

New Testament

Study Guide for Home-Study Seminary Students



New Testament

Study Guide for Home-Study Seminary Students

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Introduction to the Home-Study Seminary Program

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



Seminary is a daily religious education program. Prayerfully studying your scriptures should be a daily practice. You will need to work on your seminary assignments each school day, even though you will not attend a seminary class each day. There are 32 units to be completed during the course.

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

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

Using This Manual in a Daily Seminary Program

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

Using the Home-Study Student Study Guide

Introduction to the Scripture Text

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

Verse Grouping and Content Summary

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

Recording Answers in the Manual

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

Scripture Mastery

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

UNIT 17: DAY 3

Acts 2

Introduction

The disciples were filled with the Holy Ghost on the day of Pentecost and were blessed with the gift of tongues as they preached the gospel. Peter proclaimed that Jesus is "both Lord and Christ" (Acts 2:36) and invited people to repent, be baptized, and receive the gift of the Holy Ghost. About 3,000 people were converted and baptized that day, and they continued faithful in the Church.

Acts 2:1–13

The disciples of Jesus Christ are filled with the Holy Ghost on the day of Pentecost

Think of the most recent opportunity you might have had to speak in church, teach a lesson, or share the gospel with someone. What is challenging to you about speaking, teaching, or testifying to others about the gospel of Jesus Christ?

As you study Acts 2:1–13, look for a truth that can help you when you feel anxious or fearful about speaking, teaching, and testifying to others about the restored gospel.

About one week after the Savior ascended into heaven, Jews from many nations came to Jerusalem to participate in the feast of Pentecost and to worship at the temple and give thanks to the Lord. "As part of the law of Moses, the feast of Pentecost or Firstfruits was held fifty days after the Feast of the Passover (Lev. 23:16). Pentecost was to celebrate the harvest, and in the Old Testament it is called the Feast of Harvest or the Feast of Weeks" (Guide to the Scriptures, "Pentecost," scriptures.lds.org).

📖 Scripture Mastery—Acts 2:36–38

Read Acts 2:1–4, looking for what the disciples of Jesus Christ experienced on the day of Pentecost.

The phrase "cloven tongues," taken literally, refers to tongues that are cloven or forked, or that have the appearance of the flame of a fire. As the Holy Ghost was poured out on the disciples, the "cloven tongues like as of fire" (Acts 2:3) were a manifestation of the Spirit's presence.

John the Baptist had likened the reception of the Holy Ghost to a baptism "with fire" (Matthew 3:11; Luke 3:16). In ancient Israel, fire often symbolized God's presence. The image of "cloven tongues," used to describe the divine fire on the day of Pentecost, symbolized that the disciples had received the gift of the Holy Ghost, promised by the Savior (see Acts 1:8).

Read Acts 2:5–8, looking for what happened when the disciples were filled with the Holy Ghost. Imagine what it would have been like to witness this event.

Scan Acts 2:9–11, and count the different groups of people or nationalities who heard the disciples speak in tongues by the power of the Holy Ghost. On the accompanying map, locate some of the places mentioned.



Notice that each of these groups heard "the wonderful works of God" preached in their own language (Acts 2:11). In what ways are people around the world able to hear the truths of the gospel preached in their own language in our day?

As a result of being filled with the Holy Ghost, the disciples were able to share the truths of the gospel of Jesus Christ with others, even in the native languages of those they were teaching. One truth we can learn from this account is that **as we are filled with the Holy Ghost, He will help us teach and testify to others.**

One illustration of this truth is when the Holy Ghost helps us teach the gospel to those who speak languages other than our own.

To better understand what it means to be filled with the Holy Ghost, look at the following drawing and imagine trying to pour water into the cups. Notice why it would be difficult to fill any of the cups.

The prophecy referenced in Matthew 21:4–5 is found in Zechariah 9:9–10. Consider writing this cross-reference in the margin of your scriptures next to Matthew 21:4–5. This prophecy was about the promised Messiah, or “the anointed Prophet, Priest, King, and Deliverer whose coming the Jews were eagerly expecting” (Guide to the Scriptures, “Messiah,” scriptures.lds.org). It may help you to know that in biblical times the donkey “was a symbol of Jewish royalty. . . . Riding on a donkey . . . showed that Jesus came as a peaceful and ‘lowly’ Savior, not as a conqueror upon a warhorse” (*New Testament Student Manual* [Church Educational System manual, 2014], 64).

Read Matthew 21:6–8, looking for what “a very great multitude” (verse 8) did to respectfully acknowledge Jesus as the Messiah as He rode into Jerusalem.

The Gospel of John specifies that the multitude used “branches of palm trees” (John 12:13). Palm branches were a Jewish symbol of peace and victory over enemies. Providing a carpeted path, like the one the multitude created using branches and clothing, was a gesture used to honor royalty or conquerors. By doing this the multitude acknowledged and welcomed Jesus as their Deliverer and King.

Look at the picture Christ’s Triumphal Entry into Jerusalem (*Gospel Art Book* [2009], no. 50; see also LDS.org). Imagine that you are one of the people among the multitude. Read Matthew 21:9, and imagine shouting this along with them.



Notice that the people repeated the word *hosanna*, which means “save now” (Bible Dictionary, “Hosanna”). Consider writing this definition in the margin next to Matthew 21:9.

Part of the multitude’s cry fulfilled the messianic prophecy found in Psalm 118:25–26.

Consider writing this cross-reference in the margin next to Matthew 21:9 or marking it in Matthew 21:9, footnote *b*. The royal and messianic title “Son of David” (Matthew 21:9) was reserved for the heir to the throne of David. By saying this the people were declaring that Jesus was the Messiah chosen and sent by God to deliver and lead His people.

Imagine that you had lived in Jerusalem at this time. What thoughts or feelings might you have had as you witnessed the Savior’s triumphal entry?

Thousands of additional people were in Jerusalem at that time to celebrate the Passover. Read Matthew 21:10–11, looking for the effect of the multitude’s behavior on others in Jerusalem.

What question did others ask because of the multitude’s behavior?

This account illustrates the following principle: **As we publicly acknowledge and speak about Jesus Christ, we can help others develop a desire to know more about Him.**

2. In your scripture study journal, list some settings outside of church meetings where you can publicly acknowledge and speak about Jesus Christ. Then write appropriate ways in which you could publicly acknowledge and speak about Him that would help others want to know more about Him.

3. Answer one or both of the following questions in your scripture study journal.

- a. When has someone’s efforts to publicly acknowledge and speak about Jesus Christ led you to want to know more about Him?
- b. When have you, or someone you know, helped someone want to know more about Jesus Christ because you publicly acknowledged or spoke about Him?

Look for and take opportunities to appropriately acknowledge and speak about Jesus Christ.

Marking and Annotating the Scriptures

One of the most helpful ways to retain what you learn is to mark and annotate the scriptures. You can do this by underlining, shading, or outlining key words or phrases. You can also write definitions, principles, prophetic commentary, or personal insights and impressions in the margins.

Study Helps

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

Doctrines and Principles

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

Scripture Study Journal Assignments

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

New Testament Reading Chart

| Unit Number | Assigned Chapters I Read This Week | Days I Read the Scriptures | | | | | | |
|-------------|--|----------------------------|---|---|---|----|---|---|
| | | S | M | T | W | TH | F | S |
| 1 | | S | M | T | W | TH | F | S |
| 2 | Matthew 1 2 3 4 5 | S | M | T | W | TH | F | S |
| 3 | Matthew 6 7 8 9 10 11 12 13:1–23 | S | M | T | W | TH | F | S |
| 4 | Matthew 13:24–58 14 15 16 17 | S | M | T | W | TH | F | S |
| 5 | Matthew 18 19 20 21 22 | S | M | T | W | TH | F | S |
| 6 | Matthew 23 Joseph Smith—Matthew 1 Matthew 25 26:1–30 | S | M | T | W | TH | F | S |
| 7 | Matthew 26:31–75 27 28 Mark 1 2 3 | S | M | T | W | TH | F | S |
| 8 | Mark 4 5 6 7 8 9 | S | M | T | W | TH | F | S |
| 9 | Mark 10 11 12 13 14 15 16 Luke 1 2 3 4 | S | M | T | W | TH | F | S |
| 10 | Luke 5 6 7 8 9 10:1–37 | S | M | T | W | TH | F | S |
| 11 | Luke 10:38–42 11 12 13 14 15 16 17 | S | M | T | W | TH | F | S |
| 12 | Luke 18 19 20 21 22 23 24 John 1 | S | M | T | W | TH | F | S |
| 13 | John 2 3 4 5 6 | S | M | T | W | TH | F | S |
| 14 | John 7 8 9 10 | S | M | T | W | TH | F | S |
| 15 | John 11 12 13 14 15 | S | M | T | W | TH | F | S |
| 16 | John 16 17 18 19 20 21 | S | M | T | W | TH | F | S |
| 17 | Acts 1 2 3 4 5 | S | M | T | W | TH | F | S |
| 18 | Acts 6 7 8 9 10 11 12 | S | M | T | W | TH | F | S |
| 19 | Acts 13 14 15 16 17 18 19 | S | M | T | W | TH | F | S |
| 20 | Acts 20 21 22 23 24 25 26 27 28 Romans 1 2 3 4 5 6 7 | S | M | T | W | TH | F | S |
| 21 | Romans 8 9 10 11 12 13 14 15 16 1 Corinthians 1 2 3 4 5 6 | S | M | T | W | TH | F | S |
| 22 | 1 Corinthians 7 8 9 10 11 12 13 14 | S | M | T | W | TH | F | S |
| 23 | 1 Corinthians 15 16 2 Corinthians 1 2 3 4 5 6 7 | S | M | T | W | TH | F | S |
| 24 | 2 Corinthians 8 9 10 11 12 13 Galatians 1 2 3 4 5 6 Ephesians 1 | S | M | T | W | TH | F | S |
| 25 | Ephesians 2 3 4 5 6 Philippians 1 2 3 4 | S | M | T | W | TH | F | S |
| 26 | Colossians 1 2 3 4 1 Thessalonians 1 2 3 4 5 2 Thessalonians 1 2 3 1 Timothy 1 2 3 4 5 6 | S | M | T | W | TH | F | S |
| 27 | 2 Timothy 1 2 3 4 Titus 1 2 3 Philemon 1 Hebrews 1 2 3 4 | S | M | T | W | TH | F | S |
| 28 | Hebrews 5 6 7 8 9 10 11 12 13 James 1 | S | M | T | W | TH | F | S |
| 29 | James 2 3 4 5 1 Peter 1 2 3 4 5 | S | M | T | W | TH | F | S |
| 30 | 2 Peter 1 2 3 1 John 1 2 3 4 5 2 John 1 3 John 1 Jude 1 | S | M | T | W | TH | F | S |
| 31 | Revelation 1 2 3 4 5 6 7 8 9 10 11 | S | M | T | W | TH | F | S |
| 32 | Revelation 12 13 14 15 16 17 18 19 20 21 22 | S | M | T | W | TH | F | S |

Welcome to the New Testament

What Is the New Testament?

