesied consequences of David's sins began to be fulfilled.

Read 2 Samuel 13:1–18, looking for the sin that Amnon committed against his half-sister Tamar.

Notice in verse 4 that Amnon described his feelings for Tamar as *love*. What word do you feel best describes Amnon's behavior? _____



Tad R. Callister, Sunday School general president, while he was a member of the Presidency of the Seventy, explained the difference between love and lust: "Satan is the great counterfeiter. He tries to [present] lust as love. There is a simple test to detect the difference. Love is motivated by self-control, obedience to God's moral laws, respect for others, and unselfishness. On the other hand, lust is motivated by disobedience, self-gratification, and lack of discipline" ("The Lord's Standard of Morality," *Ensign*, Mar. 2014, 48).



1. In your scripture study journal, use your own words and summarize the difference between love and lust.

Notice in 2 Samuel 13:12 that Tamar tried to reason with Amnon. She pleaded, "Do not force me; for no such thing [rape] ought to be done in Israel: do not thou this folly." The word *folly* in this context means something that is morally wrong. She begged him to refrain from such foolishness or madness. However, Amnon "would not hearken unto her voice" (2 Samuel 13:14). From Amnon's wickedness we learn that **if we lust, then we lose the Spirit and may dismiss or ignore the consequences of our actions.**

Ponder the following question: How did yielding to lust affect Amnon's attitude and actions toward Tamar?

Another principle we learn from this account is that **if we lust, then we lose the Spirit and our love and concern for others may diminish.**



2. Answer the following questions in your scripture study journal:

- Why do you think continually yielding to lustful desires ultimately destroys our love and concern for others?
- What are some things we can do to avoid and resist lustful desires?

Read 2 Samuel 13:21–22, 28–29, 38, looking for how Tamar's brother Absalom responded to what Amnon did to Tamar.

What might have been some of the unforeseen or long-term consequences of Absalom's decision to act in anger against Amnon? _____

Eventually Absalom returned to Jerusalem and was reconciled to his father, David. Then Absalom began seeking power. Read the following verses, looking for what Absalom planned to do and what his actions led to: 2 Samuel 15:4–6, 10, 13–14; 17:1–4.

In 2 Samuel 18 we learn that during a battle between Absalom's supporters and King David's men, Absalom was entangled in a tree. When Joab, the captain over King David's army, found Absalom, he killed him.

In summary, Absalom acted in anger against Amnon and showed pride by attempting to take the kingdom from his father, David. From his choices we learn that **if we yield to anger or pride, then we lose the Spirit and may dismiss or ignore the consequences of our actions.** We also learn that **if we yield to anger or pride, then we lose the Spirit and our love and concern for others may diminish.**



3. In your scripture study journal, write one or both of the bolded principles above and give an example of the principle.

Read 2 Samuel 18:33, looking for how David reacted to the death of his son.

Take a moment to ponder what effects the choices of King David, Amnon, and Absalom had on their family.

Consider both the positive and negative choices you are currently making and how those choices might affect those around you, especially your family. Select one or two choices that you feel could significantly affect you and your family. On a piece of paper, write answers to the following questions about the choices you selected. Then put the paper in a private place to help remind you that your choices have short- and long-term consequences.



- What effects might these choices be having on you and your family now?
- What might be some of the long-term consequences of these choices and behaviors?

As you think about these choices, what changes could you make that could bless you and your family both now and in the future?

As you strive to make changes, seek the Lord's help through prayer. He can help you make right decisions. Also, as you strive to keep His commandments, the Spirit will bless you with an increased ability to discern between right and wrong and help guide your decisions.

2 Samuel 19–24

Insurrection, famine, and pestilence threaten David's kingdom

In 2 Samuel 19–24 we learn that King David returned to Jerusalem after Absalom's death. 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.

According to 2 Samuel 24, 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 trusting in the strength of his army rather than in the power of God.

Also in 2 Samuel 24 is a brief account of David purchasing the threshing floor of Araunah the Jebusite. This action foreshadows the location of Solomon's temple and is an important part of the preparation for building the temple. There were some righteous Jebusites who still lived and worked among the Israelites in Jerusalem, which David had conquered earlier (see 2 Samuel 5). This account shows that David had integrity and did not abuse his position as king by taking something without paying for it.

To save the people from a plague, David offered sacrifices to the Lord.



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 2 Samuel 12:10–24:25 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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, you can learn truths that will help you 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.")

UNIT 19: DAY 3

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.

1 Kings 1–4

Solomon is established as King David's successor

Think of a time when you sincerely wanted to help a family member, friend, or someone else who was facing difficulties, but you felt that you lacked the ability to help as much as you would have liked.

Look for truths in your study of 1 Kings 1–4 that can help you when you seek to serve others but do not feel capable of doing so.

Read the chapter summaries to 1 Kings 1–2. In these chapters we learn 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 put to death.

In 1 Kings 3 we learn that Solomon traveled to Gibeon to offer sacrifices upon an altar, and the Lord appeared to him and asked what blessing he desired.

Read 1 Kings 3:6–9, noting Solomon's attitude and what he desired most.

What did Solomon desire? _____

According to verse 9, why did Solomon seek an understanding heart? (The word *discern* means to judge clearly.)

What does this request tell us about the kind of king Solomon wanted to become?

Read 1 Kings 3:10–14, looking for how the Lord felt about Solomon's desire.

Why do you think the Lord was pleased with Solomon's desire?


From the Lord's response to Solomon, we learn the following principle: **When we selflessly seek the Lord's help to serve others, He will magnify our abilities to serve.**

In 1 Kings 3:16–23 we learn 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 in the same house and bore children close to the same time. One night one of the women woke up to find 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 that the baby was dead but was not her son. The first woman denied the accusation fervently. They sought King Solomon's judgment to settle the matter.



Solomon judged between two women and determined the real mother of the child.

Read 1 Kings 3:24–27, looking for how Solomon handled the matter.

 **1.** Answer the following question in your scripture study journal: What are some situations in which you might seek the Lord's help to better serve someone as Solomon did?

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 made of the finest materials

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 attend the temple?

Remember that David desired to build a temple, but the Lord instructed him not to. Read 1 Kings 5:5, looking for what Solomon planned to do.

Solomon’s efforts to build a temple unto the Lord are recorded in 1 Kings 5–7. Read 1 Kings 5:17, looking for what it reveals about the quality of this temple.

While the people were building the temple, the word of the Lord came to Solomon. Read 1 Kings 6:12–13, looking for the promise the Lord made to Solomon and his people. The word *statutes* refers to the Lord’s laws.

Complete the following principle that these verses teach about what the Lord expects of His people in order for His presence to dwell in the temple: **If we walk in the Lord’s ways, then**

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 and it operated under the direction of the Aaronic Priesthood rather than the Melchizedek Priesthood. Nevertheless, like the tabernacle and the temples today, the temple Solomon built was the house of the Lord—a place where His people could feel His presence. By making every effort to be worthy to enter and serve in the temple, we demonstrate our desire to enjoy His presence.



Solomon’s temple

List some of the Lord’s statutes and commandments in our day that we must follow to be worthy to enjoy His presence in the temple. The first item has been filled in with an example.

- *Pay a full tithing.*
- _____
- _____
- _____


President Thomas S. Monson taught:



“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. . . .

They understand that the saving ordinances received in the temple that permit us to someday return to our Heavenly Father in an eternal family relationship and to be endowed with blessings and power from on high are worth every sacrifice and every effort. . . .

“ . . . 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. . . . Whatever it is, qualify to enter the temple of God. Secure a temple recommend and regard it as a precious possession, for such it is” (“The Holy Temple—a Beacon to the World,” *Ensign* or *Liahona*, May 2011, 92–93).

 **2.** Reflect on what you can do to more fully walk in the Lord’s ways in order to be worthy of a temple recommend and enjoy the blessings of the temple. Record your thoughts in your scripture study journal.

In 1 Kings 6:14–7:51 we learn that Solomon finished building the temple using the finest materials. He also built a home for his family. King Hiram of Tyre provided important supplies and craftsmen that facilitated the construction of these buildings.

1 Kings 8–10

Solomon dedicates the temple to the Lord

Have you ever participated in the dedication of a temple or a ward meetinghouse? If so, why do you think these meetings are often very spiritual occasions?

In 1 Kings 8:1–21 we read that Solomon gathered many Israelites from various segments of society to participate in the dedication of the temple. After they placed the ark of the covenant in the Holy of Holies (“the most holy place” [1 Kings 8:6]), the glory of the Lord appeared as a cloud that filled the temple. The dedicatory prayer Solomon offered on this occasion is contained in 1 Kings 8:22–53. After Solomon declared the goodness and might of the Lord in verses 22–27, he prayed that having a temple among them would be a blessing and help the people maintain their commitment to the Lord.

Read 1 Kings 8:28–30, looking for a desire Solomon expressed during his dedicatory prayer. Write it in your own words: _____

Read the following four groups of verses from the dedicatory prayer of Solomon’s temple, looking for answers to the following two questions in each passage: 1 Kings 8:33–34, 35–36, 37–40, and 46–49.

- What challenges did Solomon anticipate Israel would face?
- What blessings did Solomon ask for his people as they worshipped the Lord in the temple?

One principle we can learn from these verses is that **if we worship the Lord in the temple, then He may grant us blessings to help us with challenges we face.**



President Gordon B. Hinckley taught that the temple can bless us in dealing with the challenges we face: “The temple is . . . a place of personal inspiration and revelation. Legion [numerous] 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” (“The Salt Lake Temple,” *Ensign*, Mar. 1993, 6).



3. Answer the following question in your scripture study journal: *When and how have you or someone you know been blessed with greater strength to face a particular challenge after attending the temple?*

In 1 Kings 8:54–66 we read that after Solomon concluded the dedicatory prayer, he offered sacrifices to the Lord.

In 1 Kings 9–10 we learn that the Lord fulfilled the promises He had made to Solomon. He appeared to Solomon again and promised great blessings if the people of Israel were obedient and great cursings if they were disobedient.



4. Reflect on the principles learned in this lesson, and determine what you will do to apply them in your life. In your scripture study journal, write a goal that will help you apply one or more of these principles.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied 1 Kings 1–10 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 19: DAY 4

1 Kings 11–17

Introduction

In Solomon’s later years he married many wives outside the covenant, contrary to the Lord’s command. Some of Solomon’s wives began to encourage him to worship idols and turn his heart away from the Lord. After Solomon’s death, 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. As a consequence of the people’s wickedness, there was a great drought. The prophet Elijah sought refuge in Zarephath with a widow and her son.

1 Kings 11

Solomon marries many wives outside the covenant, and they turn his heart away from God

As you study 1 Kings 11–16, look for truths that can guide you in determining the type of people you will date and help you decide whom to marry.

Read 1 Kings 11:1–2, looking for a commandment from the Lord that Solomon did not obey. The phrase “strange women” refers to women who were not of the house of Israel. The Israelites had covenanted to serve the Lord and 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 participants in the Abrahamic covenant, and they came from nations that did not worship the Lord or keep His commandments. Many of these marriages reflected political alliances that Solomon had made with other countries.

According to verse 2, what warning had the Lord previously given about what would happen to Israelites who married outside the covenant?

Read 1 Kings 11:3–8, looking for the result of Solomon’s decision to marry wives who were not part of the covenant. Verse 4 indicates that Solomon’s heart was not perfect with the Lord, and the Joseph Smith Translation helps us understand that his heart “became as the heart of David his father” (see 1 Kings 11:4, footnote *b*; see also D&C 132:38).

Notice that after Solomon chose to marry outside the covenant, he began to participate in the worship of his wives’ false gods and his heart turned away from the Lord. From these verses we learn that **if we marry in the covenant, our hearts are more likely to turn toward God and we can receive the full blessings of the gospel.** You may want to write this principle in your scriptures near verses 1–8.



1. Answer the following questions in your scripture study journal:

- a. In what ways can marrying outside the covenant place us in a situation that compromises our opportunity to receive the full blessings of the restored gospel of Jesus Christ?
- b. Why do you want to marry someone who will help you stay faithful to the Lord and your covenants?

As you study the remainder of 1 Kings 11–16, notice how Solomon’s decision not only turned his heart away from God but also influenced others to turn their hearts away from God.

Read 1 Kings 11:9–11, looking for what happened as a result of Solomon’s disobedience.

In 1 Kings 11:14–25 we learn that another consequence of Solomon’s disobedience was that the Lord allowed the Israelites’ enemies to afflict them.

Read 1 Kings 11:26–28, looking for who else began to oppose Solomon. You may want to mark what these verses teach about Jeroboam.

Read 1 Kings 11:29–31, looking for what the prophet Ahijah taught about Jeroboam’s future role in Israel.

What did the 10 pieces of fabric that Ahijah gave Jeroboam represent?

Read 1 Kings 11:37–38, looking for what the Lord promised Jeroboam if he kept the commandments as king.

In 1 Kings 11:39–43, Solomon learned that Jeroboam was a threat to his kingdom, and he sought to kill Jeroboam. Jeroboam then fled to Egypt.

1 Kings 12:1–24

After Rehoboam vows to continue to make his people’s burdens heavy, 10 of the tribes revolt against him

In 1 Kings 12:1–24 we learn 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.



Jeroboam and Rehoboam

The 10 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 into two: the Northern Kingdom of Israel and the Southern Kingdom of Judah. Turn to Bible Maps, no. 3, “The Division of the 12 Tribes,” if it is available in your scriptures, and find the boundary between Judah and northern Israel.

1 Kings 12:25–14:31

Jeroboam and Rehoboam practice idolatry in their kingdoms



2. If possible, teach a family member or friend how Solomon’s choice to marry outside the covenant eventually led him to worship idols. Explain that after Solomon’s death, the kingdom of Israel was divided into two kingdoms. With your family member or friend, read through the following summary for each kingdom and the assigned verses, and then discuss the accompanying question. When you have completed the assignment, have your family member or friend sign your scripture study journal to show that you finished this assignment. If a family member or friend is not available, complete this assignment by yourself and then sign your scripture study journal.

Northern Kingdom of Israel (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 of Judah. To prevent this, he established new places of worship, idols, and feasts in the Northern Kingdom of Israel and appointed his own priests. Jeroboam thus led his people toward apostasy by turning them away from worshipping the Lord at His authorized 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 he continued to promote idol worship.

Read 1 Kings 14:7–9, 14–16. What were the consequences that would come upon Jeroboam and the ten tribes of Israel because of their idol worship?

Southern Kingdom of Judah (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, looking 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 were the people in the Southern Kingdom of Judah affected by Solomon's disobedience, including his choice to marry outside the covenant and worship his wives' false gods?



3. Based on what you learned and taught about the Northern and Southern Kingdoms, answer the following questions in your scripture study journal:

- How could choosing to marry outside the covenant affect those who come after us?
- How could worshipping anything or anyone other than our Father in Heaven and His Son, Jesus Christ, lead us astray?



President Spencer W. Kimball taught how our decision of whom we marry will affect our families: "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" ("Oneness in Marriage," *Ensign*, Mar. 1977, 3).



4. In your scripture study journal, write how the truths in this lesson can help you explain why Church leaders counsel us to prepare and plan for being sealed in marriage in the temple.

Ponder how understanding the importance of marrying within the covenant should influence the choices you make today.

Recall the Lord's promised blessings He gave to Jeroboam about what would happen if he kept the commandments as king (see 1 Kings 11:38).

Considering the accounts of Solomon, Jeroboam, and Rehoboam, complete the following principle about what happens when we choose to turn away from the Lord: **If we turn away from the Lord, then**

_____.

What can you do today to turn more fully toward the Lord?

1 Kings 15–16

A series of wicked and righteous kings rule over Judah and Israel for many years

In 1 Kings 15–16 we learn that after the death of Jeroboam, a series of wicked kings reigned in the kingdom of Israel. Each of the kings in Israel continued in the ways of Jeroboam by worshipping false gods. However, in these and later chapters we learn that some of the kings of the kingdom of Judah, like Asa, were righteous and followed the Lord.

Jezebel was "a Phoenician princess . . . and wife of Ahab, king of Israel (1 Kgs. 16:31). This marriage, more than any other single event, caused the downfall of the northern kingdom, as Jezebel introduced into Israel the worst forms of Phoenician worship in place of the worship of Jehovah" (Bible Dictionary, "Jezebel").

1 Kings 17

Elijah finds refuge from a drought with a widow and her son in Zarephath

King Ahab and his wife, Jezebel, killed many of the prophets of Jehovah, and Jezebel particularly hated Elijah. Much of the prophet Elijah's ministry was in "the northern kingdom . . . , at a time when, owing to the influence of Ahab and Jezebel, the people had almost entirely forsaken the worship of Jehovah and had become worshippers of the Phoenician god Baal. . . .

"[Elijah's] recorded words are few but forceful, and his deeds are explicit evidences of his strength of will, force of character, and personal courage. He was an example of solid faith in the Lord. . . .

"We learn from latter-day revelation that Elijah held the sealing power of the Melchizedek Priesthood. He appeared on the Mount of Transfiguration in company with Moses (also translated) and conferred the keys of the priesthood on Peter, James, and John (Matt. 17:3). He appeared again, in company with Moses and others, on April 3, 1836, in the Kirtland (Ohio) Temple and conferred the same keys upon Joseph Smith and Oliver Cowdery. All of this was in preparation for the coming of the Lord, as spoken of in Mal. 4:5–6 (D&C 110:13–16)" (Bible Dictionary, "Elijah").

Cause and Effect

As you read and study the scriptures, look for if–then and because–therefore relationships. For example, since the widow in Zarephath was obedient to the words of the prophet Elijah, she, according to the Lord's will, was blessed with food for herself and her son. Identifying cause-and-effect relationships will help you see the application of scripture principles.

In 1 Kings 17:1–7 we learn that the prophet Elijah told the wicked King Ahab that it would not rain in the land for years, until he (Elijah) said it would rain. Elijah held priesthood keys referred to as the sealing power, which in part allowed him to control the elements. When this drought began, the Lord led Elijah to a little brook of water and fed him miraculously. Elijah drank from the brook, and ravens brought him food

in the morning and evening until the brook dried up.

Read 1 Kings 17:8–16, looking for how the Lord provided for Elijah after the brook dried up.



The widow in Zarephath

The widow in Zarephath is a great example of the following principle: **Before we can receive the Lord's promised blessings, we must first act in faith.**

Ponder on a time when you have acted in faith and then experienced the Lord's blessings. What lessons did you learn?



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Kings 11–16 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 20: DAY 1

1 Kings 18–22

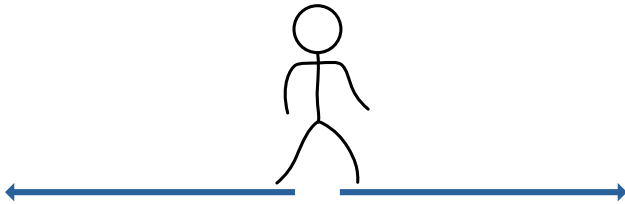
Introduction

The prophet Elijah called the children of Israel to repent. To show the people that the God of Israel is the only true God, he challenged the priests of Baal to a contest. Elijah prevailed in the contest and opened the heavens to rain. When Jezebel sought Elijah's life, he fled. The Lord comforted Elijah and showed him there were 7,000 in Israel who were faithful to the Lord.

1 Kings 18

God demonstrates His power in a contest between Elijah and the prophets of Baal

What advice would you offer someone who wanted to walk down two lines going in opposite directions at the same time? Imagine that one of these lines represents the ways of the Lord, and the other line represents false gods and the ways of the world. What are some ways we may be tempted to try to follow the ways of the Lord and the ways of the world at the same time?



As you study 1 Kings 18, look for principles that can guide you in your choices to follow the Lord and His prophets rather than the ways of the world.

Remember 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 used the power God had given him to bring a drought upon the land (see 1 Kings 17:1; see also Helaman 10:5–10; 11:4–18). Jezebel had killed many of the Lord’s prophets, but Elijah had survived. In 1 Kings 18:1–16 we read that Elijah sent Obadiah, the governor of the king’s house, to tell Ahab that Elijah was waiting to meet with him.

Read 1 Kings 18:17–18, looking for what Ahab and Elijah said to each other when they met.

The “trouble” Ahab referred to (verse 17) included the drought upon the land. It had not rained in about three years. In verse 18, what did Elijah say was the true cause of Israel’s troubles?

Because of Ahab’s and the Israelites’ worship of false gods, Elijah proposed a contest that would demonstrate that Jehovah was the true God.

Read 1 Kings 18:19, looking for whom Elijah told Ahab to send to this contest.

Read 1 Kings 18:20–22, looking for what Elijah said to the people. The word *halt* in this case means to hesitate or waver in choosing whom to follow.

From these verses we learn that because of the gift of agency, **the Lord allows us to choose whether we will follow Him or the false gods and unrighteous ways of the world.**

As you read the following statement, mark words or phrases that can help you make righteous choices:

“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.

“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).

As you continue studying 1 Kings 18, look for consequences of the choice to follow Jehovah or to follow Baal.

Read 1 Kings 18:23–24, looking for the conditions of the contest between the false prophets and Elijah. (It may help to remember that a bullock is a young bull.)

Study 1 Kings 18:25–29, looking for what happened when the false prophets called upon Baal.

Elijah mocked the false prophets of Baal as they were seeking to attract Baal’s attention. He did this to call attention to the fact that Baal had no power to bless or save the children of Israel and that the people were foolish to worship him. 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 (see Leviticus 18:20–24; Deuteronomy 12:29–31).

When no voice or answer came to the prophets of Baal, Elijah addressed the people. Read 1 Kings 18:30–35, looking for how Elijah prepared his sacrifice to the Lord.

Why might Elijah have poured so much water on the sacrifice and altar?



Elijah challenged the priests of Baal.

“The priests of Baal were so unscrupulous that they rigged their altars with fires beneath them to make the sacrifices appear to ignite spontaneously. . . .


“Elijah undoubtedly drenched the altar and sacrifice with water as much for the heathen priests as for the people. He wanted to convince them that there was no trickery and to show them that the power of the Lord was manifest. It was a bold and dramatic move that demonstrated his absolute confidence in the power of the true God” (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd edition [Church Educational System manual, 2003], 61).

Following his preparation, Elijah prayed to the Lord. Study 1 Kings 18:36–37 to see how he hoped the people would be affected by the demonstration of the Lord’s power.

Read 1 Kings 18:38–40, looking for what happened after Elijah prayed.

According to verse 39, how did the people respond to what happened?

From this account we learn that **the Lord’s power is greater than the power of men** and that **the Lord can help us know that He is the true God**.

 **1.** Answer the following question in your scripture study journal: When have you felt your testimony strengthened because you chose to follow the Lord and witnessed His power in your life?

In 1 Kings 18:41–45 we read that Elijah prophesied that rain would soon come upon the land and that his prophecy was fulfilled.

1 Kings 19

Elijah flees to Mount Horeb, where the Lord gives him comfort and assurance through the still, small voice

In 1 Kings 19:1–8 we read that Ahab told his wife, Jezebel, everything that Elijah did to the prophets of Baal. Jezebel was upset and humiliated that the false prophets of Baal had failed to defeat Elijah. She was a Phoenician princess, and Phoenicia was a principal source and center of Baal worship (see Bible Dictionary, “Baal,” “Jezebel”). Jezebel swore an oath that she would have Elijah killed within 24 hours. Meanwhile, Elijah fled from the land of Israel and traveled the long distance to Mount Horeb (another name for Mount Sinai). Remember that Mount Sinai is where the Lord appeared to Moses and delivered the Ten Commandments to the children of Israel. At that time,

“the Lord descended upon [the mount] in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” (Exodus 19:18).

Read 1 Kings 19:9–12, and look for what happened when Elijah was at the mount. (In verse 10, when Elijah said that he had “been very jealous for the Lord God,” it is another way of saying that he was intent on following the Lord.)



An angel ministered to Elijah after he fled from Jezebel’s wrath.

One truth we can learn from Elijah’s experience is that **the Lord often speaks to us through the still, small voice of the Spirit**.

To illustrate the truth you identified, be completely still and quiet for 30 seconds, and listen for any sounds you did not notice before. What sounds did you hear that you did not notice before?

 **2.** Answer the following questions in your scripture study journal:

- 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?
- What can prevent us from hearing the still, small voice of the Spirit?

Read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



“The voice of the Spirit is described . . . as . . . ‘a still voice of perfect mildness, as if it had been a whisper,’ and it can ‘pierce even to the very soul’ and ‘cause [the heart] to burn.’ (3 Ne. 11:3; Hel. 5:30; D&C 85:6–7.) . . .

“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” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 53).



3. In your scripture study journal, describe a time when you felt the still, small voice of the Spirit speak to you.

Then answer the following questions:

- a. How was that experience a blessing to you?
- b. In the coming week, what will you do to better listen to and follow the still, small voice of the Spirit?

The Lord comforted Elijah on the mount by teaching him that he was not alone. Read 1 Kings 19:16–18, looking for who besides Elijah was still faithful to the Lord.

In 1 Kings 19:19–21 we learn that Elijah did as the Lord commanded and called Elisha to be a prophet. As shown in verse 21, Elisha demonstrated his obedience and willingness to serve by killing and cooking his oxen and then sharing the meat with the people, as well as by destroying his plowing equipment. He left his former life behind to follow the prophet Elijah, and he dedicated the remainder of his life to serving the Lord as one of His prophets.

1 Kings 20–22

The Israelites defend themselves against Syria, and Ahab dies

In 1 Kings 20–22 we read that the Israelites defended themselves in battle against the Syrians. Elijah prophesied that Ahab and Jezebel would be destroyed. His words were fulfilled, and eventually they were both killed (see 2 Kings 9).



Part of the ruins of the palace of King Ahab in Samaria



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 1 Kings 18–22 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 the kingdoms of Israel and Judah lost the Lord's protection and were conquered. Studying 1 and 2 Kings can help you understand the history that forms the background for many of the prophetic books of the Old Testament. You can liken the lessons recorded by the authors of 2 Kings to your own life and learn how to live in a way that allows you to receive the Lord's protection and avoid succumbing to temptations.

Who Wrote This Book?

"The books [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.")

UNIT 20: DAY 2

2 Kings 1–13

Introduction

Elijah prophesied the death of Ahaziah, the king of Israel and the son of King Ahab. 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.

2 Kings 1–2

Elijah is translated, and Elisha takes up the prophetic mantle

Have you ever experienced a time when a Church leader you admire was released from his or her calling? How did you feel when this person was released?


Ponder why it can sometimes be difficult when leaders we admire are released from their callings. Also think about the challenges we can sometimes experience in accepting a new leader.

As you study 2 Kings 1–2, look for truths that can help us when Church leaders are released.

In 2 Kings 1 we read that King Ahab died and his son Ahaziah became king. 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.

Elisha, who served with the prophet Elijah, revered his leader. Read 2 Kings 2:1–6, looking for what Elijah requested of Elisha each time the Lord commanded Elijah to travel to a different location.

Notice that Elisha said to Elijah three times: “I will not leave thee.” You may want to mark each mention of this phrase in these verses.

 **1.** In your scripture study journal, write what you think Elisha’s responses and his desire to literally follow the prophet Elijah teach us about following the prophet in our day. In what ways can we stand by the prophet and never leave him?

Read 2 Kings 2:7–10, looking for what Elijah asked Elisha after they crossed over the Jordan River. 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”). Also, a *mantle* is a cloak.

Notice that verse 9 records that Elisha asked Elijah to give him a double portion of his spirit. This request was, in essence, a request to become Elijah’s spiritual heir and to carry on the ministry. In verse 10 we read how Elijah said Elisha would know whether his request had been granted.

Read 2 Kings 2:11–14, looking for what happened next.



Elijah was taken into heaven, and Elisha “took up . . . the mantle of Elijah that fell from him” (2 Kings 2:13).

In these verses we learn that Elijah was taken from the earth as a translated being. This means that his mortal body was changed so that it temporarily would not be subject to death. (Elijah later appeared in this translated form on the Mount of Transfiguration to lay his physical hands on Peter, James, and John.)

After Elijah was translated, Elisha called upon God to part the same waters in the same way that Elijah had done earlier. Why do you think Elisha did that? What might that symbolize or represent? Ponder what the sons of the prophets who were viewing the events from a distance (see 2 Kings 2:7) might have thought when they witnessed the power of God now working through Elisha.

What do you think the passing of Elijah’s mantle to Elisha represented?

In the Church today we sometimes refer to a leader’s calling, authority, and duties as a “mantle.” The prophet also receives a special spiritual endowment as part of his mantle. In our day, when a new prophet is

sustained as President of the Church, Church members witness that the mantle of authority has descended upon him.

From these verses we learn the following truth: **The Lord gives authority and power to those He calls.** You may want to write this truth in your scriptures next to 2 Kings 2:13–14.

Read 2 Kings 2:15–18, looking for how the sons of the prophets responded to Elisha’s new prophetic role. Even though the sons of the prophets recognized that the prophetic mantle had fallen upon Elisha, what did they still want to do?



2. Answer the following questions in your scripture study journal:

- a. How might the reaction of the sons of the prophets show a lack of understanding about Elisha’s new role?
- b. How can understanding the truth that the Lord gives authority and power to those He calls help us when Church leaders are released and new leaders are called?



3. In your scripture study journal, write how you would use the truth identified above to help someone who was having a difficult time following a new Church leader.

In 2 Kings 2:19–22 we read that when Elisha learned that the water in Jericho was unusable, he healed the waters for the people, saving them from death and famine. In 2 Kings 2:23–25 we read that a group of youths mocked Elisha’s power and authority as prophet, similar to how they had mocked Elijah earlier. (These were “not little children” [2 Kings 2:23, footnote a]; they were likely young men, perhaps 17–20 years old.) In their culture, baldness was considered a physical defect, so the taunt “Go up, thou bald head” suggests the youths were implying that both Elisha as an individual and the office of prophet should be mocked and ridiculed. This was intentional jeering, showing contempt for the prophet of God.

Read 2 Kings 2:24 to learn about what happened to these youths who mocked the prophet.

2 Kings 3

The kings of Israel and Judah unite against Moab

In 2 Kings 3:1–10 we learn that 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.

Read 2 Kings 3:11–12, looking for whom the kings turned to for guidance.

In 2 Kings 3:13–15 we read that Elisha assisted the kings. Read 2 Kings 3:16–20, looking for what Elisha said the Lord would do for the army.

In 2 Kings 3:21–27 we learn 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.

From this account we learn that **if we seek for guidance from the Lord’s prophets, then we can receive the Lord’s protection from those influences that would harm us.** This help will come to us according to the Lord’s wisdom and timing.

Ponder an experience when you have followed the words of the Lord’s prophets and received the Lord’s help as a result. Study the words of the prophets regularly so you can invite and receive the Lord’s help in your life.

2 Kings 4:1–7

Elisha multiplies the oil of a widow to help her redeem her sons

A widow went to Elisha, seeking help with a serious problem. Read 2 Kings 4:1, looking for what she needed help with.

If you were in this mother’s situation, what emotions do you think you would be experiencing, knowing that because you could not pay your debt, your sons would be forced into slavery to pay it off?

How did the widow demonstrate her faith in the Lord?

Read 2 Kings 4:2–4, looking for the instructions Elisha gave to the widow.

How much oil did the widow have?

How many additional vessels did Elisha tell the widow to gather? _____

2 Kings 14–17

Introduction

In 2 Kings 14–17 we learn about several kings from the kingdoms of Judah and Israel. Ahaz, a king of Judah, defiled the temple by sending the temple’s gold and silver to the king of Assyria to gain his favor and help. The kings of Israel perpetuated wickedness, and the Northern Kingdom of Israel was eventually conquered by the Assyrians.

2 Kings 14–15

Many kings rule in Judah and Israel

Imagine how you would respond in the following situations:

- Your best friend has started using illegal drugs.
- As a parent, you discover that your children have been viewing inappropriate shows and images on the television and computer.

Why do you think it would be dangerous to do nothing in these situations?

As you study 2 Kings 14–15, look for what can happen if we do not remove evil influences from our lives and help others do the same.

Read the following references, looking for which of the kings were righteous. When you identify a righteous king, write his name in the box with the reference that describes him. Also identify which kingdom he ruled—Israel or Judah.

2 Kings 14:1, 3	2 Kings 15:17–18
2 Kings 14:23–24	2 Kings 15:23–24
2 Kings 15:1, 3	2 Kings 15:27–28
2 Kings 15:8–9	2 Kings 15:32, 34

What do you notice about all of those kings of Israel? Read 2 Kings 15:29, looking for what happened to the kingdom of Israel because of the wickedness of the people.

Read 2 Kings 4:5–6, looking for what the widow did. What happened when she poured her one pot of oil into the empty vessels she had borrowed?

Read 2 Kings 4:7, looking for what Elisha said to the woman after this event. Why do you think the widow and her sons received more oil than they needed to pay their debts?

From this account we can learn that **when we turn to the Lord in faith, He can bless us according to our needs and righteous desires.**



4. Ponder a time when you made an effort to turn to the Lord when you were in need and the Lord in turn blessed you with more than what you needed. Write about this experience in your scripture study journal.

2 Kings 4:8–44; 5–13

Elisha performs miracles by the power of God

In 2 Kings 4:8–44 we read that as Elisha traveled, he blessed the lives of those he met. He promised a woman that she would bear a child. When that child later died, Elisha raised him from the dead. Elisha also purified some poisonous food and multiplied other food. In 2 Kings 5 we learn that a man named Naaman came to Elisha seeking to be healed of a skin disease called leprosy. And in 2 Kings 6 we learn that Elisha performed a miracle that demonstrated God’s love for His children and His compassion for their concerns.

Read 2 Kings 6:15–16, looking 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 is it important to remember to “fear not” (2 Kings 6:16), even when we are faced with seemingly insurmountable challenges? You may want to mark 2 Kings 6:16.

In 2 Kings 6:24–13:25 we learn about the wars between Israel and Syria and the reigns of several kings in both Israel and Judah.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied 2 Kings 1–13 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

When the scriptures state that the kings you identified “did right in the sight of the Lord,” it may mean that they were good and honest men. It may also mean that they worshipped Jehovah righteously. According to 2 Kings 14:4; 15:4; 15:35, even though they were good kings, what did each of them fail to do? _____

The term “high places” refers to locations where idol worship took place. They may also have been places where other wicked acts were committed (like human sacrifice and sexual immorality). The failure to remove these high places allowed wicked practices to continue within the kingdom of Judah.

One principle we can learn from the mistakes of these kings is that **if we do not remove evil influences from our lives, we place ourselves and our families in spiritual danger.**



1. Answer the following question in your scripture study journal: How can allowing unrighteous influences to remain around us affect us over a long period of time?

Reflect prayerfully on whether there are any unrighteous influences that you need to remove. If necessary, pray for strength and courage to remove such influences.

2 Kings 16–17

King Ahaz defiles the temple, and the kingdom of Israel is conquered

Have you ever seen someone try to please another person in order to obtain something in return? What might the danger be in doing this?

As you study 2 Kings 16–17, look for what can happen when we seek to please others instead of God.

In 2 Kings 16:1–4 we learn that Ahaz did evil in the sight of the Lord by sacrificing his son to the heathen gods and by offering sacrifices in the high places, where those false gods were worshipped.

Read 2 Kings 16:5, looking for the difficulty that Ahaz and the people of Judah faced. (The term *besiege* means to surround a walled city, not letting in provisions, and waiting until the inhabitants surrender.)

The nations of Israel and Syria intended to force Judah to join them in an alliance against the nation of Assyria. Consider what you think you would have done if you had been in this difficult situation.

Read 2 Kings 16:7–18 and 2 Chronicles 28:22–25, looking for how Ahaz’s actions showed a lack of faith in God and a desire to please the king of Assyria.

Ahaz offered sacrifices to the idols in Damascus and ordered that the altar in the temple at Jerusalem be replaced with an altar designed like one he had seen in Damascus. Ahaz also made unauthorized changes to the holy priesthood ordinances, destroyed or altered the sacred temple vessels and the “sea” (font), had the temple closed, and set up places of idolatry in Jerusalem. How would Ahaz’s actions have been displeasing to the Lord? Whom do you think Ahaz was trying to please?

The kings of Israel similarly favored earthly kings more than the Lord. Read 2 Kings 17:3, looking for what King Hoshea did to appease a different king of Assyria.

We learn in 2 Kings 17:4–15 that Hoshea offended the king of Assyria because he did not continue to send the king presents. He was put into prison, and his people were conquered after three years of siege. Notice that 2 Kings 17:6 marks the end of the kingdom of Israel and the beginning of what is commonly referred to as the scattering of the ten tribes of Israel.

Read 2 Kings 17:13–14, looking for what the Lord did *before* He allowed the Assyrians to conquer the kingdom and carry away the people of Israel.

What truth can we learn from these verses about how the Lord tries to save His people? (See 2 Nephi 25:9.)

The people in the kingdom of Israel, and often those in the kingdom of Judah, rejected the Lord’s prophets. Because they hardened their hearts against the Lord’s servants, the people of the kingdom of Israel were conquered and taken captive by Assyria. Their identity as distinct tribes and as the covenant people of Jehovah was lost, but the ten tribes are not lost to the Lord. Some of them were visited by Jesus Christ after His Resurrection (see 3 Nephi 15:15–16:5).

The scattering of the ten tribes began with the Assyrians, and the people of these tribes were eventually scattered and lost among other peoples of the earth (see 1 Nephi 22:3–5). They will remain lost until they turn their hearts to Jesus Christ as part of the Restoration and the gathering of Israel in the latter days (see D&C 110:11; Articles of Faith 1:10).

Read 2 Kings 17:15–17, looking for what the Israelites did to please other people and nations.

2 Kings 18–20

Introduction

Hezekiah, king of Judah, reigned in righteousness and removed idolatry from his kingdom. During his reign, Assyria conquered the Northern Kingdom of Israel and carried its inhabitants into captivity and invaded the Southern Kingdom of Judah. Under threat of attack, Hezekiah sent his servants to the prophet Isaiah, asking him to pray for the people. The Lord, through His prophet, told the people to not be afraid; He would help them. Hezekiah further prayed about the Assyrian threat, and the Lord assured him that He would defend the city. The Lord sent an angel to destroy the camp, and 185,000 Assyrians were killed. Later, because of Hezekiah's pleading and righteousness, the Lord extended his life.

2 Kings 18


Assyria conquers Israel and threatens Hezekiah and the people of Judah

What challenges or fears do you have? How might those challenges or fears test your faith in the Lord?

In your study of 2 Kings 18–20, you will learn about the challenges and fears of Hezekiah, the king of the Southern Kingdom of Judah. As you study these chapters, look for principles that can help you to faithfully and bravely face your challenges and fears.

Read 2 Kings 18:3–8, looking for the good things Hezekiah did as king.

From these verses we learn that **if we trust in the Lord and keep His commandments, then He will be with us.**

 **1.** In your scripture study journal, list up to three ways that you benefit from having the Lord's Spirit and guidance in your life.

In 2 Kings 18:9–12 we learn that during the reign of King Hezekiah, Assyria conquered the Northern Kingdom of Israel—the ten tribes who lived mostly in the regions of Samaria and Galilee—“because they obeyed not the voice of the Lord their God, but transgressed his covenant” (2 Kings 18:12). Approximately seven years after the Assyrian king Sargon conquered the kingdom of Israel, Sennacherib succeeded him as the king (see 2 Kings 18:9–10, 13).

According to verse 15,

- What did the Israelites reject? _____
- What did they follow? _____

According to verse 16,

- What did the Israelites leave? _____
- Whom did they serve? _____

Read 2 Kings 17:18–21, 23, looking for what the results were of the Israelites' wickedness.

It is important to understand that in verse 18, when it says that the Lord “removed them [Israel] out of his sight,” it is another way of saying that they would no longer enjoy His presence. In verse 20, when it says the Lord rejected Israel and “delivered them into the hand of the spoilers,” it is a way of saying that the Lord would no longer provide them with protection. They would be scattered—deported from their own country—and become the captives and servants of other nations.


From the accounts of Ahaz, Hoshea, and the children of Israel, we see that the people of Israel rose up in direct rebellion to the Lord. We also learn that **when we seek to please others above God, we lose His presence and protection.**

 **2.** In your scripture study journal, list at least three situations in which Latter-day Saint youths might be tempted to please others above God.

Reflect on the following questions: Do I think more about pleasing others than I do about pleasing God? What are some things that may distract me from loving God or turn my heart and mind away from Him?

 **3.** Answer the following questions in your scripture study journal:

- How have you recently shown God that you love Him above all others?
- What can you do in the coming week to show that you love God above all things?

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 2 Kings 14–17 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Read 2 Kings 18:13, looking for what Sennacherib decided to do.

Ultimately, Sennacherib planned to conquer Jerusalem—the capital of the kingdom of Judah. The Assyrian army appeared to be unstoppable. They had a reputation of viciously desolating the lands and torturing the people they conquered, thus inspiring fear in those who opposed them.

What thoughts or feelings might you have had if you had lived in Jerusalem and knew the Assyrian army was approaching?

The prophet Isaiah prophesied of the Assyrian invasion. Read Isaiah 10:28–32, and on the accompanying map, cross out the name of each city that Isaiah prophesied would be conquered. (The cities of Madmenah and Gebim are not included on the map because we do not know where they were located.)



The city of Nob was less than one mile (1.6 km) from Jerusalem. This means that the Assyrian army came extremely close to Jerusalem, probably within sight of the city. In Isaiah 10:32, the phrase “he shall shake his hand against . . . Jerusalem” suggests that Sennacherib would threaten the city but not destroy it.

As recorded in Isaiah 10:33–34, Isaiah compared the Assyrian army to a bough, or tree. Read these verses, looking for what Isaiah said would happen to the Assyrian army before it could conquer Jerusalem.

The book of 2 Chronicles preserves important details about how Hezekiah led his people during this time.

Read 2 Chronicles 32:6–8, looking for how Hezekiah demonstrated his faith in the Lord at this time.

To help you remember what you learned in Isaiah 10:28–32 and 2 Chronicles 32:6–8, you may want to list these as cross-references in the margin of your scriptures near 2 Kings 18:13.

Just as Isaiah prophesied, the Assyrian army arrived outside of Jerusalem after conquering the other cities along the way. One of the Assyrians’ strategies was to send negotiators to a city before their army would attack. The Assyrians used their reputation as brutal, ruthless warriors to intimidate cities and persuade them to surrender. Sennacherib sent Rab-shakeh and other negotiators to Jerusalem, where they were met by Hezekiah’s representatives.

The conversation between Rab-shakeh and Eliakim (one of Hezekiah’s representatives) was witnessed by the people in Jerusalem, who were watching from atop the city walls (see 2 Kings 18:26). Imagine you are like the people on the wall and can see the ruthless Assyrian army right outside your city as you listen to the conversation.

Read 2 Kings 18:19–20, looking for the questions Rab-shakeh asked. What do you think Rab-shakeh’s intention was in asking these questions?

After Rab-shakeh scoffed at Judah’s alliance with Egypt and mocked the Lord, as recorded in 2 Kings 18:21–25, Eliakim made a request of him. Look for what Eliakim asked Rab-shakeh to do, as recorded in verse 26. Consider why you think he wanted Rab-shakeh to do this.

Read Rab-shakeh’s response to this request in 2 Kings 18:28–35, looking for what he said to try to convince the people of Jerusalem to surrender.

How might Rab-shakeh’s words have persuaded some people in Jerusalem not to trust in the Lord?

Cross-References

A cross-reference is an additional scripture reference that can provide added information and insight about the passage you are studying. Cross-referencing, or “linking,” is connecting scripture references that help you better understand a scripture passage, doctrine, or principle.



2. In your scripture study journal, write about two or three situations in which individuals like Rab-shakeh might try to weaken our trust in the Lord today.

2 Kings 19

Hezekiah asks the Lord to save Jerusalem, and an angel destroys the Assyrian army

Read 2 Kings 19:1, looking for where Hezekiah went when he received news of Rab-shakeh's threats. (To rend your clothes and cover yourself with sackcloth were outward symbols of distress and humility.)

In 2 Kings 19:2–5 we learn that Hezekiah sent messengers to inform the prophet Isaiah of the Assyrians' threats and to ask Isaiah to pray for the people. Read Isaiah's response in 2 Kings 19:6–7.

How was Isaiah's response similar to his prophecy in Isaiah 10? _____

Rab-shakeh sent another message to Hezekiah. Read 2 Kings 19:10–11, looking for what he wanted Hezekiah to believe.

Hezekiah needed to choose whether to believe the words of the prophet Isaiah and trust in the Lord or to believe the words of Rab-shakeh and surrender the city of Jerusalem.

What would you do if you had to make a difficult decision like this? Why?

Read 2 Kings 19:14–19, looking for what Hezekiah did during this difficult time.

Read 2 Kings 19:20, looking for evidence that the Lord heard Hezekiah's prayer.

In 2 Kings 19:21–34 we learn that the Lord, through Isaiah, reassured Hezekiah that He would defend Jerusalem against the Assyrian army. Read 2 Kings 19:32–37, looking for what happened to the Assyrian army and their king, Sennacherib.

From this account we learn the following principle: **If we turn to the Lord, then He can help us overcome our fears and challenges.**

 **3.** Answer the following questions in your scripture study journal:

- When have you turned to the Lord for help with a fear or challenge you faced?
- How did the Lord help you?

2 Kings 20

The Lord extends Hezekiah's life, and Hezekiah entertains Babylonian messengers

Hezekiah later faced another challenge. Look in 2 Kings 20:1 to find what this challenge was.

Read 2 Kings 20:2–6, looking for what Hezekiah did and how the Lord responded to his effort.

From this account, we learn that **if we exercise faith in the Lord, we can be healed according to His will.** Although generally an exception, in rare circumstances the Lord, in His mercy, will extend the time of an individual in mortality. To more fully understand why we are healed according to the Lord's will and not our own, consider the following example of a young father who learned that his little four-year-old daughter was critically ill. Elder David A. Bednar of the Quorum of the Twelve Apostles explained:





"The father was found on his knees in prayer, asking that the life of his daughter be spared. Yet her condition worsened. Gradually, this father sensed that his little girl would not live, and slowly his prayers changed; he no longer prayed for healing but rather for understanding. 'Let Thy will be done' was now the manner of his pleadings. . . .

"Discerning and accepting the will of God in our lives are fundamental elements of asking in faith in meaningful prayer. However, simply saying the words 'Thy will be done' is not enough. Each of us needs God's help in surrendering our will to Him.

"Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other' (Bible Dictionary, "Prayer" . . .). Humble, earnest, and persistent prayer enables us to recognize and align ourselves with the will of our Heavenly Father" ("Ask in Faith," *Ensign or Liahona*, May 2008, 96–97).

As recorded in 2 Kings 20:7–20, the Lord showed Hezekiah a sign to confirm that He would heal him. Later, Isaiah prophesied that Babylon would conquer the kingdom of Judah.

 **4.** Review the principles you have discovered in this lesson. Record in your scripture study journal how one or more of these principles can help you with challenges you are currently facing. Also explain what you will do in the coming week to apply that principle in your life.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied 2 Kings 18–20 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

1 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 you understand the main history of God's ancient people from Adam to the time of King Cyrus of Persia. Though 1 and 2 Chronicles mirror much of 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").

UNIT 21: DAY 1

2 Kings 21– 2 Chronicles 36

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 sought to restore Judah's worship of the true God. After Josiah was killed in battle, the next four kings led the people of Judah back to wickedness. Under the reign of King Zedekiah, Jerusalem was besieged, the city and the temple were destroyed, and the people were taken into bondage in Babylon. The books of 1 and 2 Chronicles provide a lineage and brief history from Adam to Cyrus, the king of Persia.

2 Kings 21–2 Kings 23:25

After Manasseh and Amon reign in wickedness, Josiah helps the people of Judah return to the Lord

In the space provided, write the names of 5 to 10 people you spend the most time with.

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

Consider ways those people have influenced you. What influence do you think you have had on them?

As you study 2 Kings 21–25 today, look for principles that can help you understand how your choices can impact the lives of others.

Read 2 Kings 21:1–9, looking for ways King Hezekiah’s son Manasseh influenced the people of Judah.

In verse 6, the statement 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, as well as seeking and heeding false prophets and prophecies. You may want to mark the following phrase in 2 Kings 21:9: “Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.”



1. Complete the following assignments in your scripture study journal:

- a. Write at least one principle we can learn from Manasseh’s unrighteous influence upon the people of Judah.
- b. List two or three general examples of how someone’s unrighteous actions and influences might lead others to sin today.

Read 2 Kings 21:10–13, looking for what the Lord compared to a dish.

What do you think the Lord meant when He said He would “wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down” (2 Kings 21:13)?

More about the deplorable sins of Manasseh and the Lord’s judgments against the people of Jerusalem and the kingdom of Judah are found in 2 Kings 21:14–16.

In the remainder of 2 Kings 21, we read 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.

Read 2 Kings 22:1–2, looking for what kinds of choices Josiah made as king of Judah.

In 2 Kings 22:3–7 we learn that Josiah arranged payment for workers to repair the house of the Lord in Jerusalem. Read 2 Kings 22:8, looking for what Hilkiah, the high priest, found in the temple.

The book of the law was scripture written on scrolls. It contained the Lord’s law given through Moses, which the Israelites had covenanted many years before to obey. These scriptures had been lost or hidden during the reign of the wicked kings before Josiah. Knowing that the scriptures were not widely available at that time helps us to better understand the setting of the Book

of Mormon account in which the Lord commanded Lehi to send his sons to obtain the brass plates from Laban (see 1 Nephi 3–4).

Read 2 Kings 22:10–13, looking for how Josiah responded when the book of the law was found and read to him.

Why was Josiah so concerned after he heard the words of the scriptures?

In 2 Kings 22:14–20 we read that Hilkiah the priest and others went to speak with the prophetess Huldah. Huldah was a prophetess in the sense that she had the gift of prophecy, which is available to all members of the Church. She told them of the prophecy of judgment against the wicked, which was contained in the scriptures. She also prophesied that Josiah would be blessed because of his faithfulness to the Lord.

Read 2 Kings 23:1–3, 21–23, looking for the kind of influence Josiah’s leadership and his reading the scriptures to his people had on them.

