

OLD TESTAMENT INSTRUCTOR'S GUIDE, RELIGION 301-2



OLD TESTAMENT INSTRUCTOR'S GUIDE, RELIGION 301-2

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Your comments and suggestions about this manual will be appreciated. Please submit them to—

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Identify yourself by name, address, ward, and stake. Then list the name of the manual, how you used it, your feelings regarding its strengths and weaknesses, and your recommendations for improvements.

TABLE OF CONTENTS

RELIGION 301

Preface	v	
Lesson 1	Introduction	1
Lesson 2	Genesis 1-2	3
Lesson 3	Genesis 3	5
Lesson 4	Genesis 4-11	7
Lesson 5	Genesis 12-17	9
Lesson 6	Genesis 18-23	11
Lesson 7	Genesis 24-36	13
Lesson 8	Genesis 37-50	15
Lesson 9	Exodus 1-10	17
Lesson 10	Exodus 11-19	19
Lesson 11	Exodus 20	21
Lesson 12	Exodus 21-24; 31-34	23
Lesson 13	Exodus 25-30; 31:1-11; 35-40	25
Lesson 14	Leviticus 1-10	27
Lesson 15	Leviticus 11-18	29
Lesson 16	Leviticus 19-27	31
Lesson 17	Numbers 1-12	33
Lesson 18	Numbers 13-36	35
Lesson 19	Deuteronomy 1-16	37
Lesson 20	Deuteronomy 17-34	39
Lesson 21	Joshua	41
Lesson 22	Judges 1-12	43
Lesson 23	Judges 13-21; Ruth	45
Lesson 24	1 Samuel 1-15	47
Lesson 25	1 Samuel 16-31	49
Lesson 26	2 Samuel 1-12	51
Lesson 27	2 Samuel 13-24	53
Lesson 28	Psalms	55

RELIGION 302

Lesson 29	1 Kings 1-11	57
Lesson 30	Proverbs, Ecclesiastes	59
Lesson 31	Job	61
Lesson 32	1 Kings 12-16	63
Lesson 33	1 Kings 17-22; 2 Kings 1-2	65
Lesson 34	2 Kings 3-13	67
Lesson 35	Joel, Amos, Jonah	69
Lesson 36	Hosea	71
Lesson 37	Micah; 2 Kings 14-20	73
Lesson 38	Isaiah 1-12	75
Lesson 39	Isaiah 13-23	77
Lesson 40	Isaiah 24-35	79
Lesson 41	Isaiah 36-47	81
Lesson 42	Isaiah 48-54	83
Lesson 43	Isaiah 55-66	85
Lesson 44	2 Kings 21-25; Nahum; Zephaniah; Habakkuk	87
Lesson 45	Jeremiah 1-19	89
Lesson 46	Jeremiah 20-22; 24-29; 32; 34-45; 52; Lamentations	91

Lesson 47	Jeremiah 23; 30-31; 33; 46-51; Obadiah	93
Lesson 48	Ezekiel 1-24	95
Lesson 49	Ezekiel 25-48	97
Lesson 50	Daniel	99
Lesson 51	Esther	101
Lesson 52	Ezra, Haggai	103
Lesson 53	Nehemiah	105
Lesson 54	Zechariah	107
Lesson 55	Malachi	109
Appendix A	Annotated References to the Books of Chronicles	111
Appendix B	Chronological Correlation of the Kings of Israel and of Judah	113
Bibliography		115

PREFACE

The Purpose of Studying the Old Testament

As a teacher in the Church Educational System, you should have as one of your objectives to help your students develop greater faith in Christ. When Jesus said to the Jews, “Search the scriptures; for . . . they . . . testify of me” (John 5:39), he referred to the books of the Old Testament, the scriptures at the time. They do indeed testify of Christ and of the path to eternal life, which he has made available to all. Similarly, Paul spoke of the Old Testament when he observed to Timothy that from his youth Timothy had learned the scriptures, which were “able to make [him] wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). One of the purposes that guided the writers of the Old Testament should guide you and every other teacher in the Lord’s kingdom: to help people develop faith in Christ, for “salvation can come unto the children of men, only in and through the name of Christ” (Mosiah 3:17).

Too few people understand that the Old Testament scriptures testify of Christ and his work and mission, by which we are enabled to return to the Father. Your

responsibility and opportunity in teaching this course is to help students appreciate the great value of the Old Testament in developing faith in the Master. The prophet Jacob taught that “none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (Jacob 7:11). Jesus Christ is Jehovah. As your students learn to know Jehovah through the message of the Old Testament, they will love him more and draw nearer to him and thus to our Father in Heaven. They will see that the God of the Old Testament, who created the earth under the direction of the Father, covenanted with Abraham, gave the law to Moses, and loved and led his people, was the premortal Christ. Students must learn that his work is “to bring to pass the immortality and eternal life of man” (Moses 1:39). His purpose is the same in all ages. Christ taught: “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Your challenge is to help students learn to use the Old Testament as an aid in the quest for eternal life.

Philosophy of Teaching

One who teaches God’s word is engaged in a sacred work that has eternal consequences. President David O. McKay said: “True education—the education for which the Church stands—is the application of knowledge to the development of a noble and godlike character” (*Improvement Era*, Feb. 1970, p. 84).

Teaching with eternal perspective is far more than imparting knowledge; it is inspiring students to apply eternal principles. “Be ye doers of the word,” James admonished, “and not hearers only” (James 1:22). The teacher who inspires has truly taught.

How do you inspire change? Can you do it if you yourself are not inspired? From what source does inspiration come? It comes from the Lord himself through the Holy Ghost. The teacher who is in tune with heaven is best able to inspire the quest in others. “A religious teacher assumes the responsibility of leading the youth into the realms of spirituality. . . . Leading youth to know God, to have faith in his laws, to have confidence in his fatherhood, and to find solace and peace in his love—this is the great privilege, the most sublime opportunity offered the true educator.” (David O. McKay, *Gospel Ideals*, pp. 435-36).

No two students are ever the same. The needs, experiences, maturity, and responses of each student may differ. Your challenge is to meet each student at his own level. For this reason, no centrally prepared outline can or should dictate the content of a given lesson. Only you, the teacher, having been inspired of the Lord through the Holy Ghost, can determine that. Therefore, this manual is to help you prepare lessons, not to dictate them to you.

Three important assumptions have guided the preparation of this instructor’s guide. First, you, the teacher, will know best your own students’ needs; second, you will “treasure up in your minds continually

the words of life” (D&C 84:85); and third, you will teach as the Holy Ghost directs.

The wise teacher will strive to know the spiritual strengths and weaknesses of his students and will teach in a way that helps his students grow in the gospel. He will use as his pattern the Savior’s teaching of the Nephites. He perceived the condition of the people and drew from his abundant store to give them what they needed most (see 3 Nephi 17).

The effective teacher knows the scriptures. He can therefore draw from them what would help his students most. President Joseph Fielding Smith said: “Treasuring up his word is far more than merely reading it. To treasure it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart.” (*Doctrines of Salvation*, 1:305.)

Having properly prepared, the teacher can communicate with power to his students. How often have you heard a student say, “I had a problem when I came to class today. But now I think I know how to handle it. Something you said was in answer to my prayers.” The imparting of special inspiration in answer to individual need is a function of the Holy Ghost.

In the *Foolishness of Teaching*, an address to Church Educational System personnel delivered 18 September 1981, Elder Bruce R. McConkie gave the following commission to teachers:

“1. We are commanded to teach the principles of the gospel” (p. 4).

“2. We are to teach the principles of the gospel as they are found in the standard works” (p. 6).

“3. We are to teach by the power of the Holy Ghost” (p. 7).

“4. We are to apply the gospel principles taught to the needs and circumstances of our hearers” (p. 10).

Texts for Religion 301 and 302

The text for Religion 301 and 302 is the Old Testament. Students should have their own copies of it

and the other standard works. A student manual and an instructor’s guide have been prepared as resource tools. The student manual is for both you and the

student to use as an aid in scripture study; the instructor's guide is for your use.

Certain books, called the basic library, are also available for your use. They contain valuable statements and insights from the modern prophets. The following abbreviations designate books in the basic library:

- AF James E. Talmage, *Articles of Faith*.
CR *Conference Reports of The Church of Jesus Christ of Latter-day Saints*, 1970 to the present. (Only talks by the First Presidency, the Council of the Twelve, and the Patriarch to the Church are included in Conference Report in languages other than English.)
DBY Brigham Young, *Discourses of Brigham*

- Young, compiled by John A. Widtsoe.
DS Joseph Fielding Smith, *Doctrines of Salvation*, compiled by Bruce R. McConkie, 3 volumes.
GD Joseph F. Smith, *Gospel Doctrine*.
JC James E. Talmage, *Jesus the Christ*.
MF Spencer W. Kimball, *The Miracle of Forgiveness*.
TPJS Joseph Smith, *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith.

Other sources use shortened references. The Bibliography supplies full publication facts of all sources used.

Suggestions for Using This Instructor's Guide

This guide, unlike past instructor's guides, does not give a theme for each lesson. Many valuable themes and concepts could be taught in each lesson. It is your responsibility as a teacher to obtain inspiration and to teach the message that will best help your students understand the Old Testament and apply its principles in their lives.

Because the Old Testament contains so much material, you will not be able to cover all its contents with your class. The instructor's guide leaves the responsibility upon you to select the concepts and principles that should be emphasized. Some suggestions for presentation are given, but they are given solely as suggestions, which you can use if you desire. If you have difficulty in selecting concepts to

emphasize, use the titles of the student manual chapters and the suggestions for presentation in the instructor's guide to help you choose. You should always watch for the emphasis given by the Lord in the scriptures themselves.

Several important themes recur throughout the Old Testament—for example, the scattering and gathering of Israel, the keeping of covenants, blessings for righteousness and cursings for disobedience, the Lord's mercy, marriage in the covenant, the restoration of the Lord's covenant people, and the establishment of Zion. Some recommendations have been made to indicate where several of these could be emphasized, but you should select the place in the course that each concept can best be emphasized for your students.

Format of This Instructor's Guide

Each lesson in the instructor's guide is printed on both sides of one sheet. The first part provides an outline of the content of the material to be covered by the teacher and some supplementary resources. The second part provides suggestions for presentation.

Scripture heading. This heading identifies the part of the Old Testament scripture from which your lesson is to be taken. You should study the scriptures first. Your responsibility is to teach this material in its historical setting and to help students to apply in their lives the principles contained in the chapters. You will not have time to teach all that is covered in each scripture heading, but you must center your lesson on concepts from that block of scripture. All other material in the outline is secondary and supplements the scripture identified in the heading.

Scripture content outline. This outline helps you readily identify the major themes and concepts in the scripture from which the lesson is taken. Since you will not usually have time to teach all the material outlined here, you should select and teach the portions of this outline that you feel will best meet the needs of your students.

Supplementary study sources. Each list of sources supplements the corresponding division of the scripture content outline. The study sources are of four kinds: First, references to the student manual, identified by reading block numbers (references cited in the student manual will not be duplicated here); second, other scriptures that relate directly to the scriptures in the content outline; third, basic library sources (doctrinal sources, including the teachings and writings of some of the Presidents of the Church); fourth, additional sources that, if they are available, could further enrich your presentation.

Some suggestions for presentation. These suggestions provide you with ideas that may be useful in preparing and presenting your lesson. The part of the scripture content outline that each suggestion is designed to help you teach is identified in parentheses. To prepare lessons that fit the needs of your students, select one or more of the suggestions for each lesson, or develop methods of your own. Remember, however, that your charge is to faithfully teach the Old Testament.

Suggestions for Lesson Preparation

The following procedure is recommended in preparing each lesson:

1. Read the scriptures identified in the scripture heading.
2. Read the chapter in the student manual associated with the lesson.
3. Review the scripture content outline.
4. Determine an objective for the lesson, based on

the parts of the scriptures that you feel should be emphasized to your students.

5. Read the suggestions for presentation for ideas for teaching that material.
6. Study the supplementary sources associated with the material you plan to teach.
7. Develop your own outline to guide you in teaching the scriptural concepts you have chosen to emphasize.

Overhead Transparencies

A set of overhead transparencies is available for use with some of the lessons as is indicated in the

respective suggestions for presentation. This set of transparencies must be ordered from the Salt Lake City Distribution Center (stock number PMSI0982).

Instructor's Guide and Student Manual

There are separate student manuals for the Old Testament courses: the Religion 301 student manual covers Genesis through 2 Samuel and Psalms, and the Religion 302 student manual covers 1 Kings through

Malachi. The instructor's guide, however, is to be used for both Old Testament courses. It contains fifty-five lessons, twenty-eight lessons for Religion 301 and twenty-seven lessons for Religion 302.

Adapting the Student Manual for Semester, Quarter, or Yearly Programs

Although most students in the Church Educational System are on a semester schedule, many are on a quarter system and others participate in yearly-study programs.

The average semester provides approximately twenty-eight classroom periods of instruction. The average quarter provides eighteen. Yearly-study classes, which usually meet only once per week for about eight months, give students twenty-eight to thirty class meetings.

The following schedule could be used to guide your teaching the full course:

1. In a semester system, the first semester would cover lessons 1-28; the second semester, lessons 29-55.

2. In a quarter system, the first quarter would cover lessons 1-18; the second quarter, lessons 19-37; the third quarter, lessons 38-55.

3. The yearly-study program would follow, approximately, the timetable of the semester system and cover two lessons per class meeting.

Adapt the lessons to your own time requirements, perhaps expanding some lessons into two or more presentations or combining two or more lessons into one presentation.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. The Old Testament Is a Sacred Book of Scripture

1. The Old Testament contains thirty-nine books.
2. The books of the Old Testament are often categorized into four groups: law (Pentateuch), history, poetry or writings, and prophecy.
3. The Old Testament is a foundation for the New Testament as well as for modern scripture.

Religion 301 student manual, 1-1.

B. The Old Testament Bears Witness of Christ

1. Old Testament prophets testified of Christ.
2. The Old Testament demonstrates that all things given of God point to Christ.
3. The Old Testament contains prophecies of the birth and mission of Christ.
4. The Old Testament is a written record of the covenant between Israel and Jehovah.

Religion 301 student manual, 1-4 through 1-5. Jacob 4:4-6. What truth did Jacob teach about the Savior and his Old Testament prophets? Jacob 7:11. What subject have all prophets prophesied and written about? (see also Mosiah 13:33). 2 Nephi 11:4. What did Jacob delight in and testify of? Revelation 19:10. What is the spirit of prophecy? JC, pp. 42-48. Many Old Testament prophecies about the coming of Christ are summarized.

C. The Teachings of the Old Testament Are Applicable Today

1. The Old Testament contains many prophecies about today.
2. The Old Testament teaches the blessings of righteousness and the consequences of sin.
3. The Old Testament demonstrates that the words of the prophets are vindicated by God.

Religion 301 student manual, 1-2 through 1-3; 1-16 through 1-17. D&C 1:37-38. How does the principle described in these verses apply to the Old Testament? D&C 76:3-4. What implication does the message of these verses have for a study of the Old Testament? Marion G. Romney, *Ensign*, "Records of Great Worth," Sept. 1980, pp. 6-7. How can the Old Testament be a guide to us in facing current challenges?

D. The Old Testament, Like All Other Scripture, Can Be Understood Only through the Spirit of God

1. The Old Testament should be studied diligently and prayerfully.
2. The Old Testament will be a constant source of inspiration and guidance to those who come to know it.

Religion 301 student manual, 1-7 through 1-15. Moroni 10:3-5. By what power and under whose guiding influence can we understand the scriptures? Joshua 1:8. What did the Lord command Joshua to do? 2 Timothy 3:15. What did Paul tell Timothy about the value of studying the Old Testament scriptures? 2 Kings 22:13. How did King Josiah regard the Old Testament writings that were available to him? (see also 2 Kings 23:2-3). GD, pp. 45-46. How can we gain the most from a study of the Old Testament? TPJS, p. 56. Who did the Prophet Joseph Smith say would like the scriptures best?

SOME SUGGESTIONS FOR PRESENTATION

In this lesson you should cover all the major headings in the outline.

Seeing the Old Testament from a Proper Perspective (Sections A-D)

Begin by referring to Moses 1:41 (see also 1 Nephi 13:20-29, 39-40). Ask students if they know of anything that has been taken from the writings of Moses. Ask why Satan would desire to have some things taken from the scriptures. Point out that the information given in Moses 1 is a significant example of writings of the prophet Moses that were lost from the Old Testament (see

Moses 1:41). The Lord restored Moses' record through the Prophet Joseph Smith, as He had promised (see Moses 1:41). Satan certainly did not want the world to have the information in Moses 1 because it is vital to a correct understanding of the Old Testament. Ask students what special truths in this chapter make it an excellent preface to the Old Testament. Help students to see the following truths in this chapter of Moses:

1. Jesus Christ, under the direction of the Father, organized this earth as well as countless others.
2. All things for our eternal welfare come through Jesus Christ, who is the Only Begotten Son of the Father.
3. The adversary has opposed the Lord's work from before the creation of the earth.
4. God's power is greater than the adversary's.
5. The work of God is to bring to pass the immortality and eternal life of man.

Emphasize that the primary purpose of the Old Testament is to witness of Christ and teach that through him people may be reconciled to the Father and thus obtain eternal life. Refer to some of the study sources to emphasize the testimony of Christ in the Old Testament. Be sure that students understand the importance of looking for the message of Christ throughout their study of the Old Testament. That understanding will help them to see the Old Testament in its true perspective.

What Is the Old Testament? (Section A)

Use transparency 1 to give students an overview of the structure and contents of the Old Testament and to trace briefly the history covered by the Old Testament. The transparency could be used throughout the course to help the students keep people and events in perspective and to show historical context. Also, point out the chronology chart in the maps and charts section of the Religion 301 student manual and prepare students to use it effectively throughout the course.

As you discuss the books of the Old Testament and their historical setting, point out that the first five books in the Old Testament were written by Moses. They start with the creation of the earth and trace the prophets from Adam to Moses. The antediluvian patriarchs are treated rather briefly, with most of the text discussing events of the time from Abraham through Moses, a period slightly longer than six hundred years.

Most of the books in the Old Testament contain some history; however, twelve books, known as the historical books, deal almost exclusively with history. The historical narrative of the Old Testament begins with Joshua's entry into the land of Canaan and continues to the Babylonian captivity. The book of Joshua through the book of 2 Kings covers this period of time. The

books of Chronicles, written at a much later date, primarily repeat 2 Samuel and 1 and 2 Kings. The books of Ezra, Nehemiah, and Esther cover the last century of Old Testament Jewish history (500-400 B.C.), the period after the kingdom of Judah returned from captivity in Babylon.

Approximately one-third of the Old Testament is Hebrew poetry. Written by various authors, the books of Job, Psalms, Proverbs, and Ecclesiastes and the Song of Solomon make up most of that one-third and are called the Writings, or the poetic books.

The prophets spoke for Jehovah to his covenant people, Israel. One of their principal messages then was the same that is given today through our living prophets: repent, or perish. The message was largely unheeded by ancient Israel, and the prophets witnessed the decline of their nation and its eventual destruction and exile. Their writings span a period of about three hundred years and were directed primarily to the kingdoms of Israel and Judah, although many of the teachings of the prophets were also directed to future generations, particularly those in the last days. The writings of the prophets record many of the teachings given during the time covered by the historical books.

Why Study the Old Testament? (Section B)

1. Discuss reasons for studying the Old Testament and list students' responses on the chalkboard. Supplement the students' list with reasons you feel are important.

2. Reading blocks 1-7 through 1-13 in the student manual contain seven keys to studying the Old Testament. These could be reviewed and discussed.

3. The following statement by Elder Spencer W. Kimball could be read and discussed: "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns. I find myself loving more intensely those whom I must love with all my heart and mind and strength; and loving them more, I find it easier to abide their counsel. We learn the lessons of life more readily and surely if we

see the results of wickedness and righteousness in the lives of others. To know the patriarchs and prophets of ages past and their faithfulness under stress and temptation and persecution strengthens the resolves of youth. To come to know Job well and intimately is to learn to keep faith through the greatest of adversities. To know well the strength of Joseph in the luxury of ancient Egypt when he was tempted by a voluptuous woman and to see this clean young man resist all the powers of darkness embodied in this one seductive person, certainly should fortify the intimate reader against such sin." (*What I Hope You Will Teach My Grandchildren* [address delivered to seminary and institute of religion personnel, 11 July 1966], p. 6.)

Share your testimony of the value of studying the Old Testament. Then challenge students to read the Old Testament, and encourage them to set specific goals for reading it.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 1:1-2:7. Heaven, Earth, and All Forms of Life Were Created by God

1. There were six days of creation (see Genesis 1; Moses 2).
2. The seventh day was made holy (see Genesis 2:1-3; Moses 3:1-3).
3. The account of the spirit creation is an interpolation (see Genesis 2:4-5; Moses 3:5).
4. Man was the crown and culmination of the Creation (see Genesis 1:26-27; 2:6-7; Moses 3:6-7).

Religion 301 student manual, 2-1 through 2-16; 2-18 through 2-19; A-1 through A-5.
 John 1:1-3, 14. Who created the earth? (see also Ephesians 3:9; Colossians 1:4, 16-17; Hebrews 1:1-3).
 D&C 88:18-20. What is the destiny of the earth?
 D&C 101:32-33. When will details be given about the creation of the earth? (see also D&C 130:6-9).
 Abraham 3:24. What was the nature of the materials used to organize this earth? (see also D&C 93:33).
 DS, 1:62-63. How important is man among God's creations?
 DS, 1:75-76. Do we have an account of the spirit creation?
 MF, pp. 1-3. Why is man upon the earth?
 Joseph Fielding Smith, "The Most Important Knowledge," *Ensign*, May 1971, p. 3. God is the literal father of the spirits of all men.
 Bruce R. McConkie, "Christ and the Creation," *Ensign*, June 1982, pp. 9-15. The inseparable connection, between the Creation, the Fall, and the Atonement is discussed.

B. Genesis 2:8-25. Adam and Eve Were Placed in the Garden of Eden

1. The Lord prepared the Garden of Eden, placed Adam and Eve in it, and gave them commandments (see Genesis 2:8-17; Moses 3:8-17).
2. Eve was given to Adam as an eternal companion (see Genesis 2:18-25; Moses 3:18-25).

Religion 301 student manual, 2-17.
 Abraham 5:13. What time system was the earth on before the fall of Adam? (see also Abraham 3:3-4).
 D&C 132:15-17, 19-21. How important is marriage?
 2 Nephi 2:14-16, 26-27. Why is opposition important in God's eternal plan?
 DS, 1:26. Who taught Adam and Eve while they were in the Garden of Eden?
 DBY, pp. 345-46. Is opposition necessary to learning true principles?
 DS, 2:70-71. What is known about the marriage of Adam and Eve?
 MF, p. 243. How important is eternal marriage?
 GD, p. 272. There is no exaltation without marriage.

SOME SUGGESTIONS FOR PRESENTATION

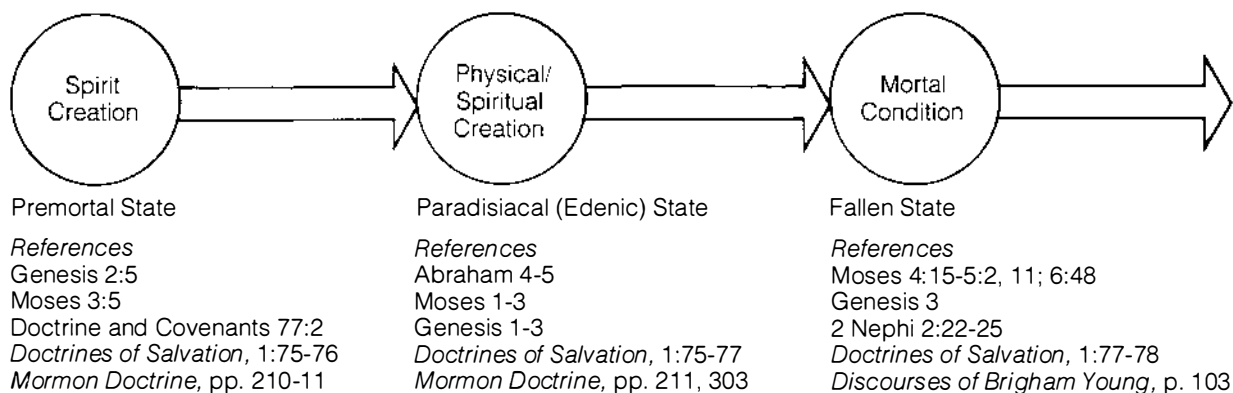
You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

What Was the Pattern of Creation? (Sections A-B)

There are three scriptural accounts of the creation of the earth and its inhabitants. Discuss the Creation using these accounts. Carefully review *Doctrines of Salvation*, 1:74-77, by Joseph Fielding Smith, and select quotations from President Smith to assist you in your discussion. The following references and chalkboard illustration could be used:

1. Genesis 1-3 gives an account of the physical creation.
2. Moses 1-3 gives an account of the physical creation.
3. Abraham 4-5 gives an account of the planning in heaven and the physical creation.



What Do We Know about the Creation of the Earth? (Section A)

Who created this earth? Jesus Christ created the earth under the direction of our Father in Heaven (see John 1-3, 14; Moses 1:33).

How was the earth created? The Lord has not yet revealed how the earth was created. All we know is that

it was created by God. Doctrine and Covenants 101:32-34 tells us when we will receive a complete knowledge of the earth's creation.

Why was the earth created? The Lord has revealed much about the reason for the creation of the earth (see Moses 1:39; Abraham 3:24-25; D&C 88:17-20, 25-26; Jacob 2:21).

A Review of the Physical Creation of the Earth (Section A)

Review the account of the physical creation as recorded in Moses 2. List the days and discuss the sequence of events as given by the Lord. The first three days are given here as an example.

Day one. Light and darkness are separated.

Day two. The waters were divided by a firmament.

Day three. Dry land appeared.

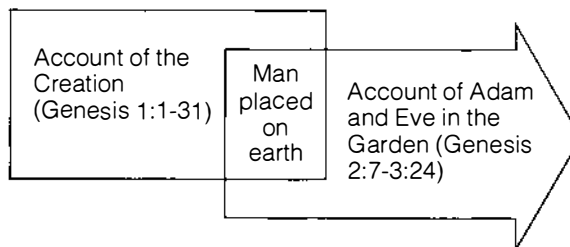
After discussing all the periods of creation outlined in Genesis, discuss the following points:

1. The premortal Christ was intimately involved in the creation of the earth.
2. The earth was not organized by chance but was created deliberately and for a purpose.
3. The Lord was pleased with the Creation, especially after man was placed on the earth (see Moses 2:10, 12, 18, 21, 25, 31).
4. The Lord rested on the seventh day and sanctified it (see Moses 3:1-3).

Some have been confused by the account of the creation of man being in both Genesis 1:26-27 and

Genesis 2:7. Both passages are accounts of the physical creation of Adam. Use the accompanying chalkboard illustration to help students understand why both accounts are given.

Overlapping Accounts of the Creation of Man



Explain that an account of the creation of man was included as part of the account of the Creation (see Genesis 1:26-27). When the Lord began telling of the experience of Adam and Eve in the Garden, he started at their placement on the earth (see Genesis 2:7).

Man Is the Offspring of God (Section A)

Read and discuss the statement by the First

Presidency (see transparency 2) to help students resist false concepts about man's origin.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 3:1-13. Partaking of the Fruit of the Tree of Knowledge Resulted in the Fall

1. Eve was tempted by the serpent (see Genesis 3:1-6; Moses 4:5-12).
2. Adam and Eve partook of the forbidden fruit (see Genesis 3:6).
3. Adam and Eve were accountable to God (see Genesis 3:7-13; Moses 4:13-19).

Religion 301 student manual, 3-1; 3-3 through 3-7.
1 Timothy 2:14. Why did Eve partake of the fruit? Was Adam deceived?
Moses 3:17; 7:32. Did Adam and Eve have their agency before they partook of the fruit in the Garden of Eden?
2 Nephi 2:22-25. Why was it so important that Adam and Eve partake of the fruit of the tree of knowledge of good and evil?
AF, pp. 64-65. Why did Adam partake of the forbidden fruit?
DS, 1:112-14. Did Adam and Eve sin when they ate of the forbidden fruit?
DBY, p. 103. What should be our attitude toward Eve's part in the transgression?
Quinn G. McKay, "Principles in Conflict," *Ensign*, Jan. 1971, pp. 64-65. The problem of choosing between principles is discussed.
Marion G. Romney, in CR, Apr. 1953, p. 124. Adam advanced the plan of God.

B. Genesis 3:14-24. The Fall Brought About the Conditions of Mortality

1. Through the Atonement Christ would overcome Satan's efforts (see Genesis 3:14-15).
2. The Lord explained the conditions of mortality to Adam and Eve (see Genesis 3:16-21).
3. Adam and Eve were cast out of the Garden of Eden (see Genesis 3:22-24).

Religion 301 student manual, 3-2; 3-8 through 3-14.
Moses 5:9. What assurance was Adam given that he and his posterity need not suffer eternally for his transgression?
1 Corinthians 15:21-22. What eventually will happen to all mankind because of Adam's action? Because of Christ's?
Articles of Faith, 1:2. Are we punished for Adam's transgression?
Articles of Faith, 1:3-4. What must we do to take full advantage of the Atonement?
DBY, p. 103. What effect did the fall of Adam have upon the earth?
AF, pp. 475-76. What are the beneficent results of the Fall?
GD, pp. 432-33. What is the spiritual death that came upon Adam and his posterity? Through what means can all of us be redeemed from spiritual death?
DS, 1:77. What effect did the fruit of the tree of knowledge have upon Adam and Eve?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Lord Gave Adam His Agency (Section A)

Read Moses 7:32 with your students. Indicate that for agency to exist, four principles must be in operation.

List these principles on the board:

1. You must have a choice.
2. You must know the alternatives.

3. You must have an indication of divine will.
4. You must have absolute freedom to choose.

Read Moses 3:17 and discuss how all of the principles listed above were in operation before the Fall. Bear testimony that Adam did indeed have agency in the Garden of Eden.

The Nature of Adam's Choice (Section A)

Many people are concerned about what they think is an injustice in the Lord's giving Adam two commandments that, they feel, are in conflict.

Review and discuss Elder James E. Talmage's comments in *Articles of Faith*, pages 64-65, about Adam's choice. Point out that if alternatives seem to be in conflict and an individual chooses to obey the higher

law, or the most important principle, he does not sin. The challenge in such a situation is to determine which is the higher law. That must be done by following the dictates of the Spirit. By doing so, individuals will act in accordance with the Lord's will. That is what Adam did.

Eve was deceived and beguiled by Satan into partaking of the fruit of the tree of knowledge of good and evil (see Moses 4:5-6, 19; 1 Timothy 2:14). As a result, Adam was required to make a choice. He chose to obey the commandment to multiply and replenish the earth, which choice was in harmony with the will of God. Nevertheless, because of his choice and his partaking of the fruit, Adam, with Eve, was removed from the Garden of Eden. The following statement by President Joseph Fielding Smith clarifies the account of this event:

"What did Adam do? The very thing the Lord wanted him to do, and I hate to hear anybody call it a sin, for it wasn't a sin. Did Adam sin when he partook of the forbidden fruit? I say to you, no, he did not! Now, let me

refer to what was written in the book of Moses in regard to the command God gave to Adam. [Moses 3:16-17 quoted.]

"Now this is the way I interpret that. The Lord said to Adam, here is the tree of the knowledge of good and evil. *If you want to stay here* then you cannot eat of that fruit. *If you want to stay here* then I forbid you to eat it. But you may act for yourself and you may eat of it if you want to. And if you eat it you will die." (*Fall–Atonement–Resurrection–Sacrament* [address delivered at institute of religion], 14 Jan. 1961, p. 2; emphasis added.)

Discuss why Adam's transgression was "the very thing the Lord wanted him to do." In giving Adam the two commandments, the Lord placed him in a position to choose between a higher law and a lesser law. In either case, Adam was responsible for the consequences of his choice. He could not blame the Lord.

Satan Seeks to Thwart the Lord's Plan (Section A)

Though the emphasis of this lesson should not be on Satan, it is important that students know that he lives and that he seeks to destroy the work of God. Elder Marion G. Romney stated: "We Latter-day Saints need not be, and we must not be, deceived by the sophistries of men concerning the reality of Satan. There is a personal devil, and we had better believe it. He and a countless host of followers, seen and unseen, are exercising a controlling influence upon men and their affairs in our world today." (In Conference Report, Apr. 1971, p. 25.)

The methods used on Eve by Satan are the same methods that he uses on people today. Compare the methods he used on Eve with the methods he uses on us.

Methods Used on Eve	Methods Used on Us
"Hath God said, Ye shall not eat of every tree?" (Genesis 3:1).	"God's commandments limit your freedom."
"Ye shall not surely die: . . . "ye shall be as gods" (Genesis 3:4-5).	Lies; truth mixed with falsehood
"Pleasant to the eyes" (Genesis 3:6).	Mortal desires and passions

Discuss a few specific examples that fit each method, and point out that knowing how Satan works helps us avoid being deceived by him. Read also the Lord's instruction to Eve: "Neither shall ye touch it, lest ye die" (Genesis 3:3). Ask why the Lord said that. Ask what advantage Satan has if he is able to get us to "touch" something or do it "just a little bit."

Atonement of Christ (Section B)

Physical death (separation of spirit and body) and spiritual death (separation from God's presence) came into the world because of the fall of Adam. Ask students to define or explain what these two deaths are. Use

transparency 3 to help students understand how the Savior overcame physical death and made it possible for us to overcome spiritual death. Emphasize that after the Fall, Adam and Eve were taught about the Savior's mission and atonement (see Moses 5:6-11).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 4:1-15. The Effects of the Fall Were Manifest in the Family of Adam

1. Adam and Eve began to have children (see Genesis 4:1-2; Moses 5:1-17).
2. Cain rebelled against the Lord and murdered Abel (see Genesis 4:3-8; Moses 5:18-31).
3. The Lord told Cain of his punishment (see Genesis 4:9-15; Moses 5:32-41).

Religion 301 student manual, 4-1 through 4-5.
 Helaman 6:21-30. How did both Cain and the Nephites learn about secret combinations? (see also Ether 8:14-25).
 Hebrews 11:4. Why was Abel's offering "more excellent" than Cain's?
 TPJS, pp. 58-59, 169. Why did the Lord reject Cain's offering? Did Cain hold the priesthood? (See also Joseph Fielding Smith, *The Way to Perfection*, p. 98.)
 DBY, p. 104. Why did Cain kill Abel? (see also 1 John 3:11-12; Smith, *Way to Perfection*, pp. 100-101).
 DS, 1:49; 2:280. Cain became a son of perdition.

B. Genesis 4:16-5:32; 11:10-32. Both Good and Evil Were Perpetuated in Adam's Posterity

1. Wickedness flourished among Cain's posterity (see Genesis 4:16-24; Moses 5:42-57).
2. Righteous patriarchs were raised up in the lineage of Seth (see Genesis 4:25-26; 5; 11:10-32; Moses 6:1-25; 8:1-12).
3. Enoch established the city of Zion, which was translated (see Genesis 5:21-24; Moses 6:26-7:21, 68-69).

Religion 301 student manual, 4-6 through 4-7; 4-24 through 4-27.
 Moses 6:26-29, 37-38; 7:7-21. What was the condition of the people when Enoch went forth to establish Zion?
 Moses 7:62-64. What relationship will the latter-day Zion have to Enoch's Zion? How will that relationship be brought about?
 Hebrews 11:5. What brought about Enoch's translation?
 4 Nephi 1:1-18. What conditions prevailed among the Nephites that are typical of a Zion society?
 D&C 45:11-14. When will Enoch's city return?
 D&C 107:48-49. Important events in Enoch's life are outlined.
 TPJS, pp. 158-60, 231. What have all prophets sought for that we should also seek for?
 TPJS, pp. 169-71, 191. The mission of Enoch and the doctrine of translation are discussed.
 Spencer W. Kimball, in CR, Apr. 1978, pp. 119-21. The building of Zion through sacrifice and consecration is discussed.
 Bruce R. McConkie, *Ensign*, May 1977, pp. 115-18. The establishment of Zion in our day is discussed.

C. Genesis 6-10. The Wicked Were Destroyed by a Flood in the Days of Noah and Only a Remnant of Mankind Was Preserved

1. Wickedness prevailed on the earth (see Genesis 6:1-7, 11-13; Moses 8:20-22, 28-30).
2. The Lord preserved mankind through Noah but destroyed the wicked by a flood (see Genesis 6:8-9:7; Moses 7:42-43; JST, Genesis 6:18-20; 7:1, 20; 8:21-22; 9:10-14).
3. The Lord established his covenant with Noah (see Genesis 9:8-17; see also JST, Genesis 9:15-25).
4. The lineages of mankind were perpetuated through Noah's family (see Genesis 9:18-10:32; JST, Genesis 9:26; 10:21).

Religion 301 student manual, 4-8 through 4-22.
 Moses 8:16, 19-20, 23-24. What did Noah preach?
 Moses 8:18, 21, 26. How was Noah's preaching received?
 Joseph Smith—Matthew 1:41-43. How does Noah's day compare with ours?
 TPJS, p. 251. How did Noah get the design for the ark?
 MF, p. 248. What does the fate of the people of Noah's day show about the dangers of procrastinating repentance?

D. Genesis 11:1-9. The Nations Resulted from the People Being Scattered throughout the Earth from the Tower of Babel

1. The people attempted to build a tower to reach heaven (see Genesis 11:1-4).

Religion 301 student manual, 4-21; 4-23.
 Genesis 11:4-6. What motive did the people have in building a city and a tower?
 Ether 1:5, 33. What was the origin of the Jaredites? In which time period did they originate?

- The languages of the people were confounded, and the people were scattered over all the earth (see Genesis 11:5-9; JST, Genesis 11:5-6).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Conflict between Righteousness and Wickedness (Sections A-C)

This lesson covers almost two thousand years of the earth's history. Because of the length of the time period covered, it might be well to use this lesson to give an overview of the whole era. The events of this period dramatically illustrate the war between good and evil upon the earth. Indeed, the "war in heaven" (Revelation 12:7) has continued upon the earth. Review Moses 5:5-15. As soon as Adam and Eve taught the gospel to their children, Satan spread lies among them and turned many toward evil, even before Cain and Abel were born (see Moses 5:16-17). Show that the conflict between good and evil continued.

	Contrasts	Reference
Abel	Cain	Genesis 4:1-8; Moses 5:16-33
Seth's posterity	Cain's posterity	Genesis 4:16-26; Moses 5:42-6:23
Enoch and his city	People of the world in Enoch's time	Genesis 5:21-24; Moses 6:26-47; 7:5-21
The righteous caught up into Zion	Nations of the earth after Enoch was translated	Moses 7:22-27
Noah and his family	People of the world destroyed by the Flood	Genesis 6:1-13; 7:1; Moses 8:13-30
The family of Jared	Nimrod and the people who built the tower of Babel	Genesis 11:1-9; Ether 1:33-43

Read with the students the Lord's statements about the last days (see Matthew 24:36-39; or Joseph Smith—Matthew 1:41-43). Using Genesis 6:1-4, 11-13 and Moses 8:14-30, compare conditions in Noah's day with those in our day (use specific examples from news broadcasts, newspapers, magazines, and so on). Read Elder Spencer W. Kimball's statement about the foolishness of the people in Noah's time (see *The Miracle of Forgiveness*, p. 248), and discuss the implications for us. Testify of the preparation that will be necessary for us to endure times of tribulation. Use the following statement by Elder Ezra Taft Benson as one example of the preparation required: "The revelation to store food may be as essential to our temporal salvation today as boarding the ark was to the people in the days of Noah" (in Conference Report, Oct. 1973, p. 91). If we may preserve our physical lives by following the counsel of the prophets, how much more important is it to save ourselves from spiritual death by following the counsel of the prophets?

Establishing Zion (Section B)

Develop the following points:

- Adam and all the holy prophets sought to prepare their people to see God.
- Enoch and his people established Zion during a period of extreme wickedness.
- Prophets in the last dispensation have the same goal of establishing Zion (see Religion 301 student manual, 4-27).
- Our charge today is to overcome the wickedness of the world and become a people able to live the laws of Zion (see Spencer W. Kimball, in Conference Report, Apr. 1978, pp. 121-24).

Discuss the establishment of Zion by Enoch and the

establishment of a latter-day Zion in our dispensation before the coming of Christ. This latter-day Zion will be united with Enoch's Zion and will be the Lord's abode during the Millennium (see Moses 7:62-65). Point out that the Zion of Enoch's time was established in a day of great wickedness such as will also be the case in our time. Transparency 4 illustrates the parallels between our dispensation and the dispensation of Enoch.

Discuss what will be required of the Saints to establish the latter-day Zion. Use President Spencer W. Kimball's talk given in the welfare session of general conference on 1 April 1978 (in Conference Report, Apr. 1978, pp. 119-24).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 12-13. Through His Obedience, Abram Was Preserved by God and Led to the Promised Land

1. Great blessings were promised to Abram (see Genesis 12:1-3; 13:14-18).
2. Famine in the promised land caused Abram to go to Egypt (see Genesis 12:4-13; JST, Genesis 13:11).
3. The Lord protected Abram and Sarai in Egypt (see Genesis 12:14-20).
4. Abram prospered and settled in the promised land (see Genesis 13; JST, Genesis 13:13-14).

Religion 301 student manual, 5-1 through 5-7.
 Abraham 1:18-19. Through whose ministry is the Messiah to be known forever?
 Abraham 2:8-11. What specific promises were made to Abraham and his seed?
 Galatians 3:7-9, 27-29. Who are the children of Abraham who will be blessed with him?
 TPJS, pp. 59-60. Did Abraham have the gospel of Christ?
 DBY, p. 106. Who may obtain the promise and blessings of Abraham?
 DS, 1:164-65; 3:244-47, 249-50. The covenant and blessings of Abraham are discussed.
 Edward J. Brandt, "The Journeys and Events of the Life of Abraham," *Ensign*, Feb. 1973, pp. 40-41. This article gives a good chronological summary of Abraham's journeys.
 Edward J. Brandt, "The Covenants and Blessings of Abraham," *Ensign*, Feb. 1973, pp. 42-43. This article gives a good summary and a harmony of the blessings of Abraham, Isaac, and Jacob.

B. Genesis 14. Abraham Served Under the Great High Priest Melchizedek

1. Abraham pursued foreign raiders and rescued Lot (see Genesis 14:1-16).
2. Melchizedek blessed Abram (see Genesis 14:17-20; JST, Genesis 14:17-20).
3. Abram refused tribute from the king of Sodom (see Genesis 14:21-24).
4. Melchizedek, the great high priest, established righteousness among his people (see JST, Genesis 14:25-40).

Religion 301 student manual, 5-8 through 5-9.
 Alma 13:14-19. What did Melchizedek accomplish among his people? What were his titles?
 D&C 84:6-14. Who ordained Abraham to the priesthood?
 D&C 107:1-4. Why is the high priesthood called after Melchizedek? (see also D&C 76:57).
 D&C 138:41. Who is "the great high priest"?
 Bruce R. McConkie, in CR, Apr. 1974, p. 103. What is one reason that Melchizedek possessed such great powers?
 Bruce R. McConkie, in CR, Oct. 1977, pp. 52-53. What powers of the priesthood did Melchizedek have? (see also JST, Genesis 14:26-29, 33-37, 40).

C. Genesis 15-17. Abram Was Blessed to Be the Father of Many Nations

1. The blessings upon Abram were reaffirmed by covenant (see Genesis 15:1-11; JST, Genesis 15:9-12).
2. The Lord prophesied of the bondage of Abram's posterity in Egypt and also of their eventual freedom (see Genesis 15:12-16).
3. The extent of the promised land was revealed to Abram (see Genesis 15:17-21).
4. Sarai gave her handmaid Hagar to Abram, but Hagar began to despise her mistress after conceiving a child (see Genesis 16:1-6).
5. The Lord promised blessings to Ishmael (see Genesis 16:7-16; 17:20; JST, Genesis 16:14-20).
6. Abram and Sarai were called Abraham and Sarah by the Lord (see Genesis 17:5, 15).
7. The Lord reaffirmed his promise to Abraham that he would be a father of nations and kings (see Genesis 17:1-6; JST, Genesis 17:1-10).
8. The practice of circumcision was ordained as a token of the Lord's covenant with Abraham (see

Religion 301 student manual, 5-10 through 5-20.
 John 8:56. What did Abraham see in vision?
 D&C 132:34, 65. Why did Sarah give Hagar to Abraham as a wife?
 AF, p. 127. The ordinances of circumcision and baptism are compared.
 AF, p. 414. What was the authority structure in ancient patriarchal families?
 TPJS, pp. 149-50. What effect does the Holy Ghost have on a Gentile who is baptized and thus becomes an heir to the blessings of Abraham?

- Genesis 17:7-14, 23-27; JST, Genesis 17:11-12).
9. The Lord blessed Sarah and prophesied of the birth of Isaac (see Genesis 17:15-21; JST, Genesis 17:23).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

What Is the Abrahamic Covenant? (Section A)

Understanding the Abrahamic covenant is essential to understanding the concept of a chosen or covenant people of the Lord. List the four major covenant blessings and promises the Lord gave to Abraham:

1. A promised land (see Genesis 12:7; 13:15; 15:18; Abraham 2:19).
2. Numerous posterity (Genesis 12:2; 13:16; 15:5; 17:2-6; 22:17; Abraham 1:2; 2:9; 3:14).
3. A great name (Genesis 12:2; Abraham 2:9-11).
4. His posterity to bless the nations of the world (Genesis 12:2-3; 18:18; 22:18; Abraham 1:18; 2:9-11).
 - a. They would exert a righteous influence throughout the world.
 - b. They would take the gospel blessings and priesthood to the world.
 - c. The Savior of the world would come through Abraham's lineage.

After discussing these blessings, teach that those *not* born in the lineage of Abraham may obtain all of these blessings through the law of adoption when they join the Church and embrace the covenants (see Abraham 2:10).

Joseph Smith taught that all promises are "earned by our own diligence in keeping His commandments and walking uprightly before Him" (*Teachings of the Prophet Joseph Smith*, p. 66).

Elder Bruce R. McConkie related the Abrahamic covenant to the gospel today:

"Abraham first received the gospel by baptism (which is the covenant of salvation); then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase; finally he received a promise that all of these blessings would be offered to all of his mortal posterity. (Abra. 2:6-11; D. & C. 132:29-50.) Included in the divine promises to Abraham was the assurance that Christ would come through his lineage, and the assurance that Abraham's posterity would receive certain choice, promised lands as an eternal inheritance. (Abra. 2; Gen. 17; 22:15-18; Gal. 3.)

"All of these promises lumped together are called the *Abrahamic covenant*. This covenant was renewed with Isaac (Gen. 24:60; 26:1-4, 24) and again with Jacob. (Gen. 28; 35:9-13; 48:3-4.) *Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member of the house of Israel who enters the order of celestial marriage*; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. (D. & C. 132; Rom. 9:4; Gal. 3; 4.)" (*Mormon Doctrine*, p. 13.)

Religion 301 student manual, 5-20, provides another approach to teaching the promises of Abraham.

Who May Receive the Blessings of Abraham? (Sections A, C)

Be sure that your students understand that everyone may receive the blessings of Abraham through baptism, even though they may not have been born in the Church

(see Abraham 2:10; Romans 9:6-8; Galatians 3:27-29). Read the Prophet Joseph Smith's statement about the effect the Holy Ghost has upon a Gentile who accepts the gospel (see *Teachings*, pp. 149-50).

Characterizations of Abraham (Sections A-C)

Abraham's titles indicate what is required to receive the blessings of Abraham. Have the students read the following scriptures and then discuss the qualities Abraham had that we should seek to develop.

"Friend of God" (James 2:23). What is required of us to become friends of God? (see also D&C 84:63, 77; 93:45-46).

"Father of the faithful" (Galatians 3:8-9). How is faithfulness to God and to our covenants related to the Lord's promises to us?

One of the "jewels" of God (D&C 101:3-4). What must an individual demonstrate to God to become one of his "jewels"? (see also Zechariah 9:16; Malachi 3:17).

What Are the Blessings of the Melchizedek Priesthood? (Section B)

Using the address by Elder Bruce R. McConkie in Conference Report, October 1977, pages 49-53, outline

ten blessings of the Melchizedek Priesthood. List these potential blessings, and discuss with the students how Abraham and Melchizedek acted to obtain the promised blessings.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Genesis 18:1-19; 21:1-21. Abraham Received Isaac, His Promised Son**

1. Messengers from the Lord prophesied of the birth of Isaac (see Genesis 18:1-19; JST, Genesis 18:3, 9, 13-14, 16-18).
2. Isaac was born (see Genesis 21:1-8; JST, Genesis 21:1-2, 5-7).
3. Though Isaac was given the birthright, Ishmael was given great blessings and promises (see Genesis 21:9-21).

Religion 301 student manual, 6-2 through 6-5.
 Hebrews 11:9. Isaac was named heir to what promise?
 Hebrews 11:18. Paul gives his testimony of the birthright of Isaac.
 Spencer W. Kimball, in CR, Oct. 1973, pp. 148-49. The Lord's promises are fulfilled.
 Spencer W. Kimball, "When Will the World Be Converted?" *Ensign*, Oct. 1974, p. 7. Is anything too hard for the Lord?

B. Genesis 18:20-19:38. Sodom and Gomorrah Were Destroyed

1. Abraham besought the Lord to refrain from destroying Sodom (see Genesis 18:20-33; JST, Genesis 18:19-42).
2. Lot's household was miraculously preserved (see Genesis 19:1-11; JST, Genesis 19:9-15).
3. Lot was warned, so he fled with his wife and daughters to safety (see Genesis 19:12-23; JST, Genesis 9:18-20).
4. The cities were destroyed through the power of the priesthood (see Genesis 19:24-29; JST, Genesis 19:31).
5. Through the wickedness of Lot's daughters, two nations were established as descendants of Lot (see Genesis 19:30-38; JST, Genesis 19:35, 37, 39).

Religion 301 student manual, 6-6 through 6-9.
 2 Peter 2:6; Jude 1:7. The destruction of Sodom and Gomorrah is an example to whom?
 DS, 3:39. Why did the Lord destroy these wicked cities? MF, pp. 78, 136. What was one of the most serious sins of Sodom and Gomorrah? Why were these cities not preserved from destruction?
 Spencer W. Kimball, in CR, Apr. 1975, pp. 161-62. Why were Sodom and Gomorrah destroyed? How similar to theirs are the circumstances of people today?
 Marion G. Romney, in CR, Oct. 1977, pp. 19-22. How can such calamities as came upon Sodom and Gomorrah be avoided? What does God require?
 Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay, in *Messages of the First Presidency*, 6:112-13. Under what conditions will God spare a people?

C. Genesis 22. Abraham Was Tried by a Severe Test

1. Abraham was commanded to offer his son Isaac as a sacrifice (see Genesis 22:1-2).
2. The sacrifice of Isaac was in similitude of the atonement of Christ (see Genesis 22:3-14).
3. Abraham was greatly blessed because of his obedience (see Genesis 22:15-24).

Religion 301 student manual, 6-1; 6-11 through 6-12; 6-14 through 6-15.
 Hebrews 11:17-19. What hope and promise gave Abraham the faith that made him willing to offer Isaac?
 Jacob 4:5. What was God's purpose in asking Abraham to sacrifice his son?
 Abraham 1:5-7, 11-12. Why was it particularly difficult for Abraham to be willing to offer his son as a sacrifice?
 D&C 132:29-30, 36-37. What was Abraham's reward for obedience?
 Moses 5:7; D&C 138:13. What is the symbolism of sacrifice?
 TPJS, p. 322. What is required to obtain exaltation?
History of the Church, 4:260. What part did the premortal life play in the selection of Abraham as the "father of the faithful"?
 Bruce R. McConkie, in CR, Apr., 1975, pp. 74-77. What is expected of us in sacrifice and consecration?
 Spencer W. Kimball, in CR, Oct. 1952, pp. 48-49. What did Abraham manifest through this experience?
 Spencer W. Kimball, "The Example of Abraham," *Ensign*, June 1975, pp. 3-7. This article gives an excellent overview of the faithfulness of Abraham.
 Melvin J. Ballard, "The Sacramental Covenant," *New Era*, Jan. 1976, pp. 9-11. This article compares the sacrifices of Abraham and God the Father.

D. Genesis 20; 21:22-34; 23. Abraham Lived in the World but Was Not of the World

Religion 301 student manual, 5-5; 6-13.

1. Abraham was challenged and tested by Abimelech (see Genesis 20; JST, Genesis 20:3-6).
2. Abraham negotiated over water rights (see Genesis 21:22-34).
3. When Sarah died, Abraham secured a family burial plot (see Genesis 23; JST, Genesis 23:8).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students;

however, sections A and C contain concepts that should probably be taught.