The New Testament contains the writings of the first Apostles and early disciples of Jesus Christ who wrote under the inspiration of the Holy Ghost. It contains the four Gospels, which are the testimonies of Matthew, Mark, Luke, and John of Jesus Christ as the promised Messiah—the Savior and Redeemer—and the risen Lord. The four Gospels recount parts of Jesus’s life and are a record of many of His teachings. The New Testament contains doctrines and principles taught by the Savior and His Apostles to help others learn how to return to live with God the Father and obtain eternal life. For Latter-day Saints, the Bible stands alongside the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price as holy scripture (see Articles of Faith 1:8).

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles summarized the significant contents of the New Testament: “The New Testament . . . recounts the fulfillment of the ancient promises; tells of the birth and ministry and atoning sacrifice of the Promised One; expounds the saving doctrines of his everlasting gospel; records the growth and expansion of the gospel cause in the meridian day; predicts the universal falling away from the faith once delivered to the saints; promises a glorious restoration of the gospel in the last days; and foretells, in graphic and dramatic imagery, the events preceding, attending, and succeeding the Second Coming of the Son of Man. Its chief purpose is to bear witness of Christ” (*A New Witness for the Articles of Faith* [1985], 392).

Why Is Studying the New Testament Important?

Like all scripture, the New Testament teaches and testifies of Jesus Christ and of His divinity. The Apostle John stated that his purpose for writing his Gospel was to persuade others to “believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). By studying the New Testament, you will learn of the Savior’s remarkable birth, witness His miracles and healings, hear the transcendent truths of His gospel, and relive the days of His atoning sacrifice, crucifixion, and glorious resurrection. As you study the life and teachings of the Savior, you will learn how to come unto Him to receive hope, forgiveness, peace, and eternal happiness. A sincere study of the New Testament can strengthen your faith in Jesus Christ and help you rely on His teachings and Atonement.

Elder L. Tom Perry of the Quorum of the Twelve Apostles taught that the New Testament “is the centerpiece of scriptural history, just as the Savior Himself should be the centerpiece of our lives. We must commit ourselves to study it and treasure it!

“There are priceless pearls of wisdom to be found in our study of the New Testament” (“The Sabbath and the Sacrament,” *Ensign or Liahona*, May 2011, 6).

The following are some of the priceless pearls of truth and wisdom found in the New Testament:

- Jesus Christ is “the way, the truth, and the life,” and through Him you can come to know Heavenly Father (see John 14:6–7).
- The Holy Ghost is “the Comforter, . . . [who] shall teach you all things, and bring all things to your remembrance” (John 14:26).
- Disciples of Jesus Christ have the responsibility to proclaim the gospel in all the world (see Matthew 28:19).
- The Savior continues to direct His Church through revelation to His chosen servants (see Acts 1:2).
- You are the offspring, or child, of God (see Acts 17:28–29).
- Because of the Savior’s resurrection, all will triumph over death and live again (1 Corinthians 15:21–26).
- If you lack wisdom you can ask God in prayer, and He will answer (see James 1:5–6).
- The faithful Saints who overcome evil will receive eternal life (see Revelation 3).

An experience in the life of the Prophet Joseph Smith provides an example of how studying the New Testament can influence and affect your life. As a young man, Joseph struggled under the difficulty of finding out for himself which of the churches was right. He turned to the Bible, and one day he read the passage in James 1:5. He later wrote: “Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again” (Joseph Smith—History 1:12).

After reading and reflecting on those words from the New Testament, Joseph decided to act on the truth he learned and asked of God, as James taught. His decision resulted in his remarkable First Vision. As you diligently study the New Testament, you too will feel the Holy Spirit touch your heart and help you identify ways to apply the doctrines and principles of the gospel in your life.

As you prayerfully study the New Testament, act upon the promptings of the Holy Ghost. By doing this you can become more fully converted to the Lord. True conversion occurs as you continue to act upon the doctrines you know are true and keep the commandments, day after day, month after month, for the rest of your life.

About the New Testament

The Bible is not one book. It is a collection of books. The Greek word from which the word *bible* is derived means “the books.” “The Christian Bible has two divisions, commonly known as the Old and New Testaments” (Guide to the Scriptures, “Bible,” scriptures.lds.org). The word that was translated as *testament* could also be translated as *covenant*. Thus the New Testament is the new covenant.

In a gospel context, a covenant is a special agreement between the Lord and a person or a group. The Old Testament, or old covenant, is the law the Lord gave to His people anciently. “When the Savior came in the meridian of time, He restored the gospel to the Jews in Palestine. Since they had strayed, even from the law of Moses, it was a new covenant to them” (Bible Dictionary, “Bible”).

The New Testament is commonly divided into the Gospels, the Acts of the Apostles, Paul’s epistles, the general epistles, and the book of Revelation.

1. **The Gospels.** The books of Matthew, Mark, Luke, and John are called the Gospels, and each one is named after its author. The word *gospel* means “good news.” Although the four Gospels vary in details and perspective, they all recount events of the Savior’s life and earthly ministry among the Jews. All four Gospels teach and testify that Jesus Christ is the Son of God and the Savior of the world. “The records of Matthew, Mark, and Luke present a somewhat similar collection of materials and have considerable phraseology in common, as well as similar main points, and thus are sometimes labeled as the ‘Synoptic Gospels’ (meaning ‘see-alike’). Even so, each is unique and has much detail that is not shared by the others. John’s record is quite different from the other three in vocabulary, phraseology, and presentation of events” (Bible Dictionary, “Gospels”).
2. **The Acts of the Apostles.** The Acts of the Apostles was written by Luke, and it is an account of the growth of the Church under the direction of Peter and the other Apostles (see Bible Dictionary, “Acts of the Apostles”).
3. **Paul’s epistles.** The epistles, or letters, of Paul are named for the branch of the Church or the individual or group to whom the letter was written. Paul’s epistles are arranged “by length, in descending order from the longest (Romans) to the shortest (Philemon). This is the case except with the epistle to the Hebrews, which was placed last because some have questioned whether or not it was written by Paul” (Bible Dictionary, “Pauline Epistles”).

4. **The general epistles.** The books of James through Jude are often called the general epistles because, except for 2 and 3 John, they are not addressed to any specific person or branch of the Church. They are named for their authors. (See Bible Dictionary, “General Epistles.”)

5. **The book of Revelation.** The book of Revelation (sometimes referred to as the Apocalypse) was written by the Apostle John, who also wrote the Gospel and epistles that bear his name. It is John’s account of a revelation he received from the Lord. (See Bible Dictionary, “Revelation of John.”)

The Joseph Smith Translation and Joseph Smith–Matthew

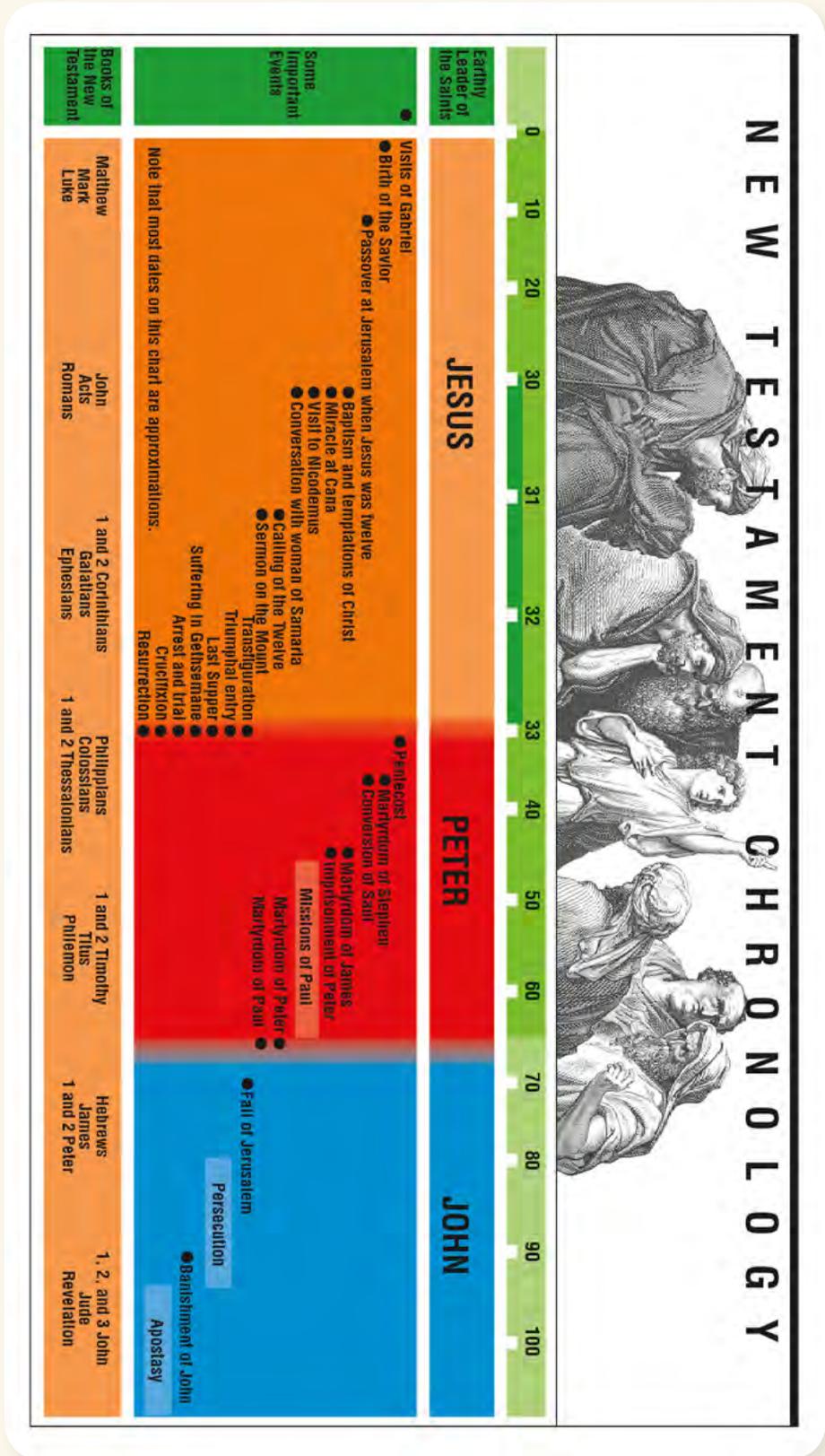
The Lord commanded the Prophet Joseph Smith to make a translation, or revision, of the King James Version of the Bible. The Joseph Smith Translation (sometimes abbreviated as JST) is not a translation of the Bible from one language to another. Rather, it contains changes the Lord inspired the Prophet to make to the text of the Bible.