Notice in 2 Kings 23:3 that Josiah made a covenant with the Lord to keep His commandments, “and all the people stood to the covenant.” This phrase means that 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? _____

One principle we can learn from Josiah’s example is that **if we make righteous choices, then our actions can lead others to turn to the Lord.**

As you read the following statement, think about ways you might be able to influence others by making righteous choices:

“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).



2. Answer the following questions in your scripture study journal:

- a. In what ways have you been blessed because of the righteous choices of others?
- b. When have you been able to help someone by setting a good example or by reaching out to him or her?

Read 2 Kings 23:25, looking for what helped Josiah have such a great impact on his people.

One principle the account of Josiah in 2 Kings 22–23 can teach us is that **studying the scriptures can help us turn to the Lord with all our heart and put away evil influences.**



3. Reflect on the impact your study of the scriptures has had on you up to this point in your life. In your scripture study journal, write about what you can do in the coming week to make your scripture study a more meaningful experience.

2 Kings 23:26–25:30

Jerusalem is destroyed, and the people of Judah are taken into captivity

In 2 Kings 23:26–37 we learn 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.

In 2 Kings 24 we learn that Jehoiaikim’s son, Jehoiachin became the king of Judah. He also reigned in wickedness. Read 2 Kings 24:10, 14–15, looking for what happened during Jehoiachin’s reign.

The king of Babylon installed Zedekiah as king of Judah. Zedekiah and the Jews were to pay tribute to the Babylonians. Zedekiah reigned in wickedness and eventually rebelled against Babylon. As a result, the Babylonians destroyed Jerusalem.

Read 2 Kings 25:7–11, looking for what happened to Zedekiah, his sons, and the city of Jerusalem.

It is important to note that Mulek, one of Zedekiah’s sons, escaped the Babylonian siege and destruction of Jerusalem. We learn from the Book of Mormon that he and others were directed by the Lord to the promised land in the Americas sometime after Lehi and his family had left Jerusalem. A portion of Lehi’s

descendants found the descendants of Mulek and joined with them in Zarahemla (see Omni 1:12–16; Mosiah 25:2; Helaman 8:21).

Review the Lord’s words about Jerusalem being wiped like a dish and turned over (see 2 Kings 21:10–13). What principle can we learn about the consequences of disobeying the Lord’s commandments? _____

1 and 2 Chronicles

A lineage and brief history from Adam to the Persian Empire is chronicled

The books of 1 and 2 Chronicles contain a brief history of the Lord’s people from Adam to the time of King Cyrus of Persia. The books of 1 and 2 Chronicles largely mirror the writings of 1 and 2 Kings. For more information about 1 and 2 Chronicles, see “Chronicles” in the Bible Dictionary or Guide to the Scriptures (scriptures.lds.org).

Open your Bible to the table of contents, and notice the names of the books that follow 1 and 2 Chronicles. (Many of the books are named after prophets.) Then look at the chart entitled “The Kingdoms of Israel and Judah at a Glance,” found on the next page. This chart shows you the context of when the prophets ministered in the Old Testament.

Notice that the books listed in the table of contents are not in chronological order. For example, Ezra and Nehemiah lived around 450 B.C., many years after most of the prophets in the Old Testament, yet the books of Ezra and Nehemiah are placed before these prophets in the sequence of the scriptures. As you study the rest of the books in the Old Testament, you may want to use “The Kingdoms of Israel and Judah at a Glance” to help you understand what was happening in history.

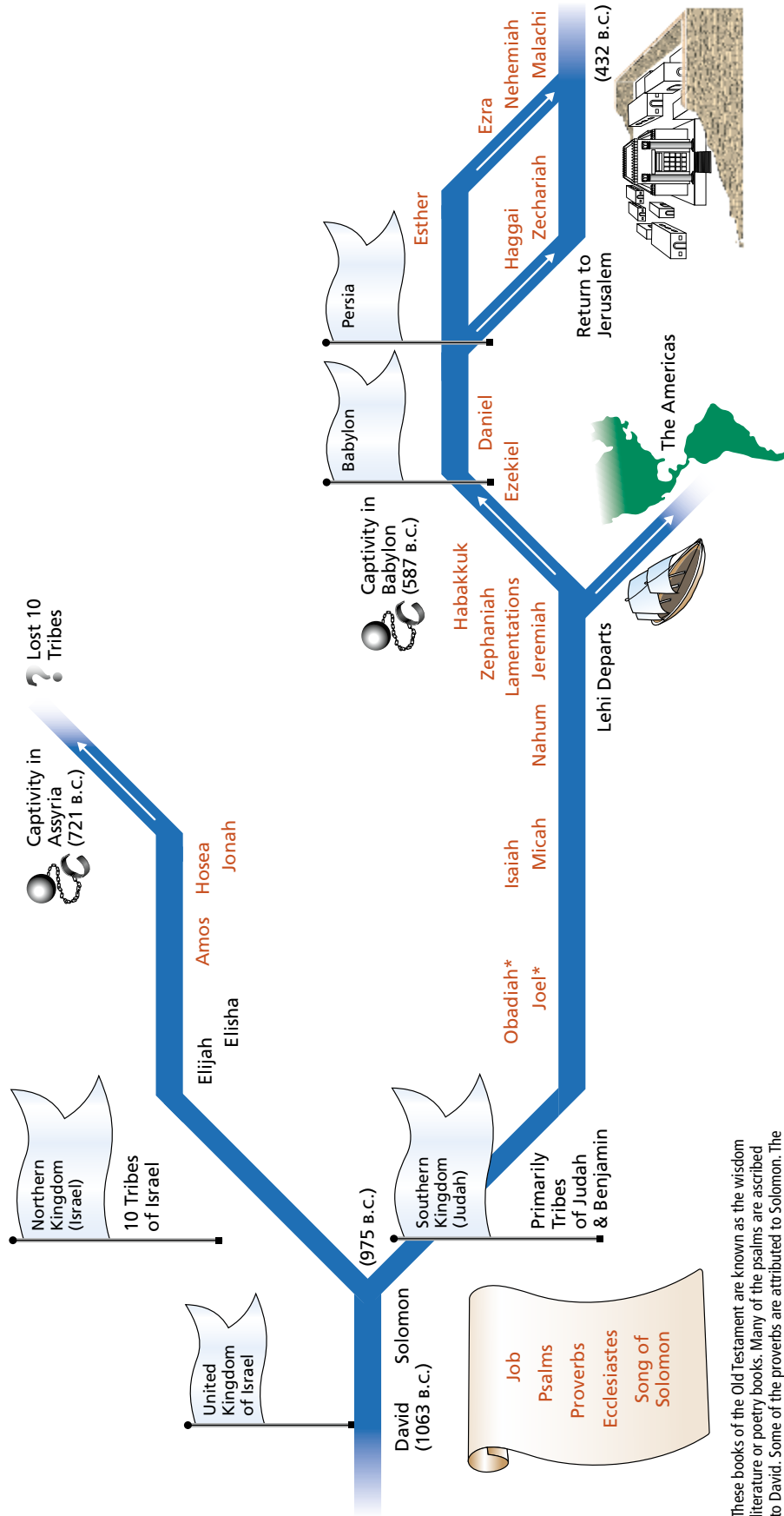


4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied 2 Kings 21–2 Chronicles 36 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

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 Songs of Solomon are not inspired writings" (Bible Dictionary, "Song of Solomon").

* Time of ministry uncertain

INTRODUCTION TO

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 you study the book of Ezra, you can learn about how the Lord enables His people to overcome opposition and accomplish His will. You 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 B.C. to 300 B.C. Although most of the book was written in Hebrew, portions of it (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.).

Ezra 1

The Lord inspires King Cyrus to allow the Jews to return to Jerusalem to rebuild the temple

Imagine that you are having a hard day and you pray for help. Later, a friend who belongs to another religion approaches you and says, “I felt a need to come talk with you. How is your day going?” Would you believe that someone who is not a member of the Church could be inspired by the Lord to accomplish His purposes? Why or why not?

Continue to ponder these questions as you study Ezra 1 and learn about the actions of King Cyrus, who was not part of the Lord’s covenant people.

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. (Consider looking at “The Kingdoms of Israel and Judah at a Glance” for a reminder.) The book of Ezra begins with an account of Cyrus’s interactions with the Jews.

Read Ezra 1:1–3, looking for the proclamation Cyrus made.

Note the phrase “that the word of the Lord by the mouth of Jeremiah might be fulfilled” in Ezra 1:1. Cyrus’s actions were a fulfillment of prophecy. You might consider writing *Jeremiah 25:11; 29:10* and *Isaiah 44:28; 45:1* in the margin of your scriptures next to Ezra 1:1. These verses contain prophecies about the return of the Jews to Jerusalem and about Cyrus. Even though the books of Jeremiah and Isaiah come after the book of Ezra in the Bible, Jeremiah and Isaiah prophesied many years before the events recorded in Ezra took place.

Note the phrase “the Lord stirred up the spirit of Cyrus” (Ezra 1:1). What do you think this phrase means?

From this account we learn that **the Lord can inspire people, regardless of their religious background, to accomplish His purposes.**



After discussing the virtues of King Cyrus, President Ezra Taft Benson spoke of the way our Heavenly Father can work through individuals on the earth to accomplish His purposes: “God, the Father of us all, uses the men of the earth, especially good men, to accomplish his purposes. It has been true in the past, it is true today, it will be true in the future” (“Civic Standards for the Faithful Saints,” *Ensign*, July 1972, 59).



1. Think about individuals who were inspired to perform works that ultimately contributed to the Restoration of the gospel of Jesus Christ in the latter days (such as John Wycliffe, William Tyndale, or Johannes Gutenberg, who were inspired to contribute to the translation or printing of the Bible). Also think

UNIT 21: DAY 2

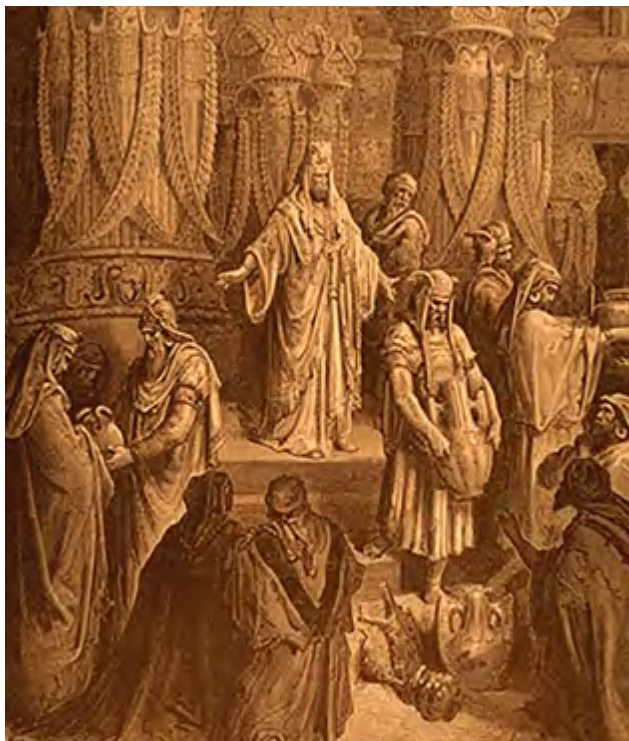
Ezra 1–6

Introduction

In fulfillment of prophecy, the Lord inspired Cyrus, the king of Persia, to allow the Jews to return to Jerusalem to rebuild the temple. Ezra 1–6 gives an account of the first group of Jews who returned to Jerusalem and began reconstructing the temple. However, opposition from adversaries halted their efforts. Through the encouragement and help of the prophets Haggai and Zechariah, the Jews overcame the opposition and completed and dedicated the temple.

about members of other faiths whose actions have had a positive influence on you personally. In your scripture study journal, write about two or three examples of individuals of various religious backgrounds whom the Lord has inspired to accomplish His purposes.

Read Ezra 1:4, 7–8, looking for what Cyrus did to support the Jews in their efforts to rebuild the temple.



Cyrus restored the vessels of the temple.

Ezra 2–3

Many Jews go to Jerusalem and begin reconstructing the temple

Ezra 2 contains a list of Jews who were among the first group to return to Jerusalem. It indicates that approximately 50,000 people returned to the land of Judah from captivity in Babylon.

Ezra 3:1–9 records that under the direction of 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, the Jews first rebuilt the altar of the temple and began offering sacrifices. Many Jews contributed time and resources to the reconstruction of the temple.

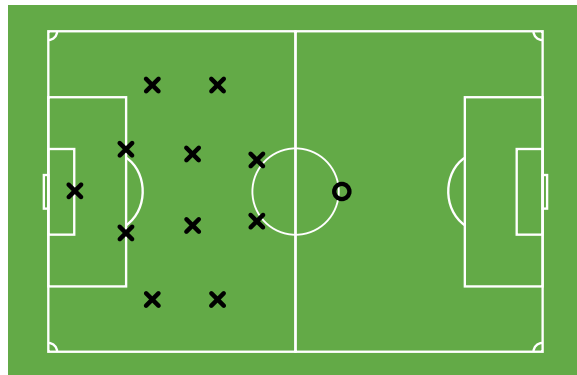
Read Ezra 3:10–13, looking for how the Jews reacted when the foundation of the temple was laid.


Why do you think the joy of the people was so great? Why do you think many of those who had seen the original temple wept?

Ezra 4–6

The Jews overcome opposition and complete and dedicate the temple

Imagine that you are playing a game of soccer. You understand that your purpose is to kick the ball into the goal. If you had the ball in your possession, what would the opposing team be trying to do?



 **2.** Consider the picture of a soccer field. The circle represents you, and the 11 Xs represent the 11 opponents on the other team who are trying to prevent you from scoring a goal. Then complete the following assignments in your scripture study journal:

- a.** Write two or three sentences about how the opposition someone faces in a soccer match can be like what we experience as we try to keep the Lord's commandments.
- b.** List at least six different forms of opposition we might face in our efforts to obey the Lord. (Try to list 11 forms of opposition—one for each of the opponents.)

As you study Ezra 4–6, look for truths that can help you overcome opposition to your efforts to obey the Lord.

When the Jews returned to Jerusalem, there was a group of people living nearby called Samaritans. The Samaritans were “people who lived in Samaria after the northern kingdom of Israel was captured by the Assyrians. The Samaritans were partly Israelite and partly Gentile. Their religion was a mixture of Jewish and pagan beliefs and practices” (Guide to the Scriptures, “Samaritans”; scriptures.lds.org).

Read Ezra 4:1–3, looking for an interaction that took place between the Samaritans (who are described in verse 1 as “the adversaries of Judah and Benjamin”) and the leaders of the Jews.

What did the Samaritans want to do? How did Zerubbabel and the leaders of the Jews respond?

The Jewish leaders cited King Cyrus's decree that they were the ones who were to rebuild the temple. The leaders of the Jews may have rejected the Samaritans' offer because the Samaritans were not faithful

worshippers of Jehovah. Furthermore, the Samaritans' participation could have led to future conflicts if they claimed shared ownership of the reconstructed temple.

Read Ezra 4:4–5, looking for how the Samaritans reacted after Zerubbabel and the other leaders rejected their offer.

Ezra 4:6–24 contains additional accounts of ways in which the Samaritans sought to oppose the Jews' efforts to rebuild their temple and Jerusalem. The reconstruction of the temple halted for several years, largely because of the opposition of the Samaritans. After years of not working on the reconstruction, some Jews lost interest in rebuilding the temple (see Haggai 1:2–6).

Read Ezra 5:1–2, looking for why the Jews eventually resumed their efforts to rebuild the temple.

Who encouraged the Jews to resume their efforts and helped them rebuild the temple? Why would seeing the prophets physically working on the temple encourage the people to resume their efforts to help?

When local Persian-appointed governors learned that the Jews had resumed building the temple, they questioned their authority to do so and opposed the Jews' renewed efforts. Read Ezra 5:5, looking for why the local governors could not hinder the Jews' efforts to rebuild the temple. (By this time, a new king, Darius, ruled the Persian Empire.)

The phrase “the eye of their God was upon the elders of the Jews, that they could not cause them to cease” (Ezra 5:5) means that God was watching over the Jews and preventing the local governors from stopping them as they rebuilt the temple. From this verse we learn that **God watches over and helps those who seek to obey Him.**

 **3.** Answer the following questions in your scripture study journal:

- a. What are some ways that God watches over and helps His people when they are faced with difficulties in their lives?
- b. What are examples from your life or from the lives of people in the scriptures that show that God watches over and helps those who seek to obey Him?

Ezra 5:6–6:6 explains that the governors over the region wrote a letter to King Darius, informing him of what the Jews were doing. They reported that the Jews claimed Cyrus had made a decree allowing them to rebuild the temple and provided them with resources for the endeavor. Darius ordered the king's records to be searched, and Cyrus's decree was found.


Read Ezra 6:7–12, looking for what Darius wrote back to the local governors.

In what ways might Darius's response have helped to strengthen the faith and courage of the Jews?


Read Ezra 6:13–16, looking for what happened after Darius's decree was received.

What influence did the prophets have on the Jews' efforts to rebuild the temple?


From this experience we can learn that **by following the prophets, we can overcome opposition and prosper in our efforts to obey the Lord.**

 **4.** Refer back to the different forms of opposition you listed in your scripture study journal. Then answer one or both of the following questions:

- a. What teachings or examples set by prophets can we follow to overcome these different forms of opposition?
- b. When have you seen someone overcome opposition and prosper in his or her efforts to obey the Lord by following the prophets?

 **5.** Reflect on opposition you might be experiencing in your efforts to obey the Lord. On a separate piece of paper, answer the following question: What will you do to follow the prophets so you can overcome opposition and prosper in your efforts to obey the Lord? After you have written a goal, write *Completed this activity in your scripture study journal.*

Ezra 6:15–22 explains that the Jews offered generous sacrifices as part of the dedication of the temple. They also celebrated the Passover. Read Ezra 6:22, looking for an illustration of the first truth identified in this lesson.

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Ezra 1–6 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Trust in Your Ability to Learn and Live the Gospel

Trust in your ability to understand the scriptures, learn to identify doctrines and principles, explain the gospel to others, and apply gospel teachings in your life. With the assistance of the Holy Ghost, you can be strengthened in your abilities to learn and live the gospel.

Ezra 7–10


Introduction

About 60 years after the temple was rebuilt at Jerusalem, Artaxerxes, the king of Persia, appointed Ezra to lead another group of Jews to Judah, and he provided him with money and supplies to beautify the temple. Ezra and his traveling companions fasted and prayed that God would protect them as they traveled nearly 900 miles to Jerusalem. Ezra was sorely grieved when he learned that some of the Jews in Jerusalem had married out of the covenant. He counseled the people to repent, and they made a covenant to put away their sins.

Ezra 7

The Persian king provides Ezra with money and supplies to beautify the temple at Jerusalem

Read the following statement from Winston Churchill, a prime minister of the United Kingdom, and consider how it may relate to you: “To every man there comes . . . that special moment when he is figuratively tapped on the shoulder and offered the chance to do a special thing unique to him and fitted to his talent. What a tragedy if that moment finds him unprepared or unqualified for the work which would be his finest hour” (quoted by Jeffrey R. Holland, “Sanctify Yourselves,” *Ensign*, Nov. 2000, 40).

 **1.** Answer the following question in your scripture study journal: How do you think Winston Churchill’s statement relates to you?

As you study Ezra 7–10 you will learn about a man named Ezra, who prepared and qualified himself to have God’s help as he faced challenges and fulfilled his mission in life. As you study these chapters, look for principles that will help you prepare and qualify for God’s help as you fulfill your mission in life.

In Ezra 7:1–5 we learn that Ezra, who was a descendant of Aaron and who held the priesthood, lived in Shushan, the capital of Persia, when Artaxerxes reigned as the king of Persia.

Read Ezra 7:6, looking for how Ezra was described.

A scribe was someone who had the responsibility to study, copy, and teach the law as it was written in the scriptures. Ezra, as “a ready scribe in the law of Moses” (Ezra 7:6), was someone who had diligently learned the law of Moses and was gifted at explaining it.



Ezra was called to be a scribe.

According to verse 6, why did the king grant Ezra’s request?

In Ezra 7:7–8 we learn that Ezra and hundreds of Jews were allowed to leave captivity. They traveled approximately 900 miles (about 1,448 kilometers) from Shushan to Jerusalem, the homeland of their

fathers. This journey was extremely dangerous because they had to travel through thief-infested deserts, and Ezra was concerned because of the large amount of gold, silver, and other treasures they were carrying to Jerusalem as a gift from Artaxerxes to beautify the temple.

Read Ezra 7:9, looking for what helped Ezra safely make the dangerous four-month-long journey from Shushan to Jerusalem.

The phrase “the good hand of his God upon him” in verse 9 means that God was blessing Ezra.

Read Ezra 7:10, and consider marking what Ezra did to invite God’s hand to be upon him.

The phrase “for Ezra had prepared his heart” implies that he had worked hard and tried his best to live and teach the Lord’s commandments. From Ezra’s preparations, we learn the following principle:

As we try our best to fully live and teach the commandments, then the Lord’s hand will be upon us to bless our lives.

 **2.** Complete the following activities in your scripture study journal:

- a. Write about a time when you felt the Lord’s hand in your life.
- b. Explain how having the hand of the Lord upon you could help prepare you for future opportunities to do a good work.

Ponder what you can do to better live and teach the Lord’s commandments.

In Ezra 7:12–26 we learn that the Persian king Artaxerxes wrote a letter giving Ezra approval to take many Israelites with him to Jerusalem. This letter was remarkable because not only did the king allow some of his subjects to move back to their homeland, but he also gave them approval to take silver and gold with them so they could beautify the temple and buy animals to sacrifice there. In addition, the king gave Ezra responsibility to appoint government officials in Jerusalem.

Read Ezra 7:27–28, looking for Ezra’s response to King Artaxerxes’ generous letter.

Ezra 8

Ezra and the people fast and pray before they journey to Jerusalem

In Ezra 8:1–20 we learn that Ezra listed the number of male Israelites who went with him from Babylon to Jerusalem.

Read Ezra 8:21–23, looking for what Ezra asked the people to do before they began their journey.

According to verse 22, why didn’t Ezra ask the king for a military escort from Babylon to Jerusalem?

In Ezra 8:24–30 we learn that Ezra divided the treasure among several people and gave them charge to deliver it safely to Jerusalem.

Read Ezra 8:31–32, looking for what God did for those who traveled with Ezra. The phrases “hand of the enemy” and “such as lay in wait by the way” in verse 31 refer to those who would try to stop the Israelites from returning to Jerusalem or rob them of the treasures they carried.

What blessing did Ezra’s group receive because they fasted and prayed?

Complete the following principle about what we can learn about fasting and prayer from this account: **If we fast and pray, we can** _____.



3. In your scripture study journal, write about a time when you or someone you know fasted and prayed and received the Lord’s help with a challenge.

Think about a challenge you are facing in your life. Apply the principles you have learned in this lesson so you can receive the help you need from God.

Ezra 9–10

Ezra mourns over the sins of the people and teaches them to confess and forsake their sins

Imagine that after learning about the seriousness of sin, a person feels a strong desire to repent but is not sure how to do it.

Have you ever wondered what you need to do to repent of your sins?

As you study Ezra 9–10, look for truths that can help you know what you need to do to repent of your sins.

Read Ezra 9:1–3, looking for what Ezra learned about the people when he arrived in Jerusalem.

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 marrying idolaters and those worshipping false gods (see Deuteronomy 7:3–6). Yet many of the Israelites in Jerusalem had intermarried with these unbelieving people, which led them to follow false religious practices.

In Ezra 9:4–15 we learn that Ezra prayed and acknowledged the sins of the people. He also recounted the consequences that had come upon the Israelites in the past because of their sins.

Read Ezra 10:1–3, looking for what the people needed to do to repent of their trespass against God. (The term “strange wives” in verse 2 refers to those who worshipped idols.)

In Ezra 10:4–9 we learn that Ezra called for all of the Israelites living throughout Judah to meet together at Jerusalem in three days.

Read Ezra 10:10–12, looking for what Ezra told the people when they came to Jerusalem.

It may have been very difficult for the Israelites to separate themselves from their family members who worshipped idols. Ezra 10:13–14 indicates that those who needed to repent and separate themselves from family members who worshipped idols were given time to do so—likely so that arrangements could be made for the care of those family members.



4. Answer the following question in your scripture study journal: What does the people’s response in Ezra 10:12 reveal about them?

Based on what Ezra told the people, complete the following principle about what we must do to repent of our sins: **To repent, we must** _____ **and forsake our sins.** Consider marking the phrases that teach this truth in Ezra 10:11.

The Lord expects us to do all that is required to repent of our sins, even when doing so is very difficult or painful. We must also separate ourselves from anything that keeps us from following the Lord.



As you read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, look for what he taught about repentance: “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" ("Peace of Conscience and Peace of Mind," *Ensign* or *Liahona*, Nov. 2004, 17).

You can exercise faith in Heavenly Father and Jesus Christ and receive forgiveness through the Atonement of Christ as you confess and forsake your sins.

Ezra 10:13–44 contains a list of those who had married "strange wives" (those who worshipped idols).

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Ezra 7–10 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 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" (Modesto M. Amistad Jr., "Wanted: Modern Nehemiahs," 46). By studying the book of Nehemiah, you can both see an example of righteous leadership and learn the value of building yourself 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.

UNIT 21: DAY 4

Nehemiah

Introduction


After learning that the walls surrounding Jerusalem were broken down, Nehemiah asked the king of Persia for permission to go to Jerusalem and help rebuild the walls. Despite opposition, the Jews succeeded in rebuilding the walls surrounding Jerusalem. Later, Ezra strengthened the Jews by teaching them from the scriptures, and Nehemiah sought to help them keep their covenants.

Nehemiah 1–7

Nehemiah directs the Jews in rebuilding the walls of Jerusalem despite opposition



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught that "opposition turns up almost anyplace something good has happened" ("Remember How You Felt," *New Era*, Aug. 2004, 6).

 **1.** In your scripture study journal, write about how you think individuals in the following scenarios might experience opposition:

- a. A young man has chosen to serve a full-time mission and is eagerly preparing for it.
- b. 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.
- c. A young man has decided to help each person in his priesthood quorum participate in Church meetings and activities.
- d. After being taught by the missionaries, a family decides to be baptized.

As you study the book of Nehemiah, you will learn about the opposition Nehemiah faced and how he overcame that opposition. Look for principles that will help you overcome opposition in your life.

Nehemiah was a Levite and the cupbearer to the Persian king (see Nehemiah 1:11). The position of cupbearer should not be confused with a common servant who merely brings drinks to the king. As the cupbearer, he was in charge of protecting the king's cup from being poisoned. Nehemiah held a position of trust and honor in serving the king.

Read Nehemiah 1:3, looking for what Nehemiah learned about the remnant (or group) of Jews who were living in Jerusalem and about the condition of the walls surrounding the city.

Remember that approximately 90 years earlier, the Persian king Cyrus 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.

Read Nehemiah 1:4, looking for what Nehemiah did after he heard this news.

In Nehemiah 1:5–11 we learn that Nehemiah prayed for the Jews in Jerusalem. He also prayed that the Lord would prosper him as he sought help from the Persian king Artaxerxes.

Read Nehemiah 2:1–6, looking for the king's reaction to Nehemiah's request for permission to go help rebuild the wall around Jerusalem.

How was the king's reaction an answer to Nehemiah's prayers?


In Nehemiah 2:7–16 we learn that Nehemiah requested that the king write letters to the governors of Persian provinces so they would allow him to pass through their lands on his way to Jerusalem. At Nehemiah's request, the king also provided him with supplies he needed to rebuild the walls and gates of the city. When Nehemiah arrived in Jerusalem, he went out by night to inspect the city walls and saw they needed to be rebuilt.


Read Nehemiah 2:17–19, looking for how the people reacted to Nehemiah's plans to rebuild the walls around Jerusalem.

According to verse 18, how did the Jews respond?

According to verse 19, how did Sanballat, Tobiah, and Geshem oppose Nehemiah? These three men were

powerful leaders of other groups of people who were living near Jerusalem. Sanballat was the Persian governor of Samaria and was against all the works of Nehemiah.

 **2.** Read Nehemiah 2:20, and answer the following question in your scripture study journal: What impresses you about Nehemiah's response to the people who opposed him?

 **3.** Write the following portion of a principle in your scripture study journal: **We will accomplish the work of the Lord despite opposition if we . . .** As you study Nehemiah 3–6, look for three ways you could complete this principle. You will be directed to write these three completed principles as part of this assignment.

Read Nehemiah 3:1–3, 12–16, looking for how the Jews went about rebuilding the walls of Jerusalem. Notice that many groups of the Jews worked on small sections of the wall at the same time.

What do you think would be some advantages of having many groups of people working on small sections of the wall at the same time?

Based on what you learned about the people who repaired the walls of Jerusalem, write in your scripture study journal one way to complete the principle in assignment 3.

Read the chapter heading for Nehemiah 4 and Nehemiah 4:6–9, 14–17, looking for an additional way we can accomplish the work of the Lord despite opposition.

Based on what you read in Nehemiah 4, write in your scripture study journal another way to complete the principle in assignment 3.

Read Nehemiah 6:1–9, looking for a third way to accomplish the Lord's work despite opposition.

Based on what you read in Nehemiah 6, write in your scripture study journal another way to complete the principle in assignment 3.

President Dieter F. Uchtdorf of the First Presidency explained how Nehemiah's statement in Nehemiah 6:3 can help us overcome opposition and temptation:



Nehemiah inspecting the walls of Jerusalem



“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.’

“We live in times of great challenges and great opportunities. The Lord is seeking men [and women] like Nehemiah. . . . He seeks to enlist unfaltering souls who diligently go about the work of building the kingdom of God—those who, when faced with opposition and temptation, say in their hearts, ‘I am doing a great work and cannot come down.’

“When faced with trial and suffering, they respond, ‘I am doing a great work and cannot come down.’

“When faced with ridicule and reproach, they proclaim, ‘I am doing a great work and cannot come down.’

“Our Heavenly Father seeks those who refuse to allow the trivial to hinder them in their pursuit of the eternal. He seeks those who will not allow the attraction of ease or the traps of the adversary to distract them from the work He has given them to perform. He seeks those whose actions conform to their words—those who say with conviction, ‘I am doing a great work and cannot come down.’” (“We Are Doing a Great Work and Cannot Come Down,” *Ensign* or *Liahona*, May 2009, 62).



4. Answer two or all of the following questions in your scripture study journal:

- a. What are some examples of small things you can do to help accomplish the work of the Lord?
- b. How do you think praying and being obedient to the inspiration we receive can help us accomplish His work despite opposition?
- c. How do you think the phrase “I am doing a great work and cannot come down” might help someone overcome temptation or opposition?

Read Nehemiah 6:15–16, looking for what the Jews were able to accomplish by doing their small part, praying to the Lord for strength, and remaining focused on doing the work of the Lord.

In Nehemiah 7 we learn that after the walls of Jerusalem were rebuilt, the Lord inspired Nehemiah to trace the genealogy of the Israelites who returned to Jerusalem. (The Israelites who returned to Jerusalem were called Jews.) The priesthood holders whose genealogical records were missing could not prove their authority to have the priesthood and were denied the priesthood.

Nehemiah 8–10

Ezra reads and interprets the scriptures to the people

Imagine meeting someone who has been lost for several days with no food and very little water. What would that person’s physical condition likely be?

Consider what you might do to help restore that person’s health.

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 have done to help restore their spiritual health?

Ezra, a priest, was living in Jerusalem during the same time as Nehemiah. Read Nehemiah 8:1–3, looking for what Ezra did to help the people regain their spiritual health.

The scriptures were written in Hebrew, but the Jews could no longer understand Hebrew. Therefore, Ezra read the scriptures in Hebrew and then paraphrased them into the Aramaic language so the people could understand them.

Read Nehemiah 8:3, 6, 9, 12, looking for how the people responded when they heard and understood the scriptures.

Why did the people weep?

In the rest of Nehemiah 8 we learn that once the Jews understood the scriptures, they blessed the Lord and acted immediately to obey the law.

In Nehemiah 9 we learn that the Jews fasted, confessed their sins, and recited their history, including God’s blessings to them and examples of their ancestors’ disobedience. Scan Nehemiah 9, looking for some of the blessings the Jews recognized through the scriptures that the Lord had given their ancestors.

Read Nehemiah 9:38, looking for what the Jews promised to do because of what they learned from the scriptures about God and His blessings.

Based on this account, we learn the following truth: **As we learn from the scriptures about God and His goodness, we have a greater desire to enter into and keep His covenants.**



5. Answer the following question in your scripture study journal: What scripture story has helped you have a greater desire to obey God and remain faithful to your covenants?

Make a commitment to study or continue to study your scriptures daily to help strengthen your desire to obey God and make covenants with Him.

Set Goals to Apply What You Learn

Setting goals to apply what you learn can help you act in faith, learn more from your study, and progress spiritually. Seek the guidance of the Holy Ghost as you set goals. Make sure your goals require effort but are also realistic and achievable. Write specifically what you will do, when you plan to do it, and how you plan to do it.

Nehemiah 10 explains that after the Israelites understood the scriptures, they covenanted to not marry those who were not Israelites and to keep the Sabbath day holy by not purchasing things on the Lord's holy day.

Nehemiah 11–13

The temple walls are dedicated, and Nehemiah returns to Jerusalem and corrects abuses to the law of Moses

In Nehemiah 11–12 we learn that after the people determined who would live in Jerusalem and who would live in other cities, the walls of Jerusalem were dedicated. In Nehemiah 13 we learn that after Nehemiah had been 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.



6. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Nehemiah and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you can learn the importance of acting courageously in frightening situations, as well as 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).

INTRODUCTION TO

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 person 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?

It is unknown 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.

Esther 1–Job 16

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.

Job, a righteous, God-fearing man, experienced severe trials and afflictions. He lost all of his property, his children died, and he suffered with poor health. In the midst of his suffering, Job was visited by three friends. Though his friends intended to comfort him, they accused him of transgression.

Esther

Esther becomes queen of Persia and reveals Haman's plot to destroy the Jews

The events in the book of Esther occurred before the events in the book of Nehemiah. You may recall from your study of Ezra that the Persian king Darius renewed the decree of a former king, Cyrus, for the Jews to rebuild the temple in Jerusalem (see Ezra 6). It was during the reign of Darius's son Ahasuerus (see Ezra 4:6) that the events in the book of Esther took place. (He is often known by his Greek name, Xerxes.) Ahasuerus's son Artaxerxes was the Persian king who gave Ezra money and supplies to beautify the temple (see Ezra 7) and sent Nehemiah to Jerusalem (see Nehemiah 2).

As you study the book of Esther, look for how Esther demonstrated faith and courage in her efforts to save her people from their enemies. The book contains the account of a young woman who was placed in a time and in a position to perform a great act of service for the Lord's people.

In Esther's day, the Persian Empire controlled a large portion of the area in the Middle East where many Israelites from the kingdom of Judah (Jews) lived (see Bible Maps, no. 7, "The Persian Empire"). Ahasuerus, the king of Persia, became displeased with his queen, Vashti, and decided to replace her. He selected Esther as his new queen from among the young women of the kingdom. Esther kept her identity as a Jew secret

because Mordecai, who was her cousin and the man who had raised her, had instructed her to not reveal she was a Jew.

Ahasuerus promoted a man named Haman to be his chief minister, and all of the king's servants were commanded to bow before Haman as he passed by. Mordecai refused to do so, and this infuriated Haman. As a result, Haman sought to kill all of the Jews in the kingdom. He proposed the idea to the king, and he was given the authority to do as he desired. The decree was published and sent forth throughout the land. (See the chapter headings for Esther 1–4.)

Read Esther 4:8, looking for what Mordecai asked Esther to do.

Read Esther 4:11, looking for why what Mordecai asked of Esther would be difficult and dangerous.

During this time, kings were often 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.



Queen Esther saved Jehovah's people.

Read Esther 4:13–14. What do you think Mordecai meant when he said to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14)? How can this apply to you in your life?



Consider what President James E. Faust of the First Presidency taught youth about the influence they can have on others: "These are challenging times. I believe your spirits may have been reserved for these latter days; that you, like Esther,

have come to earth ‘for such a time as this.’ It may be that your most significant, everlasting achievements will be your righteous influence on others” (“The Virtues of Righteous Daughters of God,” *Ensign* or *Liahona*, May 2003, 111).

Esther was able to successfully expose Haman’s treachery, and she saved the Jews from their enemies (see the chapter headings for Esther 5–10).

Job 1:1–2:10

Job endures the loss of his possessions and children and is afflicted with boils

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 when you had done nothing to deserve it?



Job and his family

The book of Job tells about a person who experienced severe trials and afflictions. Some have wondered whether Job was a fictional character, but other prophets and latter-day revelation suggest that he was a real person who went through very real suffering (see Ezekiel 14:14, 20; James 5:11; D&C 121:10). As you study Job 1–16, look for principles that can be of help when you or those around you experience trials.

Read Job 1:1–3, looking for words or phrases that describe Job.

The word *perfect* in verse 1 does not mean Job was without sin. It implies that Job faithfully sought to keep the commandments of God. Job was persistent in his

devotion to his Heavenly Father. Those who keep the commandments and endure to the end will eventually be made perfect through the Atonement of Jesus Christ (see Moroni 10:32–33; D&C 76:69).

Job 1:6–12 contains a poetic version of an imagined 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). It is likely that such a conversation between God and Satan never took place. Well-meaning scribes may have added these verses as a kind of literary fiction to provide some background for Job’s suffering. Nevertheless, Job and the events of his life are real. Read Job 1:6–12, and then complete the following two sentences:

- Satan claimed that Job feared or worshipped the Lord because _____
- Satan said that if the Lord removed His protection and blessings from Job, then Job would _____

The Lord allowed Satan to afflict all that Job had, but he was not allowed to harm Job.

Contrary to the account in Job 1:6–12 (and a similar account in Job 2:1–6), the Lord does not 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 does not bargain with him.

Read Job 1:13–19, looking for all of the things Job lost.

If you were Job, what questions or feelings would you have after these things happened to you?

Read Job’s response in Job 1:20–22, looking for how he demonstrated his faith in God.



Job chose to have faith in God.

From these verses we learn that **we can choose to have faith in God even in the midst of our trials.**

Job 2:1–6 presents another imagined conversation between the Lord and Satan. Read Job 2:3–6, and complete the following sentences from what you learn:

- Satan claimed that if Job were afflicted physically, he would _____.
- The Lord allowed Satan to _____, but He did not allow Satan to _____.

Read Job 2:7–9, looking for what happened to Job next. (It may be helpful to know that boils are a very painful skin condition and a potsherd is a piece of broken pottery. Job was using it to try to scrape off his diseased skin.)

Consider how during times of great trial a person might be tempted to blame God and turn away from Him, as Job’s wife told him he should do in verse 9.

Read Job 2:10, looking for how Job responded to the afflictions he experienced.

 **1.** Answer the following questions in your scripture study journal:

- a. Based on what you have learned from Job’s example, what can you do to show faith in God during your trials?
- b. Think of someone you admire for choosing to have faith in God during trials. How did this person show faith in God?

Job 2:11–16:22

Job and three friends discuss why Job’s misfortunes may have come upon him

Have you ever had a friend help you during a difficult time?

In Job 2:11–13 we read about how three of Job’s friends—Eliphaz, Bildad, and Zophar—went to comfort him during his afflictions. Read Job 3:1–4, 25; 6:1–3, looking for thoughts and feelings Job expressed to his friends.

Throughout Job 4–16, Job’s friends expressed their belief that Job’s afflictions had come because of something Job had done wrong. Read each set of verses in the following list, looking for why each of Job’s friends believed Job deserved his afflictions. Write their reasons on the lines following the references.


Eliphaz (Job 4:7–9; 15:4–6): _____

Bildad (Job 8:1–6, 20): _____

Zophar (Job 11:1–6): _____

Based on what you have learned about Job, did his afflictions come upon him because of sin?

From Job’s experience we can learn that **trials and difficulties come upon the righteous as well as the wicked.**

 **2.** Answer the following question in your scripture study journal: Why do you think it is important to know that trials and difficulties come upon the righteous as well as the wicked?

As you continue to study Job’s words, ponder how you might complete the following principle: **Although we may not know the reasons for our trials, we can** _____.

Read Job 10:2, 15. In these verses, Job said he did not know why his afflictions had come upon him.

Read Job 13:13–16, looking for what Job said he would do no matter what happened to him.

Based on Job’s example, complete the preceding principle.

Read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles. Look for and mark what can prevent us from trusting in the Lord and what we can do to trust in Him.



“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” (“Trust in the Lord,” *Ensign*, Nov. 1995, 17).



3. Answer the following question in your scripture study journal: What are some things you can do to show your trust in the Lord during difficult times? Be sure to act on any promptings you have received to place your faith and trust in the Lord.



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Esther 1–Job 16 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 22: DAY 2

Job 17–37

Introduction

After suffering great afflictions, Job defended himself against his friends who claimed that his trials were the consequences of his sins. He also testified of his Redeemer. Elihu, one of Job's friends, challenged Job's claims of innocence.

Job 17–22

Job responds to the words of his friends and testifies of his Redeemer

As you prepare to study Job 17–31, read the following account:

When President Thomas S. Monson was a youth, his 15-year-old friend and neighbor Arthur Patton enlisted in the United States Navy to serve in World War II. President Monson recalled:



"Arthur's mother was so proud of the blue star which graced her living room window. It represented to every passerby that her son wore the uniform of his country and was actively serving. When I would pass the house, she often opened

the door and invited me in to read the latest letter from Arthur. Her eyes would fill with tears; I would then be asked to read aloud. Arthur meant everything to his widowed mother. . . .

". . . While at Saipan in the South Pacific, the ship [Arthur served on] was attacked. Arthur was one of those on board who was lost at sea.

"The blue star was taken from its hallowed spot in the front window of the Patton home. It was replaced by one of gold, indicating that he whom the blue star represented had been killed in battle. A light went out in the life of Mrs. Patton. She groped in utter darkness and deep despair.

"With a prayer in my heart, I approached the familiar walkway to the Patton home, wondering what words of comfort could come from the lips of a mere boy" ("Mrs. Patton—the Story Continues," *Ensign* or *Liahona*, Nov. 2007, 22).

What would you say to comfort someone who was grieving the death of a loved one?

Like Mrs. Patton, we may experience times when we will grieve the death of a loved one. In addition, each of us at some time will die. As you continue your study of the book of Job, look for truths that can help us when we or our loved ones are confronted with death.

You might recall that in Job 1–2 we learn that all of Job's children died, and Job was suffering from painful boils all over his body (see Job 1:18–19; 2:7).

Read Job 17:1, looking for what Job said about his condition.

What do you think Job meant when he said "the graves are ready for me"?

Read Job 17:15, looking for the question Job asked.

How do you think Job may have felt when he asked, "Where is now my hope?"

Remember that in the previous lesson you learned that Job's friends claimed that the trials he faced must have been because of his wickedness. In Job 18, one of these friends, Bildad, spoke about the state of the wicked who do not know God, implying that Job was also wicked.

Read Job's response in Job 19:1–3, 19–22. In verse 22, when Job said "my flesh," he was referring to the state of his body, or his suffering.

In your own words, what was Job saying to his friends?

Read Job 19:23–27, looking for what Job testified that he knew. You may wish to mark what you find in your scriptures.

The phrase "after my skin worms destroy this body" in verse 26 refers to the death and subsequent decay of Job's physical body. Notice the phrase "yet in my flesh shall I see God" in that same verse.


Consider how it is possible for Job to see God in his physical body after he dies and his physical body decomposes. Job understood that **because of the Resurrection of Jesus Christ, we too will be resurrected.**




As you read the following statement from Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, look for how 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 kinds of challenges: “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!” (“Resurrection,” *Ensign*, May 2000, 15).

How can knowing that Jesus Christ has brought about the resurrection of all mankind help us as we experience trials? Answer this question by completing the following principle: **Our testimony of the Savior can _____ in the midst of our trials.**

 **1.** In your scripture study journal, write about a time when you witnessed someone’s faith and testimony in the Savior give them hope in the midst of a trial.

 **2.** Job not only possessed a testimony of the Savior but also desired to write it down, preserve it, and share it with others (see Job 19:23). Recording and preserving our testimonies

can help us during future times of trial to remember the comforting and hopeful doctrines we know to be true. In your scripture study journal, write your testimony of Jesus Christ and the Resurrection.



At the beginning of this lesson, you read about President Monson, as a young man, going to comfort Mrs. Patton after her son, Arthur, was killed. As you read the conclusion of President Monson’s account, notice what happened because he chose to share his testimony of the Savior.



“The door opened, and Mrs. Patton embraced me as she would her own son. Home became a chapel as a grief-stricken mother and a less-than-adequate boy knelt in prayer.

“Arising from our knees, Mrs. Patton gazed into my eyes and spoke: ‘Tommy, I belong to no church, but you do. Tell me, will Arthur live again?’ To the best of my ability, I testified to her that Arthur would indeed live again” (“Mrs. Patton—the Story Continues,” 22).

President Monson told how, 25 years later, after he had lost contact with Mrs. Patton, he gave a talk during a general conference of the Church entitled “Mrs. Patton, Arthur Lives!” (see Conference Report, Apr. 1969, 126–29). He recalled:

“As I concluded my message those long years ago, I expressed to Mrs. Patton my personal testimony as a special witness, telling her that God our Father was mindful of her—that through sincere prayer she could communicate with Him; that He too had a Son who died, even Jesus Christ the Lord; that He is our advocate with the Father, the Prince of Peace, our Savior and divine Redeemer, and one day we would see Him face-to-face.

“I hoped that my message to Mrs. Patton would reach and touch others who had lost a loved one.

“... I had little or no hope that Mrs. Patton would actually hear the talk. I had no reason to think she would listen to general conference. As I have mentioned, she was not a member of the Church. And then I learned that something akin to a miracle had taken place. Having no idea whatsoever who would be speaking at conference or what subjects they might speak about, Latter-day Saint neighbors of Mrs. Terese Patton in California, where she had moved, invited

Write about Impressions You Receive

Elder Richard G. Scott of the Quorum of the Twelve Apostles encouraged us to write about impressions we receive: “Write down in a secure place the important things you learn from the Spirit. You will find that as you write down precious impressions, often more will come. Also, the knowledge you gain will be available throughout your life. Always, day or night, wherever you are, whatever you are doing, seek to recognize and respond to the direction of the Spirit” (“To Acquire Knowledge and the Strength to Use It Wisely,” *Ensign*, June 2002, 32).

her to their home to listen to a session of conference with them. She accepted their invitation and thus was listening to the very session where I directed my remarks to her personally.

“. . . To my astonishment and joy, I received a letter . . . from Mrs. Terese Patton. I share with you a part of that letter:

“Dear Tommy,

“I hope you don’t mind my calling you Tommy, as I always think of you that way. I don’t know how to thank you for the comforting talk you gave.

“Arthur was 15 years old when he enlisted in the navy. He was killed one month before his 19th birthday. . . .

“It was wonderful of you to think of us. I don’t know how to thank you for your comforting words, both when Arthur died and again in your talk. I have had many questions over the years, and you have answered them. I am now at peace concerning Arthur. . . . God bless and keep you always” (“Mrs. Patton—the Story Continues,” 23–24).

This account can help us see why it is important for us to share our testimony of the Savior with others. Prayerfully seek opportunities to share your testimony of Jesus Christ.

In Job 20–22 we read 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 23–31

Job teaches how his trials have benefited him

In Job 23 we read that Job taught about how the Lord had blessed him by allowing him to experience trials.

Read each of the following verses, looking for what they teach about the accompanying principles. Use your own words to complete the principle taught in Job 23:6.

- Job 23:6. **If we come to the Lord in our afflictions, then He will _____.**
- Job 23:10. **Our trials can refine and purify us.**
- Job 23:16. **Our trials can soften our hearts.**



3. Complete the following assignments in your scripture study journal:

- a. Describe an experience when you were strengthened in your afflictions as you turned to the Lord.
- b. Describe an experience when your trials helped to refine and purify you.

- c. Describe an experience when your trials made your heart softer or more tender.

Throughout Job 24–31, Job’s friends continued to challenge him, and he responded to their accusations.

Job 32–37

Elihu speaks against Job as well as his friends

In Job 32–37 we learn that Elihu, another one of Job’s friends, spoke out against Job and his other friends because he 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. Read the chapter headings for Job 32–37, looking for some of Elihu’s teachings.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Job 17–37 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 22: DAY 3

Job 38–42

Introduction

The Lord 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.

Job 38–41

The Lord instructs Job concerning His power

Roll up a sheet of paper, making a tube. Look through one end of the tube with one eye while closing the other eye. Consider what difficulties you might experience if you went about your daily activities with your vision limited in this way.



Read the following statement by Elder Quentin L. Cook of the Quorum of the Twelve Apostles, looking for some things that limit our perspective in life: “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. Church leaders have compared this perspective with someone walking into the middle of a three-act play. Those without knowledge of the Father’s plan do not understand what happened in the first act, or the premortal existence, and the purposes established there; nor do they understand the clarification and resolution that come in the third act, which is the glorious fulfillment of the Father’s plan” (“The Songs They Could Not Sing,” *Ensign* or *Liahona*, Nov. 2011, 104).

What are some other examples of challenges or trials that may be especially difficult to experience without understanding or having faith in Heavenly Father’s plan? _____

How are these challenges similar to some of the trials Job experienced?

As you study Job 38–42, look for truths that can help you strengthen your faith in Heavenly Father and expand your vision of His plan in order to better meet the challenges you may experience.

After Job and his friends discussed possible reasons for his suffering, the Lord spoke directly to Job. Read Job 38:1–3, looking for what the Lord said. (The phrase “I will demand of thee” in verse 3 means that the Lord was going to ask something of Job.)

Read Job 38:4–7, looking for some of the questions the Lord asked Job to answer.


Who do you think are the “sons of God” mentioned in verse 7?



Read the following statement by President Thomas S. Monson, looking for who he said were 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. 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” (“He Is Risen!” *Ensign* or *Liahona*, May 2010, 88).

According to President Monson, why did we shout for joy?

You may want to write the following truth in the margin of your scriptures near Job 38:7: **Before we were born on earth, we lived with Heavenly Father and rejoiced in His plan of happiness.**

 **1.** Answer the following question in your scripture study journal: *When we face challenges, why might it be helpful to remember that we rejoiced at the opportunity to experience life on earth?*

In Job 38–41 we read about how 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 mortal mankind.