The Law of Sacrifice Today (Section C)

Discuss the following questions:

1. What is the law of sacrifice? (see Bruce R. McConkie, in Conference Report, Apr. 1975, p. 74).
2. How does the law of sacrifice apply to gospel living today?
3. What are some of the ways we can implement the law of sacrifice in our lives?

Use excerpts from President Ezra Taft Benson's talk in Conference Report, April 1979, pages 45-48, to help students understand how the principle of sacrifice applies to them.

List on the chalkboard and then discuss the four ways President Benson said that the principle of sacrifice may be practiced today.

Use the material under the heading "Principles of sacrifice and consecration" in Elder Bruce R. McConkie's talk in Conference Report, April 1975, pages 74-75, to help the students see the importance of

their intent, their willingness, and their attitude in making sacrifice.

President Harold B. Lee said: "I bear witness that not until a person has been willing to sacrifice all he possessed in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, can he claim kinship to Him who gave his life that men might be" ("A Sure Trumpet Sound: Quotations from President Lee," *Ensign*, Feb. 1974, p. 79).

Read the following statement from *Lectures on Faith*: "It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, unless they, in like manner, offer unto him the same sacrifice" (6:8).

Discuss some of the specific sacrifices we are asked to make and bear testimony of the fact that sacrifice is a prerequisite to faith (see *Lectures on Faith* 6:10).

In Similitude of the Sacrifice of Christ (Section C)

Review with the students the story of the near sacrifice of Isaac. The following verses might be emphasized as you examine the scriptural text:

1. Genesis 22:3. Did Abraham resist obeying the commandment or procrastinate obeying it?
2. Genesis 22:2, 12, 16. What is significant about the fact that Abraham was commanded to offer his "only son"? (see also Hebrews 11:17-20). Though in fact Isaac was not Abraham's only son, he was Abraham's only son with the legal right to the birthright and the only son through whom the promises of the covenant could be fulfilled.

3. Genesis 22:7-8. How does this experience typify the Savior? (see also Moses 5:7; D&C 138:43).

4. Jacob 4:5. What was the Lord's purpose in testing Abraham in this manner?

Do you think Abraham understood the future atonement of Christ better because of this experience?

Melvin J. Ballard's talk in the *New Era*, January 1976, pages 9-11, could be very helpful in this discussion. You can also find the talk in the following sources: *Improvement Era*, Oct. 1919, pp. 1029-31; Alan P. Johnson, *The Sacrament of the Lord's Supper*, pp. 201-4; Melvin R. Ballard, *Melvin J. Ballard, Crusader for Righteousness*, pp. 135-37.

Sodom and Gomorrah: A Lesson for Our Time (Section B)

Discuss the destruction of Sodom and Gomorrah and the message that that event conveys to people today.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 24. Great Effort Was Made to Ensure That the Marriage of Isaac Was within the Covenant

1. A wife was found for Isaac through revelation (see Genesis 24:1-60; see also JST, Genesis 24:2, 8).
2. Isaac and Rebekah were married (see Genesis 24:61-67).

Religion 301 student manual, B-1 through B-4; 7-1 through 7-3.
 Deuteronomy 7:3-4. What was Israel taught about marrying outside the covenant? (see also Nehemiah 10:30; 13:25).
 2 Corinthians 6:14-18. What directions did Paul give about the marriage of believers? (see also D&C 74:5).
 DBY, pp. 195-97. What is the potential of those who marry in the temple? What curses came upon ancient Israel for failing to marry in the covenant?
 Spencer W. Kimball, "The Importance of Celestial Marriage," *Ensign*, Oct. 1979, pp. 3-6. Why should we not risk marrying out of the temple? (see also TPJS, pp. 300-301, and MF, pp. 239-41).
 Spencer W. Kimball, "Temples and Eternal Marriage," *Ensign*, Aug. 1974, pp. 2-5. Worthiness and eternal marriage bring eternal happiness.

B. Genesis 25-26. Isaac Inherited the Promises of His Father, Abraham

1. Other families from Abraham are listed (see Genesis 25:1-4, 11-18).
2. Abraham died (see Genesis 25:5-10).
3. Esau and Jacob, the heirs of Isaac, were born (see Genesis 25:19-28; JST, Genesis 25:22).
4. Esau married outside the covenant and sold his birthright (see Genesis 25:29-34; 26:34-35).
5. The Lord reaffirmed the covenant with Isaac (Genesis 26:1-5, 24-25).
6. Isaac was challenged by Abimelech, but Isaac and Abimelech later renewed their agreement about water rights (see Genesis 26:6-33).

Religion 301 student manual, 7-4 through 7-11.
 MF, p. 63. How do some people today "sell" or jeopardize their birthright?
 Gordon B. Hinckley, in CR, Apr. 1979, pp. 90-91. Some examples of modern-day trading of the birthright are cited.
 A. Theodore Tuttle, in CR, Oct. 1972, pp. 68-69. What is Isaac remembered for?
History of the Church, 4:261-62. With his legal claim as heir, why did Esau reject the birthright?

C. Genesis 27-31. Jacob Was Blessed As the Birthright Son of Isaac

1. The birthright blessing was given to Jacob, which caused Esau to hate him (see Genesis 27).
2. Jacob went to Padan-aram to marry one of Laban's daughters; Esau took another wife, daughter of Ishmael (see Genesis 28:1-9).
3. Jacob's blessings were confirmed in a great vision (see Genesis 28:10-22; JST, Genesis 28:22).
4. Jacob married (see Genesis 29:1-30).
5. Jacob and his wives had twelve sons (see Genesis 29:31-35; 30:1-24).
6. Jacob prospered and was directed through revelation to return to the land of promise (see Genesis 30:25-43; 31).

Religion 301 student manual, 7-12 through 7-16.
 Romans 9:10-14. Jacob was foreordained to receive the birthright.
 TPJS, p. 304-5. What was Jacob's dream of the ladder about?
 DS, 2:231-32. Why is Bethel considered equivalent to a temple?

D. Genesis 32-36. Israel the Man and Israel the People

1. Jacob was renamed Israel, and he reunited with Esau in peace (see Genesis 32:1-33:17).
2. Simeon and Levi slew the Shechemites because the son of the Shechemite prince had defiled Dinah (see Genesis 33:18-34:31).

Religion 301 student manual, 7-24 through 7-29.
 DS, 1:17. Did Jacob wrestle with the Lord?
History of the Church, 2:196. How did Jacob obtain his rights and a new title?

3. The Lord reconfirmed the covenant with Jacob at Bethel (see Genesis 35:1-15).
4. After Rachel died in childbirth, Jacob settled in Hebron, where his father Isaac died (see Genesis 35).
5. The family of Esau became a great nation (see Genesis 36).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Family of Israel (Sections A-C)

It is important for the covenant people to understand their heritage in the house of Israel.

The meanings of the names of the sons of Jacob indicate the personal strugglings of Jacob's wives. Use transparency 5 to briefly review Leah's and Rachel's feelings. Note also that Genesis 31:14-16 indicates that they both supported Jacob when they left their father's home.

Use transparency 6 to discuss the difference

between the sons of Israel and the tribes of Israel. The tribe of Levi was assigned to bless and administer in the priesthood and was not given a specific inheritance of land (see Deuteronomy 33:8-11; Joshua 13:14, 33; 14:3-4; 21:3). Joseph received the birthright, which included the double portion of land that was given to his sons. Joseph is not listed as one of the tribes of Israel because each of his sons was considered a son of Jacob and was counted as the head of a tribe (see Genesis 48:5; JST, Genesis 48:5-11).

The Example of Rebekah (Section A)

Elder Bruce R. McConkie used the example of Rebekah's obedience to illustrate the importance of marriage in the covenant. Discuss these teachings and their present-day application:

"May I now take our common ancestor, Rebekah, as a pattern for what her daughters in the church today can do. And as I read the account relative to Rebekah, please have in mind the subject of eternal marriage. This is one of the great scriptural illustrations of what ought to be where marriage is concerned. . . .

". . . Rebekah was barren until Isaac entreated the Lord on her behalf, and then she conceived. Then Jacob and Esau, while yet in her womb, struggled together. She was troubled and asked, 'Why am I thus?' The scripture says, 'She went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb,' and he then described them. (See Genesis 25:21-24.)

"My purpose in telling this story is to show that when Rebekah was troubled and needed divine guidance, she herself took the matter up with the Lord, and he spoke to her in reply. The Lord gives revelation to women who pray to him in faith.

"When Jacob and Esau had grown to maturity, the greatest concern of their parents was the matter of whom they should marry. The record says that Esau 'took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite; which were a grief of mind unto Isaac and to Rebekah.' (Genesis 26:34, 35.) What this means is that Esau married out of the Church. Esau did not enter the Lord's system of celestial marriage, and his marriage brought great sorrow to his parents.

"Rebekah had great anxiety as to whom Jacob would marry. She was fearful that he, too, might depart from the teachings of his parents and marry someone who was not eligible to receive the blessings of eternal marriage.

"And so the scripture says [Genesis 27:46]. That is to say, Rebekah thought her whole life would be wasted if Jacob married out of the Church. She knew he could not enter the gate leading to exaltation unless he was married in the new and everlasting covenant of

marriage, and so she brought the matter to Isaac's attention.

"This, I think, is a great object lesson. The mother was greatly concerned about the marriage of her son, and she prevailed upon the father to do something about it. She was acting as a guide and a light to Isaac, as my wife often does to me.

"And so the account says [Genesis 28:1].

"How many of us and of our children have received blessings, patriarchal blessings, in which we are told to marry in the temple or to be married for time and all eternity? So it was with Jacob. Isaac blessed him and gave him a command that meant, 'Thou shalt not marry out of the Church.'

"Now, when we are a minority part of the population, it is sometimes difficult to find a marriage companion in the Church. We have to go to great lengths to associate with faithful Latter-day Saints, to associate with good, clean people who are worthy to have a temple recommend.

"And so Isaac not only said, 'Thou shalt not take a wife of the daughters of Canaan,' but he also gave him affirmative counsel . . . [see Genesis 28:2-4].

"That is to say, if Jacob married in the Church and was true and faithful, he would be blessed with eternal increase and with a continuation of the family unit in eternity, as his grandfather Abraham had been blessed before him. That he was obedient and faithful we learn from latter-day revelation which tells us that Abraham, Isaac, and Jacob each entered the new and everlasting covenant of marriage, each 'did none other things than that which they were commanded;' and they 'have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.' (D&C 132:37.)

"What we say for Abraham, Isaac, and Jacob, we say also for Sarah, Rebekah, and Rachel, the wives who stood at their sides and who, with them, were true and faithful in all things. Men are not saved alone, and women do not gain an eternal fullness except in and through the continuation of the family unit in eternity. Salvation is a family affair." (In Conference Report, Sydney Australia Area Conference 1976, pp. 34-35.)

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Genesis 37; 39-40. The Power of Preparation and Personal Righteousness Was Manifest in Joseph's Life

1. Joseph was blessed for his personal righteousness (see Genesis 37:1-11).
2. Joseph's disobedient brothers sought his life and sold him into slavery (see Genesis 37:12-36; 39:1).
3. In Egypt Joseph withstood the temptations of Potiphar's wife (see Genesis 39:2-20).
4. He had spiritual freedom and received revelations while in bondage (see Genesis 39:21-23; 40).

Religion 301 student manual, 8-1 through 8-5; 8-9 through 8-11; 8-28.
 Genesis 45:5. Who sold Joseph into bondage? (see also Alma 10:3; Acts 7:9).
 Alma 46:23-27. Why is it significant that the remnant of Joseph's coat was preserved?
 MF, pp. 70-72. How was Joseph able to resist the temptations of Potiphar's wife?
 N. Eldon Tanner, in CR, Apr. 1979, p. 63. How was Joseph protected by the "armor of God"?
 Marion G. Romney, in CR, Apr. 1978, pp. 59-60. How did Joseph's integrity preserve the house of Israel?
 L. Tom Perry, in CR, Apr. 1978, pp. 78-79. How did Joseph's trust in God bring great blessings to him?

B. Genesis 38. Judah's Lineage Was Preserved Despite His Wickedness

1. Judah had three sons by a Canaanite woman (see Genesis 38:1-5).
2. A chosen lineage was preserved (see Genesis 38:6-11, 27-30; JST, Genesis 38:8-9).
3. Judah committed adultery and acknowledged his failure to obey the levirate law (see Genesis 38:12-26).

Religion 301 student manual, 8-6 through 8-8.
 Ruth 4:18-22; Luke 3:31-33. Who descended from the chosen lineage of Judah? (see also Genesis 38:29).
 Deuteronomy 25:5-10. What is levirate marriage? (see also Bible dictionary, s.v. "levirate marriage"; Religion 301 student manual, 20-22).

C. Genesis 41:1-47:12. Joseph Was a Savior to Israel

1. A blessing resulted from revelation: Joseph was made a ruler in Egypt (see Genesis 41:1-45).
2. During years of plenty, Joseph prepared Egypt for famine (see Genesis 41:46-57).
3. Joseph tested the other sons of Jacob and preserved them (see Genesis 42-45).
4. Joseph established Jacob and his family (Israel) in Egypt (see Genesis 46:1-47:12).

Religion 301 student manual, 8-12 through 8-20.
 Acts 7:10-15. How did Joseph's righteousness preserve the house of Israel?

D. Genesis 47:13-26. During the Famine, Joseph Preserved the People and Strengthened the Pharaoh's Sovereignty

1. The stored foods were administered without the dole (see Genesis 47:13-17).
2. The people voluntarily sold themselves and their lands to the pharaoh for food (see Genesis 47:18-22).
3. Joseph provided seed for the people and taxed them one-fifth of their increase (see Genesis 47:22-26).

Genesis 47:23-25. Joseph's unwillingness to dole out food preserved the personal integrity of the Egyptians and the principle of working for what they received.
 D&C 56:17. What poor people does the Lord condemn?
 Marion G. Romney, in CR, Apr. 1976, pp. 165-69.
 Working to earn what we receive is necessary to self-respect.

E. Genesis 48:1-49:28. Israel Gave Patriarchal Blessings to His Posterity

1. The birthright was conferred upon Ephraim (see Genesis 48).
2. The promise of the scepter was given to Judah (see Genesis 49:8-12).
3. Joseph received the birthright blessing (see Genesis 49:22-26).

Religion 301 student manual, 8-21 through 8-27; 8-29.
 Deuteronomy 33:13-17. The Lord gave promises through Moses to Joseph's seed.
 2 Nephi 3:4-21. What promises for the latter days were given to Joseph?
 DS, 1:20-21. Who is Shiloh?
 DS, 3:160-62. What are the laws and the rights of the patriarchal order?

- Other sons were given prophetic blessings (see Genesis 49:1-7, 13-21, 27-28).

DS, 3:250-54. What is the mission of Ephraim? (see also DS, 3:247-48).

GD, p. 181. What is the purpose of a patriarchal blessing?

James E. Faust, "Patriarchal Blessings," in *Speeches of the Year, 1980*, pp. 54-55. Elder Faust discusses the nature of patriarchal blessings and how they should be used and understood.

John A. Widtsoe, *Evidences and Reconciliations*, pp. 321-25. Elder Widtsoe answers the question: "What is the meaning of patriarchal blessings?"

F. Genesis 47:27-31; 49:29-50:26. Jacob and Joseph Died

- Jacob died and was buried in Canaan, as Joseph had promised him (see Genesis 47:27-31; 49:29-50:13).
- Jacob's family continued to live in Egypt (see Genesis 50:14-23).
- Joseph prophesied of the future of his posterity (see JST, Genesis 50:24-37).
- Joseph's family made an oath to bury him near his father (see Genesis 50:24-26; JST, Genesis 50:38).

TPJS, pp. 294-95. Why were the places of their burial so sacred to Jacob and Joseph?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Joseph: A Faithful, Righteous Servant (Sections A; C-D)

Joseph was a humble, obedient, faithful servant. The events of his youth and the response of his family to him were much like those of Nephi. Discuss the similarities between the lives of Joseph and Nephi:

- Their brothers were disobedient (see also Genesis 37:2; 1 Nephi 2:18; 7:6; 8:35-36).
- Their brothers sought their lives (see also Genesis 37:4, 8, 10, 18; 1 Nephi 3:28-29; 17:48).
- They were appointed by revelation as rulers and teachers over their brothers (see also Genesis 37:5-10; 1 Nephi 2:19-24).

Joseph was blessed because of his faithfulness and righteousness. The following are examples of his strength:

- Joseph was obedient to his father (see Genesis 37:13-14).
- Joseph was true to God, even though he was strongly tempted (see Genesis 39:9).
- "The Lord was with Joseph" (Genesis 39:2, 21).
- Joseph received revelations and gave credit to God (see Genesis 40:8; 41:16).

Have students find and share other passages of scripture that illustrate Joseph's strength and righteousness.

Joseph: Example of Moral Purity (Section A)

Probably the greatest example of moral purity in the Old Testament is Joseph. His story demonstrates the importance of preparing before the tests come and the power of purity born of testimony. Review the following questions in discussing Genesis 39:

- What enabled Joseph to earn the trust of Potiphar? (see Genesis 39:1-6).
- Why did Joseph refuse the temptations of Potiphar's wife? (see Genesis 39:9).

3. How did Joseph finally avoid the temptations? (see Genesis 39:12).

4. Why was Joseph more free than others even while in prison? (see Genesis 39:21-23).

5. What meanings do Joseph's actions have for us? Use the address by President Marion G. Romney in Conference Report, April 1978, pages 59-60, to summarize the standards we all should strive to maintain.

The Importance of Patriarchal and Father's Blessings (Section E)

Chapter 48 of Genesis deals with the spiritual adoption of Joseph's sons, Ephraim and Manasseh, as legal heirs with the other sons of Israel. A summary of the blessings of Jacob upon his sons is found in Genesis 49. Of particular importance are the special promises and blessings given to Judah and Joseph.

Elements of these blessings are typical of patriarchal and father's blessings: lineage (birthright), promises, warnings, admonitions, special gifts.

Use transparencies 7 and 8 with the materials listed in the study sources to discuss the nature, purpose, and value of patriarchal blessings (see Faust, "Patriarchal Blessings," pp. 54-55; Widtsoe, *Evidences*, pp. 321-25).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Exodus 1:1-2:15. A Prophet Was Raised Up

1. Israel was drawn into bondage (see Exodus 1:1-14).
2. The newborn sons of Israel were threatened (see Exodus 1:15-22).
3. Moses was born and was providentially spared (see Exodus 2:1-15).

Religion 301 student manual, 9-1 through 9-8.
 Acts 7:17-28. How extensive was Moses' training in Egypt? What event led to his flight into Midian?
 Hebrews 11:23-27. Why did Moses turn away from the Egyptians?

B. Exodus 2:16-4:31. Moses Was Prepared for His Mission

1. Moses found refuge in the wilderness of Midian (see Exodus 2:16-25).
2. He was called to be a prophet (see Exodus 3:1-22; 4:1-9; JST, Exodus 3:2).
3. A spokesman was provided for Moses (see Exodus 4:10-17, 27-28).
4. Moses returned to Egypt as instructed by the Lord (see Exodus 4:18-26; 29-31; JST, Exodus 4:21, 24-27).

Religion 301 student manual, A-1 through A-5; 9-9 through 9-18; 9-26.
 Acts 7:29-36. How long did Moses sojourn in the wilderness before he returned to Egypt?
 Moses 1. After the incident at the burning bush, how did the Lord prepare Moses for his mission? (see v. 17).
 D&C 84:6. Who ordained Moses to the priesthood?
 JC, pp. 36-37. Who appeared to Moses on the holy mount?
 DS, 1:205. In addition to being a spokesman for Moses, what other calling, or mission, did Aaron have?
 DS, 3:257. Where did Moses receive the keys of the gathering of Israel?

C. Exodus 5:1-10:29. The Power of God Was Manifest to the Egyptians

1. The pharaoh rejected Moses' warnings and increased the burdens upon the Israelites (see Exodus 5).
2. The Lord reaffirmed Moses' call (see Exodus 6:1-13; JST, Exodus 6:3, 8, 12).
3. The genealogy of the tribe of Levi is recorded (see Exodus 6:14-27; JST, Exodus 6:26-29).
4. The Lord sent the first nine plagues upon Egypt (see Exodus 7-10; JST, Exodus 7:1, 3, 13; 9:12, 17; 10:1, 20, 27).

Religion 301 student manual, 9-19 through 9-25.
 Romans 9:17-23. Why was the pharaoh raised up? How did his life and actions further God's purposes?
 DBY, p. 352. What happens to those who harden their hearts against God?
 AF, p. 300. How is Moses an example of a revelator?
 DS, 1:27. A clarification and explanation of Exodus 6:3 is given (see also Religion 301 student manual, 9-21).
History of the Church, 4:263-64. What is meant by the statement that the pharaoh's heart became hardened?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Accepting Calls from the Lord (Section B)

Discuss the fears that Moses had when he was called by the Lord to lead Israel out of bondage (see Exodus 3:11, 13; 4:1, 10, 13). Ask students if they have ever had similar fears when they were considering fulfilling a

Church assignment—a mission, for example. Then discuss the Lord's responses to Moses' fears (Exodus 3:12; 14-22; 4:2-9, 11-12, 14-17). Will the Lord do the same things for us if we are willing to serve when we are called?

Moses: A Prophet of God (Section B)

The experience of Moses is a powerful example of the role of a prophet of God. List the following scriptures and discuss their messages each provides about a prophet's responsibility.

Exodus 4:12. "I will be with thy mouth, and teach thee what thou shalt say."

Exodus 4:16. "Thou shalt be to him instead of God." Whom does the prophet represent? For whom does a prophet speak?

Exodus 7:1. "I have made thee a god (JST, Exodus 7:1: 'prophet') to Pharaoh."

Now consider the following modern revelation, and discuss the role of the current President of the Church.

Doctrine and Covenants 107:91. "The duty of the President [of the Church] is . . . to be like unto Moses."

What words are used in Doctrine and Covenants 107:92 to describe the prophet's office? "Seer, a revelator, a translator, and a prophet, having all the gifts of God."

Ask students what their response would have been to Moses if they had been there and had to deal with the challenges of his day?

"In modern revelation the President of the Church is frequently compared to Moses. . . .

"The discussion of this question among the Saints, led to the following statement in the *Times and Seasons* (6:992) by John Taylor, then the editor: 'The President [of the Church] stands in the Church as Moses did to the

children of Israel, according to the revelations.'

"The man like unto Moses in the Church [see D&C 103:16] is the President of the Church." (John A. Widtsoe, *Evidences and Reconciliations*, p. 248.)

Discuss with students their response to the counsel of the living prophet today. Challenge them to sustain the prophet through their efforts rather than to murmur or reject or ignore his counsel.

The Judgments of God: The Plagues (Section C)

Using transparency 9, review the plagues sent upon the Egyptians and the result of each. Compare the effect the plagues had upon the Israelites.

Note that the magicians of Egypt were limited in their attempts to imitate the power exercised by the prophet (see Exodus 7:22; 8:7; 8:18; 9:11).

Do the judgments upon the Egyptians have any parallel in the latter days? Have the students read the following scriptures and indicate the parallels between the judgments of latter days and those of Moses' time.

Doctrine and Covenants 29:18. Flies.

Doctrine and Covenants 29:18. Maggots.

Doctrine and Covenants 45:31-32. Desolating sickness (see also D&C 5:19).

Doctrine and Covenants 29:16. Hail.

Doctrine and Covenants 88:90. Thunderings and lightnings.

Doctrine and Covenants 29:14. Sun darkened.

Doctrine and Covenants 89:21. Destroying angel.

How was ancient Israel spared? How will modern Israel be spared the judgments of the latter days? Will modern Israel, even though they are righteous, be spared from the latter-day judgments? (See Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 162.)

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Exodus 1:11-13:16. The Feast of the Passover Was Held

1. Judgment came upon the land, and the firstborn of Egypt died (see Exodus 11; 12:29-36; JST, Exodus 11:8-10; 12:33, 37).
2. The feast of the Passover was established (see Exodus 12:1-28, 38-51; 13:1-16; Leviticus 23:4-8; Numbers 9:1-5).

Religion 301 student manual, 10-1 through 10-12; 10-23; D-3 through D-4.
 1 Corinthians 5:7-8. Who is the "passover" for the faithful?
 1 Peter 1:18-19. To what is Christ's sacrifice likened? Hebrews 11:28. How did the firstborn of Israel escape? DS, 1:22-23. What was the ancient similitude of Christ? DS, 2:340. What is the relationship between the Passover and the sacrament?
 Marion G. Romney, in CR, Apr. 1979, pp. 57-58. What are the warnings and promises about the destroying angel today? (see also Boyd K. Packer, in CR, Apr. 1963, pp. 108-9).

B. Exodus 12:51; 13:17-17:16. Israel Departed from Egypt and Journeyed to the Mount of God

1. The Lord directed Israel in the exodus from Egypt (see Exodus 12:51; 13:17-22).
2. The Lord protected Israel from destruction by parting the Red Sea (see Exodus 14-15:21; JST, Exodus 14:4, 8, 17, 20).
3. The Israelites experienced tribulations in the wilderness but were preserved by the Lord (see Exodus 15:22-17:16).

Religion 301 student manual, 10-13 through 10-19.
 1 Corinthians 10:1-10. Who directed the migration from Egypt? What gospel message and ordinances were administered to the Israelites? (See also Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 264.)
 John 4:6-14; 6:30-58; 1 Corinthians 10:4. What did the manna from heaven and the water from the rock symbolize?
 Hebrews 11:29. How were the Israelites saved at the Red Sea?
 1 Nephi 17:26-27. The Book of Mormon is a witness of the truth of events in the Bible (see also Alma 36:28; Helaman 8:11).
 D&C 8:2-3. How did Moses receive from God most of the instruction to direct Israel?
 Marion G. Romney, in CR, Apr. 1979, pp. 134-35. Why was Israel able to escape from the Egyptians?

C. Exodus 18-19. Moses Organized the People and Prepared Them for the Covenant

1. Moses was counseled to delegate authority to judge and lead (see Exodus 18:1-23; JST, Exodus 18:1).
2. Leaders over thousands, hundreds, fifties, and tens were called and appointed (see Exodus 18:24-27).
3. At Sinai, Israel covenanted with the Lord to become a holy people (see Exodus 19:1-9).
4. The people were to purify themselves and prepare for the Lord's appearance (see Exodus 19:10-15).
5. The Lord descended upon Mount Sinai, and the power of his presence was manifest (see Exodus 19:16-25).

Religion 301 student manual, 10-20 through 10-22.
 D&C 84:23. What did Moses seek to accomplish with the children of Israel?
 JC, pp. 34-41. Who was the Jehovah of Sinai?
 Joseph Fielding Smith, in CR, Apr. 1971, pp. 47-48.
 What is our responsibility as the Lord's peculiar people?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Passover: A Type of the Atonement of Christ (Section A)

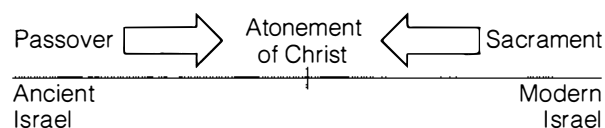
The ordinance of the Passover was instituted to help ancient Israel remember and look forward to the atonement of Jesus Christ. The following statement by Elder Bruce R. McConkie might be used to introduce a discussion of this idea:

"To crystallize in our minds the eternal verities which we must accept and believe to be saved, to dramatize their true meaning and import with an impact never to be forgotten, to center our attention on these saving truths, again and again and again, the Lord uses similitudes. Abstract principles may easily be forgotten or their deep meaning overlooked, but visual performances and actual experiences are registered on the mind in such a way as never to be lost. . . .

". . . He uses ordinances, rites, acts, and performances; he uses similarities, resemblances, and similitudes so that whatever is done will remind all who are aware of it of a greater and more important reality. He uses similies; he uses parables; he uses allegories. If two things have the same semblance or form, if they are like each other in appearance, if they correspond in qualities, it may suit his purposes to compare them. . . .

". . . if we had sufficient insight, we would see in every gospel ordinance, in every rite that is part of revealed religion, in every performance commanded of God, in all things Deity gives his people, something that typifies the eternal ministry of the Eternal Christ." (*The Promised Messiah*, pp. 377-78.)

Use Elder McConkie's summary of the Passover to introduce the first Passover (see *Promised Messiah*, pp. 429-31; see also Religion 301 student manual, 10-1). Use transparency 10 to review how the Passover symbolized the atonement of Christ and pointed the minds of the children of Israel to it. Compare the observance of the Passover meal in ancient Israel with the ordinance of the sacrament in modern Israel. Discuss with students the symbolism of the sacrament and how it should point our minds to Christ, just as the Passover meal did anciently. Use the following diagram:



Israel: A Type of the Covenant People in Mortality (Sections B-C)

The struggles of the children of Israel parallel the struggles of all individuals who seek to obtain salvation. Ancient Israel had been overcome by the world in which they were living (Egypt), and after the Exodus they suffered further because they did not understand or follow the way of spiritual growth provided by the gospel. Our journey through life is similar. Use transparency 11 in discussing the parallels between the journey of the children of Israel and our journey through

mortality. Discuss the feast of the Passover as being a "memorial" (Exodus 12:14) of the blessing and deliverance of the children of Israel from Egypt (see Exodus 12:26-27; 13:14-15; Deuteronomy 6:20-21). Indicate that the bitter herbs (see Exodus 12:8) represented the bitterness of Israel's bondage, and the unleavened bread (see Exodus 12:8, 11, 15, 39) represented the haste of the departure from Egypt. Draw a parallel between those aspects of Israel's bondage and our own bondage to sin and the haste with which we should depart from it.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Exodus 20:1-2, 18-22. Israel Was Spiritually Weak and Feared the Presence of God

1. The Lord spoke to Israel (see Exodus 20:1-2, 22).
2. The power of God's presence caused the people to fear (see Exodus 20:18-21).

Deuteronomy 4:10-13, 33; 5:2-4, 22-26. What great experience did the people of Israel have at Mount Sinai?

John 12:27-30. Why were there differences in the reactions of those who heard the voice of God? D&C 110:3; 3 Nephi 11:3. How have prophets described the voice of God?

B. Exodus 20:3-17. Commandments Were Given from Sinai

1. Do not worship other gods (see Exodus 20:3).
2. Do not make any graven image (see Exodus 20:4-6).
3. Do not take the name of God in vain (see Exodus 20:7).
4. Keep the Sabbath day holy (see Exodus 20:8-11).
5. Honor your parents (see Exodus 20:12).
6. Do not kill (see Exodus 20:13).
7. Do not commit adultery (see Exodus 20:14).
8. Do not steal (see Exodus 20:15).
9. Do not bear false witness (see Exodus 20:16).
10. Do not covet (see Exodus 20:17).

Religion 301 student manual, 11-1 through 11-17. Matthew 22:37-40. How do the Ten Commandments help us fulfill the two great commandments? (see also Leviticus 19:18 and Deuteronomy 6:4-5).

DS, 1:96. Was Moses the first to receive the Ten Commandments?

MF, pp. 98-99. Inherent in the "thou shalt not's" of the Ten Commandments are the "thou shalt's."

Spencer W. Kimball, in CR, Oct. 1978, pp. 6-7. Living the Ten Commandments is just the beginning of our progress toward perfection.

Spencer W. Kimball, *Faith Precedes the Miracle*, p. 267. When were the Ten Commandments first made known to the Lord's children?

Ezra Taft Benson, "America at the Crossroads," *New Era*, July 1978, pp. 36-39. This article comments on each of the Ten Commandments.

C. Exodus 20:23-26. The Lord Instructed Israel about Sacrificial Altars

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Obedience to the Ten Commandments (Section B)

The Ten Commandments, if righteously followed, are the foundation of a happy life. They should serve as a guide in doing many good things of our own free will (see D&C 58:26-29), not just as a list of things to be avoided. Use the following quotations to begin a discussion of the Ten Commandments:

"The true believers are helped in keeping the basic commandments by gladly performing their specific duties in the kingdom. These duties, brothers and sisters, are usually measurable and straightforward. They include: partaking of the sacrament, receiving the gospel ordinances, attending meetings and the temple, praying, fasting, studying the scriptures, rendering Christian service, attending to all family duties, being involved in missionary work and reactivation, doing genealogical work, paying tithes and offerings, and being temporally prepared. The true believer willingly does these things because he sees their clear connection to keeping the commandments. . . .

"These duties are practical and specific expressions of keeping the first two great commandments—the love of God and the love of neighbor. Clearly, we cannot

become true believers in Christ merely by keeping the sixth commandment—'Thou shalt not kill.'

"Discipleship, therefore, means being drawn by seemingly small and routine duties toward the fulfillment of the two great and most challenging commandments.

"Of the Ten Commandments, as *originally given*, eight were stated as 'thou shalt not's' and two required affirmations. (See Ex. 20, Deut. 5, but also Lev. 19:18.) Jesus' later statement cast the two great commandments as grand affirmatives (see Matt. 22:34-40). Brothers and sisters, our duties involve implementing ways of keeping the two great commandments because they require us to 'do' rather than to merely 'abstain.' Abstentions do not necessarily move us on to affirmative actions, and our duties constitute the 'thou shalt's' in the gospel of Jesus Christ." (Neal A. Maxwell, "True Believers in Christ," *Speeches of the Year*, 1980, pp. 135-36.)

"But living by the letter of the Ten Commandments is only the beginning of perfection. Jesus taught the sanctity of the Ten Commandments, but emphasized repeatedly that there was more.

"It is not enough to acknowledge the Lord as

supreme and refrain from worshiping idols; we should love the Lord with all our heart, might, mind, and strength, realizing the great joy he has in the righteousness of his children.

"It is not enough to refrain from profanity or blasphemy. We need to make important in our lives the name of the Lord. While we do not use the Lord's name lightly, we should not leave our friends or our neighbors or our children in any doubt as to where we stand. Let there be no doubt about our being followers of Jesus Christ.

"It is not enough to refrain from moviegoing, hunting, fishing, sports, and unnecessary labor on the Sabbath. Constructive use of the Sabbath day includes studying the scriptures, attending church meetings to learn and to worship, writing letters to absent loved ones,

comforting the sorrowing, visiting the sick, and, in general, doing what the Lord would have us do on this, his holy day.

"If we truly honor our parents as we are commanded to do, we will seek to emulate their best characteristics and to fulfill their highest aspirations for us. Nothing we could give them materially would be more prized than our righteous living.

"It is not enough to refrain from killing. We are rather under solemn obligation to respect life and to foster it. Far from taking a life, we must be generous in helping others to enjoy the necessities of life. And when this has been accomplished, we seek to improve the mind and the spirit." (Spencer W. Kimball, in Conference Report, Oct. 1978, pp. 6-7.)

The Ten Commandments Are Part of the Gospel of Jesus Christ (Section B)

Some people have the mistaken idea that the Ten Commandments are old-fashioned or out-of-date because they believe that the Ten Commandments are not a part of the gospel of Christ, only part of the law of Moses. Such an idea is erroneous. The Ten Commandments are as much a part of the gospel today

as they were a part of the law of Moses anciently (see D&C 42:18-28; 59:5-13). President Joseph Fielding Smith said of the Ten Commandments, "They have not been abrogated; they have not been modified and are binding upon the people with all the force which accompanied them when first uttered" (*Seek Ye Earnestly*, p. 159).

The Two Great Commandments (Section B)

Elder Howard W. Hunter said that the two great commandments reduce "the ten laws, the 'thou shalt nots,' as they are often called, to two simple admonitions containing the element of love—love the

Lord and love thy neighbor" (in Conference Report, Apr. 1965, p. 58; see also Matthew 22:36-40).

Divide the chalkboard into two sections. List each of the Ten Commandments under one of the two great commandments: love of God and love of neighbor.

Written on Tablets of Stone or in Our Hearts? (Section B)

Discuss Exodus 32:15-16 and Mosiah 13:11. Exodus 32 states that the commandments were written on the tablets of stone. In Mosiah 13 Abinadi challenged the wicked priests of King Noah by saying that the Ten Commandments were not written in their hearts. What did he mean? How might these commandments be written in our hearts? President Hugh B. Brown offered one suggestion that might help us write them in our hearts:

"Get a large cardboard and print on it by hand in letters large enough to be seen across the room the twentieth chapter of Exodus, the third through the seventeenth verses. Will you put that on the wall where you and other members of the family will see it every day. Read it, assimilate its meaning, profit by its instruction.

"Let each one of us read that every day and then pray to the Lord before going to school or to work and say to him, 'For today I am going to keep the Ten Commandments.'" (In Conference Report, Oct. 1964, pp. 99-100.)

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Exodus 21-23; 24:3-8. Laws Were Revealed to Govern Israel**

Religion 301 student manual, 12-2 through 12-13; 12-26.
 TPJS, p. 252. Did Moses have authority in civil and religious matters?
 JC, p. 96. Who was designated for the priestly service before the appointment of the Levites? (see Numbers 8:5-19).
 MF, pp. 192-94. How important is the law of restitution? (see Exodus 22:1-13).
 Joseph Fielding Smith, *Answers to Gospel Questions*, 4:33-35. Why were “witches” condemned in ancient Israel? (see Exodus 22:18).
 Joseph F. Smith, Anthon Lund, and Charles W. Penrose, in *Messages of the First Presidency*, 4:270-71. Who speaks for God?

B. Exodus 24:1-2, 9-18; 31:18; 32-34. The Celestial Law Was Rejected by Israel and a Lesser Law Was Subsequently Given

1. Chosen leaders of Israel saw a celestial vision (see Exodus 24:1-2, 9-11).
2. In a series of visitations, the Lord revealed to Moses the laws and covenants for Israel (see Exodus 24:12-18; 31:18; 32:15-16; 34:10-28; see also JST, Exodus 34:14; Acts 7:53).
3. Many in Israel rebelled and worshiped a golden calf idol (see Exodus 32:1-6; Acts 7:39-41).
4. Moses acted as a mediator for his people (see Exodus 32:7-14, 17-35; 33; 34:29-35; JST, Exodus 32:12, 14, 35; 33:20-23).
5. A second law, “after the law of a carnal commandment” (JST, Exodus 34:2), was revealed through Moses and established in place of the first law (see Exodus 34:1-9; JST, Exodus 34:1-2).

Religion 301 student manual, 12-1; 12-17 through 12-25.
 Matthew 22:36-40. What are the fundamental principles upon which the Mosaic law was established?
 Galatians 3:19, 24. How did Paul characterize the law of Moses? Why was it given?
 Hebrews 10:1, 9-12. What does the Mosaic law represent? (see also Mosiah 16:4-15).
 2 Nephi 25:24-25. What was the purpose of the law? (see also Mosiah 13:30).
 3 Nephi 15:4-5. Who revealed the law to Israel? (see also JST, Exodus 34:14).
 D&C 84:23-25. Why were the children of Israel not permitted to have the higher law? What were they given in its place?
 D&C 84:26-27. What was included in the preparatory gospel? (see also Galatians 3:19).
 TPJS, p. 60. What was the Mosaic law added to?
 TPJS, p. 276. How did the Savior magnify and honor the law of Moses?

C. Exodus 31:12-17. The Sabbath Was Established to Be a Sign to the World of Israel's Covenant

Exodus 20:11. Why was the Sabbath set apart?
 Isaiah 58:13-14. How can the Sabbath be a delight?
 D&C 59:9-13. What is the purpose of the Sabbath?
 DBY, pp. 164-73. Counsel is given concerning the Sabbath day.
 GD, pp. 244-47. How should we keep the Sabbath day?
 Mark E. Petersen, in CR, Apr. 1975, pp. 71-72. What special strength can come from Sabbath keeping?
 Spencer W. Kimball, “The Sabbath—A Delight,” *Ensign*, Jan. 1978, pp. 2-5. What are President Kimball's suggestions for Sabbath worship?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts you feel

will be most helpful to your students.

Laws Given to Israel (Section A)

The children of Israel had lived in bondage and apostasy for many years in Egypt and were without any

system of laws of their own. Also, they had been limited in their religious practices. It was necessary, therefore, to restore not only religious truth and direction but also a

civil law to govern them. Their civil law was established by revelation and administered according to righteous principles by those who held the priesthood. The Prophet Joseph Smith described the inspired functioning of civil and religious laws (see *Teachings of the Prophet Joseph Smith*, p. 232).

Use transparency 12 to review the laws given to Israel. The Lord promised that obedience to his laws would bring his aid and blessings (see Exodus 23:20-25), including the obtaining of the promised land (see Exodus 23:26-33).

Ordinances for the civil and religious governance of Israel are recorded in Leviticus and Deuteronomy. The scripture content outlines treat these ordinances in the lessons on those books. Additional help may be found by consulting the Religion 301 student manual for those books.

Other laws and ordinances that were given to Israel are found in Leviticus 11-15; 17:10-16; 18-20; 24:17-22; 25; Deuteronomy 12-25.

The Law of Moses: A Preparatory Gospel (Section B)

There is a marked difference between the revelation Moses was given the first time he received the tables of stone and the revelation he was given when he received the tables the second time. The first revelation was of the higher, or celestial, laws and ordinances; and the second was of the lesser law, or the "law of Moses" (Daniel 9:13). The Joseph Smith Translation clarifies these differences:

"And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them.

"But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Therefore do as I have commanded thee, and be ready in the morning, and come up in the morning unto mount Sinai." (JST, Exodus 34:1-2.)

In Doctrine and Covenants 84:24-27 the Lord summarized the substance of the Mosaic law that was revealed to Israel.

Because the word *lesser* is used to describe the priesthood under which the law of Moses was administered, some erroneously assume that the law itself is lesser than the gospel in every way. The Apostle Paul, however, described the law of Moses as something added to the fundamentals of the gospel (see Galatians 3:19). The part added is the law of carnal commandments, that is, commandments to help the people in controlling the flesh. Abinadi taught that the law was given to Israel to "keep them in remembrance of God and their duty towards him" (Mosiah 13:30; see also Alma 25:15-16).

Transparency 13, which compares the lesser and the higher laws, could be used to show the relationship between the two.

Exaltation can come only through the doctrines and ordinances of the Melchizedek Priesthood. The Aaronic Priesthood and the accompanying law of Moses can not bring the people to perfection (see Hebrews 10:1). It was a dreadful misfortune that Israel did not prove worthy, making it necessary for the Lord to take the Melchizedek Priesthood from them.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Exodus 25:8-9, 40; 26:30. The Pattern for the Tabernacle Was Given by Revelation**

1. The tabernacle was to be the house of the Lord (see Exodus 25:8-9).
2. The Lord revealed the pattern for the tabernacle to Moses on Mount Sinai (see Exodus 25:40; 26:30; Hebrews 8:5).

Religion 301 student manual, 13-1 through 13-2.
 1 Chronicles 28:11-19. For what other temple in the Old Testament did the Lord reveal the pattern? (see also D&C 95:13-17 about a temple in this dispensation).
 DS, 2:245-46. Why did the Lord have Moses construct the tabernacle in the way he did?
 TPJS, p. 91. What truth did the Prophet Joseph Smith teach about "the order of the house of God"?

B. Exodus 25:1-7; 30:11-16; 31:1-11; 35:1-36:7; 38:21-31. The People Gave Freely of Their Time and Goods to Construct the Tabernacle

1. Material gifts were brought for the tabernacle (see Exodus 25:1-7; 35:1-29).
2. Bezaleel and Aholiab were called as artisans (see Exodus 31:1-11; 35:30-35; 36:1-7).
3. Each man gave money as a "ransom for his soul unto the Lord" (Exodus 30:12). Its use was prescribed (see Exodus 30:11-16; 38:21-31).

Religion 301 student manual, 13-3.
 2 Corinthians 9:6-7. Whom does Paul say the Lord loves?
 Proverbs 3:9. What is one way we can honor the Lord?
 D&C 97:10-12. How are the means for building temples obtained in this dispensation?
 James E. Talmage, *The House of the Lord*, pp. 2-3. Why were only the best materials acceptable for the tabernacle?
 Heber J. Grant, *Gospel Standards*, pp. 243-44. What should we do in addition to expressing a willingness to share our temporal wealth?

C. Exodus 25:10-39; 26:31-35; 27:20-21; 30:1-10; 37. The Interior Furnishings of the Tabernacle Were Provided

1. The ark of the testimony, the sacred vessel of the Holy of Holies, was revealed and prepared (see Exodus 25:10-22; 26:34; 37:1-9).
2. The sacred vessels of the holy place were revealed and prepared: the table of shewbread (see Exodus 25:23-30; 26:35; 37:10-16), the golden candlestick (see Exodus 25:31-39; 27:20-21; 37:17-24), the veil (see Exodus 26:31-33), and the altar of incense (see Exodus 30:1-10; 37:25-29).

Religion 301 student manual, 13-4 through 13-8; 13-17.
 Hebrews 9:1-7; Leviticus 16. Who was allowed to enter the Holy of Holies? Note: The "holy place" of Leviticus 16 is actually the Holy of Holies (see Leviticus 16:2-3; 13-14; Exodus 26:33-34).
 James E. Talmage, *The House of the Lord*, p. 3. Who could enter the most holy place? What requirements had to be met before the high priest could enter the Holy of Holies?
 Boyd K. Packer, *The Holy Temple*, p. 4. What is the purpose of the Holy of Holies in the temple today?

D. Exodus 26:1-29, 36-37; 27:1-19; 30:17-21; 36:8-38; 38:1-20. The Exterior Furnishings and Outer Court of the Tabernacle Were Prepared

1. The tabernacle had a wooden framework covered with beautiful and precious materials (see Exodus 26:1-29, 36-37; 36:8-38).
2. An outer courtyard containing the altar of burnt offerings and the laver surrounded the tabernacle (see Exodus 27:1-19; 30:17-21; 38:1-20).

Religion 301 student manual, 13-9 through 13-12.

E. Exodus 28-29; 30:30-31; 39:1-31; 40:12-16. Priesthood Bearers Were Prepared and Consecrated According to Revelation

1. Aaron and his sons were called by Moses through revelation to serve in priesthood offices (see Exodus 28:1).
2. The priests were consecrated according to the Lord's instructions (see Exodus 29; 30:30-31; 40:12-16).

Religion 301 student manual, 13-13; 13-16; 13-18.
 Hebrews 5:4. How must a priesthood holder be called?
 D&C 42:11. How can we know who the Lord's authorized servants are?
 DS, 3:86. How did the Lord distinguish between the Aaronic and Levitical priesthoods?

3. The official clothing of the high priest was prepared in accordance with revelation (see Exodus 28:2-43; 39:1-31).

F. Exodus 30:22-33; 39:32-43; 40:1-11, 16-38. The Tabernacle Was Reared and Anointed, and It Was Accepted by God

1. All the materials for the tabernacle were finished and brought to Moses (see Exodus 39:32-43).
2. The tabernacle was set up, and Moses anointed it and the sacred vessels within it, according to the Lord's instructions (see Exodus 30:22-33; 40:1-11, 16-33).
3. The Lord accepted the tabernacle as his dwelling place on earth (see Exodus 40:34-38).

Religion 301 student manual, 13-14 through 13-15; 13-18 through 13-19.

D&C 124:38. Why did the Lord tell Moses to build the tabernacle?

DS, 2:235. What was one of the purposes of the tabernacle?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Tabernacle in the Days of Moses (Sections A-F)

Show slide set K, *The Tabernacle: A Type for the Temples*. If you do not have access to the slide set, use transparencies 14 and 15 as an aid in your discussion. Describe the various parts of the tabernacle and their purpose:

"The Lord revealed a pattern for his sanctuary so that his children could better be taught how to return to his presence. . . . The building, its placement, the furniture, the clothing—each item was specified by the Lord to bear witness, in typology, symbolism, and similitude, of Jesus Christ and his atoning sacrifice.

"We know from latter-day revelation that the ordinances of the temple symbolically teach us the means for becoming 'endowed with power' to the point that we can reenter the presence of God. . . . the revelations for the tabernacle . . . show that this structure . . . fulfilled the same divine purpose. For those who were spiritually sensitive, it taught one how to come back into the presence of God. [See John A. Widtsoe, *Temple Worship* (n.p: Stake Presidencies of the Brigham Young University Stakes, 1964), pp. 2-3; Joseph Fielding Smith, *Doctrines of Salvation*, 2:235, 245-46; James E. Talmage, *The House of The Lord*, p. 4.]

". . . the three divisions of the temple represented the three levels of spiritual life, such as telestial, terrestrial, and celestial [see Religion 301 student manual, 13-19]. . . . the design of the tabernacle, its layout, and the placement of the various objects, could contribute to one's understanding of how, by righteous living in this life, he could move into a celestial state of existence.

"As the priest moved step by step through the tabernacle toward the Holy of Holies and the symbolic presence of God, he first came to the altar of sacrifice where he symbolically offered his life or the life of the candidate (through the blood of the sacrificial animals) as the first step in reconciliation with God. This sacrifice

could be likened unto true repentance, in which the natural or sinful man gives up his life through a broken heart and a contrite spirit [see Mosiah 3:19; Romans 6:1-6; 3 Nephi 9:20].

"Once this sacrifice was made, the priest proceeded to the great laver, which stood next in the line of progression. As we have seen, this ordinance of washing his hands and feet symbolized the cleansing power of baptism, the next step after true repentance. [See Bruce R. McConkie, *Mormon Doctrine*, p. 104.]

"When one has repented and been cleansed from sin, one enters a new life of holiness and purity through the power of the Atonement, a life guided by the Holy Spirit. Similarly, when a person entered the holy place, he was surrounded by the beautiful walls of the tabernacle. On one side stood the great candlestick which illuminated the chamber. This light came from the olive oil, a symbol of the Holy Ghost [see D&C 45:56-57; Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:684]. On the other side of the holy place stood the table of shewbread, upon which was the bread and the wine. The emblems of Jesus Christ and his sacrifice for mankind were changed each Sabbath day. . . .

"Directly in front of the veil sat the golden altar of incense, upon which the priests burned the sacred incense twice a day. . . . Prayer, symbolized by the rising incense, is the key to preparing ourselves so we are worthy to enter the realms of godliness. The actual presence of God was symbolized by the ark of the covenant in the Holy of Holies.

"Thus we see how the layout of the tabernacle suggested a straight and narrow path leading to eternal life and also the steps that one must undertake if he is to return to the presence of God in the celestial kingdom." (Old Testament Slide Set K, *The Tabernacle: A Type for the Temples*, frames 74-80.)

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Leviticus 1:1-7:34. A System of Ceremonial Sacrifices and Ordinances Was Established

1. The manner of offering burnt sacrifices, which typified the Atonement, was prescribed (see Leviticus 1; 6:8-13).
2. Instructions were given about the meat (meal) offerings, part of which were eaten by the priests (see Leviticus 2; 6:14-23; 7:9-10).
3. The oblation of the firstfruits was explained (see Leviticus 2:12-16).
4. The law for the sacrifice of peace offerings was given to Israel (see Leviticus 3; 7:11-21).
5. Instructions were given concerning sin offerings, which aided individuals in repenting of sins committed privately or in ignorance (see Leviticus 4; 5:1-13; 6:24-30).
6. Trespass offerings were provided to ensure that the offender met the demands of the law in repenting of sins committed against others (see Leviticus 5:14-19; 6:1-7; 7:1-8).
7. The wave and heave offerings were given in gratitude for blessings; the heave offering was retained by the Levites as payment for their services (see Leviticus 7:14, 28-34; Exodus 29:26-27; Numbers 18:19).
8. Instructions were given about the proper care and use of meats to be used in sacrificial meals (see Leviticus 7:22-27).

Religion 301 student manual, 14-1 through 14-21; 14-25.
 Moses 5:7. Of what were burnt offerings a similitude? Deuteronomy 18:1-5. What were the people to give the Levite priests in place of a land inheritance? Exodus 23:16-19. What were the people instructed to do with the "first of the firstfruits" (Exodus 23:19) of the land? TPJS, pp. 172-73. How is sacrifice associated with the restoration of all things? (DS, 3:94). DS, 1:22-23. What is the important similitude of the animal sacrifice? DS, 2:339-40. What is the relationship of sacrifice and the sacrament?

B. Leviticus 7:35-10:20. The Priesthood Holders Were Consecrated and Began to Administer the Ordinances of the Mosaic Law

1. Aaron and his sons were ordained and authorized to assume their duties (see Leviticus 7:35-8:13).
2. Moses, Aaron, and the newly consecrated priesthood holders officiated in the ordinances of the law (see Leviticus 8:14-9:24; 10:12-20).
3. The performance of unauthorized ordinances brought instant punishment from the Lord (see Leviticus 10:1-7).
4. Personal duties and responsibilities of priesthood holders were outlined (see Leviticus 10:8-11).

Religion 301 student manual, 14-22 through 14-24.
 Joseph Fielding Smith, *Answers to Gospel Questions*, 1:159-62. Was the Urim and Thummim used by Aaron the same one used by Joseph Smith? Joseph Fielding Smith, *Answers to Gospel Questions*, 1:152. What did the anointing with oil represent?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Sacrifice and Offerings in the Mosaic Law (Section A)

Old Testament Slide Set L, *Sacrifices and Offerings*, provides an excellent overview of the spirit and nature of the ceremonial sacrifices and offerings of the Mosaic

law with special emphasis on symbolism.