Joseph Smith began his translation in June 1830 and completed it in July 1833, although he continued to make modifications to the manuscript until shortly before his death in 1844 (see Bible Dictionary, “Joseph Smith Translation”). While parts of the Prophet Joseph Smith’s translation were published during his lifetime, his complete inspired translation of the Bible was first published in 1867 by the Reorganized Church of Jesus Christ of Latter Day Saints (now known as the Community of Christ). Since 1979 the Latter-day Saint edition of the King James Version of the Bible in English has contained hundreds of doctrinally significant passages from the Joseph Smith Translation in the footnotes and appendix. (See Robert J. Matthews, “Joseph Smith’s Efforts to Publish His Bible ‘Translation,’” *Ensign*, Jan. 1983, 57–64; Bible Dictionary, “Joseph Smith Translation.”) Since 2009 the Latter-day Saint edition of the Bible in Spanish, the Reina-Valera version, has also contained passages in the footnotes and appendix. In 2015 the Latter-day Saint edition of the Bible was published in Portuguese.

Joseph Smith—Matthew, in the Pearl of Great Price, is an extract from the Joseph Smith Translation (Joseph Smith Translation, Matthew 23:39–24:56). It is the inspired translation of Matthew 23:39–24:55.

The Joseph Smith Translation contributes to our understanding of the New Testament by restoring some of the plain and precious truths that were lost from the Bible (see 1 Nephi 13:20–41) and adding the Lord’s commentary and clarification.

New Testament Chronology



Introduction to Scripture Mastery

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

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

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

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

100 Scripture Mastery Passages

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

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

Introduction to Basic Doctrines

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

- Godhead
- Plan of salvation
- Atonement of Jesus Christ
- Dispensation, apostasy, and restoration
- Prophets and revelation
- Priesthood and priesthood keys
- Ordinances and covenants
- Marriage and family
- Commandments

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

Basic Doctrines

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

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

1. Godhead

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

God the Father

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

Jesus Christ

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

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

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

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

The Holy Ghost

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

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

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

2. Plan of Salvation

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

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

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

Premortal Life

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

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

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

Related reference: Jeremiah 1:4–5

The Creation

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

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

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

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

The Fall

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

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

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

Mortal Life

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

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

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

Life after Death

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

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

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

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

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

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

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

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

Related reference: John 17:3

3. Atonement of Jesus Christ

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

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

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

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

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

Faith in Jesus Christ

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

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

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

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

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

Related reference: Matthew 11:28–30

Repentance

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

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

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

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

4. Dispensation, Apostasy, and Restoration

Dispensation

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

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

Apostasy

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

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

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

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

Restoration

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

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

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

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

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

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

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

5. Prophets and Revelation

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

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

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

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

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

6. Priesthood and Priesthood Keys

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

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

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

Related reference: D&C 121:36, 41–42

Aaronic Priesthood

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

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

Melchizedek Priesthood

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

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

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

Related reference: Ephesians 4:11–14

7. Ordinances and Covenants

Ordinances

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

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

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

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

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

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

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

Related reference: Acts 2:36–38

Covenants

A covenant is a sacred agreement between God and man. God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience (see D&C 82:10).

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

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

8. Marriage and Family

Marriage between a man and a woman is ordained of God, and the family is central to His plan of salvation and to our happiness. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.

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

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

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

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

9. Commandments

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

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

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

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

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

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



UNIT 1: DAY 1

The Plan of Salvation

Introduction

President Boyd K. Packer of the Quorum of the Twelve Apostles emphasized the importance of a brief overview of the plan of salvation at the beginning of each year of seminary:



“A brief overview of the ‘plan of happiness’ . . . , if given at the very beginning and revisited occasionally, will be of immense value to . . . students. . . .

“Young people wonder ‘why?’—Why are we commanded *to do* some things, and why are we commanded *not* to do other things? A knowledge of the plan of happiness, even in outline form, can give young minds a ‘why’” (“The Great Plan of Happiness,” in *Teaching Seminary: Preservice Readings* [Church Educational System manual, 2004], 69–70, LDS.org; see Alma 12:32).

This lesson provides a brief overview of the plan of salvation and focuses on the central role of Jesus Christ and His Atonement in that plan.

Jesus Christ’s Role in the Premortal Life

How would you respond if someone asked you why Jesus Christ is important to you?

In today’s lesson you will learn about the role of Jesus Christ in Heavenly Father’s plan of salvation. As you study, look for truths that can help to strengthen your faith in Jesus Christ.

 **1.** Draw the following chart in your scripture study journal. You will be writing doctrines in your chart as you study this lesson.

| Jesus Christ is Central to Heavenly Father’s Plan of Salvation | | |
|--|-------------|-----------------|
| Premortal Life | Mortal Life | Postmortal Life |
| | | |

Heavenly Father’s plan for our salvation consists of three main stages: our premortal life, which preceded our physical birth; our mortal life; and our postmortal life.

Read the following statement, and mark the words or phrases that describe the limitations we experienced in our premortal life:

“We lived as spirit children of our Father in Heaven before we were born on this earth [see Acts 17:28–29; Abraham 3:22–26]. We were not, however, like our Heavenly Father, nor could we ever become like Him and enjoy all the blessings that He enjoys without the experience of living in mortality with a physical body.

“God’s whole purpose—His work and His glory—is to enable each of us to enjoy all His blessings [see Moses 1:39]. He has provided a perfect plan to accomplish His purpose. We understood and accepted this plan before we came to the earth. . . .

“. . . In order to progress and become like God, each of us had to obtain a body and be tested during a time of probation on the earth” (*Preach My Gospel: A Guide to Missionary Service* [2004], 48–49).

As Heavenly Father presented His plan of happiness, we learned that a savior would be required to carry out this plan. Lucifer, one of Heavenly Father’s spirit children, rebelled against Heavenly Father’s plan. He became known as Satan.

Read Moses 4:1–3, looking for what Satan demanded of Heavenly Father.

What did Satan demand of Heavenly Father?

In Moses 4:2 we learn that Jesus Christ was the one chosen from the beginning to do the will of Heavenly Father. On your chart, in the “Premortal Life” column, write the following doctrine we learn from this passage:

Jesus Christ was chosen in the premortal life to be the Redeemer of mankind.

After Jesus Christ was chosen to carry out Heavenly Father’s plan of salvation, an earth needed to be created where we could obtain a physical body and gain experience.

Read Hebrews 1:1–2, looking for Jesus Christ’s role in the creation of the earth.

From these verses we learn the following doctrine: **Under the direction of Heavenly Father, Jesus Christ created this earth.** Write this doctrine in the “Premortal Life” column on your chart in your scripture study journal.



-  **2.** Think about the earth's beauty and about times when and places where you have truly appreciated it. In your scripture study journal, respond to the following:
- a.** Describe a time when you appreciated the beauty of the earth.
 - b.** How does knowing that Jesus Christ created this earth affect your feelings about Him?

Jesus Christ's Role in Mortal Life

After coming to earth and gaining a physical body, we experience other obstacles that would prevent us from becoming like Heavenly Father and returning to His presence. Two of those obstacles are physical death and spiritual death. Physical death is the separation of our body and our spirit, and spiritual death is our separation from God. Read the following statement, and mark the words or phrases that describe these two obstacles we experience during our mortal life:

“In mortality we live in a condition where we are subject to both physical and spiritual death. God has a perfect, glorified, immortal body of flesh and bones. To become like God and return to His presence, we too must have a perfect, immortal body of flesh and bones. However, because of the Fall of Adam and Eve, every person on earth has an imperfect, mortal body and will eventually die. If not for the Savior Jesus Christ, death would end all hope for a future existence with Heavenly Father.

“Along with physical death, sin is a major obstacle that keeps us from becoming like our Father in Heaven and returning to His presence. In our mortal condition we often yield to temptation, break God's commandments, and sin. . . . Although it sometimes appears otherwise, sin always leads to unhappiness. Sin causes feelings of guilt and shame. Because of our sins, we are unable to return to live with Heavenly Father unless we are first forgiven and cleansed.

“. . . As with physical death, we cannot overcome the effects of sin by ourselves. We are helpless without the Atonement of Jesus Christ” (*Preach My Gospel*, 50).

Before Jesus was born on earth, after Joseph learned that Mary was expecting a child, an angel visited him in a dream. Read Matthew 1:21, looking for what the angel proclaimed to Joseph.

From what the angel said Jesus would do, we learn that **Jesus Christ came to save us from our sins**. Write this doctrine in the “Mortal Life” column on your chart.

We can be saved from our sins because of Jesus Christ's Atonement. The Atonement includes Jesus Christ's suffering, death, and Resurrection.



The Atonement of Jesus Christ

-  **3.** Answer the following questions in your scripture study journal:
- a.** What must we do to be saved from our sins through the Atonement of Jesus Christ?
 - b.** According to Acts 2:32, what else must we do?

Jesus Christ's Role in the Postmortal Life

Have you ever lost a beloved family member or friend to death?

Because of our knowledge of Heavenly Father's plan of salvation, we know that at death the spirits of all people enter the spirit world.

Read 1 Peter 3:18–20 and 1 Peter 4:6, looking for what Jesus did immediately following His death.

Read Doctrine and Covenants 138:18–19, 30–32, looking for what Jesus Christ did to allow the gospel to be preached to everyone in the spirit world. (Doctrine and Covenants 138 is a revelation about the spirit world received by President Joseph F. Smith while he was pondering the Savior's visit to the spirits of the dead while His body was in the tomb.)

Summarize what Jesus Christ did to allow the gospel to be preached to everyone in the spirit world:

The Savior was resurrected on the third day after His death (see 1 Corinthians 15:4). When a person is resurrected, his or her spirit and physical body are reunited, never to be separated again (see D&C 138:17).



The resurrected Lord

Read 1 Corinthians 15:20–22, looking for how Jesus Christ’s Resurrection affects each of us.

On your chart, in the “Postmortal Life” column, write the following doctrine: **Because of the Resurrection of Jesus Christ, all people will be resurrected.**

Read Revelation 20:12, looking for what will happen to each of us after we are resurrected.

The book of life can represent a person’s thoughts and actions in this life, as well as the record kept in heaven of the righteous (see Bible Dictionary, “Book of life”). We are judged not only according to our works but also our thoughts, words, and desires (see Mosiah 4:30; Alma 12:14; D&C 137:9).

Read John 5:22, looking for who will judge us. (You may want to write *John 5:22* in the margin of your scriptures near Revelation 20:12.)

On your chart, in the “Postmortal Life” column, write the following doctrine: **Jesus Christ will judge all mankind.**

The ultimate purpose of Heavenly Father’s plan is to provide all of His children an opportunity to obtain eternal life, or exaltation, which means to become like Heavenly Father and live with Him forever in eternal families. Consider your family now and the family you hope to have one day.

 **4.** In your scripture study journal, write why it is important for you to be able to live with Heavenly Father and your family members forever.

Read John 3:5, 16–17, looking for what each of us must do to receive eternal (or everlasting) life.

To believe in the Only Begotten Son means to exercise faith in Jesus Christ and live according to His gospel.