Job 42

The Lord blesses Job so that he is more prosperous than he was originally

Read Job 42:1–2, looking for what Job said after the Lord spoke to him. From verse 2 we learn that **the Lord has all power and knows all things.**

Ponder why it is important to have a testimony of this truth—particularly during times when we face challenges.


Read Job 42:5–6, looking for how Job felt as he learned more about the Lord.

When Job said, “I abhor myself, and repent in dust and ashes” (Job 42:6), he was humbly acknowledging his weaknesses, sins, and limitations before the Lord.

The Lord then spoke to Job’s friends, who had misjudged Job and tried to convince him that he did not deserve the Lord’s mercy.

Consider a time in your life when you may have been misjudged by a friend (or friends). Why can it be hurtful if we are misjudged by friends? How might we be tempted to react to our friends when they misjudge us?


Notice in Job 42:8 what the Lord told Job’s friends that Job would do for them, even though they had misjudged him. What principle can we learn from this?

 **2.** Answer the following question in your scripture study journal: *Why do you think the Lord wants us to pray for those who misjudge us?*

Read Job 42:10–17, looking for what Job experienced during the remainder of his life.

What blessings did the Lord give Job after he remained faithful and endured such great trials?

Based on what you learned by studying Job’s experience, complete the following principle: **If we remain _____ to the Lord in our trials, then He will _____ us abundantly according to His will.**

 **3.** In your scripture study journal, list some blessings we can receive as we remain faithful to the Lord during our trials.

To help you understand ways the Lord may bless you as you remain faithful during your trials, read the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:



“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.

“One of the blessings of the gospel is the knowledge that when the curtain of death signals the end of our mortal lives, life will continue on the other side of the veil. There we will be given new opportunities. Not even death can take from us the eternal blessings promised by a loving Heavenly Father” (“Come What May, and Love It,” *Ensign* or *Liahona*, Nov. 2008, 28).

 **4.** Complete one or both of the following activities in your scripture study journal:

- a. Write your testimony of how you have been blessed as you have remained faithful to the Lord during your trials.
- b. Explain what you will do to remain faithful to the Lord during your trials.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Job 38–42 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

Psalms

Why Study This Book?

Reading and pondering the book of Psalms can bring you nearer to God and help you 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 you as you consider the ways you worship the Lord, plead for His deliverance, and thank Him for His help. Studying the truths in the book of Psalms can bring you peace and inspire you 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 a variety of authors, including Asaph (Psalms 50; Psalms 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 B.C. 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).

Psalms, Part 1

Introduction

This is the first of three 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 also discusses Psalm 23, which teaches about the Lord’s care for and protection over us.


Psalms 9, 22, 31, 34, 69

The Psalmist praises the Lord and prophecies of Jesus Christ

Do you enjoy music? If so, how does the music you listen to influence you?

For some people, music provides a way to express feelings that otherwise might be difficult to communicate. If you were to select a hymn that communicates your feelings about the Lord, which one would you choose and why? _____

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, very similar to how we use hymns today.

 **1.** Read Psalm 9:1–2, 9–10, 13–14, looking for phrases that reflect feelings you have for the Lord. Record two or three phrases in your scripture study journal, and explain why you selected them.




Read 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” (*For Times of Trouble* [2012], 7–8).

In order to be more familiar with the events surrounding Jesus Christ’s suffering and death, read the following scripture passages: Matthew 27:27–43, 46; Luke 23:46; John 19:31–33, 36. As you read, look for the specific experiences Jesus Christ had during His Crucifixion.

Following His Resurrection, Jesus Christ appeared to His Apostles and taught them how He had fulfilled the prophecies concerning Himself that were written in the psalms and other Old Testament passages (see Luke 24:44–46). Read the following scriptures, looking for phrases that relate to the scriptures you read from the New Testament about the Crucifixion of the Savior. You may want to mark the phrases you discover.

- Psalm 22:1, 7–8, 16, 18
- Psalm 31:5
- Psalm 34:20
- Psalm 69:21

From studying these psalms and learning about how they were fulfilled, we can learn that **the prophecies of Jesus Christ’s suffering and death were given long before He was born on earth, and the prophecies of Jesus Christ’s suffering and death were fulfilled.**

 **2.** Answer the following question in your scripture study journal: How can it strengthen our faith in Jesus Christ to know 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”

Look at the following words, and reflect on the last time you experienced or worried about any of these challenges:


Death	Anger	Confusion	Heartache
Fear	Sickness	Loneliness	

Psalm 23 teaches how the Lord can help us when we experience difficulties. This psalm is widely regarded as one of the most beloved scripture passages in the Bible. Psalm 23 is a poem, and it contains vivid images and symbols.


Read Psalm 23, looking for what the Lord is compared to in this poem.



may help to understand that in ancient times, hosts would anoint the heads of their honored guests with expensive perfumed oil.

 **4.** In your scripture study journal, write at least two phrases from Psalm 23:5 that show that the Lord is like a host who serves and feeds us. Explain how each phrase helps you understand what the Lord does for us.

Psalm 23 teaches us that **if we trust in the Lord, He will lead and care for us.**

 **5.** In your scripture study journal, describe a time or incident in your life when you felt the Lord lead or care for you as you trusted in Him.

Consider how you can apply what you have learned by more fully trusting in the Lord, your Shepherd.

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:


I have studied the Psalms, Part 1 lesson and read the assigned psalms and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

In what ways are we like sheep in need of a shepherd?



While you consider this question, read the following statement by Elder Jeffrey R. Holland: "We need a shepherd because in innocence or ignorance—but on occasion willfully and against counsel—we turn 'every one to his own way' and as a result 'have gone astray' [Isaiah 53:6]. We wander here and scamper there, inspect this and nibble at that, until at some point we look up and realize we are either lost or about to be destroyed. We realize that we, or others who affect us, have done either something stupid or something wrong—which are so very often the same thing. We realize we desperately need help; we are in trouble and frantically look about for our shepherd, our defender, our savior" (*For Times of Trouble*, 204).

 **3.** Review Psalm 23:1–4, and identify at least three phrases that teach what the Lord does for us as our Shepherd. Write these phrases in your scripture study journal, and explain what you think each phrase means and how you have felt the Lord bless you in that way.

In Psalm 23:5 the image of the Lord changes from a shepherd to a host who provides a feast for us. Review Psalm 23:5–6, looking for phrases that indicate how the Lord is like a host who serves and feeds us. It

UNIT 23: DAY 1

Psalms, Part 2

Introduction

This is the second of three lessons on the book of Psalms and focuses on Psalms 24, 33, and 51. Psalm 24 teaches what we must do to be worthy to enter the Lord's house and dwell in His presence eternally, Psalm 33 declares that the earth is full of the Lord's goodness, and Psalm 51 contains David's pleas for forgiveness of his sins.

Psalm 24

The Psalmist teaches what we must do to dwell in the Lord's presence

What requirements must be met in order to do the following: watch a movie in a movie theater, enter an office building that has a security system, attend a professional sporting event, and attend a prestigious university? Why do you think there are requirements for entering these or other places?

Read Psalm 24:3, and identify another place we can enter only after we have met certain qualifications.

The phrases “the hill of the Lord” and “his holy place” refer to the temple in Jerusalem, which was built on top of a hill. These phrases can also refer to any of the Lord’s temples as well as to the Lord’s presence. The temple is the Lord’s house, where He visits and where His presence can be felt.

Read Psalm 24:4–5, looking for what we need to have to qualify to worship in the Lord’s house and be prepared to dwell in His presence. (Psalm 24:3–4 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

From what you learn in Psalm 24:4, complete the following principle: **To be worthy to worship in the Lord’s house and be prepared to dwell in God’s presence, we must have _____ and _____.**

 **1.** Answer the following questions in your scripture study journal:

- a. What do you think it means to have clean hands?
- b. What does it mean to have a pure heart?
- c. What unrighteous influences make it difficult for us to have clean hands and a pure heart?

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 the Atonement of our Savior, Jesus Christ.




As you read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, find and mark phrases that teach about 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. The infinite Atonement is for both the sinner and for the saint in each of us” (“Clean Hands and a Pure Heart,” *Ensign* or *Liahona*, Nov. 2007, 82).

Read Psalm 24:3–5 again, and then read Matthew 5:8.

In this beatitude given by the Savior, what is implied regarding the ultimate blessing that can come to those who live worthy to worship in the Lord’s temple in consistent purity and righteousness? Ponder how well you are meeting the Lord’s requirements to enter His temple and ultimately dwell in His presence. Make a commitment to do whatever is necessary for you to be able to stand before the Lord with clean hands and a pure heart.

Scripture Mastery—Psalm 24:3–4

 **2.** Work on your own or with a family member or friend to memorize Psalm 24:3–4. Then recite it to someone in your family, and explain what it means. In your scripture study journal, write about how your family member responded to your explanation.

Psalm 33

The earth is full of the Lord’s goodness

Think of a time when you have been in awe of the beauty or enormity of God’s amazing creations.



Part of Psalm 33 is a song praising the Lord for His power and goodness, which are manifest in His creations. Read Psalm 33:1–3, looking for what the writer of this psalm wants us to do.

Read Psalm 33:4–9, looking for why the people of the earth should praise and sing to the Lord.


Notice the phrases “fear the Lord” and “stand in awe of him” in verse 8. To “fear” the Lord in this context means to respect or revere Him and His power. To “stand in awe of him” means to be amazed or overwhelmed, to praise, and to admire Him and His creations.

One principle we could identify from these verses is that **pondering about the Lord and His creations can lead us to praise and revere Him.**

Take a few minutes to ponder about the Lord and what He has created for you.

Pondering Doctrines and Principles

Pondering why doctrines and principles are important in your life can help you feel their truth and importance. You can also ponder how the Lord might want you to apply what you are learning. Taking time to ponder allows the Holy Ghost to direct you in your study and application of truth.

 **3.** Select one of the following hymns and songs to read or listen to: "Praise to the Lord, the Almighty" (*Hymns*, no. 72), "For the Beauty of the Earth" (*Hymns*, no. 92), "I Thank Thee, Dear Father" (*Children's Songbook* [2002], 7), or "My Heavenly Father Loves Me" (*Children's Songbook*, 228–29). (You can access these hymns and songs online at lds.org/music.) Then answer the following questions in your scripture study journal:

- a. What did the hymn or song you chose teach you about God and His creations?
- b. Why are you thankful for the Lord and His creations? List a few creations that are particularly amazing to you.

Psalm 51

David pleads for forgiveness and the Lord's help

In the following chart, list some of the righteous things David did in his life. Then list some of the sinful things David did in his life.

Righteous actions of David	Sinful actions of David

Imagine how David may have felt about his sins involving Bathsheba and Uriah. His sincere remorse for these sins is recorded in Psalm 51. Although David "hath fallen from his exaltation" because he planned the death of Uriah (D&C 132:39), he received a promise that his soul would not be left in hell (see Psalm 16:8–10; Acts 2:25–27). David's

humility and heartfelt desire to be restored to God's grace and acceptance are examples of true principles of repentance (see Bible Dictionary, "David"). As you study Psalm 51, consider what lessons you can learn about repentance and about the Lord from David's pleas for forgiveness.

Read Psalm 51, looking for words and phrases that describe David's humility and desire to repent and receive forgiveness for his sins. You may want to mark what you find.

Read Psalm 51:10–12, and ponder on these words of David's plea and how they can be shared by anyone who has sinned and sincerely desires to repent.

 **4.** Answer the following questions in your scripture study journal:

- a. What truths can we learn from Psalm 51?
- b. What does it mean to offer the Savior "a broken and a contrite heart" (Psalm 51:17)?


Elder Bruce D. Porter of the Seventy taught about having a broken heart and a contrite spirit:



"The Savior's perfect submission to the Eternal Father is the very essence of a broken heart and a contrite spirit. Christ's example teaches us that a broken heart is an eternal attribute of godliness. When our hearts are broken, we are completely open to the Spirit of God and recognize our dependence on Him for all that we have and all that we are. . . .

"A broken heart and a contrite spirit are also preconditions to repentance. . . .

". . . 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" ("A Broken Heart and a Contrite Spirit," *Ensign* or *Liahona*, Nov. 2007, 32).

 **5.** In your scripture study journal, write some things you can do to gain and maintain a broken heart and a contrite spirit.

If we acknowledge our sins and offer the Savior a broken heart and contrite spirit, then He can make us clean. Think about what you will do to offer the Lord a broken heart and a contrite spirit. As you make this offering as part of your repentance process, you can have confidence to turn to the Lord to seek forgiveness of your sins and help with your troubles.



6. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied the Psalms, Part 2 lesson and read the assigned psalms and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 23: DAY 2

Psalms, Part 3

Introduction

Psalms 88–150 contain praises for the Lord's mercy and goodness. Included are psalms that express gratitude for the word of God (see Psalm 119) and declare children to be cherished gifts from the Lord (see Psalm 127). Psalms 140–45 contain a few of David's prayers to God, pleading for deliverance from his enemies.

Psalm 100

A Psalm of Thanksgiving

Consider the following remarkable story about Psalm 100:

Elder B. H. Roberts of the Seventy was a chaplain in the United States Armed Forces during World War I. The war finally ended, and the peace treaty was signed on November 11, 1918. Two weeks later, on Thanksgiving Day, a group of American soldiers were gathered together in France "in one grand Thanksgiving service.

"The large attendance included high-ranking military officers and the services were conducted by the chaplains, who were seated on the grandstand.

"Elder Roberts was relegated to one of the rear seats. He had not been asked in advance to participate on the program, therefore, it was with great surprise that he heard the chaplain in charge announce: 'Elder



Elder B. H. Roberts of the Presidency of the Seventy

Roberts, the Mormon chaplain from Utah, will now step up and read the Thanksgiving Psalm.'

"Elder Roberts had never heard of the Thanksgiving Psalm but, hiding his personal embarrassment and possible impending embarrassment to the Church, he arose and walked to the podium, not knowing what he should say.

"Years later he testified that, during the long walk to the front, he distinctly heard an audible voice announce: 'The 100th Psalm.'

"It was as clear as though another person had spoken at his side.

"Elder Roberts faced the crowd, paused, then opened his Bible and read Psalm 100. . . .

"After Brother Roberts had closed his Bible and was returning to his seat, he noticed that his fellow chaplains refused to look at him; their eyes were immovably fixed on the floor.

"It was then he realized that his part on the program had been a deliberate attempt to embarrass him, the Church and the priesthood. He acknowledged the help which he had received from the Lord in his moment of need and, when he returned to his tent that night, he checked the Book of Psalms, discovering that the 100th Psalm contained the most pertinent and appropriate sentiments on Thanksgiving" ("Inspiration Key to Thanksgiving Psalm," *Church News*, Nov. 22, 1975, 12).



1. Study Psalm 100, and ponder what you can be grateful for in your life. In your scripture study journal, record things that you are most grateful for.

Psalm 119

The Lord blesses those who keep His laws

Consider the purpose of the following items: a flashlight, a map, and a lighthouse. How can each of these objects provide someone with guidance and direction?

Ponder situations in which youth today need divine guidance and direction.

As you study Psalm 119, look for what can help give guidance and direction for your life.

Psalm 119 contains eight verses for each of the 22 letters of the Hebrew alphabet.

Read Psalm 119:1–6, looking for what the Psalmist said makes a person blessed. The word *blessed* in these verses means "happy," and the word *undefiled* in verse 1 means to be pure or free from sin.

What do you think it means to “walk in the law of the Lord” (Psalm 119:1)?

Think about a time when you felt happy because you walked in the law of the Lord.

The word *precepts* in verse 4 refers to God’s commandments and teachings. Other words used as synonyms for God’s commandments and teachings in this psalm include *testimonies, statutes, law, ordinances,* and *ways*.

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 understand these symbolic expressions, read the following references, looking for what the Psalmist compared to the word of God. Write what you find in the space provided. The first reference has been completed as an example.


Psalm 119:14, 72, 127 *Riches, or gold and silver*

Psalm 119:24 _____

Psalm 119:35 _____

Psalm 119:54 _____

Psalm 119:103 _____

 **2.** In your scripture study journal, write how each of the objects used by the Psalmist can help you understand the importance of the word of God or the blessings that can come from the word of God.



Like the iron rod, the scriptures help guide us to eternal life.


Read Psalm 119:105, looking for something else the Psalmist compared the word of God to. (Psalm 119:105 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Think about how the word of God is like a lamp or a light to you as you study it. One principle this verse teaches is that **as we study the word of God, we can receive guidance for our lives**. Consider writing this principle in the margin of your scriptures next to verse 105.

What are some sources of God’s word that can provide light and guidance for your life?

To understand what you can do to obtain guidance from God’s word, read Psalm 119:11, 15–16, looking for what the Psalmist did with the word of God. You may want to mark what you find.


The phrase “Thy word have I hid in mine heart” (Psalm 105:11) may mean continually reflecting on the Lord’s word. It may also suggest the value of memorizing the word of the Lord.

 **3.** Complete the following in your scripture study journal:

- Ponder and then answer the following question: When has the word of God been like a lamp or light to you, giving guidance for your life?
- Write a specific goal for what you will do to become more familiar with the word of God so you can receive the promised guidance.

Scripture Mastery—Psalm 119:105

To help you memorize Psalm 119:105, write the words of the verse on a card or small piece of paper. Place it on or near a lamp or a light switch in your home, and say it each time you see it until you have memorized it.

 **4.** Recite this verse to someone in your family, ward, or branch, and ask that person to describe a time when he or she received guidance from the scriptures. Write about the experience by summarizing it in your own words.

Psalm 127

Children are a cherished gift from the Lord

Think about how you would respond in the following scenario: 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 by not having children.”

What are some priorities people might put ahead of having children?

Psalm 127 teaches about the Lord’s views on having children. In Psalm 127:1–2 the Psalmist wrote of our dependence upon the Lord and doing things His way.

Read Psalm 127:3–5, looking for what these verses teach about children. (Psalm 127:3 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

The word *heritage* in verse 3 refers to an inheritance, possession, or gift from the Lord. The word *quiver* in verse 5 refers to a case for holding arrows.

You may want to mark what the Psalmist said about the man who has a “quiver full” of children.



These verses teach the truth that **children are gifts from the Lord and can bring parents great happiness**. Consider writing this truth in the margin of your scriptures next to Psalm 127:3–5. The phrase “children of the youth” in verse 4 refers to children born in one’s youth, meaning early in marriage while the parents are young.

To understand why children are cherished gifts from God, read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



“As we look into the eyes of a child, we see a fellow son or daughter of God who stood with us in the premortal life.

“It is a crowning privilege of a husband and wife who are able to bear children to provide mortal bodies for these 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” (“Children,” *Ensign* or *Liahona*, Nov. 2011, 28, 31).

 **5.** Answer the following questions in your scripture study journal:

- Why do you think bearing children is a “crowning privilege” for a husband and wife who are able to do so?
- How can children bring parents great happiness? (You might consider asking a family member who has children this question and writing his or her response in your scripture study journal.)
- How can remembering that children are gifts from the Lord influence your attitude toward your family now and having and rearing children after you are married?

Scripture Mastery—Psalm 127:3

 **6.** Reread the scenario at the beginning of the section on Psalm 127. In your scripture study journal, write a response to your friend in the form of a letter. Include truths you learned from Psalm 127 and the teachings of Elder Neil L. Andersen. You might also want to use language and doctrines from “The Family: A Proclamation to the World” (see *Ensign*, Nov. 2010, 129) to support your response.

Psalms 140–50

David prays for deliverance from his enemies

Psalms 140–45 contain a few of David’s prayers to God.

Read the following scriptures, looking for what David prayed for: Psalm 140:1, 4; Psalm 141:4; Psalm 142:5–6; Psalm 143:8–10; Psalm 144:11. The phrase “strange children” in Psalm 144:11 refers to foreigners.

What modern enemies of righteousness might we need to pray to Heavenly Father to deliver us from?

Read Psalm 145:18–20, looking for principles David taught in these verses.

In verse 18 the word *nigh* means to be close or near, and to call upon God “in truth” implies praying with real intent and with a sincere heart (see Moroni 10:4).

Psalm 145:18 states that “the Lord is nigh unto all them that call upon him.” What do you think it means to have God near you? What blessings do you think come from having God near you?

Complete the following statements:

A principle I can learn from Psalm 145:18 is that **as we pray to God in sincerity and truth, He will** _____.

A principle I can learn from Psalm 145:20 is that **if we love God, then He will** _____.

It is important to understand that the preservation of those who love God does not always include preserving or saving them from accidents or physical death.

Those who love God, and who show that love by their obedience to the commandments, most certainly are preserved spiritually and are blessed eternally.



7. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied the Psalms, Part 3 lesson and read the assigned psalms and completed it on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you can learn wisdom that will help you 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 B.C. 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.

UNIT 23: DAY 3

Proverbs

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. Proverbs 1–9 contains proverbs that teach the importance of seeking wisdom and trusting in the Lord. Proverbs 10–31 teaches the wisdom of choosing righteousness and virtue and the foolishness of those who follow after the world.

Proverbs 1–9

The proverbs counsel us to seek wisdom and trust in the Lord

Write down a favorite quotation or short phrase of wisdom that you know and a brief explanation of what it teaches you: _____

Read Proverbs 1:1–4, looking for words and phrases that describe the purposes of proverbs.

The word *subtly*, or *subtlety*, means carefulness or the ability to govern oneself with judgment and sound reason. *Discretion* is the ability to make intelligent and careful decisions.

Read Proverbs 1:7, looking for one of the key elements in gaining knowledge.

Look in Proverbs 1:7, footnote *a*, to find an alternate meaning for the word *fear*.

One principle we can learn from this verse is that **if we have reverence for the Lord and His teachings, then He will bless us with knowledge and wisdom.**

To help you understand how you can show reverence for the Lord and His teachings, read the following statement by President David O. McKay:



"The greatest manifestation of spirituality is reverence; indeed, reverence is spirituality. Reverence is profound respect mingled with love. . . . [One writer] says it is 'the highest of human feelings.' . . .

"Reverence embraces regard, deference, honor, and esteem" (*Teachings of Presidents of the Church: David O. McKay* [2003], 30).



1. Answer the following questions in your scripture study journal:

- a. How do you think showing reverence for the Lord and His teachings can help you receive knowledge and wisdom?
- b. Do you think it is possible to be knowledgeable or well educated but not wise? What are some examples of this?

How would you summarize what it means to be wise?

Consider the following statement by President David O. McKay: “Gaining knowledge is one thing, and applying it, quite another. Wisdom is the right application of knowledge, and true education—the education for which the Church stands—is the application of knowledge to the development of a noble and Godlike character” (in Conference Report, Apr. 1968, 93–94).

Search the scripture references listed in the left column of the following chart, looking for ways you can be blessed by seeking wisdom. Write down what you find in the right column of the chart.

Scripture Reference	Blessings of Seeking Wisdom
Proverbs 2:10–15 (The word <i>froward</i> means perverse, twisted, or untrue.)	
Proverbs 3:13–18, 35 (The word <i>merchandise</i> , as used in verse 14, means owning.)	
Proverbs 4:5–9	

From these verses we can learn that **if we seek wisdom, then we can avoid sin and enjoy happiness and peace.**



2. Answer the following question in your scripture study journal: What are some examples you have seen of how seeking wisdom helped you or someone you know avoid sin or enjoy happiness and peace?

To help you identify a principle in Proverbs 3, read the following scenarios and look for what the individuals in the scenarios have in common:

- A Latter-day Saint young woman is attracted to a young man who does not believe in the Lord’s standards concerning the law of chastity. The young woman’s parents have asked her not to spend time with him anymore, explaining that in their prayers and discussions together they have had uneasy feelings about her relationship with him. The young woman feels her parents are overreacting, and she becomes upset with them.
- After preparing for years, a Latter-day Saint young man has received a scholarship to a university to play soccer. As he discusses his plans with representatives from the university, he learns that his scholarship will be forfeited if he decides to serve a full-time mission, something that he has also been preparing to do for many years.

In each of these scenarios, what kind of decision was the person faced with?

Consider some other situations in which we might have to decide whether we will trust in the Lord instead of our own reasoning.

Read Proverbs 3:5–6, looking for how and why we should trust in the Lord. (Proverbs 3:5–6 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

What do you think it means to “trust in the Lord with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5)?


What do you think it means to “in all thy ways acknowledge him” (Proverbs 3:6)?

According to verse 6, what blessing is promised to those who trust in the Lord with all their hearts?

Based on Proverbs 3:5–6, complete the following principle: **If we _____, then the Lord will direct our paths.**

Reflect upon a time when you or someone you know received guidance after trusting in the Lord.

Scripture Mastery—Proverbs 3:5–6

 **3.** To help you apply the truths taught in Proverbs 3:5–6, complete the following activity in your scripture study journal: Draw a line down the middle of a page. Write *Acknowledge Him* at the top of one column and *He shall direct thy paths* at the top of the other. Set a goal to record ways you acknowledge the Lord and ways that He directs your path. Determine a span of time you would like to keep this record. After you complete your record, consider sharing your experiences with acknowledging the Lord and receiving His direction with your family, friends, or a Church leader or class.

Proverbs 10–30

The Proverbs offer counsel to gain wisdom and understanding

Proverbs 10–30 contains words of wisdom about right and wrong ways of living. Some of the more well-known proverbs include: “A soft answer turneth away wrath” (Proverbs 15:1); “Pride goeth before destruction, and an haughty spirit before a fall” (Proverbs 16:18); “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6); “For as he thinketh in his heart, so is he” (Proverbs 23:7); and “Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Proverbs 29:18). In these chapters, look for five or six proverbs that are meaningful to you. Consider sharing what you find with a family member or friend.

Proverbs 31

The characteristics of a virtuous woman are praised

Many proverbs teach that wisdom is more valuable than gold. In addition to wisdom, what else would you say is more valuable than riches?

Read Proverbs 31:10–11, looking for who is far more valuable than rubies. From this verse we can learn that **a virtuous woman is more valuable than worldly wealth.**



A virtuous woman is more valuable than worldly wealth.

To help you better understand what virtue is, read 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.


“Virtuous people are clean and pure spiritually. They focus on righteous, uplifting thoughts and put unworthy thoughts that lead to inappropriate actions out of their minds. They obey God’s commandments and follow the counsel of Church leaders. They pray for the strength to resist temptation and do what is right. They quickly repent of any sins or wrongdoings. They live worthy of a temple recommend” (*Preach My Gospel* [2004], 118–19).

Why do you think virtue is so valuable?

Proverbs 31 includes a description of the author’s ideal wife (see Bible Dictionary, “Proverbs, book of”). Read Proverbs 31:11–31, looking for qualities of a virtuous woman and blessings women can receive for developing these qualities. These qualities and blessings also apply to men.

Read and ponder the following statement about the importance of keeping our thoughts virtuous: “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*, 119).

 **4.** In your scripture study journal, write what you can do to be virtuous in your thoughts and actions.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Proverbs and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you 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 a “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 the 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.

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.

UNIT 23: DAY 4

Ecclesiastes; Song of Solomon

Introduction

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 implied that God will bring every work 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”).

Ecclesiastes 1–10

The Preacher teaches that the conditions of our mortal life are temporary

In the space provided, write how you think someone without an understanding of the plan of salvation might finish the following statement:

The purpose of life is _____

Consider how your attitude about life and your choices might be different if you did not understand the plan of salvation. How might you see the world and the people who live in it differently?

As you study Ecclesiastes, look for truths that can deepen your understanding of Heavenly Father’s plan and the purpose of your life on earth.

The word *ecclesiastes* means preacher, which is the self-given title of the person who wrote this book. Read Ecclesiastes 1:1–3, looking for what the Preacher taught about life.

The word *vanity* is taken from the word *vain*, which means empty, fleeting (temporary), or unsubstantial (meaningless) (see Ecclesiastes 1:2, footnote b). The

Creating a Learning Environment

An ideal setting for gospel learning consists of order, reverence, and a feeling of peace. Try to remove distractions that may interrupt your studying and pondering of the scriptures. President Boyd K. Packer of the Quorum of the Twelve Apostles taught that “inspiration comes more easily in peaceful settings” and that “reverence invites revelation” (“Reverence Invites Revelation,” *Ensign*, Nov. 1991, 21–22).

phrase “under the sun” in verse 3 is another way of saying “on earth” or “during mortality.” In other words, Ecclesiastes 1:2–3 teaches that without God, His plan of salvation, and His guidance, everything is empty, temporary, or meaningless during mortality.

This message is a theme throughout the book of Ecclesiastes. The writer of Ecclesiastes often wrote from the perspective of someone who had little to no understanding of the plan of salvation. By using this perspective, he sought to illustrate how people waste much of their lives focusing on pursuits that end when they die.

In Ecclesiastes 2 we read about several different ways the Preacher sought to find purpose in life. Read Ecclesiastes 2:1–3, and notice how the writer sought purpose through amusement, pleasure, and laughter.

Read Ecclesiastes 2:4–10, looking for other ways the writer sought purpose in life. Consider marking what stands out to you.

How do people today seek purpose in this mortal life in similar ways?

Read Ecclesiastes 2:11, looking for what the author discovered about his labors.

 1. Answer the following questions in your scripture study journal:

- a. What did the author realize about all of the works of his hands?
- b. Do you agree or disagree with the Preacher’s conclusion? Why?

Read Ecclesiastes 3:1, looking for what the writer wanted us to understand about mortality.



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained the significance of this verse. Read the following statement, and mark what he taught about timing: “In all the important decisions in our lives, what is most

important is to do the right thing. Second, and only slightly behind the first, is to do the right thing at the right time. People who do the right thing at the wrong time can be frustrated and ineffective. They can even be confused about whether they made the right choice when what was wrong was not their choice but their timing” (“Timing,” *Ensign*, Oct. 2003, 10, 12).

In Ecclesiastes 4–10 the author 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. Read

the scriptures referenced in the following chart, and match them with the appropriate phrase. (The correct answers are found at the end of this lesson.)

___ 1. Ecclesiastes 4:9–10	a. Whatever you do, work hard and do your best.
___ 2. Ecclesiastes 5:10–11	b. Even though at times the wicked seem to prosper, in the end it will not be well with them.
___ 3. Ecclesiastes 7:9	c. Do not set your heart on money, for it will never satisfy.
___ 4. Ecclesiastes 7:10	d. Avoid idleness, for it can cause us to lose things we care about.
___ 5. Ecclesiastes 8:11–13	e. Do not spend the present day longing for the past to return.
___ 6. Ecclesiastes 9:10	f. Good friends will help us through difficult times.
___ 7. Ecclesiastes 10:18	g. Learn to control your temper.



2. Answer the following questions in your scripture study journal: Which of these proverbs do you feel is most helpful to you? Why?

Ecclesiastes 11–12

The Preacher teaches that we should prepare now for the Final Judgment

Read Ecclesiastes 11:9, looking for what the writer wanted young people to understand about life.


In Ecclesiastes 12:1–7 the Preacher reiterated that everyone will one day die. Read Ecclesiastes 12:7, looking for what will happen when we die. In this verse, the phrase “then shall the dust return to the earth as it was” is another way of saying that after we die, our physical bodies will decay and return to the earth.

We learn from Ecclesiastes 12:7 that **although we experience physical death, our spirits continue to live and will return to God.** The phrase “return unto God” in this verse also affirms that we lived with God before we were born.

Other scriptures help us understand that at death our spirits do not immediately return to the presence of God; they go to the postmortal spirit world. In the spirit world we can continue to learn, grow, repent, and prepare for the time of the resurrection (see D&C 138:11–24).

As you read the following statement, underline what it teaches concerning the condition of our spirits after we die: “Death does not change our personality or our desires for good or evil. Those who chose to obey God in this life live in a state of happiness, peace, and rest from troubles and care. Those who chose not to obey in this life and did not repent live in a state of unhappiness. In the spirit world the gospel is preached to those who did not obey the gospel or have the opportunity to hear it while on earth. We remain in the spirit world until we are resurrected” (*Preach My Gospel* [2004], 52).

Take a sheet of paper and draw a line extending from one side to the other. Imagine that the line represents eternity and extends infinitely in both directions. How much of the line do you think could represent our mortal life? Make a mark on the line, and reflect on how short our mortal life is compared to eternity.

 **3.** Answer the following question in your scripture study journal: Why is the way we choose to spend our time and energy during mortality so important if our mortal life is so short compared to eternity?

Remember that the Preacher wanted us to understand in Ecclesiastes 1–10 that everything is empty, temporary, or meaningless in mortality when life is lived without an understanding of the plan of salvation.

Read Ecclesiastes 12:13–14, looking for what the author said is our duty or purpose in this life.

From these verses we learn that **if we choose to focus on God and keeping His commandments rather than on worldly pursuits, we will find purpose in mortality and be prepared for the judgment of God.**

Read the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles, and mark phrases that teach us how understanding the preceding truth can influence the decisions we make now:



“As members of The Church of Jesus Christ of Latter-day Saints, we have a special understanding of the eternal nature of our souls. We know that we had a premortal existence. . . .


“We understand that we will live a postmortal life of infinite duration and that we determine the kind of life it will be by our thoughts and actions in mortality. Mortality is very brief but immeasurably important. . . .

“Right now, this very moment, is part of our eternal progression towards returning with our families to the presence of our Father in Heaven. . . .

“That understanding helps us to make wise decisions in the many choices of our daily lives. Seeing life from an eternal perspective helps us focus our limited mortal energies on the things that matter most. . . .

“We know that death is a necessary transition. It will come sooner or later to each of us. Our mortal bodies will return to earth, and our spirits will return to the spirit world. By virtue of the Savior’s atoning sacrifice, we all will be resurrected. Each of us will stand before the judgment bar of the great Jehovah and be rewarded according to our deeds in mortality.

“If we make every earthly decision with this judgment in mind, we will have used our mortal probation wisely and its days will give us peace in this life and eternal life in the world to come” (“The Time to Prepare,” *Ensign*, May 1998, 14, 16–17).


 **4.** Answer the following question in your scripture study journal: How has focusing your time and efforts on the Lord and His work brought you purpose and joy in this life?

Ponder on your own life, and consider what you could do to focus more on God rather than on worldly pursuits. Be sure to act on the promptings you may receive as you ponder the changes you could make. Remember that the Lord can help you know what changes you may need to make and can give you strength to change as you seek His help.

The Song of Solomon

Solomon rejoices in the love of a man and a woman

The Song of Solomon is a collection of poetry and songs of love and affection. The Joseph Smith Translation manuscript states 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*). You do not need to read the Song of Solomon.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Ecclesiastes and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Answers to matching activity: (1) f; (2) c; (3) g; (4) e; (5) b; (6) a; (7) d.

INTRODUCTION TO

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 He 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 your testimony of the Savior and teach you to listen to the Spirit as you encounter symbolism in the scriptures. As you mature in your understanding of the gospel, you 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.

UNIT 24: DAY 1

Isaiah 1–5

Introduction

Isaiah was a prophet in the Southern Kingdom of Judah. He began his ministry about 740 B.C., several years before the people in the Northern Kingdom of Israel were carried away captive by the Assyrians. He died about 701 B.C., approximately 100 years before Lehi left Jerusalem. Through Isaiah, the Lord spoke of the apostate condition of the inhabitants of Judah and invited the people to repent and become clean. Isaiah prophesied that the house of the Lord would be established in the last days in the tops of the mountains and that the proud would be humbled at the Savior’s Second Coming. Isaiah also prophesied of consequences that those in Judah and Jerusalem would suffer for their corruption. He taught that Jerusalem would be restored after it was purged, and he prophesied of events in the last days.

Isaiah 1

Isaiah writes the Lord’s words describing the apostate condition of the house of Israel



When the resurrected Savior visited the Nephites, He quoted the words of Isaiah (see 3 Nephi 22; Isaiah 54) and commanded the people to study the words of Isaiah. He then said:

“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).

This means that many of Isaiah’s teachings also relate to us in our day because we are the Lord’s people “of the house of Israel.”

As you study Isaiah 1–5, look for principles that will help us in our day.

Read Isaiah 1:1–2, looking for what the Lord said about the people of Judah and Jerusalem in Isaiah’s day.

Isaiah often recorded the Lord’s words in a literary form called parallelism. Parallelism occurs when a writer expresses an idea and then repeats or contrasts the idea using a similar sentence structure with different words. “Hear, O heavens, and give ear, O earth” (Isaiah 1:2) is an example of parallelism. With these words Isaiah invited all people everywhere to listen to the words the Lord had given him.

Isaiah also used images to illustrate and help people visualize spiritual ideas. Read Isaiah 1:3–4, looking for images Isaiah used to teach about the rebelliousness of the people in Isaiah’s day.

List the images you find: _____

It may help to know that a crib, as used in verse 3, is a feeding trough where an animal receives food from its master. In this verse, Isaiah contrasted the ox and donkey with the rebellious Israelites, who did not know the Lord, their Master, and were not aware of the spiritual nourishment He had provided them.



Stone feeding trough

What do you think the images teach about the spiritual condition of the people?

In Isaiah 1:5–9, Isaiah used more imagery to describe the results of the people’s rebellion. In verse 8, the phrase “daughter of Zion” refers to Jerusalem and her inhabitants.

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.

In Isaiah 1:10–15 we learn that the people were giving “vain oblations” (Isaiah 1:13), or religious offerings given without real intent. In the ancient Israelite calendar, the new moon marked the beginning of each month, and the law of Moses decreed that certain sacrifices were to take place with each new moon. The “appointed feasts”

(Isaiah 1:14), or annual feasts, included the Passover (or the Feast of Unleavened Bread), the Feast of Weeks (or the Feast of Pentecost), and the Feast of Tabernacles (or the Feast of Ingathering). (See Bible Dictionary, “Feasts.”) During these religious ceremonies, Isaiah observed that the people were not giving their offerings with pure hearts or genuine sincerity. Thus, he explained that the Lord does not delight in or accept the emptiness of going through the outward motions of obedience without real intent.


From these teachings we learn that **our outward acts of devotion to God are more meaningful to Him when the intentions of our hearts are pure.**

 **1.** Answer the following questions in your scripture study journal:

- What are some of the outward acts of devotion we perform in the Church?
- What do you think you could do to make sure you have pure intentions when you participate in those acts of devotion?

In Isaiah 1:16–31 we read that the Lord invited the Israelites to repent, and He warned them that if they did not change, they would continue to suffer and transgressors would be destroyed. (Isaiah 1:18 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Scripture Mastery—Isaiah 1:18

 **2.** Read Isaiah 1:18, and then complete the following assignments in your scripture study journal:

- Answer the following question: What does Isaiah teach about repentance and forgiveness in this verse?
- Write a few sentences describing your feelings about the opportunity the Savior has given you to be purified from your sins.

Notice the parallelism Isaiah used in Isaiah 1:18 to teach about our sins and being purified through the Atonement of Jesus Christ. Try to memorize this verse, and then recite it from memory to a family member or friend.

Isaiah 2

Isaiah sees the establishment of the Lord’s house in the latter days

Isaiah 2 contains a vision Isaiah received about events in the latter days, including the construction of the Lord’s house. Isaiah also prophesied that at the time of the Second Coming, the proud and the wicked would be humbled for their transgressions.

Read Isaiah 2:2–5, and notice the prophecy about temples in the last days included in verses 2–3.

These verses teach that many people will come to the house of God, which is the temple, and desire to learn God’s commandments and walk in His ways. Why do you think Isaiah described the temple as “the mountain of the Lord”?

Ancient prophets often went to mountains to commune with the Lord and receive counsel from Him, and God revealed truths to them there. We can have similar experiences in temples today. According to Isaiah 2:3, why will people in the last days desire to go to the temple? What can you learn from these verses about what happens as we attend the temple?

During the October 2000 general conference session when the Conference Center in Salt Lake City, Utah, was dedicated, President Gordon B. Hinckley said that he believed Isaiah’s prophecy was related to that building as well as applying to the Salt Lake Temple:



“As I contemplate this marvelous structure [the Conference Center], adjacent to the temple, there comes to mind the great prophetic utterance of Isaiah [in Isaiah 2:2–3, 5]. . . .

“I believe that prophecy applies to the historic and wonderful Salt Lake Temple. But I believe also that it is related to this magnificent hall. For it is from this pulpit that the law of God shall go forth, together with the word and testimony of the Lord” (“This Great Millennial Year,” *Ensign*, Nov. 2000, 69).

Isaiah 3

Isaiah prophesies of the consequences that will come from disobeying the Lord

If you wanted to grow apples, you would not plant an orange seed. Ponder how that simple truth relates to the choices you make and the consequences that follow. As you study Isaiah 3–5, look for principles that can help you make choices that will bring you confidence, peace, and happiness.

Isaiah 3 contains a prophecy about the house of Judah in Isaiah’s day, and it also applies to people in our day. In Isaiah 3:1–7, Isaiah prophesied of the physical destruction and spiritual loss that would come upon Judah and Jerusalem. (Jerusalem was the capital of the Southern Kingdom of Judah.)

Read Isaiah 3:8–9, looking for what the people did to bring these consequences upon themselves. What do you think the phrase “they have rewarded evil unto themselves” (Isaiah 3:9) means?

Read Isaiah 3:10–11, and complete the following principles based on what the Lord taught about choices and consequences:

If we are righteous, _____.

If we sin, _____.

How do these principles relate to seeds and the fruit they produce?



3. Answer the following question in your scripture study journal: How can remembering the consequences of righteousness and sin help you when you are faced with temptation?

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. Although Isaiah 3:16 can have several meanings, it clearly describes the sinful condition of the daughters of Zion in the latter days. It may also have reference 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. Notice his description of how the daughters of Zion dressed and acted in a worldly way, like a harlot dressed in ancient Israel, and how they were cursed for their worldliness.

Remember that often in the Old Testament, Israel is represented as the bride and Jehovah as the groom. The daughters of Zion (Israel) dressing and acting in a worldly way represents the apostasy of Israel.

Read Isaiah 3:16, looking for the attitudes and actions of the daughters of Zion. If this description of the daughters of Zion were applied to individuals, what sins had the daughters of Zion committed?

Read Isaiah 3:17–26, looking for the consequences that would come to the daughters of Zion because of their sins. The following chart may be helpful as you

study these verses. (This chart has been adapted from *Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 140–41. See also C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 10 vols. [n.d.], 7:142–48; Edward J. Young, *The Book of Isaiah*, 3 vols. [1965], 1:162–66.)

Symbolism

You can study a symbol in the scriptures by exploring its nature and pondering its attributes. Footnotes, the Bible Dictionary, and the Topical Guide or Guide to the Scriptures can help with the interpretation of some symbols. These tools are especially helpful when studying Isaiah. For example, look at the footnotes for Isaiah 3:16–24.

The Daughters of Zion
Isaiah 3:16–24

Isaiah used jewelry, clothing, and other symbols to describe behaviors and attitudes of the daughters of Zion and to reprove and warn them about the judgments that would come as a result of their sins.

Verse 16:

- “Stretched forth necks.” An idiom describing haughtiness—pride in self and scorn toward others; looking about to see if others notice one’s beauty.
- “Wanton eyes.” Seductive or sensual glances.
- “Mincing.” Walking with short, rapid steps in an affected manner or childish way. Women wore costly ornamental chains connecting rings about their ankles, which required them to take unnaturally short steps.
- “Making a tinkling with their feet.” Women’s feet were often adorned with bells and made a tinkling sound when they walked.

Verse 17:

- “Discover their secret parts.” An idiom meaning that their wickedness would be exposed; the Lord would put them to shame or humiliate them by exposing their nakedness.

Verse 18:

- “Tinkling ornaments about their feet.” Anklets.
- “Cauls.” Possibly hairnets.
- “Round tires like the moon.” Ornaments, such as a pendant shaped like a crescent moon, according to the fashions of the day.

Verse 19:

- “Chains.” Earrings.
- “Mufflers.” Veils.

Verse 20:

- “Bonnets.” Headdresses.
- “Ornaments of the legs.” Chains connecting the anklets.
- “Headbands.” Girdles or sashes.
- “Tablets.” Perfume boxes or bottles.
- “Earrings.” Charms or amulets.

Verse 21:

- “Rings.” Signet rings or rings with a seal.
- “Nose jewels.” Nose rings.

Verse 22:

- “Changeable suits of apparel.” Resplendent garments, such as fine robes used for special occasions.
- “Mantles.” Overcloaks.
- “Wimples.” Possibly either cloaks or wide pieces of cloth wrapped around the body.
- “Crisping pins.” Purses or bags.

The Daughters of Zion
Isaiah 3:16–24

Verse 23:

- “Glasses.” Transparent garments, or possibly a metal mirror.
- “Fine linen.” Linen clothing.
- “Hoods.” Turbans.
- “Veils.” Shawls.

Verse 24:

- “A rent.” Rags, or a rope or tether.
- “A stomacher.” A robe.
- “Burning.” Branding, which was a mark of slavery.

The daughters of Zion were arrogant and vain and looked at others in a seductive way. They were fixated on their physical appearance and on drawing attention to their bodies through immodest appearance or behavior. Directly related to the immodesty of the daughters of Zion was their vanity, which involves being excessively preoccupied with and prideful about one’s physical appearance.

In what ways might people be tempted to behave in such worldly and sinful ways today? What counsel about dress and appearance is given in the *For Strength of Youth* booklet?

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught of the modern-day temptations and harmful consequences of vanity:



“You are bombarded in movies, television, fashion magazines, and advertisements with the message that looks are everything! The pitch is, ‘If your looks are good enough, your life will be glamorous and you will be happy and popular.’ That kind of pressure is immense in the teenage years. . . .

“In terms of preoccupation with self and a fixation on the physical, this is more than social insanity; it is spiritually destructive, and it accounts for much of the unhappiness women, including young women, face in the modern world. . . . In secular society both vanity and imagination run wild. One would truly need a great and spacious makeup kit to compete with beauty as portrayed in media all around us” (“To Young Women,” *Ensign* or *Liahona*, Nov. 2005, 29–30).

Isaiah 4

Isaiah prophesies of events in the last days

In Isaiah 4 we read that Isaiah foresaw the Lord’s cleansing the earth of wickedness and the cleansing and redemption of His people in the millennial day. (It may be helpful to know that in the Joseph Smith

Translation of the King James Bible, Isaiah 4:1 is placed at the end of Isaiah 3.)

Read Isaiah 4:5–6, looking for what the Lord will provide for the righteous.

Isaiah 5


Isaiah prophesies of woes and judgments that will come upon the house of Israel

Think about what you would say to encourage a friend to resist the temptation to turn away from the Lord.

Isaiah 5:1–7 contains the imagery of wild grapes to describe the rebellion of the people of Israel. As a result of their rebellion, the Lord took away the protections and nourishment He had provided. Isaiah then taught what would happen to them as a result of losing the Lord's protection and help. Scan Isaiah 5:8, 11, 18, 20–22, looking for a phrase that is repeated in those verses.



Woe means intense sorrow or suffering. From these verses we learn that **if we turn away from the Lord, we will lose His protection and help and experience sorrow and suffering.**

 **4.** Think about someone you know who has experienced sorrow and suffering because they turned away from the Lord, and then answer the following question in your scripture study journal: Why do you think we experience sorrow and suffering when we turn away from the Lord?

Isaiah 5:11–25 contains descriptions of ways the Lord's covenant people would turn away from Him and of the judgments that would follow. Read Isaiah 5:20, looking for what some people do to try to deceive us and convince us to turn away from the Lord. (Isaiah 5:20 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

It may help to understand that in Isaiah 5:18, Isaiah prophesied that people would be tied to their sins like animals are tied to their burdens (see Isaiah 5:18, footnote c). Isaiah 5:19 records that because the people were lacking in faith, they were sign seekers and thus demanded that God demonstrate His power (see 2 Peter 3:3–4).

Scripture Mastery—Isaiah 5:20

 **5.** Answer the following questions in your scripture study journal:

- What are some examples of evil things or behaviors that are being called good in our day?
- How can you tell what is really evil and what is really good?
- Where can we turn to learn what is really evil and what is really good?

The remainder of Isaiah 5 contains a prophecy of the Lord's vengeance upon the wicked, as well as a description of how He will gather Israel in the latter days.

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 1–5 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 24: DAY 2

Isaiah 6–9

Introduction

Isaiah saw the Lord, and the Lord called Isaiah to minister to the people of Judah. Isaiah warned Ahaz, king of Judah, not to make an alliance with Syria and Israel against Assyria. He 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.

Isaiah 6

Isaiah sees the Lord in vision and is called to prophesy to the people

Think about what worries or concerns you would have if you were called on a mission to minister to a wicked group of people.

Isaiah 6 records that in the year King Uzziah died, Isaiah saw a vision in which he was caught up to the throne of God. There he saw the true King and received his calling to preach repentance to the people. Other prophets have had similar experiences (see 2 Nephi 11:2–3).

Read Isaiah 6:1–4, looking for what Isaiah saw in this vision. You may want to mark in verse 1 whom Isaiah saw.

The seraphim in verse 2 are angelic beings that minister in the courts of God. The wings of the seraphim are symbolic of their power to move or to act (see D&C 77:4).

Read Isaiah 6:5, looking for how Isaiah felt in the presence of the Lord.

The literal meaning of the Hebrew word translated as *undone* in this verse is “cut off.” Isaiah was overwhelmed with feelings of unworthiness through his awareness of his sins and the sins of his people. (See Isaiah 6:5, footnote *a*.)



1. Ponder a time when you felt you were in a holy place or in the presence of someone you respected for his or her righteousness. In your scripture study journal, write down some of the feelings and thoughts you experienced at that time.

Read Isaiah 6:6–7, looking for what happened to Isaiah in his vision.

The altar in verse 6 refers to an altar in the temple where sacrifices and incense were burnt as offerings unto God. The coal taken from the altar was a symbol of cleansing (see Isaiah 6:6, footnote *a*).

You may want to mark in verse 7 what the seraphim said had happened to Isaiah’s sins. What feelings might you have if a messenger from the Lord pronounced you clean from your sins?

Read Isaiah 6:8, looking for answers to the following questions:

- How did Isaiah respond to the Lord’s invitation to serve?
- How could 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, complete the following principle: **As we are _____ from our sins, we become more _____ to do what God asks of us.**

Isaiah 6:9–13 describes the people to whom Isaiah was called to preach. Read Isaiah 6:9–10, looking for what the Lord said about how the people would respond to Isaiah’s message.