After showing the slide set, discuss the specific nature of the various sacrifices and offerings. Use transparency 16 (see Religion 301 student manual, 14-4) to summarize the different ordinances.

The Book of Leviticus (Sections A-B)

The book of Leviticus is in large measure a kind of handbook for the Aaronic and Levitical priesthoods

under the Mosaic law. If the students see the book in this light, they should more easily understand its contents.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Leviticus 11-15. The Principle of Separation from the World Was Taught to Israel**

1. Clean animals were designated for use and unclean animals for avoidance (see Leviticus 11).
2. Purification rites for women were established (see Leviticus 12; JST, Leviticus 12:3-5).
3. Laws were given to prescribe the discerning of leprosy and the cleansing of lepers and those with other afflictions (see Leviticus 13-15).

Religion 301 student manual, 15-1 through 15-7; 15-12. Joseph Fielding Smith, *Answers to Gospel Questions*, 2:76-78. Why was the dove offered in sacrifices associated with purification?

B. Leviticus 16. The Ceremonies for the Holy Day of Atonement Were Revealed

Religion 301 student manual, 15-8; D-6. Exodus 30:10. The memorial Day of Atonement was to be "most holy." Hebrews 9:7, 12, 24-25. What did the high priest's entering the holy place symbolize? Bible dictionary, s.v. "fasts." The Day of Atonement is explained. DS, 2:141-42. What is the purpose of vicarious sacrifice?

C. Leviticus 17. Rules for Properly Making the Offering of Sacrifices Were Given to Israel

1. Only those sacrifices brought to the priest at the door of the tabernacle were acceptable to the Lord (see Leviticus 17:1-9).
2. Eating of blood was forbidden to Israel (see Leviticus 17:10-14; see also Leviticus 3:17; 7:26; 19:26).
3. Eating animals that were not properly killed made an individual ceremonially unclean (see Leviticus 17:15-16).

Religion 301 student manual, 15-9 through 15-10. Genesis 9:4. What was restricted in the diet by commandment of God? (see also JST, Genesis 9:4). D&C 132:5. Why must all ordinances be performed in the manner the Lord has designated? (see also D&C 130:20-21).

D. Leviticus 18. Israel Was Warned against the Sins of Egypt and Canaan

1. Israel was not to indulge in the sins committed by Egypt and Canaan lest they defile the land and be cast out (see Leviticus 18:1-5, 24-30).
2. Sexual perversions prevalent in Egypt and Canaan were forbidden to the children of Israel (see Leviticus 18:6-20, 22-23).
3. Human sacrifice was condemned (see Leviticus 18:21).

Religion 301 student manual, 15-11.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students.

You may want to combine lessons 15 and 16 because the book of Leviticus is legalistic and some of it is treated in lessons on Exodus.

Clean and Unclean (Section A)

The Lord desires his people to be pure, particularly those who, like the priests of ancient Israel, represent the Lord as his servants: "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). In ancient Israel, the

laws of purification were intended to separate the people by covenant from the contaminating influences in the world around them. Discuss briefly how the laws relating to clean and unclean animals or to the cleansing of lepers helped to teach Israel this principle.

The symbolism and teaching value of the laws pertaining to cleanliness are relevant to us. Relate the laws of cleanliness in Israel to our time by discussing the need to be free from the world and from earthly influence, as the Lord intended Israel to be. Read Leviticus 11:44-45 with the class and compare this passage with Doctrine and Covenants 88:86. Point out that the word of the Lord is the same in all ages. He wants a pure people (see D&C 43:14), clean in both

body and mind. The laws of God, whether of the law of Moses or of the fulness of the gospel, are intended to purify his people. Compare the ancient dietary laws with the modern Word of Wisdom. Explain that the Lord desires his people to be different from the world and to be a special example of righteousness that others may follow (see Deuteronomy 7:6; 14:2; Leviticus 20:26; D&C 115:5).

The Symbolism of the Ordinances of the Day of Atonement (Section B)

Use the summary of the events of the Day of Atonement (see Religion 301 student manual, 15-8), as

the basis of a discussion of the symbolism and significance of this holy day. Review each of the items outlined. Compare the order of the day's events with the account of them given by the Apostle Paul in Hebrews 9.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Leviticus 19-20; 24:10-23; 25:22-55. Laws and Commandments for the Blessing of the People of Israel Were Given

1. Sundry laws and their requirements were specified (see Leviticus 19-20; 24:17-22). These laws were part of the basic civil law for Israel (see lesson 12).
2. The law against blasphemy applied both to citizens and to noncitizens within Israel's boundaries (see Leviticus 24:10-16, 23).
3. Laws regulating the sale of property and the charging of interest (usury) were enumerated (see Leviticus 25:22-55).

Religion 301 student manual, 16-1 through 16-8; 16-13. Exodus 21-23; 24:3-8. Diverse laws and ordinances of Israel's civil law are given.
 DS, 2:93-94. Under the Mosaic law, how serious was the sin of adultery?
 Marion G. Romney, in CR, Oct. 1972, pp. 115-16. How does Leviticus 19:9-10 illustrate the principles of caring for the poor?

B. Leviticus 21-22; 23:4-24:9. Regulations for the Priests (the Sons of Aaron) Were Revealed

1. Directions for the priestly order were revealed (see Leviticus 21-22:16; JST, Leviticus 21:11; 22:9).
2. The standards that sacrificial animals had to meet were established (see Leviticus 22:17-33).
3. Feasts and holy days were designated (see Leviticus 23:4-44).
4. The order of caring for the lamps of the tabernacle was established (see Leviticus 24:1-4).
5. Instructions were given concerning the table of shewbread (see Leviticus 24:5-9).

Religion 301 student manual, 16-9 through 16-12.

C. Leviticus 23:1-3; 25:1-22. The Laws of the Sabbaths and of Jubilee Were Revealed

1. Weekly observance of the Sabbath was required (see Leviticus 23:1-3).
2. Each seventh year was to be a sabbath year (see Leviticus 25:1-7).
3. The jubilee year was to be observed every fiftieth year (see Leviticus 25:8-17).
4. The Lord prescribed how the needs of the people would be met during the sabbath year and the following year (see Leviticus 25:18-22).

Religion 301 student manual, D-1 through D-7; 16-14. The established holy days are summarized.
 Spencer W. Kimball, in CR, Apr. 1977, pp. 5-6. The world is called to repent and properly observe the Sabbath.

D. Leviticus 26. Blessings Were Promised Only upon the Condition of Obedience

1. The specific promises were enumerated (see Leviticus 26:1-13).
2. Warnings of the consequences of disobedience were given (see Leviticus 26:14-39).
3. The blessings of repentance were assured (see Leviticus 26:40-46).

Religion 301 student manual, 16-15 through 16-16. Deuteronomy 28. Moses told Israel of the blessings that would follow obedience and the curses that would follow disobedience.

E. Leviticus 27. Laws about Consecrations and Tithes Were Revealed

1. The system of consecrating property was given to the people (see Leviticus 27:1-29).
2. The offering of tithes was established in Israel (see Leviticus 27:30-34).

Religion 301 student manual, 16-17 through 16-18. Malachi 3:8-12. What does the Lord promise to those who give tithes and offerings?
 Joseph Fielding Smith, *Answers to Gospel Questions*, 5:22-23. What was tithed under the Mosaic law?
 Bruce R. McConkie, in CR, Apr. 1975, pp. 74-77. The principles of consecration and sacrifice are discussed.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students.

Some of the themes in this lesson are also treated in other lessons. Lesson 17 discusses the Aaronic and

Levitical priesthoods, lessons 11 and 12 discuss the Sabbath, and lesson 55 discusses tithes and offerings. Select your emphasis in this lesson after you consider treating these topics in other lessons.

The Importance of Feasts and Holy Days (Sections B-C)

The Lord desired a pure people and so, because the children of Israel were somewhat fractious and rebellious, the Lord instituted the law of Moses. Ask students to summarize the law of Moses. What was it intended to do? Refer students to Mosiah 13:29-30. Help them understand that the law of Moses was intended to focus the minds of the people on their obligations to the Lord.

The holy days, the feasts and festivals which came at prescribed intervals during Israel's calendar year, also had this function. Point out that each of these days, including the Sabbath, had a particular purpose. Review briefly with your students the purpose of each holiday. Ask them what general value such a religious holiday as Easter or Christmas has. Emphasize that such holidays keep the minds of the people focused on important truths. Choose one of ancient Israel's holy

days and show how it accomplished that purpose. Consider the danger associated with a yearly observance of a holy day. Can it become common? Can it degenerate from a holy day into a mere holiday, an excuse for gluttony and pleasure-seeking? Did ancient Israel's? Could ours? How can such a change be prevented?

Since the Lord wanted Israel to think often of their covenant relationship with him, he set aside one day in seven as the Sabbath, a time for special worship. In addition, the Lord set aside every seventh year for the same purpose. After seven cycles of seven years (forty-nine years), the fiftieth year was designated as the jubilee year (see Leviticus 25:8-17). Briefly discuss how such a law would help to focus the people's minds on the things of God. Conclude by pointing out that since the year of jubilee would occur only once or twice in a lifetime, it would likely have a profound effect on all of Israel.

Alternatives for Israel: Blessings or Cursings (Section D)

Consider Moses' counsel to the children of Israel before entering the promised land (see Deuteronomy

28). The principle involved applies in all ages. Compare Moses' counsel in Deuteronomy 28 with that in Leviticus 26 (see also Religion 301 student manual, 16-15; 3 Nephi 16:10-16; Ether 2:9-12).

The Law of Tithes and Offerings (Section E)

Discuss the principles of sacrifice and consecration using material from Elder McConkie's conference talk given in April 1975. What is sacrifice? What is consecration? What does the Lord require of his people in relation to these principles?

Use Mosiah 2:20-24 to introduce the idea of our debt to the Lord. Can we ever repay the Lord for his goodness to us? When we give tithes or offerings to him, are we really sacrificing, especially since the result is more abundant blessings upon our heads?

Refer to Malachi 3:8-9 to teach the responsibility we have to return to the Lord that which is rightfully his. How do those who refuse to pay tithing rob God? Discuss the blessings that the Lord told Malachi would be given to

those who pay tithes and offerings. Do we rob ourselves when we neglect this important opportunity? (see Malachi 3:10-12).

Invite students to explain how the payment of tithes and offerings and the observance of feasts and festivals help to keep the mind focused on God. Is this partly what is meant by living with "an eye single to the glory of God"? (D&C 4:5; see also D&C 88:65). Do we live with an eye single to God when we neglect to observe any of his commandments? Among the ancient Israelites, consecration of property and the payment of tithes helped the people maintain proper perspective and fulfill the purpose of the law of Moses in keeping their minds on God.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Numbers 1:1-46, 52-54; 2. The People of Israel Were Organized to Migrate**

1. Census was taken by tribe of the adult males (see Numbers 1:1-46).
2. The camp of Israel was arranged by tribe (see Numbers 1:52-54; 2).

Religion 301 student manual, 17-1 through 17-5.

B. Numbers 1:47-51; 3-5; 6:22-27; 8. The Aaronic and Levitical Orders of the Priesthood Were Revealed, and the Levites Were Set Apart for Priesthood Service

1. The Levites were assigned to care for the tabernacle and serve in it (see Numbers 1:47-51; 3:1-8).
2. Aaron and his sons were commissioned to hold the office of priest and were given presidency over the Levites (see Numbers 3:9-11, 32; 8:19).
3. The Levites were designated as the Lord's instead of the firstborn of each tribe (see Numbers 3:11-13, 40-51; 8:18; see also Exodus 13:2, 15).
4. The duties and responsibilities of the Levites were outlined (see Numbers 3:14-39; 4-5; 6:22-27).
5. Levites were consecrated and authorized to begin their service (see Numbers 8).

Religion 301 student manual, 17-6 through 17-10; 17-13 through 17-16.
 D&C 107:13-14, 20. What are the powers and the rights of the Aaronic Priesthood?
 Hebrews 7:11-13. Are there limitations to the priesthood duties and responsibilities of the Levitical order?
 JC, p. 96. Whom did the Levites replace as the rightful priesthood designates?
 AF, pp. 204-5. What was the relationship between the Levitical and the Aaronic orders of the priesthood anciently?
 DS, 3:112-14. What were the duties of the Levites?

C. Numbers 6:1-21. The Law of the Nazarite Was Established

1. Laws were revealed governing those who vowed the covenant of the Nazarite (see Numbers 6:1-12).
2. Ceremonial fulfillment of the law of the Nazarite was established (see Numbers 6:13-21).

Religion 301 student manual, 17-11.

D. Numbers 7, 9. The Tabernacle Was Dedicated, and the Passover Observed

1. The tabernacle was dedicated with ceremonial offerings (see Numbers 7).
2. The Passover was observed a second time (see Numbers 9:1-14).
3. A cloud covered the tabernacle, and Israel was to move or to camp as the cloud moved or stayed (see Numbers 9:15-23).

Religion 301 student manual, 17-12; 17-17 through 17-18.
 Exodus 40:17-38. The tabernacle was reared, and it was accepted by God.

E. Numbers 10-11. The Migration from Sinai to the Promised Land Was Begun

1. A system of signals was set up for the people (see Numbers 10:1-10).
2. The migration was begun according to the order of march prescribed by the Lord (see Numbers 10:11-28).
3. The faithful Midianites were invited to join the migration when the Israelites departed from the mountain of the Lord (see Numbers 10:29-36).
4. Rebels were destroyed by fire (see Numbers 11:1-3).

Religion 301 student manual, 17-19 through 17-23; 17-25.
 Numbers 11:7-8; Exodus 16:31. What did manna taste like?
 Deuteronomy 8:3, 16. What spiritual lesson was taught through the use of manna? (see also John 6:31-33).
 Psalm 78:26-42. Why were the people smitten when the fowl came?

5. Israel murmured and desired flesh instead of manna (see Numbers 11:4-15).
6. Seventy elders were appointed as a council to assist Moses in governing Israel (see Numbers 11:16-17, 24-30).
7. Israel was promised they would have quail until it became loathsome to them. A wind from the Lord brought the quail, but gluttonous and improper use of the meat brought disaster (see Numbers 11:18-23, 31-35).

F. Numbers 12. The Prophet Moses Was Challenged and Vindicated

1. Aaron and Miriam challenged the right of Moses to be the Lord's only mouthpiece (see Numbers 12:1-2).
2. An editorial testimonial about Moses was recorded (see Numbers 12:3).
3. The Lord supported Moses, and judgment was measured to Miriam (see Numbers 12:4-16).

Religion 301 student manual, 17-24 through 17-25. MF, p. 43. Rebellion against the prophet is rebellion against whom?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Manna from Heaven (Section A)

Not only did manna provide food but it also taught the Israelites of their utter dependence on God for both physical and spiritual sustenance. Review the following scriptures to teach this concept:

Exodus 16:14-15; Numbers 11:6-9. Manna is described.

Exodus 16:16-21. Use of the manna was prescribed.

Deuteronomy 8:3, 16. Receiving manna is likened to receiving revelation.

John 6:31-35. Manna is compared to the Savior. First Corinthians 10:3. The manna had a dual function.

Joshua 5:12. Manna was stopped.

The Levitical Priesthood (Section B)

The term *Levitical Priesthood* is often used synonymously with *Aaronic Priesthood*. While the Levitical Priesthood is a part of the Aaronic Priesthood, it was nonetheless a separate order in ancient times.

President John Taylor discussed the nature of the Levitical Priesthood (see *Items on Priesthood*, p. 43). Use transparency 17 to discuss the relationship between the functions of the Aaronic and the Levitical priesthoods.

The Camp and the March of Israel (Sections A, E)

By divine design the physical organization of the camp and the order of the march was a type for the new life Israel was instructed to live.

The camp (use transparency 18). The tabernacle was in the center of the camp of Israel (see Numbers 2:2).

The ark of the covenant in the tabernacle represented the presence of the Lord (see Exodus 40:34-35, 38).

The tabernacle at the center of the camp taught Israel that the Lord and his laws were to be the center of their lives.

Israel did not break camp until the cloud of the Lord was taken up (see Exodus 40:36-37). They were to follow the cloud when it moved, which reminded them that they were to follow the Lord in all they did.

Only Levites who were properly called and authorized to officiate were permitted near this wilderness temple (see Numbers 1:50-53; 3:5-13).

Moses and Aaron were instructed to pitch their tents at the door (east) of the tabernacle. The other sides of the tabernacle were surrounded by the tents of the other families of Levites (Numbers 3:21-38). Only the prophet of the Lord is the keeper of the door of the temple, and

any officiator called to administer the ordinances in the temple must first obtain the necessary keys from the prophet.

The order of Israel's march (use transparency 19). The camp of Israel moved from place to place as the army of the Lord (see Exodus 7:4). The banners they carried signified their proper place as leaders among the children of men. The order of their march continually emphasized to them some very important concepts:

1. The tabernacle was placed in the middle of the marching column as a continual reminder to Israel of the place the Redeemer should occupy in their daily lives (see Numbers 10:14-28, especially v. 21).

2. Judah, who received the patriarchal blessing of the right to the temporal throne of Israel until the Lord would be manifest in the flesh, led Israel's march (see Genesis 49:10; Numbers 10:14-17).

3. Ephraim, who received the birthright blessing of Israel, the promise of the priesthood of the living God, marched immediately behind the tabernacle. In this favored position Ephraim looked to and followed the symbolic presence of the Lord.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Numbers 13:1-15:31. Israel Showed Lack of Faith at the Borders of the Land of Promise

1. Twelve men, one from each tribe, were sent to spy out the land of Canaan (see Numbers 13:1-25).
2. Ten spies returned with an evil report, and only two with a good report (see Numbers 13:26-33).
3. Israel believed the evil report (see Numbers 14:1-10).
4. Moses interceded with the Lord in behalf of Israel (see Numbers 14:11-19).
5. Rebellious Israel was punished for their disobedience and lack of faith (see Numbers 14:20-45).
6. The sacrificial ordinances, which were to reconcile the Lord and Israel, were reiterated (see Numbers 15:1-31).

Religion 301 student manual, 18-2 through 18-5.
Deuteronomy 1:19-24. Who determined that spies should be sent into the land of Canaan?
Jude 1:5. What happened to Israel because they lacked the faith to enter the land of Canaan?
GD, p. 155. What qualities should leaders in the Lord's kingdom possess?

B. Numbers 15:32-17:13. Disobedience and Rebellion against Authority Brought Punishment

1. A man was stoned to death for gathering sticks on the Sabbath day (see Numbers 15:32-36).
2. Fringes were to be put on the borders of garments as a reminder of the Lord's commandments (see Numbers 15:37-41).
3. Priesthood holders and others rebelled against the Lord's chosen leaders and were destroyed (see Numbers 16:1-40; JST, Numbers 16:10).
4. Complaints about the death of the rebellious leaders resulted in a plague from the Lord (see Numbers 16:41-50).
5. The Lord visibly demonstrated that he had chosen Aaron by causing his rod to bud (see Numbers 17).

Religion 301 student manual, 18-6 through 18-10.
1 Samuel 15:23. What is rebellion compared to?
Hebrews 9:3-5. Where was Aaron's rod kept?
D&C 121:16. What has the Lord said about those who speak against his chosen servants?
MF, pp. 42-45. How serious is rebellion against the Lord's leaders? Why?
History of the Church, 7:232. What did Brigham Young say would happen to those who refused to support the Lord's leaders?

C. Numbers 18:1-19:22. Aaron's Family and the Levites Were Given Priesthood Responsibilities and Blessings

1. A distinction was made between the Aaronic and Levitical orders of the priesthood (see Numbers 18:1-7).
2. Levites were to be supported by the tithes of the people (see Numbers 18:8-24).
3. Levites were to pay tithing on what they received (see Numbers 18:25-32).
4. Directions were given for ceremonial purification (see Numbers 19).

Religion 301 student manual, 18-11 through 18-12.
DS, 3:83-86. To what extent were the people in the days of Moses allowed to hold the priesthood?
DS, 3:112-14. What were the responsibilities of those who held the Levitical Priesthood?
AF, p. 205. Do we have the Levitical Priesthood today? Where?

D. Numbers 20:1-22:1. Israel Marched from Kadesh to the Plains of Moab

1. Through Moses, the Lord brought forth water from a rock at Kadesh (see Numbers 20:1-13).
2. The Israelites destroyed the Canaanites who fought against them (see Numbers 21:1-3).
3. Israel, after being denied direct passage through Edom, went around the land of Edom (see Numbers 20:14-21; 21:4).
4. Aaron's authority was given to his son Eleazar

Religion 301 student manual, 18-13 through 18-17; 18-26.
1 Nephi 17:41. Why did many Israelites perish from snakebite?
John 3:14-15. Of what was the brazen serpent a type? (see also Alma 33:18-22; 2 Nephi 25:20; Helaman 8:14-15).
John 4:1-14; 1 Corinthians 10:1-4. What did the water from the rock represent spiritually?

- before Aaron's death (see Numbers 20:22-29).
5. Fiery serpents were sent among the people for speaking against God and Moses (see Numbers 21:5-9).
 6. Moses began the conquest of the territory east of the River Jordan (see Numbers 21:10-22:1).

E. Numbers 22:2-36:13. Events That Happened While the Children of Israel Were on the Plains of Moab Were Recorded

1. Balaak sought out Balaam to prophesy against Israel (see Numbers 22:2-24:25; JST, Numbers 22:20).
2. Israel committed wickedness with the Moabites and Midianites (see Numbers 25).
3. A second census of the house of Israel was taken (see Numbers 26).
4. Laws concerning inheritances of sons, daughters, and other kinsmen were given (see Numbers 27:1-11; 36).
5. Joshua was called to succeed Moses (see Numbers 27:12-23).
6. Israelite warriors destroyed the Midianites, and the spoils were divided in Israel (see Numbers 31).
7. Moses established regulations for public worship and the taking of vows (see Numbers 28-30).
8. Two and a half tribes received inheritances east of the River Jordan (see Numbers 32).
9. Israel's journeys were reviewed (see Numbers 33:1-49).
10. Moses gave instructions about inheritances in the promised land, including Levite cities and cities of refuge (see Numbers 33:50-35:34).

Religion 301 student manual, 18-18 through 18-25.
 2 Peter 2:15-16. What problem did Balaam have? (see also Jude 1:8, 10-11).
 Revelation 2:14. What did Balaam teach Balaak?
 Numbers 31:8. How did Balaam's life end?
 Bruce R. McConkie, "The Story of a Prophet's Madness," *New Era*, Apr. 1972, pp. 4-7. The story of Balaam is reviewed.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Lord's People Should Be Full of Faith and Thus Optimistic (Section A)

The readings in this lesson show how the Lord rewards faith and is displeased with those who lack faith. Contrast the report of the ten spies who brought an

evil report with the report of the two spies, Joshua and Caleb, who brought a faithful report. Discuss why the Lord punished the spies who reported evil. Point out that a leader's responsibility in Israel is to be optimistic (see Joseph F. Smith, *Gospel Doctrine*, p. 155).

Rebellion of Israel (Sections A-D)

The following question could be put on the chalkboard and discussed with students: "Which was hardest—getting Israel out of Egypt, or getting Egypt out of Israel?" Ask students to explain what this statement means to them, and then discuss incidents that show the difficulty Moses had in making his people committed to the Lord. Each of the following references deals with Israel's murmuring against their God: Exodus 14:11-12; 15:23-24; 16:2-3; 17:1-3; Numbers 11; 14; 16; 20-21; Deuteronomy 9.

Prepare your students for discussion by dividing the class into two or three groups. Assign each group to review several of the scriptures listed and record a specific, rebellious reaction or remark in each passage. Ask the students to report their findings, and then discuss the challenge Moses faced. The class could review Deuteronomy 9, which summarizes Israel's rebellion. Point out that in most cases Israel's rebellions were precipitated by their physical needs. Ask your students why this was the case and what parallels can be drawn between ancient Israel and modern Israel.

The Brass Serpent (Section C)

Review with the students Numbers 20:14-21:9 so that they will understand the historical setting for the story of the brass serpent. Point out that the brass serpent was a type of Jesus Christ. The following chain of scriptures

adds insight to the story of the brass serpent: John 3:14-15; 1 Nephi 17:41; 2 Nephi 25:20; Alma 33:18-22; Helaman 8:14.

Ask various students to read each reference aloud, and then discuss each one with the class.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Deuteronomy 1-4. Moses Rehearsed Israel's Desert Wanderings

1. Moses' address was given before Israel entered the promised land (see Deuteronomy 1:1-4).
2. Moses reviewed how Israel was organized and instructed for their journey from Sinai (see Deuteronomy 1:5-18).
3. Moses reminded Israel that when they had arrived at the promised land they were afraid to enter it (see Deuteronomy 1:19-31).
4. Moses reiterated why the Lord refused to let them enter at that time (see Deuteronomy 1:32-46).
5. Moses reviewed significant events from Israel's forty years of wandering in the wilderness (see Deuteronomy 2:1-3:20; JST, Deuteronomy 2:30).
6. Moses spoke of the Lord's allowing him to see but not to enter into Canaan (see Deuteronomy 3:21-29).
7. Moses charged Israel to obey the Lord and warned them of the consequences if they did not (see Deuteronomy 4).

Religion 301 student manual, 19-1 through 19-10.
 Hebrews 11:6. What important principle of the gospel must be lived in order to please God?
 D&C 84:23-25. Why were Moses and the Melchizedek Priesthood taken from Israel?
 D&C 130:20-21. Upon what do blessings from God depend?
 TPJS, pp. 61, 308, 322. When God offers men blessings and they refuse them, what is their condition then?
 DS, 2:312-13. What is the relationship between obedience and faith?

B. Deuteronomy 5:1-10:22. Moses Charged Israel to Obey the Lord

1. Moses reiterated the Ten Commandments and commanded Israel to observe them strictly (see Deuteronomy 5:1-6:3).
2. The Lord's statutes were to be taught to Israel's children and remembered always (see Deuteronomy 6:4-25).
3. Moses taught that God observes his covenants and expects his covenant people to do the same (see Deuteronomy 7).
4. Moses warned Israel to remember the source of their blessings or face the consequences (see Deuteronomy 8).
5. Moses reminded Israel that it was *not* because of their righteousness that they would be allowed to enter the promised land (see Deuteronomy 9).
6. All that God required of Israel was to love and serve him with all their hearts and souls (see Deuteronomy 10; JST, Deuteronomy 10:2).

Religion 301 student manual, 19-11 through 19-19; 19-28.
 DS, 1:153-54. The Ten Commandments are everlasting covenants. Man does not have a right to change any covenant given by the Lord.
 DS, 1:157. What results from breaking and rejecting a covenant?
 DS, 1:131-33. What do we demonstrate when we fail to keep God's commandments?
 TPJS, p. 165. Long-suffering and mercy have always characterized God in his dealings with mankind.

C. Deuteronomy 11-16. Moses Set before Israel the Way by Which They Could Retain the Lord's Blessings

1. If Israel would but serve the Lord, they would possess the land of Canaan and prosper therein (see Deuteronomy 11).
2. On entering the promised land, Israel was to destroy the Canaanite places of worship and erect altars to Jehovah at designated spots (see Deuteronomy 12:1-14).
3. Israel was to observe the restrictions of the Mosaic law and not inquire after the gods of the nations they were to supplant (see Deuteronomy 12:15-28).
4. The Israelites were not to go after false prophets

Religion 301 student manual, 19-20 through 19-27.
 2 Nephi 1:9. What did the Lord tell the Nephites that prosperity depended on?
 Helaman 12:1. Whom does the Lord bless and prosper?
 TPJS, p. 332. Strict obedience to all of God's commands is necessary in order to claim his blessings.
 TPJS, pp. 52-53. Why does justice require that those who know and understand God's laws be punished or penalized for breaking them?
 TPJS, pp. 205-6. Why do men without the Spirit of God confuse true prophets with false ones?
 DBY, p. 229. Why is devotion to the Lord vital?

- or any who enticed them to serve other gods but were to utterly destroy them (see Deuteronomy 12:29-13:18).
5. Israel was to become a holy people by observing dietary laws and the law of tithing (see Deuteronomy 14; JST, Deuteronomy 14:21).
 6. Generosity was to be manifest by the rich toward the poor, and servants were to be set free at the seventh year (see Deuteronomy 15:1-18).
 7. The firstlings of the flocks were to be sanctified to the Lord (see Deuteronomy 15:19-23).
 8. The feasts of Israel—Passover, Unleavened Bread, Weeks, and Tabernacles—were to be rigorously observed by all Hebrew males (see Deuteronomy 16).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

What Is the Book of Deuteronomy About? (Sections A-C)

Ask students the following questions: If you knew that you had but a short time to remain on the earth, what things would you want to say to your loved ones? What would you warn them about or remind them of?

Point out that that is precisely the position Moses was

in as he faced his people for the last time. The forty-year journey was over, the children of Israel stood at the borders of the promised land about to enter, but Moses was required to say farewell; he could not enter into Canaan.

Review the counsel Moses gave the children of Israel before they entered the promised land.

What Form Did Moses' Final Message Take? (Sections A-C)

The word *Deuteronomy* means "repetition of the law." Apparently Moses felt that a rehearsal of the law, including the Ten Commandments, would be most worthwhile for his people. To set the stage for his speech, Moses—

1. *Appealed* to the people to remember their promises to God (see Deuteronomy 4:23-24).
2. *Warned* the people sternly that God will not

tolerate endless sin (see Deuteronomy 4:25-26).

3. *Prophesied* the form that God's punishment would take (see Deuteronomy 4:27-30).

Moses then reiterated the Ten Commandments and commanded Israel to observe them strictly (see Deuteronomy 5:1-6:3). You may wish to read and emphasize Deuteronomy 5:32-33 to reinforce the idea that strict observance of the Lord's laws is necessary to obtain his blessings.

Being in the World but Not of the World (Section C)

Before they entered the promised land, Moses warned Israel of the temptations that would come to them to serve false gods and follow the ways of the wicked nations that inhabited Canaan. To avoid corrupting their nation, they were told to destroy all who advocated and practiced the evils of the Canaanite nations. The Lord desired a holy nation of people different from the world.

The same is true in all ages. The Lord's people have the challenge of living on a higher level than do the

worldly people who surround them and of being an example to them rather than indulging in their sins. Compare the situation that ancient Israel was in with the situation that Latter-day Saints are in today. Draw parallels between the counsel Moses gave to ancient Israel and the counsel living prophets give to modern Israel. Use Exodus 19:5 to begin a discussion of specific challenges your students may be facing as they endeavor to live in the world and yet not be of the world.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Deuteronomy 17-19; 21:22-23. Moses Set Forth Laws for Israel's Governance**

1. Worshipers of false gods were to be put to death (see Deuteronomy 17:1-7).
2. Difficult disputes were to be brought before the priests for judgment (see Deuteronomy 17:8-13).
3. The Lord gave guidelines for the selection and reign of a righteous king (see Deuteronomy 17:14-20).
4. Priests and Levites were to be supported by the other Israelites (see Deuteronomy 18:1-8).
5. The evil practices of Israel's neighbors were forbidden to Israel (see Deuteronomy 18:9-14).
6. Moses prophesied of Christ and told Israel how a true prophet could be recognized (see Deuteronomy 18:15-22).
7. Moses instructed that cities of refuge be established and gave laws concerning murder and witnesses (see Deuteronomy 19; 21:22-23).

Religion 301 student manual, 20-1 through 20-7; 20-10. AF, pp. 463-65. What forms did idolatry assume anciently?

Joseph Smith—History 1:40. Who was the prophet Moses spoke of in Deuteronomy 18:15-19? (see also Acts 3:22-23; 1 Nephi 22:20-21; 3 Nephi 20:23). TPJS, pp. 202-15. Why has the world always mistaken false prophets for true ones? (see especially p. 206). How may false prophets be detected?

TPJS, p. 187. Can Satan compel men to do evil? Why do men seek it?

Mosiah 2:9-17. What qualities of character distinguish a righteous king?

D&C 58:17-18; 107:68-74. In what ways do modern bishops' tasks resemble those of the judges in ancient Israel? (see Deuteronomy 17:8-13).

B. Deuteronomy 20:1-25:15. Moses Issued Laws Respecting Civil Strife and Domestic Concerns

1. Israel was instructed about military matters (see Deuteronomy 20).
2. Murders by persons unknown were to be expiated through a special blood sacrifice (see Deuteronomy 21:1-9).
3. Specific laws concerning wives and children were given (see Deuteronomy 21:10-23).
4. Moses set forth specific laws about lost goods, wearing apparel, looking out for others' interests, marriage, and immorality (see Deuteronomy 22).
5. Moses specified those who could be numbered with the congregation of Israel and issued laws respecting sanitation, servants, sexual impurity, usury, vows, and eating from others' fields (see Deuteronomy 23).
6. Moses gave laws relating to divorce, newlyweds, thievery, lending, treatment of hired servants and strangers, and gleaning (see Deuteronomy 24).
7. Punishment for crime was prescribed, the law of levirate marriages was given, and justice in business dealings was enjoined (see Deuteronomy 25:1-15).

Religion 301 student manual, 20-8 through 20-9; 20-11 through 20-22.

Matthew 7:12. What one law given by Christ covered all the laws in the law of Moses governing interpersonal relationships?

Ephesians 6:5-9. Anciently, what was the command of God to servants? How were masters enjoined to treat their servants?

AF, p. 59. What is the natural consequence of sin?

MF, pp. 68-69, 250-52. How do sexual impurity and divorce often relate?

MF, pp. 49-51. How should stealing be looked upon today?

Spencer W. Kimball, in CR, Oct. 1974, p. 8. The Lord is displeased when men "dress, groom, and act" like women, and vice versa.

C. Deuteronomy 25:16-30:20. Moses Spoke of the Promised Land and Prophesied of Israel's Future

1. Moses invited Israel to express gratitude to God by offering a basket of firstfruits upon entering the promised land and by paying tithes while in the land (see Deuteronomy 25:16-26).
2. Upon entering the land, Israel was to build an altar of specially inscribed stone for sacrifice and offerings (see Deuteronomy 27:1-10).
3. Moses prophesied of blessings or cursings that would result from obedience or disobedience (see Deuteronomy 27:11-28:57).

Religion 301 student manual, 20-23 through 20-28.

D&C 59:21. In what ways do men often offend God?

D&C 78:19. How does the Lord respond to those who receive his blessings with thankfulness?

D&C 82:10. Under what conditions is the Lord bound to uphold his covenants with man?

D&C 130:20-21. How may individuals obtain any blessing they desire from God?

Jeremiah 3:14-18. The scattering of Israel was prophesied. What would happen to Israel after a long period of dispersion? (see also Isaiah 11:12-16; Jeremiah 23:1-8).

4. Moses reminded Israel of God's goodness and warned them to keep a faithful covenant with God or be expelled from the land (see Deuteronomy 29).
5. Moses prophesied that if Israel were scattered, they would be gathered and blessed upon their land when they returned to the Lord (see Deuteronomy 30:1-10).
6. Moses testified of the truth of his words and exhorted the people to love God (see Deuteronomy 30:11-20).

AF, p. 316-22. What future event did both prophets of ancient Israel and prophets of ancient America foretell?
 DS, 1:165. Why was ancient Israel scattered in the earth?

D. Deuteronomy 31-34. Moses Gave His Benediction to Israel

1. Moses gave Joshua charge of leading Israel and urged him and the people to be courageous and strong (see Deuteronomy 31:1-8).
2. Moses wrote the law, delivered it to the priests, and commanded that it be read to all Israel every seven years (see Deuteronomy 31:9-13).
3. The Lord taught Moses a song, which Moses taught to Israel to be a witness against them when they would rebel against God (see Deuteronomy 31:14-32:47).
4. God sent Moses to Mount Nebo and reminded him that he would not enter the promised land (see Deuteronomy 32:48-52).
5. Moses gave his last blessing to the tribes of Israel (see Deuteronomy 33).
6. Moses saw the promised land and was taken by the Lord; Joshua assumed leadership of Israel (see Deuteronomy 34).

Religion 301 student manual, 20-29 through 20-36.
 Numbers 27:18-23. How was Joshua appointed to lead Israel?
 Deuteronomy 3:23-27; 4:21-22. Why was Moses allowed to see but not to enter the promised land? (see also Numbers 20:7-13).
 D&C 84:23-25. Why did the Lord take Moses and the holy priesthood from Israel?
 Alma 45:19. What happened to Moses after he saw the promised land?
 DS, 2:107, 110-11. Why was Moses translated?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Israel's Laws (Sections A-B)

This part of the book of Deuteronomy is a good, understandable treatise on many of the laws that governed the children of Israel. If you have not already done so in lessons 12, 15, or 16, review and explain

many of the specific laws that regulated the daily lives of the Israelites. This review will help students understand the culture, which influenced many events in the Old Testament.

Blessings and Cursings (Section C)

It is a common practice for people settling a new area to associate a certain geographical feature, such as a mountain or a river, with an event or some other thing worth remembering. For example, when the Utah pioneers arrived in the Salt Lake Valley, the large peak north of the settlement was named Ensign Peak. The gospel, emanating from the valley, was to be an "ensign to the nations" (Isaiah 5:26). Whenever the Saints looked at the peak, they were reminded of their sacred obligation to spread the word of God throughout the world. (Refer to Deuteronomy 11:26-32 and note that Moses did a similar thing for ancient Israel.)

Read some of the blessings and cursings Moses set before the people in Deuteronomy 28. Point out that Moses prophesied of the day when Israel, through disobedience, would reject the Lord and be scattered throughout the earth to lead a most unpleasant existence (see Deuteronomy 28:64-68). Indicate that all of these prophecies were fulfilled as a result of Israel's failure to keep their covenants with God. Major scatterings took place when the ten tribes were taken captive by Assyria in 721 B.C., when the Babylonians took Judah captive in 587 B.C., and when the Romans scattered Judah throughout the known world after the Savior's death.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Joshua 1-5. Israel Was Prepared to Enter the Promised Land

1. The Lord charged Joshua to serve with courage and faithfulness (see Joshua 1:1-9).
2. The tribes with inheritances east of Jordan covenanted to assist the others in conquering Canaan (see Joshua 1:10-18).
3. Israelite spies were aided by Rahab in Jericho (see Joshua 2).
4. Miraculously, the Israelites crossed the Jordan on dry ground (see Joshua 3).
5. Israel built a memorial to commemorate the crossing (see Joshua 4).
6. The covenant of circumcision was renewed, and the Passover was celebrated (see Joshua 5:1-12).
7. Joshua beheld the Lord (see Joshua 5:13-15).

Religion 301 student manual, 21-1 through 21-12.
 Joshua 1:5; 4:14; 5:13-15. How did the Lord strengthen Joshua when he assumed the mantle of leadership from Moses?
 Exodus 15:14-16. How widespread among the Canaanites was the fear of the invading Israelites? How intense was it? (See also Joshua 2:9.)
 1 Nephi 17:32-35. For what major reason did the Lord deliver the Canaanites into the hands of the Israelites? (see Joshua 2:24).
 Bruce R. McConkie, *Mormon Doctrine*, pp. 111-12. Who was the captain of the Lord's host who appeared to Joshua?

B. Joshua 6-12. Israel Obtained Possession of the Land of Canaan

1. Jericho was leveled and its inhabitants destroyed (see Joshua 6).
2. Achan's disobedience caused a temporary setback to Israel (see Joshua 7).
3. The city of Ai was taken and its inhabitants destroyed (see Joshua 8:1-29).
4. Joshua built an altar and read the words of the law before the congregation at Mount Ebal (see Joshua 8:30-35).
5. The Israelites gained control of southern Canaan (see Joshua 9-10).
6. The Israelites gained control of northern Canaan (see Joshua 11; JST, Joshua 11:20).
7. The Israelites' victories are summarized (see Joshua 12).

Religion 301 student manual, 21-13 through 21-26; 21-33.
 Hebrews 11:30. What caused the walls of Jericho to collapse?
 Ecclesiastes 9:18; 10:1. Can just one man's failures or sins affect the welfare of a larger group?
 Exodus 34:11-12. How did Joshua and the Israelites err in their dealings with the Gibeonites? (see also Joshua 9:14-15; Alma 37:37).

C. Joshua 13-21. Inheritances Were Given in the Promised Land

1. The tribes were allotted territories (see Joshua 13-19).
2. Six cities of refuge were appointed (see Joshua 20).
3. Forty-eight cities were appointed for the Levites (see Joshua 21).

Religion 301 student manual, 21-27.
 Numbers 13:30; 14:24. Why did Caleb receive a special inheritance? (see also Joshua 14:13-14).
 Numbers 18:20-24; Deuteronomy 10:9, 18:1-2. Why did the tribe of Levi not receive an inheritance? (see also Joshua 13:14).
 Spencer W. Kimball, in CR, Oct. 1979, p. 115. What important lessons can we learn from Caleb's request to be allotted territory in the area of the enemy Anakim? (see also Joshua 14:6-14).

D. Joshua 22-24. Joshua Died

1. The construction of an altar caused misunderstanding (see Joshua 22).
2. Joshua's first farewell address appealed to Israel to keep themselves separate from the world (see Joshua 23).
3. Joshua's second farewell address caused the people to renew their covenants with God (see Joshua 24:1-27).

Religion 301 student manual, 21-28 through 21-32.
 Deuteronomy 10:12. What does the Lord require of his people?
 Matthew 6:24. Is partial commitment to God sufficient? (see also Joshua 23:6-8, 11-13; 24:19-20).
 D&C 1:38. God fulfills all of his promises (see also Joshua 23:14).
 D&C 20:37, 77, 79. Are Latter-day Saints ever witnesses against themselves? (see also Joshua 24:22).

4. The people departed to their inheritances, and both Joshua and Eleazar died (see Joshua 24:28-33).

D&C 42:29. What is the natural result of loving God? DS, 3:34. Saints may escape plagues by obedience. N. Eldon Tanner, in CR, Apr. 1971, pp. 67-72. "Choose you this day whom ye will serve" (Joshua 24:15).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

God Always Keeps His Promises (Sections B-C)

Use the map in the Religion 301 student manual, 21-23, to show the pattern of the conquest of Canaan. Discuss the three military theaters (Jericho and Ai, southern Canaan, and the northern confederacy) and point out examples of the Lord's aid to the children of Israel in their conquest of Canaan. Compare Joshua 22:4 and 23:5, 14 with Doctrine and Covenants 1:38.

Discuss God's promise to his people that he would support them and give them an inheritance in the promised land. As a God of truth who cannot lie (see Ether 3:12; D&C 63:6), he fulfilled his promise. Testify of this fact, and use this concept to discuss how God's promises to us can give us faith and courage in times of trial and difficulty.

The Greatness of Joshua (Sections A-B; D)

Although Joshua has been overshadowed by the greatness of Moses, he was in his own right a mighty leader in Israel. Allow your students time to locate passages of scripture that highlight Joshua's life or give insight into his character. Discuss them and what they teach about his greatness. You could supplement the students' list with some of the following:

Numbers 13:8, 16; Deuteronomy 32:44. Joshua was the son of Nun, of the tribe of Ephraim. Moses changed his name from Hoshea to Jehoshua.

Numbers 11:28. As a young man Joshua was a servant of Moses.

Exodus 17. Joshua distinguished himself in battle against the Amalekites.

Exodus 24:9-13. Joshua was among the seventy elders who were allowed to see the Lord at the foot of Mount Sinai.

Exodus 24:12-18. Joshua accompanied Moses into the higher reaches of Mount Sinai, patiently waiting

until his leader returned from talking with the Lord.

Numbers 13:1-2; 14:6-10. Joshua was one of twelve spies sent by Moses into Canaan to search out the land. Only he and Caleb showed faith in God in reporting their findings.

Deuteronomy 1:37-38. Joshua was divinely designated as Moses' successor.

Numbers 27:18-23. Joshua was solemnly consecrated by Moses to be his successor.

Joshua 3:7-4:14. Joshua's stature in the eyes of the Israelites was increased by the miracle at the River Jordan.

Joshua 5:13-15. A visit from the captain of the Lord's host attested to Joshua's divine mission.

Joshua 6-12. Joshua demonstrated superior ability as a military commander (see especially Joshua 10:12-14; 11:15).

Joshua 23-24. Joshua's farewell speeches give evidence of his unwavering devotion (see especially Joshua 23:6, 8, 11, 14; 24:14-15, 26-28).

Why the Canaanites Were Destroyed (Section B)

The complete destruction of Canaanite cities and near-extermination of the Canaanite inhabitants may seem unduly harsh, but it should be remembered that the Canaanites were utterly corrupt. The Lord never destroys a people until they are "ripe in iniquity" (1 Nephi 17:35; see also Genesis 15:13-16; Moses 8:20-

22, 28-30; 2 Peter 2:6; Jude 1:7). Uncompromising opposition to the Canaanites and their depravity was the only alternative the Israelites had if they themselves were to survive spiritually. Help your students understand why the annihilation of the Canaanites was necessary (see Leviticus 18:3, 20-25; Deuteronomy 7:1-6; 9:4-6; 18:9-12; 20:17-18; 1 Nephi 17:32-35).

The Lord Will Fight Our Battles (Section B)

The book of Joshua testifies that God will fight the battles of his people. Discuss what that promise means. What does the book of Joshua teach about what the

Lord requires of his people? Will he take away their challenges and problems or solve all of them himself? What light do the following scriptures shed on this promise: Alma 38:5; Ether 12:27; 1 Corinthians 10:13?

The Importance of Obedience (Section D)

Point out that in Joshua, chapters 23 and 24, Joshua pleaded with his people to keep their covenants and obey the Lord God of Israel. He also warned them of dire consequences if they failed to do so (see Joshua 23:13-16). Ask the students if we share a similar

obligation to obey divine regulations and if we need to worry about similar consequences if we choose not to keep the Lord's commandments (see Religion 301 student manual, 21-30; 21-32; Joseph Fielding Smith, *Doctrines of Salvation*, 3:34).

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Judges 1:1-3:7. Israel Established a Pattern of Apostasy**

1. Israel continued to war against the Canaanites (see Judges 1:1-26).
2. An angel rebuked Israel for leaving remnants of the Canaanites in the land (see Judges 1:27-2:5).
3. A new generation rejected the Lord (see Judges 2:6-15).
4. The Lord raised up deliverers, or judges, but their successes were temporary and fleeting (see Judges 2:16-19).
5. The Lord said he would prove Israel's faithfulness by not driving out those enemies who were among them when Joshua died (see Judges 2:20-3:7).

Religion 301 student manual, 22-1 through 22-11.
 Psalms 106:34-43. What was the result of Israel's failure to rid the land of Canaanites? What particularly abominable habits did they learn from their Canaanite neighbors?
 D&C 95:1-3. Why does the Lord chasten those he loves?

B. Judges 3:8-12:15. The Pattern of Apostasy Was Perpetuated, and Heroic Exploits Failed to Bring Lasting Peace

1. Othniel, Ehud, and Shamgar were raised up by the Lord to deliver Israel (see Judges 3:8-31).
2. Deborah and Barak led Israel to victory over the armies of Jabin (see Judges 4:1-16).
3. Sisera, captain of Jabin's armies, fled and was slain by Jael (see Judges 4:17-24).
4. Deborah and Barak sang a song of praise (see Judges 5).
5. The Lord called Gideon to deliver Israel from Midianite oppression (see Judges 6:1-24).
6. Gideon threw down his father's altar to Baal and cut down his grove (see Judges 6:25-32).
7. Gideon assembled an army for the Lord (see Judges 6:33-7:8).
8. The Lord used Gideon to subdue the Midianites (see Judges 7:9-8:35).
9. Abimelech rose to power by slaying his brothers, but he was slain also after a wicked reign (see Judges 9).
10. Tola and Jair reigned, and Israel was sorely oppressed because they had forsaken the Lord (see Judges 10:1-14).
11. Jephthah led repentant Israel to victory against the Ammonites, but he caused himself great difficulty by a rash vow (see Judges 10:15-12:7).
12. Ibzan, Elon, and Abdon judged Israel (see Judges 12:8-15).

Religion 301 student manual, 22-12 through 22-30.
 Exodus 15:20-21; Acts 21:8-9. Can women possess the gift of prophecy? (see also Judges 4:4; Religion 301 student manual, 22-14).
 Deuteronomy 20:8. Is there any precedent in scripture for Gideon's removing fainthearted soldiers before going into battle? (see also Judges 7:3).
 Helaman 12:1-6. Why do men continually fall into apostasy despite the Lord's goodness?
 DBY, p. 350. Disobedience to the Lord's commandments causes persecution.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Challenge of the Ages (Sections A-B)

Maintaining righteousness from one generation to another has been a continuing challenge through the ages.

Ask students if the Israelites deliberately chose to reject God in this era. If not, how did they slide into such a spiritual stupor?

"Few men have ever knowingly and deliberately chosen to reject God and his blessings. Rather, we

learn from the scriptures that because the exercise of faith has always appeared to be more difficult than relying on things more immediately at hand, carnal man has tended to transfer his trust in God to material things. Therefore, in all ages when men have fallen under the power of Satan and lost the faith, they have put in its place a hope in the 'arm of flesh' and in 'gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know' (Dan. 5:23)—that is, in idols. This I find to be a dominant theme in the Old Testament.

Whatever thing a man sets his heart and his trust in most is his god; and if his god doesn't also happen to be the true and living God of Israel, that man is laboring in idolatry." (Spencer W. Kimball, "The False Gods We Worship," *Ensign*, June 1976, p. 4.)

Use references from the supplementary study sources to discuss the reasons for Israel's cycle of apostasy and faith. Compare the time of the judges with our time, showing the need to continually renew our spiritual strength and commitments to the Lord.

Quiz (Sections A-B)

The book of Judges is full of interesting characters and stories. Such questions as those below could be used either as a pretest to assess your students' knowledge of this part of the Old Testament or as a review after you have taught the lesson. You may want to make the quiz a matching quiz, particularly if it is used as a pretest.

1. Which two judges sang a song about their victory? (Deborah and Barak.)
2. Which of the judges was able to win a battle by relying on the Lord and by using only three hundred men? (Gideon; see Judges 7.)
3. Which judge was the son of righteous Gideon? (Abimelech.)
4. Which judge, as a young man, was cast out of the family by his brothers? (Jephthah.)
5. Who slew seventy of his brothers so he could be king? (Abimelech.)
6. This judge vowed a foolish vow. (Jephthah.)
7. Name two pagan peoples that the judges fought against. (Canaanites, Moabites, Midianites, Ammonites, Amulekites.)
8. How did Jephthah's Gileadite soldiers detect the Ephraimites? (By the way the Ephraimites pronounced

the word *Shibboleth* [Shib-bo-leth]; see Judges 12:5-6.)

9. Who was the woman with the nail? (Jael.)
10. How did Gideon select the three hundred men to help him in battle? (By the way they drank; see Judges 7:4-7.)
11. What object did a woman throw that broke Abimelech's skull? (A piece of millstone; see Judges 9:53.)
12. What did Jephthah promise the Lord if the Lord would bless him? (He would sacrifice the first thing that came from his house to meet him after the victory.)
13. What man helped Deborah deliver Israel from the Canaanites? (Barak.)
14. Why did Abimelech have his armor bearer kill him after he had been hit by a millstone? (So it would not be said of him that a woman had killed him; see Judges 9:54.)
15. Sisera escaped from Barak's armies on foot, but he met death when he fell asleep in a tent. What happened? (A woman killed him. See Judges 4:21.)
16. Which man was both king and judge? (Abimelech.)
17. How did Ehud arrange to be alone with King Eglon? (Ehud told the king that he had a secret errand, so the king sent his servants away; see Judges 3:19.)

A Look at Individual Judges (Section B)

This period of Israel's history lends itself well to reports by individual students. A few days before you teach this lesson, assign students to prepare oral reports for the class on each of the major judges. Ask them to point out such things as the condition of Israel at the time of the judge, how the judge rose to power in

Israel, the judge's faith or lack of faith in God, the manner in which the judge delivered Israel, lessons that can be learned from the judge's rule, and so on.

Instead of giving homework assignments, you may choose to divide the class into study groups to look for the same concepts and then have a representative from each group briefly review the findings before the class.

The Twelve Judges and Their Victories (Section B)

The period of the judges was a time of regional confederacies with charismatic leaders leading comparatively small groups in regional battles. Select stories from the lives of the judges, and discuss the

principles taught by events in their lives. Use transparency 20 to point out the areas associated with each of the judges and the nations or enemies they defeated.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Judges 13-16. Samson Failed to Fulfill His Divine Calling Because of His Unrighteous Life

1. Manoah's wife bore a son whom an angel had told her would be sent to deliver Israel from the Philistines (see Judges 13).
2. Samson married a Philistine woman, propounded a riddle, and slew thirty Philistines to pay a lost wager (see Judges 14).
3. To avenge the death of his wife and his father-in-law, Samson slaughtered a multitude of Philistines (see Judges 15).
4. Delilah enticed Samson into revealing the secret of his strength (see Judges 16:1-20).
5. After being imprisoned and enslaved, Samson killed himself and three thousand Philistines (see Judges 16:21-31).