On your chart, in the “Postmortal Life” column, write the following principle: **If we exercise faith in Jesus Christ and live according to His gospel, then we can receive eternal life.**

 **5.** Think again about the question asked at the beginning of the lesson: “How would you respond if someone asked you why Jesus Christ is important to you?” In your scripture study journal, write your answer to this question based on what you learned and felt during your study today.

Consider using the chart you created in your scripture study journal to teach your family or others about Jesus Christ’s role in Heavenly Father’s plan of salvation.

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

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

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

The Role of the Learner

Pray before You Study

Sincere prayer helps align our will with God's will. It invites the Holy Ghost into our lives. Make it a practice to pray before you study your scriptures and the lessons in this seminary course.

Introduction

The Holy Ghost, the teacher, and the learner each have an important role in gospel learning. This lesson can help you understand each of these roles so that you can be successful in your learning efforts. You may need to regularly review

the principles taught in this lesson to remind yourself of your responsibility in gospel learning.

The Roles of the Holy Ghost, the Teacher, and the Learner in Gospel Learning

Consider the following scenario:

One young woman feels inspired and edified as she studies her home-study seminary lessons. She feels the influence of the Holy Ghost. She is grateful for the things she learns and ponders ways to apply them in her life. Another young woman completes the same lessons, but she is often bored and feels she doesn't get much out of them.

 **1.** Answer the following question in your scripture study journal: What are some possible reasons why these two young women have such different experiences while completing the same seminary lessons?

As you study today's lesson, look for doctrines and principles that can help you fulfill your role as a learner in seminary and strengthen your testimony of the gospel of Jesus Christ.

Three individuals have essential roles in a gospel-learning setting like seminary: the Holy Ghost, the teacher, and the student.

Read John 14:26 and John 16:13, looking for some of the roles of the Holy Ghost.

One truth we can learn from these verses about the roles of the Holy Ghost is that **the Holy Ghost teaches truth.**

Based on what you have experienced in your life, how can we know when the Holy Ghost is teaching us truth? (You might find Doctrine and Covenants 8:2–3 helpful.) _____

Read Doctrine and Covenants 50:13–14, looking for the role of a gospel teacher. Note that these verses were given to early Church members who had been ordained to teach the gospel.

What is the role of a teacher of the gospel?

Read 2 Nephi 33:1, looking for what the Holy Ghost does when truth is taught by His power.

According to 2 Nephi 33:1, what does the Holy Ghost do for us?

Read Doctrine and Covenants 88:118, looking for how we are to seek learning.



One way we are to seek learning is by faith. Elder David A. Bednar of the Quorum of the Twelve Apostles explained what happens as we seek to learn by faith. After quoting 2 Nephi 33:1, Elder Bednar said: "Please notice how the power of the Spirit carries the message *unto* but not necessarily *into* the heart. A teacher can explain, demonstrate, persuade, and testify, and do so with great spiritual power and effectiveness. Ultimately, however, the content of a message and the witness of the Holy Ghost penetrate into the heart only if a receiver allows them to enter. Learning by faith opens the pathway *into* the heart" ("Seek Learning by Faith," *Ensign*, Sept. 2007, 61).

From this statement we learn that **if we seek to learn by faith, then we invite the Holy Ghost into our hearts to teach and testify of truth.**

 **2.** Faith is more than passive belief. We express our faith through action. Answer the following question in your scripture study journal: What do you think we can do to learn by faith?

Imagine that you have never played soccer, but a teacher promises you that he can teach you to play soccer well enough to play on a soccer team. You believe in the teacher's ability to teach and in your ability to learn. The teacher takes you to a soccer field. He explains and demonstrates how to dribble a soccer ball, but he does not let you try to do it yourself. He then explains how to pass a soccer ball and

demonstrates by passing it to you. However, before you have a chance to try to pass it back, the teacher comes to you and retrieves the ball. He does the same for throwing a soccer ball inbounds after it has gone out of play. He thanks you for your time and leaves.

After this type of a lesson, how prepared would you feel to try out for a soccer team? Why?

Although learning about and watching others play soccer helps, if you want to develop the needed skills to succeed in soccer, what must you do?

How might this example relate to learning by faith?

Only believing and trusting that the Spirit can teach us is not enough. To obtain knowledge of God's truths, we must also put forth effort to learn and apply what we learn. Elder Bednar taught about the faith-inspired action that is involved in learning by faith:



“A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. It is in the sincerity and consistency of our faith-inspired action that we indicate to our Heavenly Father and His Son, Jesus Christ, our willingness to learn and receive instruction from the Holy Ghost. . . .

“ . . . Learning by faith requires both ‘the heart and a willing mind’ (D&C 64:34). Learning by faith is the result of the Holy Ghost carrying the power of the word of God both unto and into the heart. Learning by faith cannot be transferred from an instructor to a student through a lecture, a demonstration, or an experiential exercise; rather, a student must exercise faith and act in order to obtain the knowledge for himself or herself” (“Seek Learning by Faith,” 64).

Recall the young woman described at the beginning of this lesson who is frequently bored and feels she doesn't get much out of the home-study seminary lessons. Imagine that she expressed these frustrations to you. From what she has said in the past about how she completes the lessons, you've found that she often writes superficial responses to the assignments in her scripture study journal and is frequently distracted by other interests as she works on her lessons. She also doesn't participate in classroom activities or discussions during the weekly class sessions.



3. In your scripture study journal, write three or four examples of spiritual, mental, and physical efforts you would encourage this young woman to put forth so she can benefit from learning by faith.

Examples from the life of the Apostle Peter illustrate how seeking to learn by faith invites the Holy Ghost into our hearts to teach and testify of truth. Read Matthew 4:18–20, looking for the Savior's invitation to Peter and his brother Andrew.

What did the Savior invite Peter and Andrew to do?



Jesus called Peter and Andrew to follow Him.

How was their response an example of seeking to learn by faith?

Peter's action of following Jesus Christ allowed him to be with the Savior throughout His mortal ministry. He was privileged to regularly hear the Savior teach and to witness Him perform many miracles. After the Savior's invitation, Peter even walked on water (see Matthew 14:28–29).

On one occasion Jesus asked His disciples two questions. Read Matthew 16:13–17, looking for the personal question the Savior asked His disciples and how Peter responded.

Notice in verse 17 what the Savior explained about how Peter had received his knowledge. Peter received his knowledge through revelation from Heavenly Father that came through the power of the Holy Ghost. Ponder how Peter's experience is an illustration of the truths taught in this lesson.



4. Complete the following assignments in your scripture study journal:

- a. Describe a time when you sought to learn by faith. How did the Holy Ghost fulfill His role in gospel learning when you did this?
- b. What will you do to learn by faith and invite the Holy Ghost into your heart to teach and testify of truth? If you need some specific ideas of what you can do, you might choose one or two of the following actions to focus on:
 - Study the scriptures daily.
 - Develop scripture study skills, such as marking, cross-referencing, and using the scripture study aids.
 - Reverently and attentively engage in learning activities, and avoid distractions.
 - Meaningfully complete the learning activities in each lesson.
 - Record additional impressions, thoughts, and notes in your scripture study journal.
 - Explain gospel doctrines and principles to others, record and share insights and experiences related to gospel doctrines and principles, and testify of the truthfulness of gospel doctrines and principles.
 - Apply gospel doctrines and principles in your life (see John 7:17).



As you seek to learn by faith in your seminary experience, you will be following the counsel of President Thomas S. Monson: “Young people, I ask you to participate in seminary. Study your scriptures daily. Listen to your teachers carefully. Apply what you learn prayerfully” (“Participate in Seminary,” Aug. 12, 2011, seminary.lds.org).



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

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

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

UNIT 1: DAY 3

Studying the Scriptures

Introduction

This lesson will help you understand the importance of studying the scriptures daily and reading the entire New Testament as part of this course of study. You can also learn ways to improve your study of the scriptures.

The Need for Effective Daily Scripture Study

Consider the statements in the chart below, and mark your responses on the scale. You will not be asked to report your responses to your teacher.

As you study this lesson, ponder how you might improve your scripture study.

Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“The scriptures contain the words of Christ and are a reservoir of living water to which we have ready access and from which we can drink deeply and long. . . .

“Through normal activity each day, you and I lose a substantial amount of the water that constitutes so much of our physical bodies. Thirst is a demand by the cells of the body for water, and the water in our bodies must be replenished daily. It frankly does not make sense to occasionally ‘fill up’ with water, with long periods of dehydration in between. The same thing is true spiritually. Spiritual thirst is a need for living water. A constant flow of living water is far superior to sporadic sipping” (“A

| | Disagree | Somewhat disagree | Somewhat agree | Agree |
|--|----------|-------------------|----------------|-------|
| 1. The scriptures are of great value to me. | ----- | | | |
| 2. In the last few weeks, I have studied the scriptures daily. | ----- | | | |
| 3. I feel that my scripture study sessions are meaningful. | ----- | | | |
| 4. I regularly apply what I learn from my scripture study. | ----- | | | |

Reservoir of Living Water” [Church Educational System fireside, Feb. 4, 2007], 2, 9, speeches.byu.edu).

Complete the following principle we can learn from Elder Bednar’s statement about what we receive from daily scripture study: **As we study the scriptures daily, we receive the _____ we need.**

The Value of the Holy Scriptures in Our Day

📺 Instead of reading the following statement by Elder D. Todd Christofferson, you could watch the Mormon Message video “The Blessings of Scripture” (3:04), available on LDS.org, which contains Elder Christofferson’s account of William Tyndale and counsel on the importance of the scriptures.

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles described the sacrifice one man made to enable more people to read the Bible:



“On October 6, in the year 1536, a pitiful figure was led from a dungeon in Vilvorde Castle near Brussels, Belgium. For nearly a year and a half, the man had suffered isolation in a dark, damp cell. Now outside the castle wall, the prisoner was fastened to a post. He had time to utter aloud his final prayer, ‘Lord! open the king of England’s eyes,’ and then he was strangled. Immediately, his body was burned at the stake. Who was this man, and what was the offense . . . ? His name was William Tyndale, and his crime was to have translated and published the Bible in English.

“. . . In a heated exchange with a cleric who argued against putting scripture in the hands of the common man, Tyndale vowed, ‘If God spare my life, ere many years I will cause a boy that driveth the plough, shall know more of the Scripture than thou dost!’ . . .

“William Tyndale was not the first, nor the last, of those who in many countries and languages have sacrificed, even to the point of death, to bring the word of God out of obscurity. . . . What did they know about the importance of scriptures that we also need to know? What did people in 16th-century England, who paid enormous sums and ran grave personal risks for access to a Bible, understand that we should also understand?” (“The Blessing of Scripture,” *Ensign* or *Liahona*, May 2010, 32).

Why do you think people made such great sacrifices to have access to the scriptures? _____

Elder Christofferson continued: “In Tyndale’s day, scriptural ignorance abounded because people lacked access to the Bible, especially in a language they could understand. Today the Bible and other scripture are readily at hand, yet there is a growing scriptural illiteracy because people will not open the books. Consequently they have forgotten things their grandparents knew” (“The Blessing of Scripture,” 33).