Notice that the Lord told Isaiah that the people would reject his message and thereby harden their hearts and become spiritually deaf (“make their ears heavy”) and blind (“shut their eyes”). While the Lord certainly

did not want the people to harden their hearts and become spiritually deaf and blind, in verse 10 is His description of how the people would respond to Isaiah’s preaching—they would choose not to listen.

Isaiah 7–9

Isaiah prophecies of Jesus Christ

During the time of Isaiah, Assyria had become a powerful nation, and the Assyrians threatened the peace of the Lord’s people. Through Isaiah, the Lord promised His people safety if they would trust in Him rather than trusting in other nations, such as Syria. Isaiah 7–9 contains both the promised deliverance if the people trusted in the Lord and the promised destruction if they failed to heed His words.

Think about your name and what it means. Consider why your parents gave you the name you have. (You may want to find out what your name means or ask your parents why they gave you this name if you don’t know.)



The meaning of names in the scriptures can often teach us important truths. Isaiah’s name means “the Lord is salvation” or “Jehovah saves.” Read Isaiah 7:3 and 8:1 to find the names Isaiah gave his two sons. Use Isaiah 7:3, footnote *a*; 8:1, footnote *d*; and 8:18, footnote *a* to discover the meaning of each name. Write these names of Isaiah’s sons and their meanings in the following chart:

Isaiah		
“The Lord is salvation” or “Jehovah saves.”		


Read Isaiah 8:18 to understand how Isaiah saw himself and his sons in relation to the children of Israel.

Isaiah's and his sons' names were signs of the great things the Lord would do for Israel. Their names represent three themes that are prevalent in Isaiah's writings: the destruction the people would face if they persisted in wickedness, the eventual gathering of Israel back to the promised land and God's covenant, and the power of Jesus Christ to save His people.

Read each of the following references and decide which of the three themes (destruction, gathering, or saving) the scripture passage relates to. Write the related theme or themes next to each reference.

- Isaiah 6:11–13 _____
- Isaiah 7:14–16 _____
- Isaiah 8:15 _____
- Isaiah 8:22 _____
- Isaiah 9:2 _____
- Isaiah 9:6–7 _____
- Isaiah 9:13–16 _____
- Isaiah 9:18–21 _____

The prophecies in Isaiah 7:14–16 and 9:6–7 are some of the more significant prophecies in the Old Testament concerning the coming of Jesus Christ. You may want to mark these verses and note that the name "Immanuel" in Isaiah 7:14 means "with us is God." It was important for the people to know that the Lord would be with them against their enemies in their day, but it was also important for them to know that one day the Messiah would be born and live among them.

 **2.** Select two or more of the prophecies you read about in the preceding references, and write a few sentences in your scripture study journal about what you learned from them.


Because of the people's wickedness during the time of Isaiah, destruction loomed in their future. Assyria would conquer the Northern Kingdom of Israel and threaten to destroy the Southern Kingdom of Judah.

Read the following account by Elder Russell M. Nelson of the Quorum of the Twelve Apostles about a woman he and Elder David S. Baxter of the Seventy met. Think about how you would respond to the woman.



"Last year while Elder David S. Baxter and I were driving to a stake conference, we stopped at a restaurant. Later when returning to our car, we were approached by a woman who called out to us. We were startled by her appearance. Her grooming (or lack of it) was what I might politely call 'extreme.' She asked if we were elders in the Church.

We said yes. Almost unrestrained, she told the story of her tragic life, swamped in sin. Now, only 28 years old, she was miserable. She felt worthless, with nothing to live for. As she spoke, the sweetness of her soul began to emerge. Pleading tearfully, she asked if there was any hope for her, any way up and out of her hopelessness" ("Repentance and Conversion," *Ensign* or *Liahona*, May 2007, 102).

 **3.** Answer the following question in your scripture study journal: What would you have said to the woman?

Read Isaiah 9:12, 17, 21, and identify a phrase that Isaiah repeated as he taught the people about the consequences of their sins. Fill in the blanks to complete the phrase: "His _____ is not _____ away, but his _____ is stretched out _____."


Isaiah may have intended more than one meaning in the phrase "his hand is stretched out still" because the Lord's hand can be extended for both justice and mercy. One meaning may be that because the people of Isaiah's time did not turn away from sin (see Isaiah 9:13–16), they would experience the Lord's hand in the form of destruction. But Isaiah may have also been teaching that the Lord still offered hope for eventual mercy if the people would repent (see Isaiah 9:12, footnote *d*).

From these phrases we can learn the following principles: **If we repent, the Lord is willing to extend to us His mercy and forgive our sins. The justice of God demands punishment for sin, but the Atonement brings about the plan of mercy to appease the demands of justice.**




Read the conclusion of the experience of Elder Nelson and Elder Baxter to see what they taught this woman: "'Yes,' we responded, 'there is hope. Hope is linked to repentance. You can change. You can "come unto Christ,

and be perfected in him" [Moroni 10:32]. We urged her not to procrastinate. She sobbed humbly and thanked us sincerely" ("Repentance and Conversion," 102).

 **4.** Answer the following question in your scripture study journal: How can both images of the Lord's hand being stretched out—one threatening justice and the other offering mercy—help us decide to repent and come unto Him?

Ponder the love the Savior has for you, and consider what you may need to repent of. Remember the Lord's willingness to stretch out His hand of mercy to you as you repent.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 6–9 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 24: DAY 3

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.

Isaiah 10

Isaiah prophesies that Assyria will punish Israel and that Assyria will also be destroyed

You may want to mark the word *woe* in Isaiah 10:1. Remember that the word *woe* means intense sorrow and suffering.

Read Isaiah 10:1–2, looking for what actions would bring intense sorrow and suffering upon the people of Israel.

These verses refer to wicked leaders in society creating unrighteous and unjust laws that oppressed the poor, the needy, the widows, and the fatherless.

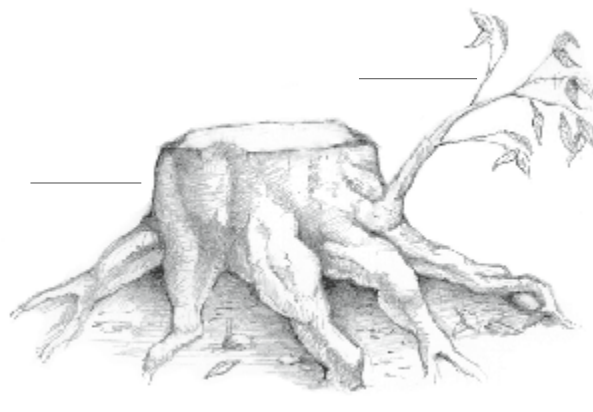
In Isaiah 10:3–4 we learn that because the leaders and people of Israel had turned away from the Lord through their wickedness, they would be punished and not have the Lord's help.

Read Isaiah 10:5–6, looking for how the kingdom of Israel would be punished for its wickedness.

In Isaiah 10:8–22 we learn that the king of Assyria failed to recognize that the Assyrians were a tool in the Lord's hands, and he boasted about his own strength. Isaiah prophesied that after the Assyrians had fulfilled the Lord's purposes in punishing the Northern Kingdom of Israel, the Lord would destroy the Assyrians also 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.

Isaiah 11–12

Isaiah prophesies of the latter-day Restoration and of the Millennium



Read Isaiah 11:1, 10.

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. Write *Stem* near the drawing of the tree trunk.

According to verse 1, what comes out of the stem?

Write *Rod* next to the new growth coming from the stem in the drawing, and write *Roots* next to the roots.

Sometimes we can better understand the meanings of symbols in the scriptures by referring to explanations found in other scriptures or in the words of modern prophets. The Prophet Joseph Smith explained what the stem, rod, and roots represented in Isaiah 11. These explanations are found in Doctrine and Covenants 113:1–6.

Read Doctrine and Covenants 113:1–2, looking for the meaning of the stem of Jesse. (Remember that Jesse was the father of King David. The term “stem of Jesse” refers to someone who would reign as king over Israel.)

Write *Jesus Christ* next to the word *Stem* in the drawing.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles clarified that the branch Isaiah mentioned also represents Jesus Christ: “As to the identity of the Stem of Jesse, the revealed word says: ‘Verily thus saith the Lord: It is Christ.’

(D&C 113:1–2.) This also means that the Branch is Christ” (*The Promised Messiah: The First Coming of Christ* [1978], 192; see pages 192–94; see also Jeremiah 23:5–6).

Read Doctrine and Covenants 113:3–6, looking for the meaning of the rod and the roots.

Elder McConkie suggested that the rod and the roots could both represent the Prophet Joseph Smith: “Are we amiss in saying that the prophet here mentioned [in D&C 113:6] is Joseph Smith, to whom the priesthood came, who received the keys of the kingdom, and who raised the ensign for the gathering of the Lord’s people in our dispensation? And is he not also the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power’? [D&C 113:4]” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 339–40).



Write *Joseph Smith* next to *Rod* and *Roots* on the drawing.

After Isaiah described some of the conditions of the Millennium (see Isaiah 11:6–9), he prophesied of the Prophet Joseph Smith and the latter days.

In Isaiah 11:10, Isaiah prophesied that Joseph Smith would serve as an ensign for the people. An ensign is a flag or banner, which an army may sometimes gather under and march behind. Using this interpretation we learn that people will gather to the gospel

of Jesus Christ because of what the Prophet Joseph Smith did.



1. Answer the following question in your scripture study journal: What did the Prophet Joseph Smith do that would help people gather to the gospel of Jesus Christ?

Read Isaiah 11:11–12, looking for what Isaiah prophesied would happen in the last days.

The phrase “set his hand again the second time to recover the remnant of his people” in verse 11 refers to the latter-day gathering of Israel (see 2 Nephi 25:14–17; Jacob 6:2; D&C 137:6).

Because of latter-day revelation, we understand that the phrase “he will set up an ensign for the nations” in verse 12 refers to the Restoration of Christ’s Church—The Church of Jesus Christ of Latter-day Saints.

From Isaiah 11:11–12 we learn the following truth: **The restored Church is an ensign to gather scattered Israel back to the gospel of Jesus Christ.** The gathering of Israel occurs as the people of the world join The Church of Jesus Christ of Latter-day Saints.

In Isaiah 11:13–16 we learn that Isaiah prophesied that the Lord would use miraculous means to help gather Israel again.

Read Isaiah 12:1–3, looking for what these Israelites will do because they have been brought to the gospel of Jesus Christ.



2. Answer the following question in your scripture study journal: Why do you think they will praise the Lord and have great joy?

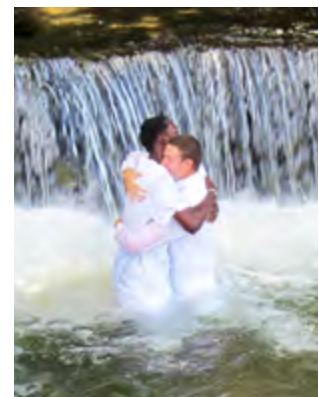
Think of someone you know who is a convert to the Church. Ponder how that person might have felt when he or she joined the Church.

In Isaiah 12:4–6 we learn that those who are gathered into the gospel of Jesus Christ will praise the Savior during the Millennium.


Isaiah 13–16

The destruction of Babylon can be likened to the destruction of the wicked at the Second Coming

Imagine that you 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 the captain only cares for himself. Think about why you would want to join the first team.

 **3.** Draw a chart with two columns on a page in your scripture study journal. Label one column *The Lord's side* and the other column *Satan's side*. You will write items in these columns later in the lesson.

As you study Isaiah 13–16 look for gospel truths that will help you understand the blessings of choosing to be on the Lord's side instead of Satan's side.

In Isaiah 13:1–10, Isaiah prophesied of the destruction of Babylon. These events can be seen as a type or similitude of the destruction of the wicked that will take place at the Lord's Second Coming.

Read Isaiah 13:11, looking for what the Lord said He would do to the wicked in Babylon.

Seeing this verse as a type of the Second Coming, complete the following truth with what we learn the Lord will do to the wicked when He comes again: **When the Lord comes again, He will _____**. Write the completed truth in your scripture study journal under the column labeled "Satan's side."

Isaiah 13:12–22 continues Isaiah's prophecy about the destruction of Babylon.

Read Isaiah 14:3, looking for what the Lord will do for His people after Babylon is destroyed.

Seeing this verse as a type of the Second Coming, complete the following truth with what we learn the Lord will do for His people when He comes again: **When the Lord comes again, He will _____**. Write this completed truth in your scripture study journal under the column labeled "The Lord's side."

In Isaiah 14:4–11 we read Isaiah's prophecy of the downfall of the Babylonian king and how this compares to the downfall of Lucifer, or Satan.

Read Isaiah 14:12–14, looking for what Satan desired.

These verses help us understand that Satan wanted to take God's power in order to become like God (see also D&C 29:36–37; Moses 4:1).



Read Isaiah 14:15–20, looking for what will ultimately happen to Satan.

Consider marking what verse 16 teaches people will say about Satan.

These verses teach us the following truth: **Satan will lose his influence and power over mankind, and he will be cast out forever**. Write this truth in your scripture study journal in the column labeled "Satan's side."

 **4.** Answer the following questions in your scripture study journal:

- How might the truths you wrote in your scripture study journal today help you choose to be on the Savior's side and not Satan's?
- Consider the truths you wrote in your scripture study journal concerning the consequences that will come to those who choose to be on Satan's side. Why do you think Satan succeeds in luring some people to his side, even though he will ultimately lose?

It is important to remember the fate of Satan and his followers when you are tempted to leave the Lord's side.

In Isaiah 15–16 we learn that Isaiah also prophesied of the destruction of Moab. "The Lord used [the Moabites] as His chastening rod against Israel. Nevertheless, lest Israel feel that the wickedness of the Moabites was preferred before the Lord, Isaiah revealed the Moabites' destiny in these two chapters. Isaiah promised that someday the Lord would remember His covenants with Israel and gather them from the world and establish His covenant with them forever, while Moab would receive the sentence of destruction. In this sense Moab was also a symbol for the wicked world, and none of her powerful cities nor her lucrative trade routes nor her prominence among her sister nations would be able to stand in that day, but all would be destroyed" (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 155).

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 10–16 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Isaiah 17–23

Introduction

Isaiah prophesied that the Israelites would be scattered because they had forgotten God. He also prophesied of the ensign that would be raised up (the establishment of The Church of Jesus Christ of Latter-day Saints) in the beginning of the last dispensation and of its role in gathering scattered Israel from many nations. Additionally, Isaiah testified of the future Davidic king, even the Messiah, and teaches us about Jesus Christ's power to deliver the oppressed and of the universal nature of the Atonement.

Isaiah 17–18

Isaiah prophesies of the scattering and the latter-day gathering of Israel

Isaiah 17 was a message of doom for Damascus, the capital city of Syria, and for the Northern Kingdom of Israel. Isaiah prophesied that these two nations would be conquered and scattered by the Assyrian army (see also Isaiah 10:5–6). Isaiah also prophesied that the Lord would rebuke and destroy the Assyrians and the other nations who oppressed Israel.

Read Isaiah 18:1–3, looking for how Isaiah used the following items to teach about the future:

- Ambassadors
- Swift messengers
- An ensign on the mountains
- A trumpet

Did you notice the word *woe* in verse 1? Rather than referring to suffering or affliction, the word *woe* as used here is a greeting (see Isaiah 18:1, footnote *a*).



1. In your scripture study journal, write how you think each of the items listed above describes aspects of the restored Church of Jesus Christ.

Isaiah 19–21

Isaiah prophesies Egypt's destruction and future conversion and the destruction of other nations

Isaiah 19 records Isaiah's prophecy 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.

In Isaiah 20–21 we read that Isaiah prophesied that other wicked nations would be destroyed.

Isaiah 22–23

Isaiah prophesies that Jerusalem will be attacked and scourged by Babylon

Isaiah prophesied that the city of Jerusalem would be spared from the Assyrian army (see 2 Kings 19:32–35). This occurred during Isaiah's lifetime. Through preparations made by the Southern Kingdom of Judah and with the Lord's help, Jerusalem was spared. 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.

Read Isaiah 22:8–11, looking for what the people in Jerusalem thought they could depend on for protection from the Babylonian army.



A portion of Hezekiah's tunnel

The people thought they could depend on 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) for protection from the Babylonian army because these were the same preparations that had been made when Jerusalem was miraculously spared from the Assyrian army during the reign of Hezekiah.

While the preparations that were made to withstand the siege of an invading army were wise and helpful, notice in verse 11 why relying on only these preparations to save themselves was a problem. You may want to mark what the people would forget to do.

Read Isaiah 22:12–14, and then read Isaiah 22:12, footnote *a*, and Isaiah 22:13, footnote *a*, to discover what the Lord would call for the people in Jerusalem to do and how they would respond.

The phrase “let us eat and drink; for to morrow we shall die” (Isaiah 22:13) refers to a belief that people are entitled to seek pleasure and commit sin without being concerned about the consequences of their actions. These people either did not believe in God and the immortality of the soul, or they believed that God would not punish them for their sins (see also 2 Nephi 28:7–9).

One principle this prophecy can teach us is that **trusting in our own strength instead of trusting in God can lead us into sin and ultimately to destruction.**

 **2.** Answer the following questions in your scripture study journal:

- a. Why do you think trusting in our own strength instead of trusting in God can lead us to commit sin?
- b. Why do you think Satan is successful in promoting the idea that people are entitled to seek pleasure and commit sin without being concerned about the consequences of those actions?

In Isaiah 22:15–19 we read what Isaiah wrote about Shebna, the keeper of the treasury of Jerusalem. Shebna was prideful about Jerusalem’s wealth, and Isaiah prophesied that Assyria would take Shebna and many of Jerusalem’s treasures into captivity.

Isaiah also prophesied that a man named Eliakim would replace Shebna. Eliakim’s name means “God shall cause to arise” (see Isaiah 22:20, footnote a). This prophecy is also an important and insightful reference to the atoning mission of the future Messiah. Read Isaiah 22:21–23, looking for what Isaiah prophesied about Eliakim that points us to Jesus Christ and the Atonement.

From these verses we learn the following truth: **Jesus Christ holds the key of the house of David and the keys of salvation for all mankind.**

“The key of the house of David” (Isaiah 22:22) symbolizes the right to rule, which can be obtained only through the holy priesthood of God. The power of the priesthood is centered on the Lord Jesus Christ, who has the power to “shut” and to “open” [Isaiah 22:22]—to bind and to loose—and no one can override that power.

“Isaiah made a symbol of Shebna’s replacement, Eliakim. His name means ‘God shall cause to arise,’ anticipating the Savior, who holds the ‘key of the house of David’ but was fastened ‘as a nail in a sure place’ until the burden of the Atonement was complete. Upon Him rests ‘all the glory of his father’s house.’ Isaiah recommended depending on Him for everlasting security [Isaiah 22:20–25]” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament* [1993], 517–18).

 **3.** Answer the following questions in your scripture study journal:

- a. Why is it important to understand that we must rely on Jesus Christ for our salvation?
- b. How does knowing that Jesus Christ holds the keys to our salvation affect how you feel about Him?

In Isaiah 23 we learn that Isaiah prophesied that the coastal city of Tyre would also be destroyed.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 17–23 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 25: DAY 1

Isaiah 24–29

Introduction

Isaiah prophesied that the wicked will be destroyed and the righteous will receive great blessings at the Savior’s Second Coming. Isaiah also prophesied of a period of great apostasy and the Restoration of the gospel of Jesus Christ in the latter days, including the coming forth of the Book of Mormon.

Isaiah 24–27

Isaiah describes the destruction of the wicked and praises the Lord for blessing the righteous

In the 1970s a professor conducted an experiment where he showed young children a large marshmallow. He told them that they could eat that one marshmallow right away, or they could get two marshmallows if they waited a specific period of time (see Dieter F. Uchtdorf, “Continue in Patience,” *Ensign* or *Liahona*, May 2010, 56).

Do you think you would have waited 15–20 minutes to eat the marshmallow when you were a young child? Why or why not?

What are some things the Lord has asked us to wait for? _____

As you study Isaiah 24–27, look for principles that will help you understand why it is important to be patient as you wait for the Lord to deliver the blessings He promises.

In Isaiah 24, Isaiah prophesied of the destruction of the wicked at the Second Coming of Jesus Christ. Then in Isaiah 25, Isaiah poetically gloried in the blessings that the Lord will give to the righteous.

Read Isaiah 25:1–4, looking for what Isaiah said the Lord had been for the righteous.

Isaiah 25:6–12 includes some of Isaiah’s prophecies about the joy the righteous will feel when the Lord comes again. Read Isaiah 25:6–8, looking for what the Lord will do when He comes again.



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 (see also D&C 58:8–12).

Why do you think a feast is a good representation of the blessings that people who accept the gospel can receive?

The phrase “he will destroy . . . the veil that is spread over all nations” in verse 7 is a prophecy that refers to the time in which we live (see Moses 7:60–61). The “veil” of darkness that covers the earth represents a time of unbelief and a lack of knowledge of the kind of being God is and of His saving laws and commandments. The darkness is driven away by the light of the Restoration of the gospel of Jesus Christ, which will eventually penetrate all nations (see D&C 38:8; 101:23; 121:26–33).

According to Isaiah 25:8, what will the Lord do for His people during the Millennium?

Read Isaiah 25:9, looking for what the Lord’s people will say during the Millennium. You might consider marking the phrases “waited for him” and “we will be glad and rejoice in his salvation.”

A principle this verse teaches is that **if we wait for the Lord, then we can receive His salvation and rejoice.**

Isaiah’s prophecy can also apply to waiting on the Lord for promised blessings.



Elder Robert D. Hales of the Quorum of the Twelve Apostles explained what it means to wait upon 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” (“Waiting upon the Lord: Thy Will Be Done,” *Ensign* or *Liahona*, Nov. 2011, 72).



1. Answer the following questions in your scripture study journal:

- What are some things the Lord has asked us to wait for?
- When have you had to wait for the Lord before receiving a blessing?
- What did the Lord require from you before He blessed you?
- Why was the blessing you received worth the wait?

On a piece of paper, write a goal stating how you will more faithfully wait for the Lord now so you can rejoice in the blessings that will come later. Put it somewhere to remind you of your goal.

In Isaiah 26 the prophet Isaiah explained that we can trust in the Lord forever. Consider marking Isaiah’s testimony of this truth in Isaiah 26:4. Isaiah also testified of the Resurrection. In Isaiah 27, Isaiah prophesied that Israel would blossom and the people be gathered one by one from the nations of the earth.

Isaiah 28

Isaiah prophesies of the destruction of Ephraim and testifies that Christ is the sure foundation

Isaiah prophesied that the Northern Kingdom of Israel would be destroyed because of the wickedness of its people. He also warned the Southern Kingdom of Judah about trusting in the strength of other nations to save them from the Assyrians.

Read Isaiah 28:16, looking for what Isaiah taught about the Savior.

From this verse we learn that **the Savior is the only sure foundation upon which to build our lives.**

You may also want to read Helaman 5:12 to see what blessings we receive by building our foundation upon the Savior.

Isaiah 29

Isaiah prophesies of the coming forth of the Book of Mormon and the Restoration

One way we can build upon the foundation of the Savior is by following His prophets. What do you think happens when people do not have the direction of prophets, seers, and revelators?

As you study Isaiah 29, look for what Isaiah prophesied would happen without the divine direction of the Lord's prophets and seers.

Isaiah 29:1–8 (see also Joseph Smith Translation, Isaiah 29:1–8 [in the Bible appendix]) contains Isaiah's prophecy concerning the destruction of Jerusalem, which occurred because of the wickedness of the people who lived there. Isaiah also referred to the Nephite nation, which would also be destroyed because of wickedness. 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" (Isaiah 29:4) is a prophecy referring to the coming forth of the Book of Mormon, which was translated from plates hidden in the ground by Moroni. In Isaiah 29:5–10, Isaiah also spoke of the conditions of the latter days (see also 2 Nephi 26:14–18).



Read Isaiah 29:9–10, looking for what Isaiah prophesied would happen after the Lord's people fell to their enemies. Consider marking the phrases "the spirit of deep sleep," "closed your eyes," and "the prophets and . . . seers hath he covered." These phrases refer to spiritual darkness and to a loss or removal of prophets and seers from the earth.

Isaiah's words in verses 9–10 refer to the Great Apostasy, which would occur after the deaths of the Savior and His Apostles. Over time, people changed many gospel principles and the organization of the Church. In Isaiah 24:5–6 we learn that the people also transgressed God's laws and broke their covenants. Consequently, the Lord withdrew the authority and keys of His priesthood from the earth. Plain and precious parts of the Bible were taken away or kept back (see 1 Nephi 13:26, 28, 32, 34), and the people no longer had an accurate understanding of God. Eventually, many churches were established, but they


did not have the authority to perform priesthood ordinances or to properly interpret the Bible.


These verses teach that **during a period of great apostasy, people were without divine direction from living prophets and apostles.** You may want to write this truth in your scriptures.

Isaiah prophesied of events in the last days that would help end the Great Apostasy.

Isaiah 29:11 refers to a "book that is sealed." When the Prophet Joseph Smith received the gold plates, a portion of the record was sealed, and the Prophet was commanded not to translate it.

Read Isaiah 29:11–12, looking for what Isaiah prophesied concerning the Book of Mormon. (A more detailed account of this prophecy is given in 2 Nephi 27:6–20.) Then read Joseph Smith—History 1:63–65, looking for the fulfillment of Isaiah's prophecy.

-  **2.** In your scripture study journal, write down the following prophecies from Isaiah 29:11–12. Based on what you found in Joseph Smith—History 1:63–65, explain the meaning and fulfillment of each of these prophecies.
- "the words of a book that is sealed, which men deliver to one that is learned"*
 - "and he [the one that is learned] saith, I cannot; for it is sealed"*
 - "And the book is delivered to him that is not learned" (see Joseph Smith—History 1:59)*

-  **3.** Answer the following question in your scripture study journal: Why do you think the Lord chose someone with little formal education, like Joseph Smith, to translate the Book of Mormon, rather than a scholar like Charles Anthon?

Read Isaiah 29:13–14, looking for what the Lord said He would do to overcome the effects of the Apostasy (see also 2 Nephi 25:17). Consider marking the phrase "a marvellous work and a wonder" in verse 14. (Isaiah 29:13–14 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)



Elder Russell M. Nelson of the Quorum of the Twelve Apostles taught what the marvelous work and a wonder is: "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" ("Scriptural Witnesses," *Ensign* or *Liahona*, Nov. 2007, 46, endnote 26).

You may want to write the following truth in your scriptures: **The Restoration of the gospel, including**

the coming forth of the Book of Mormon, is a marvelous work that corrects false teachings and counters the wisdom of the world.

In Isaiah 29:15–24 we read that the Book of Mormon would come forth at a time when people would seek to hide their works from God and would not acknowledge the hand of God in their lives. Isaiah prophesied of the positive impact and blessings of the restored gospel and the Book of Mormon.

Scripture Mastery—Isaiah 29:13–14

 **4.** In your scripture study journal, write a few reasons why the restored gospel and the Book of Mormon are marvelous and wonderful to you. Share what you write with a friend or family member. Ask this person why the restored gospel and the Book of Mormon are marvelous and wonderful to him or her. Add his or her response to your scripture study journal.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 24–29 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 25: DAY 2

Isaiah 30–35

Introduction

Instead of depending on the Lord, the people of Judah sought help from Egypt to defend themselves against Assyria. Isaiah prophesied that the people of Judah would be scattered because of their rebellion. He also prophesied concerning the Apostasy, the Restoration, and the Second Coming of the Lord, Jesus Christ. Isaiah testified that the Lord would come to save His people.

Isaiah 30–31

Isaiah warns Judah not to trust in Egypt and to trust in the Lord instead

Think about somebody you know who cheerfully obeys the words of the Lord's prophets and the standards of the *For the Strength of Youth* booklet.

What blessings do you think come to those who faithfully follow the words and counsel of the prophets? _____

Contrast the blessings you described above with the consequences experienced by those who disobey. From what you have learned during your study of the Old Testament this year, what consequences do people face if they refuse to follow the counsel of the Lord's prophets?

As you study Isaiah 30–31, look for a principle that helps you understand what can happen if people refuse to follow the counsel of the Lord's prophets.

Isaiah 30–31 contains Isaiah's warning to the people of Judah, who considered making an alliance with Egypt to protect themselves from the Assyrian army.

Read Isaiah 30:1–3, 7, looking for how the people of Judah rebelled against the Lord when they were under threat of attack.

Why do you think forming an alliance with Egypt would have been considered rebellion against the Lord? The phrase "their strength is to sit still" in verse 7 means that the Jews would have received the strength they needed by depending on the Lord.

Isaiah 30:8 contains the commandment to Isaiah to write in a book the Lord's words regarding the people's rebellion. Read Isaiah 30:9–11, looking for what the Lord commanded Isaiah to write. The phrase "smooth things" in verse 10 refers to false doctrine and flattering words (see Helaman 13:26–28).

In what additional ways were the people being rebellious?

Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, looking for how Elder Holland described some of the people of our day:



"Unfortunately, messengers of divinely mandated commandments are often no more popular today than they were anciently. . . .

"Sadly enough, . . . it is a characteristic of our age that if people want any gods at all, they want them to be gods who do not demand much, comfortable gods, smooth gods who not only don't rock the boat but don't even row it, gods who pat us on the head, make us giggle, then tell us to run along and pick marigolds" ("The Cost—and Blessings—of Discipleship," *Ensign* or *Liahona*, May 2014, 7).

According to Elder Holland’s description, how are some people of our day similar to the people of Isaiah’s day?

Read Isaiah 30:12–14, looking for what the Lord said the people’s rebellion against Him would lead to.




A fractured wall

A “breach” (Isaiah 30:13) is a fracture or an opening in a wall. In Isaiah’s day, people often built walls to protect themselves from their enemies. A wall with a fracture or crack in it is weakened, and if it is not fixed, it exposes a city to danger. Why do you think a crack or fracture in a wall is an appropriate metaphor for sin?

According to verse 14, what will happen if the fracture or crack is not fixed?

From Isaiah 30:12–14 we learn that **if we rebel against God by rejecting the words of His prophets, then we will be weakened, and if we continue to reject the words of the prophets, we will suffer serious consequences.** Remember that sometimes the consequences do not come immediately after the sin. In some cases, they may not even come until after we die.

 **1.** Answer the following question in your scripture study journal: What are some consequences that might come to those who continue to reject the words of the prophets?

Consider any weak spots in your life that may lead to destructive consequences, and make the decision now to repent.

Read Isaiah 30:15, looking for what the Lord promised the people if they repented and depended on Him for protection.

The rest of Isaiah 30 records how the people of Judah refused to repent because they believed that their alliance with Egypt would save them. Isaiah prophesied that they would be defeated by the Assyrians. He also prophesied that Israel would be gathered in the latter days and would be blessed temporally and spiritually. Isaiah 31 records that the Lord reproved Israel for

depending on Egypt for help instead of relying on Him for divine protection and assistance. It also contains a comforting prophecy that in the last days the Lord will defend the righteous inhabitants of Zion.

Isaiah 32–34

Isaiah prophesies of the Restoration and the Second Coming of Jesus Christ

Think about how you would answer the following questions: If I were standing before God, would I feel worthy to be in His presence? Why or why not?

As you study Isaiah 32–34, look for a principle that teaches you what to do so you can be worthy to dwell in the presence of God.

In Isaiah 32 we read that Isaiah prophesied of the Restoration of the gospel and the millennial reign of the Savior. In Isaiah 33:1–9 Isaiah prophesied of the wickedness that would exist before the Savior’s Second Coming.

Read Isaiah 33:10–13, looking for how Isaiah described the Second Coming of Jesus Christ.

The phrase “shall they be burned in the fire” in verse 12 means that the wicked will be destroyed by the brightness of the glory of the Savior when He comes again (see D&C 5:19).

Read Isaiah 33:14, looking for how some members of the Church will react to the Savior’s Second Coming.


What do you think the questions in that verse mean?



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained that these questions are asking who “shall gain an inheritance in the celestial kingdom? Who will go where God and Christ and holy beings are? Who will

overcome the world, work the works of righteousness, and enduring in faith and devotion to the end hear the blessed benediction, ‘Come, and inherit the kingdom of my Father?’” (“Think on These Things,” *Ensign*, Jan. 1974, 47).


Read Isaiah 33:15–17, looking for who shall be worthy to dwell in God’s presence.

 **2.** In your scripture study journal, do the following:

- a. From what is taught in Isaiah 33:15, list what we will need to do to be worthy to dwell in God’s presence.
- b. Explain what each of the phrases you listed might mean and how you can live those standards in your life.

A principle these verses teach is that **if we walk righteously, speak uprightly, and do not participate in evil, we will be worthy to dwell in God's presence.** As we walk righteously, speak uprightly, and do not participate in evil, we become more like God. As we strive to become more like God every day through obedience to His commandments and through the enabling power of the Atonement of Jesus Christ, we become worthy to return to His presence.

Ponder how having pure thoughts can help you better walk righteously, speak uprightly, and not participate in evil.

 **3.** Consider what you need to do to become more like God so you will be worthy to dwell in His presence. Select one of the items you listed from Isaiah 33:15 in the previous assignment, and in your scripture study journal, write a goal for how you would like to improve in that area.

Isaiah 33:17–24 records Isaiah's prophecy of the millennial glory of Zion. Isaiah 34 contains Isaiah's prophecies of the Lord's Second Coming and the destruction of the wicked.

Isaiah 35

Isaiah prophesies that the Lord will come again to save His people

Imagine that a family member or friend is tired of trying to be righteous. What would you do to help that person?

As you study Isaiah 35, look for a principle that could strengthen the faith of someone whose desire to be righteous is weakened.

Isaiah 35 contains Isaiah's prophecies of the latter-day gathering of Israel. In Isaiah 35:1–2 we read that Isaiah prophesied that the desert shall "blossom as the rose" (Isaiah 35:1). Modern prophets have taught that one fulfillment of this prophecy relates to the changes that occurred in the Utah valleys after the Saints settled there, as well as the changes that are currently occurring in the Holy Land (see *Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 168).

Read Isaiah 35:3–6, looking for what the Lord commanded.

Think about answers to the following questions: What does it mean to "strengthen . . . the weak hands" and "confirm the feeble knees" (Isaiah 35:3)? According to verse 4, what can we do to strengthen the faith of others?


From these verses we learn the principle that **as we testify that the Lord will come to save and heal us, we can strengthen the faith of others.**

 **4.** Answer the following questions in your scripture study journal:

- How can bearing your testimony of the Lord help strengthen the faith of others?
- When have you received strength because of someone's testimony?

Consider people with whom you could share your testimony so you can help strengthen their faith.

Isaiah 35:7–10 records Isaiah's prophecy of the great blessings that will come to the faithful in the latter days.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 30–35 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 25: DAY 3

Isaiah 36–41

Introduction

During the reign of Hezekiah, king of the Southern Kingdom of Judah, the Lord miraculously delivered Jerusalem from the Assyrian army. However, Isaiah prophesied that the kingdom of Judah would be conquered by the Babylonians, and this prophecy was fulfilled many years later. Isaiah also prophesied of the coming of Jesus Christ and testified of His power and desire to strengthen His people.

Isaiah 36–40

The Lord is incomparably great, and He will come among His people and strengthen those who trust in Him

Describe a situation you might face in which you will need to know that you can trust in the Lord: _____

As you study Isaiah 36–41, look for truths that can help build your confidence and trust in the Lord.

Isaiah 36–39 includes another record of the material you have already studied in 2 Kings 18:13–20:19. In Isaiah 36–39, Isaiah told the people of Judah that if they trusted in the Lord, they would be saved from the Assyrian army. The people followed Isaiah’s counsel and were spared. However, Isaiah then prophesied that the Babylonians would eventually capture and plunder Jerusalem.

Read Isaiah 40:1–2, looking for the purpose of Isaiah’s words to the people of Judah after he prophesied that they would be conquered by the Babylonians.


Isaiah comforted them by prophesying of the coming of the Messiah, Jesus Christ. Read Isaiah 40:3–5, looking for what these verses teach about the coming of Jesus Christ.



The phrase “the voice of him that crieth in the wilderness, Prepare ye the way of the Lord” in verse 3 can refer to John the Baptist, who was sent to prepare the way for the mortal ministry of Jesus Christ (see Matthew 3:1–6; 1 Nephi 10:7–10). In the latter days, the Lord used a variation of this phrase to refer to His own voice (see D&C 88:66; 128:20). This phrase can also refer to those called by the Lord to preach the restored gospel (see D&C 33:10).

Throughout the remainder of Isaiah 40, Isaiah continued to comfort Israel by teaching about the greatness of the Lord. Isaiah used many images to emphasize how the Lord is different from mortal man. In the following chart, study the scripture references on the left, and write your responses to the question “What images did Isaiah use to represent the Lord and man?” in the column on the right.

Scripture reference	What images did Isaiah use to represent the Lord and man?
Isaiah 40:6–8	
Isaiah 40:10–11	
Isaiah 40:12–15	
Isaiah 40:22–25	

 **1.** Answer the following question in your scripture study journal: In the preceding chart, how do the images you identified illustrate the difference between the Lord and man?

One truth we learn from Isaiah 30:6–25 is that **God is far greater than man.**

Some people falsely believe that God does not care about them. Read Isaiah 40:26–27 and footnote *a* of verse 27, looking for phrases that indicate that some Israelites in Isaiah’s time did not believe God noticed them.

Isaiah 40:28–31 contains Isaiah’s answer to those who failed to see God’s incomparable power and great concern for each of His children. Read these verses, looking for what the Lord will do for us.

According to verse 31, what must we do to receive these blessings?

To “wait upon the Lord” means to trust in Him.

Based on Isaiah 40:28–31, we learn that **because God is greater than man, He can strengthen those who trust in Him.** You may want to write this principle in your scriptures next to Isaiah 40:31.

Isaiah 41

The Lord desires to strengthen Israel

Isaiah 41 can help us understand the blessings we can receive as we place our trust in the Lord. As you study this chapter, consider how you would complete the following principle: **If we place our trust in the Lord, then _____.**


Seek to Understand the Meaning of Difficult Words and Phrases

As you study the scriptures, you may come across words and phrases that are difficult for you to understand. Rather than pass over these words or phrases, take time to study and ponder their meaning. The words of the prophets, student manuals, dictionaries, and footnotes and other scripture study helps can often help you understand difficult words and phrases.

Some of the Lord's words in Isaiah 41 were set to music in the hymn "How Firm a Foundation" (*Hymns*, no. 85). Read, sing, or listen to verses one, two, three, and seven of this hymn, looking for words or phrases that indicate what the Lord will do for us as we trust in Him. Then read Isaiah 41:10–14, 17, looking for words or phrases in these verses that are similar to those in the hymn. (You may want to mark some of your favorite phrases in these verses.) The word *worm* in verse 14


refers to someone who is meek and humble (see Isaiah 41:14, footnote *a*).

Complete the principle above based on what you learned from Isaiah 41:10–14, 17.

 **2. Review the situation you described at the beginning of this lesson. In your scripture study journal, write three examples of how the Lord can help you in this situation.**

The principles you have learned are reflected in the account given in Isaiah 36–39. Isaiah 36–37 relates that King Hezekiah and the people of Judah trusted in the Lord when the Assyrian army was marching toward Jerusalem and threatening them with destruction. Hezekiah and the people of Judah hearkened to Isaiah's counsel to not surrender to the Assyrians, and a large part of the Assyrian army was destroyed by an angel in one night. Isaiah 38 records that Hezekiah's life was miraculously prolonged for 15 years. Isaiah 39

contains Isaiah's prophesy that the Babylonians would eventually capture and plunder Jerusalem.

 **3. Answer the following question in your scripture study journal: When have you chosen to place your trust in the Lord and felt Him help you?**

Ponder what you can do to more fully trust in the Lord. Act on the impressions you receive so that you can receive the Lord's help in your life.

 **4. Write the following at the bottom of today's assignments in your scripture study journal:**

I have studied Isaiah 36–41 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 25: DAY 4

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.

Isaiah 42–43

The Messiah will be a light to the Gentiles and free the prisoners

Imagine that you are standing on a chair and had to fall backward and be caught by someone. Who would you choose to catch you? Why?

Now imagine that instead of asking that person to catch you, you placed a picture of the person on the ground behind you.

How would you feel about falling backward if that picture was all that was there to catch you? What might happen if you placed your trust in that piece of paper to catch you?

At times, the children of Israel placed their trust in false gods. In Isaiah's day, these gods were represented by idols made of wood, clay, or metal.

What kinds of "false gods" do people put their trust in today? Write these under the heading "False gods" in the following chart.

Jesus Christ	False gods

In Isaiah 42–47, Isaiah tried to help the people understand that they needed to place their trust in the Savior, Jesus Christ. As you study these chapters, look for truths that will help you understand why you should trust in the Savior.

In Isaiah 42, Isaiah wrote about the Messiah. The title Messiah means “the anointed” and is the Old Testament equivalent of the New Testament title of “Christ” (see Bible Dictionary, “Messiah”; Guide to the Scriptures, “Messiah”; scriptures.lds.org).

Read Isaiah 42:5–7, looking for what Isaiah said about the Messiah. Write what you find under the heading “Jesus Christ” in the preceding chart.

What does each phrase teach us about what the Savior can do?

Look at and consider marking the phrase “to bring out the prisoners from the prison” in verse 7. This phrase refers to freeing those in spiritual captivity both on earth and in the spirit world. During Christ’s earthly ministry He taught the gospel, which would enable God’s children to become free from spiritual captivity through the Atonement. When He died on the cross, His spirit went to the spirit world, where He preached the gospel.

Cross-Reference

A cross-reference is a scripture reference that can provide additional information and insight about the passage you are studying. Cross-referencing, or “linking,” can connect scripture references that help you understand a scripture passage.


Read Doctrine and Covenants 138:18–19, 30–31, looking for what happened in the spirit world shortly after Jesus Christ died on the cross (you may want to write *D&C 138:18–19, 30–31* next to Isaiah 42:7).

What did Jesus Christ do in the spirit world?

From these verses we learn that **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 under the heading “Jesus Christ” in the preceding chart.

Read Isaiah 42:16–18, looking for the results of trusting in the Savior versus trusting in false gods. Write what you find under the heading “False gods” in the preceding chart.

 **1.** Answer the following question in your scripture study journal: In what ways are those who depend on wealth, possessions, physical strength, appearance, popularity, or intelligence blind and deaf?

In Isaiah 42:19–23, Isaiah taught that only those who hearkened unto Jesus Christ could be healed of their spiritual blindness and deafness (see Joseph Smith Translation, Isaiah 42:19–23 [in the Bible appendix]).

Read Isaiah 43:1–5, looking for more phrases that describe what the Savior said He would do for Israel. Write these phrases in the preceding chart under the heading “Jesus Christ.”

In Isaiah 43:6–28 we read that the Lord told the Israelites that they were witnesses of Him because of the great things He had done for them, despite the fact that they had not always been faithful. 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

Consider some of the challenges you or your friends are currently facing. Where do some people turn when they have problems like these? What makes some sources of help better than others?

As you study Isaiah 44–46, look for doctrines and principles that will help you know where you should turn when you have problems.

In Isaiah’s time, people often turned to idols and false gods to help them with their problems.

Read Isaiah 44:10, 15–20, looking for why it is unwise to seek help from false gods or images.

According to verse 17, what did the people ask of their idols?

What difficulties might people face when they seek deliverance from their problems from the false gods of wealth, possessions, physical strength, appearance, popularity, or intellect?

In the following groups of verses, we read that the Lord taught the children of Israel whom they should trust in for deliverance from their problems. Read each group of verses, looking for what the Lord wanted the children of Israel to know about Him. Write what you find in the space provided:



Isaiah 44:21–24 _____

Isaiah 45:5–8 _____

Isaiah 45:12, 17–18, 20–22 _____

Look at and consider marking 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.

What truth or truths can we learn from the preceding verses about Jesus Christ in His premortal role as the great Jehovah? _____

Write this truth in the preceding chart under the heading “Jesus Christ.”


 **2. Answer the following questions in your scripture study journal:**

- a. What does it mean that Jesus Christ is the Redeemer?
- b. Why do you think the statement that Jesus Christ is the only God who can save us is repeated so frequently?

In Isaiah 44:28–45:4, Isaiah prophesied of Cyrus, a future king of Persia, by name. In Isaiah 45:1, Cyrus, who was not an Israelite, is referred to as the Lord’s anointed because of the role he will play in freeing the Jews and allowing them to return and rebuild Jerusalem and the temple.

In Isaiah’s day, many of the people in Israel had turned to many false gods, including two called Bel and Nebo, for help from their problems. Read Isaiah 46:1–2, looking for how ineffective these false gods were at helping the Israelites.

According to these verses, not only could Bel and Nebo not help the Israelites, but they also became a burden even to the animals that carried them into captivity. Write the phrase *become a burden* in the preceding chart under the heading “False gods.”

 **3. Answer the following question in your scripture study journal: 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?**

Read Isaiah 46:3–5, looking for what the Savior said He would do for the Israelites. (The word *borne* in verse 3 means to carry, and the phrase “hoar hairs” in verse 4 refers to gray hairs of old age [see Isaiah 46:4, footnote b]).

What do you think the Lord meant when He said He will carry us even to our old age and gray hairs?

From these verses we learn that **if we trust in the Savior, He will carry and deliver us.** Write this truth in the preceding chart under the heading “Jesus Christ.”

Read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, looking 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.

“To exercise faith is to trust that the Lord knows what He is doing with you and that He can accomplish it for your eternal good even though you cannot understand how He can possibly do it” (“Trust in the Lord,” *Ensign*, Nov. 1995, 17).

 **4. Answer the following questions in your scripture study journal:**

- a. What can you do to show that you trust in the Savior?
- b. How have you or someone you know been carried or delivered by the Savior?


Take a moment to ponder what you can do in your life to show your trust in the Savior so you can be carried and delivered.

Isaiah 47

Isaiah prophesies of the destruction of Babylon

Isaiah prophesied that Babylon (inhabited by people referred to as Chaldeans) would be destroyed for their iniquities. Babylon symbolized the world, and Isaiah

referred to Babylon and the Chaldeans as two young maidens. We can liken Isaiah 47 to any who revel in their sins and iniquities and refuse to repent.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Isaiah 42–47 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 26: DAY 1

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 would restore them to their covenant blessings and gather them back to their lands of inheritance through the efforts of His servants. The Lord also spoke to those of the house of Israel who would later be in captivity—either physically or spiritually.

Isaiah 48

The Lord invites the Israelites to return to Him and keep their covenants

What do you sometimes feel worried, stressed, or afraid about? _____

How is it possible to feel peace even when you are faced with difficulties in your life?

As you study Isaiah 48, look for a principle that can help you feel greater peace in your life, even during times of trouble. The prophet Nephi quoted all of Isaiah 48 in the Book of Mormon (see 1 Nephi 20). He stated that his reason for reading “that which was written by the prophet Isaiah” to his brethren was that he “might more fully persuade them to believe in the Lord their Redeemer” (1 Nephi 19:23).



In Isaiah 48:1–8 we read the Lord’s words to the Israelites who break their covenants, and He described their rebellious behavior. Read Isaiah 48:1, 4–5, 8, looking for words and phrases that show how the house of Israel had rebelled against the Lord. (The phrase “the waters of Judah” mentioned in verse 1 refers to baptism [see 1 Nephi 20:1].)

What do you think it means for someone’s neck to be “an iron sinew” or for someone’s brow to be brass (Isaiah 48:4)? _____

A sinew is a tendon, which connects bone to muscle. Just as iron does not bend easily, a prideful person will not bow his or her neck in humility. The phrase stating that Israel “wast called a transgressor from the womb” (Isaiah 48:8) refers to Israel’s history of rebelling against God.

In Isaiah 48:9–15 we read that the Lord told the people that despite their wickedness, He would not abandon them, and He reassured them that they were still His chosen people. The Lord also identified Himself as “the first [and] the last” (verse 12), signifying His eternal nature.

Read Isaiah 48:17–19, looking for how the Israelites would have been blessed if they had kept the commandments.

Why do you think Isaiah described the Lord by using the titles “thy Redeemer,” “the Holy One of Israel,” and “the Lord thy God” (verse 17)? Consider how each of these titles helps us better understand Jehovah.


Based on what you learn in Isaiah 48:18, finish the following principle: **If we hearken to the Lord’s commandments, then _____.**

Consider writing this principle in your scriptures next to verse 18.

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)?

Read Isaiah 48:22, looking for what this verse teaches about peace.

How does what is taught in verse 22 relate to the principle you identified in verse 18?

 **1.** Ponder times when hearkening to the Lord’s commandments has brought you peace. Record one of these experiences in your scripture study journal.

Also think about times when you may have lacked peace because of your own disobedience. Consider one way you can choose to be more obedient to the Lord's commandments that can help you feel greater peace.

Isaiah 49

Through the efforts of His servants, the Messiah will gather Israel

What is it like to feel you have been forgotten?

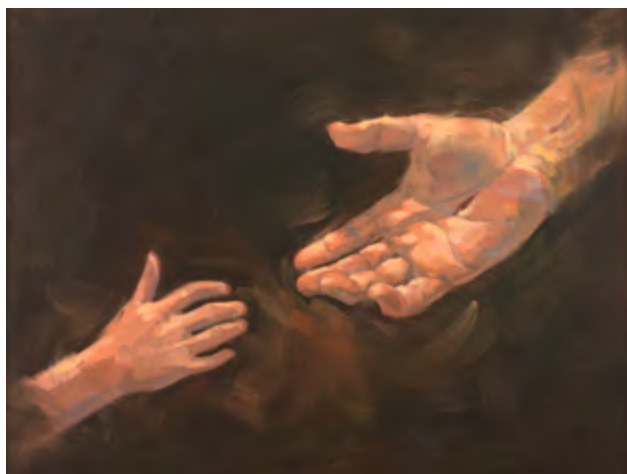
Isaiah warned the Israelites that because of their wickedness, they would be scattered. Read Isaiah 49:14, looking for how Zion would feel as a result of her people being scattered.

How you would respond to a friend who felt like the Lord had forgotten him or her?

Isaiah 49 contains the Lord's reassurance to the Israelites of His love for them. Read Isaiah 49:15–16, 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 about any of Heavenly Father's children? _____

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 does this demonstrate the Savior's love for us?