Religion 301 student manual, 23-1 through 23-11; 23-21.

Exodus 20:12; Ephesians 6:1. Besides the commandment to marry within the covenant, what commandment did Samson ignore when he married the Philistine woman from Timnath?

D&C 3:4. Though a man may be given "power to do many mighty works," what will result if he "sets at naught the counsels of God"?

Alma 2:28-31; 14:26. Examples are given of individuals who, when infused with God's spirit, experienced a significant increase in physical strength.

B. Judges 17-21. The Danites Migrated, and Fraternal Strife Occurred among Degenerate Israelites

1. Micah set up an idolatrous house of worship (see Judges 17).
2. Migrating Danites took Micah's priest and stole his images, which they set up in the city of Dan (see Judges 18).
3. An abominable act caused massive bloodshed and the near extinction of the tribe of Benjamin (see Judges 19-21).

Religion 301 student manual, 23-12 through 23-13; 23-21.

Exodus 20:4, 23; Leviticus 19:4. Micah's mother was making a graven image to please the Lord. What does this action indicate about the state of Israelite religion during this era?

Deuteronomy 12:8; Proverbs 16:2. What did the Lord say about every man doing that which was right in his own eyes? (see Judges 17:6; 21:25).

Isaiah 13:11. Though the wicked often bring pain and sorrow to others, what can we all be assured of? (see also 1 Nephi 10:20).

C. Ruth 1-4. Ruth Chose to Follow Israel's God and Became an Ancestor of the Savior

1. Elimelech, Naomi, and their sons went to Moab because of a famine (see Ruth 1:1-2).
2. Elimelech died, as did his two sons after they married Moabite women (see Ruth 1:3-5).
3. When Naomi returned to Judah, one daughter-in-law, Ruth, chose to go with her (see Ruth 1:6-22).
4. Ruth gleaned in Boaz's field and won his favor and protection (see Ruth 2).
5. Ruth appealed to Boaz to fulfill the levirate law in her behalf as the next of kin of her deceased husband (see Ruth 3).
6. Ruth and Boaz were married and became the parents of a noble lineage (see Ruth 4).

Religion 301 student manual, 23-14 through 23-20; 23-21.

Deuteronomy 24:19. Why was Ruth confident that Boaz would allow her, a complete stranger, to glean in his fields?

2 Nephi 26:33. Though Ruth was a Moabite and not of Israel, she became a part of the royal line of Israel. What does that fact demonstrate? (see also Alma 19:36).

Matthew 1:1-16 (see especially vv. 1, 5-6, 16). Who were Ruth and Boaz ancestors of?

Bible dictionary, s.v. "Moab." Who were the Moabites?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Samson Failed in His Calling (Section A)

Ask students if some individuals bring with them from the premortal life a greater than ordinary capacity to lead others. Ask them how they would rank Samson in native ability. Ask how many individuals have had their birth announced by an angelic messenger, or were

consecrated to the Lord, or were endowed with prodigious strength.

Review the following scriptures that deal with Samson's deeds. Note the underlying motivation for each deed. Discuss what his deeds teach about the character of Samson. Teach the principle that when the

Lord blesses individuals with special abilities or opportunities, he expects them to use their talents to bless others rather than for selfish purposes. Relate the concept that “there are many called, but few are

chosen” (D&C 121:34). Teach that being called or foreordained is not enough. We must do what the Lord has called us to do and has given us the ability to do.

	What	Why
Judges 14:1-3	Married a woman outside the covenant.	She pleased him.
Judges 14:19; see also Judges 14:12-13	Killed thirty men.	To pay a debt he owed on a wager he had made.
Judges 15:4-5; Judges 15:1-2	Burned crops.	As revenge for giving his wife to a companion.
Judges 15:7-8; see also Judges 15:6	Killed more Philistines.	To avenge the killing of his former wife and her father.
Judges 15:14-15	Killed one thousand men with a jawbone of an ass (see Religion 301 student manual, E-1 through E-8).	No reason is given.
Judges 16:1-3	Became involved with a harlot and then carried away the city gate.	No reason is given.
Judges 16:4-20	Became involved with Delilah.	He loved her.
Judges 16:23-30	Destroyed the house of Dagon.	To avenge himself and get even with the Philistines.

Can We Remain Righteous Although Surrounded by Iniquity? (Section C)

Ask students if there were any Israelites during the period of the judges who, amid depraved people and practices, remained righteous. Who were some of them? Point out that this is one of the striking themes of the book of Ruth. Although Naomi, Ruth, and Boaz lived during the time of the judges, a time when the practice of true religion was at low ebb, they manifested strong faith and found security in adhering to God’s laws. Similarly, we too, though living in a world of vice and corruption, can control our lives and keep the commandments. Ruth, a convert, followed Naomi to live among the Lord’s covenant people. Discuss with students the wisdom of following spiritual leaders.

Encourage them to be willing to say to the prophet as Ruth said to Naomi, “Whither thou goest I will go” (Ruth 1:16).

One great lesson to the house of Israel was that God could choose a person outside the chosen lineage to accomplish his purposes. Israel had a feeling of exclusiveness that God would work only through his chosen people. The story of Ruth illustrates that the royal line of the Son of God came through one who, though born outside the covenant, came into the covenant and embraced the worship of the true God. Whether we have been born into the Church or come into the Church as converts, we may, like Ruth, receive all the blessings the Lord has promised the faithful.

Samson and Ruth (Sections A, C)

The striking contrast between Ruth and Samson could be used to illustrate that what we do with our lives is more important than what talents we have or what

environment we are raised in. Use the accompanying chart to show the contrast between Samson and Ruth and teach this principle.

Samson

Judges 13:3. Birth announced by an angel
 Judges 13:5, 7. Dedicated to God
 Judges 13:5. Given a special mission
 Judges 13:24-25. Greatly blessed by God
 Judges 14:1-3. Married out of covenant, contrary to parents’ counsel
 Judges 14:19; 15:7-8; 16:28. Used strength for selfish purposes
 Judges 16:1. Committed an immoral act
 Judges 16:1-21. Lost strength through unrighteousness

Ruth

Ruth 1:4. Born and raised outside of covenant lineage
 Ruth 1:5. Lost her husband
 Ruth 1:6-18; 2:11. Followed and supported ideals of her mother-in-law
 Ruth 2:2-3. Was willing to work
 Ruth 2:10. Was humble
 Ruth 4:13. Married in covenant lineage
 Ruth 4:13-22. Became mother of chosen lineage
 Matthew 1:5, 16. Was a progenitor of Jesus Christ

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 1 Samuel 1-3. Samuel Was Raised Up As a Prophet to Israel

1. Hannah prayed for a son and bore Samuel (see 1 Samuel 1:1-21).
2. Hannah lent Samuel for service to the Lord (see 1 Samuel 1:22-28).
3. Hannah praised and thanked the Lord (see 1 Samuel 2:1-10).
4. Samuel served faithfully in the temple under the direction of Eli the priest (see 1 Samuel 2:11, 18-21, 26).
5. Eli's sons sinned grievously, and a man of God prophesied of their death and the rejection of the house of Eli (see 1 Samuel 2:12-17, 22-25, 27-36).
6. The Lord called Samuel as a prophet to all Israel (see 1 Samuel 3).

Religion 301 student manual, 24-1 through 24-13. Genesis 16:1-2; 17:15-19. How were the events attending the birth of Samuel similar to those that attended the birth of other promised children? (see also Judges 13:2-7).
 Luke 2:39-52. Who are some others who have been about their Father's business while yet in their youth? (see also 1 Nephi 2:16; Mormon 1:1-2, 15; JS—H 1:7-11).
 1 Kings 2:26-27, 35. How was the prophecy against the house of Eli fulfilled? (see also Bible dictionary, s.v. "Abiathar"; 1 Samuel 2:31-35; 4:10-22; 1 Kings 1:5-7).

B. 1 Samuel 4-6. Israel Lost the Ark of the Covenant Because They Were Wicked

1. The Israelites took the ark of the covenant to the battlefield thinking its presence would protect them from the Philistines (see 1 Samuel 4:1-9).
2. The Philistines captured the ark and killed Eli's sons (see 1 Samuel 4:10-11).
3. When the events were reported to Eli, he fell, broke his neck, and died; Eli's daughter-in-law died in childbirth (see 1 Samuel 4:12-22).
4. The Philistines were plagued and slain for taking the ark, and they sent it back to Israel (see 1 Samuel 5-6).

Religion 301 student manual, 24-14 through 24-17. Exodus 25:22. Why was the ark of the covenant so important to ancient Israel? (see also Numbers 10:33).
 1 Samuel 2:34. What is significant about the death of Eli's sons? (see also Deuteronomy 21:18-21).

C. 1 Samuel 7-8. Samuel Ministered to Israel

1. Samuel's exhortation caused Israel to repent, and the Lord smote the attacking Philistines (see 1 Samuel 7).
2. Samuel's sons judged unrighteously, and Israel sought a king such as other nations had (see 1 Samuel 8:1-5).
3. Samuel warned Israel against the evils of having a king rule them (see 1 Samuel 8:6-18).
4. Israel rejected Samuel's counsel, and the Lord directed him to appoint a king over Israel (1 Samuel 8:19-22).

Religion 301 student manual, 24-18 through 24-21. Mosiah 23:7; 29:10-24. Why did Alma and Mosiah feel that the Nephites should not have a king?
 Deuteronomy 17:14-20. Moses prophesied that Israel would want a king. What criteria did Moses say any king of Israel must meet?
 Marion G. Romney, in CR, Oct. 1968, p. 66. The Lord would not interfere with Israel's right of choice, even though their choice was to reject him.
 Spencer W. Kimball, " 'Like All the Nations,' " *Church News*, 15 Oct. 1960, p. 14. This article gives excellent examples of the ways in which the Lord's people follow the world.

D. 1 Samuel 9-12. Saul Was Chosen and Reigned As King of Israel

1. Samuel met Saul, and the Lord revealed to him that Saul was to be king of Israel (see 1 Samuel 9; JST, 1 Samuel 9:16).
2. Samuel anointed Saul, and Saul prophesied and was made king over all Israel (see 1 Samuel 10).
3. Saul rescued Israelites from the Ammonites, and support for his kingship was renewed (see 1 Samuel 11).
4. Samuel exhorted Israel to serve and obey the Lord (see 1 Samuel 12).

Religion 301 student manual, 24-22 through 24-28. Mosiah 5:2-4. What is meant by the statement that the Lord gave Saul a "new heart"? (1 Samuel 10:9).
 Spencer W. Kimball, in CR, Oct. 1958, pp. 55-57. What special elements were present at the choosing of Saul as Israel's king? In what other instances was this same procedure followed?

E. 1 Samuel 13-15. Because of Saul's Disobedience the Lord Rejected Him As King of Israel

1. Saul offered sacrifice without priesthood authority and was rebuked by Samuel (see 1 Samuel 13:1-14).
2. Jonathan and his young armor bearer smote a garrison of the Philistines (see 1 Samuel 13:15-14:14).
3. The Lord intervened for Israel, and the Philistines were defeated in battle (see 1 Samuel 14:15-23).
4. Jonathan, unaware of his father's edict to fast, partook of honey, but the people rescued him from the penalty of death (see 1 Samuel 14:24-45).
5. Saul prevailed against the enemies of Israel on every side (see 1 Samuel 14:47-52).
6. When Saul disobeyed the Lord's command to destroy the Amalekites and all they had, he was rejected from being king of Israel (see 1 Samuel 15; see also JST, 1 Samuel 15:11, 35).

Religion 301 student manual, 24-29 through 24-35.

2 Chronicles 26:16-21. What happened to Uzziah, who, like Saul, performed an unauthorized priesthood function?

D&C 56:3. What is the result for those who do not obey the commandments of God? (see also 1 Samuel 15:23, 26).

Luke 11:28. How might Saul have retained the Lord's blessings?

Spencer W. Kimball, *Humility*, Brigham Young University Speeches of the Year (Provo, 16 Jan. 1963), pp. 9-10. What steps led to Saul's downfall?

Spencer W. Kimball, in CR, Oct. 1958, p. 55. What appears to have occurred in Saul's life to change him from a man of great promise into one rejected by the Lord?

Spencer W. Kimball, in CR, Oct. 1954, p. 51. How are the rationalizations made by many in the Church today like those made by Saul when he failed to destroy the Amalekites completely?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Eli Failed to Discipline His Sons (Sections A-B)

Eli rebuked his sons for their wickedness, but they did not hearken to him (1 Samuel 2:22-25). Ask students what else Eli should have done (see 1 Samuel 3:11-14; Alma 39:8-14). Ask why children sometimes refuse to follow their parent's counsel. What should parents do when their children refuse to follow their counsel?

Point out that Eli was the judge and priesthood leader of all Israel. Note that individuals are condemned not only for their own sins but also for tolerating wickedness

within their areas of responsibility (see Jacob 1:19; Moroni 9:3-6). Since Eli did not act to stop the wickedness of his sons, the Lord removed Eli and his sons from the priestly office and gave it to another. What message or implication does this example hold for parents and priesthood leaders in the Church today? (see D&C 68:25; 90:18; D&C 93:38-49; 121:34-36, 41-43). Should unrepented sin ever be tolerated? Why or why not?

Like the Other Nations (Section C)

The story of Israel's desire for a king provides an excellent example of rejecting the Lord's counsel to be like the people of the world. Using the following quotation from Elder Spencer W. Kimball, discuss the folly of disregarding the counsel of prophets to follow after the ways of the world:

"'Give us a king' cried the children of Israel when they had seen the glory of the surrounding kingdoms. From Moses and Joshua through about three centuries they had been led by the less colorful judges. There was an absence of glory and pageantry, and then the people led by their elders demanded 'Now make us a king to judge us like all the nations.' (1 Samuel 8.) . . .

"And Samuel called the people together and explained to them that the people of the Lord should be different with higher standards. 'We want to be like other

peoples' they demanded. 'We do not want to be different.' . . . [1 Samuel 8:11-18 quoted.]

"Not so different are we today! We want the glamor and frothiness of the world, not always realizing the penalties of our folly. . . . We cannot stand to be different! . . .

"The Lord says he will have a peculiar people but we do not wish to be peculiar. . . .

"When, oh when, will our Latter-day Saints stand firm on their own feet, establish their own standards, follow proper patterns and live their own glorious lives in accordance with Gospel inspired patterns, aping no one who has not a better program! Certainly good times and happy lives and clean fun are not dependent upon the glamorous, the pompous, the extremes." (*Church News*, 15 Oct. 1960, p. 14.)

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. 1 Samuel 16:1-18:7. David Was Anointed to Be King of Israel, and He Served in the House of Saul**

1. David was anointed to be king of Israel by Samuel (see 1 Samuel 16:1-13).
2. Saul chose David as his armor bearer (see 1 Samuel 16:14-23; JST, 1 Samuel 16:14-16, 23).
3. David went against Goliath in the name of the Lord and slew him (see 1 Samuel 17).
4. A strong bond of love united David and Jonathan (see 1 Samuel 18:1-4).
5. Saul made David a military leader, and he was honored by the people (see 1 Samuel 18:5-7).

Religion 301 student manual, 25-1 through 25-12.
 Alma 56:46-47. What advantage do the righteous have in times of military conflict?
 Moroni 7:33. What can an individual with faith do? (see also 1 Samuel 17:45-47).
 1 Samuel 19:1-7, 20. How did Jonathan's love for David help David?
 Spencer W. Kimball, in CR, Oct. 1974, pp. 113-16. How can we defeat the Goliaths in our lives?
 Thomas S. Monson, in CR, Oct. 1967, pp. 130-32. The story of David and Goliath is reviewed and applied to our lives.

B. 1 Samuel 18:8-27:12. David Lived As a Fugitive Pursued by Saul

1. Saul became jealous of David and sought to kill him (see 1 Samuel 18:8-19:11; JST, 1 Samuel 18:10; 19:9).
2. David was pursued by Saul's servants (see 1 Samuel 19:12-24).
3. Jonathan arranged with David a means of secretly communicating Saul's intent toward him (see 1 Samuel 20).
4. David received aid from Ahimelech the priest and gained followers as he fled from place to place (see 1 Samuel 21:1-22:5).
5. Saul slaughtered eighty-five priests and their families for aiding David (see 1 Samuel 22:6-23).
6. David saved Keilah from the Philistines and continued to flee from Saul (see 1 Samuel 23).
7. Abigail appeased David's wrath against Nabal and later became David's wife (see 1 Samuel 25).
8. David twice spared Saul's life, after which they separated (see 1 Samuel 24, 26).
9. David dwelt among the Philistines to preserve his life (see 1 Samuel 27).

Religion 301 student manual, 25-12 through 25-32.
 Religion 301-2 instructor's guide, Appendix A, 3-4.
 Proverbs 6:34. What influence does jealousy have on an individual? (see also D&C 67:10).
 D&C 98:23-30. How will the Lord respond to those who spare their enemies, although they may be justified in killing them?
 2 Samuel 9. How did David show kindness to Jonathan's family in return for Jonathan's kindness to him?

C. 1 Samuel 28-31. Saul Died in Dishonor

1. When the Philistines gathered their armies for warfare against Israel, Saul inquired of the witch of Endor for revelation (see 1 Samuel 28; JST, 1 Samuel 28:9, 11-15).
2. The Philistines refused the help of David and his army (see 1 Samuel 29).
3. David smote the Amalekites (see 1 Samuel 30-31).
4. The Philistines defeated Israel and killed Saul and three of his sons (see 1 Samuel 31).

Religion 301 student manual, 25-33 through 25-37.
 Religion 301-2 instructor's guide, Appendix A, 1.
 Leviticus 19:31. What was the Lord's command about seeking counsel from those who had familiar spirits? (see also Leviticus 20:6, 27).
 2 Samuel 1. How did David respond to news of the death of Saul and Jonathan?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Use of the Books of Chronicles (Sections A-C)

There are no lesson outlines in the instructor's guide for the books of Chronicles since most of the material in them is a repetition of material found elsewhere in the Old Testament. There is, however, some material in the

books of Chronicles which is found nowhere else in the Old Testament. Use Appendixes A and B to identify that material, and then select what you think is valuable from Chronicles to augment the material outlined in this lesson and other lessons.

"Look Not on His Countenance" (Section A)

The selection of David as king of Israel shows the vast difference between the mind of God and the mind of man. Review 1 Samuel 16:1-13 with the class. Then call to mind Saul's impressive appearance at the time he was chosen by Samuel to be Israel's king (see 1 Samuel 9:2; 10:23). Could Samuel have been looking

for an equally impressive person? What lesson does the Lord teach the prophet here? (see 1 Samuel 16:7). How does this principle apply in selecting a mate? in calling one to a position of authority in the Church? in judging men and their motives generally? (see Religion 301 student manual, 25-39).

David's Combat with Goliath (Section A)

Discuss why David went against Goliath when no one else in Israel was willing to do so. Emphasize 1 Samuel 17:26, 32-37, 45-47. Also use such examples as those in 2 Kings 6:13-18 and Alma 56:46-47 and the principle

taught in Moroni 7:33 to teach that the righteous who have faith need not fear any odds.

Use the concepts taught by President Kimball and Elder Monson to relate the story of David and Goliath to the students' daily activities and struggles.

Respect for the Lord's Anointed (Section B)

One of the strengths of David's character was respect for those whom God had chosen (see 1 Samuel 24:3-12; 26:9-12, 21-23; 2 Samuel 1:1-16. Discuss David's attitude toward Saul and the importance of

sustaining the leaders whom the Lord has called to serve over us and of supporting them even though they may have personal weaknesses or may differ with us in opinions on certain issues.

What Led to Saul's Downfall? (Section B)

A number of things led to Saul's rejection as Israel's king and his downfall as a man. Ask the students to name as many of them as they can. The following might be included:

1. Saul's disobedience in offering a sacrifice without authority and in failing to slaughter the Amalekites as commanded (see 1 Samuel 13:8-14; 15)
2. Saul's jealousy of David's popularity with the people and his efforts to kill him (see 1 Samuel 18:28-30; 19:1-16; 22-23)
3. His slaughter of the priests who had showed kindness to David (see 1 Samuel 22:11-19)
4. Saul's turning to a witch for enlightenment and

revelation (see 1 Samuel 28)

Point out how Saul's wickedness increased until it became an obsession that drove him mad. Had Saul repented after his first indiscretion, the Lord would have forgiven him. But Saul's problem was one of pride. He thought he knew better than God and his prophet, and he lost the spirit of God through pride and jealousy.

Read Helaman 13:38. Point out that it can become too late to repent and still maintain one's favored status. Even when David was chosen to replace Saul as king, Saul did not repent. He compounded his former sins by seeking David's life. In the end, Saul lost his kingdom, his family, and his life.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 2 Samuel 1-4. David Ascended the Throne of Judah After the Death of Saul

1. David learned of the death of Saul and slew the Amalekite who said he had killed Saul (see 2 Samuel 1:1-16).
2. David lamented the deaths of Saul and Jonathan (see 2 Samuel 1:17-27).
3. David was anointed king of Judah; his followers defeated the followers of Ishbosheth, who became king of Israel (see 2 Samuel 2).
4. Abner, a captain of Saul's army, deserted to David; he was later slain by Joab (see 2 Samuel 3).
5. Ishbosheth, king of Israel, was also slain; those who slew him were put to death by David (see 2 Samuel 4).

Religion 301 student manual, 26-1 through 26-6.

B. 2 Samuel 5-10; 12:26-31. David Became King of All Israel and Prospered

1. All Israel united under David, and he took control of Jerusalem (see 2 Samuel 5:1-16).
2. David soundly defeated the Philistines (see 2 Samuel 5:17-25).
3. The ark of the covenant was brought to Jerusalem; Uzzah was slain for steadying it enroute (see 2 Samuel 6).
4. The Lord would not permit David to build a temple but promised to establish his kingdom forever (see 2 Samuel 7:1-17).
5. David accepted the Lord's word on the matter (see 2 Samuel 7:18-29).
6. David's reign was punctuated by victories over Israel's enemies (see 2 Samuel 8).
7. David restored the property of Saul to Mephibosheth, the son of Jonathan, and cared for him as a son (see 2 Samuel 9).
8. David's army smote the Syrians and Ammonites for their offenses against Israel (see 2 Samuel 10; 12:26-31).

Religion 301 student manual, 26-7 through 26-16; 26-23.

Religion 301-2 instructor's guide, Appendix A, 5-9.

1 Chronicles 22:7-10; 28:2-6. Why was David not allowed to build the temple?

1 Chronicles 22:1-4; 28:11-19; 29:2-5. What did David do to prepare for building the temple?

Numbers 1:51. Why was Uzzah smitten when he steadied the ark?

C. 2 Samuel 11:1-12:25. David Committed Heinous Sins, Which Brought Condemnation upon Him

1. David committed adultery with Bathsheba (see 2 Samuel 11:1-5).
2. In seeking to hide his sin, David caused Uriah's death (see 2 Samuel 11:6-27).
3. Nathan the prophet confronted David with his sin and pronounced judgment on him (see 2 Samuel 12:1-14).
4. The child born of David and Bathsheba's illicit act died soon after birth (see 2 Samuel 12:15-23; JST, 2 Samuel 12:13).
5. A second son, Solomon, was born to David and Bathsheba (see 2 Samuel 12:24-25).

Religion 301 student manual, 26-17 through 26-22.

James 1:14-15. What causes men to commit such sins as David committed?

D&C 42:22-23. What is the result of lust?

3 Nephi 12:27-30. What did Jesus say we must do to avoid lust?

Psalm 16:9-10. What promise did David finally receive?

D&C 132:38-39. What did Joseph Smith learn about David's punishment for his sins?

MF, pp. 103-15. What power do thoughts have over actions? How can we control our thoughts?

MF, pp. 61-65. How serious is the sin of adultery?

MF, pp. 346-52. Can forgiveness be obtained for adultery?

TPJS, p. 188. How long must David wait for his sin to be set aside?

TPJS, p. 339. Did David ever have the fulness of the priesthood? What will happen to his throne and kingdom and to the priesthood he received?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

David, a Mighty King of Israel (Sections A-B)

Discuss with your class whether it is possible to negate a lifetime of good deeds with one or two acts of wickedness (see Ezekiel 18:24). Such was David's condition.

Use the following scriptures to show how righteous David was in his early life: 1 Samuel 17; 24; 26; 2 Samuel 5:17-25; 7:1-17; 9; Psalms 8; 13; 15; 23; 24. Is it any wonder that David in his youth was said to be "a man after [the Lord's] own heart"? (1 Samuel 13:14).

Point out that when David assumed the throne of Israel, he continued in God's ways and the kingdom prospered. During his brilliant reign, David united the

several tribes of Israel under one head, secured for Israel the undisputed possession of Canaan, including the city of Jerusalem, and established the kingdom of Israel as a model in which the will of God was followed in all things. For these reasons Israel under David was in later times regarded as a type of that promised golden age when Christ would reign in righteousness. Jesus Christ, himself the promised Messiah, was heralded as the Son of David and the very King of kings who would sit on David's throne (see Matthew 21:9; Revelations 22:16). Despite all of his successes, David fell when he succumbed to temptation and then tried to hide his sins.

The Most Abominable Sins (Section C)

Point out that though David was righteous in his youth, he did not maintain his spirituality. Briefly refer to David's sins of adultery and murder. Use Alma 39:5 and statements from President Kimball's book *The Miracle of Forgiveness*, pages 61-65 and 127-29, to show the seriousness of those sins. Indicate that one reason David's sin was so serious was that he destroyed another man's home. Quote from *Miracle of Forgiveness*, pages 250-51, to explain and illustrate this concept.

David sought forgiveness all the rest of his life, and at length he received a promise from God that his soul would not stay in hell forever (see Psalm 16:10). David was eventually to be released from punishment for his sins, but he had not yet been released at the time of the Savior's mortal ministry (see Acts 2:29-34). Quote President Joseph F. Smith's statement about David's punishment (see *Gospel Doctrine*, p. 434). Neither could David inherit exaltation (see D&C 132:38-39). Emphasize the great sorrow that comes from sin.

How Do We Prevent the Tragedy of Sin? (Section C)

Point out that David's fall started when he allowed himself to dwell on improper thoughts. Ask what David should have done the moment he was tempted. What do Doctrine and Covenants 1:31 and 1 Thessalonians 5:22 suggest? Note how David's sin was steadily compounded: First he looked; then he allowed evil thoughts and lust to dwell in his heart; then he arranged to commit the sin; then he committed it. A modern example of such events is given by President Kimball in *Miracle of Forgiveness*, pages 114-15. Review James 1:14-15 and point out that yielding to enticement and lust produces sin, and the consequence of sin is spiritual death. Teach the principle found in 1 Corinthians 10:13, and testify that we can control our own lusts and the enticing circumstances of a compromising situation.

President David O. McKay illustrated the way an individual can rationalize his sins until those sins become very serious:

"Many years ago a young man came to me while I was president of the European Mission and made a confession of a wrong and sinful act. He justified himself by saying that he happened to be in a bookstore at the closing hour, and when the door was locked he yielded to temptation. He rather blamed the *circumstances* for his fall.

"But I said, 'It wasn't the circumstances; it wasn't the

locked door, nor the enticement. You had thought of that before you went to that bookstore. If you had never thought of that act, there would have been no circumstance strong enough to entice or to tempt you, a missionary, to fall. The thought always precedes the act.' " ("Cleanliness Is Next to Godliness," *Instructor*, Mar. 1965, p. 86.)

Point out that even after David fell in adultery, he could have acknowledged his wrong and truly repented, but he did not. In fact, his attempt to cover his adultery led him to a worse sin—murder. Only after his sin was revealed to the prophet Nathan did David acknowledge his wickedness. That is often the way it is with sin. Unless we repent speedily, sin tends to multiply itself as it did with David. Read Doctrine and Covenants 10:24-27 with the class. Point out that that is how Satan works. Read carefully with the class a second time the last sentence of Doctrine and Covenants 10:26, and point out that this is precisely what happens when we refuse to repent of sin: we eventually find ourselves trapped in a snare of our own making.

Bear testimony of the importance of avoiding sin and of the need to repent quickly, rather than just planning to repent, when sins have been committed (see Kimball, *Miracle of Forgiveness*, p. 210). Assure students that though there are serious consequences of sin, those who do sin may obtain forgiveness through true and complete repentance.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 2 Samuel 13. Two of David's Sons Committed Grievous Sins

1. Amnon violated his half-sister, Tamar (see 2 Samuel 13:1-21).
2. Absalom, Tamar's brother, hated Amnon for his wicked deed and two years later had him killed (see 2 Samuel 13:22-29).
3. David learned that Absalom had killed Amnon (see 2 Samuel 13:30-36).
4. Absalom fled to Geshur and remained there for three years (see 2 Samuel 13:37-39).

Religion 301 student manual, 27-1 through 27-4.
 D&C 63:16. How do we know for sure that Amnon had lost the Spirit of the Lord?
 Romans 2:21-23. What is one possible reason why David had difficulty teaching morality to his children?
 James 1:14-15. What causes sin?

B. 2 Samuel 14. Absalom Returned from Geshur and Eventually Made Peace with His Father, David

1. Through a stratagem, Joab made it possible for Absalom to return to Jerusalem (see 2 Samuel 14:1-24).
2. After two years in Jerusalem without seeing his father, Absalom coerced Joab to use his influence to bring him into David's presence (see 2 Samuel 14:25-33).

Religion 301 student manual, 27-5 through 27-9.

C. 2 Samuel 15:1-18:5. Absalom Fomented a Revolution against His Father

1. Absalom won the sympathies of many of Israel's men through flattery and by promising to rectify social injustices (see 2 Samuel 15:1-6).
2. Under cover of discharging a vow to the Lord, Absalom gathered his followers at Hebron and commenced a revolt (see 2 Samuel 15:7-12).
3. Caught unprepared, David and most of his followers fled Jerusalem (see 2 Samuel 15:13-23).
4. After leaving the city, David instructed the priests, Zadok and Abiathar, to return with the ark to Jerusalem (see 2 Samuel 15:24-30).
5. David sent the loyal Hushai back to Jerusalem to outwit the clever Ahithophel and to organize a spy ring (see 2 Samuel 15:31-37).
6. David was aided in his flight by Ziba and cursed by Shimei (see 2 Samuel 16:1-14).
7. Absalom entered Jerusalem, yielded to the advice of Ahithophel, and violated David's concubines (see 2 Samuel 16:15-23).
8. Absalom rejected Ahithophel's direction to strike quickly, choosing to follow Hushai's counsel to gather additional forces; David was informed and crossed over the Jordan (see 2 Samuel 17:1-23).
9. The armies of David and Absalom prepared for war (see 2 Samuel 17:24-18:5).

Religion 301 student manual, 27-10 through 27-16.
 Proverbs 20:19. Opposition to what practice would have saved David's subjects much sorrow and loss? (see Jacob 7:4; Mosiah 11:1-7).
 2 Samuel 12:9-12. What did Nathan prophesy about David?
 TPJS, p. 137. Flattery is a deadly poison.

D. 2 Samuel 18:6-19:43. Absalom's Army Was Defeated, Absalom Was Killed, and David Was Reinstated As King of Israel at Jerusalem

1. David's forces prevailed, and Absalom was killed by Joab (see 2 Samuel 18:6-17).

Religion 301 student manual, 27-16 through 27-19.
 1 Kings 2:8-9. Why does it seem likely that David's sparing of Shimei was motivated by political expediency rather than by magnanimity (see 2 Samuel 16:6-13; 19:16-23).

2. David wept profusely upon learning of Absalom's death (see 2 Samuel 18:18-33).
3. Joab rebuked David for his thankless disregard of those who had jeopardized their lives in his behalf (see 2 Samuel 19:1-8).
4. David placated Judah, dealt fairly with Shimei and Mephibosheth, blessed the loyal Barzillai, and returned to Jerusalem (see 2 Samuel 19:9-43).

Boyd K. Packer, in CR, Apr. 1963, p. 108. The Lord cries for his children as did David for Absalom.

E. 2 Samuel 20-24. In the Closing Years of His Reign, David Faced Grave Problems

1. Sheba led a rebellion against David that ended when Sheba was killed (see 2 Samuel 20).
2. In the midst of a famine, David gave the Gibeonites seven of Saul's sons to execute, believing his offering would placate the Lord (see 2 Samuel 21:1-14).
3. The Israelites continued to fight the Philistines (see 2 Samuel 21:15-22).
4. David praised the Lord in psalm (see 2 Samuel 22:1-23:7).
5. David named his mighty men and enumerated their heroic deeds (see 2 Samuel 23:8-39).
6. As punishment for his sin in numbering the people, David chose to have seventy thousand Israelites die rather than accept the responsibility himself (see 2 Samuel 24).

Religion 301 student manual, 27-20 through 27-28.
 Religion 301-2 instructor's guide, Appendix A, 10-15.
 Deuteronomy 24:16. What law did David break when he gave seven of Saul's sons to the Gibeonites to be hanged?
 Exodus 18:21. What character traits should rulers of men possess? (see 2 Samuel 23:3).
 1 Chronicles 21:1-7. Who moved David to take a census of Israel? Why was the census a serious sin?
 Genesis 22:2; 2 Chronicles 3:1. What was significant about the location where David offered sacrifice to stop the pestilence that killed seventy thousand men of Israel? (see 2 Samuel 24:25).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Punishment and Suffering of David (Sections A-E)

Draw from the students the fact that in his early years David had great faith and spirituality and was "a man after [the Lord's] own heart" (1 Samuel 13:14). He was called of God to lead Israel; he held the priesthood (see Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 339); he had great strength, honor, and wealth as one of the most mighty leaders in Israel (see Bruce R. McConkie, *The Promised Messiah*, p. 189). Despite all his achievements, he committed adultery and murder and thus fell from his glorious position. His life was one of hardship and grief, and he was cast into hell to pay for his sins (see Smith, *Teachings*, p. 339).

Point out that all the troubles that befell David from the time he murdered Uriah were a result of his turning from a life of righteousness to a life of wickedness. Refer to Deuteronomy 28:15-20 and show that David was a fulfillment of this prophecy. Note also that according to the law of Moses, David should have been put to death for both the sin of adultery (see Leviticus 20:10) and the sin of murder (Numbers 35:31). Refer to Joseph Smith Translation, 2 Samuel 12:13, for the correct understanding of that passage. David was not executed only because he was king.

In 2 Samuel 13-24 are recorded several tragedies that took place in David's life as a result of his own wickedness. Review the prophecies of Nathan recorded in 2 Samuel 12:10-12 and their fulfillments.

1. Amnon raped Tamar (see 2 Samuel 13).
2. Absalom killed Amnon (see 2 Samuel 13).

3. Absalom rebelled against David (see 2 Samuel 15-18).
4. Sheba rebelled against David (see 2 Samuel 20).
5. Absalom defiled ten of David's wives (see 2 Samuel 16).

David's sins affected his ability to discipline his own family and to administer his kingdom. Emphasize to students that sin always weakens and enslaves those who engage in it. Point out that Jesus taught that the truth makes men free and that "whosoever committeth sin is the servant of sin" (John 8:34).

Read the following statement by Elder Richard L. Evans: "Dr. Frank Crane said: 'Nature keeps books pitilessly. Your credit with her is good, but she collects. . . . She never forgets; she sees to it that you pay her every cent you owe, with interest. . . . Every generation a new crop of fools comes on. They think they can beat the orderly universe. They conceive themselves to be more clever than the eternal laws. They snatch goods from Nature's store and run. . . . And one by one they all come back to Nature's counter and pay—pay in tears, in agony, in despair; pay as fools before them have paid.' (Four Minute Essays: Pay, Pay, Pay!)" (In Conference Report, Oct. 1969, p. 67.)

Though students must understand the serious consequences of sin, do not leave them feeling that there is no hope when they sin. End the lesson with an emphasis on the cleansing power of repentance and on the Lord's mercy in providing a means of escaping from the bondage of sin (see 2 Nephi 9:10; Ezekiel 18:20-23, 30-32; Mosiah 26:29-30; D&C 1:31-32; 58:42-43).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

Because each psalm is a separate entity and because there are so many of them, a complete content outline of the book of Psalms is not practical here. Instead, some

of the major themes of the book of Psalms and several representative psalms have been analyzed.

A. Psalms 2, 22, 91, 110, 118. Some Psalms Are Messianic

1. Christ, the Messiah, is God's Only Begotten in the flesh (see Psalm 2).
2. When Christ was crucified, the soldiers pierced his hands and feet and gambled for his robe; he felt forsaken by the Father (see Psalm 22).
3. During his earthly ministry, Christ enjoyed the full protection and safety of his Father's power (see Psalm 91).
4. Christ, "a priest forever after the order of Melchizedek" (Psalm 110:4), shall rule and judge in righteousness (see Psalm 110).
5. Christ, rejected anciently by the house of Israel, is the chief cornerstone in the kingdom of God (see Psalm 118).

Religion 301 student manual, 28-7 through 28-9.
 John 3:16-17. Why did God the Father send his Only Begotten Son into the world?
 John 19:22-24. How do these verses fulfill Psalm 22:16-18? (see JC, p. 656).
 Matthew 27:35, 43, 46. What incidents in Jesus' life were prophesied in Psalm 22:1, 8, 16-18?
 Matthew 27:34. How was Psalm 69:21 fulfilled?
 Hebrews 5:5-6; 6:20. Who appointed Christ as a high priest after the order of Melchizedek? (see also Psalm 110:4).
 Hebrews 7:19-28. What makes Christ the great High Priest?
 Jacob 4:14-16. What interpretation did Jacob give of Psalm 118:22? (see also Acts 4:12, Matthew 21:42, Luke 20:9-18).

B. Psalms 78, 105-6. Some Psalms Are Historical

1. Israel is reminded of their obligation to instruct their children in the ways of truth, and they are told why (see Psalm 78:1-8).
2. Certain doings of the Lord and the children of Israel during their sojourn in the wilderness are called to mind (see Psalm 78:9-72).
3. Israel is reminded that they are a covenant people and that God kept the covenant in every way during Israel's early history (see Psalm 105:1-22).
4. In Egypt and during Israel's wanderings, God once again manifested his intention to be true to his covenant (see Psalm 105:23-45).
5. Israel repeatedly provoked the Lord with deeds of wickedness, but God was merciful still (see Psalm 106).

Religion 301 student manual, 28-2 through 28-3; 28-5.
 Deuteronomy 6:4-25. What things did Moses remind ancient Israel of?
 Deuteronomy 7:6-9. According to Moses, how did God deal with his covenant children?
 1 Nephi 17:23-42. What historical events did Nephi remind his people of? What lessons did he draw from them?
 Spencer W. Kimball, in CR, Sept./Oct. 1978, pp. 4-5. What is the value of preserving accounts of events in the past?
 DS, 2:197-98. In what ways does history and its study aid civilization?

C. Psalms 8, 24, 100, 121, 145-150. Most Psalms Are Hymns of Praise and Thanks unto the Lord

1. Psalm 8 praises God for his creations and the noble position he has given to mankind.
2. Psalm 24 is a hymn of praise in honor of God as the Creator and as King of glory.
3. Psalm 100 reminds us that God is good and worthy and deserving of all praise.
4. Psalm 121 declares that God is the source of our strength, a help in all we do and wherever we go.
5. Psalms 145-50 extol the greatness and the majesty of God.

Religion 301 student manual, 28-4; 28-6.
 Mosiah 2:20-21. How much praise does the Lord deserve from us?
 D&C 136:28. In what ways might the Saints praise God?
 D&C 78:19. How does the Lord respond to our expressions of praise and thanksgiving?
 MF, pp. 16-17. What is the proper time to give expression to the music that is in us?
 DBY, p. 18. How did Brigham Young describe the Lord?
 TPJS, p. 55. What attributes does God possess that enable him to bless our lives?
 Bruce R. McConkie, in CR, Oct. 1967, pp. 166-69. What is true worship and why do men engage in it?

D. Psalms 7, 31, 38, 51, 69. Some Psalms Are Pleadings for Forgiveness and Relief from Afflictions

1. In Psalm 7 David prayed for defense against those that persecuted him.

1 Nephi 22:17. Whom will the Lord preserve and protect?
 1 John 1:9. What must precede forgiveness?
 3 Nephi 9:19-20. When the Savior visited the Nephites, what special offering did he ask from the people?

2. In Psalm 31 David expressed confidence in God and pleaded for deliverance from enemies.
3. David sorrowed because of his sins and begged the Lord not to forsake him (see Psalm 38).
4. David pleaded for divine forgiveness and mercy and gave to God a broken heart and a contrite spirit (see Psalm 51).
5. In Psalm 69 David sought relief from afflictions and asked for judgments upon his enemies.

instead of their blood sacrifices?
 MF, pp. 340-43. What hope is there for those who have sinned grievously?
 MF, pp. 153, 159. What proves true sorrow for sin? What helps to induce a broken heart and a contrite spirit?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

A Closer Look at the Psalms (Sections A-D)

The psalms can be classified in several ways. Write on the board the four categories given in the scripture content outline, and read as examples some excerpts from each category.

Messianic psalms. In addition to the psalms cited in the content outline, the following could be used: Psalms 31:5; 34:20; 41:9; 68:18; 69:9, 20-21. Indicate that some psalms speak in general about the Savior and his greatness; others contain prophecies of specific events in his life. Compare and have students cross-reference some of the prophetic passages in Psalms with the record in the New Testament of their fulfillments (see Religion 301 student manual, 28-7; 28-9).

Historical psalms. Point out verses of interest and help to your students. Show students that the three psalms listed in the scripture content outline are an excellent summary of Israel's history from the time of Abraham to the reigns of the kings of Israel.

Psalms that are hymns of praise. Ask students what role music plays in their lives. Ask how they determine if music is good or bad. Discuss how a hymn sung in church differs from a popular song. Point out that some music soothes and edifies the mind, some music

stimulates esthetic feelings, and some music excites and stirs passions and emotion. The psalms are poetic expressions from the heart that were set in ancient times to music. Refer students to Doctrine and Covenants 25:12 and ask what the Lord says about a song of the heart. Ask the class to pay close attention to the words as they sing a hymn, such as "More Holiness Give Me" (*Hymns*, no. 114), "Sweet Is the Work" (*Hymns*, no. 168), or "How Gentle God's Commands" (*Hymns*, no. 67). Invite comments on how class members feel when the singing is ended. Discuss the importance of seeking to feel the spirit of hymns and of thinking about the message of the words when they sing them. Review Psalms 23 and 24 as examples of psalms that are still sung today. Use Elder Boyd K. Packer's talk in Conference Report, October 1973, pages 21-25, to teach of the influence music can have, either positive or negative.

Psalms that are pleadings for forgiveness. If you did not use these psalms when you taught the lesson on David and his fall, briefly review them to illustrate how one suffers, as did David, when he breaks God's eternal laws.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 1 Kings 1-2. Solomon Became Israel's Third King

1. Adonijah attempted to become king of Israel (see 1 Kings 1:1-10).
2. With encouragement from Bathsheba and Nathan, David appointed Solomon king (see 1 Kings 1:10-40).
3. To save his life, Adonijah submitted to Solomon's rule (see 1 Kings 1:41-53).
4. Before his death, David charged Solomon to keep the commandments and instructed him about Joab, Barzillai, and Shimei (see 1 Kings 2:1-11).
5. Adonijah was slain for implying claim to the throne by seeking to marry one of David's wives (see 1 Kings 2:13-25).
6. Solomon administered justice to Abiathar, Joab, and Shimei according to the law of Moses (see 1 Kings 2:26-46).

Religion 302 student manual, 1-2 through 1-13.
Religion 301-2 instructor's guide, Appendix A, 15-18.

B. 1 Kings 3-4; 9:10-28; 10. Solomon Reigned in Splendor

1. Solomon entered a political marriage with the pharaoh's daughter (see 1 Kings 3:1; JST, 1 Kings 3:1).
2. Solomon and his people offered sacrifices in high places because there was no temple (see 1 Kings 3:2-4; JST, 1 Kings 3:2-4).
3. The Lord appeared to Solomon in a dream and blessed him with great wisdom (see 1 Kings 3:5-15; 4:29-34; JST, 1 Kings 3:5-9, 12, 14).
4. Solomon displayed great wisdom in settling a dispute between two women (see 1 Kings 3:16-28).
5. Solomon organized the government to support his desires and maintain control of the kingdom (see 1 Kings 4:1-28).
6. Solomon gave cities to Hiram of Tyre; he also fortified the land and established a navy (see 1 Kings 9:10-28).
7. The queen of Sheba visited Solomon (see 1 Kings 10:1-10).
8. Solomon's wealth and wisdom were vast (see 1 Kings 10:11-29).

Religion 302 student manual, 1-14 through 1-21; 1-39 through 1-43.
Religion 301-2 instructor's guide, Appendix A, 19-20, 30.
Jacob 2:17-19. According to Jacob's teachings, under what circumstances may the Lord bless people with wealth?
D&C 6:7. If we properly seek wisdom above riches, what can be unfolded to us to make us rich?
DS, 2:36. How can we be "bathed in a fulness of truth"?
TPJS, p. 191. What is the best way to obtain wisdom?
DBY, pp. 315-16. What are some of the dangers of wealth?
DBY, p. 261. What is more profitable than gold and silver and other riches of the earth?

C. 1 Kings 5:1-9:9. Solomon Built a Magnificent Temple to the Lord

1. Solomon made a league with Hiram of Tyre and conscripted men to build the temple (see 1 Kings 5).
2. Solomon built the temple and a palace (see 1 Kings 6-7).
3. Solomon placed the ark of the covenant in the Holy of Holies and dedicated the temple (see 1 Kings 8).
4. The Lord appeared a second time to Solomon to accept the temple and give him conditional blessings (see 1 Kings 9:1-9).

Religion 302 student manual, 1-22 through 1-38.
Religion 301-2 instructor's guide, Appendix A, 21-29.
1 Chronicles 22:7-10. Why didn't David build the temple, since he had wanted to?
1 Chronicles 28:12, 19. Where did David get the pattern for the temple?
2 Chronicles 7:1. What miracle did the people witness at the dedication of the temple?
D&C 124:37-39. Why did the Lord command Solomon "to build a house in the land of promise"? (v. 38).
DBY, p. 393. Were endowments to be performed in Solomon's temple?

D. 1 Kings 11. Solomon Displeased the Lord and Caused the Downfall of His Own Kingdom

1. Solomon loved foreign women, who turned his heart to other gods (see 1 Kings 11:1-8; JST, 1 Kings 11:4, 6).
2. The Lord was angry with Solomon and told him his kingdom would be rent (see 1 Kings 11:9-13).
3. Hadad, Rezon, and Jeroboam were stirred up as adversaries to Solomon (see 1 Kings 11:14-27).
4. The prophet Ahijah prophesied the division of Israel (see 1 Kings 11:28-43; JST, 1 Kings 11:33-35, 38-39).

Religion 302 student manual, 1-44 through 1-50.
 Exodus 34:11-16. How did Solomon's actions show the wisdom of the Lord's command to the children of Israel to destroy the inhabitants of Canaan rather than entering into covenants with them?
 Deuteronomy 7:1-4. What counsel did the Lord give Israel about marriage? (see also Joshua 23:11-13).
 D&C 82:3. Will more be required of someone who has entered into covenants with the Lord than of someone who has not? (see also 2 Nephi 9:27).
 D&C 132:38. In what way did Solomon sin when he married many wives? (see also Joseph Fielding Smith, *Answers to Gospel Questions*, 4:214).
 Helaman 12:1-8. What is the tendency of people when they are greatly blessed by the Lord? (see also 2 Nephi 9:28-30; Deuteronomy 8:10-14).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Rise and Fall of Solomon (Sections A-D)

Solomon began his reign very humbly and was greatly blessed by the Lord. In his prosperity, however,

he did not heed the Lord's counsel (see 1 Kings 9:1-9). This failure led to his downfall. Discuss Solomon's rise, prosperity, and fall.

His Rise

1 Kings 1:28-40; 2:1-4, 12; 1 Chronicles 29:20-25. David gave Solomon the throne and wisely counseled him. 1 Kings 3:5-14. The Lord appeared to Solomon and

gave him wisdom, riches, and honor; the Lord promised Solomon length of days if he would keep his commandments.

His Prosperity

1 Kings 3:16-28; 4:29-34; 10:1-7, 23-24. Solomon was wiser than all other men. 1 Kings 7:1-12; 4:26-28; 9:26-28; 10:10-29. Solomon had great wealth.

1 Kings 6:1-38; 7:13-9:3. Solomon was privileged to build a magnificent temple to the Lord. 1 Kings 4:21, 24-25; 9:15-23. Solomon enjoyed great peace, and he expanded and fortified his empire.

His Fall

1 Kings 4:7-23; 9:20-22. Solomon's prosperity resulted from burdening others. 1 Kings 11:1-10. Solomon disregarded important commandments by marrying out of the covenant and

turning to false gods. 1 Kings 11:14-26. Adversaries were stirred up against Solomon. 1 Kings 11:11-13; 29-33. The rending of Solomon's kingdom was prophesied.

Solomon's Temple (Section C)

Discuss the construction and purpose of Solomon's temple. Select significant statements from the dedicatory prayer to teach the importance of staying

close to the Lord. Discuss the value of temples in all ages of the world and the blessings that can come to Saints who are willing to sacrifice to build temples and remain worthy to participate in the temple ordinances.

Solomon As King of Israel (Sections B, D)

Through Samuel, the Lord denounced Israel's request for a king, but he allowed them their agency when they rejected him as their king (see 1 Samuel 8:6-22). Moses had prophesied that kings would reign over

Israel in the promised land, and he had given some guidelines so that any king of Israel could reign righteously. Compare events of Solomon's reign with the guidelines Moses gave.

Moses' Guidelines for a King

- The Lord was to choose the king (see Deuteronomy 17:15).
- The king was to rely upon the Lord and not solely upon his own military strength (see Deuteronomy 17:16).
- The king was not to seek many wives and great riches (see Deuteronomy 17:17).
- The king was to live and rule by the law of the scriptures (see Deuteronomy 17:18-19).
- The king was not to consider himself above his subjects (see Deuteronomy 17:20).

Solomon's Reign

- Solomon was chosen by God (see 1 Chronicles 22:7-10).
- Solomon made alliances with heathen nations and built massive fortifications and armies (see JST, 1 Kings 3:1; 1 Kings 4:26; 9:15-22; 11:26).
- Solomon exceeded all kings in riches and married many wives (see 1 Kings 10:14-11:3).
- Solomon's wives turned his heart to other gods (see 1 Kings 11:4-8).
- Solomon placed heavy burdens upon his subjects to support his extravagance (see 1 Kings 4:7, 26-28; 12:14).

Since the book of Proverbs deals with a multitude of topics, a complete outline of the book is not practical here. Several major themes from the book are outlined below, however. No supplementary material is given because of the wealth of information found in the book

of Proverbs itself. Supplementary sources for use with the book of Ecclesiastes are given in the suggestions for presentation. Chapter 2 of the Religion 302 student manual contains materials relating to both books.

SCRIPTURE CONTENT OUTLINE

A. Proverbs 1:5, 7; 2:1-9; 9:10; 12:15. It Is Important to Obtain Wisdom from God

1. God will reward those who earnestly seek knowledge (see Proverbs 2:1-9).

2. Fear of, or reverence for, the Lord is the beginning of wisdom (see Proverbs 1:7, 9:10).
3. Wise men listen to counsel (see Proverbs 1:5: 12:15).

B. Proverbs 10:3, 27-32; 12:28; 15:8-9; 19:16. The Lord Will Reward the Righteous and Punish the Wicked

1. The souls of the righteous will not famish (see Proverbs 10:3).
2. The results of righteousness are contrasted with

- the results of unrighteousness (see Proverbs 10:27-32; 19:16).
3. Righteousness brings life (see Proverbs 12:28).
4. The Lord loves the righteous and despises the ways of the wicked (see Proverbs 15:8-9).

C. Proverbs 11:13; 12:22; 15:23; 16:23-24, 28; 17:28; 19:5, 9; 21:23; 22:10; 29:11. An Individual's Speech Should Be Truthful, Timely, and Temperate

1. Righteous people keep confidences (see Proverbs 11:13).
2. The Lord abhors lying and delights in truth (see Proverbs 12:22).
3. A well-chosen utterance is beneficial (see Proverbs 15:23).
4. Pleasant words are sweet to the soul (see Proverbs 16:23-24).

5. Gossipers create dissension and sever relationships (see Proverbs 16:28).
6. Sometimes it is best to remain silent (see Proverbs 17:28; 29:11).
7. Liars will be punished (see Proverbs 19:5, 9).
8. Wise people choose what they speak with care (see Proverbs 21:23).
9. Removing a scorner will solve dissension in groups (see Proverbs 22:10).