Why do you think people in our day are not reading the scriptures as they should?

Elder Christofferson concluded: “Consider the magnitude of our blessing to have the Holy Bible and some 900 additional pages of scripture, including the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. . . . Surely with this blessing the Lord is telling us that our need for constant recourse to the scriptures is greater than in any previous time” (“The Blessing of Scripture,” 35).

One truth we can learn from Elder Christofferson’s statement is that **our need for the scriptures is greater today than in any previous time.**

✍️ **1.** Answer the following question in your scripture study journal: Why do you think that our need for the scriptures is greater today than in any previous time?



The Apostle Paul wrote a letter in which he described some conditions of the world in the last days. Read 2 Timothy 3:1–5, 13, looking for some of the sins and attitudes that he said would be common in our day. (You may want to refer to the footnotes for help in understanding difficult words and phrases in these verses.)

What are some of the sins and attitudes listed in these verses that you have witnessed in our society today?

Read 2 Timothy 3:14–17, looking for how we can find safety during these perilous times. You may want to mark what you find.

From what you learned in 2 Timothy 3:15–17, what blessings are available to us as we study the scriptures and live their teachings? List your answers in the space provided to complete the following statement:

As we study the scriptures, we can receive

that will lead us to salvation.

This statement you have completed is an example of a gospel principle. Principles and doctrines of the gospel of Jesus Christ are unchanging truths that provide guidance in our lives. One of the central purposes of the scriptures is to teach doctrines and principles of the gospel. We can make our personal scripture study more meaningful by searching for doctrines and principles, pondering their meaning, and applying them in our lives.

 **2.** Look at the principle you completed above. Then answer the following question in your scripture study journal: When have you felt that you received wisdom, light, truth, correction, or instruction as a result of studying the scriptures?

Read the New Testament Daily

One of the expectations for this seminary course of study is that you read the entire New Testament. This is a requirement to receive a seminary diploma. Reading the entire New Testament will take consistent effort.

Have you ever tried to drink water or soda with more than one straw? If you have straws available, try drinking a glass of water or soda with seven straws bundled together. It is difficult to drink all of the liquid in the glass. But if you drink slowly and steadily with one straw, you will find that you can easily drink all of the liquid (and the experience is more enjoyable!).

How would you relate this object lesson to reading the entire New Testament during this course of study?

Use the following equation to help you see how you can complete the goal of reading the entire New Testament by reading small portions daily:

$$\frac{\text{The number of pages in your copy of the New Testament}}{\text{The number of days until the end of the course}} = \text{The number of pages you need to read per day to finish the New Testament by the end of the course}$$

 **3.** In your scripture study journal, write about some things that can help you establish a habit of daily scripture study so that you can receive wisdom, light, truth, correction, and instruction from the scriptures. Also write a goal to set aside time every day for personal scripture study and to read the entire New Testament.

Scripture-Study Methods and Skills

 **4.** The following list of study methods and skills can enrich your study of the scriptures. Choose two of the following methods or skills, and try them using the associated scripture passages. In your scripture study journal, explain how these two skills can help you in your daily study of the scriptures.

Scripture-Study Methods and Skills

Name substitution: To help relate doctrines and principles from the scriptures to your life, substitute your name for a name in the scriptures. Try using this scripture-study skill with Simon Peter's name in Matthew 16:15–17.

Cause and effect: To help you identify gospel principles in the scriptures, look for "if-then" and "because-therefore" relationships. Try using this skill with Matthew 6:14–15.

Scripture lists: The scriptures sometimes contain lists of things, such as instructions or warnings. When you find lists, consider numbering each element. Try using this skill with Galatians 5:22–23.

Contrasts: The scriptures sometimes contrast different ideas, events, and people. These contrasts emphasize gospel principles. Look for contrasts in single verses, in chapters, and across chapters and books. Try this skill with Matthew 5:14–16.

Visualization: Look for descriptive details that can help you create a mental picture as you read. Imagine being present at certain events. This can strengthen your testimony of the reality of what you read in the scriptures. Try this skill with Matthew 8:23–27.

Symbolism: Words such as *like*, *as*, or *likened unto* can help you identify symbols. Look beyond a symbol by exploring its nature and pondering its attributes. Scripture study aids such as footnotes, the Bible Dictionary, and the Topical Guide or Guide to the Scriptures can help you interpret some symbols. Try using this study skill with Matthew 13:24–30. (You can compare your interpretation of the parable with that given in Doctrine and Covenants 86:1–7.)

Scripture-Study Methods and Skills

Cross-references: Often, one scripture passage can explain or clarify a phrase or concept found in a different passage. Link scripture passages to each other using the footnotes, the index, or the Topical Guide or Guide to the Scriptures to help unlock the meaning of a scripture passage. Practice this skill by reading John 10:16 and then following the cross-reference in footnote *a* to 3 Nephi 15:21. How does reading 3 Nephi 15:21 help you better understand the meaning of John 10:16?

Pondering: Pondering includes thinking, meditating, asking questions, and evaluating what you know and what you have learned. Pondering often helps us understand what we need to do to apply gospel principles. Ponder how you might apply the truths in Hebrews 12:9.

Applying: As you identify and understand doctrines and principles found in the scriptures, you can gain deeper knowledge by acting on the truths you discover. Jesus Christ said that “if any man will do [Heavenly Father’s] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). Look for opportunities to apply or liken to your life what you learn as you study the scriptures on your own (see 1 Nephi 19:23).

Look for ways to practice each of these study skills in the coming weeks as you study the New Testament.



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

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

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

UNIT 1: DAY 4

Introduction to and Context of the New Testament

Introduction

The New Testament is a record of the mortal life, teachings, and Atonement of Jesus Christ, the establishment of His Church, and the early ministry and teachings of His disciples. In this lesson you will learn about the historical and cultural context of the

New Testament, including why many Jews rejected Jesus as the Messiah, or Savior. You will also read about those who humbly accepted Jesus as the Savior and chose to follow Him.

The Context of the New Testament



Put your hand over the picture on the right. Based on what you see in the picture on the left, what do you think is happening in the picture? Uncover the picture on the right.

How does seeing the full picture help you understand what is happening? _____

The man with the blue head covering is Stephen, a disciple of Jesus Christ. Read the chapter heading for Acts 7 to learn what event is portrayed in this picture.

Think about how you could liken uncovering the full picture to understanding the scriptures.

This activity illustrates the importance of understanding the context of the scriptures. The word *context* refers to the circumstances that surround or give background to a passage, event, or story in the scriptures. As you become familiar with the historical and cultural context of the New Testament, you can better understand and apply its teachings.

The following sections in this lesson contain information that will help you understand more about the context of the New Testament.

Jewish Religious Leaders during the Savior’s Ministry

The Book of Mormon prophet Jacob recorded a prophecy that helps us understand the circumstances surrounding Jesus Christ’s mortal ministry. Read

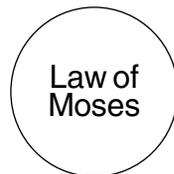
2 Nephi 10:3–5, looking for words or phrases Jacob used to describe the spiritual condition among the Jews during the Savior’s ministry.

The word *priestcrafts* in 2 Nephi 10:5 means preaching that seeks “gain and praise of the world” rather than the welfare of God’s people (2 Nephi 26:29). Those who were guilty of priestcrafts were primarily wicked religious leaders among the Jews who were leading people astray.

Additions to the Law of Moses, and Other False Philosophies

To understand further how religious leaders led people astray, draw a circle around the following circle representing the law of Moses, and label it *Oral Law*.

The law of Moses refers to the commandments and teachings God gave to ancient Israel through the prophet Moses. Jewish teachers added their own rules and interpretations to the law. Known as the oral law or oral tradition, these added rules and interpretations were intended to prevent violation of God’s law. For example, according to the oral law, it was forbidden to untie a knot with both hands on the Sabbath. Doing so was considered work and thus a violation of the Sabbath day. However, untying a knot with only one hand was permitted.



-  1. In your scripture study journal, write what you think could be the danger of adding man-made rules to God’s commandments.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained that “for generations that went before, and then in the day of our Lord’s ministry,” some of the religious leaders of the Jews “took the plain and simple things of pure religion and added to them a host of their own interpretations; they embellished them with added rites and performances; and they took a happy, joyous way of worship and turned it into a restrictive, curtailing, depressive system of rituals and performances. The living spirit of the Lord’s law became in their hands the dead letter of Jewish ritualism” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 1:238).

According to Elder McConkie, what had the Jewish religious leaders done to God’s law with their added interpretations?

The Jews in Jesus’s day were in a state of apostasy. Although the authority and ordinances of the Aaronic Priesthood continued among them, many of the Jews had fallen away from the true practice of their religion as revealed by God to Moses (see D&C 84:25–28). The oral tradition added by the Jewish leaders had gained priority over pure religion and the written word of God.

Read Matthew 12:14, looking for what the Pharisees desired to do to Jesus because He disregarded their oral laws or traditions.

Foreign Rule and the Expectation of a Messiah to Deliver Israel

In addition to apostate Jewish traditions, false expectations of the coming Messiah also led many Jews to reject Jesus.



2. Read the following paragraph, and then answer the accompanying questions in your scripture study journal:

Except for a brief period of independence, by New Testament times the Jews had lived as a conquered people for over 500 years. A revolt led by the Maccabees, a family of Jewish patriots, led to independence 160 years before Christ’s birth. However, by the time of Christ’s birth, Rome had conquered Israel. King Herod, who had married into the Maccabee family, was appointed by Rome to rule over Israel. The Jews resented Roman rule, and they eagerly looked forward to a promised Messiah who they believed would deliver them from the Romans. Because many Jews expected a Messiah who would deliver them from foreign rule, they rejected Jesus Christ as their Savior.

- a. What did many Jews expect from the coming Messiah?
b. Why did this false expectation lead many Jews to reject Jesus as the Messiah?

Many Jews Were Humble and Accepted Jesus as the Messiah, or Savior

While some of the Jews rejected Jesus Christ, others who were humble and sensitive to the Holy Ghost recognized Jesus as the Messiah, or Savior.

Read Luke 2:25–33, looking for what a righteous man named Simeon did and said when Joseph and Mary brought the infant Jesus to the temple.

According to Luke 2:30–32, why was Jesus sent to earth?

From these verses we learn that **Jesus Christ was sent to bring salvation to all people.**

 **3.** In your scripture study journal, write down what Jesus Christ did to allow all people to be saved.



John the Baptist was called of God to prepare people for the coming of Jesus Christ. The next day after he had baptized Jesus, John bore testimony of Him, saying, “Behold the Lamb of God!” (John 1:36). Read John 1:37–42, looking for what two of John’s disciples did after hearing his testimony of Jesus.

What did Andrew do after he heard John the Baptist’s testimony that Jesus was the Messiah? Why do you think he was so anxious to share this news with his brother, Simon Peter?

As recorded in John 1:43–44, the Savior invited a man named Philip to be His disciple. Read John 1:45–46, looking for what Philip did after he learned that Jesus was the Messiah.