These verses teach that **the Lord loves us, and He will never forget us**. Consider writing this truth in your scriptures next to Isaiah 49:15–16.



2. Answer the following question in your scripture study journal: What experiences have helped you know that the Lord loves you and has not forgotten you?

Isaiah 49:17–26 records Isaiah's prophecy that in the latter days the descendants of Israel would be gathered in great numbers. (It is helpful to know that 1 Nephi 22 contains Nephi's interpretations of some of the contents of Isaiah 49.) In previous verses you read that Zion felt forgotten and forsaken. In Isaiah 49:17–26 we read how the Lord showed Zion a great gathering back to her, a gathering that commenced because God did a marvelous work and a wonder—He has not forgotten Israel.

The Lord lifting his hand up to the Gentiles and setting up His standard is the Restoration of the gospel. Nephi connected it to this marvelous work (compare 1 Nephi 21:22 with 1 Nephi 22:8; see also 2 Nephi 6:5–18; 29:1). Isaiah 49:22–23 specifically refers to how the Gentiles, or non-Israelite people, will assist in this process. Church members who perform missionary work are among those Gentiles who will gather Israel and carry them in their arms and on their shoulders.

Isaiah 50

Isaiah speaks as the Messiah to the Israelites, who are in captivity as a result of their sins

In the first two spaces in "Item" column in the following table, list two personal items that you own that have some value to you. In the "Amount" column to the side of each item, write the amount of money that you would be willing to sell that item for.

Item	Amount

In the last space in the "Item" column, write your name.

When something is sold, the purchaser becomes the owner. Through His atoning sacrifice, the Savior purchased our souls with His blood. In that sense, as the Apostle Paul taught, we are not our own; we have been "bought with a price" (see 1 Corinthians 6:19–20; 7:23). When we sin we may feel like the Savior would not want us anymore.

Read Isaiah 50:1, looking for what the Lord said to those who felt they had been sold or abandoned by the Lord.

The phrase "for your iniquities have ye sold yourselves" means that the Lord had not sold or forsaken His chosen people; through their sins they had sold themselves into captivity.

From this verse we can learn the following principle:
When we sin, we sell ourselves into captivity.

Ponder this truth as you read the following statement:
“True freedom comes from using your agency to choose obedience; loss of freedom comes from choosing disobedience” (*For the Strength of Youth* [2011], 3).


Once we have sinned and sold ourselves into captivity, what needs to happen in order for us to regain our freedom?

Read Isaiah 50:2, looking for what Jehovah said about His power and ability to redeem us—to 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?” (Isaiah 50:2)?

Consider writing the following truth next to verse 2 in your scriptures: **The Savior has the power to redeem us because of His Atonement.**


In Isaiah 50:6 we read the Lord’s explanation of some of the things that would happen to Him as part of the Atonement. Read this verse, looking for words and phrases that describe what would happen to the Savior.

 **3.** Answer the following question in your scripture study journal: How is the Savior’s willingness to endure the suffering involved with the Atonement evidence of His commitment to us?

Music

Music, especially the hymns of the Church, can play a significant role in helping you feel the influence of the Holy Ghost in your gospel learning experience. Singing one or more verses of a hymn that directly relates to the lesson can help you either prepare to study gospel principles or review the principles you have learned.

Remember that even though the Savior performed the Atonement and, therefore, has the power to redeem us from the captivity of sin, each of us must choose to repent of our sins in order to be redeemed. If you have access to a hymnbook, open it to “Redeemer of Israel” (*Hymns*, no. 6), and sing or read the verses.

 **4.** In your scripture study journal, record your feelings about verses or phrases of this hymn that stand out to you. (If you are not able to read the verses of the hymn, record your feelings about the Savior as your Redeemer and His desire and power to save all who repent and come unto Him.) If appropriate, consider sharing what you wrote with a family member or friend.

Ponder whether there are any sins you need to repent of. Make the decision to allow the Lord to redeem you by choosing to repent.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 48–50 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 26: DAY 2

Isaiah 51–53

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.

Isaiah 51:1–8

The Lord calls Israel to take comfort in His salvation and righteousness


Do you sometimes feel that it is hard to be righteous? Write a few of the challenges that can make it seem difficult for us to be righteous. _____

In Isaiah 51 we read the Lord’s words, through Isaiah, to people who were trying to be righteous. As you study this chapter, look for principles that can help you in your efforts to be righteous.

Read Isaiah 51:1–2, looking for what the Lord counseled those who are trying to be righteous to do. You may recall that Isaiah often repeated the same concept in different ways, as he did in these verses.

When the Lord said to look to Abraham and Sarah, He was calling on the people of Israel to remember and keep the covenants that He had established with Abraham and Sarah. Do you remember what covenants or promises the Lord made with Abraham and Sarah? If needed, review what you learned in Genesis 17 (see also Bible Dictionary, “Abraham, covenant of”; Guide to the Scriptures, “Abrahamic Covenant”; scriptures.lds.org).



 **1. Write the following incomplete principle in your scripture study journal: As we remember our covenants and keep them . . .**


Read the first line of Isaiah 51:3, looking for what the Lord would do when the children of Israel remember and keep their covenants.

As you read the rest of Isaiah 51:3, it may be helpful to understand that Isaiah’s description of the land of Zion also applies to the people of Zion.

What did the Lord say He would do for those who follow after righteousness and remember and keep the covenants He had made with Abraham and with them? _____

You may want to mark the words and phrases the Lord used in verse 3 to describe how His people would be comforted.

Based on what you learned from verse 3, complete the principle you wrote in your scripture study journal.

 **2. Answer the following question in your scripture study journal: How has the Lord comforted you during challenging times as you were faithful to Him and your covenants? Or, how has the Lord comforted people you know who were faithful and kept their covenants during challenging times?**

Ponder a time when you were worried about what others thought of you when you were trying to be righteous. How has or how can fearing others’ mockery or opinions affect our desire and efforts to be righteous?

Read Isaiah 51:7–8, looking for who the Lord said did not need to fear the mockery or negative opinion of others. The words *reproach* and *revilings* refer to rebukes or mockery.

From verse 7 we learn that **those who have the Lord’s law in their hearts need not fear the mockery of others.** In verses 7–8 the Lord taught that the righteous do not need to fear the mockery of others because such things will pass away, but His righteousness and salvation endure forever.

In verse 7 we also learn that the Lord described the righteous as those people who have God’s law written

in their hearts. How do you think we can have God’s law written in our hearts? (See Jeremiah 31:33.)

The Lord wants to put His law in our hearts, but 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

Why do some people set an alarm before they go to sleep?



Look at Isaiah 51:9, and notice the first two words. In Isaiah 51:9–10, Isaiah wrote that the Lord’s people were pleading with the Lord to awake (or use His power) to help them as He did in the past and to fulfill His promises.

However, in Isaiah 51:11–23 we read that the Lord indicated that it was His people who needed to awake.

Read Isaiah 52:1–2, looking for what the Lord invited Israel to do to awake from their spiritual sleep. (You may want to mark what you find.)

What do you think the phrase “put on thy strength, O Zion; put on thy beautiful garments” (Isaiah 52:1) means?

President Ezra Taft Benson explained:



“The phrase ‘put on her beautiful garments’ refers, of course, to the inner sanctity that must be attained by every member who calls himself or herself a Saint. Zion is ‘the pure in heart’ (D&C 97:21).

“Stakes in Zion are strengthened . . . as members reflect the standard of holiness that the Lord expects of His chosen people.

“‘Put on thy strength, O Zion’ is an expression of prophets through the ages. This was interpreted by the Prophet Joseph Smith in this manner:

“‘[This has] reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to *put on her strength is to put on the authority of the priesthood*, which she, Zion, has a right by lineage.’ (D&C 113:8; italics added.)” (“Strengthen Thy Stakes,” *Ensign*, Jan. 1991, 2).

To “put on thy beautiful garments” could be understood figuratively to mean that they should remove the clothes of their captivity to sin and instead wear clothes of righteousness and priesthood authority (see D&C 113:7–8).

Imagine what it would look like if someone were to “shake [themselves] from the dust” (Isaiah 52:2). Spiritually, this action represents ridding ourselves of the filth of sin and the influence of the world. Think about what we need to do to rid ourselves from the effects of our sins.

In Isaiah 52:1–3, we learn that the Lord’s people had figuratively sold themselves when they turned away from Him and embraced the wickedness of the world. Read Isaiah 52:3, looking for what the children of Israel received when they sold themselves through sin.


The word *nought* means “nothing.” What do those who turn away from the Lord by sinning receive?

What do you think the phrase “ye shall be redeemed without money” (Isaiah 52:3) means?



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained: “All salvation is free; all comes by the merits and mercy and grace of the Holy Messiah; there is no salvation of any kind, nature, or degree that is not bound to Christ and his atonement” (*The Promised Messiah: The First Coming of Christ* [1978], 346–47).

It is important to know that although salvation is free, we are expected to receive this marvelous gift through faith, repentance, and dedicated discipleship. We must be willing to sacrifice and put forth great effort to repent.

 **3.** Answer the following question in your scripture study journal: What principle does Isaiah 52:1–3 teach us concerning what we must do to be redeemed from our sins?

Ponder in what ways you may be spiritually asleep and what you need to do to awake, repent, and come to the Lord. Set a goal to act on any promptings you received as you pondered.

Isaiah 52:7–15

Isaiah prophesies of the Lord delivering captive Israel

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 you would have felt if a messenger brought news that a battle had been won and peace had been established? How would you feel about the messenger who brought this news?

In Isaiah 52:7–8, Isaiah compared these battlefield messengers with the message of salvation that Jesus Christ Himself gave and would give. Jesus Christ, the long-awaited Messiah of Old Testament times, is the true messenger who declares the good news of salvation and publishes peace. Isaiah’s description of the messengers also includes those who share the gospel message of peace and salvation and spread the joyful news that Jesus Christ has won the battle against sin and evil.

Read Isaiah 52:7–8, looking for how those who share the message of salvation with others are described. *Publish* means to proclaim or tell, and the “watchmen” mentioned in verse 8 are those who initially publish the message of salvation to the people.

What do you think it means that those who share the messages of the gospel with others are considered to have beautiful feet (see verse 7) by those who receive their message?

This description is an expression of gratitude for those who bring them the gospel message, which fills them with joy and peace.

One truth we learn from these verses is that **when we share the message of the gospel, we offer joy to others.** You may want to write this principle in your scriptures.

Think about what tools and methods are available for us today to publish the gospel and share it with our friends and family. You may have thought about tools and methods such as text messages, social media, verbally sharing your testimony, and pass-along cards.

Have you ever used one of these tools or methods to share the gospel with others? How did your sharing the gospel bring joy to them?





4. In your scripture study journal, write the names of those whom you have felt prompted to share the gospel with. You may want to say a prayer, asking Heavenly Father whom He would have you share the gospel with. Next to each name, write how you can use the methods or tools you thought of to share the gospel with those people so they can experience joy.

Isaiah 51–52 contains 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. Read Isaiah 52:11–12, looking for how these verses help us understand what we need to do to awake, repent, and come to the Lord.

The call to “depart ye” and “go ye out” (Isaiah 52:11) was a call to leave or not associate with the wickedness of the world.

In verse 12, the phrases “the Lord will go before you” and “the God of Israel will be your rearward” means that our Heavenly Father will be in front of us and behind us; He stands ready to guard us from evil.

Isaiah 52:13–15 contains an important prophecy about Jesus Christ and His role as our Redeemer.

Isaiah 53

Isaiah prophesies of the Atonement of Jesus Christ

Isaiah 53 contains perhaps the greatest messianic prophecy in scripture. It contains many details concerning the Savior’s atoning sufferings and death. Read this chapter, looking for words or phrases that describe what the Savior has done to bring about your salvation. (Isaiah 53:3–5 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)



Elder David A. Bednar of the Quorum of the Twelve Apostles taught: “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 to be more than we could ever be and help us to do that which we could never do relying only upon our own power” (“Bear Up Their Burdens with Ease,” *Ensign* or *Liahona*, May 2014, 90).



Scripture Mastery—Isaiah 53:3–5



5. In your scripture study journal, list phrases from Isaiah 53:3–5 that describe what Jesus Christ endured as part of His Atonement. Write a paragraph explaining why you are grateful that Jesus Christ (the Messiah) was willing to experience that for you.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 51–53 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 26: DAY 3

Isaiah 54–57

Introduction

Throughout Isaiah 54–57, the Lord spoke of the gathering of Israel and of His mercy. The Lord also spoke against the wickedness of the Israelites.

Isaiah 54:1–56:8

The Lord speaks of His mercy and of the gathering of Israel



1. Read the following scenario. In your scripture study journal, write how you would respond to this young man:

A friend of yours has committed some serious sins over the past several months and has stopped attending Church meetings. 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.”

As you study Isaiah 54–55, look for truths that can help individuals who question whether they can return to the Lord after they have sinned.

To provide context for Isaiah 54–57, you may want to refer to the chart “The Kingdoms of Israel and Judah at a Glance” in the Unit 21: Day 1 lesson. During his life, Isaiah 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 people in the Southern Kingdom of Judah, it too would be conquered. In Isaiah 54:1–3, the Lord spoke of the growth of the house of Israel in the last days. He compared Zion to a tent that would

be enlarged and strengthened. This growth would occur as the children of Israel were gathered from their scattered condition.

Read Isaiah 54:4–5, looking for what the Lord said gathered Israel would forget.

It may help to know that “the shame of thy youth” and “the reproach of thy widowhood” (Isaiah 54:4) describe the condition of the Israelites after being separated from their close, covenant relationship with the Lord. In this relationship the Lord is often symbolized by a husband whose wife is Israel. The term “widowhood” refers to the times when Israel turned away from the Lord.

Did you notice how the Lord described His relationship with Israel? Think about why this analogy of a marriage relationship would be comforting for the Israelites, knowing that the “husband” is the Redeemer and God of the whole earth.

Read Isaiah 54:7–10, looking for a truth that would give the Israelites hope while they experienced the consequences of their sins. Consider marking words that reflect the Lord’s goodness.

From these verses we learn that **the Lord is merciful and seeks to gather back to Him those who have sinned.**

Think for a moment about why the Lord would be merciful and seek to gather those who sin back to Him. As you do so, picture a piece of paper money that is wrinkled and dirty, and consider the following questions:



- What was this money like when it was first printed?
- Would you still be interested in having this money even though it is wrinkled and dirty? Why?
- How can this money be likened to us?
- Why would the Lord still be merciful to us and seek to gather us back to Him when we sin?



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught the following 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” (“The Laborers in the Vineyard,” *Ensign* or *Liahona*, May 2012, 33).



2. Review the scenario presented at the beginning of the lesson and the response you wrote in your scripture study journal. Then answer the following question in your scripture study journal: How could it help the young man in the scenario to understand that, with everlasting kindness, the Lord is merciful and seeks to gather those who sin back to Him?

In Isaiah 54:11–55:7, the Lord spoke of additional blessings the Israelites would receive when they are gathered back to Him. Read Isaiah 54:17, looking for one of the blessings the Lord promised.

Read Isaiah 55:1–3, looking for the invitations the Lord extended. It may help to know that wine and milk were symbols of abundance.

In these verses the Lord invited His people to come unto Him to enjoy the eternal blessings He freely offers rather than wasting their effort pursuing worldly things that do not provide true satisfaction.

In Isaiah 55:4–5 we learn that after being gathered, the house of Israel would lead others, and other nations would come to it because the Lord had glorified it.

Read Isaiah 55:6–7, looking for what we must do to receive the Lord’s mercy. The phrase “he will abundantly pardon” in verse 7 means the Lord will fully forgive.

Complete the following truth based on what you learn from these verses: **If we return to the Lord, then**


_____.

Elder Neil L. Andersen of the Quorum of the Twelve Apostles taught about what it means to return to the Lord when we sin:



“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” (“Repent . . . That I May Heal You,” *Ensign* or *Liahona*, Nov. 2009, 40).

 **3.** Think about times when you have repented and experienced the Lord’s mercy. On a separate piece of paper, write a goal of one thing you will do to return or come closer to the Lord. Place this piece of paper somewhere that will remind you of this goal. In your scripture study journal, write that you have completed this assignment.

To prepare to identify an additional doctrine taught in Isaiah 55, think about the unique ways the Lord accomplished His purposes through the following events:

- The Israelites crossing the Red Sea to be delivered from Egyptian bondage.
- The walls of Jericho falling down and the inhabitants being conquered by Israel.
- Gideon’s army defeating the Midianite army.


What are some ways the Israelites who participated in these events could have tried to bring about the same outcomes on their own? Have you ever wondered why the Lord directs His children to do things in a certain way?

Read Isaiah 55:8–9, looking for what the Lord taught about His ways compared to our ways.

What do you think it means that the Lord’s thoughts and ways are higher than our thoughts and ways?

One reason for the Lord’s thoughts and ways being higher than ours is that **the Lord is all-knowing and His ways are perfect**. Consider writing this truth in the margin of your scriptures.

Look back at the list of the three events from the scriptures. How do these events show that the Lord is all-knowing and that His ways are perfect?

 **4.** Copy the following chart in your scripture study journal. List the Lord’s ways and man’s ways for each of the three topics.

	The Lord’s Ways	Man’s Ways
Choosing entertainment and media		
Dating		
Language		

 **5.** Answer the following questions in your scripture study journal:

- How can we use the knowledge that the Lord is all-knowing and His ways are perfect to help us when we must decide between the Lord’s ways and man’s ways in these and other situations in our lives?
- What blessings come from trusting and following the Lord’s ways in these situations?
- What experiences in your life have helped teach you that the Lord is all-knowing and that His ways are perfect?

In Isaiah 55:10–56:8, 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; see also Isaiah 56:6).

Isaiah 56:9–57:21

The Lord denounces the wickedness of the people

In Isaiah 56:9–57:21, the Lord condemned the wickedness of the people. He also taught about blessings the righteous would receive.

Read Isaiah 57:13–15, looking for the blessings those who trust the Lord will enjoy. It may help to know that the word *contrite* in verse 15 means sorrowful or grieving over sins or shortcomings.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 54–57 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 26: DAY 4

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.

Isaiah 58

The Lord teaches about proper fasting and Sabbath observance

“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]. When members of the Church “fast,” for about 24 hours, they go without food and drink and combine this with prayer in order to draw closer to the Lord and request His blessings.

Imagine waking up one Sunday morning and preparing your breakfast. Just as you are about to start eating, you realize that it is fast Sunday. What are the first thoughts that come to your mind? _____

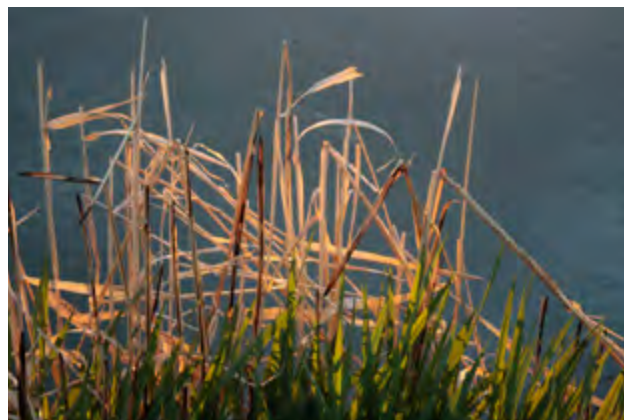
Reflect on your thoughts and feelings about fasting. Some people wonder why the Lord has directed us to fast. As you study Isaiah 58, look for principles that can help you understand why we fast and how fasting can be a source of spiritual power in your life.

In Isaiah 58:1–2 we read that the Lord directed Isaiah to boldly declare to the house of Jacob (or Israel) their sins. These sins included outwardly performing religious practices without sincere intent and thus acting as if they were a righteous nation that had not forsaken the Lord.

One law these Israelites outwardly practiced was fasting. Read Isaiah 58:3, looking for what the people asked the Lord about their fasting.

The people wondered why the Lord did not acknowledge their fasting. Isaiah 58:3–4 records 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 were seeking worldly pleasures and engaging in worldly activities. Instead of showing compassion to others, they were forcing them 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.

Read Isaiah 58:5, looking for what the Lord questioned about the people’s fasting. It may help to know that a *bulrush* is a tall, thin grass that droops. *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.



Bulrushes



Sackcloth

The Lord questioned whether the people’s outward appearances of fasting reflected the proper spirit of the fast that He intended. Think about how we might make similar mistakes when we fast. For example, do people in our day ever fast by merely going through the motions without trying to draw closer to the Lord?



President Joseph F. Smith taught that proper fasting will “place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people . . . so greatly need. As fasting should always be accompanied by prayer, this law would bring the people nearer to God” (*Teachings of Presidents of the Church: Joseph F. Smith* [1998], 198).

Note the first question the Lord asked in Isaiah 58:6. How would you phrase this question in your own words? _____

Read Isaiah 58:6, looking for what the Lord taught about His intended purposes of fasting.

One principle we can learn from the Lord's teachings in Isaiah 58:6 is that **if we fast as the Lord intends, then we can help relieve others' burdens and receive relief from our own burdens.**



1. Answer one or both of the following questions in your scripture study journal:

- a. What are some examples of "bands of wickedness," "heavy burdens," oppression, or yokes that can be relieved when we fast?
- b. When have you seen the Lord relieve your own or others' burdens through fasting?

Read Isaiah 58:7, looking for another intended purpose of fasting. It may help to know that the phrase "that thou hide not thyself from thine own flesh" in this verse has reference to being especially attentive to the needs of our own family, both immediate and extended, rather than shifting the responsibility for their care to others. (Isaiah 58:6–7 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Complete the following statement based on what we can learn from Isaiah 58:7: **If we fast as the Lord intends, then we will care** _____.

One way we can help care for the hungry, poor, and naked through fasting is by contributing fast offerings. When we contribute fast offerings, we generally give at least the value of the two meals not eaten. Prophets have encouraged us to be even more generous when possible.



Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles explained how fast offerings are used: "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" ("The Law of the Fast," *Ensign*, May 2001, 74).

Read Isaiah 58:8–12, and consider marking the blessings the Lord promised for the type of fasting He desires.

Complete the following statement by summarizing these promised blessings in your own words: **If we fast as the Lord intends, then He can bless us with** _____.



2. Reflect on whether you fast as the Lord intends. On a separate piece of paper, write a goal for one way you can improve your fasting. Put this goal in a place where you can see it often before the next fast Sunday. In your scripture study journal, write that you have finished this assignment.

The Lord next taught the people about another law they were improperly observing.

Scan Isaiah 58:13, looking for the day the Lord associates with being a "delight," or a source of great joy.

Isaiah 58:13–14 records that the Lord taught a principle about the Sabbath that can make that day a source of great joy for us and a means of obtaining other blessings from Him. (Isaiah 58:13–14 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)



3. Write the words *If* and *then* on separate lines in your scripture study journal. You will finish this assignment as you continue your study of Isaiah 58:13–14.

Read Isaiah 58:13, looking for what the Lord taught about how to keep the Sabbath day holy. Remember that the word *holy* means set apart or sanctified for God's purposes.

Ponder what the phrase "turn away thy foot . . . from doing thy pleasure on my holy day" means for us in our day. In your scripture study journal, complete the *If* phrase by summarizing the Lord's instructions in Isaiah 58:13 in your own words.


Read Isaiah 58:14, looking for the blessings the Lord promised for keeping the Sabbath day holy.

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 in temples and chapels of the Lord. The phrase "the heritage of Jacob" refers to the blessings promised to Jacob and his posterity, including the blessings we receive from making covenants in the temple.


In your scripture study journal, complete the *then* phrase by summarizing the blessings listed in Isaiah 58:14 in your own words.

One principle we can learn from these verses is **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.** Consider the blessings you can receive as you keep the Sabbath day holy and fast with a sincere purpose.

Scripture Mastery—Isaiah 58:6–7

 **4.** In your scripture study journal, draw a picture or write a word representing each statement the Lord made about a proper fast in Isaiah 58:6–7. For example, you might draw an open jail cell to represent the phrase “let the oppressed go free” or a blanket to represent covering the naked. After you finish drawing or writing, recite this scripture mastery passage twice while looking at the verses. Then recite it two more times while looking only at the pictures or words in your scripture study journal. You may want to continue reciting these verses in this way until you have the passage memorized.

Scripture Mastery—Isaiah 58:13–14

 **5.** Imagine that a friend asks you what she can do with her time on the Sabbath so she will not be doing her “own ways” or seeking her “own pleasure” (Isaiah 58:13). In your scripture study journal, list activities that would help your friend honor the Lord by keeping the Sabbath day holy. (You might consider reviewing “Sabbath Day Observance” in the *For the Strength of Youth* booklet for additional ideas.) At the bottom of your list, write your testimony of how keeping the Sabbath day holy invites the Lord’s blessings into your life.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 58 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 27: DAY 1

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.

Isaiah 59


Isaiah teaches that the sins of the people of Israel 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 the trust of her parents, she was removed from a school club because her grades had become poor, and she does not feel the influence of the Spirit in her life anymore. She adds, “I don’t understand why God has made my life so hard and has abandoned me.”

 **1.** Write in your scripture study journal how you would respond to this young woman.

Read Isaiah 59:1–2, looking for a principle that Isaiah taught the people about how their sins had affected them. Keep in mind that the phrase “the Lord’s hand is not shortened” means that His power to save has not decreased.

Verse 2 teaches that **when we sin, we separate ourselves from God.** You may want to mark this principle in your scriptures.

 **2.** Answer the following question in your scripture study journal: How might it help the young woman in the scenario to recognize that she had separated herself from God through her sins?

Read Isaiah 59:3–4, 7, looking for the sins the people of Israel had committed. The phrase “defiled with blood” in verse 3 could refer specifically to being stained by acts of violence or generally to being stained by sin.

Choose one of the sins listed in verses 3–4, 7 that seems to be common in our day. Why do you think committing this sin would separate someone from God? _____

Read Isaiah 59:8–10, looking for effects of being separated from God. It may help to understand that the word *groped* means to feel around uncertainly. Those who are blind may “groped” or search in the darkness for something to help guide them, like a wall or a fence.

Think about a time when you have been in a physically dark place where you had to feel your way around. Ponder how that experience may be similar to the spiritual condition of those who are separated from God because of sin.

Read Isaiah 59:11–13, looking for what the people would further recognize about the effects of their sins.

Read Isaiah 59:16, looking for what God saw the people needed.

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 are unable to pay the penalty ourselves and need someone to intercede on our behalf to satisfy the demands of God’s justice.

According to verse 16, who became the intercessor?

Note that the phrase “his arm brought salvation unto him” in verse 16 means the Lord brought salvation to man. Jesus Christ is the intercessor. Consider how we can only reach our Father in Heaven through the Atonement of His Son, Jesus Christ.

Isaiah 59:17–19 describes how the Lord would punish His enemies.

Read Isaiah 59:20, looking for another title Isaiah used to describe the Lord.

Think about what the title *Redeemer* suggests about Jesus Christ’s role in our lives. To redeem us means He can deliver us from the penalty and captivity of sin because He paid our debt to justice with His Atonement.



Notice in verse 20 that the Redeemer will come “unto them that turn from transgression.” A principle we can learn from this verse is that **if we repent of our sins, then the Lord will intercede for us and redeem us.**



3. Answer one or both of the following questions in your scripture study journal:

- a. Why do you think our repentance is needed for the Lord to intercede for us and redeem us?
- b. If you could personally express your gratitude to the Savior for interceding for you and redeeming you, what would you tell Him?

Ponder whether there is anything in your life that you may need to repent of, and begin the process of repenting.

Isaiah 60–61

Isaiah prophesies of the last days and of the Messiah

Isaiah 60 contains Isaiah’s prophecies of events that would occur in the last days and during and after the Millennium.

In Isaiah 61, Isaiah spoke of the Savior’s mission. Read Isaiah 61:1, looking for different parts of the Savior’s mission.

The phrase “the Lord hath anointed me” (Isaiah 61:1) explains why we call Jesus the *Messiah* (or Christ), which means “anointed one,” referring to the One chosen by God to lead and deliver His people.

Notice that as the anointed one, Jesus would “bind up the brokenhearted,” “proclaim liberty to the captives,” and open “the prison to them that are bound” (Isaiah 61:1). In the following chart, write in the box below each phrase some ways that Jesus has done and continues to do these things for us and for all of God’s children. For help, you may want to refer to Doctrine and Covenants 138:11–12, 15–18, 29–31.


Bind Up the Brokenhearted	Liberate the Captives	Open Prisons

Read Isaiah 61:2–3, looking for what the Savior does for those who mourn. The “day of vengeance” spoken of in this passage refers to the day when God punishes the wicked and rewards the righteous.

Consider the phrase “beauty for ashes” (Isaiah 61:3). This phrase refers to the Israelites’ custom of pouring ashes on their head 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 sadness with “praise.”

Based on Isaiah 61:1–3, we learn that **as the promised Messiah, Jesus Christ preaches hope, heals, liberates, and comforts.** Consider writing this truth in your scriptures.



 **4.** In your scripture study journal, write one of the terms used in this truth to describe Jesus Christ’s role as our Savior, and explain why that role has special meaning for you.

You may want to write the cross-reference *Luke 4:16–21* in the margin of your scriptures by 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 announced in a synagogue in His hometown of Nazareth that the prophecy contained in those verses would be fulfilled in Him. The people understood that Jesus was referring to Himself.

The remainder of Isaiah 61 describes how 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 and clothing them in “the garments of salvation” (Isaiah 61:10).

Isaiah 62–66

Isaiah prophesies of the Second Coming of the Savior and the Millennium

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. Read Isaiah 63:1–3, looking for the color of the Savior’s clothing when He returns to the earth.

The red color of Jesus Christ’s garments represents the blood of the wicked who will be destroyed when justice is poured out upon them at the Second Coming. It can also remind the righteous of the blood Jesus shed on their behalf (see D&C 133:46–53).

Throughout his writings, Isaiah testified that although there would be struggles, temptations, and suffering in this world, good would overcome evil in the end, and

for the righteous, the future would be full of joy. Isaiah prayed fervently for the Second Coming of the Savior, which would bring retribution for the wicked and great rejoicing for the righteous (see Isaiah 64).

Read Isaiah 64:1–4, looking for what the Lord’s people will pray for in the last days.

What message of hope and joy is contained in Isaiah 64:1–4? How does this message increase your desire to endure to the end in serving the Lord?

The closing chapters of Isaiah’s record present a beautiful picture of the Millennium, the thousand-year period of peace that will be ushered in by the Savior’s Second Coming. Read Isaiah 65:17–25, looking for what conditions on earth will be like for the Lord’s people during the Millennium.

According to these verses, the following are some of the conditions that will exist during the Millennium:

- The Lord will “create new heavens and a new earth” (Isaiah 65:17).
- There will be great joy and no more weeping for the Lord’s people (see Isaiah 65:18–19).
- People will not die young; they will live to be 100 years old (see Isaiah 65:20; the Joseph Smith Translation of Isaiah 65:20 clarifies that “the child shall not die, but shall live to be an hundred years old”).
- People will enjoy the fruits of their own labors (see Isaiah 65:21–23).
- Prayers will be answered immediately (see Isaiah 65:24).
- There will be no enmity among beasts (see Isaiah 65:25).

From these verses we learn that **during the Millennium the Lord’s people will enjoy happiness, peace, and prosperity.** Consider writing this truth in the margin of your scriptures.

As you conclude this lesson, consider how living the truths you have studied can help you enjoy happiness, peace, and prosperity now.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Isaiah 59–66 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 the children of 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 you study the book of Jeremiah, you will deepen your 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, you can learn of the Lord's power to save and bless us. You 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 13th 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).

UNIT 27: DAY 2

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 and to preach repentance to the Southern Kingdom of Judah. The people had forsaken Jehovah 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.

Jeremiah 1

God calls Jeremiah as a prophet to preach repentance to the Southern Kingdom of Judah

Have you ever wondered whether there are specific things you are meant to accomplish during your life?

God revealed to Jeremiah truths about his mission on the earth during his mortal life. As you study Jeremiah 1, look for truths that can help you understand the purpose of your life on earth.



In Jeremiah 1:1–3 we learn 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. Read Jeremiah 1:4–5, looking for what Jeremiah learned about his relationship with God. (Jeremiah 1:4–5 is a scripture mastery passage. You may want to mark it in a distinctive way so you can easily locate it in the future.)

Insert Your Name

As you read, try inserting your name in the scriptures. This practice can help you engage in more meaningful scripture study. It can also help you see how certain passages may relate to you. Try this skill with Jeremiah 1:5.

From the fact that God knew Jeremiah before he was born, we learn that **before we were born, our Heavenly Father knew us and we existed as His spirit children.**

What comfort have you gained from the truth that before you were born, Heavenly Father

knew you and you knew Him?

According to Jeremiah 1:5, when did God appoint Jeremiah to be a prophet?

Jeremiah’s experience of being ordained before he was born is known as *foreordination*. To better understand what foreordination means, read the following statement:


“In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination.

“Foreordination does not guarantee that individuals will receive certain callings or responsibilities. Such opportunities come in this life as a result of the righteous exercise of agency, just as foreordination came as a result of righteousness in the premortal existence. . . .

“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], 69–70).

Based on what you have learned about foreordination, complete the following statement: **Before we were born, we were given** _____

Scripture Mastery—Jeremiah 1:4–5

 **1.** In your scripture study journal, list the following:

- a. Responsibilities or duties someone may have been foreordained to do other than being a prophet.
- b. Ways we can identify the specific duties or responsibilities we are to perform during mortality.

One way to identify what you were foreordained to do is by receiving and studying your patriarchal blessing.

 **2.** Choose one of the following activities, and write your response in your scripture study journal:

- a. If you have received your patriarchal blessing, describe some of your thoughts and feelings as you received it. Remember to not share anything too personal or sacred.
- b. If you have not yet received your patriarchal blessing, talk to a parent, a leader, or your bishop about timing, readiness, and the process that will allow you to receive it. What do you need to do? How can you prepare to receive it? Write about whom you talked to and what you learned.


Read Jeremiah 1:6, looking for how Jeremiah responded when he learned the Lord had foreordained him to be a prophet.

Read Jeremiah 1:7–9, looking for how God promised to help Jeremiah. You may want to mark the Lord’s promises. Which specific promises do you think might have been most comforting for Jeremiah to hear?

According to verse 9, how did the Lord help Jeremiah overcome his concerns about speaking?

Finish the following truth using what you have learned from Jeremiah’s experience: **When the Lord calls us to do His work,** _____.

What are some examples of the work the Lord has called us to do?

 **3.** When has God helped you do the work He has called you to do? Write about your experience in your scripture study journal.

In Jeremiah 1:10 the Lord told Jeremiah that his particular mission as a prophet would be to prophesy to the world about which nations would be rooted out, pulled down, and destroyed and which nations would be built up and planted.

In Jeremiah 1:11–16 the Lord told Jeremiah that a nation would come from the north and inflict judgments on the people of Judah as a consequence of their wickedness. Imagine how you would feel if this was the message

God wanted you to give to your people. Read Jeremiah 1:17–19, looking for additional ways God promised to help Jeremiah. You may want to mark what you find.

Jeremiah 2–3

God declares the wickedness of the people of Judah and Israel

Look at the diagram “The Kingdoms of Israel and Judah at a Glance,” found in the lesson for 1 and 2 Chronicles (in the Unit 21: Day 1 lesson), and find the information about Jeremiah on it. Notice who else was preaching around the same time as Jeremiah.

Jeremiah, Zephaniah, Habakkuk, and Lehi (see 1 Nephi 1:11–13, 18–20) were some of the prophets who were commanded to warn the Jews to repent of their wickedness or they would be conquered by another nation. In Jeremiah 2:1–12 we read that God declared through Jeremiah that His people had loved Him when He delivered them out of Egypt and gave them a promised land. Now, however, the people had gone astray by worshipping idols and had defiled the land.



The Lord then taught about the people’s spiritual condition using the image of a water container.

In Jeremiah 2:13 we read that God referred to cisterns, large containers that hold water, as He taught Jeremiah about the people’s weakened spiritual condition.

Read this verse, looking for the two evils the people had committed.

Read John 4:14, and ponder how Jesus Christ is like a “fountain of living waters” (Jeremiah 2:13). Jehovah has the power to give, sustain, and save life, both temporal and spiritual. The broken cisterns represented the false gods the Israelites had chosen to worship instead of God.

What did Jehovah teach about false gods by comparing them to broken cisterns that cannot hold water?

From Jeremiah 2:1–13 we learn that only the Lord can save us and fulfill our needs and desires. This truth is further illustrated in Jeremiah 2:14–3:5, where we learn that the Lord warned 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 2:27–28).

In Jeremiah 3:6–11 we read that God 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 saw her ultimately reject God. As a result, the Lord gave Israel “a bill of divorce” (Jeremiah 3:8), meaning He withdrew His protection. (In the century before Jeremiah was born, the Southern Kingdom of Judah witnessed the Assyrian destruction of the Northern Kingdom of Israel.)

Read Jeremiah 3:10, looking for how the Lord described what Judah did after she saw the destruction of Israel.

The word *feignedly* means deceitfully or insincerely. In other words, the people of Judah were turning to the Lord deceitfully and not with their whole hearts.

Read Jeremiah 3:12–13, 22, looking for what the Lord invited His people to do.

What principle of the gospel involves returning to the Lord from a sinful condition?

The word *backsliding* refers to reverting to faithlessness, sinfulness, or slothfulness. What principle can we learn from Jeremiah 3:22 about what the Lord promises to those who repent and come unto Him? Complete the following statement: **If we repent and come unto the Lord with our whole hearts, He will**



4. How do you think God heals us and helps us resist temptations to leave Him and revert to sinful attitudes and behaviors? Record your thoughts in your scripture study journal.

As we turn to God with our whole hearts, He will help us to change and not repeat sins of the past. Take some time to consider sins in your life that you may need to be healed of. Remember that God will help you if you turn to Him.


Jeremiah 4–6

Judah will suffer at the hands of another nation for failing to repent

Jeremiah 4–6 records that Jeremiah pled with the people to repent. He warned them about the consequences they would experience if they did not repent. Read the chapter headings for Jeremiah 5 and 6, as well as Jeremiah 5:25, looking for some of these consequences.

Although God loves us and wants to spare us unnecessary pain, we bring pain upon ourselves when we sin. God allowed the Israelites to suffer the consequences of their wickedness (see Jeremiah 2:17; 4:18; and 7:19). However, He also promised that He

would not allow the people to be completely destroyed (see Jeremiah 5:10, 18).

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Jeremiah 1–6 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 27: DAY 3

Jeremiah 7–29

Introduction

God commanded Jeremiah to warn the people of Jerusalem that if they did not repent, the city would be destroyed and they would be carried away captive. Jeremiah also prophesied that the day would come that all of the children of Israel would be gathered and again become God's people.

Jeremiah 7–16

Jeremiah stands at the gate of the temple and calls the people to repentance

Read each of the following statements carefully, and determine if the statement is true, partly true, or false. Record your answers in the spaces provided.

- _____ If I go to Church, pay my tithing, and participate in baptisms for the dead with my ward or branch, then I will be ready for the Savior's Second Coming.
- _____ Partaking of the sacrament automatically cleanses me from sin each week.
- _____ Paying fast offerings helps those in need. Therefore, if I fast and I or my parents give an offering, I have fulfilled my responsibility to care for the poor and needy.

As you study Jeremiah 7–16, look for principles that can give greater insight into these statements.

Remember 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 (see Jeremiah 1–6). In Jeremiah 7:1–2, God commanded Jeremiah to stand at the gate of the temple and declare His message.

Read Jeremiah 7:3–11, and imagine Jeremiah delivering the Lord's message to a multitude of people at the temple gate. Look for doctrines and principles in what Jeremiah taught the people. You may want to mark what you find.


When Jeremiah told the people to "amend your ways and your doing" (Jeremiah 7:3), he was inviting them to repent.

Many of the Jews in Jeremiah's day behaved as though worshipping at the temple made them righteous, regardless of whatever else they did. Notice in Jeremiah 7:7 that the Lord promised the people that they could remain in the promised land if they would change their ways.

In Jeremiah 7:12–20 the Lord, through Jeremiah, reminded the people that the tabernacle in Shiloh had been destroyed and that the people of the Northern Kingdom of Israel had been taken away captive. He then warned that the temple in Jerusalem would not protect the people of Judah from destruction if they did not repent.

The people were reminded about what Jehovah told their ancestors about burnt offerings when He led them out of Egypt. Read Jeremiah 7:22–23, looking for what the Lord said was more important than sacrificing burnt offerings. You may want to mark what you find.

One principle we can learn from Jeremiah 7 is that **outward religious practices alone cannot save us if we do not keep God's commandments.**

 **1.** Answer the following question in your scripture study journal: *What is the danger in believing that we can obey some of God's commandments but willfully disobey others?*

Look back at the statements at the beginning of this lesson. You can probably see that each of the statements could be only partly true. In each case, the outward observance of a commandment without an obedient heart is insufficient. For example, if a person sins throughout the week, does not repent, and then partakes of the sacrament on the Sabbath, he or she will not automatically receive forgiveness of those sins. Salvation comes through inward conversion to the gospel of Jesus Christ, faith in the Savior's Atonement, and sincerely striving to obey all of God's commandments.

Read Jeremiah 7:24, 30–31, looking for several ways the people were choosing to disobey God's commandments.

Read at least two of the following passages, looking for the consequences that Jeremiah prophesied would come to the people because they disobeyed the Lord:

- Jeremiah 9:13–16 (In verse 15, “wormwood” refers to a bitter plant and “water of gall” refers to a bitter-tasting drink.)
- Jeremiah 15:5–7 (In verse 7, “fan them” means that God would scatter them [see Jeremiah 15:7, footnote a].)
- Jeremiah 16:12–13

From these passages, we can learn that **if we refuse to walk in God’s ways, then we will bring serious consequences on ourselves.**

Read Jeremiah 16:14–15, looking for what event people would witness in the latter days that would be as miraculous as the deliverance of the Israelites out of Egypt.

Bringing up the children of Israel from the north and from other lands means God will gather the scattered descendants of Israel back to the covenant of the gospel and to their promised lands of inheritance.

Read Jeremiah 16:16, looking for whom the Lord said He would use to help gather the house of Israel.




The words *fishers* and *hunters* in this verse refer to those who help gather Israel through missionary work. Elder Russell M. Nelson of the Quorum of the Twelve Apostles explained how it can refer to us: “In many nations our missionaries have searched for those of scattered Israel; they have hunted for them ‘out of the holes of the rocks’; and they have fished for them as in ancient days [see Jeremiah 16:16]” (“The Gathering of Scattered Israel,” *Ensign* or *Liahona*, Nov. 2006, 81).



Not only will missionaries gather those of the house of Israel in the last days, but they will also gather the Gentiles. Read Jeremiah 16:21, looking for the outcome of this great missionary effort.

From this prophecy we can learn that **as we labor diligently to share the gospel with others, we can help them come to know the power of the true and living God.**



 **2.** Answer one or both of the following questions in your scripture study journal:

- Think about the skills or characteristics that help fishers and hunters to be successful. How are the skills and characteristics needed to fish and hunt similar to the skills and characteristics we need to be successful in doing missionary work?
- What is a recent opportunity you or someone you know has had to share the gospel with someone?

Consider setting a specific goal to share the gospel and your testimony of the Savior with others.

Jeremiah 17:1–19:13

Jeremiah stands in the various gates of the city and warns the people to heed the Sabbath day

Think about some of the activities you participated in last Sunday. Which of them brought you closer to the Savior?

The Lord told Jeremiah to stand in each of the gates of Jerusalem and preach to the inhabitants of the city. In ancient times, the gates of a city were places where business was transacted and where laws were made and enforced.

Read Jeremiah 17:21–22, looking for what Jeremiah was commanded to tell the people in the gates of Jerusalem.

Read Jeremiah 17:24–26, looking for what would happen if the Jews kept the Sabbath day holy.

Based on these verses, complete the following principle to apply to us today: **If we _____, then the Lord will preserve us and help us.**

Read Jeremiah 17:27, looking for what would happen if the Jews continued to break the Sabbath.

As recorded in Jeremiah 18, God sent Jeremiah to a potter's house. The Lord used the analogy of shaping a clay pot to teach Jeremiah that Israel could be reshaped if the people would repent.

As recorded in Jeremiah 19:1–9, God told Jeremiah to take a hardened clay pot to the valley of Hinnom, which was just outside of the walls of Jerusalem. In this valley was a place called Tophet, which means the place of burning. There some of the Israelites had built altars and sacrificed their children as burnt offerings to false gods.



Read Jeremiah 19:10–11, looking for what Jeremiah was told to do in this valley.

What do you think the Lord was trying to teach the Israelites by having Jeremiah break the clay pot?

Jeremiah 19:14–28:17

Jeremiah prophesies of false prophets and Judah's coming destruction

Have you ever felt like others wanted you to change your standards or to stop talking about the gospel?


In Jeremiah 19:14–20:6 we learn that after Jeremiah preached in the valley of Hinnom, he declared his warnings in the court of the temple. Pashur, the chief governor of the house of the Lord, was angry with Jeremiah because of his message. Pashur smote Jeremiah and imprisoned him until the next day, but Jeremiah continued to warn about the Lord's coming judgments.

Read Jeremiah 20:7–9, looking for Jeremiah's feelings during this time. (The word *deceived* in verse 7 means persuaded.)

Why did Jeremiah refuse to be silent even though at one time he wanted to stop declaring the Lord's message?

What do you think it means that the Lord's word was like "a burning fire shut up in [Jeremiah's] bones" (Jeremiah 20:9)? _____

The following is one principle we can learn from Jeremiah's example that can help us declare the gospel even when it is difficult: **As our testimonies deepen, our desire to do God's will increases.**

 **3.** Consider people you know who feel God's word like a fire in their bones. In your scripture study journal, write about how this fire or testimony manifests itself in the life of one of the people you thought of. Then answer the following question: What can you do to gain this kind of testimony?

As you act on the promptings of the Holy Ghost and seek to deepen your testimony, your desire and determination to follow Jesus Christ and to serve Heavenly Father will increase.

As recorded in Jeremiah 20–28, Jeremiah continued to preach to the people. He specifically warned them about teachers and false prophets who told the wicked what they wanted to hear.

Jeremiah 29

Jeremiah writes a letter to the Israelite captives in Babylon

During Jeremiah's day, in about 606 B.C., a selected group of Jews were carried away captive to Babylon. Jeremiah 29 contains a letter Jeremiah later sent to those captives. In it he conveyed the Lord's counsel to them to build homes, plant gardens, and raise their families in Babylon, where they would be in captivity for 70 years.

Read Jeremiah 29:10–14, looking for how the Lord would remember the people of Israel after 70 years of captivity. You may want to mark what you find.

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Jeremiah 7–29 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 27: DAY 4

Jeremiah 30–33

Introduction

The Lord revealed to Jeremiah that He would gather those of the house of Israel and make a new and everlasting covenant with them. He instructed Jeremiah to purchase property in the promised land to symbolize the return of scattered Israel.

Jeremiah 30–31

In the last days, those of the house of Israel will be gathered and enter into a new covenant with the Lord

Do you prefer happy or sad endings in stories? Have you ever wondered if your mortal life will have a happy or a sad ending? What would be a happy ending to your life? What would be a sad ending?

The Lord sent the prophet Jeremiah to call the people of Judah to repentance shortly before Babylon conquered Jerusalem and carried many of the Jews captive to Babylon. As a result, Jeremiah's warnings and prophecies often have a tone of impending doom. However, Jeremiah also knew what the future held for the Jews. Read Jeremiah 31:17, looking for what Jeremiah said about the Jews' future.

What do you think the phrase "there is hope in thine end" means? (You may want to refer to Jeremiah 31:17, footnote a.) _____

Jeremiah knew that in spite of the unhappiness that would come upon the Jews because of the Babylonian destruction and captivity, those of the house of Israel could have hope for the future.

As you study Jeremiah 30–31, look for truths that can give you hope, even if you experience trouble or sadness.

When the Israelites kept their covenants, God 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 became separated from their promised land, or scattered. Read Jeremiah 30:12, and then read the Joseph Smith Translation in footnote a, looking for what the Joseph Smith Translation of this verse reveals about Israel's condition.

While Israel's condition of spiritual decay and physical bondage was grievous, or serious, it was not incurable, or hopeless.

Read the following verses, looking for what God would do that would give the Israelites hope for their future: Jeremiah 30:3, 7, 8, 10, 17 and Jeremiah 31:3, 8, 9, 13.

What would God do for scattered Israel?

While Jeremiah referred to a physical gathering in the land of promise after the Jews' exile in Babylon, there is another, more important component of the gathering. Read Jeremiah 31:31–34, looking for what the Lord would do as part of the gathering of Israel.

According to verse 31, what did Jehovah say He would make with the house of Israel? Consider marking what you find.

The word *new* in this context means that God's covenant—the fulness of the gospel—would be revealed anew to those of the house of Israel. While God had previously established His covenant with their fathers, the patriarchs, over time, some of the parts 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 those of the house of Israel would accept the fulness of the gospel, God's new and everlasting covenant.

Anciently, the Israelites struggled with keeping God's covenant and living His laws with all their hearts. Reread Jeremiah 31:33, looking for words or phrases that describe what would help the children of Israel live the covenant. Consider marking what you find.

What do you think it means to have God's law "in [our] inward parts" and written in our hearts (Jeremiah 31:33)?

When God's law is written in our hearts, we desire to live the gospel with all our hearts and are truly converted to it. We obey God because we love Him, rather than for external reasons like wanting others to think we are righteous. From Jeremiah 31:34 we learn that **if we keep our covenants and live the gospel with all our hearts, we will come to know God.**

As you read the following statement by Elder Russell M. Nelson of the Quorum of the Twelve Apostles, mark any words or phrases that help you better understand what it means to live the gospel with all our hearts:



"When we realize that we are children of the covenant, we know who we are and what God expects of us. His law is written in our hearts. He is our God and we are His people. 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" ("Covenants," *Ensign* or *Liahona*, Nov. 2011, 88).



1. Answer the following question in your scripture study journal: How does living the gospel of Jesus Christ help you come to know the Father and the Son better?



2. Ponder the following question, and record your thoughts in your scripture study journal: How are the rewards of keeping your covenants related to your future and having a happy ending?