D. Proverbs 10:1; 17:25; 19:14, 18; 22:6; 23:13-14; 29:15; 31:10-31. Axioms and Suggestions for Enhancing Family Relationships Are Given

1. A wise son makes his parents happy (see Proverbs 10:1; 17:25).
2. Children taught proper precepts will not depart from those convictions (see Proverbs 22:6).

3. Parents should chasten and discipline children when necessary (see Proverbs 19:18; 23:13-14; 29:15).
4. Having a good wife is a blessing from the Lord (see Proverbs 19:14).
5. A virtuous woman should be prized above rubies (see Proverbs 31:10-31).

E. Proverbs 10:4-5; 19:15; 20:4. Diligent Labor Is Wholesome and Rewarding

1. Wise people work diligently and serve faithfully (see Proverbs 10:4-5).

2. Laziness results in deprivation (see Proverbs 19:15).
3. The sluggard will end up with nothing (see Proverbs 20:4).

F. Proverbs 14:29; 15:18; 16:32. Unjustified Anger Is a Serious Character Deficiency

1. Wise people are slow to anger (see Proverbs 14:29).

2. An angry person causes problems; a wise person solves them (see Proverbs 15:18).
3. An individual who is slow to anger is stronger than the mighty (see Proverbs 16:32).

G. Proverbs 11:24-25; 22:1-2; 30:8-9. Sage Advice Is Given for Those Who Pursue Riches

1. Those who are wise and liberal will prosper (see Proverbs 11:24-25).

2. One should seek a good name rather than riches (see Proverbs 22:1-2).
3. Risks are inherent in having too much or too little (see Proverbs 30:8-9).

H. Ecclesiastes 1:1-11. The Preacher Spoke of What He Felt Were Problems of Human Experience

1. He felt that life was full of vanity (see Ecclesiastes 1:1-2).

2. He said there was nothing new under the sun (see Ecclesiastes 1:2-11).

I. Ecclesiastes 1:12-18; 2:1-23; 3:16-22; 4:1-8, 13-16; 6; 8:6-9:12; 12:8-12. The Preacher Found Life Replete with Perplexities, Inconsistencies, and Injustices

1. He sought wisdom but, in seeking for it, found vanity, vexation, and sorrow (see Ecclesiastes 1:12-18; 2:12-18; 12:8-12).
2. He could not find contentment in pleasure, culture, or riches (see Ecclesiastes 2:1-11).
3. He felt that his labor was vain, for the fruits of his labor would probably be left to another (see Ecclesiastes 2:19-23).
4. He observed that man must die and leave all that pertains to mortality (see Ecclesiastes 3:16-22; 8:6-8; 9:4-6).

5. He was disheartened by the oppressions and injustices of life (see Ecclesiastes 4:1-8; 13-16).
6. He saw that unless a man's soul is filled with good, riches, honor, and posterity are of no advantage to him (see Ecclesiastes 6).
7. Although righteousness is rewarded and wickedness punished, the righteous and the wicked both experience good and ill (see Ecclesiastes 8:9-15; 9:2-3).
8. He assumed that man, by himself, cannot find out God's ways, and he said that all things are in God's hands (see Ecclesiastes 8:16-9:1).
9. He felt that it was wise to make the most of life, for no one knows when death will overtake him (see Ecclesiastes 9:7-12).

J. Ecclesiastes 2:24-26; 3:1-15; 4:9-12; 5; 7; 8:1-6; 9:13-11:10. Observations Are Given on the Importance of Maintaining Faith and Living a Good Life

1. To enjoy the benefits of one's labor is a blessing from God (see Ecclesiastes 2:24-26; 3:9-15).
2. There are appropriate times for all things (see Ecclesiastes 3:1-8).
3. Friends can be a blessing (see Ecclesiastes 4:9-12).
4. It is important to be truthful and reverent toward God (see Ecclesiastes 5:1-7).
5. It is fruitless to selfishly pursue riches (see Ecclesiastes 5:8-17).

6. One should be content with what God has given (see Ecclesiastes 5:18-20).
7. True wisdom causes one to see life from a new perspective and to revere God (see Ecclesiastes 7).
8. In a kingdom it is wise to submit to the king (see Ecclesiastes 8:1-6).
9. The Preacher extolled wisdom and gave proverbs for practical living (see Ecclesiastes 9:13-10:20).
10. One should be generous and do good and not worry about what he cannot control (see Ecclesiastes 11).

K. Ecclesiastes 12:1-7, 13-14. The Conclusion Drawn in the Book Is That Obedience to Divine Commandments Is the Only Viable Alternative

1. One should serve God in his youth before death

- overtakes him (see Ecclesiastes 12:1-7).
2. One should fear God and keep his commandments, for he will have to account for his deeds (see Ecclesiastes 12:13-14).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Proverbs: A Book of Wisdom (Sections A-G)

Explain the nature of the book of Proverbs, and then have students browse through the book and select passages that they find thought-provoking and relevant. Have them share the passages and tell why they feel that following the principles in those passages will make

them more capable servants of God. Select several proverbs yourself to illustrate the great wisdom found in the book. Discuss their teachings and give examples that show how those teachings can be applied in the lives of the students.

Confronting Life's Challenges (Sections H-K)

Review a few passages from Ecclesiastes that illustrate the Preacher's dilemma. Ask if his dilemma is unusual or atypical. Point out that some uncertainty is basic to mortal experience, but we can develop spiritual maturity by relying on the Lord's word when we are confronted with the perplexities of life.

Discuss the concept of vanity as it is used in the book of Ecclesiastes. Indicate that the feeling of vanity comes in life only when we lose our eternal perspective and faith in God. The world sees much in life as vain and contradictory. Only with the light of the gospel and an understanding of the plan of salvation can we properly evaluate life and its perplexities.

Discuss how greatly the Saints are blessed to have a knowledge of their relationship to God and his eternal plan of happiness. Encourage students to deal with life's challenges not as the Preacher did but with eternal perspective. Give examples of how they can do that. Testify of God's mercy, justice, and love, and conclude by emphasizing the final admonition in Ecclesiastes 12:13.

Valuable material for use in this discussion can be found in Spencer W. Kimball, "The Abundant Life," *Ensign*, July 1978, pages 3-7; Ezra Taft Benson, in Conference Report, October 1974, pages 90-94.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Job 1-3. God Allowed Job to Be Severely Tested

1. Job was a righteous man blessed of God (see Job 1:1-5).
2. Satan challenged God to allow Job to be smitten to see how long he would remain righteous (see Job 1:6-12; JST, Job 1:6).
3. Job was smitten, but he refused to question God (see Job 1:13-22).
4. Satan smote Job a second time, and Job's wife and friends mourned his condition (see Job 2; JST, Job 2:1).
5. In his misery Job wished he had not been born (see Job 3).

Religion 302 student manual, 3-1 through 3-5. Ezekiel 14:14; James 5:11; D&C 121:10. How do these passages support the fact that Job was a real person?
 D&C 10:27. What was Satan doing "walking up and down" on earth? How did he get here? (See also D&C 76:25-29; Revelation 12:7-9.)
 Hebrews 12:6-11. What should be expected by all who seek to obtain exaltation? (see also 1 Peter 4:12-14).
 TPJS, p. 208. Do the devil and evil spirits have bounds or limits?

B. Job 4-31. Job's Friends Insisted That His Afflictions and Hardships Were the Result of Sin, but Job Disagreed

1. Eliphaz argued that Job had sinned and must therefore look to God for deliverance (see Job 4-5).
2. In his reply to Eliphaz, Job bemoaned the heaviness of God's hand, the unsympathetic response of his friends, and his wretched condition (see Job 6-7).
3. Bildad argued that if Job were pure, God would rescue him; but Job, acknowledging God's greatness, denied any sin (see Job 8-10).
4. Zophar chastized Job for asserting his innocence, but Job rejected the accusations and testified of his trust in God (see Job 11-14).
5. Job's friends renewed their criticism and spoke of the awful state of the wicked; Job complained of their harshness, reasserted his innocence, and testified that though the wicked sometimes prosper, they will be brought down (see Job 15-21).
6. Job's friends commenced a third round of criticism, but Job maintained his innocence, reaffirmed his testimony that God would bring judgments upon the wicked, and extolled God's greatness (see Job 22-28).
7. Job contrasted his past happiness and greatness with his present wretched condition and invited God's critical examination and penalty if he was deserving (see Job 29-31).

Religion 302 student manual, 3-2; 3-6 through 3-8. TPJS, p. 162. Are death and disease always a chastisement from God for sin?
 TPJS, p. 34. The early Saints of this dispensation, like Job, did not understand the reasons for their great afflictions.
 DBY, pp. 345-46. Why are trials necessary?
 GD, pp. 56-57. Is the misfortune or evil we suffer attributable to God?
 Bruce R. McConkie, in CR, Oct. 1976, pp. 157-60. Why does the Lord allow his faithful Saints to suffer?
 Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 97-98. Why does the Lord not eliminate suffering from our lives?

C. Job 32-37. Elihu Reproved Job's Three Friends for Their Ineffective Arguments, but He Adopted Similar Ones

1. Elihu explained that he was intervening because he was upset with Job's attitude and the arguments of the three friends (see Job 32).
2. Elihu spoke of God's greatness, power, and justice, emphasizing that God would not afflict anyone unjustly (see Job 33-37).

Deuteronomy 32:4. What must we know about God to understand the story of Job?
 Alma 38:5. What should individuals do in times of trial?

D. Job 38-42. Job Found Satisfaction in God's Answer and Was Blessed Abundantly

1. Jehovah, speaking out of a whirlwind, questioned Job about the wonders of creation and illustrated the folly of any human attempt to criticize his doings (see Job 38-41).
2. Job acknowledged his limited understanding and God's omniscience, and he repented (see Job 42:1-6).
3. The Lord condemned Job's friends for their presumption and false assertions (see Job 42:7-9).
4. The Lord reversed Job's fortunes and blessed him with a greater blessings than he had previously had (see Job 42:10-17).

Religion 302 student manual, 3-2; 3-9.

Isaiah 55:8-9. Can we evaluate the ways of the Almighty?

Matthew 10:22. Who will be saved in God's kingdom? (see also Revelation 2:7, 10).

D&C 58:2-4. When and to whom does the Lord give his greatest blessings? (see also D&C 103:12).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Why Do Good Men Suffer? (Sections A-C)

One persistent question of all time is, Why does God, who is all-powerful, permit innocent people to suffer? (see Religion 302 student manual, 3-1). Point out that the book of Job deals with that very question. Indicate that we do not have all the answers about suffering and evil, but we do know that God can and sometimes does preserve us from them, although sometimes he does not. We also know that all that God allows to come upon us is for our good and will be so if we maintain faith in him.

Review the historical context of Doctrine and Covenants 121 and read verses 1-6. Then read with students the Lord's answer to Joseph Smith (D&C 121:7-11; 122:7). Note that in his reply the Lord said, "All these things shall give thee experience and shall be for thy good" (D&C 122:7).

Refer to transparencies 21 and 22.

Discuss how trials and suffering sanctify those who endure them well. Give examples of people who have gained great strength and spirituality by enduring great hardship.

Good Can Come from Suffering (Section D)

Read through several newspapers, gathering articles that illustrate the suffering and tragedy to which humans are subject. Read representative articles—perhaps just the headlines will do—and ask the students if any good can ever come from such misfortune. Point out that the scriptures, although not fully answering the question of why good men suffer, do indicate that benefits can come from pain and sorrow. Write Job 42:12-17 on the board and ask how Job's ending compared with his beginning. Next, read Hebrews 5:8-9 with the class. Point out that Jesus, who suffered more than all men, profited from his suffering. According to the scriptures,

he "learned obedience by the things he suffered" (Hebrews 5:8).

Joseph Smith purified his soul in the fires of persecution. Brigham Young said: "Joseph could not have been perfected, though he had lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years." (In *Journal of Discourses*, 2:7).

Discuss whether the Lord would be helping us if he eliminated all suffering. Why or why not?

Reasons for Trials (Sections A-C)

One theme of the book of Job should not be missed: trials refine and purify the individual. Have the students underline Job 23:6, 10-16.

Discuss the following:

"God hath said that He would have a tried people, that He would purge them as gold" (Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 135).

President John Taylor said he heard the Prophet Joseph Smith say to the Twelve, "God will wrench your very heartstrings" (in *Journal of Discourses*, 24:197).

Abraham received his greatest blessings after the trial of his faith. The principle is stated in Ether 12:6 and

in *Lectures on Faith* 6:8. "God having provided some better things for them through their sufferings, *for without sufferings they could not be made perfect*" (JST, Hebrews 11:40; emphasis added). Even Jesus had to learn "obedience by the things which he suffered" (Hebrews 5:8).

Read the challenge given to the Saints by the Prophet Joseph Smith in *Teachings*, pages 35-36.

Ask if we can emerge from trials with a testimony like Job's (see Job 19:22-27). Discuss why Job was able to remain strong through such severe trials and how we can become able to endure as he did.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 1 Kings 12:1-24. The Ten Tribes Revolted against Rehoboam

1. The ten tribes with Jeroboam as spokesman asked Rehoboam to lighten their yoke of service to the king (see 1 Kings 12:1-5).
2. Rehoboam rejected the counsel of his old advisers and followed the counsel of his young advisers to increase Israel's burdens (see 1 Kings 12:6-15).
3. The ten tribes rebelled against Rehoboam and separated themselves under Jeroboam's rule (see 1 Kings 12:16-20).
4. Rehoboam was dissuaded by a prophet of God from waging war to reclaim the kingdom (see 1 Kings 12:21-24).

Religion 302 student manual, 4-1 through 4-11; 4-46 through 4-47.

Alma 37:37. What did the prophet Alma advise his son Helaman about counsel? How might Rehoboam have made a better choice? (see also Jacob 4:10).

TPJS, p. 299. What is one good way to help solve important problems? Where did Rehoboam err?

DBY, p. 219. If counsel meets with opposition, as in the case of Rehoboam, what possibilities exist? What should the king have done?

B. 1 Kings 12:25-14:20. Jeroboam Led His People Away from the Lord

1. Jeroboam established the headquarters of the Northern Kingdom in Samaria and erected two golden calves for worship to prevent his people from defecting to Rehoboam (see 1 Kings 12:25-30).
2. Jeroboam appointed priests who were not Levites and established a feast like the feast of Tabernacles (see 1 Kings 12:31-33).
3. A young prophet from Judah cursed the altar built by Jeroboam; he smote and then healed the king (see 1 Kings 13:1-6; 2 Kings 23:15-20).
4. The young prophet was cursed for disobeying instructions from the Lord (see 1 Kings 13:7-22; JST, 1 Kings 13:18).
5. The young man of God was killed by a lion and then buried by an old prophet (see 1 Kings 13:23-32).
6. Jeroboam sent his wife in disguise to Ahijah, who foretold the death of Jeroboam's child, the ruin of his house, and the scattering of Israel (see 1 Kings 13:33-14:20; JST, 1 Kings 14:8).

Religion 302 student manual, 4-12 through 4-24.

Religion 301-2 instructor's guide, Appendix A, 31-32.

2 Chronicles 11:13-17. Why did the Levites flee from the kingdom of Jeroboam and return to the kingdom of Rehoboam in Judah?

Proverbs 29:2. Unrighteous leaders cause sorrow for their people.

Mosiah 29:16-17. Wicked kings can cause great iniquity.

DS, 1:285-86. How may individuals avoid being deceived?

TPJS, p. 332. God's laws must be kept precisely in the way that he commands.

C. 1 Kings 14:21-16:34. With Few Exceptions, the Kings of Israel and Judah Were Unrighteous Men

1. Because of Judah's unrighteousness, the Lord allowed Shishak, king of Egypt, to conquer them (see 1 Kings 14:21-31; 2 Chronicles 12:1-12).
2. Abijah, son of Rehoboam, followed in his father's evil ways (see 1 Kings 15:1-8; JST, 1 Kings 15:3).
3. Asa ruled Judah in righteousness, but he lacked faith in God in his later years (see 1 Kings 15:9-24; 2 Chronicles 14:1-16:14).
4. Nadab, Baasha, Elah, and Zimri unrighteously reigned over Israel (see 1 Kings 15:25-16:20).
5. Both Omri and his son Ahab provoked the Lord by sin more than had all the kings of Israel before them (see 1 Kings 16:21-34).

Religion 302 student manual, 4-25 through 4-45; 4-48.

Religion 301-2 instructor's guide, Appendix A, 33-43.

Leviticus 18:22; Deuteronomy 23:17. Sodomy, a sin practiced in Judah and Israel, was vigorously condemned by the Lord.

2 Chronicles 16:12. How did Asa show lack of faith in God?

Exodus 20:5-6. What does the Lord say about the iniquity of parents?

DBY, pp. 196-97. What was one of the very first evils of ancient Israel that King Ahab himself perpetuated?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

History Demonstrates the Folly of Kingly Rule (Sections A-C)

Ask students to recall Samuel's warnings to Israel against having a king rule them. List on the chalkboard as many evils as the students can remember that Samuel prophesied. Check the students' answers by referring to 1 Samuel 8:10-18. Note that nearly everything the prophet had predicted came to pass after just three kings: Saul, David, and Solomon.

Read Mosiah 29:21-23. Briefly discuss why one major problem with an iniquitous king is that it is difficult to get rid of him. Ask students why they think Rehoboam followed the counsel of the young men rather than that of the older, wiser, more experienced men? Why do the young sometimes refuse to listen to those who are older? Refer the students to Doctrine and Covenants 121:39 and ask them to state how this scripture may be applied to the situation Rehoboam and Jeroboam were in.

Why didn't Jeroboam seek to restore Israel's unity when Rehoboam decided to listen to the counsel of a

living prophet and not to make war? (see 1 Kings 12:21-33). Point out that Jeroboam obviously liked being king. His bad example influenced his sons, grandsons, and subjects and led them into sin. Jeroboam established a political religion in which the preservation of the state became more important than the spiritual welfare of the people. Thus the true God was evicted from Israel's moral life. The result was inevitably further disunity through moral decay.

Use the following questions to lead into a discussion:

1. Why is the advice in Jacob 4:10 good advice?
2. Why are men often reluctant to follow the counsel of the Lord?
3. Why is it usually wise to seek both human and divine counsel before deciding on a course of action? Why is this procedure particularly advisable when many people are concerned?
4. Could this reason be why Samuel and Mosiah advised against having a king? Should those who are affected by decisions have some influence on those decisions? (see Mosiah 29:25-34).

A Comparison between Divided Israel and Divided America (Sections A-C)

The United States of America had been a united nation for less than a century when civil war divided the country. During that time President Abraham Lincoln appealed to the nation to return to God:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, . . . and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

". . . We have been the recipients of the choicest bounties of Heaven; . . . But we have forgotten God . . .

and we have vainly imagined, . . . that all these blessings were produced by some superior wisdom and virtue of our own . . .

"It behooves us, then, to humble ourselves before the offended Power." ("A Proclamation by the President of the United States of America," cited in Richardson, *Messages and Papers of the Presidents* [Washington, D.C.: United States Congress, 1897], pp. 164-65.)

This message could apply in principle to any nation. Discuss the effect that turning from the Lord has on a nation. Use examples from 2 Chronicles 12-16 to show that the Lord will support those who follow him and will not support those who reject him.

The Kings of Israel and Judah (Sections A-C)

Transparencies 23 and 24 show the kings of Israel and Judah from the division until the captivity of each nation. Use the transparencies to show the lack of righteous kings in both nations. They illustrate why Israel, the Northern Kingdom, went into captivity first.

followed by Judah a century later. Appendix B correlates the scripture passages about the kings. The chronology chart in the student manual could be used to show the students the relationship between the reigns of the kings and the ministries of the prophets.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. 1 Kings 17-19. Elijah Showed the Lord's Divine Powers before the Israelites**

1. Elijah sealed the heavens against rain, replenished a widow's oil and flour, and raised her son from the dead (see 1 Kings 17).
2. After a period of hiding, Elijah returned and challenged Ahab and the priests of Baal (see 1 Kings 18:1-24).
3. In a contest with Baal's prophets, Elijah called fire from heaven, which consumed his sacrifice (see 1 Kings 18:25-40).
4. The sealing of the heavens was ended (see 1 Kings 18:41-46).
5. Elijah fled to Mount Horeb to escape Jezebel's wrath (see 1 Kings 19:1-14).
6. The Lord gave final assignments to Elijah, and he called Elisha as his successor (see 1 Kings 19:15-21).

Religion 302 student manual, 5-1 through 5-22; 5-43 through 5-44.
 TPJS, pp. 337-38. What special powers did Elijah the prophet hold?
 TPJS, p. 172. What is significant about Elijah?
 DS, 2:100-106. Several events in the ministry of Elijah are reviewed.
 DS, 2:105. Why was Elijah's challenge to the priests of Baal particularly fitting?
 Bruce R. McConkie, in CR, Apr. 1979, pp. 132-33. How might the incident with Elijah and the widow whose oil and meal did not waste relate to our time?

B. 1 Kings 20-22. Ahab Sinned Against the Lord Until It Was Too Late

1. Ben-hadad, king of Syria, waged war against Israel, but Israel prevailed by the power of the Lord (1 Kings 20:1-29).
2. Ahab preserved the life of Ben-hadad, whom God had ordered slain, and greatly displeased the Lord (see 1 Kings 20:35-43).
3. Ahab killed Naboth through the connivance of Jezebel and obtained the vineyard he had coveted (see 1 Kings 21:1-16).
4. Through Elijah the prophet, the Lord condemned Ahab and Jezebel for their sins (see 1 Kings 21:17-29).
5. Jehoshaphat and Ahab joined forces against Syria and requested Micaiah to prophesy their success (see 1 Kings 22:1-14).
6. The two kings fought against Syria despite Micaiah's counsel; Ahab disguised himself but was killed as Micaiah had prophesied (see 1 Kings 22:15-40).
7. Jehoshaphat reigned righteously in Judah; Ahaziah, son of Ahab, ruled wickedly in Israel (see 1 Kings 22:41-53).

Religion 302 student manual, 5-23 through 5-31.
 Religion 301-2 instructor's guide, Appendix A, 44-49.
 Exodus 20:17. "Thou shalt not covet . . . any thing that is thy neighbor's."
 Proverbs 10:25. What will befall the wicked?
 D&C 63:2-6. What has the Lord decreed against the wicked and the rebellious?
 2 Kings 9:1-10:17. How was the prophecy in 1 Kings 21:17-29 fulfilled? (see also 1 Kings 22:34-38).
 DBY, pp. 306-7. Covetousness leads to sin, as in the case of Ahab and Naboth.

C. 2 Kings 1-2. Elijah Completed His Mission and Was Translated

1. King Ahaziah sought help from a heathen god; Elijah prophesied the king's death (see 2 Kings 1).
2. Ahaziah sent soldiers to get Elijah, but Elijah called fire from heaven to consume them (see 2 Kings 1:9-12).
3. The third captain of fifty sent to Elijah humbled himself before the prophet and was preserved; Elijah went to Ahaziah, who died as prophesied (see 2 Kings 1:13-18).

Religion 302 student manual, 5-32 through 5-42.
 Religion 301-2 instructor's guide, Appendix A, 50.
 Deuteronomy 21:17. What was the right of the firstborn in Israel? How might this law relate to Elisha's request for a double portion of Elijah's spirit? (See also Bible dictionary, s.v. "firstborn.")
 TPJS, pp. 242-48. The gifts and powers of the Spirit are discussed (see also 2 Kings 2:9, 15).
 TPJS, pp. 170-71, 191. What is the doctrine of translation? Why have some individuals been translated?
 DS, 2:107, 110-11. What is one reason Elijah was translated?

4. Elijah was translated, and his mantle fell upon Elisha, who was promised a double portion of Elijah's spirit (see 2 Kings 2:1-13).
5. Elisha performed miracles similar to those Elijah performed (see 2 Kings 2:14-25).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Mission of Elijah (Sections A, C)

Briefly review the manifestations of priesthood power in some of the miracles Elijah performed (sealing up the heavens against rain, causing the widow's flour and oil to continually be replenished, raising the woman's son from the dead, and calling down fire from heaven). Refer students to Matthew 16:19. Through the power of the priesthood men not only may perform miracles on earth but also may perform ordinances that are binding for eternity. Teach that Elijah was the last prophet in ancient Israel to hold the keys of the priesthood (see *Doctrines of Salvation*, 2:112-14).

Review the account of Elijah's translation and discuss why he was translated (see Matthew 17:1-13; *Doctrines of Salvation*, 2:107, 110-11). Read Malachi's statement that Elijah would be sent before the "great and dreadful day of the Lord" (Malachi 4:5), lest the earth be smitten with a curse. Indicate that Elijah's appearance on the Mount of Transfiguration partly fulfilled this prophecy; the prophecy was completely fulfilled only in this dispensation. Read Joseph Smith—History 1:36-39 with the class and call attention to verse 37. Ask students what is meant by being left with "neither root nor

branch" (JS—H 1:37). Explain that "roots" are ancestors and "branches" are posterity. To be left with neither is to be unsealed to either by priesthood power throughout all eternity. Teach the students that if the Saints fail to be sealed to both their progenitors and their posterity, the purposes of the earth will be utterly wasted (see Joseph F. Smith, *Doctrines of Salvation*, 2:121-22). Read from *Doctrines of Salvation*, 2:154-55, to explain that Elijah was sent, according to Malachi's prophecy, to fulfill the covenants God had made with the ancient patriarchs and prophets.

Conclude by discussing Elijah's visit to Joseph Smith and Oliver Cowdery in the Kirtland Temple on 3 April 1836 to restore the priesthood keys he held. Point out that these keys apply to both the living and the dead (see *Doctrines of Salvation*, 2:117). Point out that Latter-day Saints do genealogical research and build temples so that ordinances can be performed on earth in behalf of the dead. Elijah's mission to restore the sealing keys of the Holy Priesthood made it possible for Saints, living and dead, to receive the fulness of the ordinances of salvation and exaltation.

The Folly of Wickedness (Sections A-C)

The lives of Ahab, Jezebel, and Ahaziah show that though the wicked may seek to hinder the Lord's

prophets, they cannot overthrow the Lord's work; rather, they themselves are overthrown. Illustrate that fact by using the following examples.

Event

Elijah challenged the priests of Baal (see 1 Kings 18:17-39).

Ahab destroyed Naboth to obtain his vineyard (see 1 Kings 21; 22:34-39; 2 Kings 9:1-10:17).

Ahab's effort to subvert Micaiah's prophecy was futile (see 1 Kings 22:1-40).

Elijah called fire from heaven to consume soldiers (2 Kings 1:1-16).

Lesson Taught

God's power is supreme, and he will support his righteous servants.

Covetousness leads to greater sin. Those who sin and do not repent cannot escape the wrath of God.

The Lord's word through his prophets will be fulfilled, despite the efforts of the wicked.

The wicked cannot destroy the Lord's prophets before they have fulfilled their mission. The wicked will only bring judgments upon themselves.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 2 Kings 3:1-6:23. Elisha Blessed Others through the Priesthood Power

1. Elisha's prophecy that Israel and Judah would be victorious over the Moabites was fulfilled (see 2 Kings 3).
2. Elisha multiplied a widow's oil, promised a son to a Shunamite woman, and raised the son from the dead (see 2 Kings 4:1-37).
3. Elisha rendered poisonous food harmless and multiplied food for the hungry in a time of famine (2 Kings 4:38-44).
4. Elisha healed Naaman, a Syrian captain, of leprosy; Elisha's servant, Gehazi, was cursed with the leprosy because of his dishonesty (see 2 Kings 5).
5. Elisha caused an iron ax head to float on water; he turned aside a Syrian invasion by blinding the enemy (see 2 Kings 6:1-23).

Religion 302 student manual, 6-1 through 6-23.
 Matthew 10:8. Jesus taught his Apostles that the priesthood should be used in what way?
 D&C 93:46. What relationship do the Lord's priesthood leaders have to the rest of the world?
 Joseph Fielding Smith, in CR, Apr. 1966, pp. 101-2.
 "When we receive the priesthood, we do so with the understanding that it will be used for the benefit of others."
 JC, pp. 147-49. What are miracles?
 Marvin J. Ashton, *Ensign*, May 1982, pp. 9-11. How serious is lying?
 Mark E. Petersen, *Ensign*, May 1982, pp. 14-16.
 Dishonesty is completely foreign to the teachings of Jesus.

B. 2 Kings 6:24-10:17. God Vindicated the Words of Elijah and Elisha

1. Siege by the Syrians caused famine in Samaria; Elisha prophesied of plenty (see 2 Kings 6:24-7:2).
2. Elisha's prophecy was fulfilled when the Lord intervened and gave Israel the spoils of the Syrian army (see 2 Kings 7:3-20).
3. Elisha prophesied a seven-year famine during which a certain Shunamite woman was preserved by following the prophet's counsel (see 2 Kings 8:1-6).
4. The kingdoms of Syria, Israel, and Judah experienced war and unrest because of wickedness (see 2 Kings 8:7-29; 2 Chronicles 22:1-4).
5. In obedience to Elijah's instructions, a young prophet anointed Jehu king of Israel and prophesied the end of the house of Ahab (see 2 Kings 9:1-10).
6. Jehu slew Jezebel and the remaining sons of Ahab, thus fulfilling the prophecies of Elijah and Elisha (2 Kings 9:1-10:17; 2 Chronicles 22:7-9).

Religion 302 student manual, 6-24 through 6-34.
 Deuteronomy 32:35. Vengeance for men's evil deeds belongs to whom?
 D&C 29:17. Why does the Lord take vengeance upon the wicked?
 D&C 87:6. How does the Lord sometimes chasten the wicked? (see also Helaman 11:4).
 1 Kings 21:17-24, 29. What did Elijah prophesy about Ahab and Jezebel?
 D&C 1:38. The Lord's words are always verified (see also D&C 5:20).
 DS, 3:42-43. Why does the Lord permit his children to engage in war?

C. 2 Kings 10:18-13:25. Few of the Kings of Israel Served the Lord

1. Jehu proclaimed a solemn feast to Baal and then destroyed all the worshipers and images that were there (see 2 Kings 10:18-28).
2. Jehu did not serve the Lord with all his heart (see 2 Kings 10:29-36).
3. Joash was preserved from death during the reign of Athaliah and reigned as Judah's king for forty years (see 2 Kings 11:1-12:3).
4. Joash repaired the temple built by Solomon and then used the treasures of the Lord's house to purchase safety from Hazael, king of Syria (see 2 Kings 12:4-21; 2 Chronicles 24:4, 7, 13-27).

Religion 302 student manual, 6-35 through 6-42.
 Deuteronomy 6:5. What commandment did Jehu fail to observe?
 GD, p. 470. For what special reasons should the temples be kept in good repair?
 DBY, p. 229. To what extent should Latter-day Saints observe their religion?

5. Jehoahaz and Joash, his son, continued the wickedness of Israel's kings (see 2 Kings 13:1-13).
6. Elisha died, having prophesied that Israel would defeat the Syrians (see 2 Kings 13:13-25).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Priesthood Is for Service (Section A)

Discuss what a priesthood holder can do for himself with the powers of the priesthood. President David O. McKay taught that men are given the priesthood to bless the lives of others: "Priesthood means service; it is not given just as an honor. I congratulate you and commend you that you are worthy to receive it, but it is

given to you for service, and you act as an authorized representative of our Lord Jesus Christ in whatever position you may be assigned." (In Conference Report, Apr. 1957, p. 94.)

Use Elisha as an example of this principle by pointing out how those in need were helped by the many miracles the Lord performed through him.

The Importance of Obedience in Simple Things (Section A)

The healing of Naaman illustrates the truth that the Lord gives his children opportunities to show their willingness to obey before he gives them the blessings they desire. Review 2 Kings 5 and discuss both the requirement Elisha gave Naaman in order for the Syrian to be healed and Naaman's response to that requirement (see vv. 10-12). Ask students how Naaman's servant convinced Naaman to follow Elisha's counsel (see v. 13). What was the consequence? Compare this sequence of events to others in the scriptures that seemed simple but had significant consequences (see Numbers 21:4-9; 1 Nephi 16:29; 17:41; Alma 33:19-20; 37:38-46). Quote the following statement Elder Boyd K. Packer made about Naaman:

"The Lord no doubt was more interested in obedience than he was with bathing.
 "We who travel about the Church know that our members are looking anxiously for guidance in time of

great spiritual peril. 'When,' they wonder, 'will the prophets show us how to escape the spiritual leprosy to which we are very exposed?'

"Recently in California, one of the priesthood leaders asked, 'What are the brethren doing to establish industries and store supplies in the Salt Lake Valley so that we can be secure if we must come there for protection in this time of peril?'

"My answer was, 'Nothing.'
 "How much like Naaman we become, waiting to be bidden to do some great thing, when the prophets of the Lord have already spoken—when the instruction has already been given with the assurance that if we will follow them, we, with our families, will be secure from the spiritual diseases which now are among us." (Regional Representatives' Seminar, 3 Apr. 1970.)

Discuss the simple things the Lord asks us to do. Teach the principle that position or visibility is not as important as how we fulfill our assignments and how willing we are to do whatever the Lord asks of us.

The Importance of Honesty

Review the story of the healing of Naaman, the Syrian captain. Discuss the dishonesty practiced by Gehazi, Elisha's servant, and the serious consequences he brought upon himself. Point out that he was not able to hide his dishonesty from the inspired prophet Elisha. Select passages from Proverbs 12:22; 19:5; Acts 4:21-

5:11; 2 Nephi 9:34; 28:8; D&C 42:21; 76:103; Articles of Faith 1:13; and excerpts from the April 1983 general conference talks of Elders Mark E. Petersen and Marvin J. Ashton (see *Ensign*, May 1982, pp. 9-11, 14-16) to teach the great importance of honesty and the serious consequences of being dishonest.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Joel 1:1-2:17; 3:1-17. Joel Foresaw That Great Destruction Would Come upon Israel and the World

1. Using symbolism, Joel spoke of judgments and destruction that would come upon Israel and the world before the Lord's second advent (see Joel 1).
2. Joel prophesied of warfare and natural disasters that would precede Christ's second coming (see Joel 2:1-11; 3:1-17).
3. Israel was called to repentance (see Joel 2:12-17; JST, Joel 2:13-14).

Religion 302 student manual, 7-1 through 7-10; 7-12 through 7-13; 7-16; I-1 through I-9.
DS, 3:11. When will the Lord bring vengeance against the ungodly?

B. Joel 2:18-32; 3:18-21. Joel Promised Future Blessings to Israel

1. The Lord promised to bless Israel abundantly, and Israel would realize that he is their God (see Joel 2:18-27).
2. Joel prophesied that in the latter days the Lord would pour out his Spirit upon mankind and show wonders in the heavens (see Joel 2:28-31).
3. The Lord said he would deliver and bless his people (see Joel 2:32; 3:18-21).

Religion 302 student manual, 7-11; 7-14 through 7-15.
Joseph Smith—History 1:41. Moroni told Joseph Smith that the prophecies in Joel 2:28-32 would soon be fulfilled.
Acts 2:16-20. Manifestations of the Spirit, such as Joel prophesied for the last days, were poured out on the day of Pentecost (see also *History of the Church*, 1:xxxii).

C. Amos 1:1-2:3. Israel's Neighbors Were Condemned for Their Transgressions

Religion 302 student manual, 8-2 through 8-6.

D. Amos 2:4-9:15. Israel Was Told That Her Fate Would Be Like Her Neighbors'

1. The transgressions of Israel and Judah were outlined and their consequences foretold (see Amos 2:4-4:13; JST, Amos 3:6-7; 4:3).
2. Israel was called to repent or face severe judgments (see Amos 5).
3. Amos told of his call to warn Israel and prophesied against Amaziah, who sought to divert him from his mission (see Amos 7; JST, Amos 7:3, 6).
4. Amos prophesied of the downfall and scattering of Israel (see Amos 6; 8; 9:1-10).
5. The latter-day gathering and prosperity of Israel was prophesied (see Amos 9:11-15).

Religion 302 student manual, 8-1; 8-7 through 8-19.
2 Nephi 25:9. What does the Lord always do before destroying a generation or a nation?
Alma 42:14-25. How does the law of justice apply to mankind?
TPJS, p. 218. Upon what criteria will the Lord judge each of his children?
DS, 2:30. Is acknowledging that God's justice and judgment are fair an equivalent of accepting him?

E. Jonah 1-3. Jonah Reluctantly Fulfilled a Mission for the Lord

1. The Lord called Jonah to preach repentance in Nineveh (see Jonah 1:1-2).
2. Jonah fled from the Lord and was swallowed by a great fish (see Jonah 1:3-17).
3. Jonah repented, was delivered, and fulfilled his calling (see Jonah 2:1-3:4).
4. The inhabitants of Nineveh repented because of Jonah's preaching (see Jonah 3).

Religion 302 student manual, 9-1 through 9-12; 9-14.
Matthew 12:39-40. For what special reason should we believe Jonah's story about being swallowed? (see also Matthew 16:4; Luke 11:29-30, 32).
2 Kings 14:25. One of the prophet Jonah's prophecies was fulfilled in the time of Jeroboam II, king of Israel.
Nahum 2-3. Did the city of Nineveh remain repentant after Jonah's preaching?

F. Jonah 4. The Lord Taught Jonah about Mercy

1. Jonah became angry when the Lord did not destroy Nineveh (see Jonah 4:1-5).
2. The Lord helped Jonah understand why Nineveh was spared (see Jonah 4:6-11).

Religion 302 student manual, 9-13.

Acts 10:34-35. What principle did Peter learn that Jonah would have profited by understanding? (see also 2 Nephi 26:23-28, 33; Alma 19:36).
DS, 3:33-34. How can the Saints escape the judgments of the Almighty?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students.

You may find it difficult to cover the salient teachings

of Joel, Amos, and Jonah in one day. Prophecies of the battle of Armageddon are the main subject of Joel; they are also given in Ezekiel 38-39 and Zechariah 12-14. That subject can be effectively taught in lesson 49 or 54.

The Lord Castigated Israel (Sections C-D)

Have students identify the nations that Amos spoke against in the first two chapters of his book. Ask the students why they think Israel and Judah were included among those nations.

Read Amos 4:1, and explain that the "kine of Bashan" addressed by Amos were the unrighteous women of Israel (see Religion 302 student manual, 8-11). These women were gratifying themselves at the expense of the poor and the needy, and they had turned away from God.

Amos pointed out the serious plight of Israel by rebuking the unrighteous women for their sins. Point out that women are generally more inclined to love and do right than men are (see Brigham Young, in *Journal of Discourses*, 12:194; 18:233). When the men and priesthood of God fail to provide the support and leadership upon which the women depend, the results can be disastrous. The women's turning against God very seriously affects society because they nurture the children of that society. (See Brigham Young, in *Journal of Discourses*, 18:263).

Ask students what Amos' harsh rebuke of Israel's

women suggests about the moral decay of Israel. Point out Israel's many sins for which Amos chastised them (see Amos 5:11-15; 6:1-6; 8:4-6).

Refer to Amos 4:6-13, and ask students to list the punishments that God sent Israel to induce them to repent.

Famine. "Cleanness of teeth" and "want of bread" (v. 6).

Drought. Scarcity of water (see vv. 7-8).

Pestilence. Mildew, worms, lack of harvest (see v. 9).

War. See verses 10-11.

None of the punishments caused Israel to repent (see vv. 6, 8-11). Point out some of the curses that Amos prophesied would come upon unrepentant Israel (see Amos 2:14-16; 3:11-15; 5:16-20, 24, 27; 6:7-8; 8:9-12; 9:1-4, 8-10). Indicate that as a result of their sins, shortly after Amos prophesied, Israel was led away captive by the Assyrians. They later became the ten lost tribes.

Conclude by discussing Amos 9:11-15, which indicates that though Israel would be punished for their rebellion, the day would come in which they would be restored. This restoration is now in progress.

God's Love Is Universal (Section E)

Throughout the Old Testament, the Lord repeatedly affirmed his love for Israel (see Isaiah 49:15; Jeremiah 31:3). Explain that love is an integral characteristic of deity (see Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 174). Nothing, not even their disobedience to divine precepts, can sway the Lord from loving his children. That was true in Old Testament times, and it is true today.

Stress that God has concern for all mankind. That concern is an important message of the book of Jonah, which contrasts the prophet's narrowness with the benevolence of God. Jonah learned that God loves

everyone, even pagans from Nineveh; they, too, were his children. So it is in our day: the Lord loves all and accepts everyone who comes unto him (see 2 Nephi 26:23-28, 33).

The book of Jonah provides an excellent basis for discussing the importance of accepting and fulfilling assignments from the Lord despite fear or personal desires. Point out how the Assyrians treated their enemies and give possible reasons for Jonah's fears (see D-1 through D-7). Teach that the Lord will provide the way for us to accomplish any task he asks us to do (see 1 Nephi 3:7).

The Role of a Prophet (Sections D-F)

The Lord referred to Jonah as a prophet (see Matthew 16:4). Students need to understand the difference between the way the term *prophet* is used today and the way the term was used in Old Testament times (see B-1 through B-8). Help students understand that the term *prophet*, which means one who has the gift of prophecy, can refer to someone who is called by God

and given authority to go forth as a spokesman for him. A prophet is thus not necessarily the one who presides over all of the Lord's people, as the President of the Church does.

The book of Amos gives some important information about the call and the role of the Lord's prophet. Discuss Amos 3:7; 7:14-15.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Hosea 1-3. Hosea's Marriage and Family Symbolized Israel's Relationship with the Lord

1. Hosea was commanded by the Lord to marry "a wife of whoredoms" (Hosea 1:2), and he obeyed (see Hosea 1:1-3).
2. The three children born to the union were given names symbolic of Israel's condition and future (see Hosea 1:4-9).
3. Israel's reconciliation with the Lord was prophesied (see Hosea 1:10-2:1).
4. Hosea's wife, a symbol of Israel, was called to repentance, and judgments were pronounced upon her (see Hosea 2:2-13).
5. Israel would yet have a fulness of joy with the Lord (see Hosea 2:14-23).
6. The repentance and restoration of an adulteress symbolized Israel's return to the Lord in the latter days (see Hosea 3).

Religion 302 student manual, 10-1 through 10-11; 10-40 through 10-42.

Jeremiah 3:14. To what did Jeremiah compare Israel's relationship with God?

DS, 3:188-90. Should everything in the Bible be taken literally? What is one way God's commandment to Hosea to marry "a wife of whoredoms" (Hosea 1:2) might be interpreted?

B. Hosea 4-13. In Turning from the Lord, Israel and Judah Brought Severe Punishments upon Themselves

1. Hosea prophesied that because they rejected the Lord and worshiped false gods, both Israel and Judah would fall (see Hosea 4-5).
2. Israel and Judah rejected repeated appeals from the Lord to repent and return to him (see Hosea 6:1-7:10).
3. Because they forsook the Lord, Israel would be cast off by the Lord and taken into captivity (see Hosea 7:11-10:15).
4. The Lord reminded Israel that though he was merciful to them and sought diligently to save them, they turned from him (see Hosea 11-13; JST, Hosea 11:8).

Religion 302 student manual, 10-12 through 10-37; 10-39; B-7.

Jeremiah 3:6-9. To what did Jeremiah compare Israel's rejection of the Lord?

Deuteronomy 4:25-31. What was the punishment predicted for Israel's rejecting God?

Deuteronomy 28:15-68. What curses did Moses prophesy would come upon Israel if they rejected the Lord? (see Hosea 4:6-11; 5:14; 8:7-8; 9:1-4; 13:16).

2 Kings 15:29; 17:5-24. What were Israel's sins and their consequences?

TPJS, p. 322. What is the fate of those who reject God's blessings?

TPJS, p. 16. What must men do to escape God's judgments in a sinful world?

C. Hosea 14. Hosea Prophesied That Israel Would Eventually Forsake Her Sins and Return to God

1. Hosea pleaded with Israel to return to God (see Hosea 14:1-3).
2. Hosea said that the day would come when Israel would know pleasant days because she would again embrace the ways of God (see Hosea 14:4-9).

Religion 302 student manual, 10-38.

Ezekiel 18:21-23, 31-32. Does the Lord desire to forgive people of their sins?

MF, p. 163. What is the crucial test of a person's or a nation's repentance? Why?

MF, pp. 344-46. Is the Lord willing to forgive sins? On what conditions?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

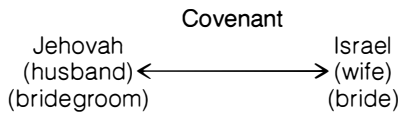
"Ye Are Not My People" (Sections A-B)

Discuss the importance of marriage as a covenant relationship. Emphasize the fact that when two people are married, they covenant to love one another with all their heart and to cleave unto each other and none else (see D&C 42:22). Explain that the Lord considers his covenant relationship with Israel to be of the same nature. Throughout the scriptures he uses the marriage

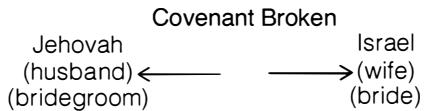
figure to represent his relationship with his chosen people (see Jeremiah 3:14; Isaiah 54:1).

A woman who proves unfaithful to her husband by giving herself to other men is a harlot. Likewise, Israel, turning from the covenant to follow other gods, was said by the Lord to be playing the harlot (see Hosea 2:5; 4:15).

Read Jeremiah 3:6-9 with the class and then place the accompanying diagram on the board.



Then make a break in the arrow to represent the separation between Israel and God caused by Israel's harlotry, or unfaithfulness to God. The diagram would then look like this:



Point out that this separation between Israel and God is what the book of Hosea depicts. The Lord commanded Hosea to marry "a wife of whoredoms"

(Hosea 1:2). Gomer bore him three children, whose names symbolized Israel's condition and future. Read Hosea 1 and write on the chalkboard the names of the three children and their definitions (see Religion 302 student manual, 10-6).

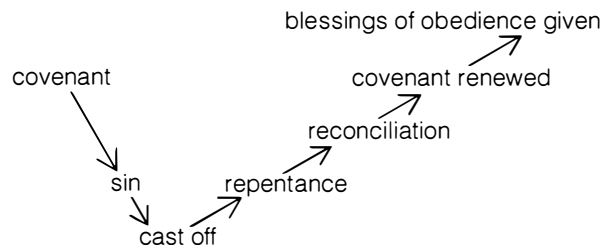
Point out that the book of Hosea is metaphorical. Hosea, the writer, represents the Lord; Gomer, the wife, symbolizes Israel. The adultery is Israel's turning from the covenant with God to seek the pleasures and enticements of other nations and their gods. In this way, Israel broke her covenant with God, and so the Lord divorced himself from Israel. This divorce was accomplished in 721 B.C. when the ten tribes were taken captive by the Assyrians. The book of Hosea also foretells the restoration of the covenant and the return of Israel to a chosen status in the latter days.

"Go, Take unto Thee a Wife of Whoredoms" (Sections A-C)

Discuss the Lord's command to Hosea to take "a wife of whoredoms" (Hosea 1:2; see Religion 302 student manual, 10-5). Be certain that your students understand that Hosea's use of the marriage metaphor represents Israel's unfaithful condition before the Lord. Read Hosea 2:1-13 and write on the chalkboard both the terms used in the scriptures and their possible meanings (see Religion 302 student manual, 10-7).

Point out that when Hosea said that the Lord would yet "speak comfortably" (Hosea 2:14) to Israel and would betroth her unto him forever (see Hosea 2:19), he was speaking of the day when Israel, after repenting, would be restored and taken back to the Lord. At that time Israel's long dispersion will end. God will have mercy on scattered Israel and "will say to them which were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea 2:23). Bear testimony that we are living in that time and that the restoration of modern Israel, resulting from the spread of the gospel, is in fulfillment of Hosea's prophecies.

Conclude by reading 2 Nephi 6:11-12, in which Jacob taught that "the Lord God will fulfill his covenants which he has made unto his children" (v. 12). But the Lord cannot do that until his children are ready and worthy. Centuries of being cast off and forsaken by the Lord will humble Israel and cause her once again to seek the Lord. As it is with nations, so it is with individuals: the Lord stands ready to take them back whenever they signify by their repentance their sincere desire to return to the Lord and do the works of righteousness. The accompanying chalkboard diagram could be used to illustrate the concepts you present.



Modern Application of the Teachings of Hosea (Sections A-C)

The message of Hosea may be likened to the story of a Latter-day Saint who was born in the covenant and raised in the Church. Every opportunity was given to the individual to receive the blessings of the gospel. In his youth, however, he was influenced by a crowd that led him away from the Church and the gospel. He forsook his covenants and married outside the Church. After years of being estranged from the Church, he repented fully, was reactivated, and renewed his gospel covenants.

Ask the students how many times they have heard of or seen such a person who, after many years of separation from the Church, has returned to it. The message of the Lord through Hosea to Israel was that even though Israel had forsaken God, true repentance

would enable her to be restored to her former covenant relationship with him.

Use excerpts from Elder Poelman's talk in the April 1982 general conference to help you teach this concept (see *Ensign*, May 1982, pp. 27-29). Help students understand God's great love and mercy. In teaching this lesson, however, do not leave the implication that all will be well for the person who forsakes the Church with the idea that he can easily return. Through years of inactivity he may lose blessings that may never be recovered (family, opportunities, and so on). He must go through great suffering between sin and reconciliation with God, and there is always the possibility that a person who sins grievously will lose the desire to repent and will not return at all, even though the Lord still loves him and desires to receive him back.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Micah 1-3. Micah Denounced the Wickedness of Samaria and Jerusalem and Prophesied of Punishments That Would Come upon Them

1. He prophesied that the Lord would come in judgment and destroy the wicked (see Micah 1).
2. Micah warned of destruction of the greedy and covetous Israelites who rejected the counsel of the prophets (see Micah 2).
3. He indicted oppressive leaders and hireling prophets who were leading the people to destruction (see Micah 3).

Religion 302 student manual, 11-1 through 11-8.
D&C 133:40-44. What will be the result of the Lord's return in power and glory? (see D&C 49:23).
John 10:1-15. Why should we follow the Lord and his prophets rather than the hireling prophets of the world?
2 Nephi 26:29. What is priestcraft? (see also D&C 33:4).

B. Micah 4-5. Micah Prophesied of Great Blessings That Would Come to Israel in Later Times

1. Micah prophesied that the Lord's house would be built and that the nations would gather to it (see Micah 4:1-2).
2. Micah prophesied of the millennial era of peace in which the Lord would reign over his people (see Micah 4:3-7).
3. Micah prophesied of the redemption of Israel when the Lord would give them dominion over all their enemies (see Micah 4:8-13).
4. Micah prophesied of the birth of the Messiah in Bethlehem and of the Messiah's allowing Israel to suffer tribulations until they receive him in the last days (see Micah 5:1-4).
5. Micah prophesied that the remnant of Jacob would triumph over the Gentiles in the last days (see Micah 5:5-15).

Religion 302 student manual, D-6; 11-9 through 11-12.
Isaiah 2:1-5. Isaiah also prophesied of the gathering to the Lord's house in the last days.
John 7:41-42. Where did some of the Jews of Jesus' time feel the Messiah would be born?
3 Nephi 21:12-29. What teachings of the Savior help us understand the fulfillment of Micah's words? (see Micah 5:8-15; 3 Nephi 20:16-19; D&C 87:5).
DS, 2:248-50. Who are the remnant of Jacob?
TPJS, p. 308. Why do the Lord's people gather in the last days?

C. Micah 6-7. The Lord Reprimanded His People for Their Ingratitude, Yet He Said He Would Pardon Their Iniquities When They Repented

1. The people lacked gratitude for their blessings and were told of the consequences of sin and how they must repent (see Micah 6).
2. Despite Israel's rebellion, the Lord said that in the last days he would pardon her and fulfill his covenants with her (see Micah 7).

Religion 302 student manual, 11-13 through 11-17.
Franklin D. Richards, in CR, Apr. 1970, pp. 11-14. How do we do justly, love mercy, and walk humbly? (see Micah 6:8; D&C 11:12).

D. 2 Kings 14-17. The Captivity of Israel Was Precipitated by Many Wicked Kings

1. Three kings of Judah did right before God, though not with perfect hearts, but Israel's kings reigned in gross wickedness (see 2 Kings 14-15).
2. King Ahaz of Judah walked in the ways of the evil kings of Israel and changed the manner of worship to show homage to Assyria (see 2 Kings 16; 2 Chronicles 28).
3. Because of their extreme wickedness, Israel was carried away captive into Assyria (see 2 Kings 17:1-23).
4. The king of Assyria replaced the transported Israelites with a people who worshiped both Jehovah and the false gods of Assyria (see 2 Kings 17:24-41).