What was Philip’s invitation to Nathanael?

Based on these examples from the New Testament, complete the following principle: **As we come unto Jesus Christ, we will have a greater desire to** _____.

Why do you think we will have a greater desire to invite others to come unto Christ as we come unto Him ourselves?



President Henry B. Eyring of the First Presidency said that there is a great blessing that we receive as we invite others to come unto Jesus Christ: “When you give your heart to inviting people to come unto Christ, your heart will be changed. . . . By helping others come unto Him, you will find that you have come unto Him yourself” (“Come unto Christ,” *Ensign*, Mar. 2008, 52).

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

- Why do you think inviting others to come unto Christ can help us come closer to Him as well?
- Who has invited you to come unto the Savior and His gospel? How has your life been blessed as a result?
- Consider who you could invite to come unto Jesus Christ. What can you do to invite others to come unto Him?

As you study the New Testament this year, you will feel the Savior’s continual plea to come unto Him. As you accept this invitation, you will be filled with a desire to help others come to Him as well.

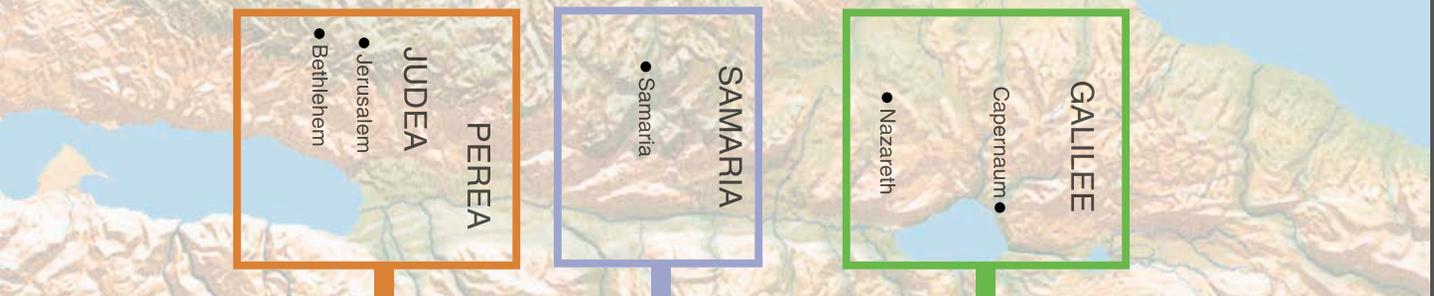
 **5.** Write the following at the bottom of today’s assignments in your scripture study journal:

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

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

The chart on the following page can help you better understand the context of the accounts of the life of Jesus Christ that you will study in the Gospels of Matthew, Mark, Luke, and John.

The Mortal Life of Jesus Christ at a Glance



This green section illustrates the early ministry of Jesus in Galilee:

- Grows to maturity:** An illustration of a young Jesus with his family.
- Changes water to wine:** An illustration of Jesus with several wine jugs.
- Calls disciples:** An illustration of Jesus on a boat with his disciples.
- Calms the sea:** An illustration of Jesus on a boat amidst a storm.
- Walks on water:** An illustration of Jesus walking on the surface of the sea.
- Feeds more than 5,000:** An illustration of Jesus with a large pile of fish.
- Mount of Transfiguration:** An illustration of Jesus on a mountain with two other figures.
- Teaches and heals throughout Galilee:** An illustration of Jesus sitting on a bench with people around him.
- Teaches parables of the kingdom:** An illustration of Jesus walking and speaking to a group.
- Sermon on the Mount:** An illustration of Jesus sitting on a hillside with a large crowd.

This blue section illustrates Jesus' ministry in Samaria and Perea:

- Teaches the woman at the well:** An illustration of Jesus sitting at a well with a woman.
- Teaches and heals in Samaria and Perea:** An illustration of Jesus walking through a landscape with people.

This yellow section illustrates the final events of Jesus' mortal life:

- Birth:** An illustration of the infant Jesus in a manger.
- Baptism:** An illustration of Jesus being baptized in a river.
- First cleansing of the temple:** An illustration of Jesus in the temple.
- Escape to Egypt:** An illustration of a boat on the sea.
- Raises Lazarus:** An illustration of Jesus sitting at the foot of a tomb.
- Triumphal entry and second cleansing of the temple:** An illustration of Jesus riding a donkey through a crowd.
- Last Supper:** An illustration of Jesus at a table with his disciples.
- Gethsemane:** An illustration of Jesus in prayer with his disciples.
- Crucifixion:** An illustration of Jesus on the cross.
- Ascension:** An illustration of Jesus rising into the sky.
- Resurrection:** An illustration of Jesus emerging from a tomb.

First Year of Ministry

Second Year of Ministry

Third Year of Ministry

Last Week and Atonement

INTRODUCTION TO

Matthew

Why Study This Book?

Some of the most beloved passages of the Bible are found in the book of Matthew, including the Sermon on the Mount and many of the parables, teachings, and miracles of Jesus Christ. Studying this book can help you become familiar with the ministry and words of Jesus Christ and can strengthen your testimony of Jesus Christ as the Savior of the world and the promised Messiah spoken of by all the holy prophets.

Who Wrote This Book?

Matthew, also known as Levi, the son of Alphaeus, is the author of this book. He was a publican, or tax collector, before his life changed forever when he responded to Jesus Christ's invitation to follow Him. (See Matthew 9:9; Mark 2:14; Luke 5:27–28; Bible Dictionary, "Matthew.") Following his conversion, Matthew became one of the Savior's Twelve Apostles (see Matthew 10:2–4). As an Apostle, Matthew was an eyewitness to many of the events he described. This is supported by the title given to his Gospel in the Joseph Smith Translation: "The Testimony of St. Matthew."

When and Where Was It Written?

We do not know precisely when the book of Matthew was written, but it was likely written in the second half of the first century A.D. We do not know where Matthew wrote this book.

To Whom Was It Written and Why?

Matthew appears to have written to a Jewish audience to show that Jesus Christ fulfilled Old Testament prophecies concerning the Messiah (see Bible Dictionary, "Matthew"). As he recounted the life, words, and deeds of Jesus Christ, Matthew frequently referred to Old Testament prophecies and used the phrase "that it might be fulfilled" (for example, see Matthew 4:14; 8:17; 13:35; 21:4).

In his Gospel, Matthew employed the term "Son of David" 12 times as testimony that Jesus Christ was the rightful heir to King David's throne and the fulfillment of messianic prophecies. Matthew's genealogy of Jesus Christ traces His lineage through David, Judah, and Abraham (see Matthew 1:1–3), demonstrating Jesus's right to rule and His role in fulfilling God's promises to Israel.

UNIT 2: DAY 1

Matthew 1–2

Introduction

Matthew gave the genealogy of Jesus Christ, and an angel declared Jesus's divine parentage to Joseph. Wise Men from the East traveled to find and worship the young child. Joseph was told in a dream to take his family to Egypt because Herod wanted to kill Jesus.

Matthew 1:1–17

Matthew gives the genealogy of Jesus

Look at a photograph of your parents, and see if you can identify any physical and other traits you inherited from them. On the lines below, list some of these traits (such as eye color, hair color, height, personality, or intellect): _____

As you study Matthew 1–2, look for truths about the Savior's parents—Heavenly Father and Mary—and traits He inherited from them.

Matthew 1:1–17 lists the Savior's ancestors. Verse 1 mentions that Jesus Christ was a descendant of David (who slew Goliath and later became king of Israel) and Abraham (who is known as the father of God's covenant people).



King David

Abraham

"Old Testament prophecies declared that the Messiah would be a descendant of David (see 2 Samuel 7:12–13; Isaiah 9:6–7; Jeremiah 23:5–6) and that an offspring of Abraham would bless 'all the nations of the earth' (Genesis 22:18; see also

Abraham 2:11)” (*New Testament Student Manual* [Church Educational System manual, 2014], 12). Matthew wrote specifically to a Jewish audience and wanted them to know that Jesus fulfilled Old Testament prophecies concerning the Messiah. The genealogy given in Matthew 1:1–17 shows that Jesus was the promised Messiah and the rightful heir to the throne of David. As you study the book of Matthew, look for other examples of how Jesus Christ fulfilled Old Testament prophecies concerning the Messiah.

Read Matthew 1:16, looking for a title given to Jesus.

Develop a Habit of Daily Scripture Study

Few things will have a more powerful and long-lasting influence for good in your life than learning to love the scriptures and studying them on a daily basis. Consider using a simple tracking system to be accountable for how you do at reading the scriptures daily.

The word *Christ* is the Greek form of the Aramaic word *Messiah*, which means “the anointed.” In the premortal existence, Jesus Christ was anointed by Heavenly Father to be our “Prophet, Priest, King, and Deliverer” (Guide to the Scriptures, “Anointed One,” “Messiah,” scriptures.lds.org).

Matthew 1:18–25

An angel declares Jesus’s divine parentage to Joseph

In Matthew 1:16, at the end of his genealogy of Jesus, Matthew mentions that Mary was Joseph’s wife. Matthew 1:18–25 tells of events leading up to their marriage and the birth of Jesus.

As recorded in Matthew 1:18, Matthew explained that Joseph and Mary were *espoused*. This means they were engaged and legally bound to each other but not yet living together as husband and wife. However, before the wedding, Joseph learned that Mary was pregnant.

Read Matthew 1:19, looking for what Joseph intended to do.

“To put her away privily” means Joseph planned to resolve the matter of Mary’s pregnancy without forcing her to face public humiliation.

What does this verse teach us about Joseph’s character and his love for Mary? _____

Read Matthew 1:20, looking for what happened while Joseph was considering ending his betrothal (formal engagement) to Mary.

Why did the angel tell Joseph not to be afraid to proceed with his marriage to Mary? _____

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote the following about Joseph receiving his own witness of the truth:



“Joseph pondered and prayed. Was Mary with child by the power of the Holy Ghost or in some other way? As to the true father of the unborn child, Mary knew; Elisabeth knew; Zacharias knew. They all gained their testimonies by

revelation, and Joseph must now learn for himself in the same way. . . .

“We may well suppose that Mary told Joseph of her condition; that she then went to Elisabeth; that Joseph struggled with his problem for nearly three months, being fully tested; that Gabriel brought the word; that Joseph sent word to Mary of his conversion; that she returned again in haste and joy; that immediately the second part of the marriage ceremony was performed” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 1:332–33).

To understand the meaning of the phrase “conceived . . . of the Holy Ghost” (Matthew 1:20), read the following statement by Elder McConkie: “Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God the Eternal Father. . . . Matthew’s statement, ‘she was found with child of the Holy Ghost,’ properly translated should say, ‘she was found with child by the power of the Holy Ghost.’ (Matt. 1:18.) Luke’s account (Luke 1:35) accurately records what took place. Alma perfectly describes our Lord’s conception and birth by prophesying: Christ ‘shall be born of Mary, . . . she being a virgin, a precious and chosen vessel, who shall be overshadowed and *conceive by the power of the Holy Ghost*, and bring forth a son, yea, even *the Son of God*.’ (Alma 7:10.) Nephi spoke similarly when he said that at the time of her conception, Mary ‘was carried



away in the Spirit,’ with the result that the child born of her was ‘the Lamb of God, yea, even the Son of the Eternal Father.’ (1 Ne. 11:19–21.)” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:82–83).