Ponder how you can better keep your covenants and live the gospel with all your heart. Commit to make any corrections or adjustments that will help you live the gospel in this way.

Jeremiah 32–33

Jeremiah purchases property in the promised land to symbolize the return of scattered Israel

Have you ever said, “It is just too hard”?

As you study Jeremiah 32–33, look for a principle that can help you if you ever feel discouraged.

In Jeremiah 32:1–15 we learn that King Zedekiah had Jeremiah put in prison because he prophesied that the king would be taken captive and Jerusalem would be conquered by the king of Babylon. While Jeremiah was in prison, his cousin came to him and asked him to buy property in their family’s ancestral homeland, which was near Jerusalem. The Lord revealed to Jeremiah that purchasing this land was a symbolic witness that the Jews would someday return from captivity and buy and possess the promised land once again (see Jeremiah 32:15, 43–44).

As recorded in Jeremiah 32:16–25, Jeremiah prayed to God and recounted many of the miracles He had performed in giving the promised land to the children of Israel. Jeremiah 32:26–44 contains God’s response to this prayer. Read Jeremiah 32:17, 27, and compare the way Jeremiah began his prayer with the way God began His reply. Consider marking what you find.

Why might it have been comforting for Jeremiah to receive confirmation that nothing is too difficult for God?

Jeremiah may not have known how God would restore the Jews to their homeland, but since he had a testimony that nothing is too difficult for the Lord, he knew it could be done.

The Lord described what He would do for Israel. Read Jeremiah 32:37–42 and Jeremiah 33:6–8, looking for phrases that describe what God would do for scattered Israel. Consider marking these phrases in your scriptures. (The phrase “I will cause the captivity of Judah . . . and Israel to return” [Jeremiah 33:7] means that God will gather the house of Israel.)

There are people today who feel lost spiritually and believe it would be too difficult for them to ever return to Heavenly Father and experience a happy ending. The promises the Lord made to the Israelites can help such individuals.

In the following list, complete the following truth with the phrases you found while reading Jeremiah 32:37–42 and Jeremiah 33:6–8: Regardless of what we have done or how lost we may feel, Jesus Christ can . . . (For example: *Gather us* [see Jeremiah 32:37].)

- _____
- _____
- _____
- _____
- _____
- _____

Select one or two of these phrases and use them to complete the truth in a way that is meaningful to you. The following truth is an example: **Regardless of what we have done or how lost we may feel, Jesus Christ can heal us.**



3. In your scripture study journal, write the truths you formulated and explain why they are meaningful to you.

The phrases in the preceding list describe what Jesus Christ can do for each of us as we repent and come unto Him by living His gospel. Ponder how you may need to repent or more fully live the gospel of Jesus Christ. Act on the promptings you receive so that the Savior can give you hope for your future and help you be happy. Consider sharing your testimony of the Savior’s desire and ability to rebuild, cleanse, heal, and pardon us with a family member or friend.

Finish this lesson by reading Jeremiah 33:10–11, 14, looking for words and phrases that confirm how the story will end for the house of Israel.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Jeremiah 30–33 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Jeremiah 34–41

Introduction

Jeremiah prophesied to King Zedekiah that if the people of Judah surrendered to Babylon, they would not be destroyed. Previous to this, Jeremiah’s prophecies of the captivity of the kingdom of Judah were read to King Jehoiakim, who cut them up and burned them. Jeremiah had these prophecies written down again, and he added to them. Both Jehoiakim and Zedekiah refused to hearken to Jeremiah, and Judah was conquered.

Jeremiah 34–36

Jeremiah prophesies of the captivity of Judah; Jehoiakim burns Jeremiah’s prophecies

Think of a time when someone told you something that you needed to hear but did not want to hear.

What are some ways you might respond in this type of situation? _____

What do you think you would do if a prophet taught something you did not necessarily want to hear?

In Jeremiah 34–36 we read that a prophet told the Jews things they needed to hear but did not want to hear. As you study these chapters, look for how the Jews responded to the prophet and for what we can learn from their actions.

In Jeremiah 34 we learn that Zedekiah, the king of Judah, and his people broke a covenant they had made to free all their servants, as they had been commanded in the law of Moses (see Deuteronomy 15:12). As a result, the Lord told Jeremiah that the people and their king would be put into bondage. Jeremiah 35–36 refers back to experiences Jeremiah had during the reign of Jehoiakim, who was the king of Judah before Zedekiah.

Read Jeremiah 36:1–3, looking for what the Lord told Jeremiah to do during the reign of Jehoiakim. (The phrase “all the evil which I purpose to do unto them” in verse 3 refers to the consequences that would come to the people because of their evil choices.)

According to verse 3, why did the Lord want the people of Judah to hear the consequences that would come to them because of their evil choices?

Imagine that one day you read a weather forecast in the newspaper, and the forecast reported that a severe storm was approaching your town. This forecast made you angry because you had already made plans to spend the day outdoors, so you tore the newspaper into shreds and threw it away. You then proceeded with your plans despite the weather report.

What effect would tearing up the newspaper have on the weather?

This example can be compared to King Jehoiakim’s response to Jeremiah’s prophecies.

In Jeremiah 36:4–19 we read that Jeremiah instructed his scribe, Baruch, to write down the word of the Lord as Jeremiah dictated it and then to go to the temple and read the words to the people. Baruch did so, and news of the reading reached several princes of Judah at the royal palace. They sent for Baruch and had him read Jeremiah’s prophecies to them. When they heard these prophecies, they became afraid and informed King Jehoiakim about them. The king had the scroll brought and read to him.



Baruch wrote the prophecies of Jeremiah.

Read Jeremiah 36:22–23, looking for what King Jehoiakim did when he heard the prophecies. (You may want to mark what you find.)

What effect would cutting up and burning Jeremiah’s prophecies have on their fulfillment?

After the king burned Jeremiah’s prophecies, he ordered Jeremiah and Baruch to be arrested, but the Lord helped them avoid capture. Read Jeremiah 36:27–28, 32, looking for what the Lord then commanded Jeremiah and Baruch to do.

In Jeremiah 36:29–31 we learn 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 also Jeremiah 22:18–19).


All of Jeremiah’s prophecies regarding Jehoiakim and the destruction of Jerusalem were later fulfilled. One of the truths we can learn from these verses is that **the Lord’s words will be fulfilled, regardless of whether we believe in them.**

 **1.** Answer the following questions in your scripture study journal:

- a. Why is it important for us to understand that the Lord’s words will be fulfilled even when we may not want to hear them or may not believe them?
- b. How does this truth relate to what the Lord told the Prophet Joseph Smith in Doctrine and Covenants 1:37–38?

Jeremiah 37–39

Jeremiah prophesies that if the Jews surrender to Babylon, they will not be destroyed

 **2.** Answer the following question in your scripture study journal: What are some ways that fear might influence someone to go against what he or she knows is right?

Following Jehoiakim’s death, the Babylonians, who had conquered Jerusalem and put the kingdom of Judah under their rule, made Zedekiah king of Judah. As you study Jeremiah 37–39, look for how fear influenced King Zedekiah’s decisions and what the consequences were.

In Jeremiah 37–38 we learn that the Babylonian army again besieged Jerusalem but temporarily withdrew because of an approaching Egyptian army. Many of the Jews, therefore, wanted King Zedekiah to make an alliance with the Egyptians and rely on the Egyptian army to deliver them from the Babylonians. However, Jeremiah prophesied that the Egyptians would not save the Jews. He prophesied that if the Jews surrendered

to the Babylonians, they would not be destroyed. This prophecy angered the Jewish princes.

Read Jeremiah 38:4, looking for what the Jewish princes (officers or rulers) wanted to do with Jeremiah. Consider marking why they wanted to do this.

Read Jeremiah 38:5–6, looking for what they did to Jeremiah instead of killing him. (The word *mire* in verse 6 means mud.)

In Jeremiah 38:7–16 we learn that Zedekiah secretly had some of his men remove Jeremiah from the mire pit and put him back in the palace prison. Zedekiah then sought counsel from Jeremiah in secret. After the king promised not to kill him, Jeremiah spoke the word of the Lord.

Read Jeremiah 38:17–20, looking for two sets of “if–then” statements.

(The phrase “if thou wilt assuredly go forth unto the king of Babylon’s princes” in verse 17 refers to Zedekiah and the Jews submitting to the Babylonians rather than fighting against them.)

Write the “if–then” statements in the blanks provided, and consider marking them in the verses.

If _____,

then _____.

If _____,

then _____.

From what you learn from Jeremiah 38:20, complete the following principle: **If we obey the word of the Lord given through His servants,**

_____.



Underline the blessings Elder M. Russell Ballard of the Quorum of the Twelve Apostles said come from following the prophet: “It is no small thing, my brothers and sisters, to have a prophet of God in our midst. . . . When we hear the counsel of the Lord expressed through the words of the President of the Church, our response should be positive and prompt. History has shown that there is safety, peace, prosperity, and happiness in responding to prophetic counsel” (“His Word Ye Shall Receive,” *Ensign*, May 2001, 65).

Identifying Principles

One way to learn to identify principles in the scriptures is to write the concept you are learning as an if–then sentence. Writing principles you identify can help the truths become clearer in your mind. Try to make your principle statements simple.



3. Think about what you could do to better obey counsel given from the Lord through His prophets. Record your thoughts in your scripture study journal.



Review Jeremiah 38:19, and consider underlining why King Zedekiah would not follow the counsel from Jeremiah.

In Jeremiah 38:21–28 we learn that Jeremiah once again told Zedekiah what would happen if he chose not to hearken to the word of the Lord that Jeremiah had given him. Zedekiah chose not to hearken to the Lord’s prophet and hearkened instead to those who wanted to rebel against the Babylonians. Read Jeremiah 39:1–7, looking for what happened to Zedekiah and the people.

You may want to highlight the consequences of Zedekiah’s decision to give in to his fear and not to follow the counsel from the Lord’s prophet.

One of the principles we can learn from these verses is that **if we give in to fear and follow the world instead of the Lord’s prophet, we will perish spiritually.**



4. Answer the following questions in your scripture study journal:

- What are some fears people might have that would prevent them from following the prophet?
- How do you think people perish spiritually when they give in to fear and follow the world instead of the prophet?
- What has helped you choose to follow the prophet instead of giving in to fear and following the world?

Make a commitment to follow the prophet instead of giving in to fear and following the world.

Even though Jeremiah 39 records that the king of Babylon slew the sons of Zedekiah, we know from the Book of Mormon that at least one of King Zedekiah’s

sons escaped being killed. Mulek was a son of Zedekiah, and he escaped and was led to the Americas. His people, called the Mulekites, later became known as the people of Zarahemla. They were later joined by a group of Nephites led by Mosiah (see Helaman 6:10; 8:21; see also Omni 1:12–19).

Jeremiah 40–41

Jeremiah stays in Judah with a remnant of the Jews

In Jeremiah 40–41 we learn that after King Zedekiah and the majority of the Jews were carried away into Babylon, the king of Babylon appointed a governor over those who remained in the land of Judah. The Babylonians freed Jeremiah from prison, and he continued to reveal the word of the Lord to the Jews who remained in Judah. This remnant of Jews were under constant threat from outside forces and thought about moving to Egypt.

Review the bolded truths you studied in this lesson, and ponder what you can do to apply these principles in your life.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Jeremiah 34–41 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 28: DAY 2

Jeremiah 42–52

Introduction

A small remnant of the people of Judah were not taken captive by the Babylonian army. They sought the Lord’s counsel concerning whether they should leave Judah and go to Egypt. At their request, Jeremiah prayed to know the Lord’s will for them, and the Lord promised that they would be safe if they stayed in the land of Judah. Jeremiah further prophesied that if the people disobeyed the Lord and went to Egypt, they would be destroyed. Jeremiah foretold the destruction of many nations, including Babylon. He also testified of the Redeemer’s strength to deliver them.

Jeremiah 42–44

Jeremiah warns the remnant of Judah not to go to Egypt

What are some ways the youth of the Church might be tempted to disobey the Lord’s counsel given through prophets in our day? _____

As you study Jeremiah 42–44, look for principles that will help you understand the consequences of choosing to obey or to disobey the Lord’s counsel given through His prophets.

After the Babylonian army came a second time against Jerusalem, they carried most of the Jews away with them to Babylon. A small group of Jews, referred to as a remnant, were left behind in Jerusalem. Several of the remnant believed that if they went to Egypt they would be spared from further abuse from the Babylonian army.

In Jeremiah 42:1–3 we learn that the Jews who were left in Jerusalem asked Jeremiah to pray to the Lord to know whether they should go to Egypt or stay in Jerusalem.

Read Jeremiah 42:4, looking for Jeremiah’s response. The phrase “I will keep nothing back from you” in verse 4 means that Jeremiah committed to boldly tell the people God’s will.

Read Jeremiah 42:5–6, looking for the people’s response to Jeremiah.

What did the people say about how it would be for them if they obeyed the Lord’s counsel given through His prophet?

 **1.** Complete the following assignments in your scripture study journal:

- a. Answer the following question: What do you think it means that it will be “well with us” when we follow the Lord’s counsel?
- b. Write at least three examples of people from the scriptures who were blessed because they followed the Lord’s counsel given through His prophets.

In the following statement, underline the words or phrases the First Presidency used to describe how it will be well with those who follow the Lord’s counsel given through His prophets in our day: “We promise that as you keep the covenants you have made and these standards, you will be blessed with the companionship of the Holy Ghost, your faith and testimony will grow stronger, and you will enjoy increasing happiness” (*For the Strength of Youth* [booklet, 2011], ii).

In Jeremiah 42:7–8 we learn that after 10 days Jeremiah called the people together to reveal God’s will about whether or not they should go to Egypt.

Read Jeremiah 42:9–12, looking for how it would be well with the people if they listened to and obeyed the word of God given through Jeremiah.

Read Jeremiah 42:13–17, looking for the warning Jeremiah gave the Jews about what would happen if they did not obey the Lord’s command to stay in the land.


From these verses we learn that **when we disregard the Lord’s counsel given through His prophets, we bring negative consequences upon ourselves.**

 **2.** Answer the following questions in your scripture study journal:

- a. What consequences have you seen people bring upon themselves when they have disregarded the Lord’s counsel through His prophets?
- b. In contrast, what blessings have you seen as you or others have obeyed the Lord’s counsel given through His prophets?

Read Jeremiah 42:19–22, looking for what Jeremiah told the people after he told them to stay in the land of Judah. 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.

In verse 22, consider marking the consequences the people would bring upon themselves for disregarding the Lord’s words spoken by Jeremiah.

 **3.** Answer the following question in your scripture study journal: Why do you think people sometimes choose to disregard the counsel of prophets, even though they have been warned of the consequences?

Read Jeremiah 43:1–4, looking for how the people responded to Jeremiah’s counsel. Notice especially the excuse the proud men gave for disobeying Jeremiah’s words.

Ponder what excuses the proud in our day give for disobeying the prophets’ words. Consider how well you are obeying the counsel from the Lord’s prophets. Make a goal that will help you to better follow the counsel of the Lord given through His prophets.

In Jeremiah 43:5–13 we learn that the remnant of the Jews not only disobeyed the Lord and went to Egypt, but they also took Jeremiah with them. After they arrived in Egypt, Jeremiah hid large stones in front of Pharaoh’s house and prophesied that when the Babylonian army destroyed Egypt, the king of Babylon would make his throne there.

Read the chapter summary for Jeremiah 44, looking for what Jeremiah prophesied about the Jews who were living in Egypt.

The Jews in Egypt refused to listen to Jeremiah, and they told him that they felt more blessed when they worshipped the false gods of Egypt than when they stopped worshipping them.

Read Jeremiah 44:22–23, looking for what Jeremiah told the Jews in Egypt. In verse 23, the phrase “ye have burned incense” refers to worshipping false gods, and the phrase “this evil is happened unto you” refers to the destruction of Jerusalem described in verse 22.

Jeremiah 45–52

Jeremiah prophesies of the destruction of several nations; he also testifies of the strength of the Redeemer to deliver the people from bondage

Think of a time when you felt discouraged because of opposition you experienced when you tried to do the right thing.

What helped you have hope during your time of discouragement? _____

In Jeremiah 45 we learn that Jeremiah’s scribe, Baruch, felt discouraged, and the Lord sent him a message of encouragement through Jeremiah.




In Jeremiah 46–52, Jeremiah prophesied of the destruction of several nations, but he also shared messages of hope. As you study Jeremiah 46–52, look for a truth that would help bring hope during times of discouragement.

Read the following scripture references and look for messages of hope. Consider marking words or phrases that reflect messages of hope.

- Jeremiah 46:27–28
- Jeremiah 50:17–20
- Jeremiah 50:33–34

From these verses we learn the following truth: **Through the strength of our Redeemer, we can be delivered from physical and spiritual bondage.**

 4. Ask a family member, friend, or ward member how he or she feels our Redeemer, Jesus Christ, can help deliver us from physical and spiritual bondage. Then, in your scripture study journal, summarize what he or she said.

Jeremiah 52 contains an additional account of Babylon’s capture of Jerusalem, including how the Babylonians took King Zedekiah captive and killed his sons. (Remember that Zedekiah’s son Mulek escaped to the Americas [see Helaman 6:10; 8:21]). The Jews in Jerusalem were either killed or taken captive and carried to Babylon.

 5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Jeremiah 42–52 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

Lamentations

Why Study This Book?

The book of Lamentations reveals the kingdom of Judah’s pathetic condition following the Babylonian conquest of Jerusalem, which occurred as a result of the people’s sins and disregard for prophetic warnings. By studying Lamentations you can gain insight into the sorrow, remorse, and consequences that can accompany sin. You will also learn about the compassion and mercy the Lord extends to those who turn to Him in their sorrows.

Who Wrote This Book?

The book of Lamentations was written by Jeremiah (see Bible Dictionary, “Lamentations, book of”). Lamentations contains sorrowful reactions to the destruction of Jerusalem and its temple in about 586 B.C., which took place during Jeremiah’s lifetime.

When and Where Was It Written?

Jeremiah wrote the book of Lamentations sometime after the Babylonians destroyed Jerusalem. We do not know where Jeremiah was when he wrote this book, but he may have been in either Jerusalem or Egypt (see Jeremiah 43:6–7).

Lamentations

Introduction

Jeremiah lamented the destruction of Jerusalem and the affliction of its people. But even in his grief, he testified of the Lord's compassion. Jeremiah compared the lives of the people when they were righteous to their lives when they were wicked. He pled with the Lord to forgive the people of Judah and turn them back to Him.

Lamentations 1

Jeremiah speaks of the sorrow and affliction that result from sin

Imagine that some of your peers are trying to convince you to break a commandment. What might they say to convince you? What would you tell them to convince them that they should not commit sin?

As you study Lamentations 1, look for truths that will help you understand the consequences of breaking God's commandments. Remember from previous lessons that because the people of Judah chose to disobey the teachings of Jeremiah and other prophets and instead chose wickedness, the Babylonians destroyed Jerusalem. Sometime after Jerusalem was destroyed, Jeremiah wrote the book of Lamentations. The term *lamentation* refers to words that express deep sorrow or grief.

Read Lamentations 1:1–5, looking for why Jeremiah lamented. The words *she* and *her* in these verses refer to Jerusalem. 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 imply that Jerusalem was abandoned and alone.


Review Lamentations 1:1–5, looking for words or phrases that help identify some of the consequences of sin. Consider marking these words or phrases.

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. Read Lamentations 1:16, 18, 20, 22, looking for additional consequences of sin. Consider marking these words or phrases.

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 sin.

 **1.** Based on what you read in Lamentations 1, write at least three principles in your scripture study journal that describe what happens to us when we sin.



One of the principles we can learn from this chapter is that **when we sin, we will feel troubled**.



In the following statement by President Ezra Taft Benson, underline why we feel troubled when we commit sin: “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” (“A Message to the Rising Generation,” *Ensign*, Nov. 1977, 30).

Think about how this truth might help someone who is tempted to commit a sin.

Ponder a time when you felt troubled after doing something you knew was wrong. Strive to avoid giving in to temptations so you do not have to experience the consequences of sin.

Lamentations 2–3

Jeremiah trusts that the Lord will show Israel compassion

As you study Lamentations 2–3, look for principles that can help us when we feel troubled or distressed after we have sinned.

In Lamentations 2 we read Jeremiah's record of the misery and sorrow that the people of Jerusalem felt after their city was destroyed.

Lamentations 3 records Jeremiah's lamentation for the destruction of Jerusalem from the perspective of the people of Judah. In Lamentations 3:1–18 we learn how the wicked people of Judah described their relationship with God.

Read Lamentations 3:1, 3, 7–9, 11, 18, looking for how the people's sins had affected their relationship with God.

In their sinful state the people felt that the Lord had abandoned them. In reality, the people had moved away from God. Because the people had damaged their relationship with God, they felt deep despair.

Read Lamentations 3:19–26, looking for a truth that might have helped the people of Judah. 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?

One of the truths we can learn from these verses is that **because the Lord is compassionate, we can find hope in knowing He will help us if we seek Him.** You may want to write this principle in the margin of your scriptures.




 **2.** Answer the following questions in your scripture study journal:

- a. What do the words *compassionate* and *hope* mean? (You may want to use a dictionary to help you with the definitions.)
- b. How might understanding the preceding principle help someone who feels despair or is troubled because of his or her sins?

In Lamentations 3:31–39 Jeremiah explained that the Lord does not take pleasure in punishing people. Read Lamentations 3:40–41, looking for what the afflictions we experience as a result of sin might lead us to do.

One of the truths we learn from these verses is that **the afflictions we experience as a result of sin can help inspire us to turn again to the Lord.**

 **3.** Answer the following question in your scripture study journal: In what ways do you think the afflictions we experience as a result of sin can inspire us to turn to the Lord?

In Lamentations 3:42–66 we learn that Jeremiah continued to lament the state of Judah, but he again recognized that the Lord will draw near to those who call upon Him.

Lamentations 4

Jeremiah compares the lives of the people when they were righteous to their lives in captivity

Imagine you are being interviewed by a reporter who considers you to be a faithful Latter-day Saint. The reporter asks, "Why should I choose to live a life requiring discipline and restraint instead of seeking after pleasure?" How would you answer the reporter's question?

As you study Lamentations 4, notice how Jeremiah compared the lives of the righteous people who had lived in Judah in the past to the lives of the wicked people who lived in Judah during his time.

Read Lamentations 4:1–2, looking for how Jeremiah described the people when they were righteous as opposed to when they were wicked.

In Lamentations 4:3–10, Jeremiah continued to compare the state of the people when they were righteous with their state when they were wicked.

For example, he said that when they were righteous they had enough to eat, lived comfortably, and enjoyed good health. He said that when they were wicked they faced starvation, did not have homes to live in, and were sickly.

What had caused these changes in the lives of the people?

Compare and Contrast

A passage of scripture or a gospel doctrine or principle can often be clarified when it is compared or contrasted to something else. Noting the similarities or differences between teachings, people, or events can help you better understand gospel truths.

One of the truths we can learn from these verses is that **when we live righteously, our lives will be better than they would be if we chose to sin.**

 **4.** Answer the following questions in your scripture study journal:

- a. How do you think our lives will be better when we live righteously?
- b. What are some examples from the scriptures of people whose lives were better because they chose to live righteously?

Being righteous does not mean that we will not experience trials and sorrow in our lives. However, when we are righteous the Lord gives us strength, peace, and blessings to help us both temporally and spiritually (see Mosiah 2:41).


In the rest of Lamentations 4, Jeremiah continued to describe the pitiful condition of those who chose to be wicked.

Lamentations 5

Jeremiah pleads with the Lord to forgive Israel and turn them back to Him


Lamentations 5 contains one of Jeremiah's prayers to the Lord. In Lamentations 5:1–18 we learn that Jeremiah acknowledged the sins of the people and the consequences they had suffered because of their sins.

Read Lamentations 5:19–21, looking for what else Jeremiah prayed for.

 **5.** Answer the following question in your scripture study journal: What stands out to you about Jeremiah's prayer?

The phrase "renew our days as of old" in verse 21 is Jeremiah's plea that the Lord would forgive the people and make them clean, as they had been in former times. When they were righteous in the past, the people enjoyed prosperity, the blessings of the temple, and greater influence in the region.

Ponder what you can do to turn yourself more fully to God so you can be renewed.

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Lamentations and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study this book, you 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 your faith in the Lord's power to transform individuals and nations. You 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 B.C. 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).

Ezekiel 1–32

Introduction

Ezekiel was a priest who was among the Jewish captives carried away to Babylon by King Nebuchadnezzar in 597 B.C. (see 2 Kings 24:11–16; Ezekiel 1:1–2). The Lord called Ezekiel to be a prophet and serve as a watchman who would warn, reprove, and call the children of Israel to repentance (see Ezekiel 2:3–7; 3:17).

Ezekiel 1–3

Ezekiel sees the glory of God in vision

Think of a time when someone warned you of a potential danger. What was the danger, and how did you respond to the warning? _____

Just as there are dangers that threaten us physically, there are unseen dangers that threaten our spiritual safety. As you study Ezekiel 1–3, look for a principle that teaches how the Lord will warn you of dangers and help keep you safe.

Ezekiel 1–3 records that a vision of the heavens was opened to Ezekiel, and he beheld the glory of the Lord on His throne. The Lord called Ezekiel to teach the children of Israel His words.

Read Ezekiel 3:17, looking for what the Lord likened Ezekiel to.



Watchman on a tower

To understand the role and responsibilities of a watchman, read Ezekiel 33:1–6. You may want to mark how the responsibilities of a watchman are similar to those of a prophet.

One truth we can learn from Ezekiel 3:17 (and Ezekiel 33:1–6) is that **if we heed the warnings of prophets, the Lord will prepare and strengthen us to face challenges and dangers that threaten us.**



1. Answer the following questions in your scripture study journal:

- a. What are some of the dangers that latter-day prophets have warned us about?
- b. When have you felt protected from danger because you heeded the warnings of prophets?

Read Ezekiel 3:18–21, looking for the consequences Ezekiel would suffer if he failed to warn the people by calling them to repentance. The word *blood* in verses 18 and 20 refers to sins.

One truth we can learn from these verses is that **the Lord holds us accountable to fulfill the responsibilities He has given us.**



Consider how this truth relates to you as you read the following statement from President John Taylor: “If you do not magnify your callings, God will hold you responsible for those you might have saved had you done your duty” (*Teachings of Presidents of the Church: John Taylor* [2001], 164).

In Ezekiel 3:22–27 we read that the Lord promised to help Ezekiel know when he should teach the people and what he should say to them.

Ezekiel 4–17; 19–24

Ezekiel prophesies of the destruction of Jerusalem and the scattering and gathering of the children of Israel

Think of someone you have a good relationship with. What has helped make that relationship strong?

Ponder on your present relationship with our Father in Heaven and His Son, Jesus Christ. As you study Ezekiel 4–24, look for how your relationship with the Lord may be strengthened.

In a vision, the Lord showed Ezekiel how the people of Israel had separated themselves from Him through their idolatry and other wickedness. Ezekiel prophesied about what would happen to the children of Israel in the future.

Read the following scriptures referenced in the following chart, looking for what the Israelites would come to know as a result of what would happen to them. Write what you find in the right-hand column.

Scripture Reference	What would happen to the Israelites?	What would the Israelites learn as a result?
Ezekiel 6:1–7	Jerusalem would be destroyed.	
Ezekiel 6:8–10	The Israelites would be taken into captivity.	
Ezekiel 12:15–20	The Israelites would be scattered among the nations.	
Ezekiel 16:60–63	The Lord would renew His covenant with the children of Israel.	
Ezekiel 20:41–44	The Lord would gather the children of Israel.	

The phrase “ye shall know that I am the Lord” or variations of it are mentioned more than 45 times in Ezekiel 4–32. What do you think this phrase means? Why would such an understanding be important for us? _____

Read Ezekiel 14:10–11, looking for one of God’s purposes for punishing Israel.

According to verse 11, what was one of the Lord’s purposes for punishing Israel?

One principle we can learn from the passages you have studied in Ezekiel is that **the Lord provides opportunities for us to know that He is the only true God and to draw closer to Him.**



2. In your scripture study journal, write about an experience that has helped strengthen your testimony of Heavenly Father and Jesus Christ and draw you closer to Them.

Look for Connections, Patterns, and Themes

Noticing the repeated use of important words or phrases can help you recognize connections, patterns, and themes in the scriptures. Elder David A. Bednar said: “*Searching* in the revelations for connections, patterns, and themes builds upon and adds to our spiritual knowledge . . . ; it broadens our perspective and understanding of the plan of salvation” (“A Reservoir of Living Water” [Brigham Young University fireside, Feb. 4, 2007], 3; speeches.byu.edu).

Ezekiel 18

Ezekiel teaches that all people will be punished for their own sins

Imagine that you are talking to two of your friends. One friend says to the other, “If I had parents who were active and strong in the Church, like yours are, I would probably be a better person and not do some of the things I do. But my parents aren’t active, and they don’t expect me to live all the Church standards, so I don’t.”

Think about what you would say to this friend.

As you study Ezekiel 18, look for principles that can help you better understand Heavenly Father’s expectations of you regardless of your family’s level of activity in the Church.

Read Ezekiel 18:1–3, looking for an Israelite proverb that Jehovah referred to.

The reference to fathers eating sour grapes and the children’s teeth being set on edge refers to the Israelites’ belief that their punishments had resulted from their fathers’ sins, which were symbolized by the sour grapes. The children of Israel excused their sins by claiming that their parents had not properly taught them the ways of God or established an environment where they could be faithful to His commandments.

You may want to mark in verse 3 what the Lord said about this excuse.

In Ezekiel 18:4–18 we read a scenario involving a man, his son, and his grandson that illustrates why the Israelites could not blame their sins on their parents.

Note that verses 5–9 describe a just and righteous man. Read Ezekiel 18:9, looking for what the Lord said would happen to this righteous man. The phrase “he shall surely live” refers to enjoying God’s Spirit in this life and living in God’s presence after this mortal life is completed.

Read Ezekiel 18:10–13, looking for a description of the righteous man’s son.

What kind of man was the son? In verse 13 the phrase “he shall surely die” refers to being separated from God’s presence in this life and after this life. The reference to blood has to do with the responsibility for and the consequences of the man’s sins.

List the names of at least three people described in the scriptures who were wicked despite having righteous parents: _____

Read Ezekiel 18:14–18, looking for a description of the wicked man’s son.

List the names of at least three people described in the scriptures who lived righteously despite having unrighteous parents: _____

From the example of the wicked man’s son, we learn the truth that **we can choose to live righteously, regardless of our circumstances and the choices of those around us.** Consider writing this truth in the margin of your scriptures next to Ezekiel 18:14–17.

Mark the words or phrases in the following excerpt from *For the Strength of Youth* that teach us that we can choose to live righteously regardless of our circumstances.

“Heavenly Father has given you agency, the ability to choose right from wrong and to act for yourself. Next to the bestowal of life itself, the right to direct your life is one of God’s greatest gifts to you. While here on earth, you are being proven to see if you will use your agency to show your love for God by keeping His commandments. The Holy Ghost can guide you in using your agency righteously.

“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).



3. Complete the following activities in your scripture study journal:

- Answer the following question: What has God given to you that can help guide you in making good choices?
- Write about a time when you (or someone you know) chose to live righteously, even when others were not making good choices.

Make a commitment to always make righteous choices regardless of your circumstances or the choices of the people around you.

Read Ezekiel 18:19–20, looking for an additional principle the children of Israel could learn.

One of the truths we learn from these verses is that **God will hold us accountable for our own choices.**

Read Ezekiel 18:21–22, looking for the Lord’s message to those who turn from their wickedness.

Ezekiel 18:24–32 teaches that the righteous who turn away from the Lord and sin without repenting will not be saved. Jehovah called on His people to cast away their sins and “make . . . a new heart and a new spirit” (Ezekiel 18:31).

Ezekiel 25–32

Ezekiel prophesies of the destruction of foreign nations

In Ezekiel 25–32 we read Ezekiel’s prophecies of the destruction of wicked nations that surrounded Israel.



4. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Ezekiel 4–32 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 29: DAY 1

Ezekiel 33–36

Introduction

Through His prophet 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 that, after returning to Him, His people would be restored to their land.

Ezekiel 33

As a watchman, Ezekiel warns the people against continuing to live sinfully

Sins	Righteous Acts
III	III III III

Imagine a chart that reflects someone's sins and righteous acts. Consider whether you believe the following statement 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."

Do you believe that statement is true? Why or why not? _____

As you study Ezekiel 33, look for truths that indicate how Jesus Christ will judge us and what we must do to qualify to live with Heavenly Father forever. To help you understand who is speaking in this chapter, remember that in both ancient times and today, Heavenly Father appointed Jesus Christ, or Jehovah, to speak for Him to the prophets. Jehovah, "usually identified in the Old Testament as LORD (in small capitals), is the Son, known as Jesus Christ, . . . who is also a God. Jesus works under the direction of the Father and is in complete harmony with Him" (Bible Dictionary, "God").

As recorded in Ezekiel 33:1–9, the Lord again compared the role of a prophet to the role of a watchman. A watchman is responsible to warn the people of unforeseen danger (see Ezekiel 3:17–21). Remember that Ezekiel was called to preach to Israelites who had previously ignored the warnings of prophets and were suffering the consequences of their sins while living as captives in Babylon.

Read Ezekiel 33:10, looking for a question that the Lord said the Israelites had asked. To "pine away" in their 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?

Read Ezekiel 33:11, looking for Jehovah's response to the Israelites' concern. The words *death* and *die*

may refer to being shut out from Heavenly Father's presence. The word *turn* is the English translation of a Hebrew word that can mean repent.

What message about Himself did Jehovah instruct Ezekiel to communicate to the Israelites? What did He instruct the Israelites to do?

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.

Read Ezekiel 33:12–13, looking for what Jehovah taught about our righteousness (or righteous actions).

You may want to mark the phrase "all his righteousnesses shall not be remembered" in verse 13. The declaration that our righteous acts will "not be remembered" if we turn to iniquity means that those sins that are unrepented of and unforgiven would make us unworthy to live with Heavenly Father regardless of our previous righteous acts.

Read Ezekiel 33:14–16, looking for what happens to those who were wicked but turned from their sins.

In verse 16 the phrase "none of his sins that he hath committed shall be mentioned unto him" means the Lord will not take those sins into account at the Final Judgment (see D&C 58:42). You may want to mark this phrase in your scriptures.

Read Ezekiel 33:17–20, looking for what the people said about the way of the Lord, or the way He will judge us, and for the Lord's response to the people. (The word *equal* in these verses means just or fair [see verse 17, footnote b].)



To better understand how Jesus Christ will judge us, read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles: "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" ("The Challenge to Become," *Ensign*, Nov. 2000, 32).



1. Answer the following question in your scripture study journal: Based on what you have studied in Ezekiel 33, what will be considered when we are judged?

From the verses studied in Ezekiel 33 and the statement from Elder Oaks, we learn that **Jesus Christ will judge us by the person we have become as the result of our thoughts and actions.** We are not judged solely on whether we have done more good than evil. Those who will inherit the celestial kingdom are people who have turned away from a sinful life and have come to delight in righteousness.

Reread the statement from the beginning of the lesson. Ponder why the statement is untrue. For example, if someone performs many righteous acts but then turns away from righteousness and sins, that person has not truly become righteous. On the other hand, if someone who has committed many sins chooses to turn to the Lord and repent, that person is no longer wicked.

 **2.** Answer the following question in your scripture study journal: Why do you think it is important to understand that Jesus Christ will judge us by the kind of person we have become as a result of our actions?

As recorded in Ezekiel 33:21–33, Ezekiel learned that Jerusalem had been destroyed. He prophesied that those who remained in or moved into the land of Israel and rejoiced in the destruction of Jerusalem would also be destroyed. The Lord also told Ezekiel that the Israelites “hear thy words, but they do them not” (Ezekiel 33:32).

Ezekiel 34

The Lord will take care of His flock like a good shepherd



A shepherd leading his sheep


What are characteristics of a good shepherd?

As recorded in Ezekiel 34:1–8, the Lord compared the leaders of Israel to shepherds and the people to their sheep. Read Ezekiel 34:1–8, looking for what the Lord said about the leaders of Israel and their treatment of the people.

Read Ezekiel 34:11–16, looking for what blessings Jehovah promised His people as their shepherd. You may want to mark these blessings in your scriptures.

Think about the various ways the Lord might gather us to Him, nourish us, and “bind up that which was broken” (Ezekiel 34:16).

We learn from Ezekiel 34:11–16 that **if we follow Jesus Christ, then He will bless us temporally and spiritually.**

 **3.** Answer one or both of the following questions in your scripture study journal:

- What do we need to do to receive the blessings you found in Ezekiel 34:11–16?
- When has the Savior been like a good shepherd to you by providing one of those blessings?

Ezekiel 34:17–31 contains Ezekiel’s prophecy that the Lord would deliver His people from their oppressors. This prophecy also refers to the day when the Lord would 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


As recorded in Ezekiel 35:1–36:7, 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. We learn in Ezekiel 36:8–38 that 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 in Ezekiel 34, refers to Ezekiel’s day as well as the last days.

Read Ezekiel 36:24–28, looking for what the Lord promised to do for those who choose to follow Him in the last days.

Refer to verse 26 to complete the following principle:
If we follow Jesus Christ, He can _____

To have a “new heart” (Ezekiel 36:26), or a change of heart, means that as we receive the Lord’s Spirit in our lives, we lose our desires to do evil and we gain the desire “to do good continually” (Mosiah 5:2).

Each of us can receive a change of heart if we seek it by following Jesus Christ.

 4. Consider ways in which you might need a change of heart. Write in your scripture study journal something you will do this coming week to invite the Holy Ghost to help you receive a change of heart.

 5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Ezekiel 33–36 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 29: DAY 2

Ezekiel 37

Introduction

Filled with the Spirit of the Lord, 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 restoration 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 also spoke of the covenant He would establish with gathered Israel.

Ezekiel 37:1–14

Ezekiel is shown examples of restoration—the Resurrection and the gathering of the house of Israel

As you study Ezekiel 37, look for doctrines and principles that help us understand how God can restore us physically and spiritually.

Read Ezekiel 37:1–2, looking for what Ezekiel saw in a vision. What did Ezekiel see in the middle of the valley?

Visualize

Visualizing occurs as you picture in your mind what is taking place in a written account. Visualizing an event that is recorded in the scriptures can help make it seem more vivid and real as you study it.

Imagine that you are in Ezekiel's position, and visualize this valley of bones. You may want to mark in your scriptures that the bones Ezekiel saw were "very dry" (Ezekiel 37:2). This implies that the bodies in the valley had been dead for a significant period of time. What questions

would you have if you were in the midst of the valley of dry bones?

Read Ezekiel 37:3, looking for what the Lord asked Ezekiel. Notice that Ezekiel 37:3, footnote *a*, gives "resurrect" as an alternate meaning for *live* in this verse.

Read Ezekiel 37:4–6, looking for the Lord's response to the question He asked.

What did the Lord say He would do with the bones?

The word *breath* in verse 5 refers to the "breath of life" (see Ezekiel 37:5, footnote *a*; Genesis 2:7), or our spirits, which God placed in our physical bodies. In other words, Ezekiel was referring to the reuniting of our bodies and spirits.

Read Ezekiel 37:7–10, and notice what happened to the bones Ezekiel saw. Also read Ezekiel 37:9, footnote *a*.

Ezekiel saw in vision the resurrection of many people. Resurrection is the reuniting of the spirit with the body in a perfect, immortal state. The body is no longer subject to death, and so the body and the spirit will never again be separated (see Alma 11:43–45).

In Ezekiel 37:11–14 we read that the Lord, Jesus Christ, said He would raise His people of the house of Israel from their graves one day. You may want to mark the phrase "and shall put my spirit in you, and ye shall live" in verse 14. This prophecy refers to His power to restore the tribes of Israel from their scattered condition and breathe life into them. It also can represent His power to resurrect His people.

From these verses we can learn that **Jesus Christ has the power to resurrect us**. We can also learn that **when we are resurrected, our bodies will be made whole again**.

As you read the following statement from Elder Shayne M. Bowen of the Seventy, think of someone you love who has passed away:



"Remember as you attended the funeral of your loved one the feelings in your heart as you drove away from the cemetery and looked back to see that solitary casket—wondering if your heart would break.

"I testify that because of Him, even our Savior, Jesus Christ, those feelings of sorrow, loneliness, and despair will one day be swallowed up in a fulness of joy. I testify that we can depend on Him and when He said:

"I will not leave you comfortless: I will come to you.

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also” [John 14:18–19]. . . .

“I testify that on that bright, glorious morning of the First Resurrection, your loved ones and mine will come forth from the grave as promised by the Lord Himself and we will have a fulness of joy. Because He lives, they and we shall live also” (“Because I Live, Ye Shall Live Also,” *Ensign* or *Liahona*, Nov. 2012, 17).



You may want to mark Ezekiel 37:16, footnote *a*, which explains that these sticks can refer to wooden tablets. They can also refer to scrolls, which anciently were rolled around sticks. (See Boyd K. Packer, “Scriptures,” *Ensign*, Nov. 1982, 51.)



A scroll wrapped around two wooden sticks

One professor of ancient scripture noted: “The discovery in 1953 of . . . writing boards from

biblical Calah in Mesopotamia altered the thinking of scholars about how Middle Eastern cultures made records. Wooden tablets filled with wax represent the ‘earliest known form of ancient book’ and help us understand an important prophecy of Ezekiel foretelling the uniting of the Bible and Book of Mormon” (Keith Meservy, “Ezekiel’s Sticks and the Gathering of Israel,” *Ensign*, Feb. 1987, 4).

The stick of Judah is the Bible. The Bible was preserved primarily through the Jews, many of whom were of the tribe of Judah. The stick of Joseph is the Book of Mormon. Lehi and his descendants, some of whom kept the records now contained in the Book of Mormon, were descendants of Joseph (see 2 Nephi 3:12; Alma 10:3).

What do you think it means that these two sticks or books of scripture “shall become one in thine hand” (Ezekiel 37:17)? _____

Read 1 Nephi 13:40, 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.

From Ezekiel 37:15–17 and 1 Nephi 13:40 we can learn that **the Bible and the Book of Mormon are united in testifying that Jesus Christ is our Savior**. Consider writing this truth in the margin of your scriptures next to Ezekiel 37:15–17.




1. In your scripture study journal, write: *Can these bones live?* Then answer this question by writing your testimony of Jesus Christ and His power to resurrect us.

Ezekiel 37:15–28

Ezekiel prophesies that the sticks of Judah and Joseph will be joined together

Read Ezekiel 37:15–17, looking for the two sticks that would bless many lives forever. (Ezekiel 37:15–17 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

 **2.** Some people say they believe in the Bible but do not see a need for the Book of Mormon (see 2 Nephi 29). Answer the following question in your scripture study journal: Why do you think it is important to have more than one book of scripture that testifies of Jesus Christ?

One way the Bible and the Book of Mormon are united is by footnotes that provide cross-references between the two books. Find a verse in the Book of Mormon that testifies of Jesus Christ (such as Helaman 5:12). Look in the footnotes of the verse you found and identify a verse in the Bible that testifies of Jesus Christ.

President Boyd K. Packer of the Quorum of the Twelve Apostles spoke of the blessings available to you because you can study the Bible and the Book of Mormon together:




“The stick or record of Judah—the Old Testament and the New Testament— and the stick or record of Ephraim—the Book of Mormon, which is another testament of Jesus Christ—are now woven together in such a way that as you pore over one you are drawn to the other; as you learn from one you are enlightened by the other. They are indeed one in our hands. Ezekiel’s prophecy now stands fulfilled.

“With the passing of years, these scriptures will produce successive generations of faithful Christians who know the Lord Jesus Christ and are disposed to obey His will.

“. . . The revelations will be opened to them as to no other in the history of the world. Into their hands now are placed the sticks of Joseph and of Judah. They will develop a gospel scholarship beyond that which their forebears could achieve. They will have the testimony that Jesus is the Christ and be competent to proclaim Him and to defend Him” (“Scriptures,” *Ensign*, Nov. 1982, 53).




Ezekiel prophesied that the sticks of Judah and Joseph would be joined together.


 **3.** Answer the following question in your scripture study journal: How has studying both the Bible and the Book of Mormon helped you to feel prepared to proclaim and defend your testimony of Jesus Christ?

Ponder what you will do to use the Book of Mormon and the Bible together to strengthen your testimony of and faith in Heavenly Father and His Son, Jesus Christ. Act on the promptings you receive.

Ezekiel 37:21–28 teaches that the union of the sticks of Judah and Joseph also symbolizes the reunion of the kingdoms of Judah and Israel. The reunited house of Israel will be led by their Shepherd and King—Jehovah, or Jesus Christ. The Lord promised He would renew His covenant with the house of Israel and sanctify them.

Scripture Mastery—Ezekiel 37:15–17

 **4.** To help you memorize Ezekiel 37:15–17, write the first letter of each word in verses 15–17 in your scripture study journal. Use the letters you wrote to help you recite the passage aloud. Refer to the verses as needed. Repeat this process until you can recite the passage using the first letter of each word. Record your accomplishing this assignment in your scripture study journal.

 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Ezekiel 37 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 29: DAY 3

Ezekiel 38–48

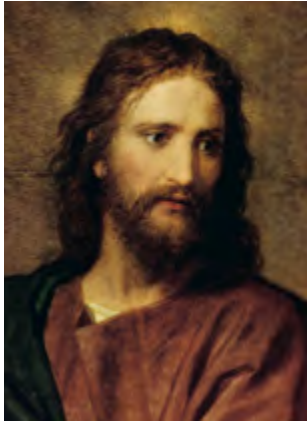
Introduction

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 Dead Sea. Many of the details regarding these prophecies have not yet been revealed.

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 you study the prophecies of Ezekiel in Ezekiel 38–48, look for what the Lord will make sure everyone knows about Him as part of His Second Coming.

Read Ezekiel 38:1–3, looking for whom the Lord declared He was against.

Gog was the “chief prince” (Ezekiel 38:2)

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.

Ezekiel 38:4–6 contains Ezekiel’s prophecy that Gog would assemble a great army from many nations. Look in verse 5 for three countries that would gather.

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.

In Ezekiel 38:7–14 we learn that after the armies of Gog gather, their purpose will be to attack what they perceive to be the defenseless people of Israel. This prophecy refers to the great battle commonly referred to as the battle of Armageddon that will precede the Second Coming of Jesus Christ. The army of Gog symbolizes the great army that will attack Jerusalem. (Sometimes people can be confused



because the Apostle John referred to another battle that would take place at the end of the Millennium as the battle of Gog and Magog [see Revelation 20:7–9]. These are two different battles.)

Read Ezekiel 38:15–16, looking for the Lord’s purpose in allowing the army of Gog to attack the people in Jerusalem in the latter days.

You may want to mark the phrase “that the heathen may know me” in verse 16. The word *heathen* refers to people who do not know the Lord. The phrase “I shall be sanctified in thee” in verse 16 means that the Lord would manifest Himself as He sustains the people of Israel against the army of Gog.

Read Ezekiel 38:18–23, looking for how the Lord will demonstrate His power against the army of Gog.

Ezekiel 39 explains 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 mean a long time or refer to the land becoming complete and whole again.

Read Ezekiel 39:7, 21–22, looking for what the children of Israel would know after this battle. You may want to mark what you find.

Notice in Ezekiel 39:7 the name or title the Lord used to refer to Himself. “The Holy One in Israel” is another title for Jesus Christ (see 2 Nephi 25:29).

As a result of this battle, **all people will know that Jesus Christ is the Lord.**



1. In your scripture study journal, explain how the battle that will take place at Jerusalem before the Second Coming will help all people to 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

In Ezekiel 40–43 we read that an angel guided Ezekiel through another vision pertaining to the last days.

Read the chapter summaries in your scriptures for Ezekiel 40–43, looking for what Ezekiel saw.

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



Read Ezekiel 44:5, looking for what the Lord told Ezekiel to do to maintain the holy nature of the temple. To “mark well the entering in of the house” means to pay attention to who or what enters the house. How do priesthood leaders fulfill a similar responsibility for temples today? _____

In Ezekiel 44:6–8 we read that the Lord condemned the children of Israel for failing to maintain the sacredness of His holy house. Read Ezekiel 44:9, looking for whom the Lord did not permit to enter His temple.


The word *stranger* in verse 9 refers to non-Israelites who had not made covenants to follow the Lord. The phrase “uncircumcised in heart” in this verse similarly refers to unworthy individuals from outside the covenant.

Based on these verses, we learn the following principle:
If we make and keep covenants with the Lord, He will permit us to enter His holy house.



President Howard W. Hunter further explained what we must do to prepare to enter the house of the Lord: “To qualify for the blessings of the temple, each of us must ensure that our lives are in harmony with the teachings of the Church. Before going to the temple, you are interviewed by your bishop. In that interview you certify to him that you meet a standard of conduct relating to the holy temple. We want you to decide today that you will always maintain this standard and be worthy of the privilege of going to the house of the Lord” (“Your Temple Recommend,” *New Era*, Apr. 1995, 6).

You can prepare to enter the house of the Lord by honoring your baptismal covenant to obey Heavenly Father’s commandments, including the law of chastity, the law of tithing, and the Word of Wisdom.

 **2.** Answer the following question in your scripture study journal: Why do you think the Lord has standards that we must meet before we enter His house?

Imagine that you are dressed in your finest temple-appropriate clothes and are on the grounds of a temple. Picture yourself walking to the front doors of the temple and entering. Imagine how you would feel knowing that you are worthy to enter.

Ponder your responses to the following questions:

- Are you currently worthy to enter the Lord’s house?
- What changes will you make to be better prepared to enter the Lord’s house?

Be sure to follow any promptings you have received to prepare yourself to be worthy to enter the Lord’s house.

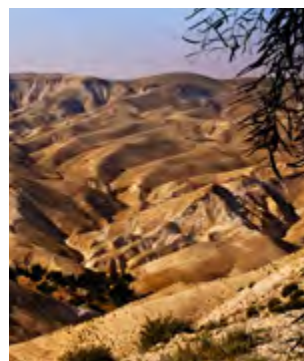
In Ezekiel 44:10–46:24 we learn that the messenger showed Ezekiel how priests were to prepare and properly perform their duties in the temple. Ezekiel was then brought to the door of the temple. There he saw a symbolic representation of the blessings that come to all who live worthy to worship in the temple.