Religion 302 student manual, A-1 through A-3; D-1 through D-7; 12-1 through 12-19.
Religion 301-2 instructor's guide, Appendix A, 51-59.
1 Kings 14:15. The prophet Ahijah prophesied of the captivity of Israel.
Amos 7:17. Amos prophesied of Israel's captivity.
1 Nephi 22:3-5. What did Nephi say about the scattering of Israel?
Deuteronomy 28:25, 37, 64. What did Moses prophesy about the scattering of Israel?
DS, 1:165. Why was Israel scattered?
AF, pp. 325-26. What eventually happened to the lost tribes?
McConkie, Bruce R. *Mormon Doctrine*, pp. 455-58. Observations and apocryphal writings about the journeys and return of the lost tribes of Israel are discussed.

Bible dictionary, s.v. "Assyria." A brief overview is given of Assyrian history and its relationship to the Israelites.

E. 2 Kings 18-20. King Hezekiah Reigned Righteously in Judah

1. Hezekiah turned to the Lord to a greater extent than did all the kings of Judah, and the Lord was with him (see 2 Kings 18:1-8; Isaiah 38:3).
2. King Sennacherib of Assyria overran Israel, invaded Judah, and tried to intimidate Jerusalem to surrender (see 2 Kings 18:9-37; 19:8-13; Isaiah 36; 37:8-13).
3. Hezekiah sent messengers to Isaiah and sought the help of the Lord in prayer (see 2 Kings 19:1-5, 14-19; Isaiah 37:1-5, 14-20).
4. Isaiah prophesied the destruction of the Assyrians and the death of Sennacherib; both prophecies were fulfilled (see 2 Kings 19:6-7, 20-37; Isaiah 37:6-7, 21-38).
5. Despite being appointed unto death, Hezekiah pleaded with the Lord, and his life was miraculously lengthened by fifteen years (see 2 Kings 20:1-11; Isaiah 38).
6. Hezekiah showed messengers from Babylon his treasures, and Isaiah prophesied of Judah's captivity in Babylon (see 2 Kings 20:12-21; Isaiah 39).

Religion 302 student manual, 12-20 through 12-34.
Religion 301-2 instructor's guide, Appendix A, 60-66.
2 Chronicles 32:7-8. Why did Hezekiah have no reason to fear the Assyrians, despite their great strength? (see also Psalms 20:7; 44:5-6).
D&C 42:48. Is there a time appointed for individuals to die? (see also Ecclesiastes 3:1-2).
Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 103-5. This reference comments on the phrase "there is a time to die," and gives a modern-day example of one whose life was extended by the Lord.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Scattering of Israel (Sections A; C-D)

Discuss the following questions with the class:

1. What did Moses prophesy about the scattering of the house of Israel? (see Deuteronomy 28:25, 37, 64).
2. Why was the house of Israel scattered? (Micah 1:6-7; 2:1-3, 9; 3:8-11; Joseph Fielding Smith, *Doctrines of Salvation*, 1:165).
3. Who took the kingdom of Israel captive? (see 2 Kings 15:29; 17:6-13, 20, 23). Give your students some background information on the Assyrian empire (see D-1 through D-7 and the Bible dictionary).
4. Why wasn't the kingdom of Judah taken captive when the kingdom of Israel was? (see 2 Kings 18-19). Use transparencies 23 and 24 to show that the kings of Israel had been almost wholly evil, whereas some of the

kings of Judah had sought the Lord. The corruption of Judah was therefore more slow.

5. What are the positive effects of Israel's being scattered? "If a complete history of the house of Israel were written, it would be the history of histories, the key of the world's history for the past twenty centuries' (*Compendium*, p. 85) and more, for Israel has been scattered among all the nations of the earth and has acted as a leavening and enlightening influence wherever her scattered remnants have found lodgement" (*Mormon Doctrine*, p. 678).

6. What future blessings have been prophesied for the house of Israel? (see Deuteronomy 30:1-10; Amos 9:8-15; Micah 4-5; D&C 133:26-34).

Israel Will Be Blessed in the Latter Days (Section B)

The restoration of Israel in the last days is a recurring theme in the Old Testament. Review lessons 39; 42-43;

47; 49 before you decide where or how to teach this lesson.

The Lord Supports Those Who Seek Him (Sections D-E)

Hezekiah's appeal to the Lord when Jerusalem was threatened with destruction by the Assyrians is an excellent example of faith. The results of Hezekiah's appeal show that the Lord will support those who trust in him. Review the story with students. Point out the contrast between 2 Kings 18:33-35 and 2 Chronicles

32:7-8. Only faith in the true and living God can save anyone.

This principle also applies in our age. Discuss the effects that turning from the Lord has on a nation. Contrast the captivity of Israel with the preservation of Judah under Hezekiah to show that the Lord will support those who follow and trust in him and that he will not support those who reject him.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 1; 2:6-22; 3:1-4:1; 5:1-25; 6:9-13. The Warning Voice Was Given to Sinful and Apostate Judah

1. Judgments and scattering were prophesied for Judah because of apostasy (see Isaiah 1; 3:1-15; 5:1-25; 6:9-13).
2. Before the Lord's second coming, judgments will come against the wicked (see Isaiah 2:6-22).
3. Worldliness and vain fashions were condemned (see Isaiah 3:16-24).
4. Isaiah prophesied that the numbers of Israel's men would be diminished through war (see Isaiah 3:25-26; 4:1).

Religion 302 student manual, 13-1 through 13-9; 13-13 through 13-23; 13-27 through 13-28; 13-37 through 13-38. E-1 through E-12 and F-1 through F-3 could be used profitably throughout your study of the book of Isaiah.

Because so many verses in Isaiah were changed in Joseph Smith's translation of the Bible, it is not practical to list them with the content outline. Instead, Joseph Smith Translation references for the book of Isaiah are listed with the supplementary study sources.

JST, Isaiah 1:16; 2:6, 9-16, 19-21; 3:1, 4, 6-15, 18, 24, 26; 4:1-3, 5; 5:1, 4-5, 8-9, 11, 21-22; 6:9-13. Joseph Smith corrected these passages.

2 Nephi 25:9-10. Why have destructions come upon the Jews?

2 Nephi 28:16. When are the Lord's judgments visited upon a people?

B. Isaiah 2:1-5; 4:2-6; 5:26-30; 11-12. Isaiah Prophesied That the Zion of the Latter Days Would Be Established Before the Millennial Day

1. The gathering of Israel was described (see Isaiah 5:26-30; 11:11-16).
2. Chosen vessels would carry forth the cause of Zion (see Isaiah 11:1-5, 10).
3. The New Jerusalem and Jerusalem were foretold to be the centers of the latter-day work of Zion (see Isaiah 2:1-3).
4. The preparing and the building of Zion were revealed (see Isaiah 4:2-6; 12:1-6).
5. The Millennium was described in part (see Isaiah 2:4-5; 11:6-9).

Religion 302 student manual, 13-10 through 13-12; 13-24 through 13-26; 13-29 through 13-30; 13-57 through 13-66.

JST, Isaiah 2:2, 5; 4:1-3, 5; 5:28-30. Joseph Smith corrected these passages.

2 Nephi 25:15-18. When will the Jews be restored "from their lost and fallen state"? (v. 18).

JS—H 1:40. What did Moroni tell Joseph Smith about the fulfillment of Isaiah 11?

D&C 113:1-6. Who are the stem, root, and rod of Jesse? D&C 115:5-6. What is to be an ensign or standard to the nations in this dispensation?

DS, 3:66-72. The two world capitals Isaiah saw are discussed.

LeGrand Richards, in CR, Apr. 1977, p. 91. How is Isaiah's prophecy realized in the world headquarters of the Church in Salt Lake City?

C. Isaiah 6:1-9. The Vision and Call of the Prophet Isaiah Were Recorded

1. Isaiah saw the Lord in glory (see Isaiah 6:1).
2. Isaiah saw a vision of seraphim and received a forgiveness of his sins, which was symbolized by the seraphim's ministrations to him (see Isaiah 6:2-7).
3. The prophet Isaiah accepted the call to minister to his people (see Isaiah 6:8-9).

Religion 302 student manual, 13-31 through 13-36.

JST, Isaiah 6:9. Joseph Smith corrected this passage. D&C 110:1-10. Note the similarities between this visionary experience and Isaiah's.

2 Nephi 11:2-3; 25:1-9. Why did Nephi quote Isaiah?

D. Isaiah 7-9. Foreign Nations Threatened Judah and Syria

1. A prophetic warning was given against the nations of Israel and Syria (see Isaiah 7:1-9; 8:9-17, 19-22; 9:8-21).
2. The promise of the Messiah through the lineage of Judah was a sign of the protection promised to Judah (see Isaiah 7:10-16; 9:1-7).
3. Isaiah and his sons were witnesses against Judah and the wicked (see Isaiah 8:1-4, 18).

Religion 302 student manual, 13-39 through 13-55.

JST, Isaiah 7:6, 14-15, 23; 8:1, 4, 19, 20; 9:1, 3, 7, 8, 17. Joseph Smith corrected these passages.

4. Warning was given of the impending Assyrian invasion of Syria and Judah and of the accompanying judgments (see Isaiah 7:17-25; 8:5-9).

E. Isaiah 10. The Destruction of Assyria (a Type of the Wicked) Was Prophesied, and the Preservation of a Remnant of Israel Was Promised

Religion 302 student manual, 13-56. JST, Isaiah 10:7, 10-11, 13, 21. Joseph Smith corrected these passages.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students.

The instructor's guide follows the chronological approach to the book of Isaiah used in the student manual. Since this organization sometimes separates related material, you may wish to draw from all parts of

Isaiah to teach subjects that are found throughout his work. Therefore, before you begin teaching the book of Isaiah, review the scripture content outlines of lessons 38 through 43. Combine concepts from these lessons if you feel that will enable you to teach the book of Isaiah more effectively.

Understanding the Writings of Isaiah (Sections A-E)

Use the Religion 302 student manual, Enrichment E, to assist the students to prepare to study the writings of

Isaiah. Outline, discuss, and give examples of each of the principles suggested for discussion.

The Voice of Warning (Section A)

Ask the students to compare Isaiah 1 with Doctrine

and Covenants 1. Outline the similarities between their messages.

Historical Background for the Writings of Isaiah (Sections A-E)

Enrichment F in the Religion 302 student manual

overviews the historical setting and the conditions that faced Isaiah in his day. Review this material with the students to help them understand Isaiah's writings.

Prophecies of Isaiah (Sections A-E)

There are three significant themes in this portion of Isaiah's writings.

Zion to be redeemed (see Isaiah 1:27; 2:1-25).

Discuss with the students Isaiah's knowing that Israel and Judah would be scattered and the Lord's promise that they would be gathered and redeemed (see 2 Nephi 25:1-18).

Read Isaiah 2:1-5. Ask the students whether this prophecy has been fulfilled in our day. It will not be completely fulfilled until after the redemption of Israel and the establishment of Zion in Missouri.

Two great messianic prophecies (see Isaiah 7:14; 9:6-7). Indicate to the students that these two prophecies were given at the time of the Syro-Ephraimite War, about 734 B.C. (see Religion 302 student manual, 13-39).

Judah was told not to trust in foreign alliances but to trust in the Lord, for alliances would come to naught (see Isaiah 8:9-12). Judah's fear was to be of the Lord (see Isaiah 8:13-14). King Ahaz was given a sign that Judah would be preserved: Immanuel ("God with us") would be born in Judah after the kings of Israel and Syria had been deposed.

The first Assyrian invasion was in 734 B.C., in northern Israel, or Galilee, the land of Zebulun and Naphtali (see Isaiah 9:1-2; Religion 302 student manual, 13-52). To this land was to come the Messiah, who would inherit the throne of David (see Isaiah 9:6-7). The Messiah would bring "great light" to the people of Galilee who walked in darkness (Isaiah 9:2). Point out that most of Jesus' three-year ministry was in Galilee.

Before the Messiah appeared in mortality, the nations of Babylon and Assyria, whom the Lord used as the "rod of [his] anger" (Isaiah 10:5), would be destroyed. A remnant of Israel would be spared and returned to the land (see Isaiah 10).

Restoration of Israel through the calling of Joseph Smith. Point out that Isaiah 11 is a very significant chapter of the Old Testament. Moroni quoted it to Joseph Smith before the Prophet received the plates from which the Book of Mormon was translated (see JS—H, 1:40). Review the interpretation of this chapter contained in the Religion 302 student manual, 13-57 through 13-64.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 13; 14:4-32; 15-17; 19:1-17; 20-21; 22:1-19; 23. Isaiah Prophesied of the Judgments of God That Would Overtake the Wicked

1. Isaiah spoke of judgments on Assyria, Babylon, and other nations as types of the judgments that would befall the wicked in the latter days (see Isaiah 13; 14:4-11; 21; JST, Isaiah 13:2-5, 15, 22; 14:2-4, 32).
2. Lucifer's fall from heaven and his ultimate overthrow were described as a type of Babylon's fall (see Isaiah 14:12-28).
3. God's judgments were pronounced on ancient Philistia and Moab (see Isaiah 14:29-32; 15-16; JST, Isaiah 16:6).
4. Syria and Israel (Ephraim) would be conquered by Assyria, yet all nations who despoiled Israel would also be laid low (see Isaiah 17).
5. Egypt was warned of coming judgments (see Isaiah 19:1-17; 20).
6. The wicked in Judah, particularly in Jerusalem, were warned that they would be trodden down and taken captive (see Isaiah 22:1-19).
7. Isaiah pronounced judgments on Phoenicia, or Tyre (see Isaiah 23; JST, Isaiah 23:10).

- Religion 302 student manual, 14-1 through 14-11; 14-13 through 14-23; 14-26 through 14-29; 14-31 through 14-39; 14-41 through 14-45.
- Amos 1-2. The prophet Amos pronounced judgments upon the wicked nations that surrounded Israel (see also Jeremiah 46-51).
- Moses 4:1-4. Why was Lucifer cast out of heaven? (see also D&C 29:36-37; Jude 1:6; Revelation 12:7-9).
- D&C 76:25-29. What was revealed to the Prophet Joseph Smith about Lucifer and his status among God's spirit children?
- 2 Nephi 2:17-18, 27. Having become a devil, Lucifer now seeks what?
- D&C 76:44-48. What is known of the destiny of Lucifer and those who become his sons? (see also D&C 29:28-29; Revelation 20:10).
- TPJS, p. 271. Why are the judgments of God visited upon the world?
- DS, 3:3-4. What always precedes the judgments of God?

B. Isaiah 14:1-3; 18; 19:18-25; 22:20-25. Isaiah Spoke of Events of the Latter Days

1. The gospel ensign would be raised in the latter days, and Israel would be gathered to Mount Zion (see Isaiah 18).
2. Israel would be joined by individuals from other nations, find rest in their own lands, and rule over their former oppressors (see Isaiah 14:1-3).
3. Judah would return to the Lord and be joined by Egypt and Assyria (see Isaiah 19:18-25).
4. The Messiah would appear, receive the key to the house of David, and stand as a nail in a sure place (see Isaiah 22:20-25).

- Religion 302 student manual, 14-12; 14-24 through 14-25; 14-30; 14-40.
- Isaiah 60:1-11. Isaiah prophesied that Gentiles would join with the house of Israel in the last days (see also Isaiah 56:6-8).
- Luke 1:30-33. What did the angel tell Mary about Jesus and the throne of David?
- 2 Nephi 24:1-3. Quotations from the brass plates give insight into Isaiah 14:1-3.
- DS, 3:254-56. What is the ensign of the latter days, and how does the world come to know of it?
- TPJS, p. 17. Where will Judah return as part of her restoration in the latter days? (see also DS, 3:67-68).
- Bruce R. McConkie, *Mormon Doctrine*, p. 409. What is the "key of the house of David"? (Isaiah 22:22; see also Revelation 3:7).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Judgments of God upon the World (Sections A-B)

Why do the judgments of God fall upon man? Who is really responsible for them? Write the word *burden* on the board and ask for a definition. Point out that in these chapters the judgments pronounced on each of the nations is a burden. Much of the pronouncement of these burdens was in symbolism, as is common in Isaiah's writings. Isaiah 13:19-22 speaks of the eventual destruction of Babylon, the ancient city once believed by many to be indestructible and the most beautiful in the ancient world:

1. Babylon's beauty would perish as did Sodom and Gomorrah's (see v. 19).
 2. Babylon would never be rebuilt or inhabited again (see v. 20).
 3. Only wild beasts would thenceforth live there (see v. 21-22).
- Each of these predictions was fulfilled literally. Babylon was destroyed and never rebuilt. Today, Babylon is a desert; the great heaps of sand that cover it may be of interest to archaeologists, but that is about all. Only wild animals can be found in the area today. It is no wonder that the prophets adopted Babylon as a

symbol of the wicked and its fall as a symbol of what would eventually befall the wicked (see Jeremiah 51:36-49; Revelation 18:1-10, 20-21; D&C 133:1-7, 14). As ancient Babylon was destroyed and never rebuilt, so will be destroyed all who fight against the Lord (see D&C 64:24; 1 Nephi 22:23).

Isaiah was a prophet very gifted in the use of verbal imagery. He often used one thing to represent another—his representation of ancient Babylon as a type of all wickedness, particularly of the latter days, is a good example. Isaiah used Lucifer's fall from heaven and his final overthrow to represent the fall of Babylon (see Isaiah 14:4-27). Discuss the parallel between Lucifer's fall and the fall of all who heed him.

Read Isaiah 17:4-11 and note that Isaiah prophesied that Jacob's glory would depart and, like Babylon, Jacob too would receive her share of judgments for her iniquities. Then point out the following:

1. Israel is likened to a garden in which a man plants but reaps only a few ears of corn or gleans only few grapes from his vines (see Isaiah 17:4-6).

2. Israel would be in need of help and find none. They would see that the groves and altars of the false gods they trusted in would not have power to deliver

them (see Isaiah 17:7-8).

3. Israel's cities would resemble a bough on a tree that has been forsaken, or remained uncultivated, and is therefore desolate, unfruitful, and unproductive (see Isaiah 17:9).

4. Israel's harvest of sorrow would be the result of their forgetting God (see Isaiah 17:10-11).

This prophecy was fulfilled in the captivity and scatterings of Israel. A better description could hardly be found of the land of Palestine throughout the centuries after Isaiah's time. The land and its people produced neither spiritually nor physically. Only now, as the Jews are gathering from among the nations, is the land once again becoming fruitful. When the Jews begin to believe in Jesus Christ as their Lord and Savior, spirituality shall also increase for Israel once again. Review 2 Nephi 8:9-25. The bitter cup of trembling, which the Jews have been compelled by their sins to drink for generations, shall be removed. Jerusalem shall stand up and awake and put on the beautiful garments with which God proposed anciently to clothe her. She will also loose herself from the bands around her neck (see D&C 113:7-10).

Israel, Scattered and Peeled, Shall Be Restored (Section B)

Israel was scattered and peeled because she had forsaken and forgotten her God. But Isaiah made it plain that the day would come when Israel would be gathered and restored to favor with the Lord. Those who were responsible for Israel's scattering would themselves see distress and much remorse. Read Isaiah 17:9-14. Here Israel was depicted as a "forsaken bough" (v. 9) and "a heap in the day of grief and of desperate sorrow" (v. 11), but she was promised that her adversaries would be removed. The nations who rushed against Israel "like the rushing of mighty waters" (v. 13) would stand rebuked of God "like a rolling thing before the whirlwind" (v. 13). Those that had despoiled and robbed her would themselves be rendered destitute before the Lord. Refer also to Isaiah 14:1-3 where it is made clear that Israel would one day rise above her oppressors (see also 2 Nephi 24:1-3).

Review Isaiah 18. This short chapter speaks of Israel's restoration as the people of the Lord:

1. Ambassadors and swift messengers would approach Israel "scattered and peeled . . . and trodden down" (Isaiah 18:2).

2. By means of these messengers God would lift an "ensign on the mountains" (v. 3). He would blow a trumpet, which the people are told to hear (see also Isaiah 11:11-12).

3. "Like a cloud of dew in the heat of harvest" (Isaiah 18:4), or a pruner who prepares the grape vine for greater growth, the Lord would prepare his people to bring forth fruit and separate the unproductive from them (see vv. 4-6).

4. "A people scattered and peeled," hitherto "trodden under foot, whose land the rivers have spoiled," would come "to the place of the name of the Lord of hosts, the mount Zion" (v. 7).

Use President Joseph Fielding Smith's commentary in *Doctrines of Salvation*, 3:254-55, to teach of the role the Latter-day Saints are to have in the restoration of the house of Israel.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 24:1-12; 28:1-4, 7-8, 14-20; 30:1-17; 31-32. Apostasy Brought Burdens and Curses upon Israel

1. Israel's continuing breach of the everlasting covenant was prophesied (see Isaiah 24:1-12).
2. Destruction came upon the Northern Kingdom because of transgression (see Isaiah 28:1-4, 7-8).
3. Falsehoods would not save Judah from destruction; the only way to avoid judgments was to turn to righteousness (see Isaiah 28:14-20).
4. Israel as a nation would be broken because the people apostatized and rejected the prophets (see Isaiah 30:8-17).
5. Israel was counseled not to trust in the arm of flesh, but rather to trust in God (see Isaiah 30:1-7; 31).
6. Isaiah prophesied that Israel would be temporally and spiritually desolate until the Messiah came to reign (see Isaiah 32).

- Religion 302 student manual, 15-1 through 15-5; 15-11 through 15-13; 15-22 through 15-24.
 DS, 2:155-56, 164. What promises were given anciently about salvation for the dead? (see Isaiah 24:21-22; Isaiah 42:6-7; 61:1).
 N. Eldon Tanner, in CR, Oct. 1977, p. 75. Why was the great apostasy called the dark ages?

B. Isaiah 28:5-6, 9-13; 29. The Latter-day Restoration of the Everlasting Covenant Was Foretold

1. The Lord said he would give knowledge and understanding to his children as they were able to receive it (see Isaiah 28:9-13).
2. The Lord promised that in the latter days he would reign over his people and be a source of strength to them (see Isaiah 28:5-6).
3. Isaiah prophesied of the Nephites who would speak as a voice from the dust (see Isaiah 29:1-16).
4. There would be a period of apostasy before the restoration of the gospel (see Isaiah 29:7-10, 13).
5. The coming forth of the Book of Mormon was foretold (see Isaiah 29:11-12).
6. The restoration of the fulness of the gospel was foretold as a marvelous work and a wonder (see Isaiah 29:14-17).
7. Isaiah prophesied that the spiritually blind and the spiritually deaf would come to an understanding of true doctrine (see Isaiah 29:18-24).

- Religion 302 student manual, 15-16 through 15-21.
 JS—H 1:29-65. An account is given of events connected with the coming forth of the Book of Mormon as Isaiah prophesied.
 DS, 1:167-70. What is the breadth of the marvelous work Isaiah spoke of?
 DS, 3:213-214. How were the prophecies in Isaiah 29 fulfilled?
 DS, 3:284-85. What apostate teachings that fulfilled Isaiah's prophecy prevailed during Joseph Smith's time? (see Isaiah 29:13).
 LeGrand Richards, in CR, Apr. 1976, pp. 122-24. What is the book that Isaiah prophesied would come forth?
 Ezra Taft Benson, in CR, Oct. 1979, p. 44. What counterfeits did Isaiah prophesy would arise with the restoration of the gospel? (see Isaiah 29:15-16).

C. Isaiah 24:13-23; 25-27; 28:18-29; 30:18-30; 33-35. Isaiah Prophesied of Judgments and Blessings Connected with the Second Coming of the Messiah

1. Great natural destructions would attend the second coming of Christ (see Isaiah 24:13-23).
2. Satan and his agents would be cast down, and Israel would be gathered and fill the earth with fruit (see Isaiah 27).
3. Judgments would be sent against the covenant breakers (see Isaiah 28:18-29).
4. Israel would return to the Lord and enjoy his blessings once again (see Isaiah 30:18-30).

- Religion 302 student manual, 15-6 through 15-10; 15-14 through 15-15; 15-25 through 15-31.
 Malachi 3:1-5; 4:1-3. What will happen to the wicked when the Lord returns? (see also D&C 38:8; 101:22-25).
 DS, 3:62-63. What role will the prophesied destructions play in the preparations for the Millennium?
 DS, 3:316-17. What will happen to the nations and governments as prophesied anciently (see Isaiah 24:1-6).
 See references to the Lord's second coming in lessons 43, section C; 54, section C; 55, section B.

5. The judgments of the Lord would come upon all the nations of the world in the day of his coming (see Isaiah 34; JST, Isaiah 34:16-17).
6. The Lord would cast down the world and bless his people, who would rejoice at his coming (see Isaiah 25).
7. A psalm of thanksgiving would be sung by the righteous because of the Lord's deliverance (see Isaiah 26).
8. Apostasy and wickedness would end when the Lord established Zion and returned in power (see Isaiah 33).
9. The promised restoration would bring great blessings upon Zion (see Isaiah 35; JST, Isaiah 35:8).

See references to the Lord's restoration of the house of Israel in lessons 39, section B; 42, section B; 45, section C; 47, section A; 49, section C.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students;

however, section B should probably receive the greatest emphasis in this lesson.

The Coming Forth of the Book of Mormon (Section B)

The coming forth of the Book of Mormon was foretold by the prophet Isaiah in chapter 29. The Book of Mormon quotes extensively from the prophecies of Isaiah about these events (see 2 Nephi 26-27). Because

the Book of Mormon account is more complete, it is helpful in understanding Isaiah's message. Using the Isaiah and Book of Mormon accounts together, discuss the fulfillment of the prophecies (see also JS—H 1:63-65).

An Overview of Some of Isaiah's Prophecies (Sections A-C)

The prophecies of this section of Isaiah's writings can be divided into four main categories: apostasy; restoration; judgments; and the second coming of Christ and the Millennium. Select appropriate scriptures for each category. The accompanying questions and concepts could be discussed.

I. Apostasy

- A. What conditions prevailed in apostate Judah during Isaiah's time? (see Isaiah 28:14-15; 30:1-2, 8-11).
 1. Ruled by scornful men (see Isaiah 28:14).
 2. Made lies and falsehood their refuge (see Isaiah 28:15).
 3. Failed to heed the Lord's counsel (see Isaiah 30:1).
 4. Trusted in the arm of flesh (see Isaiah 30:2).
 5. Rebelled against God's law (see Isaiah 30:8-9).
 6. Rejected the prophets (see Isaiah 30:10-11).
- B. What conditions would precede the restoration of truth?
 1. Prophets and seers would be covered (see Isaiah 29:9-10).
 2. Hypocrisy would be rampant (see Isaiah 29:13).
 3. Covenants would be broken (see Isaiah 24:1-6).

II. Restoration

- A. Who is Ariel? The people as Ariel? (see Isaiah 29:1-3; 2 Nephi 26:15).
- B. How does a nation "speak out of the ground"? (Isaiah 29:4; see also Psalm 85:11; Isaiah 45:8; Moses 7:62).

- C. What is the book that is sealed? (see Isaiah 29:11-12; 2 Nephi 27:9-19).
- D. How is the restoration of the gospel a marvelous work and a wonder? (see Isaiah 29:14).
- E. Israel will be gathered to Jerusalem and worship there (see Isaiah 27:12-13).
- F. Zion will prosper (see Isaiah 30:18-24).

III. Judgments

- A. What judgments were pronounced against ancient Judah?
 1. An overflowing scourge; people trodden down (see Isaiah 28:18).
 2. The land to become a wilderness (see Isaiah 32:9-14).
- B. What are some judgments to be sent before or attending the Second Coming?
 1. The earth will be "utterly broken" (see Isaiah 24:19).
 2. The Lord will destroy armies of all nations (see Isaiah 34:1-3).
 3. The wicked will be burned with fire (see Isaiah 30:27-30; 33:10-13).
 4. The wicked will be punished for their sins (see Isaiah 26:20-21; 24:21-22).

IV. Second Coming and Millennium

- A. "The heavens shall be rolled together as a scroll" (Isaiah 34:4).
- B. Where will the Lord come to reign?
 1. Zion (see Isaiah 24:23).
 2. Jerusalem (see Isaiah 24:23).
- C. What will happen to Jerusalem and Zion? (see Isaiah 30:18-24; 33:18-24).
- D. Who will reign in righteousness? (see Isaiah 32:1).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 36-39. King Hezekiah Sought Help from the Lord and the Lord Hearkened to His Pleadings

1. Sennacherib, king of Assyria, overran many of Judah's cities and sent men to Jerusalem to intimidate Hezekiah into surrendering (see Isaiah 36; 37:8-13; 2 Kings 18:17-37; 19:8-13).
2. Hezekiah sent messengers to Isaiah and sought the Lord's help in prayer (see Isaiah 37:1-5, 14-20; 2 Kings 19:1-5, 14-19).
3. Isaiah prophesied the destruction of the Assyrians and the death of Sennacherib; both prophecies were fulfilled (see Isaiah 37:6-7, 21-38; 2 Kings 19:6-7, 20-37).
4. Despite being appointed unto death, Hezekiah pleaded with the Lord, and his life was miraculously lengthened by fifteen years (see Isaiah 38; 2 Kings 20:1-11).
5. Hezekiah showed messengers from Babylon his treasures, and Isaiah prophesied of Judah's captivity in Babylon (see Isaiah 39; 2 Kings 20:12-19).

Religion 302 student manual, 12-20 through 12-34; F-1 through F-3; 16-1 through 16-2.

Religion 301-2 instructor's guide, lesson 37, section E.

B. Isaiah 40:1-41:20; 42:1-44:8; 44:21-27; 46:3-4. Jehovah Was Proclaimed As the God and the Deliverer of Israel and As the Coming Messiah

1. The glorious advent of the Lord in the latter days was predicted; it would be announced by a forerunner (see Isaiah 40:1-8).
2. Israel's safety is assured, for the Lord, who is incomparably great, holds her in his powerful hand (see Isaiah 40:9-31).
3. Israel, scattered upon the isles of the sea, would be gathered as the Lord's people (see Isaiah 41:1-9; 43:5-7).
4. The Lord affirmed that he would uphold and strengthen Israel (see Isaiah 41:10-20; 46:3-4).
5. The Lord would send forth his gospel as a light to the Gentiles and to those who would be in darkness (see Isaiah 42:5-16).
6. Isaiah prophesied of the Messiah, who would bring forth judgment to establish truth but who would neither harm nor hurt the weak (see Isaiah 42:1-4).
7. Because the Lord's people would not see or hear him, they were spoiled and snared, but he would send a messenger to open their eyes and unstop their ears (see Isaiah 42:17-25; JST, Isaiah 42:19-23).
8. Christ is the true God and Savior of Israel, and though they forsook him, he did not forget them but called them to return to him and promised he yet would own and prosper them (see Isaiah 43:1-4; 8-28; 44:1-8, 21-27; JST, Isaiah 43:13).

Religion 302 student manual, 16-3 through 16-16; 16-18 through 16-30.

Matthew 12:17-21. A fulfillment of Isaiah 42:1-4 is given. Matthew 3:1-10. What event partially fulfills the prophecy in Isaiah 40:3? (see also Mark 1:2-8; Luke 3:2-17; 1 Nephi 10:7-10).

D&C 88:66. What is the voice of one in the wilderness comparable to in modern scripture?

DS, 2:155. What did Isaiah's mention of visiting and bringing prisoners from the prison mean? (see also Isaiah 24:22; 42:7; 61:1; D&C 138:42; Joseph Fielding Smith, *Answers to Gospel Questions*, 2:81).

LeGrand Richards, in CR, Apr. 1974, p. 168. What did Isaiah mean when he said that the Lord has declared the end from the beginning?

LeGrand Richards, in CR, Apr. 1978, p. 113. How has Isaiah 41:18 been partly fulfilled? (see also LeGrand Richards, *A Marvelous Work and a Wonder*, pp. 238-39).

C. Isaiah 41:21-29; 44:9-20, 28; 45:1-46:2; 46:5-47:15. The Lord Alone Shall Save Israel, and the Idols of Men Shall Be Destroyed

1. The impotence and uselessness of the idol gods of men were declared, and believers in them

Religion 302 student manual, 16-17; 16-31 through 16-41.

Psalms 115:4-8. What points are used by the psalmist to demonstrate the folly of idol worship? (see also Isaiah 41:29).

- were denounced as full of vanity (see Isaiah 41:21-29; 44:9-20; 46:1-2, 5-7).
2. Some 140 years before the fact, Isaiah prophesied that Cyrus would be used by the Lord to deliver Judah (see Isaiah 44:28-45:4, 13).
 3. There is no God or Savior but the Lord; he created all things and every knee shall bow to him and every tongue confess him (see Isaiah 45:5-12, 14-25; 46:8-13).
 4. The Babylonian empire would be destroyed (see Isaiah 47).

- D&C 1:16. Why do men not seek the Lord nor seek to establish his righteousness?
- D&C 121:33. How effective can unrighteous men be in hindering the Lord from accomplishing his will?
- Ezra 1:1-8. How did Cyrus fulfill the prophecy of Isaiah 44:28? (see also 2 Chronicles 36:22-23).
- AF, pp. 275-76. How does Isaiah 45:8 relate to the restoration of the gospel and the coming forth of the Book of Mormon? (See also Bruce R. McConkie, *Mormon Doctrine*, p. 99; and Orson Pratt, *Journal of Discourses*, 17:287-88.)
- Bruce R. McConkie, in CR, Apr. 1972, p. 135. Who are to be witnesses of God's name in the latter days?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

“I Am the Lord, and . . . There Is No God beside Me” (Isaiah 45:5) (Sections B-C)

A key concept of this lesson is that whether we speak of ancient Israel who fashioned gods of wood and stone, or of modern covenant Israel, who may choose to worship their talent or their possessions or sometimes their time and interests, it is all idolatry.

There is no God like the Lord. Anyone who places his own selfish interests and appetites above his love for the Lord and his loyalty to Him will not prosper. Students should already know that. The scriptures are firm and clear on those matters (see Isaiah 40:23, 28, 31; 41:10-13, 29; 43:3, 10-13, 15; 45:21-23; 46:3; 47:8-10, 13-15; Deuteronomy 28:15, 29; Matthew 6:33; 7:24-27). You may, however choose to emphasize those concepts by using some of the references listed.

Review Isaiah 40-47 by using transparency 25, which contrasts the God of heaven and his followers with the gods of men and their followers. As you discuss the concepts, reveal the corresponding parts of the transparency.

Draw parallels between Isaiah's time and ours. Point out that those who follow the Lord in our day experience the same blessings and have the same assurances as the righteous in Isaiah's time did. Those in our day who follow idolatry may not make the same kind of idols to bow down to, but their course is still the same as the idolaters of Isaiah's day: they worship the workmanship of their own hands, which has no power to save.

Why Do Men Choose Evil? (Sections A-C)

The major effort in this lesson should be to help your students understand why some people choose the foolish path, although they know it is wrong, and to help them avoid such a path with its disastrous consequences.

It may seem in our day that there is no idolatrous worship, but it is actually not as far from our daily life as we may at first suppose. The following questions should help you stimulate a discussion that will help your students understand why men choose evil and to arm your students with a determination to avoid such pitfalls themselves.

1. What is idolatry? (see Religion 301 student manual, F-2; F-4; F-6; F-7).
2. Why was idolatry attractive? (see Religion 301 student manual, F-8). Help students to understand that idolatry appealed to the appetites and passions of the body.

3. How did idolatry serve as a tool to despotic rulers? (It appealed to the people's lusts, so the ruler could enslave an unworthy nation by providing opportunity for their easy adoption of idolatry.)

4. Are there any idolatrous practices in our society? (see Religion 301 student manual, F-9).

5. Why are seemingly innocent things so serious? (We worship what we love; see Matthew 6:19-24.)

6. Is it wrong to have nice things that money can buy in this life? (It is evil only when we come to love them and set our hearts on them, and that is very easy to do; see 1 Timothy 6:10.)

7. What should be the attitude of the heart in every Latter-day Saint? (see Mosiah 4:16-25; Alma 34:17-29).

8. What is the whole duty of man? (see Ecclesiastes 12:13; John 7:16-17; 14:15).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 48-49. The Scattering and Gathering of Israel Was Prophesied

1. Apostate Israel was reminded of God's foreknowledge, which provided witness of his supremacy (see Isaiah 48:1-8).
2. The people of Israel were to be tried and refined in the furnace of affliction (see Isaiah 48:9-11).
3. A call to depart from Babylon (the world) was given (see Isaiah 48:12-22).
4. Israel would be gathered from captivity and from among the Gentiles (see Isaiah 49:1-12).
5. "Gentiles" would be nursing fathers and mothers to Israel and the Lord would gather his people and preserve them by his power (see Isaiah 49:13-26; JST, Isaiah 49:25).

- Religion 302 student manual, 17-1 through 17-10.
Deuteronomy 4:27. Where would Israel be scattered? (see also Jeremiah 29:18).
Deuteronomy 30:3. Where will the children of Israel be gathered from?
1 Nephi 20-22. The prophet Nephi quoted and explained the prophecies in Isaiah 48 and 49 (note the addition of "waters of baptism" in 2 Nephi 20:1).
Jeremiah 31:10. Who will bring to pass the gathering? TPJS, p. 183. What is the relationship between the events of gathering and the Lord's second coming? TPJS, p. 231. What are the three different groups to be gathered in the last days?
Harold B. Lee, in CR, Apr. 1973, pp. 4-10. What is the gathering of Israel today? (see also Bruce R. McConkie, "Come, Let Israel Build Zion," *Ensign*, May 1977, pp. 115-18).
Spencer W. Kimball, in CR, Oct. 1965, p. 72. How can we be nursing fathers and mothers to the children of Israel?
AF, pp. 342-44. A summary of scriptural prophecies of the gathering of Israel.

B. Isaiah 50-52; 54. The Promise of the Future Redemption and Building of Zion Was Declared to Ancient Israel

1. Prophecies of the Messiah and of redemption through his power were given (see Isaiah 50; 51:4-8; JST, Isaiah 50:1-8).
2. The promises of the past would be fulfilled with the establishment of Zion (see Isaiah 51:1-3; 52:1-6).
3. The Lord would remove Israel's oppressors and the redeemed of Israel would rejoice in Zion's day (see Isaiah 51:9-23; JST, Isaiah 51:19-20).
4. The Lord affirmed that Zion would be established in Israel, though she had been forsaken because of her wickedness (see Isaiah 54:1-10; JST, Isaiah 54:10).
5. Isaiah prophesied that Zion would arise and be purified and protected (see Isaiah 54:11-17; see also JST, Isaiah 54:15).
6. The Messiah and his messengers bear the message of peace (see Isaiah 52:7-8).
7. The Messiah would redeem Zion with great power (see Isaiah 52:9-15; JST, Isaiah 52:15).

- Religion 302 student manual, 17-11 through 17-20; 17-28 through 17-29.
Jeremiah 31:31-34. Jeremiah prophesied that the Lord would establish a new covenant with Israel in the last days.
Ezekiel 37:21-28; 39:23-29. What did the Lord prophesy concerning Israel after they had been cast off and had borne their shame? (see also Hosea 2:14-23; 3:4-5).
1 Nephi 22:15-17. How will the Lord preserve and protect the Saints in the latter days? (see also 2 Peter 3:10-13).
D&C 113:7-10. Comments on Isaiah 52:1-2. What is the relationship between the building of Zion and the gathering?
3 Nephi 21. Events associated with the gathering and restoration of Israel are discussed.

C. Isaiah 53. The Great Atonement, the Suffering and Death of the Messiah, Was Prophesied

- Religion 302 student manual, 17-21 through 17-27; 17-30 through 17-31.
Mosiah 14-15. Abinadi quoted and commented on Isaiah 53.
2 Nephi 9:20-23. What did the Holy One of Israel do to make salvation possible for mankind? (see also D&C 18:11).
Luke 22:44. To what extent did our Savior suffer? (see also Mosiah 3:7).
1 Peter 1:19. Who is the Lamb of God? (see also John 1:29).

D&C 19:16-18. What happens if an individual refuses to repent and thereby accept the suffering of Christ as an atonement for his sins?
DS, 2:332. Repentance removes the scars of sin.
AF, pp. 467-70. How is Christ the “father” of salvation?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Scattering and the Gathering of Israel (Section A)

The scattering and the gathering of Israel is a very important theme in the Old Testament (see lessons 46-47). It is vital that the students understand the principle of gathering as it applies to the work of the Church today. You may want to use passages from Jeremiah and Isaiah in teaching of the scattering and the gathering of Israel.

The history of the Old Testament shows the beginning of the fulfillment of prophecy about the scattering of Israel. Enrichments D, G, H, and J in the Religion 302 student manual discuss parts of the scattering.

The work of gathering is associated with the restoration of all things in the last days. President Spencer W. Kimball said: “The gathering of Israel is now in progress. Hundreds of thousands of people have been baptized into the Church. Millions more will join the Church. And this is the way we will gather Israel. It is to be done by missionary work.” (“President Kimball Speaks Out on Being a Missionary,” *New Era*, May 1981, p. 46.)

The following quotation from Elder Bruce R. McConkie provides an overview of the phases of this gathering process:

“The gathering of Israel and the establishment of Zion in the latter days is divided into three periods or phases. The first phase is past; we are now living in the second phase; and the third lies ahead. Prophecies speak of them all . . .

“The three phases of this great latter-day work are as follows:

“Phase I—From the First Vision, the setting up of the kingdom on April 6, 1830, and the coming of Moses on

April 3, 1836, to the secure establishment of the Church in the United States and Canada, a period of about 125 years.

“Phase II—From the creation of stakes of Zion in overseas areas, beginning in the 1950s, to the second coming of the Son of Man, a period of unknown duration.

“Phase III—From our Lord’s second coming until the kingdom is perfected and the knowledge of God covers the earth as the waters cover the sea, and from then until the end of the Millennium, a period of 1,000 years.” (*Ensign*, May 1977, p. 115.)

Discuss Elder McConkie’s assessment in light of current missionary work in the Church.

Review with your students the teachings of Isaiah on the scattering and the gathering of Israel. Other scriptures from the Old Testament also provide a good summary of prophetic declarations on these topics. Select a few scriptures from the lists below to supplement Isaiah’s teachings.

Scattering of Israel
Leviticus 26:33
Deuteronomy 4:27
Jeremiah 29:16-19
Amos 9:9
Luke 21:24

Gathering of Israel
Deuteronomy 30:1-3
Jeremiah 31:10
Zechariah 10:8
Ephesians 1:10

Nephi summarized the scattering and the gathering processes (see 1 Nephi 10:12-14).

Indicate that the gathering of Israel, presently going forward, is one of the great testimonies that God fulfills his promises (see Religion 302 student manual, 17-17.)

The Mission of the Mortal Messiah (Section C)

Quote the following from Nephi: “That I might more fully persuade them to believe in the Lord their Redeemer I did read unto them that which was written by the prophet Isaiah” (1 Nephi 19:23). Indicate that Isaiah, having seen the Lord (see 2 Nephi 11:2), is an excellent source of prophetic testimony about the Savior’s mission. Have the students read part of Abinadi’s introductory statements about the mortal

Messiah (see Mosiah 13:33-35; 14:1) and Isaiah’s statement about the Savior’s being the lamb of God (see Isaiah 53:7; Genesis 22:8). Then discuss the scriptures that testify of the fulfillment of that prophecy: John 1:29; Mark 14:53-15:38.

Transparency 26 lists several of Isaiah’s prophecies of the mission of the Messiah and the scriptures that testify of the fulfillment of each prophecy. Discuss with the class each of the statements and their fulfillments.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Isaiah 56:9-12; 57:1-13; 58; 59:1-15; 65:1-16. Isaiah Spoke Out against Israel's Apostasy and Evil Practices

1. Watchmen in Israel were condemned for caring only for themselves (see Isaiah 56:9-12).
2. The wicked who followed the abominations of their heathen neighbors were rebuked and their sins were recounted (see Isaiah 57:1-13).
3. Isaiah condemned insincere worship and set forth laws about fasting and Sabbath observance, with their attendant blessings (see Isaiah 58).
4. Iniquity separated Israel from God; their sins testified against them and would bring curses upon them (see Isaiah 59:1-15; 65:1-16).

Religion 302 student manual, 18-1; 18-6 through 18-13; 18-26.
 Jeremiah 35:15. What had the Lord always done to help the house of Israel?
 Deuteronomy 28. What did Moses prophesy about Israel's wickedness?
 DS, 1:165; 3:40. Why did the Lord scatter Israel among the nations?

B. Isaiah 55; 56:1-8; 57:1-2, 13-21; 59:16-21; 60. Isaiah Prophesied That in the Last Days Israel Would Become a New Nation

1. Israel was invited to come unto the Lord and live (see Isaiah 55:1-7).
2. The Lord affirmed that his word would be fulfilled and Israel would one day prosper (Isaiah 55:8-13).
3. Israelites and Gentiles alike were promised the opportunity to be gathered as the Lord's people and receive exaltation (see Isaiah 56:1-8).
4. A promise of peace was given to the righteous (see Isaiah 57:1-2, 13-21).
5. The Savior would redeem Israel, they would receive his glory, and righteous Gentiles would gather among them (see Isaiah 59:16-60:11).
6. Those who afflicted Israel would bow to Israel, and because Israel would be righteous, Israel would inherit their land forever with the Lord as their everlasting light (see Isaiah 60:12-22).

Religion 302 student manual, 18-2 through 18-5; 18-14 through 18-17.
 Zechariah 2:10-12. What blessings and promises are extended to the house of Israel?
 Deuteronomy 30:1-5. What promise was extended to Israel anciently by the prophet Moses?
 Ezekiel 37:21-28. What did Ezekiel prophesy would one day take place in Israel?
 DS, 1:172-73. When is the restoration of Israel to take place? (see also *TPJS*, pp. 14-15).
 DS, 3:258-62. An explanation of the times of the Gentiles is given.

C. Isaiah 61-64; 66:1-17. Isaiah Foretold That a Mighty Latter-day Work Would Be Accomplished and the Lord Would Return in Glory

1. In the last days the Messiah would glorify and prosper his people and they would be recognized as his own (see Isaiah 61).
2. Jerusalem and Zion shall shine forth as a royal diadem in the world; God will delight in them, and they will be a holy people, redeemed of the Lord (see Isaiah 62).
3. The second coming of the Savior would be a day of judgment against the ungodly (see Isaiah 63:1-6).
4. A rehearsal of the Lord's goodness to Israel and their disobedience is given (see Isaiah 63:7-14).
5. Isaiah prayed for the Lord's coming and asked that he remember Israel in mercy when he returned in glory (see Isaiah 63:15-64:12; *JST*, Isaiah 63:17).
6. Israel would be redeemed and the wicked destroyed at the Lord's second coming (see Isaiah 66:1-17).

Religion 302 student manual, 18-18 through 18-25; 18-28 through 18-29; 18-31.
 D&C 133:40-53. What description is given of the second coming of the Savior?
 1 Thessalonians 5:1-6. Why should the Saints not be unprepared, as the world will be, when the Lord returns?
 2 Thessalonians 2:8. How will the wicked perish at the Second Coming? (see also D&C 5:19).
 2 Peter 3:10-14. What warning is given to all?
TPJS, pp. 47-49. What did the Prophet Joseph Smith say the world would be like before the second coming of the Savior?
TPJS, pp. 63-65. What is the purpose of the Second Coming?
AF, pp. 371-74. Annotated references concerning the second coming of the Savior are listed.

D. Isaiah 65:17-25; 66:18-24. The Millennium Will Be Righteous Israel's Day with the Lord

1. A description is given of the millennial conditions under which righteous Israel will live (see Isaiah 65:17-25).
2. After the second coming of the Savior, the gospel will be received by many who had not yet had an opportunity to hear it (see Isaiah 66:18-24).

Religion 302 student manual, 18-27; 18-30.
Zechariah 14:16-19. During the Millennium, how will the Lord turn people's attention toward the truth?
D&C 45:55-59. What will it be like to raise children during the Millennium?
D&C 101:25-34. What are some of the conditions of the Millennium? During the Millennium, what truths will the Savior teach righteous Israel? (see also 2 Nephi 21:9).
1 Nephi 22:26. Who will lose his power during the Millennium?
TPJS, pp. 268-69. What did the Prophet Joseph Smith teach about the Millennium?
DS, 3:66-72. An explanation is given of the two millennial world capitals.
DBY, pp. 402-4. What great work will be accomplished during the Millennium?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Preparing for the Second Coming of the Savior (Section C)

Isaiah saw the second coming of the Savior and indicated what members of the house of Israel must do to prepare for that great event:

1. All who want salvation must come unto the Lord and hearken to his gospel (Isaiah 55:1-4).
2. Those who keep the commandments and do justice to all will be blessed by God (Isaiah 56:1-2).
3. Those who desire the Lord's favor must avoid idolatry and the other sins for which ancient Israel was cut off (Isaiah 57:3-13).
4. To help his people gain spiritual strength, the Lord counseled them to fast properly and keep the Sabbath day holy (Isaiah 58:6-14).

Help students understand that even though they live in a world of wickedness they need not be discouraged or disillusioned. Point out that Enoch and his people built the city of Zion in a day of *great* wickedness (see Moses 7). Melchizedek was called to preach the gospel

to a wicked generation who repented and eventually joined the city of Enoch (see JST, Genesis 14). The Saints of this dispensation will also build the holy city in preparation for the coming of the Savior in a day of wickedness (see D&C 45:63-71). The building of Zion in the last days was prophesied in Isaiah 60. Review this chapter, using the Religion 302 student manual for helpful commentary.

Use the following quotation to help students see their potential and responsibility: "I am sure you [religious educators] appreciate the fact that you have been given custody of some of the choicest spirits of all time. I emphasize that. These are not just ordinary spirits, but among them are some of the choicest spirits that have come from heaven. These are they who were reserved to come forth in this time to bear off the kingdom triumphant." (Ezra Taft Benson, "The Gospel Teacher and His Message" [address delivered to religious educators], 17 Sept. 1976, p. 1)

The Millennial Reign of the Savior (Section D)

Write the word *millennium* on the chalkboard and ask students what it means. Now read Isaiah 65:17-25.

Point out that the Millennium will be a period of a thousand years when the Savior will reign personally on the earth. During that time the righteous will be taught so that they will be prepared to return to live in the presence of our Heavenly Father. It is also the time when all righteous members of the Church from the days of Adam will associate with one another under the personal tutelage of the Son of God (see 1

Thessalonians 3:13; Articles of Faith 1:10; Joseph Smith, *Teachings of the Prophet Joseph Smith*, pp. 268-69).

Using Isaiah 65:17-25 and 66:19-21, outline on the chalkboard and discuss with the students the things Isaiah saw about the millennial reign of Christ (see the Religion 302 student manual for helpful commentary).

Conclude this lesson by sharing your testimony with students that the great prophecies given by Isaiah will be fulfilled and that the students themselves may play a very significant part in that fulfillment.

2 KINGS 21-25; NAHUM; ZEPHANIAH; HABAKKUK 44

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. 2 Kings 21. Judah Returned to Wickedness

1. Manasseh turned Judah to gross wickedness, and the prophets pronounced condemnation upon them (see 2 Kings 21:1-18).
2. Amon continued the evil ways of his father, Manasseh, and was slain by his servants (see 2 Kings 21:19-26).

Religion 302 student manual, 19-1 through 19-5.
Religion 301-2 instructor's guide, Appendix A, 67.
Deuteronomy 8:19-20. What had the Lord decreed would happen to Israel if she became idolatrous?
Jeremiah 15:4. What did the Lord say would happen because of the wickedness of Manasseh?
MF, pp. 40-41. What forms does idolatry assume today?

B. 2 Kings 22:1-23:30. Josiah Attempted to Restore Righteousness in Judah

1. Josiah had the temple repaired (see 2 Kings 22:1-7).
2. When the book of the law was found in the temple, Josiah mourned upon learning from it how far the people had strayed (see 2 Kings 22:8-11).
3. Messengers sent by Josiah went to Huldah the prophetess, who prophesied evil upon Judah; but, she said, Josiah would not see it (2 Kings 22:12-20).
4. Josiah had all the people gather to hear the law and to covenant to obey it (see 2 Kings 23:1-3).
5. Idolatrous worship and the wicked priests were destroyed in Judah, and the Passover was reinstated (see 2 Kings 23:4-25).
6. Despite their attempts at reform, the Lord said, Judah had sinned too grievously and would be destroyed (see 2 Kings 23:26-28).
7. Josiah was slain in battle against the Egyptians (see 2 Kings 23:29-30).

Religion 302 student manual, 19-6 through 19-14.
Religion 301-2 instructor's guide, Appendix A, 68.
1 Kings 13:2. What prophecy did Josiah fulfill?
2 Chronicles 35:20-24. How did Pharaoh-nechoh respond when he heard that Josiah was planning to fight against him?
Zephaniah 1:1. When did Zephaniah prophesy?
Mosiah 1:3-5. What is the worth of scripture? (see also Alma 37:8-9).
Nehemiah 8:2-10. How valuable were the scriptures to the Jews who returned from captivity in Babylon?
Exodus 15:20; Judges 4:4. Who were some women in the scriptures, besides Huldah, who were called prophetesses? (see also Isaiah 8:3; Nehemiah 6:14; Luke 2:36; Acts 21:9).
Spencer W. Kimball, "How Rare a Possession—the Scriptures!" *Ensign*, Sept. 1976, pp. 2-5. How important have the scriptures been to the righteous since the beginning?