These teachings affirm the following doctrine: **Jesus Christ is the**

divine Son of Heavenly Father and Mary. Consider writing this doctrine next to Matthew 1:18–25 in the margin of your scriptures.



Recall the photograph that you looked at of your parents and the list you wrote of traits you inherited from them. Then read the following statement by Elder James E. Talmage of the Quorum of the Twelve Apostles, looking for why it is important to understand that Jesus is the divine Son of Heavenly Father and Mary: “That Child to be born of Mary was begotten of Elohim, the Eternal Father. . . . In His nature would be combined the powers of Godhood with the capacity and possibilities of mortality. . . . The Child Jesus was to inherit the physical, mental, and spiritual traits, tendencies, and powers that characterized His parents—one immortal and glorified—God, the other human—woman” (*Jesus the Christ*, 3rd ed. [1916], 81).

What did Jesus inherit from His Father? What did He inherit from His mother?

Because Jesus was the Son of an immortal Father and a mortal mother, He had the capacity to live eternally if He chose, as well as the ability to die. This divine nature uniquely qualified Him to be able to suffer for our sins, die on the cross, and be resurrected (see Alma 34:9–10).

 **1.** Imagine that you have an opportunity to help a friend with a non-Christian background understand who Jesus Christ is. How would you explain the divine nature of Jesus Christ to this friend? Record your answer in your scripture study journal.

Matthew 2:1–12

The Wise Men are directed to Jesus



Who brought gifts to the Savior after He was born?

The Gospel of Matthew is the only Gospel to include the account of the Wise Men. Write your answers to the following questions about the Wise Men in the space to the right of the question.

| What do you know about the Wise Men? | |
|---|--|
| How did the Wise Men know the Messiah had been born? | |
| Why did the Wise Men want to find the Messiah? | |
| How did the chief priests and scribes know where the Messiah would be born? | |
| What did Herod want the Wise Men to do after they found the Messiah? | |
| What did the Wise Men do instead? | |

Now read Matthew 2:1–12, looking for the answers to these questions. Correct or adjust your answers as needed.

Did you learn anything new about the Wise Men? If so, draw a star next to the questions where you learned something new.

“Who these men were we are not told, but it is certain they were not ordinary men. That they were privileged to search out the Son of God and give Him gifts, and that they were spiritually sensitive and knowledgeable, suggests that they were actually prophets on a divine errand” (Bible Dictionary, “Wise Men of the East”).

The Wise men were “led by the Spirit, to behold the Son of God and . . . returned to their people to bear witness that the king Immanuel had indeed been born in the flesh” (Bible Dictionary, “Magi”).

People often assume that the Wise Men visited the Savior on the night of His birth, along with the shepherds. However, Matthew 2:11 suggests it was sometime later, between one and two years (the Wise Men found Jesus in a house, not a manger, and He was a “young child,” not a baby). Also notice that the reason Herod wanted the Wise Men to report to him after they found the Messiah was so he could kill Him (see Matthew 2:13).

How did the Wise Men know where to find the Messiah?



The example of the Wise Men helps us understand the following principle: **If we sincerely and diligently seek the Savior, we will be guided to Him.**

 **2.** Answer the following question in your scripture study journal: How can you diligently seek the Savior?

Once the Wise Men found the Savior, they presented their gifts to Him. One purpose for this was to worship and adore Him. What can we learn from the Wise Men's example of giving gifts to Jesus? _____

To understand how we can offer meaningful gifts to the Savior, read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



"In ancient times when people wanted to worship the Lord and seek His blessings, they often brought a gift. . . .

"Is there something in you or in your life that is impure or unworthy? When you get rid of it, that is a gift to the Savior. Is there a good habit or quality that is lacking in your life? When you adopt it and make it part of your character, you are giving a gift to the Lord. Sometimes this is hard to do, but would your gifts of repentance and obedience be worthy gifts if they cost you nothing? Don't be afraid of the effort required. And remember, you don't have to do it alone. Jesus Christ will help you make of yourself a worthy gift" ("When Thou Art Converted," *Ensign*, May 2004, 12).

 **3.** Ponder Elder Christofferson's statement, and consider what gifts you feel you should offer the Savior. In your scripture study journal, record these ideas and plan how you will give these gifts to Jesus Christ. (If the gifts you would like to give the Savior are of a highly personal nature, you may write them on a separate piece of paper to keep and refer to, and then write in your scripture study journal that you completed this assignment.)

Commenting on the early years of Jesus Christ's mortal life, Elder Bruce R. McConkie gave the following overview:



"Although the chronological order of the travels and sojournings of our Lord's early years is not entirely clear, the following seems reasonably certain:

"(1) At the time of their espousement and marriage, Joseph and Mary lived in Nazareth in the eastern part of the province of Galilee. (Luke 1:26–35; 1 Ne. 11:13.)

"(2) Guided by divine providence, they traveled to Bethlehem, the city of David, where Jesus was born in a stable. (Luke 2:1–7.)

"(3) On the eighth day, while the couple was still in Bethlehem, Jesus was circumcised. (Luke 2:21.)

"(4) Following the days of Mary's purification, a forty-day period (Lev. 12), the holy family traveled to Jerusalem where Jesus was presented in the temple, with Simeon and Anna then bearing record of his divine Sonship. (Luke 2:22–38.)

"(5) Thus, having 'performed all things according to the law of the Lord,' they then went immediately to Nazareth. (Luke 2:39.) Obviously the wise men had not yet come to worship their King, because following their visit comes the flight to Egypt. That they could not have gone to Egypt and returned to Bethlehem within the forty-day period is clear (a) because they were in Egypt at the time of Herod's death which did not occur until about two years after the nativity, and (b) because they returned from Egypt to Nazareth, not Bethlehem.

"(6) Next, for some unknown and unrecorded reason, Joseph and Mary and the child returned to Bethlehem, obtained a house there, and were part of the community life when the wise men came. (Matt. 2:1–12.)

"(7) Warned of God, the holy family now fled to Egypt for a sojourn of unknown length, possibly one of only a few weeks or months. (Matt. 2:13–15.)

"(8) After Herod's death they returned with obvious purpose of settling again in Bethlehem, where they must have had an adequate place to live. But fearing Archelaus, son of Herod, they forsook the Judean province for the greater security of the Galilean. Hence their return to and abode in Nazareth. (Matt. 2:19–23.)

"(9) From then until his formal ministry began, a period of perhaps twenty-seven or twenty-eight years, our Lord continued to live in Nazareth. (Luke 2:51–52; I. V. Matt. 3:22–26.)" (*Doctrinal New Testament Commentary*, 1:108–9).

Matthew 2:13–23

Joseph, Mary, and Jesus escape to Egypt

As recorded in Matthew 2:13–23, Herod became angry after the Wise Men “departed into their own country” (Matthew 2:12) without telling him where the Messiah was. Hoping to kill the Messiah, he ordered that all children two years old and younger in Bethlehem and the surrounding area be killed.

Read Matthew 2:13–14, looking for how Joseph knew what to do to keep his family safe.

Where did Joseph take Mary and Jesus?



Joseph, Mary, and Jesus stayed in Egypt until Herod died. As recorded in Matthew 2:19–23, God instructed Joseph through dreams to take his family back to Judea, and they settled in the city of Nazareth.

How did Joseph’s sensitivity to spiritual things bless others’ lives?

Complete the following phrase to create a principle we can learn from Joseph: **If we are sensitive to the Spirit, then** _____

 **4.** Ponder what you can do to be more sensitive to the Spirit so you can receive guidance and direction in your life (see 2 Nephi 32:3). Record your thoughts in your scripture study journal, and make a goal to act on any promptings you receive.

While very little is recorded about Jesus’s childhood and youth, the Joseph Smith Translation adds three verses that would follow Matthew 2:23 in the King James Version of the Bible. These verses provide some details to this time of the Savior’s life. As you read the following addition from the Joseph Smith Translation, consider how humble Jesus was as a young man:

“And it came to pass that Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come.

“And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him.

“And after many years, the hour of his ministry drew nigh” (Joseph Smith Translation, Matthew 3:24–26 [in the Bible appendix]).

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

I have studied Matthew 1–2 and completed this lesson on (date).

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

UNIT 2: DAY 2

Matthew 3

Introduction

John the Baptist preached and baptized in Judea. Jesus Christ traveled from Galilee to the Jordan River, where He was baptized by John. God the Father testified that Jesus is His Beloved Son.

Matthew 3:1–12

John the Baptist preaches in Judea

Imagine that you are sitting in class and a fellow student takes something that belongs to you (such as your pen, book, or jacket). He apologizes for taking the item but proceeds to take items from other students. He apologizes each time but continues taking items that do not belong to him. What would you think about this student’s apologies?

How might this student’s actions be similar to trying to repent without a sincere desire? _____

As you study Matthew 3, look for truths that help us understand what we must do to truly repent.

Jesus Christ had reached the age when He was to begin His ministry. (The typical age that Israelite men entered the ministry was 30 years old [see Numbers 4:3].) Read Matthew 3:1–4, looking for what was happening at that time that would help to prepare the people for the Savior’s ministry.



John the Baptist was the “son of Zacharias and Elisabeth, being of priestly descent through both parents. This lineage was essential, since John was the embodiment of the law of Moses, designed to prepare the way for the Messiah, and make ready a people to receive Him” (Bible Dictionary, “John the Baptist”). Elisabeth

was also related to Mary, Jesus’s mother. John held the keys of the Aaronic Priesthood (see D&C 13; 84:27–28). His clothing and diet, described in Matthew 3:4, indicate his humble circumstances.

From what you learned in Matthew 3:1–4, what was John doing?

John’s mission had been foretold by Isaiah (Esaia) and other prophets (see Isaiah 40:3; Malachi 3:1; 1 Nephi 10:7–10). John was to prepare the way for the Messiah (Jesus Christ) by declaring repentance and baptizing with water.

Read Matthew 3:5–6, looking for how people responded to John’s message.

How did people respond to John’s message?

Being willing to confess one’s sins to Heavenly Father and, when necessary, to designated priesthood leaders is essential to repentance (see *True to the Faith: A Gospel Reference* [2004], 134).

Read Matthew 3:7, looking for the people to whom John spoke.

The Pharisees were a religious group of Jews whose name suggests being separate or apart. They took pride in strictly observing the law of Moses and believed that man-made additions to it, known as the oral law, were as important as the law of Moses itself (see Bible Dictionary, “Pharisees”). The Sadducees were a small but politically powerful group of Jews who believed in obeying the letter of the law of Moses but did not believe in the doctrine of resurrection or eternal life (see Bible Dictionary, “Sadducees”).