Read Ezekiel 47:1, looking for what Ezekiel saw as he stood at the door of the temple.

After Ezekiel saw water flowing out from the temple, he saw a man with a measuring line who measured the water as it flowed farther away from the temple. Read Ezekiel 47:3–5, looking for what happened to the water as it flowed away from the temple.

Ezekiel 47:6–7 explains that the messenger brought Ezekiel to the bank of the river, and Ezekiel noticed many trees along both sides of the river.

Read Ezekiel 47:8, looking for where the water went.



The accompanying image, which is similar to the image included in your scriptures as Bible Photographs, no. 3, “Judean Wilderness,” shows the area that the water in Ezekiel’s vision will flow through. The sea Ezekiel saw is called the Dead Sea because of its inability to sustain

animal or plant life due to the high concentration of salt in the water.

From what you learn in Ezekiel 47:8, what will the waters that come out from the temple do to the waters of the Dead Sea?

The word *healed* in verse 8 means that the Dead Sea will be able to sustain life. Read Ezekiel 47:9, looking for what the water would do to everything it touched.

The waters in this vision may represent the Spirit and power of God, which will in a future day heal all nations. The waters may also represent the blessings that flow from the temple. One truth we can learn from Ezekiel's vision is that **the blessings of the temple heal and give life to those who keep the sacred covenants they make in the temple.**



3. Answer one or both of the following questions in your scripture study journal:

- a. Symbolically, how might a person be like a desert or a salty sea when he or she is not worthy of the blessings of the temple?
- b. When have you experienced blessings from the temple that could be like healing water?

Read Ezekiel 47:12, looking for how Ezekiel described the trees along the banks of the river.

Consider how the description of the trees along the banks of this river can be like individuals who experience the blessings of the temple. Like the trees, those individuals can help nourish and heal others. As you worship Heavenly Father in the temple, you can experience the greatest blessings available to us through the Atonement of Jesus Christ, including eternal life. As illustrated in Ezekiel's vision, you can be healed and changed.

Ezekiel 47:13–48:35 informs us 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 in Ezekiel 48:35 by explaining what Jerusalem will be called after the Lord's Second Coming. According to the Joseph Smith Translation of Ezekiel 48:35, Ezekiel said, "The name of the city from that day shall be called, Holy; for the Lord shall be there" (in Ezekiel 48:35, footnote a, of the 2013 edition of the scriptures).



4. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Ezekiel 38–48 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you study the book of Daniel, you 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. Gaebelein, 12 vols. [1976–1992], 7:6.)

Daniel 1–2

Introduction

Daniel, Shadrach, Meshach, and Abednego were among the first group of Jews taken captive into Babylon, and they were selected to be trained for service in King Nebuchadnezzar’s household. Daniel and his friends kept the Lord’s laws, and the Lord blessed them. Later, the Lord revealed to Daniel a dream of King Nebuchadnezzar and its interpretation.


Daniel 1

Daniel, Shadrach, Meshach, and Abednego keep the Lord’s law by refusing the king’s food

Read the following true account, and consider what you would have done in this situation:

Creed Haymond, a member of the Church, was captain of his college track team. The night before a large track meet, Creed’s coach offered him some wine to refresh himself. When Creed twice refused to drink the wine, his coach responded, “Remember, Creed, you’re captain of the team and our best point winner; fourteen thousand students are looking to you personally to win this meet. If you fail us we’ll lose. I ought to know what is good for you” (in Joseph J. Cannon, “Speed and the Spirit,” *Improvement Era*, Oct. 1928, 1002).

Why might it have been difficult for Creed to obey the Lord’s law by keeping the Word of Wisdom in this situation? _____

 **1.** Answer the following question in your scripture study journal: What are some other situations in which Church members might be pressured to disobey the Lord’s law by not following the Word of Wisdom?

As you study Daniel 1, look for principles that can help you be faithful to the Lord when you feel pressure to disobey His commandments.

In Daniel 1:1–4 we learn that in approximately 605 B.C., Nebuchadnezzar, king of Babylon, besieged Jerusalem. He took items from the temple and a select group of Jews back to Babylon (see 2 Kings 20:14–18). He also commanded an official in his palace to take certain captive Israelite youths and train them for service in his household.

Read Daniel 1:4–5, looking for characteristics Nebuchadnezzar desired the youths to have and what he provided for them. It may help to know that the word *meat* refers to special food, or delicacies.

Read Daniel 1:6–7, looking for the names of some of the Jewish young men who were selected to be trained for the king’s service.

Read Daniel 1:8, looking for the request Daniel made regarding the food and wine that were provided.



Daniel refused to partake of the king’s food and wine.

You may want to mark the phrase “Daniel purposed in his heart that he would not defile himself” in verse 8. *Defile* means to desecrate or make impure or unclean. For example, consider what would happen if you poured a soft drink into the gas tank of a car and tried to drive it. Adding the soft drink would make the existing gasoline impure and would harm the engine of the car.

Daniel may have considered that partaking of the food and wine would defile him because, according to custom, a portion of these items might have first been offered as sacrifices to Babylonian gods. To consume such food would have been considered participating

in the worship of false gods. Some of the food may also have been forbidden by the law of Moses (see Leviticus 11; Deuteronomy 14:3–21) or not prepared in accordance with that law (see Leviticus 17:13–14; Deuteronomy 12:15–16).

The law of Moses included the Lord’s dietary laws for people in Daniel’s day, similar to how the Word of Wisdom represents the Lord’s law of health for our day. Think about the pressures Daniel may have faced when he made the request not to eat of the king’s food and wine.



Elder David R. Stone of the Seventy summarized the challenging circumstances Daniel and his friends were placed in: “Let us clearly understand the pressures that the four young men were under. They had been carried away as captives by a conquering power and were in the household of a king who held the power of life or death over them. And yet Daniel and his brothers refused to do that which they believed to be wrong, however much the Babylonian culture believed it to be right” (“Zion in the Midst of Babylon,” *Ensign* or *Liahona*, May 2006, 92).

The example of Daniel and his friends shows that we can be faithful to the Lord in all circumstances. At the end of Daniel 1, you will see what the Lord can do for those who are faithful to Him in all circumstances.

Read Daniel 1:9–13, looking for why the prince of the palace eunuchs, or officials, was concerned about Daniel’s request and what Daniel suggested. It may help to know that “pulse” (Daniel 1:12) is food grown or made from seeds or grains, and “countenance” (Daniel 1:13) refers to a person’s appearance.

Read Daniel 1:14–17, looking for how the Lord blessed Daniel and his friends for being faithful to His laws.

From the experience of Daniel and his friends, we learn that **if we keep the Lord’s laws, then He will bless us physically and spiritually.**

It is important to remember that the physical blessings for keeping the Lord’s laws, particularly the Word of Wisdom, do not always include protection from poor health, but they can include other physical blessings.

Notice that Daniel and his friends were blessed not only with health but with knowledge and spiritual understanding “in all visions and dreams” (Daniel

1:17). President Boyd K. Packer of the Quorum of the Twelve Apostles taught about the spiritual blessings of keeping the Lord’s law of health:



“I have come to know that inspiration comes more as a feeling than as a sound. . . .

“I have come to know also that a fundamental purpose of the Word of Wisdom has to do with revelation. . . .

“If someone ‘under the influence’ [of alcohol or narcotics] 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” (“Prayers and Answers,” *Ensign*, Nov. 1979, 20).




2. Read Daniel 1:17 again, and then read Doctrine and Covenants 89:18–21. In your scripture study journal, explain how the Word of Wisdom can be much more valuable to us spiritually than it is physically.

As you read the following summary of the conclusion of Creed Haymond’s experience, look for how he was blessed by keeping the Lord’s law of health:

After Creed’s coach left, Creed worried that his refusal to drink the wine would cause him to lose the track meet for his school. He knelt and asked the Lord to give him a testimony regarding the source of the Word of Wisdom.

The next morning all of the boys on his team were sick. They underperformed in their events, and one teammate was even too sick to participate. Despite falling at the beginning of the 100-yard (91-meter) dash, Creed caught up and won the race. Later in the day he was forced to begin the 220-yard (201-meter) final despite only having five minutes to rest following the semifinal. He won that race as well, finishing in the fastest time that race had ever been run.

That night the question he asked the Lord about the Word of Wisdom came back into his mind. As he lay in bed contemplating on the events of the day, he received the assurance that the Word of Wisdom was from God. (See Joseph J. Cannon, “Speed and the Spirit,” 1003–7.)


 **3.** Answer one or both of the following questions in your scripture study journal:

- a. When have you, or someone you know, chosen to keep the Lord's law of health in the face of an opportunity or pressure to break it?
- b. What are some of the physical and spiritual blessings you have experienced by keeping the Lord's law of health?

Resolve now to always obey the Word of Wisdom. This decision will help you overcome temptations you may face later. Consider sharing your resolution with your family members and friends.

Read Daniel 1:18–20, looking for how the Lord blessed Daniel and his friends for being faithful to His laws. Note that the phrase “stood they before the king” (verse 19) means they entered the service of the king.

The experience of Daniel and his friends teaches us that **if we are faithful to the Lord in all circumstances, then He will magnify us.**

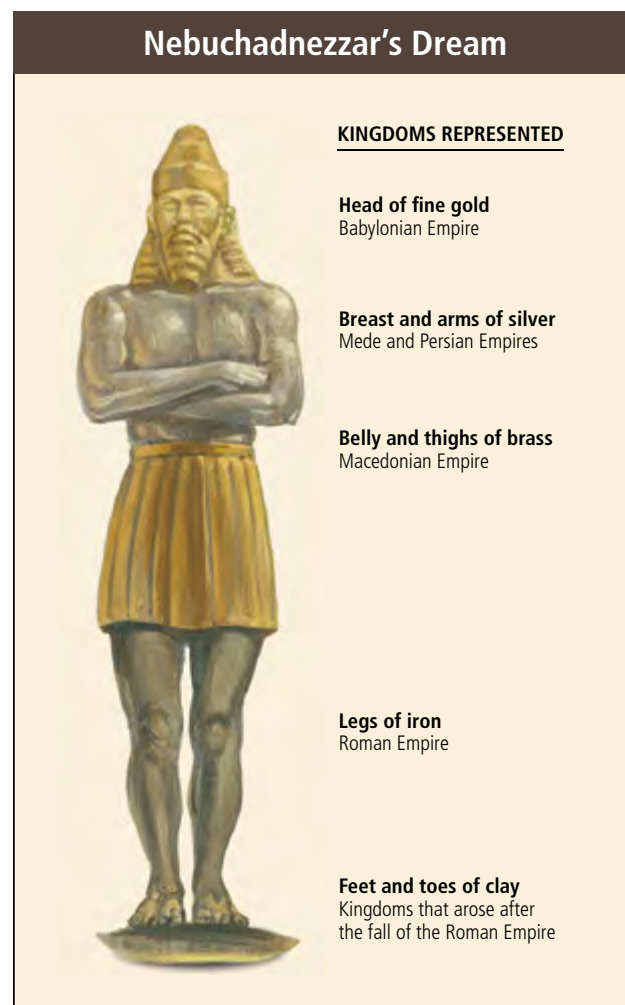
 **4.** Answer the following question in your scripture study journal: What can help you choose to be faithful to the Lord in all circumstances?

As you study the remainder of the book of Daniel, look for additional examples of how the Lord magnified Daniel and his friends because they were faithful to Him regardless of their circumstances.


Daniel 2


With Heavenly Father's assistance, Daniel reveals to King Nebuchadnezzar the king's dream and its interpretation

In Daniel 2 we read how Daniel used the gift of having “understanding in all visions and dreams” (Daniel 1:17). This was a gift he had received from Heavenly Father. King Nebuchadnezzar had a dream that troubled him. He ordered that all the wise men in Babylon be killed unless they could reveal the dream and its meaning. Daniel and his friends prayed to know the dream, and the Lord revealed the dream and its interpretation to Daniel. This dream included a description of kingdoms of the earth that would follow Babylon (see the diagram titled “Nebuchadnezzar's Dream”) and a description of the establishment of the kingdom of God upon the earth in the latter days (see Daniel 2:44–45).



The Lord explained that, unlike all of the other kingdoms on the earth, the kingdom of God, represented in the king's dream by the stone “cut out of the mountain without hands” (Daniel 2:45)—meaning, without human hands—would be started by God and not by man.

 **5.** Daniel 2:44–45 describes the Church in the latter days, which is the kingdom of God on earth—The Church of Jesus Christ of Latter-day Saints. Read Doctrine and Covenants 65:1–2, 5–6. In your scripture study journal, write about how the Church is like the stone Daniel saw.

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Daniel 1–2 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Daniel 3–12

Introduction

The Lord miraculously delivered Shadrach, Meshach, and Abednego from the fiery furnace into which they had been cast for refusing to worship a golden image made by King Nebuchadnezzar. Daniel interpreted Nebuchadnezzar’s dream of a great tree. Many years later, under King Belshazzar, Daniel interpreted divine writing on a wall concerning the conquering of the Babylonian kingdom. Daniel was cast into a den of lions for praying to God, and God delivered him from harm. Daniel saw visions of future events, including events in the last days.

Daniel 3

The Lord miraculously delivers Shadrach, Meshach, and Abednego from the fiery furnace



1. Copy the following chart in your scripture study journal. Write positive consequences and negative consequences that could result from each choice.

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.		

Consider why you might make different choices if you first thought about the consequences of those choices. As you study Daniel 3, look for truths that can help you choose to obey the Lord, regardless of the consequences.

In Daniel 3:1–5, we read 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. At the dedication, a command was announced that when music sounded, everyone was to fall down and worship the golden image.

Read Daniel 3:6–7, looking for what would happen to those who did not worship the golden image.

Daniel 3:8–11 records that a group of prominent Babylonians came to Nebuchadnezzar to accuse people of not worshipping the golden image. Read Daniel 3:12, looking for whom they accused.

Read Daniel 3:13–15, looking for what King Nebuchadnezzar said to Shadrach, Meshach, and Abednego.

Read Daniel 3:16–18, looking for how Shadrach, Meshach, and Abednego responded to the king’s offer to give them a second chance to worship the idol. Consider marking the statements that stand out to you.

It may help to know that the phrase “we are not careful to answer thee in this matter” in 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.



2. Complete the following in your scripture study journal:

- a. Summarize the response of Shadrach, Meshach, and Abednego to the king in Daniel 3:16–18.
- b. Answer the following question: What stands out to you about their faith in the Lord?

One truth we can learn from the example of Shadrach, Meshach, and Abednego is that **we show our faith in the Lord by choosing to obey Him regardless of the consequences.**

Elder Dennis E. Simmons of the Seventy taught about how the faith of Shadrach, Meshach, and Abednego relates to various situations in our lives in which we express our faith in the Lord Jesus Christ and His power:



“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*” (“But If Not . . .,” *Ensign* or *Liahona*, May 2004, 74–75).

Ponder what you could do to develop this same kind of faith in the Lord.

Refer to the choices presented in the chart in assignment 1. Consider whether you would show your faith by making those righteous choices even when you might experience negative consequences, or “fiery furnaces.”

Read Daniel 3:19–20, looking for how King Nebuchadnezzar reacted to the response of Shadrach, Meshach, and Abednego.

If you were one of those three men, what might you have been thinking and feeling as you watched the furnace being heated?

Read Daniel 3:21–27, looking for what happened when Shadrach, Meshach, and Abednego were cast into the furnace. You may want to mark what the king saw when he looked into the furnace.



Shadrach, Meshach, and Abednego in the fiery furnace

It appears that Jehovah stood with Shadrach, Meshach, and Abednego in the furnace. From this experience we learn that **if we choose to obey the Lord, He will be with us**.

Remember that even though we choose to obey the Lord, it does not mean that He will always deliver us from the consequences resulting from the actions of others.

Think about some of the ways the Lord shows He is with those who obey Him.



3. Answer the following questions in your scripture study journal:

- a. When have you, or someone you know, shown faith in the Lord by choosing to obey Him regardless of the consequences?
- b. How did the Lord show He was with you or the person you know?

Set a goal to be like Shadrach, Meshach, and Abednego by choosing to obey the Lord's commandments regardless of the consequences.

Read Daniel 3:28–30, looking for the positive consequences that resulted from the faithful actions of Shadrach, Meshach, and Abednego.

Daniel 4–5

Daniel interprets King Nebuchadnezzar's dream of the great tree, and he interprets writing on a wall

Daniel 4 records that Daniel interpreted another dream of King Nebuchadnezzar. The dream was a prophecy of the king's removal from the throne and of his madness. A year later, while King Nebuchadnezzar was boasting of his accomplishments in his kingdom, the events in his dream began to be fulfilled. From the suffering Nebuchadnezzar experienced, he learned that the Lord is all-powerful and is able to humble the prideful (see Daniel 4:37).

More than 20 years after Nebuchadnezzar died, Belshazzar was the king in Babylon. In Daniel 5, we read that Belshazzar hosted a feast for leaders in the kingdom. The people mocked the Lord by drinking wine from vessels that had been taken from the temple in Jerusalem, and they praised their false gods. During the feast, a hand appeared and wrote on a wall in the king's palace. Belshazzar was greatly troubled, and when others were unable to interpret the writing, he summoned Daniel. Daniel reproved Belshazzar for being prideful (see Daniel 5:22–23) and then interpreted the writing, 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. Darius the Mede was placed in command of Babylon.

Daniel 6–12

God delivers Daniel from a den of lions, and Daniel sees visions of future events, including events in the last days

Daniel 6 contains an account of Daniel's refusal to obey an order forbidding petitions or supplications to anyone, God or man, other than King Darius. Daniel was cast into a den of lions for praying to God, and the Lord delivered Daniel from harm. As you read Daniel 6 as part of your personal study, notice what additional blessings came from Daniel's faithfulness. The word *princes* in Daniel 6:1 may also refer to officials.



Much of Daniel 7–12 consists of descriptions of visions of future events that Daniel saw. For example, Daniel 7 records a vision representing different political kingdoms and evil that would be on the earth from Daniel's time through the last days. He also saw a sacred event associated with the Savior's Second Coming. Those who hold priesthood keys from all of the dispensations will gather in a council held in Adam-ondi-Ahman, in Missouri, and give an accounting of their stewardships to the "Ancient of days" (Daniel 7:9), who is Adam (see D&C 27:11; *Teachings of Presidents of the Church: Joseph Smith* [2007], 104). Adam will then give his report to Jesus Christ, whose people will recognize Him as their King (see Joseph Fielding Smith, *The Way to Perfection* [1970], 290–91).

Read Daniel 7:27, looking for who will reign with the Savior in His kingdom on earth after His Second Coming.

The title "saints" means "holy ones" and refers to faithful followers of the Lord. From this verse we learn that **after the Second Coming, the Savior will reign on earth with His saints.**

Daniel also saw the resurrection and judgment of many people (see Daniel 12:1–4).



4. Based on what you have learned in your study of the book of Daniel, write a description in your scripture study journal of what it means to be continually faithful to the Lord. Include at least three specific characteristics and habits of those who are continually faithful to the Lord.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Daniel 3–12 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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, you will learn that although there are consequences for our unfaithfulness, the Lord desires that all of His people return to Him and renew their covenants with Him.

Who Wrote This Book?

The book of Hosea 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. He 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], "Hose'a," 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 of Israel, writings by and about Hosea evidently were collected and preserved in the Southern Kingdom of Judah.

UNIT 30: DAY 2

Hosea

Introduction

The Lord commanded Hosea to marry Gomer. The Lord used this marriage as a symbol to teach the Israelites about His covenant relationship with them. Gomer was unfaithful to Hosea. Similarly, 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.

Hosea 1–3

The Lord compares His covenant relationship with Israel to marriage

Have you heard someone use the phrase "point of no return"? What do you think it means to arrive at a point of no return? _____

President Dieter F. Uchtdorf of the First Presidency said the following about this phrase:



"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" ("Point of Safe Return," *Ensign* or *Liahona*, May 2007, 99).


Sometimes people feel that when they commit serious sin they have passed a "point of no return" to their Father in Heaven. What are some of the dangers of thinking that when we have sinned we have gone past a point of no return? Have you ever felt this way or known someone who has?

As you study the book of Hosea, look for principles that can help us turn to the Lord with faith and hope when we have sinned.

Turn to the diagram "The Kingdoms of Israel and Judah at a Glance," found in the lesson for 1 and 2 Chronicles (in the Unit 21: Day 1 lesson). Notice 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.

The book of Hosea begins with the Lord giving Hosea an unusual command. Read Hosea 1:2–3, looking for what the Lord commanded Hosea to do.

Hosea was commanded to marry a woman who had committed whoredoms, or sexual sins, and Hosea selected Gomer. The Lord used this marriage to teach the Israelites about His covenant relationship with them. As you continue to study the book of Hosea, remember that Hosea represents Jehovah, or Jesus Christ, and Gomer represents the Israelites.

 **1.** Answer the following questions in your scripture study journal:

- a. Why is marriage a good symbol for the covenant relationship between the Lord and the house of Israel?
- b. According to Hosea 1:2, how was Gomer like the Israelites?

In Hosea 1:4–2:4 we learn that Hosea and Gomer had three children. The names of the children were dictated by the Lord and represented the consequences that the Israelites would suffer because of their sins. Through Hosea, the Lord also explained that consequences would come upon Gomer because of her actions. Read Hosea 2:5, looking for what Gomer did after her marriage to Hosea.


What feelings might Hosea have had after learning about Gomer’s actions?

Remember that the marriage between Hosea and Gomer symbolized the covenant relationship between Jesus Christ and the Israelites. Consider how Hosea’s experience with Gomer can help us understand how the Lord might feel when we break our covenants by sinning.

Read Hosea 2:6–13, looking for what the Lord said He would do because of the Israelites’ unfaithfulness. Hosea used symbolic language to describe the consequences Israel would receive. As you read, consider what this symbolic language might represent.

The phrases “hedge up thy way” and “make a wall” in verse 6 may refer to the Lord separating the Israelites from their false gods when the Assyrians would later capture them and carry them away. In verses 7–8, the Israelites recognized that they were better off staying true to their first husband, Jehovah, and they lament the decision to go after Baal. In verses 9–13, the consequences and judgments are set forth for going after other gods and forsaking Jehovah. The Israelites

would be defenseless, exposed, and stripped of all their worldly possessions. From these verses we learn that **if we violate our covenants with the Lord, we will suffer negative consequences.**

 **2.** In your scripture study journal, write how the consequences that come to those who break covenants can be a blessing for them.

Read Hosea 2:14–15, 17, 19–20, 23, looking for what the Lord would eventually do for Israel. You may want to mark what you find.


The word *allure* and the phrase “speak comfortably unto her” in verse 14 mean that the Lord will 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?

In Hosea 3 we learn that because of her poor choices, Gomer had been placed in bondage. Read Hosea 3:1–3, looking for what the Lord commanded Hosea to do for Gomer.

As a review, in chapter 1 you read that the Lord commanded Hosea to marry a woman who had committed sexual sin, and he obeyed by marrying Gomer. In chapter 2 you learned that Gomer was unfaithful to Hosea, and the Lord compared her adultery to Israel’s apostasy.

In chapter 3 the Lord commanded Hosea to redeem his wife from bondage, so he purchased her freedom for 15 pieces of silver. 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 Gomer’s previous sins (see Hosea 3:3).

 **3.** Answer the following question in your scripture study journal: How is what Hosea did for Gomer like what the Lord does for all of His people who turn to Him through repentance?

Liken the Scriptures

To liken the scriptures is to compare them to one's own life. As you read the scriptures, ask yourself, "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 you see the similarities between your experiences and the events you study in the scriptures, you will be better able to identify and apply doctrines and principles of the gospel taught in the scriptures.

The Lord desires to continue His covenant relationship with those who have sinned. What is required of us in order to return to the Lord after we have sinned and been unfaithful?

From Hosea 2–3 we learn that **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.**

President Henry B. Eyring of the First Presidency explained what he learned about

the Lord as he taught a seminary class about the book of Hosea:




"In just two chapters, even my youngest students knew that the husband was a metaphor for Jehovah, Jesus Christ. And they knew that the wife represented his covenant people, Israel, who had gone after strange gods. They understood that the Lord was teaching them, through this metaphor, an important principle. Even though those with whom he has covenanted may be horribly unfaithful to him, he would not divorce them if they would only turn back to him with full purpose of heart.

"I knew that too, but even more than that, I felt something. 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" ("Covenants and Sacrifice" [address given at a Church Educational System symposium on the Old Testament, Aug. 15, 1995], 2; si.lds.org).

Ponder why the Lord is willing to receive us again when we have broken our covenants with Him.

 **4.** In your scripture study journal, write how the principles taught in Hosea can help those who feel they have sinned so much that they cannot return to the Lord. You may want to write it as a letter to a friend who needs encouragement to repent and return to the Lord.

Ponder the following questions:


- When have you experienced the mercy and love of the Lord?
- How have you felt the Lord inviting you to return to Him when you have sinned or been unfaithful to Him?

Have the courage to act on any promptings you may receive to repent of your sins and fully return to the Lord.

Hosea 4–14

The Israelites seek after other gods, and Hosea invites them to return to the Lord

In Hosea 4–11 we read that Hosea called upon the Israelites 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, or apostasy, when the people of Israel return to Him.

 **5.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Hosea 1–14 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 you 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 of Joel 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.

Joel 1

Joel calls the people to the temple to pray for deliverance from approaching disaster

Sister Patricia T. Holland, the wife of Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, wrote about an experience she had during a severe windstorm:



"Recently we experienced the worst windstorm Bountiful [a city in Utah] has seen in several decades. The wind on the freeway was gauged at 113 miles an hour. . . . 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?'" (*A Quiet Heart* [2000], 129).

When you hear discussions about the signs and events that will accompany the Second Coming of Jesus Christ, do you feel afraid? Why or why not? _____

Look for Elder Holland's response to his wife as you read more 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'" (*A Quiet Heart*, 129–30).

UNIT 30: DAY 3

Joel

Introduction

Joel prophesied of impending destruction and devastation and counseled the people to gather to 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.



1. Answer the following questions in your scripture study journal:

- What stands out to you about Elder Holland's feelings and thoughts concerning the Savior's Second Coming?
- Why do you think Elder Holland could respond in such an optimistic way about the Second Coming?

Today you will study the prophecies of the prophet Joel. While we do not know for certain when Joel lived, we know that he 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 of Jesus Christ, which will also be filled with natural disasters and wars. Although people may feel afraid because of some of the events associated with the Second Coming, Joel's prophecies contain principles that can help us prepare for them. As you study the book of Joel today, look for these principles so that you, like Elder Holland, can be optimistic and look forward to the Second Coming of the Savior with joy and confidence.

As recorded in Joel 1:1–13, 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.

Read Joel 1:14–15, looking for what Joel counseled his people to do. You may want to mark what you find. The phrase “day of the Lord” in verse 15 refers to a time when the Lord administers rewards and penalties.

Why do you think Joel wanted the people to gather to the temple when they were faced with danger?

List a few examples of the kinds of danger young people face today: _____

Just as Joel counseled the people in his day to gather to the temple for safety, **if we gather to the temple, we can receive protection from spiritual danger.**

It may be difficult for some to attend the temple regularly. However, such individuals can also receive protection from spiritual danger by choosing to live worthy to enter the temple.



In the following statement, underline the ways Elder Richard G. Scott of the Quorum of the Twelve Apostles said we can gather to the temple in our day and one of the blessings he said 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” (“The Joy of Redeeming the Dead,” *Ensign* or *Liahona*, Nov. 2012, 94).

Even if you live far from a temple, you can still participate in temple work by searching for your ancestors and preparing their names for temple ordinances.

 **2. Answer the following questions in your scripture study journal:**

- a. In what ways have you felt blessed and protected from spiritual danger as you have participated in family history and temple work? (If you have not yet participated in family history and temple work, write down a goal to do so, and include a specific time frame.)
- b. What can you do in the future to participate more in family history and temple work?

Joel 2

Joel prophesies of latter-day calamities and of the Spirit of the Lord being poured out upon all flesh

In Joel 2, Joel used the phrase “day of the Lord” to refer to the Second Coming of Jesus Christ and events preceding it. Read Joel 2:1–2, looking for how Joel described the day of the Lord.

In Joel 2:3–10 we read Joel’s description of the war and destruction that will occur, as well as the sadness that some people will experience, before the Savior’s Second Coming.

Read Joel 2:11, looking for words that describe the day of the Lord.

Consider marking the question at the end of verse 11. The word *abide* means to endure or survive.

Joel 2:12–16 contains truths that can help us know who will endure or survive the Savior’s Second Coming. Read Joel 2:12, and consider marking what the Lord asked the people to do.

People in Old Testament times would often rend, or tear, their clothing as a symbol of their grief and sorrow.

Read Joel 2:13–14, looking for what Joel taught the people to rend instead of their clothes. To better understand these verses, look at Joseph Smith Translation, Joel 2:13 (in Joel 2:13, footnote *b*) and Joseph Smith Translation, Joel 2:14 (in Joel 2:14, footnote *a*).

Joel taught the people that they should feel sorrow for what they had done wrong and feel a desire to repent.

From these verses we learn the following principle: **As we turn to the Lord with all our hearts by sincerely repenting, He will show mercy and kindness to us.**



3. Answer the following questions in your scripture study journal:

- a. How can we show God that our repentance is sincere?
- b. Why do you suppose that some people hesitate or fail to repent, even when they have been taught that God shows mercy and kindness to those who repent? What might help them overcome barriers that prevent repentance?

Ponder whether there are sins you need to repent of so you can more fully experience the Lord’s mercy and kindness in your life and be better prepared for the Second Coming. Make a goal to identify, through prayer, those sins and shortcomings that are affecting your spiritual welfare and keeping you from feeling close to God and steps you will begin to take immediately to repent and improve.

In Joel 2:15–32 we read about some of the blessings that the righteous will enjoy as they await and prepare for the day of the Lord.

Read Joel 2:27–29, looking for the kindness the Lord said He would show in the latter days.

This prophecy has a dual fulfillment. It was fulfilled on the Day of Pentecost just after the Ascension of the Savior into heaven (see Acts 2). It also refers to what will happen in the last days. On September 21, 1823, Moroni came to Joseph Smith and quoted from Joel 2:28 to the end of the chapter. Joseph was told that this prophecy of Joel was not yet fulfilled but soon would be. (See Joseph Smith—History 1:41.)

In Joel 2:28 we read that **in the latter days the Lord will pour out His Spirit upon all flesh.**

President Joseph Fielding Smith taught the following about Joel 2:27–29:



“The inspiration which was promised to all flesh by the Lord through the prophecy of Joel, is not the promise of the Holy Ghost, but the promise of the guidance of the Light of Christ, or Spirit of Truth, which is given to every man who comes into the world” (*Doctrines of Salvation*, 3 vols., comp. Bruce R. McConkie [1954–56], 1:53).

“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. That does not mean that upon all flesh the Holy Ghost should be sent, . . . but the Lord would pour out his blessings and his Spirit upon all people and use them to accomplish his purposes” (*Doctrines of Salvation*, 1:176).

“There has never been a step taken . . . in discovery or invention, where the Spirit of the Lord (that is,

the spirit of which Joel spoke, the Light of Christ, not the Holy Ghost) was not the prevailing force, resting upon the individual, which caused him to make the discovery or the invention. . . . The Lord [did not] always use those who have faith, nor does he always do so today. He uses such minds as are pliable and can be turned in certain directions to accomplish his work, whether they believe in him or not” (*Doctrines of Salvation*, 1:178).



4. Answer the following question in your scripture study journal: What evidence have you seen that the Lord is pouring out His Spirit upon all flesh?

Signs and wonders will precede and accompany the day of the Lord. Read Joel 2:30–31, looking for some of these signs.

Ponder whether you feel afraid or concerned about any of these signs or wonders.

Read Joel 2:32, 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

Joel 3 contains a prophecy of the battle of Armageddon that will occur just before the Second Coming, in which all the nations of the earth will fight against the Lord’s people (see also Ezekiel 38–39; Zechariah 11–14; Revelation 16:14–21).

Read Joel 3:16, looking for who will help the righteous. You may want to mark why the Lord’s people should be hopeful during this challenging time.



5. In your scripture study journal, record your feelings about what you learned as you studied the book of Joel and how the truths you learned can help prepare you to abide the day of the Lord with joy and optimism.



6. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Joel and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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, you 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, it begins with the explanation that Amos preached during the reign of Uzziah in Judah and the reign 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.

UNIT 30: DAY 4

Amos

Introduction

Amos was a shepherd from the kingdom of Judah. He was called by the Lord to warn the people of the Northern Kingdom of Israel 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. Amos also warned the nations bordering Israel and Judah that they would be destroyed as well.

Amos 1–6

Amos prophesies that many nations, including Judah and Israel, will be destroyed



1. Have you ever tried to warn someone who did not heed your warning? Has someone ever tried to warn you, but you did not heed the warning? Write about one of these experiences in your scripture study journal, and briefly explain what happened to you or someone else as a result of not heeding a warning.

As you study the book of Amos, look for truths that might help you understand the importance of heeding the warnings that the Lord gives us through His prophets.

As recorded in Amos 1–2, Amos prophesied that destruction would come upon many nations for their wickedness. Read Amos 2:4–6, looking for two kingdoms the Lord said would be destroyed and why. The phrase “for three transgressions . . . and for four” does not refer to a specific number of sins but suggests that the wickedness of these nations was very great; a certain level of wickedness would have justified their destruction, but they had sinned above and beyond that level (see *Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 90).

What sins had the people of Judah and Israel committed?

Read Amos 2:10–11, looking for what the Lord reminded the Israelites that He had done for them.

Notice that the Lord had raised up prophets and Nazarites to help the people of Israel (see Amos 2:11). Remember that Nazarites were Israelites who made a vow to wholly dedicate themselves to the Lord for a certain period of their life. As part of this vow, they did not drink wine. (See Bible Dictionary, “Nazarite.”)

Read Amos 2:12, looking for how the people responded to the Nazarites and prophets.

Encouraging Nazarites to drink wine was similar to encouraging Church members today to break their covenants. By saying “prophesy not,” the Israelites told the prophets to stop warning them about the consequences of sin and the coming destruction of Israel and Judah. Amos later personally experienced this rejection when Amaziah, a wicked priest of the King Jeroboam, told Amos to return to Judah and stop prophesying to the people of Israel that they would be destroyed (see Amos 7:10–13).

Why would someone want the prophets to “prophesy not”? _____


As recorded in Amos 2:13–3:2, 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.

Amos 3:3–8 contains the Lord’s response to the people who wanted Amos and the other prophets to stop prophesying. Read Amos 3:7–8, looking for what the Lord inspired Amos to teach to the people who demanded that the prophets stop prophesying about the destruction of Israel.

Verses 7–8 indicate that the Lord would not destroy His people unless He first warned them through His prophets. As recorded in verse 8, Amos declared that just as the roar of a lion naturally instills fear in those who hear it, so also a prophet is bound to represent the Lord when God speaks to him. Amos understood this concept and would not allow the complaints of the people to stop him from fulfilling his sacred duty as a prophet.

Amos 3:7 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it easily in the future. 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*]). You may want to write this change in the margin next to verse 7. We learn from this verse that **the Lord reveals truth through His prophets.**



 **2.** Answer two or all of the following questions in your scripture study journal:

- In Amos’s day the people did not want the prophets to speak about the consequences of sin. In what ways might people oppose or ignore the teachings of prophets today?
- What has the Lord revealed to latter-day prophets that shows how vital prophets are today?
- How have you come to know (or how can you come to know) that the Lord reveals truth through His prophets?

The Lord reveals what we need to know through prophets. Remember to always look to the latter-day prophets for direction and follow them.

As recorded in Amos 3:9–6:14, Amos continued to warn the people of the coming destruction. The Lord, through Amos, explained that He had used famines, droughts, pestilences, and war to teach His people the error of their sinful ways but they still would not return to Him. They continued to be “at ease” (Amos 6:1), assuming that nothing bad would happen to them. Even though destruction loomed, Amos shared his message of the Lord’s mercy with the people.

Read Amos 5:4, 6, looking for the promise that is repeated.

Consider marking the phrases “seek ye me” and “seek the Lord” in these verses.

Read Amos 5:14–15, looking for additional counsel that Amos gave to those who seek the Lord.


Finish the following phrases with your own words:

I can show that I “hate the evil” (Amos 5:15) by _____.

I can show that I “love the good” (Amos 5:15) by _____.

In Amos 5:15 the Lord promised to be “gracious unto the remnant of Joseph.” One way the Lord fulfilled this promise was by leading Lehi and his family out of Jerusalem to the American continent (see 2 Nephi 3:4; Jacob 2:25).

Scripture Mastery—Amos 3:7

 **3.** To help you memorize Amos 3:7, write the first letter of each word in this verse on a piece of paper. Using the letters as a reference, practice reciting the verse aloud while referring to your scriptures when necessary. Repeat this process until you can say the verse without any help from the scripture or the letters you wrote. Recite the scripture mastery from memory to a friend or a family member. Record your completion of this assignment in the scripture study journal.

Amos 7–9

Amos teaches of additional consequences for rejecting the Lord and His prophets

In spite of the prophets' warnings, the Israelites continued to sin. As recorded in Amos 7:1–8:10, Amos repeated his duty to declare God's word, and he described another consequence of Israel's rejection of the prophets.

Read Amos 8:11–12, looking for what Amos prophesied would happen.

You may want to mark the answers to the following questions in verses 11–12:

- What type of famine did Amos prophesy of?
- What did Amos prophesy that the people would do during this famine?

From these verses we learn that **when people reject the Lord's prophets, they lose the blessing of hearing the words of the Lord**. Hearing the words of the Lord brings the strength and nourishment we need while living in a spiritually famished world.

Consider examples of times when people lost the blessing of hearing the words of the Lord because they rejected His prophets.

The prophecy in Amos 8:11–12 has been fulfilled during several different periods in history (see Amos 8:11, footnote *a*). One important fulfillment of the prophecy is the Great Apostasy. You may want to write *Great Apostasy* in the margin of your scriptures next to Amos 8:11–12. To better understand the Great Apostasy, read the following explanation:

"The Great Apostasy . . . occurred after the Savior established His Church. After the deaths of the Savior and His Apostles, men corrupted the principles of the gospel and made unauthorized changes in Church organization and priesthood ordinances. Because of this widespread wickedness, the Lord withdrew the authority of the priesthood from the earth.

"During the Great Apostasy, people were without divine direction from living prophets. Many churches were established, but they did not have priesthood power to lead people to the true knowledge of God the Father and Jesus Christ. . . . This apostasy lasted until Heavenly Father and His Beloved Son appeared to Joseph Smith in 1820 and initiated the restoration of the fulness of the gospel" (*True to the Faith: A Gospel Reference* [2004], 13).



4. In your scripture study journal, summarize what happened during the Great Apostasy.

According to Amos 9, Amos saw the latter days when Israel would be gathered again and restored to their promised land.



5. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Amos 1–9 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

Obadiah

Why Study This Book?

The book of Obadiah is short, but as you study it you 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, rejoiced 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").

UNIT 31: DAY 1

Obadiah

Introduction

Obadiah prophesied of the destruction of the Edomites, a consequence of their pride and mistreatment of the Israelites. He also prophesied of the restoration of Israel and of people becoming saviors on Mount Zion.

Obadiah 1:1–16

Obadiah prophesies of Edom's destruction

Read and ponder the following scenarios, and then write how the person's attitude and actions could bring him or her unhappiness:

- A young man is very intelligent and talented and feels that he can succeed in life without the Lord's help. _____
- A young woman continues to associate with a group of friends despite her parents' concerns that these friends do not really care about her and do not have her best interests in mind. _____
- A young woman feels resentful when a classmate receives an award and recognition that she hoped to get. Instead of thinking about her classmate's positive attributes, this young woman focuses only on her classmate's apparent flaws. _____

As you study Obadiah 1:1–16, look for a principle that can help you know how to avoid the negative attitudes and actions described in these scenarios.

We do not know much about the prophet Obadiah except that he may have prophesied after the capture of Jerusalem by the Babylonians in 586 B.C. (see Bible Dictionary, "Obadiah"). Read Obadiah 1:1, looking for the nation the Lord addressed through the prophet Obadiah.

The land of Edom was southeast of the kingdom of Judah, and it was inhabited by the descendants of Esau, the son of Isaac and the twin brother of Jacob (or Israel). The Edomites were, therefore, related to the Israelites. Despite their close kinship, however, mutual hatred existed between the Edomites and the Israelites.



Read Obadiah 1:3–4, looking for what had deceived the Edomites.

What had their pride led them to believe?

The reference to dwelling "in the clefts of the rock" in verse 3 refers to Edomite cities and dwellings that were built on mountainous land and ridges and even carved into rock cliffs. Situated high above the ground, the Edomites felt secure and safe from enemy attack.

According to verse 4, what did the Lord say He would do to the Edomites?

Based on what you have learned about the Edomites, complete the following principle: **Yielding to _____ can cause us to be deceived.**

Consider writing this truth in the margin of your scriptures next to Obadiah 1:3–4.



1. Reread the scenarios from the beginning of the lesson. Then answer the following questions in your scripture study journal:

- a. How is each scenario an example of ways pride can cause us to be deceived?
- b. What are other examples of how yielding to pride can cause us to be deceived and misguide us?

Read the following statement by President Dieter F. Uchtdorf of the First Presidency, looking for other examples of how pride can cause us to be deceived:



“Pride is the great sin of self-elevation. . . .
 “This sin has many faces. It leads some to revel in their own perceived self-worth, accomplishments, talents, wealth, or position. They count these blessings as evidence of being ‘chosen,’ ‘superior,’ or ‘more righteous’ than others. . . .

“For others, pride turns to envy: they look bitterly at those who have better positions, more talents, or greater possessions than they do. They seek to hurt, diminish, and tear down others in a misguided and unworthy attempt at self-elevation. When those they envy stumble or suffer, they secretly cheer” (“Pride and the Priesthood,” *Ensign* or *Liahona*, Nov. 2010, 56).

 **2.** Answer the following questions in your scripture study journal:

- a. In what way are we deceived when we think that we are better than other people or we try to find fault with others to make ourselves appear better than they are?
- b. What can you do to avoid putting yourself above others or seeking to tear others down?

In Obadiah 1:5–9 we read that Obadiah prophesied that the land of Edom would be plundered and conquered. He also prophesied that the nations the Edomites had allied with would betray and attack them. Read Obadiah 1:10, looking for why the Lord said Edom would be “cut off,” or destroyed. The phrase “thy brother Jacob” refers to Israel.


How do you think the phrase “thy brother Jacob” might have helped the Edomites understand how they should treat the Israelites? _____

Read Obadiah 1:11–14, looking for how the Edomites had treated the Jews during the destruction of Jerusalem.

Read Obadiah 1:15, looking for how the Lord would judge the Edomites for their cruel actions. The phrase “the day of the Lord is near” refers to the judgments the Lord would send upon Edom, and the word *heathen* refers to those who were not Israelites.

How would you explain the meaning of the phrase “as thou hast done, it shall be done unto thee”?

From Obadiah 1:15 we can learn that **the Lord will judge us according to the way we have judged and treated others.** Consider writing this truth in the margin of your scriptures next to Obadiah 1:15.

 **3.** Read Matthew 7:1–2 in the New Testament. Then read Alma 41:14 in the Book of Mormon. In your scripture study journal, write how both Christ’s and Alma’s teachings relate to the truth taught in Obadiah 1:15.

Obadiah 1:17–21

Obadiah prophesies of the Israelites’ return to their lands and of saviors on mount Zion



Ponder the following questions:

- Have you ever used a life preserver, rope, first aid kit, or fire extinguisher to help save or rescue another person?
- Has anyone ever used one of these objects to save or rescue you?

As you study Obadiah 1:17–21, look for a truth that describes one way you can help save others.

Read Obadiah 1:17, looking for what Obadiah prophesied would happen on Mount Zion. In this verse Mount Zion can refer to the city of Jerusalem and its temple.

This prophecy can have more than one fulfillment. Anciently, the prophecy was fulfilled when the Jews returned to their promised lands and rebuilt Jerusalem and the temple (see Ezra 1–7). According to modern prophets, this prophecy also points to the gathering of Israel, the establishment of Zion, and temple work in the latter days.



Ponder how the temple provides deliverance for God’s children.

Obadiah 1:18–20 has multiple meanings. Obadiah prophesied that Edom would be destroyed and the Israelites would again possess the land their enemies had taken from them. Because of the people’s wickedness and lasting hatred toward the Israelites, Edom, also known as Idumea, became a symbol for the wicked world (see D&C 1:36). Additionally, Obadiah 1:18–20 may refer to the restoration of Israel. “Mount Zion, a symbol for deliverance and holiness (see v. 17), will be the inheritance of the ‘house of Jacob,’ whereas the ‘house of Esau’ will be stubble, fit only to be burned. The ‘house of Jacob shall be a fire, and the house of Joseph a flame . . . and they shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau’ (v. 18)” (*Old Testament Student Manual: 1 Kings–Malachi*, 3rd ed. [Church Educational System manual, 2003], 259).

Read Obadiah 1:21, looking for who would come up on Mount Zion.

The word *saviours* in this verse can refer to a remnant of Israel who would later be saved from captivity in Babylon, return to rebuild Jerusalem and the temple,

and eventually “judge the mount of Esau” (Obadiah 1:21), or the Edomites. The word *saviour* also can refer to one who saves, rescues, or delivers. Jesus Christ is *the Savior* because He saved and delivered us from sin and death, which we could not do for ourselves.



Read the following statement from the Prophet Joseph Smith, looking for ways in which members of the Church can act as saviors on mount Zion: “But how are they [the Saints; members of the Church] 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).

From the teachings of the Prophet Joseph Smith, we can learn the following principle: **We become saviors on Mount Zion as we complete family history and temple work for our deceased family members.**

Ponder how you are helping accomplish the Savior’s work when you participate in family history and temple work?



4. Answer the following questions in your scripture study journal:

- a. What are your thoughts and feeling about helping to rescue and save family members who died without the blessings or ordinances of the restored gospel?
- b. Have you and your family been blessed by acting as saviors in behalf of your ancestors by doing family history and temple work? If so, describe how you have been blessed. If you have not yet participated in this work, describe some things you could do to begin to receive the blessings of doing family history and temple work.



5. Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Obadiah and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

Jonah

Why Study This Book?

As you study the book of Jonah, you will learn valuable lessons that are relevant to your life. 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 you 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, you 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 you about the importance of overcoming any resentment you might feel concerning God's mercy toward those who repent.

Who Wrote This Book?

Although the book of Jonah 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 B.C. to 749 B.C. (see 2 Kings 14:23–25; see also Bible Chronology).

UNIT 31: DAY 2

Jonah

Introduction

The Lord called Jonah to preach to the people of Nineveh, but Jonah fled and was eventually swallowed by a great fish. After God delivered him, Jonah travelled 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.

Jonah 1–2

Jonah flees from the Lord's call to preach in Nineveh

Can you think of one or more individuals whom you feel it may be difficult to love or forgive?

As you study the book of Jonah, look for principles that can help you choose to love and forgive others.

Read Jonah 1:1–2, looking for what the Lord called Jonah to do.

Look at the accompanying map and locate Gath-hepher and Nineveh.



Jonah lived in Gath-hepher (see 2 Kings 14:25). Nineveh was a major city of the Assyrians, who were enemies of the Israelites. The Assyrian kings and soldiers were known for their brutality, which

included torturing and cruelly murdering the people they conquered. If you were Jonah, what thoughts or feelings might you have had about preaching to the people of Nineveh? _____

Read Jonah 1:3, looking for what Jonah did in response to his call from the Lord.

Look at the map again, and locate Joppa and Tarshish. (We do not know the exact location of Tarshish, but it may have been located in present-day Spain.)

Based on Jonah's response, how do you think he felt about his call to go to Nineveh?

Read Jonah 1:4, looking for what the Lord did as Jonah was fleeing to Tarshish.

In Jonah 1:5–9 we learn that the men on the ship were afraid they might perish in the storm. They believed that Jonah was responsible, and they asked him why the storm had come upon them.

Read Jonah 1:10–12, looking for the cause of the storm and Jonah's instruction to the men on the boat.

In Jonah 1:13–16 we read that the men reluctantly threw Jonah overboard. Once they had done so, the storm ceased.

Jonah had accepted a call from the Lord to be one of His prophets, and he had made a commitment to follow and teach the Lord's will. From Jonah's experience we can learn that **the Lord will hold us accountable for the responsibilities He gives us, even if we try to avoid them.** You may want to write this truth in the margin of your scriptures near Jonah 1:15.



1. Answer the following questions in your scripture study journal:

- a. Why might some people today try to avoid responsibilities the Lord has given them, such as serving a mission (for young men) or fulfilling callings they accepted?
- b. Why is it important to do our best to fulfill responsibilities the Lord gives us?
- c. What are some negative consequences that can come to individuals who try to avoid responsibilities the Lord has given them?

Read Jonah 1:17, looking for what happened after Jonah was cast into the sea.

Jonah 2 contains the prayer Jonah offered while he was in the fish's belly. Read Jonah 2:1–9, looking for phrases in Jonah's prayer that indicate his willingness to repent.



You may want to mark these phrases in your scriptures.

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.

Read Jonah 2:10, looking for what the Lord did after Jonah expressed his willingness to repent.

From Jonah 2 we can learn that **if we cry unto the Lord and repent when we have sinned, we can receive His mercy.**



As you read the following statement by President James E. Faust of the First Presidency, consider ways you have experienced the Lord's mercy: "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" ("Stand Up and Be Counted," *Ensign*, Feb. 1982, 71).

Just as He did for Jonah, the Lord is willing to mercifully give us opportunities to repent of our sins as we learn to obey His commandments.

Jonah 3

Jonah fulfills his mission to Nineveh

Read Jonah 3:1–4, looking for how the Lord gave Jonah a second chance.

How did Jonah respond this time?


Read Jonah 3:5, 10, looking for how the people of Nineveh responded to Jonah's preaching.

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]). (The words in italics show the changes the Prophet Joseph Smith made.)