C. 2 Kings 23:31-25:30. Judah Became Subject to Egypt and Was Then Taken Captive by Babylon

1. Pharaoh-nechoh of Egypt put Judah under tribute, carried away King Jehoahaz, and placed Jehoiakim on Judah's throne (see 2 Kings 23:31-24:7).
2. During Jehoiachin's reign, Nebuchadnezzar overthrew Jerusalem and carried away captive prominent Jews (see 2 Kings 24).
3. Zedekiah, Babylon's puppet king of Israel, rebelled; the Babylonians destroyed Jerusalem, slew Zedekiah's sons, blinded Zedekiah, and carried him and all but the poorest Jews captive to Babylon (see 2 Kings 24:17-25:21).
4. Gedaliah was appointed ruler in Judah but was assassinated; refugees from Judah fled to Egypt (see 2 Kings 25:22-26).
5. After thirty-seven years in captivity, Jehoiachin was released from prison in Babylon (see 2 Kings 25:27-30).

Religion 302 student manual, 19-15 through 19-24; G-1 through G-4. Because Jeremiah ministered among the Jews during this part of their history you may want to teach the historical material from lessons 45 and 46 with this part of 2 Kings (see also Jeremiah 1:1-3).
Daniel 1:1-7. Where does Daniel fit in Judah's history? (see also 2 Kings 24:10-16).
1 Nephi 1:4, 11-13. How did the ministry of Lehi relate to the downfall of Judah? (see also 2 Nephi 1:4)
Ezekiel 4-5, 8-9, 11-12. Prophecies about the wickedness and destruction of Jerusalem are given.
2 Nephi 25:9-10. What always precedes the destruction of a people?
DS, 3:40. Why did judgments have to be poured out upon Israel and Judah?

D. Nahum. Nahum Taught That the Wicked Would Be Destroyed

1. Nahum testified that the Lord has great power that none can withstand and that he would overthrow the wicked (see Nahum 1).

Religion 302 student manual, 20-1 through 20-9.
1 Nephi 9:6. Why will all things be accomplished according to the Lord's will?
D&C 29:11, 21. What will happen to the wicked when the Lord returns?

- Nahum foretold the destruction of Nineveh as a type of the destruction of the wicked at the Lord's second coming (see Nahum 2-3).

TPJS, p. 271. What brings judgments upon people, cities, and nations?

E. Habakkuk. Habakkuk Learned That through Faith the Just Are Enabled to Endure Temporary Setbacks at the Hands of the Wicked

- Habakkuk asked the Lord why the wicked among God's people were going unpunished (see Habakkuk 1:1-4).
- The Lord answered that the wicked would be punished by the Chaldeans (see Habakkuk 1:5-11).
- Habakkuk asked the Lord why a wicked nation would be used to punish those who were more righteous than they (see Habakkuk 1:12-2:1).
- The Lord told Habakkuk that the power of the wicked was temporary and that the righteous would yet triumph through faith (see Habakkuk 2:2-20).
- Habakkuk offered a prayer extolling God's majesty and rejoicing with confidence in the Lord (see Habakkuk 3).

Religion 302 student manual, 22-1 through 22-8. Job 20:5; 21:7-20. What is inevitable for the wicked? Job 23:6, 10. What benefit is there in experiencing tribulations?
 1 Nephi 22:16-24. What will be the outcome for the righteous and for those who oppose the Lord's people?
 Alma 3:26-27. What can all be assured of at the end of this life? (see also Alma 41).
 D&C 105:6. What is one of the reasons why the Lord allows his people to be chastened?
 D&C 121:1-25. What did the Lord teach the Prophet Joseph Smith when the Saints of his day were being persecuted?
 TPJS, pp. 52-53. What is the justification for God's wrath upon men?

F. Zephaniah 1-3. Zephaniah Prophesied of the Day of the Lord's Wrath

- Zephaniah foretold the day of destruction and wrath that awaited Judah for her wickedness; that day would be a type of the Second Coming (see Zephaniah 1).
- Zephaniah foresaw the destruction and wrath that awaited the Philistines, Moabites, Ammonites, and Assyrians (see Zephaniah 2).
- Zephaniah spoke of the second coming of Christ, a day in which God's wrath would destroy all wickedness and sin (see Zephaniah 3:1-8).
- Zephaniah foresaw the blessing of the righteous and the Lord's reign among them in the last days (see Zephaniah 3:9-20).

Religion 302 student manual, 21-1 through 21-8. D&C 1:8-16. Why will the Lord's wrath be poured out upon all men?
 D&C 87:6. What are some evidences of God's wrath in the earth?
 D&C 88:87-95. What will happen just before Christ's second coming to make it a day of wrath?
 D&C 112:23-26. Where will the day of wrath first commence among men? Why?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Value of the Scriptures (Section B)

Review the story of Josiah's obtaining the book of the law of God. Discuss its effect upon him and his people. Use President Spencer W. Kimball's teachings in the September 1976 *Ensign*, pages 2-5, to discuss the need to study the scriptures. Emphasize the profound effect the scriptures can have for good upon those who study them diligently. Share the following statement

about the value of personal scripture study: "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns." (Spencer W. Kimball, "What I Hope You Will Teach My Grandchildren" [address to seminary and institute personnel], 11 July 1966, p. 6.)

The Downfall of the Kingdom of Judah (Sections A-F)

Using the chronology chart in the Religion 302 student manual, review with students the kings and prophets in Israel during the several decades just before the captivity. Help students understand where the various prophets, including Lehi, fit into the historical chronology (see 1 Nephi 1:4). Point out that Hezekiah and Josiah were the only righteous kings in the 150 years before Judah's captivity. Use such scriptures as Zephaniah 1:1-4, 14-18 to illustrate the many warnings and prophecies given to Judah about

their downfall as well as the reasons for their destruction (see also G-1 through G-4).

Because of the significance of Jeremiah's ministry during the final years before Judah's captivity, include passages from Jeremiah in your discussion of Judah's downfall (see especially lesson 45, sections A-B; lesson 46, sections A-B; D). Use 1 Nephi 1:4, 11-13; 2 Nephi 1:4; Omni 1:15; and Helaman 6:10 to tie the Book of Mormon into this period of Judah's history.

Relate the conditions in ancient Judah to those in the world today. Testify of the need to obey the counsels of the prophets to avoid a similar fate.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Jeremiah 1; 11:18-12:6; 15:10-21; 17:14-18; 18:18-23. Jeremiah Was Called to Declare Repentance to Judah and Experienced Great Difficulty in His Ministry

1. Jeremiah ministered from the time of King Josiah until the Jews went into captivity in Babylon (see Jeremiah 1:1-3).
2. Jeremiah was told that before he came to mortality he had been foreordained to be a prophet of God (see Jeremiah 1:4-5).
3. The Lord strengthened Jeremiah and prepared him for his calling (see Jeremiah 1:6-19).
4. The people of Anathoth, and even Jeremiah's own family, sought to destroy Jeremiah; but the Lord supported him (see Jeremiah 11:18-23; 12:5-6; 15:10-21).
5. Jeremiah asked the Lord why the wicked prospered (see Jeremiah 12:1-4).
6. Jeremiah petitioned the Lord to overthrow his persecutors (see Jeremiah 17:14-18; 18:18-23).

Religion 302 student manual, 23-1 through 23-6; 23-24 through 23-25; 23-33 through 23-34; 23-37; 23-40. Abraham 3:22-23. What truth did the Lord reveal to Abraham about the noble and great spirits in the premortal life?
 Jeremiah 20:7-9. What caused Jeremiah to continue in the Lord's work despite great difficulty?
 Proverbs 29:25. Why was there no reason for Jeremiah to fear his persecutors? (see also D&C 30:11; 122:9). D&C 101:35-38. What has the Lord promised those who suffer persecution for his sake? (see also Revelation 2:10).
 DS, 1:60. Because the Lord knows their quality, he chooses certain premortal spirits and foreordains them to be his leaders in mortality (see also Alma 13:10-12).
 Bible dictionary, s.v. "Jeremiah." A good review of Jeremiah's ministry is provided.

B. Jeremiah 2:1-3:11; 3:20-9:26; 10:1-11:17; 12:7-13; 13:1-15:9; 16:1-13; 17:1-13, 19-27; 18-19. Jeremiah Called Judah to Repentance and Warned Them of Impending Destruction and Exile

1. Judah was warned to follow the living God and turn from worshiping idols made by men (see Jeremiah 2; 10; JST, Jeremiah 2:24).
2. Judah and Israel defiled the land by their wickedness (see Jeremiah 3:1-11).
3. The Lord told Israel that he would defer his anger and bless them if they would return to him (see Jeremiah 3:20-4:2; 4:14; 7:1-7).
4. Jeremiah repeatedly rebuked the inhabitants of Judah for their wickedness and prophesied that judgments, destruction, and captivity would come upon them if they did not repent (see Jeremiah 4:3-6:30; 7:8-9:26; 11:1-17; 12:7-13; 14:1-15:9; 16:1-13; 17:1-13).
5. Judah was promised that if they kept the Sabbath day holy, they would be preserved from captivity (see Jeremiah 17:19-27).
6. Using well-known objects as symbols, the Lord taught Jeremiah; Jeremiah showed to Judah their deplorable condition and the resultant judgments that would come upon them (see Jeremiah 13; 18-19; JST, Jeremiah 18:8, 10, 14).

Religion 302 student manual, 23-7 through 23-9; 23-11 through 23-23; 23-26; 23-28 through 23-33; 23-35; 23-37 through 23-41.
 John 14:15. What is the test of our loyalty to the Savior?
 D&C 1:38. How important are the words of the prophets? (see also D&C 21:5).
 D&C 1:14-16. What will happen to those who refuse to follow the prophets, but instead walk after their own god?
 Matthew 10:41. What promise is made to those who receive the Lord's prophets?
 D&C 101:7-8. What foolish error have members of the house of Israel often committed? (see also Isaiah 26:16).
 MF, pp. 40-42. How widespread is the sin of idolatry today?

C. Jeremiah 3:12-19; 12:14-17; 16:14-21. The Promise of a Future Restoration of Judah and Israel Was Reaffirmed

1. Jeremiah saw that Israel and Judah would be gathered in the last days and become one people (see Jeremiah 3:12-19).
2. Other nations were promised an inheritance with Israel and Judah if they would repent and keep the commandments (see Jeremiah 12:14-17).

Religion 302 student manual, 23-10; 23-27; 23-36. Deuteronomy 30:1-10. What promise did the Lord extend to Israel through Moses?
 Ezekiel 37:21-28. What did the Lord promise Israel would happen when they were restored in the last days? (see also Amos 9:14-15).
 D&C 110:11. Who restored the keys for the gathering of Israel in the last dispensation?

3. The gathering of Israel and the bringing of the ten lost tribes from the north would be one of the great miracles of the last days (see Jeremiah 16:14-21).

D&C 133:26-33. What are some of the miracles that will be associated with the return of the ten lost tribes of Israel?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that you feel will be the most helpful to your students.

Since the book of Jeremiah is not arranged in chronological order, you may find it effective to draw from all parts of the book in teaching Jeremiah's life and

ministry. The lessons in the instructor's guide follow the chapters in the student manual; however, this organization sometimes separates related material. Review all three lessons on Jeremiah before you determine what approach to take.

Jeremiah Was Foreordained to Carry a Message to Judah (Section A)

Ask a student to read Jeremiah 1:4-5 aloud, and then briefly discuss the principle of foreordination.

Ask students what the Lord required of Jeremiah to complete the mission that had been assigned to him before he entered mortality. Explain that Jeremiah 1:10 contains the answer. Put the following outline on the chalkboard and discuss the message of this verse:

"I have this day set thee over the nations and over the kingdoms, to—

1. root out
 2. pull down
 3. destroy
 4. throw down
- Jeremiah was to declare God's judgments.

5. build
6. plant"

Jeremiah was to declare the promises of God's mercy, which would bring about a future restoration.

A main theme of the book of Jeremiah is that although the people would be plucked up and scattered far from their land because of their iniquities, in due time a remnant would return, the land would be replanted by repentant and faithful Israelites, and the people themselves would become fruitful unto the Lord.

Opposition to Jeremiah (Section A)

Nothing recorded in the book of Jeremiah shows that his message was well received. On the contrary, there is evidence that he was persecuted greatly. Point out the following examples (see also lesson 46, section A).

Jeremiah 11. There was a plot in Jeremiah's hometown to take his life. (After studying this chapter, you might want to ask students how this story parallels an incident in the Savior's life; see Luke 4:16-30.)

Jeremiah 12:6. Even Jeremiah's family dealt treacherously with him.

Jeremiah 20:1-2. Wicked priests opposed Jeremiah.

Jeremiah 26:8-9. Mobs took Jeremiah and brought

accusations against him.

Jeremiah 36:26. The king sought to take Jeremiah and his scribe Baruch.

Jeremiah 38:4-6. Princes cast Jeremiah into a dungeon.

Note that just because an individual might have been foreordained to certain callings in mortality does not mean that fulfilling those callings and assignments will be easy. Discuss briefly Jeremiah's responses to his challenges (see Jeremiah 17:14-18; 18:18-23; 20:7-9). Teach students how they should respond to the challenges that face them as they attempt to complete their appointed missions in mortality.

A Time of Judgment (Section B)

Jeremiah's time was one of severe judgments, which he survived. His daily task was to call people to repentance.

An important message of the prophets of any day is to repent or perish. The Lord considers calling people to repentance to be one of the things of most worth that a righteous individual, properly called, can do (see D&C 15:6; 16:6; 19:31).

List some of the sins for which Jeremiah chastized Israel. Compare those sins with sins of our time. Help students understand that the only path of safety is repentance and obedience to the counsel of living prophets. Review some of the counsel that has been given by the prophet in recent general conferences.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Jeremiah 20; 26; 28; 32:1-5; 36; 37:11-21; 38:1-13, 28. Jeremiah Experienced Opposition throughout His Ministry

1. Jeremiah was smitten, put in stocks, and continually derided; he prophesied against his oppressors and lamented his birth (see Jeremiah 20).
2. During Jehoiakim's reign, Jeremiah prophesied of destruction and was therefore condemned to death by the people, but he was acquitted after being arraigned and tried before the princes of Judah (see Jeremiah 26).
3. Baruch recorded Jeremiah's prophecies and declared them before the people, but King Jehoiakim burned the records; Jeremiah gave the Lord's word again to Baruch (see Jeremiah 36).
4. Hananiah spoke false prophecies against the word of Jeremiah but died, as the Lord had foretold (see Jeremiah 28).
5. Jeremiah was imprisoned during much of the Babylonian siege of Jerusalem (see Jeremiah 32:1-5; 37:11-21; 38:1-13, 28).

Religion 302 student manual, 24-1 through 24-3; 24-9 through 24-11; 24-13; 24-15; 24-21 through 24-22; 24-34.

- 1 Peter 4:12-14. Was Jeremiah the only one among the Lord's servants to experience opposition? (see also Hebrews 11:36-38; Matthew 10:16-18, 22). Carlos E. Asay, in CR, Oct. 1981. Why is there opposition to the Lord's work, and how should Saints respond to those who fight God's work?
- Spencer W. Kimball, in CR, Apr. 1978, pp. 115-17. President Kimball warns against rejecting the prophets and discusses some of the reasons why prophets are rejected.

B. Jeremiah 21-22; 25:1-11; 27:12-22; 29; 32:6-44; 34-35; 37:1-10; 38:14-27. Jeremiah Prophesied of the Destruction and Captivity of Judah and Related Events

1. In the days of Jehoiakim, Jeremiah prophesied of the desolation of Judah and of seventy years of captivity in Babylon (see Jeremiah 25:1-11).
2. Jeremiah warned the kings of Judah that their wickedness would bring ruin upon their nation (see Jeremiah 22).
3. The righteousness of the Rechabites was contrasted with the wickedness of the Jews as justification for the calamity that would come upon Judah (see Jeremiah 35).
4. Jeremiah prophesied of the impending downfall of Judah (see Jeremiah 21; 27:12-22; 34:1-7; 37:1-10; 38:14-27).
5. Jeremiah sent a message to the Jews who were already captives in Babylon (see Jeremiah 29).
6. Jeremiah was commanded to purchase a field in Anathoth as a sign that Judah would return from captivity; Jeremiah prophesied of that return and of the redemption of Israel in the last days (see Jeremiah 32:6-44).
7. The Lord denounced Zedekiah and his people for reenslaving servants who had been freed (see Jeremiah 34:8-22).

Religion 302 student manual, 24-4 through 24-6; 24-12; 24-14; 24-16; 24-18 through 24-20. Many prophets spoke of the judgments of God that would come upon the Lord's people for rejecting him (see lesson 36, section B; lesson 37, section D; lesson 44, section C).

C. Jeremiah 25:12-38; 27:1-12. Jeremiah Prophesied of the Downfall of Wicked Nations

1. The overthrow of diverse nations and worldwide destruction in the last days was prophesied (see Jeremiah 25:12-38).
2. Jeremiah used a yoke to illustrate his prophecy of the bondage that Babylon would impose upon many nations (see Jeremiah 27:1-12).

Religion 302 student manual. 24-8; 24-12.

D. Jeremiah 39, 52. Jeremiah Witnessed the Overthrow of Jerusalem by Nebuchadnezzar

1. Jerusalem was besieged and the temple and city walls were destroyed; Zedekiah was captured, blinded, and taken captive with his people (see Jeremiah 39:1-10; 52:1-16, 28-32).
2. Jeremiah's life was preserved (see Jeremiah 39:11-18).
3. The vessels of the Lord's house were plundered, and the chief priests were killed (see Jeremiah 52:17-27).

Religion 302 student manual, G-1 through G-4; 24-25.
2 Kings 25:1-21. The destruction of Jerusalem is recounted (see also 2 Chronicles 36:14-21).
2 Nephi 1:4. What did the Nephites learn about Jerusalem after they left the city?
Helaman 6:10; 8:21. Which son of Zedekiah escaped death at the hands of Nebuchadnezzar? What happened to him? (See Jeremiah 39:6; 52:10; Omni 1:15.)
2 Nephi 25:3, 9. What does the Lord always do before he sends judgments upon a nation?

E. Jeremiah 40-45. Jeremiah Continued to Labor with the Remnant of Judah

1. The Babylonians made Gedaliah the governor of the remnant in Judah, and Jeremiah remained in Judah (see Jeremiah 40).
2. Ishmael killed Gedaliah and sought to carry away the remnant of people, but they were rescued by Johanan (see Jeremiah 41).
3. Jeremiah warned Johanan that Babylon would overrun Egypt, but Johanan took Jeremiah and the people there anyway (see Jeremiah 42-43).
4. Jeremiah prophesied of destruction upon the remnant in Egypt (see Jeremiah 44).
5. Jeremiah promised Baruch that his life would be preserved (see Jeremiah 45).

Religion 302 student manual, 24-23 through 24-24.
3 Nephi 10:4-6. What does this scripture say about the Lord's desire to save his children? (see also 2 Peter 3:9).
Mosiah 4:6, 11. How should we respond to God's longsuffering toward us?

F. Lamentations. Jeremiah Cried Out Because of Judah's Miserable Condition

1. Jeremiah lamented the destruction of Jerusalem (see Lamentations 1).
2. Jeremiah mourned, seeing that the Lord had brought just vengeance upon his people (see Lamentations 2).
3. Jeremiah bemoaned Judah's condition, but he expressed trust in God (see Lamentations 3).
4. The condition of Judah was outlined (see Lamentations 4).
5. Jeremiah offered a prayer for mercy from Jehovah (see Lamentations 5).

Religion 302 student manual, 24-26 through 24-33.
Ezekiel 18:20-23, 31-32. Does the Lord want to punish his children?
3 Nephi 8:24-25. How will the wicked feel about the words of the prophets when the Day of Judgment comes?
Alma 12:11. How are people caught in the chains of hell? (see also 2 Nephi 9:45; 28:19; D&C 93:39).
D&C 136:34-36. What are the consequences of rejecting the prophets?
D&C 1:37-38. When the Lord's servants speak for him, their words will be fulfilled.

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Lord Forewarned His Children (Sections A-B)

Give students an overview of the Lord's prophetic warnings to Judah to help them understand that short of denying Judah their agency, the Lord did everything to help them avoid the calamity that came upon them (see Leviticus 26:14, 33; Deuteronomy 28:15, 25; Ezekiel 22:15; 1 Nephi 1:4; Jeremiah 5:10-17; 6:18-23; 9:9-16; 17:1-4; 21:3-10; 25:8-11).

Ask students why they feel the Lord issued such

frequent and strong warnings to the Jews. Were the Jews sufficiently forewarned? Refer to Ezekiel 18:20-32. Discuss what determines whether or not punishments are justified. Ask whether the Lord desires to punish his children. Show that his warnings are to help avert calamities and avoid sorrow.

Apply these same principles to our time by reviewing some of the prophetic guidance we have been given. Discuss the probable consequences of rejecting it.

The Dedication of the Lord's Chosen Servants (Section A)

Review the life of Jeremiah and his many trials. Discuss the fact that the Lord's servants sacrifice greatly to help others avoid sorrow and obtain happiness. Read Matthew 5:10-12. Help students see that the leaders the Lord has called are very much

interested in the eternal welfare of those they labor with. Using President Spencer W. Kimball's talk in Conference Report, April 1978, pages 115-17, discuss the reasons why people reject the Lord's servants. Challenge students to support and sustain those whom the Lord has called as leaders in his kingdom.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Jeremiah 23; 30-31; 33; 50:4-8, 17-20. Jeremiah Spoke of Israel's Restoration in the Latter Days**

1. Righteous shepherds would be called to teach and help Israel while they were gathered in from their long dispersion (see Jeremiah 23:1-4; 30:18-24).
2. David (Christ) their king would rule over Israel in the last days (see Jeremiah 23:5-8; 30:8-9; 33:14-22).
3. False prophets who corrupted God's people would be cursed (see Jeremiah 23:9-40).
4. Israel and Judah would be restored to their own lands (see Jeremiah 30:1-3).
5. There would be a time of distress and punishment before Israel would be gathered (see Jeremiah 30:4-7, 10-17; JST, Jeremiah 30:12, 15).
6. The kingdoms of Israel and Judah would be restored and receive the gospel of Jesus Christ (see Jeremiah 31; 33:1-14, 23-26; 50:4-8, 17-20).

Religion 302 student manual, 25-1 through 25-18; 25-30.

3 Nephi 14:15. What special warning did the Savior give about false prophets?

Deuteronomy 13:1-5. What was the law regarding false prophets? (see Deuteronomy 18:20).

AF, pp. 328-44. The gathering of Israel is summarized (with annotated references).

Ezekiel 34. The Lord rebuked the shepherds of Israel who allowed his flocks to be scattered, and he prophesied of the gathering under the True Shepherd (see also Ezekiel 37:21-25).

DS, 3:247. Which tribe is to play the leading role in gathering the house of Israel? Why?

TPJS, pp. 14-15. What did the Prophet Joseph Smith say about the fulfilling of the covenant as Jeremiah and other prophets had foretold?

Bruce R. McConkie, *The Promised Messiah*, pp. 192-93. Who is the David of the latter day?

B. Jeremiah 46-49; 50:1-3, 9-16, 21-46; 51. Jeremiah Pronounced Judgments upon Nations That Had Been Enemies of Israel

1. The Egyptians and Philistines would be destroyed by Babylon (see Jeremiah 46-47).
2. Moab, Ammon, Edom, Damascus, Kedar, Hazor, and Elam would also feel the wrath of God by the hand of Babylon (see Jeremiah 48-49).
3. Because of their own pride and wickedness, Babylon would be destroyed (see Jeremiah 50:1-3, 9-16, 21-46; 51).

Religion 302 student manual, 25-19 through 25-24.

D&C 1:16, 36; 133:14. Because of their wickedness, Babylon and Idumea (Edom) became symbols of the wickedness of the world.

Isaiah 14:1-3. What promise is made to Israel?

D&C 121:23-25. What eventually will happen to the wicked who oppress the Lord's people, Israel?

C. Obadiah. Obadiah Prophesied of the Downfall of Edom and of the Lord's Great Work in the Latter Days

1. Doom would overtake Edom because of her pride and wickedness (see Obadiah 1:1-9).
2. Edom would fall because she had dealt treacherously with Judah by siding with Babylon (see Obadiah 1:10-14).
3. A day of judgment will come upon all nations (see Obadiah 1:15-16).
4. Israel will be delivered and regain the lands and position that her enemies have taken from her (see Obadiah 1:17-20).
5. Saviors would "come up on mount Zion" (Obadiah 1:21).

Religion 302 student manual, 25-25 through 25-29; 25-31.

Ezekiel 35; 25:12-14. What judgments were pronounced upon Edom, or Mount Seir? (see also Isaiah 34:5-15; Amos 1:11-12).

Genesis 36:1. What is another name for Esau?

TPJS, p. 223. Who are the saviors on Mount Zion that Obadiah spoke of?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Jeremiah Taught about the Gathering of Israel (Section A)

Lesson 42, on Isaiah 48-54, dealt with the scattering and gathering of Israel, so review it before preparing this lesson.

Prepare the following as a handout, or write the scripture references on the chalkboard for discussion. Point out that Jeremiah testified of the gathering and made the following prophecies:

1. Israel would be gathered from among all nations (see Jeremiah 23:3-4).
2. The gathering of Israel from the four corners of the earth and the bringing of the ten tribes from the north would be a greater miracle than ancient Israel's crossing the Red Sea on dry ground (see Jeremiah 23:7-8; 16:14-15).
3. Israel and Judah would be restored to their own lands (see Jeremiah 30:1-4; 3:18; 16:15; 32:37).
4. Israel would be gathered individually (probably a reference to missionary work; see Jeremiah 3:14-15).
5. Jerusalem would be "the throne of the Lord" (Jeremiah 3:17), and Judah and Israel would walk together (see Jeremiah 3:17-18; 50:4-5).
6. The covenant God had made with both Israel and Judah would be renewed; they would know him, and he

would be their God (see Jeremiah 31:31-34; 32:36-44; 50:4-5).

7. Ephraim, as the firstborn, would have the rights of the priesthood, thus being responsible for gathering Israel in the latter days (see Jeremiah 31:6-9).

Discuss President Joseph Fielding Smith's statement about Ephraim's being at the head of Israel in the latter days (see *Doctrines of Salvation*, 3:252-53).

Ask students what responsibility rests on them to fulfill the prophetic words of Jeremiah. Help them to see the following concepts:

1. For the most part they are the Ephraim of the latter days foreseen by the prophets.
2. They share in the responsibility to gather Israel from the four corners of the earth.
3. When the ten lost tribes return from the north, they will come to Ephraim to receive their blessings.
4. Ephraim has the responsibility of doing work for the dead. Those who would accept this responsibility were called "saviors . . . on mount Zion" (Obadiah 1:21; see also Religion 302 student manual, 25-31). Share your testimony that even though the work seems immense and the burden great, the Lord will help us accomplish it.

The Branch, a Descendant of David, Will Rule Israel (Section A)

An important truth taught by Jeremiah and other prophets is that a "Branch" (Isaiah 11:1), a descendant of David, will rule Israel. Isaiah testified of this truth, and so did Zechariah and Jeremiah (see Zechariah 3:8; Jeremiah 23:5-6; 33:15-18).

List on the chalkboard the following characteristics of the "Branch":

1. He will be a king who will reign and prosper.
2. He will execute judgment and justice.
3. In his day, Judah will be saved and Israel will dwell safely.
4. He will be called "the Lord our Righteousness" (Jeremiah 23:6).

Ask who this Branch is who is a descendant of David. Read the following statement by Elder Bruce R. McConkie:

"Christ is the Son of David, the Seed of David, the inheritor, through Mary his mother, of the blood of the great king. He is also called the Stem of Jesse and the Branch, meaning Branch of David. Messianic prophecies under these headings deal with the power and dominion he shall wield as he sits on David's throne, and have reference almost exclusively to his second sojourn on planet earth . . .

"That the Branch of David is Christ is perfectly clear . . . he is also called David, . . . he is a new David, an Eternal David, who shall reign forever on the throne of his ancient ancestor." (*Promised Messiah*, pp. 192-93.)

Testify that Christ will return to be king over his people Israel as Jeremiah and other prophets have prophesied.

Righteous Israel Will Personally Know Her King (Section A)

The day will come when the gospel will go to all nations and righteous Israel will be safely gathered in. Jeremiah foresaw that day with its attendant blessings.

Write Jeremiah 31:31-34 and 33:7-11 on the chalkboard. Ask students to read those references. Outline on the chalkboard the message of those passages. You might want to include the following:

1. The Lord will make a new covenant with Israel and Judah.

2. The covenant will be spiritual and will be lived by each individual so that they will personally know the Savior, who will walk in their midst, and it will be a time of joy and happiness.

Challenge students to live so that they can enjoy the blessings of that great day.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Ezekiel 1-3. Ezekiel Was Appointed by the Lord to Be a Watchman for the House of Israel

1. Ezekiel saw a glorious vision of the Lord sitting upon a throne (see Ezekiel 1).
2. The Lord called Ezekiel to speak the word of God unto the house of Israel (see Ezekiel 2:1-3:14, 22-27).
3. Ezekiel was told that he would be responsible for Israel's sins if he failed to warn the people (see Ezekiel 3:15-27).

Religion 302 student manual, 26-1 through 26-15.
 Ezekiel 33:1-9. What are the duties of the Lord's watchmen?
 Jacob 1:19. What responsibility must prophets bear if they fail to teach as they have been instructed?
 Exodus 3, Isaiah 6, Jeremiah 1. These scriptures show that God calls his prophets and gives them authority to speak for him.
 Ezra Taft Benson, in CR, Apr. 1973, pp. 49-50. Who are the Lord's modern watchmen and what are their responsibilities?

B. Ezekiel 4-13. Ezekiel Prophesied the Judgments of the Lord upon Jerusalem and the House of Israel

1. Ezekiel predicted siege, famine, destruction, and the scattering of the inhabitants of Jerusalem because of their wickedness (see Ezekiel 4-7).
2. Ezekiel was shown in vision the idolatry of Israel (see Ezekiel 8).
3. Ezekiel foresaw the slaughter, destruction, and eventual captivity of the Jews, beginning at the house of God (see Ezekiel 9).
4. Ezekiel saw another vision like the one recorded in Ezekiel 1 (see Ezekiel 10).
5. Ezekiel prophesied the captivity of Judah by the Babylonians, the scattering of the Jews throughout the nations, and their eventual gathering (see Ezekiel 11).
6. Ezekiel portrayed Jerusalem's impending downfall by two symbolic acts (see Ezekiel 12).
7. Ezekiel prophesied against the false prophets, sorcerers, and diviners of ancient Israel (see Ezekiel 13).

Religion 302 student manual, 26-16 through 26-39.
 Hosea 13:1-4. What warning did the Lord give about idolatry in Hosea's time?
 Ezekiel 23:46-49. What did the Lord say would result from Judah's idolatry?
 D&C 1:14-16. What is the word of the Lord to modern Church leaders respecting idolatry?
 Isaiah 9:13-16. What happens spiritually to people who heed false prophets? (see also Jeremiah 23:13-22).
 Helaman 13:24-29. How do the wicked respond to prophets? to false prophets?
 TPJS, p. 271. Rejection of the gospel and of the prophets who teach it brings upon men the judgments of God.

C. Ezekiel 14-20. Ezekiel Decried the Wickedness of Judah and Said Her Punishments from God Were Justified

1. Ezekiel called his people to repentance and gave an allegory to show Jerusalem's ripeness for destruction (see Ezekiel 14-15; JST, Ezekiel 14:9).
2. Ezekiel reminded Jerusalem of God's goodness to her and of how she had proved unfaithful to the Lord (see Ezekiel 16:1-34).
3. Ezekiel prophesied woes upon Jerusalem and said that she was worse than Sodom and Samaria (see Ezekiel 16:35-63).
4. Ezekiel delivered and interpreted a parable about Judah's being taken captive by Babylon (see Ezekiel 17).
5. Ezekiel taught that men will be punished for their own sins but that they can avoid spiritual death by repenting (see Ezekiel 18).
6. Using allegories, Ezekiel lamented Israel's condition, saying that it resulted from her failure to keep her covenants with God (see Ezekiel 19:1-20:32).

Religion 302 student manual, 26-40 through 26-53.
 Luke 13:3. What is God's decree for those who, having had the chance, refuse to repent? (see also 1 Nephi 14:5; Alma 9:12).
 Deuteronomy 29:12-29. What did Moses say would happen if Israel broke her special covenant with God?
 TPJS, p. 55. Who is the source of goodness for all people? What makes it possible for them to partake of his goodness?
 AF, p. 59. When and why is punishment for sin meted out?
 DBY, p. 55. Why does God send plagues and destructions upon nations?
 AF, pp. 60-61. What is the duration of punishment for any sin?

- The Lord will yet accept his chosen people, but only when their punishment has been completed (see Ezekiel 20:33-49).

D. Ezekiel 21-24. Ezekiel Forcefully Prophesied of the Conquest of Jerusalem

- The Lord commanded Ezekiel to prophesy of Babylon's success in the siege against Jerusalem (see Ezekiel 21).
- Ezekiel cataloged the sins of the Jews (see Ezekiel 22).
- Israel and Judah were likened by Ezekiel to two harlots whose lovers became their conquerors (see Ezekiel 23; JST, Ezekiel 23:17, 22, 28).
- The parable of the boiling pot portrayed the siege and captivity of Jerusalem (see Ezekiel 24:1-14).
- Ezekiel was commanded not to mourn for his wife when she died (see Ezekiel 24:15-27).

Religion 302 student manual, 26-54 through 26-64. Jeremiah 52. Jeremiah gave an account of the overthrow of Jerusalem and the desecration of the temple (see also Jeremiah 39; 2 Kings 25; 2 Chronicles 36:14-21). Ezekiel 33:21-22. How did Ezekiel learn that his prophecies of the downfall of Jerusalem were fulfilled?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Ezekiel in Historical Perspective (Sections A-D)

Using the Religion 302 student manual, 26-2, and the Bible dictionary, s.v. "Ezekiel," help students understand that Ezekiel prophesied of the destruction of Jerusalem and the Babylonian captivity from Babylon where he was already a captive. Briefly review the

historical events related to the captivity (see Religion 302 student manual, G-1 through G-4) to show that both Ezekiel and Daniel were taken captive several years before the final fall of Jerusalem (see 2 Kings 24:13-16; Daniel 1:1). Ezekiel 33:21-22 records that Ezekiel received word of the destruction of Jerusalem.

What Is the Prophet's Role? (Section A)

A prophet is one commissioned by the Lord to speak on his behalf. Read Ezekiel 2 with the class, and point out that Ezekiel's call resembled that of other prophets called at earlier times (see Exodus 3, Isaiah 6, Jeremiah 1). The phrase "having been commissioned of Jesus Christ" has more meaning than is sometimes realized.

A prophet is more than a spokesman; he is also a watchman. Write the word *watchman* on the chalkboard, and discuss the responsibilities of a watchman (see Religion 302 student manual, 26-14).

Ask students how a prophet is like an ancient watchman. Read Ezekiel 3:17-21, and point out that the

prophet's role is to warn by speaking forth the word of the Lord. Having been warned, the people are then responsible for their actions. Read Jacob 1:19 in the Book of Mormon; note how strongly Jacob felt about his responsibility (see also Jacob 2:2-3).

Point out that a prophet's role as watchman is even greater than that of one who watches for the enemy at night. If an enemy overcomes a sleeping town, it can only physically destroy or capture the inhabitants. The failure of a living prophet to warn can result in Satan's leading souls to eternal destruction. Discuss the importance of following closely the counsel of the Lord's living prophet, who is the Lord's watchman for us.

Ezekiel's Use of Symbolism (Sections B-C)

Point out that Ezekiel, like many ancient prophets, employed symbolism and parable to convey his message. Although we may not understand the meaning of every symbol, we should strive to gain such understanding, for it will help us see more clearly the

message of the scriptures. Examine a few symbols employed by Ezekiel and explain how they are used (see Ezekiel 8:7-18; 12:1-11; 13:1-16; Religion 302 student manual, 26-26; 26-38). Discuss other examples of symbolism (see Religion 302 student manual, 26-12; 26-18 through 26-20; 26-46; 26-61).

Men Will Be Punished for Their Own Sins (Section C)

Read Ezekiel 18:2-4. Note that the Lord rejected the proverb used in ancient Israel that taught that children were punished for their parents' sins. Point out that while it is true that children sometimes suffer in consequence of evils committed by their parents, God will not hold the

children accountable for any sins but their own. Now discuss Ezekiel 18:19-32. Bear testimony to the truth of Ezekiel's teachings that men will be punished for their own sins and not for those of others. Indicate that because of the relationships existing in a society, however, innocent people sometimes suffer.

*SCRIPTURE CONTENT OUTLINE**SUPPLEMENTARY STUDY SOURCES***A. Ezekiel 25:1-28:23; 29-32; 35. Ezekiel Pronounced Judgments against Nations Surrounding Israel**

Religion 302 student manual, 27-1 through 27-12; 27-18.

Nahum 1:2. What assurance did Israel's prophets have that Israel's enemies would receive their just reward? (see also Deuteronomy 32:35; Micah 5:15).

B. Ezekiel 33-34. Ezekiel Spoke of the Great Responsibility That Rests upon Israel and Her Leaders

1. Watchmen in Israel have a great responsibility to warn the people (see Ezekiel 33:1-9).
2. Those who turn from righteousness to wickedness or from wickedness to righteousness will receive the consequences of their changed condition, not those of their former condition (see Ezekiel 33:10-20).
3. The land of Israel would be desolated because of wickedness (see Ezekiel 33:21-33).
4. Leaders who did not feed the flock would be held responsible for Israel's scattering (see Ezekiel 34:1-10).
5. The Shepherd of Israel would gather His sheep and reign in their midst (see Ezekiel 34:11-31).

Religion 302 student manual, 27-13 through 27-17.

Jacob 1:19. What must Church leaders do to avoid having the blood of the people on their garments?

D&C 1:14. What warning is extended to Israel today?

DS, 1:310-11. What are the responsibilities of the Saints as the Lord's modern watchmen?

C. Ezekiel 28:24-26; 36-37. Ezekiel Prophesied of the Restoration of Israel

1. The heathen would be removed from the promised land, and Israel would receive it as their inheritance (see Ezekiel 36:1-15).
2. Although the Lord scattered Israel among the heathen because of their wickedness, he would yet restore them to their own land, where they would dwell in peace and prosperity (see Ezekiel 28:24-26; 36:16-38).
3. The resurrection and restoration of Israel was represented to Ezekiel (see Ezekiel 37:1-14).
4. Ezekiel was instructed to prophesy of the uniting of the stick of Joseph with the stick of Judah (see Ezekiel 37:15-20).
5. The children of Israel would be united as one nation in their own land and would live in righteousness with Christ, the new David, as their eternal head (see Ezekiel 37:21-28).

Religion 302 student manual, 27-19 through 27-23.

Jacob 5. The scattering and gathering of Israel was foretold by the prophet Zenos.

Amos 9:14. What did the Lord promise his people Israel? (see also Isaiah 61:4).

Isaiah 29:11-24. What role would the Book of Mormon play in the latter-day restoration?

2 Nephi 3:12. What did Lehi say the Book of Mormon and the Bible would help do? (see also 1 Nephi 13:39-40; 2 Nephi 25:18, 21; 29:7-14).

D&C 27:5. What is the stick of Ephraim, or "the stick of Joseph, which is in the hand of Ephraim"? (Ezekiel 37:19).

Jeremiah 32:36-44. The Lord will gather Israel, give them a new heart, and make an everlasting covenant with them.

D. Ezekiel 38-39. The Battle of Gog and Magog (Armageddon) Will Be Fought in the Land of Israel

1. In the latter days, many nations will combine against Israel (see Ezekiel 38:1-17).
2. The Lord will fight for Israel, and the army of Gog and Magog will be plagued and destroyed (see Ezekiel 38:18-39:8).
3. Israel will cleanse the land of the remains of the dead, and the beasts and fowl will eat the carcasses of the slain (see Ezekiel 39:9-20).
4. From that day forward, Israel will dwell in safety; and both they and the heathen will know that Christ is the Lord (see Ezekiel 39:20-29).

Religion 302 student manual, 27-24 through 27-28, I-1 through I-9.

Revelation 19:17-18. What is "the supper of the great God" that will follow the battle of Gog and Magog? (see also D&C 29:18-21).

DS, 3:45-48. What great event will immediately precede the Savior's second coming?

E. Ezekiel 40-44; 45:9-46:24. Ezekiel Saw and Described the Latter-day Temple in Jerusalem and Its Ordinances

1. Ezekiel described in detail the house of the Lord that would be built in Jerusalem in the latter days (see Ezekiel 40-42).
2. Ezekiel saw that the Lord would come to the temple and his glory would be there (see Ezekiel 43:1-12; 44:1-4).
3. The measurements of the altar and the manner of the offerings upon it were given (see Ezekiel 43:13-27).
4. Only worthy Levites and priests were to administer in the house of the Lord; instructions were given to regulate their conduct and worship (see Ezekiel 44:5-31; 45:9-46:24).

Religion 302 student manual, 27-29 through 27-32.

F. Ezekiel 45:1-8; 47-48. The Land of Israel Would Be Renewed and Divided among the Tribes of Israel

1. A part of the land would be set aside for the temple and the priests (see Ezekiel 45:1-8).
2. The Dead Sea would become fresh water, and the land surrounding it would produce in abundance (see Ezekiel 47:1-12).
3. The borders of the land were defined, and the inheritances of the various tribes of Israel were given (see Ezekiel 47:13-48:35).

Religion 302 student manual, 27-33 through 27-37.

Genesis 15:18. With whom did the Lord first covenant that the land of Israel would be given to him and his descendants? How much land did the Lord promise them? (See also Joshua 1:3-4.)

TPJS, p. 286. What great signs did the Prophet Joseph Smith prophesy would precede the second coming of the Savior?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

The Records of Judah and Joseph Would Be United (Section C)

Review with the students that throughout the Old Testament the Lord made clear to Israel that if they continued in rebellion against him they would be punished and scattered; but he also promised that in the latter days they would be gathered back to their own lands and be blessed as his people. Review Ezekiel 37:1-14 in which the Lord teaches of the Resurrection and relates it to the restoration of Israel.

Read Ezekiel 37:15-20 with the students. Teach what is meant by the “sticks” (see Religion 302 student manual, 27-21 through 27-22). Point out that the coming

together of these two records plays an important part in the restoration of Israel. Shortly after the joining of these two records, the Prophet Joseph Smith was given the keys to the gathering of Israel (see D&C 110:11). Missionaries in the Lord’s kingdom were sent to the world to declare the gospel message contained in those two records. The heralding of the restored gospel brings people to Christ and brings about the latter-day gathering of Israel. That work will eventually lead to Israel’s being restored to their lands of promise. They will become the Lord’s people in very deed and receive Christ as their eternal king.

The Battle against the Forces of Gog and Magog (Section D)

Do not confuse this battle with the one after the Millennium, which is also called the battle of Gog and Magog (see Revelation 20:7-10).

Many prophets have spoken about the battle against the forces of Gog and Magog, and their words on this topic are found throughout the standard works. Using Ezekiel 38 and 39 as a basis, review this battle and supplement Ezekiel’s account with the writings of other prophets who also testified of it (see Enrichment I in the Religion 302 student manual).

Transparency 27 lists several references on this subject in a suggested chronological order. Uncover the references and concepts on the transparency as

you discuss them.

Even though the battle of Gog and Magog will be a tragic event brought about by wicked men who uphold their master, Satan, it will have some positive consequences. Read Ezekiel 39:21-29, and point out the following benefits of the conflict:

1. Israel will know from that day on that Jesus Christ is their God.
2. The heathen will know the judgments of God, recognize his supremacy, and know why Israel went into captivity.
3. Israel will be sanctified in the sight of all nations.
4. Israel will dwell in their land in safety, and the Savior will reign in their midst.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Daniel 1; 2:48-49; 3; 6. Daniel and His Companions Were Blessed by the Lord, Even Though They Were Captives in Babylon

1. Daniel and his companions were taken captive to Babylon, but they were selected for service in the court of Nebuchadnezzar (see Daniel 1:1-7).
2. They were blessed for refusing to partake of food forbidden by the Lord (see Daniel 1:8-16).
3. God gave them great understanding and wisdom (see Daniel 1:17-21).
4. Shadrach, Meshach, and Abednego refused to worship a golden image and were cast into a furnace, but they were preserved by God (see Daniel 3:1-29).
5. Daniel and his brethren were raised to positions of great prominence and influence in Babylon (see Daniel 2:48-49; 3:30; 6:1-3).
6. For worshiping the Lord against Darius' decree, Daniel was cast into a lion's den; but he was delivered by the Lord (see Daniel 6).

Religion 302 student manual, 28-1 through 28-8; 28-15 through 28-17; 28-30 through 28-34.
 Genesis 39:2-4, 21-23; 41:41-43. Why did the Lord bless Joseph in Egypt? Why did the Lord bless Daniel in Babylon?
 D&C 89:10-17. What food is ordained of God for the use of man?
 D&C 89:18-21. What blessings come through obedience to the Word of Wisdom?
 N. Eldon Tanner, in CR, Apr. 1979, pp. 62-65. How did Daniel put on the whole armor of God?
 Gordon B. Hinckley, in CR, Apr. 1972, p. 77. How can a priesthood holder be like Daniel and receive light, understanding, and wisdom?

B. Daniel 2; 4-5. Daniel Interpreted Dreams and Revelations through Inspiration

1. Daniel interpreted Nebuchadnezzar's dream of the great image and the stone cut out of the mountain without hands (see Daniel 2).
2. Daniel interpreted Nebuchadnezzar's dream of the great tree, and it was fulfilled (see Daniel 4).
3. Daniel interpreted the handwriting on the wall that proclaimed Belshazzar's death and the overthrow of his kingdom (see Daniel 5; JST, Daniel 5:28).

Religion 302 student manual, 28-9 through 28-14; 28-18 through 28-29.
 D&C 65:2. How does Nebuchadnezzar's dream relate to the restoration of the gospel?
 D&C 138:44. How long will the kingdom last that Daniel foresaw and foretold?
 Ezra Taft Benson, in CR, Apr. 1980, p. 45. What was represented by the stone cut out of the mountain without hands?
 Spencer W. Kimball, in CR, Apr. 1975, p. 160. What kind of leader was Belshazzar?
 Marion G. Romney, in CR, Apr. 1975, pp. 108-9. How did Daniel exemplify courage while in Babylon?

C. Daniel 7-12. Daniel Saw Prophetic Visions and Received Revelations

1. Daniel saw four beasts that represented the successive kingdoms of men that would wield power on the earth (see Daniel 7:1-8).
2. Daniel saw the Ancient of Days (Adam) to whom the Son of Man would come to assume his rightful place as king over the whole earth (see Daniel 7:9-14).
3. Daniel saw that the kingdoms of men would fight against the Saints but that they would eventually be thrown down when the Lord established his everlasting kingdom (see Daniel 7:15-28).
4. Daniel was shown a vision of a ram and a he-goat, each with horns; Gabriel appeared to him and told him about future kingdoms and the leaders they represented (see Daniel 8).
5. Daniel prayed for his people, and Gabriel was sent to tell him about the seventy weeks and the coming of the Messiah (see Daniel 9).
6. Daniel saw the Lord and received instructions from heavenly beings (see Daniel 10).
7. Daniel saw the successive kings and their wars, leagues, and conflicts leading up to the second

Religion 302 student manual, 28-35 through 28-53.
 D&C 116. Who is the Ancient of Days? (see Daniel 7:9).
 Luke 1:5-33. What messages did Gabriel deliver in New Testament times?
 John 5:28-29. Who did Jesus say would come forth in the two resurrections? (see Daniel 12:2).
 TPJS, p. 157. Who is Gabriel and what position does he hold?
 Bruce R. McConkie, *New Era*, June 1980, pp. 46-50. Elder McConkie tells how to receive personal revelation.

- coming of Christ (see Daniel 11:1-12:1).
8. Daniel was told of the Resurrection and the glorification of the righteous; he was told to seal up his words so that they would be understood only by the wise at the appropriate time (see Daniel 12:2-13).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Handling Trials through Obedience (Sections A-B)

The following questions might be used to stimulate discussion:

1. In what ways were Daniel and his companions blessed, even though they were in captivity? (Have students support their answers with scripture references from Daniel.)
2. Why did Daniel and his companions receive such blessings? (see Religion 302 student manual 28-10; 28-15 through 28-16; 28-31 through 28-32).

3. Compare Daniel with Joseph who was sold into Egypt. What similarities do you see in their trials and in the way they handled those trials? (see Genesis 39-41).

4. What blessings have you received in times of trial or difficulty? Why? How do you qualify to receive such blessings? (see D&C 130:20-21; 132:5; Abraham 3:25).

5. What trials might you yet face? (see Daniel 12:1, 10). How can you be prepared for those trials? (see D&C 21:1-6; 38:21-31; 45:32).

The Lord Protects His Righteous Servants (Section A)

The lives of Daniel and his brethren show that God will bless those who serve him, and he will preserve them to accomplish the mission he has for them (see Psalm 145:20; 1 Nephi 22:15-17). Other good examples are Lehi and Nephi (see Helaman 5:20-52), Paul (see Acts 28:1-6), Helaman and his two thousand "sons" (see Alma 56:46-48, 56; 57:21, 25-27), Ammon (see

Alma 17:25-39; 19:22-23), and Abinadi (see Mosiah 13:1-5). You may wish to use the example of Abinadi to teach that the Lord's promise to protect his servants does not ensure that they will be preserved from suffering, but it does mean that he will provide the way for them to accomplish their mission. Though they may afterward be killed, they will enter into the paradise of God (see Mosiah 17:5-20; D&C 135:1-3).

The Kingdoms of Men and the Kingdom of God (Sections B-C)

Review the story of Nebuchadnezzar's dream of the great image and the stone cut out of the mountain (see Daniel 2:1-35). Using transparency 28, identify the kingdoms associated with the various parts of the image. Discuss Daniel's interpretation of the dream (see Daniel 2:28-45; Religion 302 student manual, 28-11 through 28-14), including modern revelation on the same subject (see D&C 65:2).

Have the class also identify the kingdoms Daniel saw (see Daniel 7:1-8, 15-28; Religion 302 student manual, 28-37). The class should see that Daniel 2 and Daniel 7 talk about some of the same kingdoms.

Testify that it is the destiny of the Lord's restored kingdom to roll forth until it fills the whole earth, whereas the kingdoms of the earth will end. Show transparency

29, which illustrates the great growth of the Church. Point out that the rate of growth is increasing rapidly and will continue to increase. Discuss ways in which each class member can contribute more to the growth of the Lord's kingdom.

Read Daniel 7:9-14, 18, 22 with the class. Discuss the great priesthood gathering at Adam-ondi-Ahman and the return of Christ to set up his kingdom (see Religion 302 student manual, 28-38 through 28-41). Explain that the kingdom that will fill the whole earth will be the millennial kingdom. The "stone" is now rolling forth, but the kingdoms of the world will not be thrown down until Christ returns.

Bear testimony that The Church of Jesus Christ of Latter-day Saints is the fulfillment of the prophecies of Daniel.

Receiving Personal Revelation (Sections B-C)

Daniel received great revelations from the Lord, and so have many others. The Lord has promised that all who meet certain conditions will receive revelations. Review examples of Daniel's revelations, and cite

examples from other prophets. Teach students that they too can be guided by revelation (see Mormon 9:7-8; James 1:5; John 16:13; Articles of Faith 1:7; D&C 42:61; 76:5-10, 114-18; 93:1; Bruce R. McConkie, *New Era*, June 1980, pp. 46-50).

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Esther 1-2. Esther Replaced Vashti As Queen

1. Vashti was dethroned for refusing to appear before King Ahasuerus (see Esther 1).
2. Esther, a Jewish girl, was reared by her cousin Mordecai after her parents died (see Esther 2:5-7).
3. Esther was chosen from among many young virgins to be the new queen (see Esther 2:1-4, 8-20).
4. Mordecai overheard a plot to kill the king; through Esther, he informed the king, and the would-be assassins were hanged (see Esther 2:21-23).

Religion 302 student manual, 31-1 through 31-7.
Bible dictionary, s.v. "Esther, Book of." An overview of the book of Esther is given.

B. Esther 3-5. Haman Secured a Death Decree for All Jews, So Esther Petitioned the King for Their Lives

1. Haman, angered by Mordecai's refusal to bow to him, sought the extermination of all Jews (see Esther 3:1-7).
2. Haman persuaded the king to order the annihilation of the Jews by portraying them as rebellious and by promising the king that this action would increase revenues (see Esther 3:8-15).
3. Mordecai asked Esther to plead for her nation before the king (see Esther 4:1-14).
4. At considerable risk, Esther gained an audience with the king; she then invited the king and Haman to a banquet she had prepared (see Esther 4:15-5:8).
5. Haman, angered again by Mordecai, constructed a gallows, hoping to obtain permission from the king to hang Mordecai (see Esther 5:9-14).

Religion 302 student manual, 31-8 through 31-13.
Genesis 45:1-8. Through what means does God, on occasion, deliver his people when destruction seems imminent? (see Esther 4:14).
Esther 4:16. What means did Esther employ to gain additional spiritual strength before undertaking her perilous assignment?
Exodus 34:28; 2 Chronicles 20:3; Ezra 8:21-23; Daniel 6:18. Examples are given of Old Testament people who, like Esther, fasted when they were faced with an imposing task.
Ezra Taft Benson, in CR, Oct. 1974, p. 92. What are some of the elements and the benefits of a fast? (see also Isaiah 58:3-12).

C. Esther 6-7. Haman's Plan Went Awry: Mordecai Was Honored, and Haman Was Hanged

1. The king learned that Mordecai had saved his life and had not been rewarded (see Esther 6:1-3).
2. Haman entered the king's court to receive permission to hang Mordecai (see Esther 6:4).
3. When asked how one should reward a noble servant, Haman, believing that he himself was to be honored, suggested the individual be paraded on horseback through the streets (see Esther 6:5-9).
4. The humiliated Haman paraded Mordecai on horseback through the city streets as instructed by the king (see Esther 6:10-12).
5. At the banquet Esther told the king that because of Haman's intrigues she and her people were to be killed (see Esther 7:1-6).
6. The angered king ordered Haman to be hanged (see Esther 7:7-10).
7. Mordecai was honored and placed over the house of Haman (see Esther 8:1-2).

Religion 302 student manual, 31-14 through 31-15.
Proverbs 16:18. What principle should Haman have known that would have saved him embarrassment and humiliation? (Esther 6:6-11).
Matthew 7:2. In what way was Haman's death consistent with the principle enunciated by the Savior about those who condemn unjustly?
Matthew 23:12. What has the Lord promised to those who are willing to humble themselves? What will happen to the proud?

D. Esther 8-10. The Jews Defeated Their Enemies and Instituted the Feast of Purim

Religion 302 student manual, 31-16 through 31-20.

1. Despite Esther's request, Haman's edict could not be revoked because it had been issued with the king's seal (see Esther 8:3-8).
2. Given permission to issue a second edict, Mordecai proclaimed that the Jews should defend themselves (see Esther 8:9-14).
3. The Jews slew their enemies on the appointed day (see Esther 9:1-16).
4. The Jews instituted the feast of Purim to commemorate their victory (see Esther 9:17-32).
5. Mordecai was promoted to second in command in the kingdom, and he ruled with greatness (see Esther 10).

SOME SUGGESTIONS FOR PRESENTATION

A Sovereign God and a Select People (Sections A-D)

To help students appreciate the religious message of Esther, note the following three items:

1. The sovereignty of God is evident throughout the book. The Lord clearly is overseeing things. Had Haman's plot been successful, there would have been no Nehemiah and the course of history would have been changed considerably. The Lord oversees people and events, and though men commit deeds of wickedness, they cannot alter his divine blueprint.

2. The Lord's interest in his chosen people is clearly manifest in the book of Esther. Judah had been chastened, scourged, and, during Esther's time, scattered among 127 provinces in the Persian empire; but the Lord would not permit them to be destroyed nor their destiny altered.

In an 1882 general conference address, Elder Lorenzo Snow related the story of Esther as a convincing example of the Lord's intent to preserve his chosen people. Elder Snow observed that the Lord had always intervened and would continue to intervene

when destruction of his people was imminent (see *Journal of Discourses*, 23:290).

3. The Lord often intervenes to save his chosen people, usually by raising up individuals to accomplish the task. Mordecai said to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). Individuals in our generation may be called upon to perform tasks requiring strengths similar to those possessed by Esther. Elder Lorenzo Snow taught that "it may become necessary in the future—and this is the point I wish to make—for some of the Saints to act the part of Esther, the queen, and be willing to sacrifice anything and everything that is required at their hands for the purpose of working out the deliverance of the Latter-day Saints" (in *Journal of Discourses*, 23:290).

Tell the students that the Lord's intervention does not eliminate human responsibility for moral decision and moral action. Had Esther failed, deliverance would have come from another quarter or channel (see Esther 4:14).

Esther, a True Patriot (Section B)

Ask a student in the class to define *patriotism*. Expand the definition if you need to. According to the dictionary, *patriotism* means devoted love, support, and defense of one's country. Read Esther 4:11-16. Ask the students how patriotic Esther was. What is the greatest

sacrifice a country can expect from an individual citizen? What price was Esther willing to pay for the lives of her countrymen? Stress that Esther was willing to give her life (see Esther 4:16). The Saints of God should also be willing to give whatever is necessary to preserve their freedom and assist in fulfilling the Lord's word.

Fasting, a Source of Spiritual Strength (Section B)

It is significant that Esther initiated a community fast before she confronted the king about Haman's decree. Fasting is a principle of the gospel of Jesus Christ and has always been a means of developing or enhancing spiritual sensitivity. Besides a voluntary abstinence from food and drink, a proper fast should include fervent prayer, contemplation, soul searching, and other activities that invite the Lord's spirit. Discuss these concepts. Indicate that fasting was important to Old Testament peoples and that they practiced it. It remains an important gospel principle today.

Ask the students if they can think of any instances in the Old Testament of individuals or peoples fasting. Supplement their choices by selecting some examples

from Exodus 34:28; Judges 20:26; 1 Samuel 7:6; 31:13; 2 Samuel 1:12; 3:35; Psalm 35:13-14; 2 Chronicles 20:3; Isaiah 58:3-12; Jeremiah 14:11-12; Ezra 8:21-23; Daniel 9:3; Jonah 3:5; Joel 1:14.

Fasting is an important aid in gaining spiritual strength, correcting spiritual ailments, and developing peace of mind. Ask students how they can gain the most from fasting. Conclude by reading and discussing the quotation from President Ezra Taft Benson in the October 1974 Conference Report, page 92, which deals with overcoming despair; President Benson listed fasting as one of a dozen ways to lift our spirits.

Students should understand that the Brethren discourage fasting longer than twenty-four hours.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Ezra 1-6. The Jews Returned from Captivity in Babylon, and They Rebuilt Their Temple

1. Cyrus permitted the Jews to return to Jerusalem to rebuild the Lord's house (see Ezra 1-2).
2. The altar was rebuilt, regular sacrifices were reinstated, and the foundations of the temple were laid (see Ezra 3).
3. After their request to be allowed to help was rejected, the Samaritans hindered the work on the temple and finally caused it to be stopped (see Ezra 4:1-5, 24).
4. During the reigns of Ahasuerus and Artaxerxes, opposition caused the building of the walls of Jerusalem to be stopped (see Ezra 4:6-23; see also the note at the beginning of the suggestions for presentation below).
5. The Lord raised up Haggai and Zechariah to inspire the people to complete the temple (see Ezra 4:24-5:2).
6. Upon Tatnai's request, Darius supported a decree made by Cyrus, and temple reconstruction was begun again (see Ezra 5:3-6:12).
7. The temple was finished and dedicated, and the Passover was kept (see Ezra 6:13-22).

Religion 302 student manual, 29-1 through 29-24; J-1 through J-9.
 Isaiah 44:28. What did Isaiah prophesy about Cyrus? Haggai 1:1. Who were Zerubbabel and Joshua? 2 Chronicles 36:22-23. How was Isaiah's prophecy about Cyrus fulfilled?
 2 Kings 17:24-41. Who were the Samaritans who offered to help build the temple, and why was their assistance rejected?
 Daniel 9:1-3. Why did Daniel petition the Lord in the first year of Darius? (see also Jeremiah 25:11).
 Daniel 9:17. What was Daniel concerned about in his supplication to God?

B. Ezra 7-10. Ezra the Scribe Labored in Judah

1. Under commission of Artaxerxes, Ezra led a group of Jews to Jerusalem to reestablish Jewish law (see Ezra 7-8).
2. Ezra was grieved and prayed to the Lord, confessing the people's sin of marrying outside the covenant (see Ezra 9).
3. Ezra caused the people to covenant to put away strange wives (see Ezra 10).

Religion 302 student manual, 29-25 through 29-31.
 Religion 301-2 instructor's guide, lesson 7, section A.
 References about marriage outside the covenant are given.

C. Haggai 1-2. Haggai Exhorted the Jews to Reconstruct the Temple

1. Haggai told the Jews that their hardships were caused by their neglect in rebuilding the temple (see Haggai 1:1-6, 9-11).
2. Haggai promised the Jews blessings if they would continue the reconstruction, and they did (see Haggai 1:7-8, 12-15).
3. The Lord encouraged his people and spoke of his coming and of the temple's future glory (see Haggai 2:1-9).
4. The people were unclean because they had neglected the Lord's house, but they would yet be blessed if they repented (see Haggai 2:10-19).
5. The Lord affirmed Zerubbabel's position as governor of Judah (see Haggai 2:20-23).

Religion 302 student manual, 30-1 through 30-6.
 Ezra 5:1. What prophet was contemporary to Haggai and was given the same mission? Did these prophets accomplish their mission?
 Zechariah 4:9-10. What did Zechariah prophesy about Zerubbabel?
 D&C 95. What parallels are there between the building of Zerubbabel's temple and the building of the Kirtland Temple?
 TPJS, pp. 307-8. How does the gathering of the Lord's people relate to temple building?
 DBY, 393-94. Why are the Saints commanded to build temples?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students. A difficult problem of chronology is raised by the

material in Ezra 4:6-23. Of these verses D. Guthrie and J.A. Motyer wrote: "This section interrupts the chronological sequence, but it has been included here [in Ezra 4] because it also deals with opposition to Jewish building projects" (*New Bible Commentary*, p.

400). The events recorded in Ezra 4:6-23 very likely took place after the building of the temple, as is indicated by the reference to Ahasuerus and Artaxerxes (see vv. 6-7; see also J.R. Dummelow, *A Commentary on the Holy Bible*, p. 274).

A History of the House of the Lord (Sections A, C)

Use the following to overview the history of temples.

The tabernacle of Moses—

1. Was built and carried in the wilderness (see Exodus 40).
2. Was located at Gilgal for several years while Joshua conquered Canaan (see Joshua 4:19).
3. Was placed in Shiloh when the Israelites had "subdued" the land (Joshua 18:1; see also Joshua 19:51; Judges 18:31).
4. Appears to have been located later in Nob (see 1 Samuel 21:1-4), though the ark of the covenant was in Kirjath-jearim for twenty years (see 1 Samuel 7:2).
5. Was located in Gibeon for a time (see 1 Chronicles 21:29).
6. Was finally taken to Jerusalem when Solomon's temple was built (see 1 Kings 8:1-4).

Solomon's temple—

1. Was not to be built by David, even though he desired to build it, for he was forbidden to do so by the Lord (see 1 Chronicles 22:7-10).
2. Was prepared for by David, who gathered materials for it (see 1 Chronicles 22:1-5, 14; 29:1-5).
3. Was built according to the plan revealed to David by the Lord (see 1 Chronicles 28:11-12, 19).

4. Was built and dedicated by Solomon (see 1 Kings 8).

5. Was destroyed by Nebuchadnezzar's army (see 2 Kings 25:8-17).

Zerubbabel's temple—

1. Was reconstructed, by permission of Cyrus, when the Jews returned from the Babylonian captivity (see Ezra 1:1-4).

2. Was completed after the prophets Haggai and Zechariah were sent to encourage the people to finish the reconstruction, which had begun many years before (see Ezra 5:1-2; Haggai 1).

3. Was desecrated by the Syrian king, Antiochus Epiphanes (see Bible dictionary, s.v. "temple of Zerubbabel").

4. Was repaired and rededicated during the time of the Maccabees. The rededication is still celebrated annually by Jews as the feast of Dedication (see Bible dictionary, s.v. "feasts").

Herod's temple—

1. Was enlarged and courtyards were added by Herod for political reasons (see Bible dictionary, s.v. "Temple of Herod").

2. Was worked on between 17 B.C. and A.D. 64.

3. Was destroyed by the army of Titus in A.D. 70 (see Bible dictionary, s.v. "Temple of Herod").

The Return from Captivity (Sections A-C)

Students are often not familiar with the history of this period. The order of books in the Old Testament also causes some confusion. Briefly summarize the history in the books of Haggai, Zechariah, Ezra, Nehemiah, and Esther. Review the related parts of the chronology chart in the Religion 302 student manual, and point out the relationship between the books and the following people.

Cyrus (approximately 539 B.C.). He came to power as leader of the Medo-Persian empire and defeated the Assyrians (see Religion 302 student manual, J-1). He permitted the Jews to return and rebuild the temple and Jerusalem (see Ezra 1). His releasing the Jews may have been prompted by the Spirit and Isaiah's writings (see Religion 302 student manual, J-2).

Zerubbabel (approximately 536 B.C.). He was known by the Persian name Sheshbazzar (see Religion 302 student manual, J-3). He brought the first group (fifty thousand people) from Babylon to Jerusalem and was governor of Judah (see Ezra 2; Haggai 1:1; Religion 302 student manual, J-3). The temple was reconstructed during his administration (see Ezra 3; Religion 302 student manual, J-4).

Haggai and Zechariah (approximately 520 B.C.). They were prophets in Jerusalem (see Ezra 5:1). They encouraged the rebuilding of the temple (see Ezra 5:1; Haggai 1).

Esther (approximately 487-478 B.C.). She did not return to Jerusalem from captivity in Babylon (see Esther 1-2). She became a queen in the Medo-Persian empire (see Esther 2).

Ezra (approximately 458 B.C.). He led a group to Jerusalem from Babylon sometime after the first group of exiles returned (see Ezra 7; Religion 302 student manual, J-5). He brought back riches from the rulers and others in Babylon who contributed to the temple (see Ezra 7). He came to Jerusalem as a scribe to reestablish the law (see Ezra 7-8). He reformed noncovenant marriages (see Ezra 9-10).

Nehemiah (approximately 445 B.C.). He had been a royal cupbearer in the Persian court (see Nehemiah 2:1; Religion 302 student manual, J-5). He inspired the rebuilding of the city walls (see Nehemiah 2:17-20). He was a governor of Judah (see Nehemiah 5:14). He worked with Ezra to reform the people (see Nehemiah 8-10).

The Importance of Promptly Doing the Lord's Will (Sections A-C)

Review the story of the rebuilding of the temple and the reestablishment of the law. Teach of the Lord's displeasure when the people neglected his commandment to build the temple (see Haggai 1). Point out that through neglect the people delayed receiving blessings the Lord desired to give them. Compare the rebuilding of the temple in Jerusalem in Zerubbabel's

time with the building of the Kirtland Temple in our day (see D&C 95). Teach that the Lord gives commandments to bless our lives and that we should respond promptly to his counsel lest we forfeit great potential blessings. Use the example of Ezra and interfaith marriages to teach that it is best to obey the Lord's counsel at first rather than to have to reform later and experience the accompanying hardship.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Nehemiah 1-7. Nehemiah Was Inspired to Rebuild the Walls of Jerusalem

1. Nehemiah mourned and prayed for the oppressed and afflicted in Jerusalem (see Nehemiah 1).
2. Nehemiah determined to rebuild the city walls of Jerusalem and left Persia to accomplish this task (see Nehemiah 2:1-11, 12-20).
3. The work of refortifying Jerusalem proceeded despite great opposition (see Nehemiah 3-4).
4. Nehemiah, as governor of Judah, abolished usury and took measures to relieve corruption and oppression (see Nehemiah 5).
5. Sanballat and Tobiah sought to bring reproach on Nehemiah and stop the completion of the walls (see Nehemiah 6; JST, Nehemiah 6:11, 13).
6. Nehemiah reviewed the genealogy of those who had returned to Judah (see Nehemiah 7; JST, Nehemiah 7:10-11, 13, 15-16, 18-20, 22-24, 37-38, 44-45, 62).

Religion 302 student manual, 32-1 through 32-9. Deuteronomy 28:1-2, 7. Why was Nehemiah unafraid of the threats of his enemies? (see also Joshua 23:7-10; D&C 105:14).
 Joshua 18:7; Exodus 29:9, 44; 30:30. How was it determined to whom the priesthood was given? D&C 58:27-28. How did Nehemiah exemplify following the counsel given by the Lord in this scripture? TPJS, p. 259. Why was Nehemiah's work opposed? Bible dictionary, s.v. "Nehemiah." Who was Nehemiah?

B. Nehemiah 8:1-13:3. The People Were Strengthened and Renewed Their Covenants with God

1. Ezra publicly read and expounded the law of Moses to all the people (see Nehemiah 8:1-12).
2. The feast of Tabernacles was reestablished (see Nehemiah 8:13-18).
3. The people confessed their sins, praised God, and reviewed his goodness to Israel (see Nehemiah 9).
4. The people covenanted to live faithfully the law of Moses (see Nehemiah 10; JST, Nehemiah 10:29-30).
5. Those who returned from captivity were elected by lot to live either in Jerusalem or in another part of Judah (see Nehemiah 11).
6. Priests and Levites were named, and the city walls were dedicated with great ceremony and sacrifices (see Nehemiah 12).
7. All strangers were separated from Israel (see Nehemiah 13:1-3).

Religion 302 student manual, 32-10 through 32-16. Alma 31:5. What is a very effective way to lead people to follow God's laws? (see also 2 Nephi 33:1; D&C 50:17-23; Deuteronomy 28:1-14).
 DS, 1:301-3. Why should we search the scriptures? (see also Deuteronomy 29:29; 30:10-16; D&C 1:37; 33:16-17).
 DS, 1:155. What is the value of covenants?

C. Nehemiah 13. After an Absence from the City, Nehemiah Continued His Work to Strengthen the People

1. When Nehemiah went a second time to Jerusalem, he ousted the wicked Tobiah from a temple chamber and then ceremonially cleansed it (see Nehemiah 13:4-9).
2. Nehemiah reestablished the payment of tithes (see Nehemiah 13:10-14).
3. Nehemiah rebuked the nobles of Judah for profaning the Sabbath day and for marrying outside the covenant (see Nehemiah 13:15-31).

Religion 302 student manual, 32-17 through 32-18. DBY, pp. 84-85. How could a people who had made solemn public covenants to strictly observe the law fall back into apostasy so readily? (see Nehemiah 10:28-29).

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Nehemiah's Character Was an Aid to the Lord in Rebuilding Jerusalem (Sections A-C)

Involve the class in a discussion of what is known about Nehemiah: who he was, what he was like, and what his character was. The following verses could be listed, and students could identify the qualities.

- Nehemiah 1:4-11. Humble
- Nehemiah 2:1. Pleasant
- Nehemiah 2:5. Self-initiating
- Nehemiah 2:5-8. Self-confident
- Nehemiah 2:17-18. Willing to take the lead

- Nehemiah 2:19-20. Full of faith
- Nehemiah 4:14. Fearless
- Nehemiah 4:13, 16-23; 11:1-2. An organizer
- Nehemiah 13:10-14. Discerning
- Nehemiah 6:1-14. Obedient
- Nehemiah 13:7-8, 15-31. Just

Ask what relevance the example of Nehemiah has to our day. Courage and valiance such as Nehemiah's may yet be required of the Saints living in our day (see D&C 98:11-14; Bruce R. McConkie, in Conference Report, Apr. 1980, pp. 97-100).

Nehemiah Sought to Strengthen the People (Sections B-C)

Nehemiah and Ezra sought to purify their people. Discuss several of the practices they taught to accomplish their objective. The following are examples. Place the references on the board, and ask the students to read them and identify the actions involved.

Nehemiah 8:2-3, 7-8. Study and expounding the scriptures

- Nehemiah 8:13-18. Keeping the feasts
- Nehemiah 9:1-3. Fasting and confessing sins
- Nehemiah 10:30. Marriage only in the covenant
- Nehemiah 10:31. Keeping the Sabbath holy
- Nehemiah 10:33-39. Paying tithes and offerings

Show that the same challenges exist in our own day. The following references illustrate a similar emphasis in our time.

Sabbath observance. Spencer W. Kimball, in Conference Report, Oct. 1974, p. 6; Apr. 1975, p. 9;

Oct. 1975, p. 6; Oct. 1978, p. 5; Oct. 1979, p. 4.

Marriage. Spencer W. Kimball, "Marriage—The Proper Way," *New Era*, Feb. 1976, pp. 4-7; "The Marriage Decision," *Ensign*, Feb. 1975, pp. 2-6.

Scripture study. Spencer W. Kimball, "How Rare a Possession—The Scriptures!" *Ensign*, Sept. 1976, pp. 2-5; Henry D. Taylor, cited by Harold B. Lee, in Conference Report, Oct. 1976, p. 89.

Tithes and offerings. Spencer W. Kimball, in Conference Report, Oct. 1980, pp. 113-14; Marion G. Romney, in Conference Report, Apr. 1979, p. 135; Spencer W. Kimball, "He Did It with All His Heart, and Prospered," *Ensign*, Mar. 1981, pp. 3-5.

Repentance. Marion G. Romney, in Conference Report, Oct. 1980, pp. 69-73; Spencer W. Kimball, "What Is True Repentance," *New Era*, May 1974, pp. 4-7; Marion G. Romney, "Repent or Perish," *Ensign*, Apr. 1975, pp. 3-5.

Walls and Towers Were Built around the Defended Cities of Israel (Section A)

Point out that Nehemiah was primarily concerned with rebuilding the walls at Jerusalem even though his infant nation had many other needs. His first official act was to secretly survey the ancient fortifications of the city and then to conscript sufficient men to quickly repair and fortify the walls around the old city of David before his enemies could prevent the effort.

Ancient Israel comprised several fortified cities and their sister cities. Each general area was protected by a city that was intended as a refuge for the inhabitants of surrounding, weaker cities. The fortified city was built upon a hill and was surrounded by a substantial stone wall, which helped the inhabitants of the city resist forced military entry. To improve the effectiveness of the wall, towers were constructed at regular intervals around it from which the defenders could easily repel attackers. The only entry to the city was through a fortified city gate, which was very difficult to penetrate because it was protected by a separate, fortified wall (see transparency 30).

The lesser cities that surrounded the fortified city had no such walls. Their inhabitants, upon being warned of impending danger, would flee to the fortified city. The sister cities depended upon the walls of the fortified city, as Roland deVaux explained:

"Every town (*'ir*) was normally encircled by a rampart, which distinguished it from an open village (*haser*, cf. Lv 25:31). But a town which was defended by solid constructions was called a 'fortified town' (*'ir mibsar*: cf. Jr 34:7 and many other texts).

"The entire population of the neighbourhood would seek protection behind these defences in times of danger (Jr 4:5; 8:14)." (*Ancient Israel*, p. 229.)

Upon his return to the destroyed city of Jerusalem, Nehemiah realized that without city walls the infant nation would continue to be subject to the whims of their neighbors who had assumed control of much of the land. The city walls, therefore, were synonymous with safety.

Roland deVaux said of the cities that the Israelite spies encountered when they were sent to search the land of Canaan: "It is understandable that these heavily fortified towns struck fear into the Israelite invaders (Nb 13:28), for their ramparts reached 'to the sky' (Dt 1:28); they were 'strongholds enclosed by high walls, protected by gates and bars' (Dt 3:5)" (*Ancient Israel*, p. 229).

Since modern weapons have rendered such means of defense nearly useless, the significance of the wall may not be appreciated by the students; however, to Nehemiah the wall was absolutely crucial.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Zechariah 1:1-6; 4; 7. Zechariah Exhorted and Encouraged the People of His Day

1. Zechariah called upon the people of Judah to repent and obey the words of the prophets (see Zechariah 1:1-6).
2. Zechariah was told that Zerubbabel would finish building the temple (see Zechariah 4; JST, Zechariah 4:10, 14).
3. Zechariah told the people that the fasts celebrated by their forefathers were not as important as their own personal righteousness (see Zechariah 7).

Religion 302 student manual, 33-1 through 33-3; 33-17 through 33-20; 33-25 through 33-26.
 Luke 21:33. How dependable is the word of the Lord? (see also Zechariah 1:6).
 James 2:21-26. What is true righteousness?
 Mormon 8:36-41. What does the Lord condemn as hypocrisy in religion?
 Proverbs 28:27. What is the result of our treatment of the poor? (see also D&C 104:18).
 Bible dictionary, s.v. "Zechariah." A discussion of Zechariah and a brief analysis of his book are given.

B. Zechariah 9:9-12; 11:10-13. Zechariah Prophesied of Events in the Life of the Savior

1. Zechariah saw a time when the King of Israel would come in peace and complete the Atonement in behalf of mankind (see Zechariah 9:9-12).
2. The true Shepherd, who could save Israel, would be sold for thirty pieces of silver (see Zechariah 11:10-13).

Religion 302 student manual, 33-31 through 33-32; 33-40.
 Matthew 21:1-11. What significant event took place before the crucifixion of the Savior, as prophesied by Zechariah? (see also John 12:12-15).
 Matthew 26:15; 27:3-5; Luke 22:2-6. How was the prophecy recorded in Zechariah 11:12-13 fulfilled?
 JC, pp. 516-17. What is the significance of the triumphal entry of the Savior into Jerusalem?

C. Zechariah 1:7-2:13; 3; 5-6; 8:1-9:8; 9:13-10:12; 11:1-11, 14-17; 12-14. Zechariah Prophesied of Events from His Time to the Millennium

1. Zechariah foresaw a day when Judah would again build Jerusalem and her cities and peace would be established throughout the land (see Zechariah 1:7-2:13; 8; JST, Zechariah 8:7, 13).
2. The day would come when iniquity would be removed from the earth, Israel would be cleansed, and the Savior would reign over his people (see Zechariah 3; 5; 6:9-15).
3. The Lord would send forth servants to execute judgments on the earth before he appeared in glory (see Zechariah 6:1-8; JST, Zechariah 6:5).
4. Wicked nations who bordered Israel would be destroyed (see Zechariah 9:1-8).
5. The day would come when Judah and Ephraim would be gathered in from their long dispersion and be united (see Zechariah 9:13-10:12).
6. Zechariah prophesied that false shepherds would be destroyed and the true Shepherd raised up (see Zechariah 11:1-11, 14-17).
7. Zechariah saw that all nations would gather together to destroy the house of Judah (see Zechariah 12:1-5; 14:2).
8. In the time of their greatest distress, the Lord will come and preserve Judah; they will then know him as their Messiah, who was crucified (see Zechariah 12:6-14:1, 3-15).
9. After the Lord's coming, the nations will worship him or be visited with his judgments (see Zechariah 14:16-21).

Religion 302 student manual, 33-4 through 33-16; 33-21 through 33-24; 33-27 through 33-30; 33-33 through 33-39; 33-41 through 33-50; I-1 through I-9.
 Jeremiah 32:36-44. What did Jeremiah prophesy about the restoration of Israel?
 Ezekiel 38-39. What will happen in Israel at the time of the Lord's return?
 Ezekiel 37:20-28. What will be the conditions in Israel after Israel has been gathered? (see also Ezekiel 28:24-26).
 D&C 45:48-53. When will the Jews come to know their Messiah?
 TPJS, pp. 286-87. What did the Prophet Joseph Smith say must take place before the second coming of the Savior?
 DS, 3:67-72. What must Judah and Ephraim do before the Second Coming?
 JC, pp. 790-92. What will be the conditions during the Millennium?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

Introduction to Zechariah (Section A)

Introduce the book of Zechariah by helping students to see it in its historical context. Point out that just before Zechariah's time, Cyrus, the Persian king, had issued the edict that allowed the Jews to leave Babylon and return to Jerusalem (see Ezra 1:1-4).

Zechariah's grandfather Iddo was one of the returning exiles. If Zechariah had been one of the

returning exiles, he likely would have been a mere boy (see Zechariah 1:1; Nehemiah 12:1-4, 16; Ezra 5:1; 6:14).

Zechariah was contemporary with the prophet Haggai (see Ezra 5:1). Haggai and Zechariah were called by the Lord to encourage the people to complete the temple (see Ezra 5:1; 6:14).

Symbolism in Zechariah (Sections A-C)

Sidney B. Sperry wrote: "In many respects the Book of Zechariah is one of the most difficult of interpretation in the Old Testament. Many early commentators, Jewish and Christian alike, were forced to concede that they failed 'to find their hands' in the interpretation of the prophet's visions, and that they became lost in the mazes of his thought. Indeed, the writer confesses freely that in comparison to Zechariah all of the other Minor Prophets are easy to interpret." (*The Voice of Israel's Prophets*, p. 411.)

Explain to students that one of the reasons Zechariah is difficult to interpret is that he clothed his message in the language of symbol, as Isaiah and Ezekiel did. Help students see that even though they may not understand every verse, much of Zechariah can be understood by understanding many of the symbols he used. For further commentary on the symbols mentioned below, see the Religion 302 student manual 13-58; 27-16; 33-5; 33-9; 33-15 through 33-16; 33-19; 33-23; 33-49.

Reference	Symbol	Concept Represented
Zechariah 1:8; 6:2-3	Horses—red speckled, bay white black	War, bloodshed Confusion, unsettled condition Peace, victory Mourning (see Jeremiah 8:21)
Zechariah 1:19	Horns	Power
Zechariah 3:3	Filthy garments	Sins
Zechariah 3:8; 6:12	The Branch	The Messiah
Zechariah 3:4	"Clothe thee with change of raiment"	Robes of righteousness (see Isaiah 61:10; Revelation 19:8)
Zechariah 4:7	Great mountain	Obstacles
Zechariah 4:7	Becoming a plain	Removal of obstacles
Zechariah 9:9	Riding an ass	Coming in peace
Zechariah 10:3	Shepherds	Leaders
Zechariah 14:21	Canaanite in the house of the Lord	Ungodly in Israel

Consult the Religion 302 student manual for other examples. You might want to select a few examples from the writings of Zechariah and illustrate how

understanding the symbols he used helps in understanding the passage.

The Mission of the Savior As Seen by Zechariah (Section B)

To help students see some parts of the mission of the

Savior prophesied by Zechariah, place the following illustration on the chalkboard.

Mortal Ministry

Triumphal entry (Zechariah 9:9)

Spirit World

Through the Atonement, work for the dead could begin (Zechariah 9:11)

Second Coming

Christ will appear to the Jews at the Mount of Olives (Zechariah 12:8-10; 14:1-7; D&C 45:48, 51-53)

Thirty pieces of silver (Zechariah 11:11-13)

Consult the Religion 302 student manual and the Bible dictionary, s.v. "Zechariah," for helpful commentary on the above references as they relate to the mission of the Savior.

Much of Zechariah deals with the battle of Armageddon and the judgments of God. Other suggestions for teaching this material are found in lesson 49, which covers Ezekiel 38 and 39.

SCRIPTURE CONTENT OUTLINE

SUPPLEMENTARY STUDY SOURCES

A. Malachi 1-2; 3:7-18. Through Malachi the Lord Rebuked the Jews for Their Unrighteousness

1. The Lord reminded Israel of his love and care for them (see Malachi 1:1-5).
2. The priests were rebuked for their lack of respect for God, which was shown by their offering polluted bread and sacrificing imperfect animals (see Malachi 1:6-14).
3. The Lord warned the priests of curses to come if they did not repent (see Malachi 2:1-9).
4. Judah's men were charged with breaking covenant with the Lord by divorcing their wives and by marrying foreigners (see Malachi 2:10-17).
5. The Jews had robbed God by failing to pay their tithes and offerings (see Malachi 3:7-9).
6. Great blessings are promised to those who pay tithing (see Malachi 3:10-12).
7. Malachi reminded the people that the Lord rewards those who endure faithfully (see Malachi 3:13-18).

Religion 302 student manual, 34-1 through 34-7; 34-11 through 34-14.
 Leviticus 22:17-25. What animals were acceptable to the Lord as sacrifices?
 Deuteronomy 8:10-18. What warning, given to Israel during the Exodus, had evidently been forgotten by Malachi's time?
 Mosiah 2:19. What did King Benjamin tell his people about showing gratitude to the Lord?
 D&C 59:21. Who is the Lord's wrath kindled against?
 D&C 121:34-37. To what are the rights of the priesthood inseparably connected?
 Luke 16:18. What did the Lord teach about putting away one's wife to marry another?
 DS, 1:132-33. Ingratitude is one of the most serious and most prevalent sins of our day (see also Joseph F. Smith, *Gospel Doctrine*, pp. 270-71).
 Spencer W. Kimball, in CR, Oct. 1980, p. 113. Payment of tithing is a requirement of God. How important is it?
 Bible dictionary, s.v. "Malachi." The mission and message of Malachi are discussed.

B. Malachi 3:1-6; 4. Malachi Prophesied of the Lord's Second Coming

1. The Lord would send a messenger to prepare the way for his coming (see Malachi 3:1n).
2. The Lord would come suddenly to his temple (see Malachi 3:1n).
3. When the Lord returned in glory, he would purge and purify the earth and its inhabitants (see Malachi 3:1-4).
4. The sons of Levi would be purified and make an offering to the Lord in righteousness (see Malachi 3:3).
5. After the foregoing events, Judah would become acceptable to the Lord (see Malachi 3:4).
6. At his coming the Lord would visit judgment and destruction upon the wicked (see Malachi 3:5-6; 4:1-4).
7. The Lord would send Elijah before "the great and dreadful day" of his coming (see Malachi 4:5-6).

Religion 302 student manual, 34-8 through 34-10; 34-15 through 34-18.
 2 Thessalonians 2:8; D&C 5:19. What will happen to the unrepentant and wicked at Christ's second coming? (see also 2 Peter 3:10; D&C 112:24).
 DS, 1:193-95; 3:10-14. Who is the messenger that would be sent before the Savior's second coming?
 Articles of Faith 1:10. To what condition will the earth be returned?
 D&C 13. What did John the Baptist tell the Prophet Joseph Smith about the sons of Levi? (see also JS— H 1:71n).
 D&C 128:24. What is one of the offerings this Church and people should be prepared to give to the Lord at his coming?

SOME SUGGESTIONS FOR PRESENTATION

You are not expected to teach everything in the scripture content outline. Select those concepts that

you feel will be the most helpful to your students.

A Contrast between Unrighteous and Righteous Priesthood Holders (Section A)

In Malachi's day the house of Israel had again been corrupted. Even those who held the priesthood and should have been examples to God's people and to the

world were corrupt. Using the book of Malachi and other scriptures, help students see how the Levites of Malachi's day were profaning the priesthood. Contrast their actions with those of priesthood holders today. How should they live and serve?

Levites of Malachi's Day

Were ungrateful to God (see Malachi 1:2)
 Did not honor God (see Malachi 1:6)
 Offered inferior offerings (see Malachi 1:7-8, 12-14)

Departed from God's ways (see Malachi 2:8)
 Caused many to stumble (see Malachi 2:8)
 Corrupted the covenant (see Malachi 2:8)
 Married out of the covenant (see Malachi 2:11)

Put away their wives (see Malachi 2:13-16)
Did not pay tithes and offerings (see Malachi 3:8-9)

Sought to justify their sins (see Malachi 2:17)

Righteous Priesthood Holders

Have respect for God (see Malachi 2:5)
Speak and teach the truth (see Malachi 2:6)
Do not speak iniquity (see Malachi 2:6)
Walk with God in peace and equity (see Malachi 2:6)
Turn many away from iniquity (see Malachi 2:6)
Gain knowledge and seek the Lord's law (see Malachi 2:7)
Show gratitude for blessings and obey God's commandments (see D&C 59:21; 78:19)

Freely give tithes and offerings (see Malachi 3:10; D&C 119:4-5)
Keep their covenants (see Exodus 19:5; D&C 84:39-41; 98:15)
Marry in the covenant (see Deuteronomy 7:3; 2 Corinthians 6:14; D&C 132:19)
Are true to their wives (see 1 Timothy 3:2, 12; Ephesians 5:25-28)
Learn their duties and magnify their priesthood callings (see D&C 84:33-38; 107:99-100)

Will a Man Rob God? (Section A)

Read Malachi 3:8-12. Ask students why failure to pay an honest ten percent of one's income to the Lord is a form of robbery? Point out that the Lord felt so strongly about this commandment that he repeated it to the Nephites (see 3 Nephi 24:8-12). Prophets in our day have also spoken of it often. Read and discuss the following quotations:

"The Psalmist said: [Psalm 24:1-2 quoted.] . . .

"If the earth is the Lord's, then we are merely tenants and owe our landlord an accounting. The scripture says: 'Render unto Caesar that which is Caesar's, and to God that which is God's.' What percentage of our increase do we pay Caesar? And what percent to God?"

"The command of the Lord through the prophet Malachi reads: [Malachi 3:8, 10 quoted.] . . .

"Would you steal a dollar from your friend? A tire from your neighbor's car? Would you borrow a widow's insurance money with no intent to pay? Do you rob banks? You are shocked at such suggestions. Then, would you rob your God, your Lord, who has made such generous arrangements with you?"

"Do you have a right to appropriate the funds of your employer with which to pay your debts, to buy a car, to clothe your family, to feed your children, to build your home?"

"Would you take from your neighbor's funds to send your children to college or on a mission? Would you help relatives or friends with funds not your own? Some people get their standards mixed, their ideals out of line. Would you take tithes to pay your building fund or ward

maintenance contribution? Would you supply gifts to the poor with someone else's money? The Lord's money? . . .

"Does not the law of tithing apply to all the children of men, regardless of church or creed? . . .

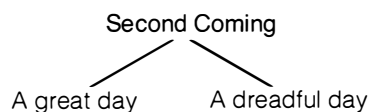
". . . The Lord will bless all those who love and live this law." (Spencer W. Kimball, *Faith Precedes the Miracle*, pp. 282-83, 289-90.)

"From this scripture [D&C 119:1-4] it is apparent that tithing is a debt which everyone owes to the Lord for his use of the things that the Lord has made and given to him to use. It is a debt just as literally as the grocery bill, or a light bill, or any other duly incurred obligation. As a matter of fact, the Lord, to whom one owes tithing, is in a position of a preferred creditor. If there is not enough to pay all creditors, he should be paid first. Now I am sure you will have a little shock at that, but that is the truth. Other creditors of tithe-payers, however, need to have no cause to worry, for the Lord always blesses the person who has faith enough to pay his tithing so that his ability to pay his other creditors is not thereby reduced.

"As an acknowledgment and in return for his bounty, the Lord requires us to return to him as tithing ten percent of our interest annually. In the law of the gospel, tithing is, then, as has already been said, a legal obligation. It is not a mere freewill offering." (Marion G. Romney, *The Blessings of an Honest Tithe*, Brigham Young University Speeches of the Year [Provo, 5 Nov. 1968], p. 4.)

The Second Coming (Section B)

A theme of all prophets in all dispensations has been the coming of the Lord. It is therefore fitting that the Old Testament close with a prophecy of the Lord's second coming. Read Malachi 4:1-3, then put the following diagram on the board and discuss the concept it illustrates.



For whom will the Lord's coming be a great day? Discuss Malachi 4:2-4. Help students understand that the righteous need not fear (see D&C 45:39; Moses 7:62; 1 Thessalonians 4:16-18; 5:1-9).

For whom will the Lord's coming be a dreadful day? Discuss Malachi 3:5; 4:1.

Point out that the Lord's people should be preparing and praying for the imminent return of the Savior, because, at his coming wickedness will be destroyed and the millennial era of peace will be ushered in. (If you wish to emphasize Malachi 4:5-6, see lesson 33, which covers the mission of Elijah.)

ANNOTATED REFERENCES TO THE BOOKS OF CHRONICLES

Appendix A

The following is a list of annotated references to passages in the books of Chronicles that add material

not found in the books of Samuel and Kings (see lessons 25-27; 29; 32-34; 37; 44).

King David

1. 1 Chronicles 10:13-14. Reasons are given for Saul's death; he died because of his transgressions.
2. 1 Chronicles 11:6. Joab became chief because he was the first to smite the Jebusites.
3. 1 Chronicles 12:1-7. The names of those who gathered with David at Ziklag are given.
4. 1 Chronicles 12:8-40. The names of those from various tribes of Israel who joined David in the fight against the Philistines are given.
5. 1 Chronicles 14:17. David was feared by men in all nations.
6. 1 Chronicles 13:1-4; 15:1. David and the leaders of Israel who were gathered with him agreed to take the ark of the covenant to Jerusalem and prepared a place for it.
7. 1 Chronicles 15:2-24; 16:1-6. The ark was taken to Jerusalem with great rejoicing.
8. 1 Chronicles 16:7-36. David wrote a special psalm to thank the Lord for his wondrous ways.
9. 1 Chronicles 16:1-6, 37-43. Special men among the Levites were appointed by David to minister daily before the ark.
10. 1 Chronicles 21:6-7. Joab displeased God when he refused to number the tribes of Levi and Benjamin with the others.
11. 1 Chronicles 21:18-27. David obeyed the command of an angel of the Lord to buy the threshing floor of Ornan and build an altar on it.
12. 1 Chronicles 21:28-30. David feared to go to Gibeon, where the tabernacle was located, because of the angel he had seen with a drawn sword.
13. 1 Chronicles 23:2-26:32. David numbered the Levites and the sons of Aaron and appointed them to various tasks.
14. 1 Chronicles 27. David appointed various lesser rulers among the tribes and set forth their duties.
15. 1 Chronicles 22; 28. David gathered precious materials to build a temple in Jerusalem. Before his death, David called a conference of Israel's leaders at which he gave Solomon the pattern for the temple and the materials he had prepared.
16. 1 Chronicles 29:1-9. David and his people donated generously toward the temple's construction.
17. 1 Chronicles 29:10-21. David offered a prayer of thanks in the presence of his people and then asked the people to do the same.

King Solomon

18. 1 Chronicles 29:22-25. Solomon was made king by the people a second time, and they submitted to his rule.
19. 2 Chronicles 1:1-6. Solomon, as king, was magnified by the Lord. Solomon acknowledged his debt to the Lord by offering sacrifices at the tabernacle in Gibeon.
20. 2 Chronicles 1:14-16. Solomon gathered many chariots and horsemen and made gold and silver plentiful among his people.
21. 2 Chronicles 2:1-2. Solomon employed more than 153,000 men to build the temple.
22. 2 Chronicles 2:5-7. A skilled engraver and artisan were sought for and employed to decorate the temple.
23. 2 Chronicles 2:9-10. All workers were paid bountifully for their services.
24. 2 Chronicles 2:12-15. Hiram, king of Tyre, supplied the requested decorator.
25. 2 Chronicles 3:2. The work on the temple began on the second day of the second month in the fourth year of Solomon's reign.
26. 2 Chronicles 3:5-8. The temple walls, twenty cubits wide and twenty long, were overlaid on the inner side with gold and precious stones.
27. 2 Chronicles 5:12-13. Special men among the Levites were assigned to play music and sing praises to the Lord at the dedication of the temple (see also 2 Chronicles 7:6).
28. 2 Chronicles 7:12-14. The Lord appeared to Solomon and promised rain and relief from pestilence in Israel on condition of obedience and proper worship.
29. 2 Chronicles 8:13-16. Temple services included the Mosaic rituals and feasts as they had been observed in King David's time.
30. 2 Chronicles 9:26. Solomon's kingdom extended from "the river" (the Euphrates on the east) to "the land of the Philistines, and to the border of Egypt" (see also 1 Kings 4:21).

Kings of Judah

31. 2 Chronicles 11:13-15. Following the division of Rehoboam's kingdom, the righteous priests and Levites who were scattered throughout Israel moved to Jerusalem because Jeroboam had cast them off and set up unrighteous priests.
32. 2 Chronicles 11:16-17. All members of the tribes who sought to serve the Lord moved to Jerusalem after the division of the kingdom, thus strengthening the hand of Rehoboam.
33. 2 Chronicles 11:18-23. Rehoboam married many wives and begat many children.
34. 2 Chronicles 12:3-8. When Rehoboam and his people forsook the Lord, Judah was made subservient to Shishak, king of Egypt.
35. 2 Chronicles 13:3-21. After Rehoboam's death and Abijah's ascension to the throne, Jeroboam attacked Judah, but he was repulsed through the power of the Lord.

36. 2 Chronicles 14:4-8. Asa removed the idols in his land and served the Lord. He fortified his land and prospered.
37. 2 Chronicles 14:9-15. When the Ethiopians attacked Jerusalem, Asa beseeched the Lord to help defeat the enemy, and He did.
38. 2 Chronicles 15:1-8. Asa continued to seek the Lord as the prophet Azariah had admonished him to do.
39. 2 Chronicles 15:9-15. Many people from the northern tribes, seeing that God prospered Asa's rule, defected to Judah and covenanted to serve the Lord.
40. 2 Chronicles 16:7-10. Asa was chastised by a prophet for relying on the Syrians in the war against the Ethiopians, and so Asa put the seer in prison.
41. 2 Chronicles 17:1-6. Jehoshaphat, Asa's successor, reigned in righteousness.
42. 2 Chronicles 17:7-9. Jehoshaphat appointed priests and Levites to teach Judah from the book of the law of the Lord.
43. 2 Chronicles 17:10-19. Jehoshaphat's reign was peaceful, but the people were ready for war if it came.
44. 2 Chronicles 19:4-11. Equity and justice marked Jehoshaphat's reign.
45. 2 Chronicles 20:1-13. Jehoshaphat, fearing an invasion by the Moabites and Ammonites, led his people in fasting and prayer for protection.
46. 2 Chronicles 20:14-30. God gave Judah victory in return for their faith and prayers, and Judah rejoiced in the Lord.
47. 2 Chronicles 20:31-37. Although Jehoshaphat usually walked in the ways of God, he sometimes made wrong choices.
48. 2 Chronicles 21:2-4, 11. Jehoram, Jehoshaphat's son, assumed his father's throne. He murdered his brothers and led the people into sin.
49. 2 Chronicles 21:12-18. In a letter Elijah prophesied evil against Jehoram for his wicked ways. The prophecy was fulfilled.
50. 2 Chronicles 24:16-22. After the death of Jehoiada the priest, the princes of Judah led the people into wickedness. Zechariah, Jehoiada's son, preached repentance and was stoned to death at the command of King Joash.
51. 2 Chronicles 25:5-10. Amaziah, Joash's son, was persuaded by a prophet of God not to join with Israel in a battle against the Edomites.
52. 2 Chronicles 25:12-13. Disgruntled Israelites, who were not allowed to fight the Edomites, fell upon the unprotected people of Judah and slaughtered many of them.
53. 2 Chronicles 25:14-16. Amaziah adopted the gods of the Edomites as his own, which action brought upon him the judgment of God.
54. 2 Chronicles 26:1-15. Uzziah (Azariah), son of Amaziah, followed the Lord. He had great military success, developed Judah's agriculture and animal husbandry, and strengthened Jerusalem's fortifications against attack.
55. 2 Chronicles 26:16-20. Uzziah's newfound strength caused him pride. Because he usurped priesthood authority in the temple, he was struck with leprosy and was thereafter isolated from his people.
56. 2 Chronicles 27:4-5. Uzziah's son Jotham fought against the Ammonites and made them tributaries.
57. 2 Chronicles 28:6-8. After Pekah, son of Remaliah, became king of Israel, he slew many men of Judah and took others from Judah with their goods as spoil to Samaria.
58. 2 Chronicles 28:9-14. Obed, a prophet of the Lord in Israel, urged the Israelites to return the captives to their homes. Certain heads of the tribe of Ephraim rose up, assisted the captives, and returned them to Jericho.
59. 2 Chronicles 28:17-19. The Edomites and Ammonites attacked Judah and brought the people very low.
60. 2 Chronicles 29:4-36. Hezekiah, son of Ahaz, urged his people to return to the Lord and to cleanse and sanctify the Lord's house. They cleansed the Lord's house and set the service of the house in order.
61. 2 Chronicles 30:1-27. Hezekiah invited Israel to join with Judah at the Lord's house and celebrate the Passover. Some refused and mocked his messengers, but some accepted and were sanctified and blessed.
62. 2 Chronicles 31:2-19. All of Israel that were in Judah overthrew false worship. Hezekiah urged the people of both Judah and Israel to bring in their tithes and offerings for the support of the priests and Levites, and it was done.
63. 2 Chronicles 31:20-21. Hezekiah did much good among the tribes of both Judah and Israel.
64. 2 Chronicles 32:2-8. When he learned that Assyria planned to invade Jerusalem, Hezekiah urged the people to arm themselves and trust in God.
55. 2 Chronicles 32:15-19. Sennacherib, through his servants, taunted the people of Jerusalem to surrender, saying there was no deliverance from his might.
66. 2 Chronicles 32:22-29. After Sennacherib's defeat, Hezekiah obtained great riches and honor as a result of his humility and faith in God.
67. 2 Chronicles 33:11-17. Manasseh, son of Hezekiah, was taken captive by the Assyrians. He humbled himself before God, was returned to Jerusalem, and endeavored to serve God.
68. 2 Chronicles 35:2-17. Josiah urged his people to observe a passover feast in Jerusalem. The feast they kept was like no other had been since the days of Samuel.

CHRONOLOGICAL CORRELATION OF THE KINGS OF ISRAEL AND OF JUDAH Appendix B

Kings of Judah		Kings of Israel		Scripture Accounts
Rehoboam	930-913 B.C.			1 Kings 12:1-24; 14:21-31
		Jeroboam I	930-909 B.C.	1 Kings 12:25- 14:20
Abijam	913-910 B.C.			1 Kings 15:1-8
Asa	910-869 B.C.			1 Kings 15:9-24
		Nadab	909-908 B.C.	1 Kings 15:25- 31
		Baasha		
		Elah	908-886 B.C.	1 Kings 15:32- 16:7
		Zimri		
		Tibni	886-885 B.C.	1 Kings 16:8-14
		Omri	885 B.C.	1 Kings 16:15- 20
		Ahab		
			885-880 B.C.	1 Kings 16:21- 22
			885-874 B.C.	1 Kings 16:23- 28
			874-853 B.C.	1 Kings 16:29- 22:40
Jehoshaphat*	872-848 B.C.			1 Kings 22:41- 50
		Ahaziah	853-852 B.C.	1 Kings 22:51- 2 Kings 1
Jehoram*	853-841 B.C.	Joram/Jehoram	852-841 B.C.	2 Kings 2:1-8:15 2 Kings 8:16- 8:24
Ahaziah	841 B.C.			2 Kings 8:25-29; 9:27-29
		Jehu	841-814 B.C.	2 Kings 9:1- 10:36
Athaliah	841-835 B.C.			2 Kings 11
Joash/Jehoash	835-796 B.C.			2 Kings 12
		Jehoahaz	814-798 B.C.	2 Kings 13:19
		Jehoash	798-782 B.C.	2 Kings 13:10- 25
Amaziah	796-767 B.C.			2 Kings 14:1-22
		Jeroboam II	793-753 B.C.	2 Kings 14:23- 29
Azariah/Uzziah*	792-740 B.C.			2 Kings 15:1-7
		Zachariah	753 B.C.	2 Kings 15:8-12
		Shallum	751 B.C.	2 Kings 15:13- 15
		Menahem	752-742 B.C.	2 Kings 15:16- 22
		Pekahiah	742-740 B.C.	2 Kings 15:23- 26
		Pekah	752-740 B.C.	2 Kings 15:27- 31
Jotham*	750-732 B.C.			2 Kings 15:32- 38
Ahaz*	735-715 B.C.			2 Kings 16
		Hoshea	732-722 B.C.	2 Kings 17:1-23
Hezekiah	715-686 B.C.			2 Kings 18:1- 20:21
				2 Chronicles 9:31-12:16 2 Chronicles 13 2 Chronicles 14:1-16:14 2 Chronicles 17:1-20:37 2 Chronicles 21 2 Chronicles 22:10-23:21 2 Chronicles 24 2 Chronicles 25 2 Chronicles 26 2 Chronicles 27:1-9 2 Chronicles 28 2 Chronicles 29:1-32:33

Kings of Judah		Kings of Israel	Scripture Accounts
Manasseh*	697-642 B.C.		2 Kings 21:1-18 2 Chronicles 33:1-20
Amon	642-640 B.C.		2 Kings 21:19-26 2 Chronicles 33:21-24
Josiah	640-609 B.C.		2 Kings 22:1-23:30 2 Chronicles 33:25-35:27
Jehoahaz	609 B.C.		2 Kings 23:31-33 2 Chronicles 36:1-4
Jehoiakim/ Eliakim	609-598 B.C.		2 Kings 23:34-24:7 2 Chronicles 36:5-8
Jehoiachin	598-597 B.C.		2 Kings 24:8-17 2 Chronicles 36:9-10
Zedekiah/ Mattaniah	597-586 B.C.		2 Kings 24:18-25:26 2 Chronicles 36:11-21

The dating in this chart represents a consensus of commonly held views of scholars. The dates are best taken as approximate and may differ slightly from those in other chronologies.

*Joint rule

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