Jonah 4

Jonah learns about God's love for the people of Nineveh

 **2.** Imagine you are Jonah, and you are writing a journal entry after your successful mission to Nineveh. In your scripture study journal, complete the following statement based on the feelings you think Jonah might have had: *After the people of Nineveh repented, I felt . . . because . . .*

Read Jonah 4:1–3, looking for how Jonah felt after the Lord spared the people of Nineveh.

What did Jonah want to deny the people of Nineveh that he had himself received?

You may want to mark the Lord's attributes that Jonah listed in verse 2. Although he was blessed because of these attributes when the Lord mercifully gave him a second chance, Jonah resented them when the Lord gave the people of Nineveh a second chance.

Throughout the remaining verses of Jonah 4, the Lord taught Jonah about love and forgiveness. Read each scripture passage in the following chart. In the box below the scripture reference, draw a simple picture or write a brief summary of what the passage describes. As you read these verses, it might be helpful to know that the word *booth* in verse 5 refers to a shelter, and the gourd mentioned in verses 6–7, 9 refers to a large plant that could provide abundant shade.

Jonah 4:4–5	Jonah 4:6	Jonah 4:7–8

How did Jonah feel about the gourd when God first prepared it for him? How did he feel after it withered?

Read Jonah 4:10–11, looking for what Jonah's experience with the gourd was meant to teach him about the Lord's feelings for the people of Nineveh.

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.

From this account we learn that **to become like the Lord, we must learn to love and forgive others as He does.**

As you read the following statement by President Dieter F. Uchtdorf of the First Presidency, think of any person or people you feel might be difficult to love or forgive:



"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. . . .


"We must recognize that we are all imperfect—that we are beggars before God. Haven't we all, at one time or another, meekly approached the mercy seat and pleaded for grace? Haven't we wished with all the energy of our souls for mercy—to be forgiven for the mistakes we have made and the sins we have committed?

"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? My beloved brothers and sisters, should we not forgive as we wish to be forgiven? . . .

"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" ("The Merciful Obtain Mercy," *Ensign* or *Liahona*, May 2012, 75–76).

 **3.** Ponder an occasion when you tried to love and forgive as the Lord does. In your scripture study journal, write how you were blessed for doing so.

Think of how you can become more like the Lord by choosing to love and forgive others, particularly individuals who may be difficult for you to love and forgive.

 **4.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Jonah and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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, you 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 the book of Micah, it 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 B.C. to 697 B.C. Therefore, he was likely a contemporary of the prophets Amos, Hosea, Jonah, and Isaiah. Micah addressed his words to the people of the kingdoms of Judah and Israel.

UNIT 31: DAY 3

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 he taught that in the latter days the Lord would have compassion on Israel.

Micah 1–5

Micah prophesies that the Messiah will be born in Bethlehem and save His people

As recorded in the New Testament, after Jesus was born "there came wise men from the east to Jerusalem" seeking the Messiah (see Matthew 2:1–2; see also Matthew 2:2, footnote *a*).



Have you ever wondered how the Wise Men knew where to go to find Jesus?

A prophecy of the prophet Micah may have helped the Wise Men know where to find the young child (see Matthew 2:11) who was the Messiah. Read Micah 5:2, 4, looking for the details that Micah gave about the coming of the Messiah. You may want to mark what you find.

Micah prophesied that the ruler of Israel (Jesus Christ) would "come forth" (Micah 5:2) from where?

Micah 5:4, footnote *a*, indicates that Jesus would come to earth to "feed the flock." Also, *Bethlehem* means "house of bread" (see Bible Dictionary, "Bethlehem"), which adds to the symbolism of Jesus Christ as the Bread of Life.

Micah was the only prophet whose writings are 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).

Micah was a prophet in the Southern Kingdom of Judah, and he ministered at about the same time as Isaiah. Turn to the diagram "The Kingdoms of Israel and Judah at a Glance" in the lesson for 1 and 2 Chronicles (Unit 21: Day 1) in this manual. Notice when Micah ministered

in relation to the other prophets and the major events in the histories of the kingdoms of Israel and Judah.

As recorded in Micah 1–4, 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 doctrines. 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, Israel would conquer its enemies, and there would be peace for the Lord’s people in the Millennium. As recorded in Micah 5, Micah prophesied that in the last days the remnant of Jacob (Israel) would triumph over its oppressors “as a lion among the beasts of the forest” (see Micah 5:8–9). The Savior repeated some of the prophecies in Micah 5:7–15 to the Nephites (see 3 Nephi 20:16–17; 21:12–18, 21).

Micah 6–7


Micah laments the wickedness of the Israelites and expresses hope in the Redemption of the Lord

Reflect on an occasion when someone did something kind for you. Perhaps someone gave you a special gift, spent time with you, performed an act of service for you, or said something kind to you. How did you feel on that occasion? How do you want to act after someone does something kind for you?

Through His prophet Micah, the Lord reminded the people of Judah of His goodness toward them so that they would show their gratitude and devotion to Him. As you continue to study Micah’s teachings, look for principles that can help you show your devotion to the Lord in return for all He has done for you.

Read Micah 6:3–4, looking for what the Lord reminded the people that He had done for them. You may want to underline what the Lord said He had done for His people.

Micah then turned the people’s attention to what they were doing to show gratitude to the Lord. Read Micah 6:6–7, looking for what Micah asked the people about offerings that might be given to the Lord to acknowledge His goodness toward them.

 **1.** Notice the first question Micah asked in Micah 6:6. Another way to phrase this question would be, “How should I come before the Lord and worship Him?” In your scripture study journal, write the following incomplete principle: **If we desire to come unto the Lord and worship Him, then we must . . .** (You will complete this principle later in this lesson.)

In verse 7, Micah was essentially asking, “If my outward acts are very great in number or value, will these be enough to please the Lord?”

Read Micah 6:8, looking for how Micah answered his questions about what we should do to worship the Lord.

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? _____

You may want to write the following definitions of the phrases in verse 8 in the margins of your scriptures: To “do justly” means to do what is right. To “love mercy” means to be kind and merciful to others. To “walk humbly with thy God” means to be humble, obedient, and teachable in your relationship with God (see also D&C 11:12).




To better understand Micah 6:6–8 and identify the principle Micah taught the children of Israel, read Deuteronomy 10:12–13, looking for what Moses said the Lord requires of those who worship and serve Him. (When Micah said that the Lord “hath shewed thee” what is required [Micah 6:8], he may have been referring to Moses’s explanation.)

What did Moses say the Lord requires of us as we worship and serve Him? _____


What do you think it means to serve the Lord with all of our hearts?

Based on the words of Micah and Moses, complete the principle you wrote in your scripture study journal.

 **2.** In your scripture study journal, list ways that we worship or show love for the Lord. Your list might include activities such as attending church, partaking of the sacrament, and praying. After you have made your list, answer the following questions:

- How does the principle you identified in Micah 6:6–8 help you understand what our purpose should be as we participate in the activities you listed?
- How might we perform these acts of worship with all of our hearts?

Ponder the difference it has made in your life when you have served the Lord with a sincere heart.

-  **3.** In your scripture study journal, describe how well you are applying the principle you identified in Micah 6:6–8 to each of the forms of worship on your list. Set a specific goal about how you will begin to worship and serve the Lord with more of your heart in one of the areas on your list.

As recorded in Micah 6:10–16, 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.

Micah 7:1–17 contains Micah’s lament because of the wickedness of the Israelites and the destructions that were 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.

Read Micah 7:18–20, looking for Micah’s description of the Lord. You may want to mark what you find.

According to verse 18, what does the Lord delight in?

According to verse 19, what will the Lord do with our iniquities because He “delighteth in mercy”?

In order to receive the Lord’s mercy, we have to apply the Atonement of Jesus Christ by repenting of our sins.

From these verses we learn that **as we repent of our sins, we will be forgiven because the Lord delights in mercy.** Sincere repentance enables us to receive the Lord’s mercy and forgiveness through the Atonement.

-  **4.** Answer the following questions in your scripture study journal:

- a. Why do you think we are extended mercy even when we may have been rebellious?
- b. How do you feel toward God, knowing that He delights in extending mercy to you and that you will receive that mercy as you repent?
- c. How would you respond to someone who told you that he or she wanted to sin now and repent later?

-  **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Micah and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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 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, you can learn that when people turn from sin, the Lord will forgive them, and when they do not turn from sin, they will be destroyed.

As you study the book of Nahum, you can also learn that God cares deeply about His people and will not let their oppressors go unpunished. You 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”).

INTRODUCTION TO

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, you can learn about the value of taking your 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 the book of Habakkuk 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).

INTRODUCTION TO

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”). He 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, you can learn that you do not need to follow the sinful customs of the society in which you live and that you can seek the Lord regardless of what others around you choose to do.

Studying the book of Zephaniah can also help you prepare for the Second Coming of Jesus Christ, which is also referred to as “the day of the Lord.” You can learn that if you prepare for the Second Coming by repenting of your sins and turning to Jesus Christ, you can obtain peace in this life and joyfully look forward to the Second Coming.

Who Wrote This Book?

The book of Zephaniah is attributed to a prophet named Zephaniah who prophesied in Judah during the seventh century B.C. (see Bible Dictionary, “Zephaniah”). He 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 B.C. to 608 B.C. (see Zephaniah 1:1; Bible Dictionary, “Zephaniah”). However, we do not know when and where the prophecies were recorded.

INTRODUCTION TO

Haggai

Why Study This Book?

The book of Haggai affirms that peace will finally come to Jerusalem and that a temple will again be built there. Studying the book of Haggai can help you gain a deeper understanding of the urgency and importance of building temples and of 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.

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 B.C. 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 B.C. and 518 B.C. (see Zechariah 1:1; 7:1).

UNIT 31: DAY 4

Nahum 1–Zechariah 2

Introduction

This lesson covers the teachings of five prophets. Nahum prophesied the downfall of Nineveh, the capital city of Assyria. Habakkuk asked the Lord questions regarding the punishment of the wicked. The Lord answered his questions and he praised the Lord. Zephaniah prophesied of the disasters that would accompany the fall of Judah. Through the prophets Haggai and Zechariah, the Lord exhorted the Jews to rebuild the temple at Jerusalem, and He promised them great blessings if they obeyed.

Developing a Testimony

President Boyd K. Packer of the Quorum of the Twelve Apostles taught how we can develop a testimony by sharing it with others:

"A testimony is to be *found* in the *bearing* of it! . . .

"It is one thing to receive a witness from what you have read or what another has said; and that is a necessary beginning. It is quite another to have the Spirit confirm to you in your bosom that what *you* have testified is true" ("The Candle of the Lord," *Ensign*, Jan. 1983, 54–55).

INTRODUCTION TO

Zechariah

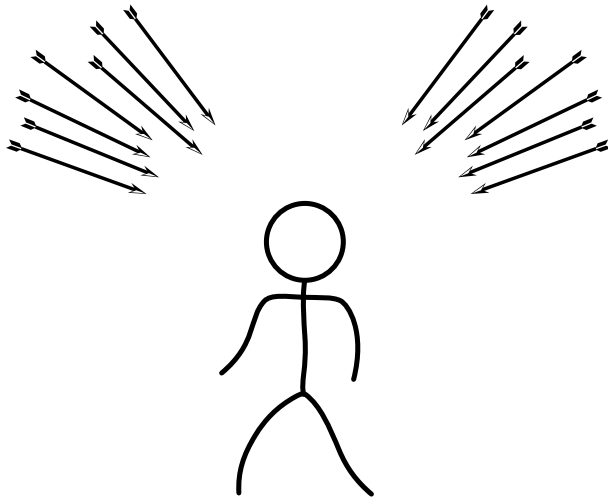
Why Study This Book?

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 His final return in glory. By studying the book of Zechariah, you 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. You can also learn about events that will occur before and after Jesus Christ's Second Coming and feel the importance of preparing yourself for the Lord's return.

Nahum

Nahum prophesies of the downfall of Nineveh, the capital city of Assyria

Imagine that the arrows in the illustration represent the evils and perils that threaten us in our day.



Under the arrows, list some of the evils and perils that you might be facing or will face in the future.

Notice the phrase “the burden of Nineveh” in Nahum 1:1. This refers to a message of doom pronounced against Nineveh, the capital city of Assyria. By this time the Assyrian army had destroyed the Northern Kingdom of Israel and was planning to conquer the Southern Kingdom of Judah. The people of Nineveh had repented once before, when Jonah preached to them, but over 100 years later, at the time of Nahum, the people of Nineveh had again become wicked.

Read Nahum 1:1–8, looking for words and phrases that describe the nature of God, including His anger and His power.

Notice the phrase “the Lord is slow to anger” in verse 3. This indicates that the Lord had given the people of Nineveh adequate time to repent. Because they chose to continue in wickedness, His justice would be poured out in judgment on them.

According to Nahum 1:7, what will the Lord be for those who trust him?

Consider marking “strong hold” in verse 7. A *stronghold* is a fortress or position that provides a strong defense against attacking forces. On the illustration at the beginning of the lesson, draw a stronghold around the figure that would be a protection from the arrows.

One principle we can learn from Nahum 1:7 is that **the Lord is a stronghold in the day of trouble, and He knows those who trust Him.**



Read the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, and consider writing it in your scriptures next to verse 7: “To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7)” (“Trust in the Lord,” *Ensign*, Nov. 1995, 17).



1. Write the following in your scripture study journal:

- a. Answer the following question: In what ways have you witnessed the Lord bless those who trust Him?
- b. Set a goal to help you better show your trust in the Lord.

In Nahum 1:9–14 we learn that Nahum prophesied that Nineveh would be destroyed for its wickedness.

Read Nahum 1:15, looking for what Nahum reminded the Jews to do.

As recorded in Nahum 2–3, Nahum saw that Nineveh’s downfall would be desolating. 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

Habakkuk wonders at the power of the Lord and the coming destruction of Jerusalem

The prophet Habakkuk may have lived sometime between the fall of the Northern Kingdom of Israel (722 B.C.–721 B.C.) and the destruction of Jerusalem (587 B.C.). Other prophets during his time may have included Jeremiah, Zephaniah, and Lehi, as well as others. Habakkuk 1–2 records that Habakkuk learned that the Lord would use a wicked nation (the Babylonians, also known as Chaldeans) to destroy the kingdom of Judah. This troubled Habakkuk, and he asked the Lord why He would use a wicked people to destroy His chosen people. The Lord answered kindly and encouraged patience, assuring Habakkuk that in time the wicked Chaldeans would also be punished.

Habakkuk 3 contains a prayer of praise to the Lord. Read Habakkuk 3:17–19, looking for what Habakkuk learned from his dialogue with the Lord. A *hind* is a deer that can travel easily across rocky and uneven terrain.

Notice that like Habakkuk, who was troubled by the state of the world and the difficulty of his own personal circumstances, we too can rejoice in the goodness and mercy of the God of our salvation.

Zephaniah

Zephaniah prophesies of the destruction of Jerusalem as a type of the Second Coming

Circle one of the following events. Then, in the space provided, explain what you would do to prepare for that event.

School test	Audition	Athletic meet or game	Patriarchal blessing
Date	Performance	Mission	General conference

The Second Coming of Jesus Christ is an event that we need to prepare for. Why does it matter how we prepare for the Savior's Second Coming?

The prophet Zephaniah probably lived during the time of Habakkuk, 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.

Zephaniah 1 records the Lord's description of the destruction awaiting the Jews because they "turned back from the Lord" (Zephaniah 1:6). When the Lord invited His guests to come to Him before "the day of the Lord" (Zephaniah 1:7), they were clothed with "strange apparel" (Zephaniah 1:8). "Strange apparel" in this context likely means foreign apparel worn for idolatrous purposes, thus they would have been showing indifference for Jehovah, placing foreign manners above loyalty to God.

Read Zephaniah 1:14–15, looking for how Zephaniah described the day of Jerusalem's destruction. These verses also describe the great day of the Lord's Second Coming.

Read Zephaniah 2:1–3, looking for what the Lord counseled the Jews to do before the day of destruction.

Notice the uses of the word *before* in verse 2. Consider marking in verse 3 what we can do before the day of the Second Coming in order to be hid, or protected, from the Lord's judgments.

If possible, ask someone in your family what he or she thinks it means to be meek.



President Gordon B. Hinckley said the following about meekness: "Meekness implies a spirit of gratitude as opposed to an attitude of self-sufficiency, an acknowledgment of a greater power beyond oneself, a recognition of God, and an acceptance of his commandments" ("With All Thy Getting Get Understanding," *Ensign*, Aug. 1988, 3–4).

One principle we learn from these verses to help us prepare for the day of the Lord's Second Coming is that **as we seek the Lord, seek righteousness, and seek meekness, we can be protected from harm in the day of His judgment.**



2. Answer the following question in your scripture study journal: How do you think we can seek righteousness and meekness?

Consider the following qualities, and then mark how you would rate yourself (1 = never, 2 = sometimes, 3 = often, 4 = almost always, 5 = always). Spiritual growth is a gradual process, and no one is perfect, so you should expect to rate yourself better on some qualities than on others.

- _____ I am meek and lowly in heart (see Matthew 11:29).
- _____ I trust in the Lord for help.
- _____ I am sincerely grateful for the blessings I have received from God.
- _____ I appreciate direction from my Church leaders and teachers.
- _____ I strive to be submissive to the Lord's will, whatever it may be.

Zephaniah 2:4–3:7 contains Zephaniah's prophecy that the Lord would destroy several wicked nations. Similar destruction will come to all of the wicked in the day of God's judgment before the Second Coming of Jesus Christ.

Read Zephaniah 3:8, looking for what the Lord counseled the righteous to do to prepare for the Second Coming. You might want to mark what you find.

What do you think it means to "wait" upon the Lord?

Elder Robert D. Hales of the Quorum of the Twelve Apostles said the following about waiting upon 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.

“To wait upon the Lord means planting the seed of faith and nourishing it ‘with great diligence, and patience’ [Alma 32:41].

“It means praying as the Savior did—to God, our Heavenly Father—saying: ‘Thy kingdom come. Thy will be done’ [Matthew 6:10; Luke 11:2]. It is a prayer we offer with our whole souls in the name of our Savior, Jesus Christ.


“Waiting upon the Lord means pondering in our hearts and ‘receiv[ing] the Holy Ghost’ so that we can know ‘all things what [we] should do’ [2 Nephi 32:5]. . . .

“Waiting upon the Lord means to ‘stand fast’ [Alma 45:17] and ‘press forward’ in faith, ‘having a perfect brightness of hope’ [2 Nephi 31:20]” (“Waiting upon the Lord: Thy Will Be Done,” *Ensign* or *Liahona*, Nov. 2011, 72).

Think about some ways we can show that we hope for and anticipate the Lord’s Second Coming.

Read Zephaniah 3:17–20, looking for what the Lord promised those who wait upon Him. You may want to mark what you find.

One principle we can learn from these verses is that **if we will wait upon the Lord, He will deliver us from our sorrows, afflictions, and captivity.**

 **3.** In your scripture study journal, write about someone you know who has been delivered from sorrows, afflictions, or captivity as he or she has waited upon the Lord.

Haggai; Zechariah 1–2

Haggai and Zechariah exhort and encourage the people to rebuild the temple

Locate the names Nahum, Habakkuk, Zephaniah, Haggai, and Zechariah on the diagram “The Kingdoms of Israel and Judah at a Glance” in the lesson for 1 and 2 Chronicles (Unit 21: Day 1 lesson). Identify the general time period in which these prophets lived.

Nahum, Habakkuk, and Zephaniah were prophets in Judah before the Jews were taken captive into Babylon.

After the Jews arrived in Jerusalem, they invested great effort to rebuild the temple, the city, their homes, and their lives. However, 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).

At this time Haggai began to prophesy to the people. Read Haggai 1:8, looking for what the Lord instructed the people to do. The word *house* in this verse refers to the temple.

What does “consider your ways” mean? How might you consider your ways?



Zerubbabel's temple

In response to the Lord’s call to build, the Jews, led by Zerubbabel and Joshua, resumed building the temple. After nearly a month of working, their progress was slow. Read Haggai 2:4, looking for how the Lord encouraged the people.

How do you think the Lord’s words in this verse helped the people?

The Lord also encouraged the Jews through the prophet Zechariah. As recorded in Zechariah 1–2, Zechariah prophesied that there would be peace in the land so that the temple could be rebuilt. He also prophesied that in the last days Judah would be gathered to Jerusalem and the Lord would dwell in the midst of His people.

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Nahum 1–Zechariah 2 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

Zechariah 3–8

Introduction

Zechariah, a prophet who accompanied the Jews back to Jerusalem from captivity in Babylon, had a vision of Joshua, the high priest, 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 the Messiah. Zerubbabel, the appointed governor by King Cyrus of Persia, was charged with rebuilding the temple. The Lord promised the Jews that their mourning over the destruction of Jerusalem would become joy when the city was restored.

Zechariah 3–4

Joshua, the high priest of Jerusalem, is prepared to officiate, and Zerubbabel is charged with rebuilding the temple



1. In your scripture study journal, list the names of some people you hope to associate with in the celestial kingdom, and briefly explain why you included those people in your list.

In this lesson you will learn about visions the Lord gave to Zechariah, a prophet who lived during the time of Haggai and Ezra and who returned to Jerusalem because of a decree of King Cyrus of Persia. As you study Zechariah 3, look for a principle that illustrates how we can prepare to return to live with Heavenly Father and His righteous children.

Read Zechariah 3:1–3, looking for who stood before an angel of the Lord and what he was wearing. As you read this passage, keep in mind that the “brand plucked out of the fire” in verse 2 represents the people of Judah who were delivered from exile by a decree of King Cyrus.

In this vision Joshua, the high priest, wore filthy garments to represent the people of Judah in their sinful state. According to verse 1, who stood next to Joshua before the angel of the Lord?

As shown in Zechariah 3:1, footnote *b*, one of the meanings of the name Satan is adversary or accuser. Satan sought to accuse Joshua for his sins.

Read Zechariah 3:4–5, looking for what happened to Joshua.

What could the changing of Joshua’s garment symbolize? _____

The clothing referred to in verse 5 were those the priests wore to officiate in the temple. The term “fair mitre” referred to a priest’s cap that was clean and pure (see Zechariah 3:5, footnote *a*).

Read Zechariah 3:6–7, looking for what Joshua was commanded to do after he had been cleansed from sin and was prepared to officiate in the temple.

You may want to mark the phrases “walk in my ways” and “keep my charge” in verse 7. The phrase “keep my charge” means to fulfill one’s priesthood responsibilities (see Numbers 3:7).

Notice the phrase “these that stand by” in verse 7, and then look at Zechariah 3:7, footnote *c*. Who does this phrase refer to?

To be given “places to walk among” the heavenly messengers (Zechariah 3:7) means that Joshua would be worthy to enter the Lord’s presence and dwell with those who live in the celestial kingdom.

From these verses we learn that **if we walk in the Lord’s ways and keep our covenants, then we will be worthy to enter His presence.**

How can we walk in the Lord’s ways?



2. In your scripture study journal, write about someone whom you have seen walk in the Lord’s ways. What stood out to you about that person’s example?

Imagine how you would feel if you were unprepared to be in the Lord’s presence. Then imagine that you had prepared yourself to be in His presence.



3. To consider what you need to do now to prepare for being in the Lord’s presence, complete the following statement in your scripture study journal: *I will walk in the Lord’s ways and be worthy to enter His presence by . . .*

As recorded in Zechariah 3:8–4:14, Zechariah had a vision of the Second Coming of Jesus Christ, who is referred to as “the BRANCH” in Zechariah 3:8 (see also Zechariah 6:12). This term has reference to a Messianic prophecy made by Isaiah that speaks of “a Branch”

Evaluating Your Life

When you take time to honestly evaluate how well you are living a certain principle, you give the Holy Ghost the opportunity to help you realize what you are doing well and how you can improve.

growing out of the stem of Jesse (Isaiah 11:1), or in other words, someone who will be a descendant of Jesse, who was the father of King David. This “BRANCH,” or King, is Jesus Christ.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught: “The King who shall reign personally upon the earth during the Millennium shall be the Branch who grew out of the house of David. He shall execute judgment and justice in all

the earth because he is the Lord Jehovah, even him whom we call Christ” (*The Promised Messiah: The First Coming of Christ* [1978], 193).

The Lord also revealed to Zechariah that Zerubbabel, the appointed governor of Judah, was to lay the foundation and finish the temple.

Zechariah 5–6

Zechariah sees visions of the last days and crowns Joshua as the high priest

As recorded in Zechariah 5–6, an angel showed Zechariah visions of how wickedness would be removed from the earth as part of the Second Coming.

Zechariah 7–8

The Lord promises the Jews that they will feel joy when Jerusalem is restored



4. Complete the following chart by putting a check mark in the box of the column that best represents your motivation for each form of worship. Record in your scripture study journal when you have completed this assignment.

	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 . . .			

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 ritualistic 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.

Read Zechariah 7:4–7, looking for the Lord’s response to the people.

What did the Lord’s questions in verses 5–6 indicate about the thoughts and desires of the people?

The way the Jews had been fasting illustrated their misunderstanding of the proper focus of worship. From these verses we can learn that **when we worship, we should focus on the Lord and not on ourselves.**



5. Answer one or both of the following questions in your scripture study journal:

- Why is it important that our worship is focused on the Lord and our relationship with Him?
- What have you done to make your worship of the Lord more focused on Him?

Write a goal of what you will do to focus your worship more on the Lord.

Zechariah 7:8–10 records that the Lord reminded the Jews of commandments He had given them through past prophets whom they had refused to follow.

Read Zechariah 7:11–13, looking for why the people were not receiving answers to their prayers.

What attitudes or behaviors prevented the people from receiving answers from the Lord?

One principle we can learn from these verses is that **as we soften our hearts to the word of the Lord, we can receive answers to our prayers.** You may want to write this principle in the margin of your scriptures next to Zechariah 7:11–13.

Remember that the Lord is kind and merciful, and He seeks to bless His children. Nevertheless, there are occasions when we do not receive blessings He desires to give us because they are dependent on our obedience (see D&C 130:20–21). Zechariah 7:13 explains that the people lost God’s help and care by refusing to obey his prophets.

Ponder what it means to soften our hearts and why a soft heart is essential to receiving answers to our prayers.

As recorded in Zechariah 7:14–8:2, the Lord described the consequences that the Israelites experienced because they turned away from Him. These

consequences included being scattered and leaving the land desolate behind them.

In Zechariah 8 the Lord described a joyful day when the relationship between Him and the people of Judah would be restored. Read Zechariah 8:3–8, looking for what the Lord will do for His people. (Notice in Zechariah 8:7, footnote *a*, that the Joseph Smith Translation changed the word *save* to *gather*.)



Ruins of Herod's temple in Jerusalem

When Zechariah gave this prophecy, Jerusalem was largely desolate, its temple lay in ruins, and many of the Lord's people were still scattered. Knowing these circumstances helps us understand why the image of streets being filled with elderly people and children playing would have been "marvellous in the eyes" of the Jews in Zechariah's day (Zechariah 8:6).

According to Zechariah 8:7–8, how will the Lord demonstrate mercy for His people?

From these verses we learn that **the Lord, in His mercy, will save and gather His people**. As part of this promise, they will again worship Him as their God and He will, in turn, bless them as His people.

To see additional evidence of the Lord's mercy in gathering His people, read Zechariah 8:11–15, looking for other blessings the Lord would give His people as part of gathering them.

What other blessings did the Lord promise His people?

Ponder a time when you recognized the Lord's hand mercifully bringing you closer to Him.

Zechariah 8:16–23 concludes the Lord's answer to the question the people asked about whether they should continue to weep (see Zechariah 7:3). The Lord encouraged His people to be honest and virtuous, to

stop mourning about the past, and to rejoice in their hopeful future, for many people would come to seek the Lord in Jerusalem.



6. Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Zechariah 3–8 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 32: DAY 2

Zechariah 9–14

Introduction

In a vision, Zechariah saw the first coming of the Messiah to earth and His people's rejection of Him. In a subsequent vision, he saw the Messiah return to the earth to deliver His people from all the nations gathered to fight them. At that time the Jews will recognize Jesus Christ as the Messiah and worship Him.

Zechariah 9–11

Zechariah prophesies that the Messiah will come to Jerusalem and be rejected by His people



Jesus's triumphal entry into Jerusalem

Read Matthew 21:6–9, looking for how people felt when Jesus Christ rode into Jerusalem.

Why do you think the people rejoiced? _____

When Jesus Christ rode in triumph into Jerusalem, He fulfilled a prophecy given by the prophet Zechariah hundreds of years earlier.

Read Zechariah 9:9, looking for a reason why the Jews of Jerusalem would have rejoiced during Jesus Christ's triumphal entry.

Zechariah 9:9 is one of the most widely quoted prophecies about the Messiah in the Bible.



Elder James E. Talmage of the Quorum of the Twelve Apostles wrote: "That the occasion [of Christ's triumphal entry into Jerusalem] was no accidental or fortuitous happening, of which He took advantage without preconceived intention, is evident.

He knew beforehand what would be, and what He would do. It was no meaningless pageantry; but the actual advent of the King into His royal city, and His entry into the temple, the house of the King of kings. He came riding on an ass, in token of peace, acclaimed by the Hosanna shouts of the multitudes; not on a caparisoned steed [a majestic horse with a decorative covering] with the panoply [impressive display] of combat and the accompaniment of bugle blasts and fanfare of trumpets. . . . The ass has been designated in literature as 'the ancient symbol of Jewish royalty,' and one riding upon an ass as the type of peaceful progress" (*Jesus the Christ*, 3rd ed. [1916], 516–17).

In the 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 as *the* Messiah, who would bring them eternal salvation. 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 and 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).

Read Zechariah 9:10–12, looking for what the Lord said He would do for the individuals described in these verses as "the heathen," or people who do not believe in Him, and as "prisoners of hope."

Consider the extent of Jesus Christ's power to save. He can save and free not only people who are bound by sin in mortality but also people who are bound in

the spirit world. According to verse 11, what makes it possible for the prisoners to be freed?



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained: "[Zechariah] gives the Messianic message in these words: '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" (*The Promised Messiah: The First Coming of Christ* [1978], 241).

In other words, those who have died without having been baptized and are bound in spirit prison can be delivered from their sins through ordinances performed by the living.

One truth we can learn from Zechariah 9:11 is that **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 understand how Jesus Christ made it possible for those who died without the gospel to be delivered from spirit prison, read 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. 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 . . . witnessed in vision that the Savior visited the spirit world and 'from among the righteous [spirits], he 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" ("Why Do We Baptize for the Dead?" *New Era*, Mar. 2009, 2, 5).



1. Answer the following questions in your scripture study journal:

- a. How can you help your deceased ancestors receive ordinances necessary for salvation?
- b. What feelings have you had as you have performed family history and temple work? If you have not yet participated in family history and temple work, how do you feel knowing that you can help your deceased ancestors receive ordinances necessary for their salvation?

Zechariah 10 contains Zechariah’s prophecy that the Lord’s people would be scattered and then gathered in the last days. Zechariah 11 contains his prophecy that some of the Jews would reject Jesus Christ.



2. Read the following scripture passages. In your scripture study journal, explain how Zechariah’s prophecies were fulfilled.

Prophecy	Fulfillment
Zechariah 11:12	Matthew 26:14–16
Zechariah 13:7	Matthew 26:31, 47–56

Zechariah 12–14

Jesus Christ will deliver Jerusalem from the nations that will gather to fight against it

After prophesying about the Lord’s mortal ministry, Zechariah prophesied about His Second Coming. Like many prophecies, the specific details regarding how Zechariah’s prophecies will be fulfilled will not be clear until after their fulfillment. As you study Zechariah 12–14, consider how the Second Coming of Jesus Christ will be different from His mortal ministry.



As recorded in Zechariah 12, Zechariah prophesied of a great battle that will precede the Second Coming of Jesus Christ. We know this as the battle of Armageddon and have discussed it in previous lessons (see Ezekiel 38–39; Joel 2–3). Read Zechariah 12:2–3, looking for whom all nations would gather against in this battle.

To learn more about this great battle, study the following scripture passages and look for answers to their corresponding questions. You may want to mark what you find in your scriptures.

Zechariah 12:8–9	What will the Lord do for the people of Jerusalem?
Zechariah 14:2	What will happen to the inhabitants of Jerusalem before they are delivered?
Zechariah 14:3–5	What will happen that will allow the people of Jerusalem to be delivered?
Zechariah 13:6	What will the Jews at Jerusalem notice about Jesus Christ’s appearance when He comes to deliver them from their enemies?

Modern revelation confirms and clarifies the prophecy recorded in Zechariah 13:6. Read Doctrine and Covenants 45:51–52, looking for what the Jews will realize about Jesus Christ.

From Zechariah 13:6 and Doctrine and Covenants 45:51–52 we learn that **at the Second Coming, the Jews at Jerusalem will recognize Jesus Christ as the Messiah.**

What do you think this moment will be like for the Jews?


Read Zechariah 12:10, looking for what they will do when they realize that Jesus Christ is the Messiah. The word *pierced* refers to the Crucifixion of Jesus Christ (see John 19:37).

Why do you think the Jews will mourn?

Read Zechariah 14:6–9, looking for events that will take place as part of the Lord’s Second Coming.


From Zechariah 14:9 we learn that **Jesus Christ will be King over all the earth.** You might want to mark this truth in Zechariah 14:9.

As recorded in Zechariah 14:10–19, the great battle 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” (Zechariah 14:16) or suffer droughts and plagues.

 **3.** Answer the following question in your scripture study journal: How can you benefit now from knowing that one day Jesus Christ will reign over all the earth?



As you read the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles, ponder on what you can do to prepare for the time when the Savior comes again: “If you sense that one day every knee shall bow and every tongue shall confess that Jesus Christ is the Lord, why not do so now? For in the coming of that collective confession, it will mean much less to kneel down when it is no longer possible to stand up!” (“Why Not Now?” *Ensign*, Nov. 1974, 13).

 **4.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Zechariah 9–14 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

INTRODUCTION TO

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, you can gain a greater testimony of the law of tithing and feel an increased desire to obey it.

Additionally, you can learn that you are fulfilling Malachi’s prophecy that the Lord will turn the hearts of children to their fathers, or ancestors (see Malachi 4:6), as you participate in family history and temple work. Studying this prophecy can help inspire you to participate in the work of salvation for your departed ancestors.

Who Wrote This Book?

The book of Malachi 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.

Malachi 1–2

Introduction

Through the prophet Malachi, the Lord rebuked the Israelites for offering lame, blind, or maimed animals for their sacrifices. The priests were reproved for setting a poor example that led many people to stumble.

Malachi 1

The Lord rebukes the Israelites for offering polluted sacrifices

Think about the nicest gift you have ever given to someone else. What did you hope to communicate to that person when you gave him or her the gift?

How might you feel if you gave someone a very nice gift and you received a thoughtless response in return?

Malachi 1 records what the Lord said to the Israelites about the offerings they presented to Him. As you study this chapter, think about the quality and sincerity of the gifts or offerings you present to the Lord.

To understand the context for Malachi 1, it is helpful to know 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 look for Malachi on the chart titled “The Kingdoms of Israel and Judah at a Glance” in the lesson for 1 and 2 Chronicles [Unit 21: Day 1] in this manual.)

Read Malachi 1:1–2, looking for what the Lord said He felt for His people, who were the descendants of Jacob.

In Malachi 1:3–5 we read that the Lord pointed out that the children of Israel had been blessed above other nations. Read Malachi 1:6–7, looking for how the Israelites had treated the Lord.

Notice that the Israelites had dishonored the Lord and despised His name.

Read Malachi 1:8, 13, looking for the condition of the animals the Israelites were presenting as sacrifices to the Lord.

To help you understand how the Israelites dishonored the Lord through their sacrifices, read Leviticus

22:21–23, looking for the kinds of animal sacrifices the Lord said He would not accept from the Israelites.

The Lord only accepted sacrifices when the animals were perfect and without blemish because they represented Jesus Christ, who was perfect (see Moses 5:6–7; 1 Peter 1:19).

Read Malachi 1:14, looking for what the Lord said to those who had healthy animals they could have sacrificed but offered sick and wounded animals instead.

We can learn the following principle from the Israelites’ errors: **We honor and please the Lord when we give our best to Him.** You may want to write this principle in the margin of your scriptures near Malachi 1:14.

Giving our best to the Lord may include the effort we put into our offerings, the willingness with which we give our offerings, and the quality, depending on our abilities, of our offerings to the Lord. The following is a list of some opportunities you may have to give your best to the Lord:

- Preparing a talk for a sacrament meeting
- Engaging in personal scripture study
- Paying tithing
- Fulfilling callings
- Pursuing an education
- Fasting
- Participating in seminary



1. Review the preceding list with a friend or family member, and discuss the following questions with him or her. After you have done this, ask the friend or family member to sign your scripture study journal to show that you have completed this assignment.

- a. How might a person offer less than his or her best to the Lord in these opportunities?
- b. What are some ways people might offer their best in these opportunities?



2. Answer the following questions in your scripture study journal:

- a. When have you felt that you gave your best to the Lord?
- b. How did you feel knowing you gave your best to Him?

To help you apply what you have learned from Malachi 1, you may want to write a goal describing how you will give your best to the Lord.

Malachi 2

The priests are reprov'd for not keeping their covenants and setting a poor example

Think of someone you know who has acted against what he or she knows to be right. What are some of the problems that may result from choosing to act against what we know to be right?

As you study Malachi 2, look for what can happen if we choose to act against what we know to be right.

In Malachi 2:1–3 we learn that Malachi reprov'd the priests of his day who were responsible for providing righteous examples to the people. He warn'd that if they did not hear and apply the Lord's direction, they would bring curses instead of blessings upon themselves.

Read Malachi 2:4–7, looking for what the Lord said He expected of the priests. (Remember that the priests in ancient Israel came from the tribe of Levi.)

In verse 5, to fear the Lord means to honor and respect Him. The phrase "the law of truth was in his mouth" in verse 6 means a priest in that day should be honest.


 **3.** Answer the following questions in your scripture study journal:

- What types of behavior do you think are expected of someone who is a "messenger of the Lord" (Malachi 2:7)?
- What might it mean that "iniquity was not found in his lips" (Malachi 2:6)?
- In what ways can those who are called to represent the Lord "turn many away from their iniquity" (Malachi 2:6)?


The priests in Malachi's day failed to fulfill their responsibilities. Read Malachi 2:8–9, looking for the consequences of the priests' poor example to the people. (The words *contemptible* and *base* in verse 9 indicate the priests were considered disgraceful and not worthy of respect by the people.)

According to verse 8, how did the priests' poor example affect the people?

From Malachi 2:8–9 we learn that **if we do not follow the Lord's ways, then we may cause others to stumble.**

 **4.** In your scripture study journal, describe two examples of how we can cause others to stumble if we do not follow the Lord's ways.

We can also have a positive influence on others if we choose to follow the Lord's ways. Consider the influence you have upon your friends and their influence upon you. How might you better follow the Lord's ways so you can affect others positively rather than negatively?

 **5.** On a piece of paper, write a goal concerning how you will set a righteous example for others. Carry the paper with you throughout the day. In your scripture study journal, write a sentence stating that you have completed this assignment. You may also want to describe what effect this assignment had on you or may have had on others.

In Malachi 2:11–17 we read that the Lord chastised the Israelites for breaking their covenant with Him, marrying unbelievers, dealing treacherously with their wives, and claiming that those who do evil are "good in the sight of the Lord" (Malachi 2:17).

 **6.** Write the following at the bottom of today's assignments in your scripture study journal:

I have studied Malachi 1–2 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 32: DAY 4

Malachi 3–4

Introduction

The Lord spoke through His prophet Malachi about His Second Coming, and He asked the people to return to Him by paying their tithes and offerings. The Lord further indicated the fate that awaited the wicked at His Second Coming and promised to send Elijah before that great and dreadful day of the Lord.

Malachi 3:1–6

Malachi prophesies concerning the Second Coming of Jesus Christ

Have you ever been in a situation in which you needed to be prepared for something important but were not prepared? Write a few words or phrases that describe the feelings you had: _____



Prepare for His Second Coming.

Malachi 3 teaches of the Second Coming of Jesus Christ and some ways we can prepare ourselves for it. Read Malachi 3:1–2, looking for phrases that describe the Second Coming. (In verse 1 the phrase “messenger of the covenant” refers to Jesus Christ.)

The scriptures are clear that John the Baptist was the messenger who was to prepare the way for the Messiah’s first coming. John the Baptist’s birth and mission were announced to his father by the angel Gabriel (see Luke 1:5–25) and prophesied of by Isaiah (see Isaiah 40:3) and Malachi (see Malachi 3:1). His whole mission was to prepare the Jews to receive the Savior, Jesus Christ, in fulfillment of this prophecy (see Matthew 3:1–3; Mark 1:2–3; Luke 1:5–25; John 1:25–32). John the Baptist acting as a forerunner is also called an Elias (see Luke 1:17). Elias is a title for a forerunner—one who goes before or prepares the way for someone or something greater.

According to Malachi 3:2, why do we need to be ready for the Second Coming?

Notice the phrase “refiner’s fire” in verse 2. 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. To understand this imagery, read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:



“The fierce flames, the fervent heat, the burning fires of the Second Coming that destroy the wicked shall also cleanse the righteous. . . .

“ . . . Evil and sin and dross will be burned out of their souls because they qualify to abide the day” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 543–44).

Also notice the phrase “fullers’ soap” in Malachi 3:2. A fuller is someone who cleans or whitens fabrics by using soap.

What are some ways Jesus Christ is like a refiner’s fire and like a fuller’s soap?

Elder McConkie also taught the following about Malachi’s prophecy: “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 [Jesus’s day], 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” (*A New Witness for the Articles of Faith* [1985], 629; see also D&C 45:9).

From Malachi 3:1 and from what Elder McConkie taught, we learn that **Heavenly Father sent Joseph Smith to prepare the world for the Second Coming of Jesus Christ.**



1. Ponder the following question, and then record your answer in your scripture study journal: What did the Prophet Joseph Smith do to prepare us for the return of Jesus Christ?

The Prophet Joseph Smith restored and taught the fulness of the gospel of Jesus Christ. By living the gospel of Jesus Christ, we can be refined, purified, and prepared for the Second Coming. Ponder how well you are living the gospel of Jesus Christ and preparing for the Second Coming. What can you do to better prepare for the Lord’s return in glory?

In Malachi 3:3–6, Malachi described how the Savior will, like a refiner’s fire, purify the sons of Levi, as well as 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

Imagine that you have a close friend or family member who stopped keeping the commandments and left the Church a while ago. However, this person has recently expressed a desire to return to Church but does not feel worthy to do so.

What would you say to try to help this person?

Read Malachi 3:7, looking for the Lord’s promise to the Israelites who had broken their covenants and turned from Him.

What principle did the Lord teach to those who were not keeping their covenants?

From verse 7 we learn that **if we will return to the Lord, He will return to us.**



2. Answer the following questions in your scripture study journal:

- a. What do you think it means to return to the Lord?
- b. What does the principle about returning to the Lord teach you about Heavenly Father and Jesus Christ?

Also from Malachi 3:7, what question did the Lord say the people asked?

In Malachi 3:8–12 we learn of one way the Lord said the people could return to Him.

Read Malachi 3:8–9, looking for the questions asked and the Lord’s answer. (Malachi 3:8–10 is a scripture mastery passage. You may want to mark this passage in a distinctive way so that you will be able to locate it easily.)

How had the Israelites robbed the Lord?



Tithes were paid to the high priest Melchizedek.

Consider marking the phrase “tithes and offerings” in verse 8. The way tithes and offerings have been paid has changed throughout the years. For example, Abraham gave one-tenth of all he possessed to the high priest Melchizedek as tithing, and offerings were animals or crops that were offered as sacrifices to Jehovah. Today we give one-tenth of our increase (income) as tithing and contribute the cost of two meals or more as fast offerings (see D&C 119:4; *True to the Faith: A Gospel Reference* [2004], 67–68, 181).

In Malachi 3:10–12, the Lord invited the Israelites to return to Him by paying tithing. Read these verses, looking for what the Lord said He would do and what they would be if they would pay tithes and offerings. (It may be helpful to know that anciently the “devourer” was often something like locusts that destroyed a person’s crops. How might this promise be fulfilled in our day?)

Based on what you learned in Malachi 3:10–12, complete the following principle: **If we return to God and pay our tithes and offerings, then the Lord will** _____.

Read the following statement from Elder David A. Bednar of the Quorum of the Twelve Apostles, looking for the types of blessings he said may come from paying 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. Such blessings can be discerned only if we are both spiritually attentive and observant (see 1 Corinthians 2:14). . . .

“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)” (“The Windows of Heaven,” *Ensign* or *Liahona*, Nov. 2013, 17–18).



3. Ponder how you or your family may have been blessed in significant but subtle ways because of paying tithing. Record your thoughts in your scripture study journal.

Ponder how you are doing at paying tithes and offerings. Make a goal to faithfully pay or continue to pay your tithing so that the windows of heaven will be opened on your behalf.

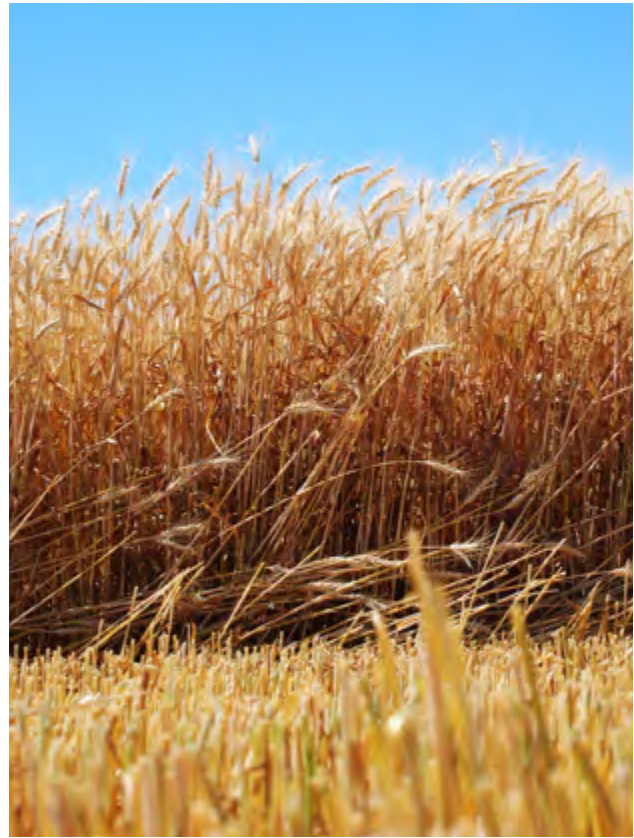
Scripture Mastery—Malachi 3:8–10

Scripture Mastery Passages

Mastering scripture mastery passages takes effort on your part. Consistency and repetition in learning the scripture mastery passages will help you place truths into your long-term memory for future use. Look for opportunities to use scripture mastery passages as you explain basic doctrines and principles of the gospel to others.



4. To help you master this passage, read Malachi 3:8–10 several times, and ponder how you would explain the law of tithing to someone who has never heard of it before. Consider analogies and personal experiences you could use to help someone better understand this commandment and how keeping it shows our love for God. Write a paragraph in your scripture study journal explaining how you would do this.



After the grain was harvested, the stubble was burned in preparation for plowing and planting the field again.

Malachi 3:13–18

The Lord explains why it is not vain to serve Him

In Malachi 3:13–18, the Lord addressed two groups of people. The first were those in Israel who questioned the need to keep the ordinances of the gospel. They complained that the proud and the wicked seemed to prosper despite their unrighteousness.

Read Malachi 3:16–17, looking for how the second group of people felt toward God. (In this context the word *fear* means reverence or respect.)

According to verse 17, what blessings will God give those who show Him reverence and respect? (see also Malachi 3:17, footnote *b*).

Malachi 4

Malachi prophesies of the fate of the wicked and the righteous at the Second Coming

The word *stubble* refers to the short stalks that remain after grain has been harvested from a field. Farmers often burn the stubble in preparation for plowing and planting the field again.

Read Malachi 4:1, looking for whom Malachi likened to stubble.

What will happen to the proud and the wicked at the Second Coming?

Read Malachi 4:2–3, looking for what the righteous will experience at the Lord’s Second Coming. (The “Sun of righteousness” [verse 2] is Jesus Christ.)

What does the Lord promise those who fear (respect and revere) His name?

The last verses of the Old Testament contain Malachi’s prophecy of the return of the prophet Elijah before the Second Coming of Jesus Christ.

Read Malachi 4:5–6, looking for what Malachi said Elijah would do when he returned. (Malachi 4:5–6 is a scripture mastery passage. You may want to mark this passage in a distinctive way so that you will be able to locate it easily.)

These verses in Malachi are inviting you to participate in family history and temple work. President Joseph Fielding Smith taught the following about Malachi 4:6:



“Who are the fathers spoken of by Malachi, and who are the children? The fathers are our dead ancestors who died without the privilege of receiving the gospel, but who received the promise that the time would come when that privilege would be granted them. The children are those now living who are preparing genealogical data and who are performing the vicarious ordinances in the temples.


“The turning of the hearts of the children to the fathers is placing or planting in the hearts of the children that feeling and desire which will inspire them to search out the records of the dead. Moreover the planting of the desire and inspiration in their hearts is necessary. This they must have in order that they might go into the house of the Lord and perform the necessary labor for their fathers, who died without a knowledge of the gospel, or without the privilege of receiving the fulness of the gospel” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:127–28).




Elijah restored the sealing keys of the Melchizedek Priesthood.

The Prophet Joseph Smith pointed out that “the word *turn* [in Malachi 4:6] should be translated *bind, or seal*” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 472). On April 3, 1836, the prophet Elijah appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple and restored the sealing keys of the Melchizedek Priesthood (see D&C 110:13–16). These priesthood keys bind families together throughout eternity, thus helping to fulfil Malachi’s prophecy.

Scripture Mastery—Malachi 4:5–6

 **5.** To help you memorize this scripture mastery passage, read Malachi 4:5–6 several times. When you are fairly confident you know these two verses, attempt to write them word for word without looking at your scriptures. If you miss any words, read the passage a few more times and try to write the verses perfectly from memory.

 **6.** Write the following at the bottom of today’s assignments in your scripture study journal:

I have studied Malachi 3–4 and completed this lesson on (date).

Additional questions, thoughts, and insights I would like to share with my teacher:



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