What did John call the Pharisees and Sadducees?

The Palestinian viper is the most common poisonous snake in Israel. Vipers are active at night and typically hunt by hiding and then sneaking up on their prey. When they feel threatened, vipers will coil their body, hiss, and strike at their opponents.



Palestinian viper

Why do you think John referred to the Pharisees and Sadducees as vipers?

The Joseph Smith Translation contains additional words that John spoke to the Pharisees and Sadducees. After addressing them in Matthew 3:7, John warned:

“Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak.

“Repent, therefore, and bring forth fruits meet for repentance” (Joseph Smith Translation, Matthew 3:34–35 [in the Bible appendix]).

According to John, if the Pharisees and Sadducees rejected his preaching, whom would they also reject?

How would you summarize John’s message to them?

Consider marking the phrase “Bring forth therefore fruits meet for repentance” in Matthew 3:8.



In the scriptures people are sometimes symbolized by trees that produce either good fruit or bad fruit. The fruit represents our desires and actions. The phrase “meet for” in verse 8 means “worthy of” (see Matthew 3:8, footnote *b*).

Consider the scenario from the beginning of this lesson—about the student taking items from other students. Did this student appropriately demonstrate

the true principle of repentance through his desires and actions? Why not? _____

Matthew 3:8 helps us understand that **we demonstrate true repentance to the Lord as we change our desires and actions to follow His teachings.** Consider writing this principle in the margin next to Matthew 3:8.

Ponder how our desires and actions can indicate that we have truly repented of our sins as you consider the following behaviors: cheating in school, being mean to siblings, using bad language, and viewing pornography.

 **1.** In your scripture study journal, explain how someone who has repented of these sins might think and act.

Read Matthew 3:10, looking for the consequence of not truly repenting.

Ponder any desires or actions you may need to change in order to truly repent. Think about how you can demonstrate true repentance by changing any desires and actions that are not in accordance with God’s teachings.

Read Matthew 3:11, looking for what John the Baptist said the Savior would do.

Jesus would baptize “with the Holy Ghost, and with fire” (Matthew 3:11). This baptism is necessary following baptism by water and refers to receiving the gift of the Holy Ghost, which sanctifies and refines our souls as if by fire (see 2 Nephi 31:13–14, 17).

Matthew 3:12 describes what will happen symbolically to the righteous who accept Jesus Christ and to the wicked who reject Him.

Matthew 3:13–17

Jesus Christ is baptized, and the Father acclaims Him as His Beloved Son

 **2.** Take a moment to reflect on your own baptism. In your scripture study journal, record what you remember about this important event in your life.

As recorded in Matthew 3:13–17, Jesus Christ was baptized. As you study these verses, look for similarities between your baptism and the Savior’s.

Read Matthew 3:13–17, looking for the answers to the following three questions about Jesus’s baptism:

By whom? _____

How? _____

Why? _____

If needed, adjust your answers based on the following information:

Jesus traveled from Galilee to the Jordan River to be baptized by John because John held the keys of the Aaronic Priesthood and had the authority to perform the ordinance of baptism. Write *John the Baptist* and *Proper authority* on the line next to “By whom?”

Jesus coming “straightway out of the water” (Matthew 3:16) indicates that He was baptized by immersion—meaning He was covered completely by the water. Write *By immersion* on the line next to “How?”

John the Baptist knew that Jesus’s position and authority were higher than his own. However, according to Matthew 3:15, Jesus said He needed to be baptized “to fulfil all righteousness.” Write this phrase on the line next to “Why?”



“To fulfil all righteousness” means to do all that Heavenly Father requires of us so that we can live with Him again. This includes receiving the ordinances of salvation. By being baptized, Jesus set the perfect example for us to follow. Read 2 Nephi 31:4–9, and write it as a cross-reference in the margin next to Matthew 3:15. Mark words and

phrases that help you understand what “to fulfil all righteousness” means.

Use the answers to the preceding three questions to identify a doctrine about proper baptism from Matthew 3:13–17. _____

How does your baptism compare with the example the Savior set for us?

Another important doctrine in Matthew 3:16–17 relates to the Godhead. Reread these verses, looking for what they teach about the Father, the Son, and the Holy Ghost.

On the following lines, write the general location of each member of the Godhead during the Savior’s baptism:

The Father: _____

The Son: _____

The Holy Ghost: _____

It is important to understand that the Holy Ghost did not actually transform into a dove. Rather, the dove was a sign or symbol that the Holy Ghost had descended upon Jesus (see Bible Dictionary, "Dove, sign of").

What doctrine do these verses teach about the Godhead? (See also D&C 130:22–23.) _____

Many people do not have a correct or complete knowledge of the Godhead. The more we understand the true nature of the Godhead, the greater love we can feel for Them and the better we will be prepared to teach and testify of Them to others.

 **3.** Look up the entry for "God" in the Bible Dictionary, or for "God, Godhead" in the Guide to the Scriptures (scriptures.lds.org). Read the entry, looking for information about each member of the Godhead. In your scripture study journal, write one to two sentences about each member of the Godhead that include information you feel is important to know.

Consider sharing your testimony of the Father, the Son, and the Holy Ghost with someone you know.

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

I have studied Matthew 3 and completed this lesson on (date).

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

UNIT 2: DAY 3

Matthew 4

Introduction

Following His baptism, Jesus spent 40 days fasting and communing with Heavenly Father in the wilderness. After this experience, the devil tempted Jesus. Using scripture, Jesus resisted each temptation. The Savior went to Galilee, where He called Peter and others to follow Him and went about teaching, preaching, and healing.

Matthew 4:1–11

Jesus resists the devil's temptations

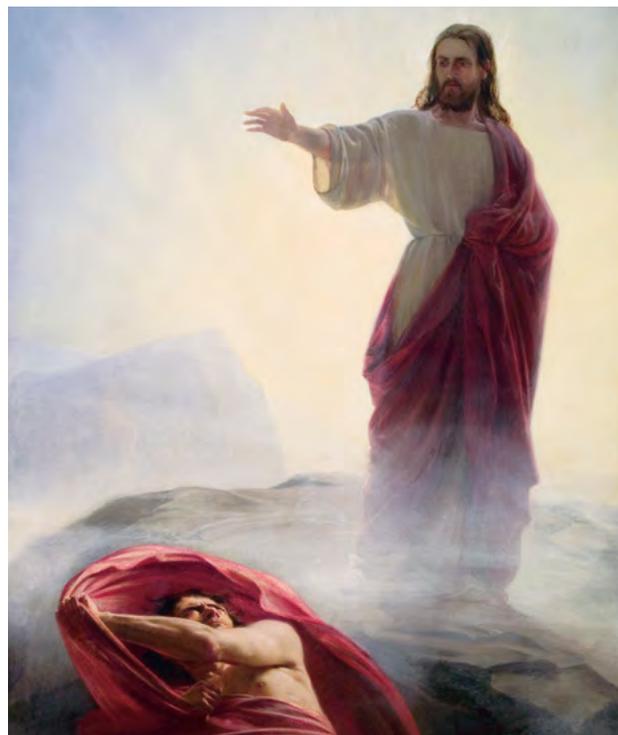
Go to a nearby window, and for 30 seconds focus your attention on a specific item outside without looking away. (If you are not able to look out a window, focus on an item inside.)

Was there anything that distracted you from the item you were focused on? What did you think about during the 30 seconds?

As we try to stay focused on obeying Heavenly Father's commandments, distractions in the form of temptations try to pull our focus away and lead us to sin. Think about ways Satan tempts you to sin. As you study Matthew 4, look for a principle you can apply to help you resist temptation.

Following His baptism, the Savior had an experience that helped prepare Him for His earthly ministry. Read Matthew 4:1–2, using the corrections from the Joseph Smith Translation in the footnotes for both verses. As you read, look for what Jesus experienced in the wilderness. (Note that in this context, *commune* means to have a close, spiritual interaction.)

How would fasting and communing with Heavenly Father have helped Jesus prepare for His earthly ministry? _____



Jesus resisted Satan's temptations.

The Temptation of Jesus, by Carl Heinrich Bloch. Courtesy of the National History Museum at Frederiksborg Castle in Hillerød, Denmark. Do not copy.

The following chart can help you learn about Jesus’s experience when He was tempted by the devil. Study the scripture passages in the left column of the chart. Then write what Satan tempted Jesus to do and describe how Jesus responded to the temptation. As you study, be aware that the Joseph Smith Translation corrects the statements in Matthew 4:5, 8 to show that the Spirit, not the devil, took the Savior to the different locations (see also Joseph Smith Translation, Luke 4:5 [in Luke 4:5, footnote *a*]; Luke 4:9 [in Luke 4:9, footnote *a*]).

| | What Satan tempted Jesus to do | How Jesus responded to the temptation |
|----------------|--------------------------------|---------------------------------------|
| Matthew 4:3–4 | | |
| Matthew 4:5–7 | | |
| Matthew 4:8–11 | | |

 **1.** Answer the following question in your scripture study journal: What does this account illustrate about the devil’s strategies to tempt us to sin?

Notice the similarity in the Savior’s response to each temptation. The scriptures the Savior recalled clarified the right course of action for each temptation, and He applied the truths taught in those scriptures. The following is one principle we can learn from the Savior’s example: **When we recall and apply truths taught in the scriptures, we can resist the devil’s temptations.** You may want to write this principle in the margin of your scriptures somewhere near Matthew 4:3–11.

Thinking about this principle, why is it important to regularly study the scriptures?



Elder Richard G. Scott of the Quorum of the Twelve Apostles gave the following counsel about studying and memorizing passages of scripture: “Be wise in how you embrace technology. Mark important scriptures on your device and refer back to them frequently. If you young people would review a verse of scripture as often as some of you send text messages, you could soon have hundreds of passages

of scripture memorized. Those passages would prove to be a powerful source of inspiration and guidance by the Holy Ghost in times of need” (“For Peace at Home,” *Ensign* or *Liahona*, May 2013, 30).

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

- a. Make three columns on one page. In the first column, write three sins that young people your age might be tempted to commit. In the second column, write a way Satan tries to entice someone to commit each sin you listed in the first column. Then find a specific scripture reference that teaches truths someone could recall and apply when being tempted to commit each sin you listed, and write the scripture reference in the third column. (Consider referring to scripture mastery passages, such as Genesis 39:9 or Doctrine and Covenants 10:5.)

- b. On a separate page, write out a scripture you will recall and apply the next time you are tempted to sin. Consider memorizing the scripture you chose.

Blessings of Scripture Study

One of your opportunities this year as a seminary student is to read the entire New Testament. Reading the scriptures strengthens your relationship with the Lord. President Spencer W. Kimball taught: “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” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 67).

Matthew 4:12–17

Jesus dwells in Galilee

Several events took place between the end of the Savior’s 40 days in the wilderness (Matthew 4:11) and the imprisonment of John the Baptist (Matthew 4:12; see “Harmony of Gospels”).

In Matthew 4:12–15 we learn that following His experience in the wilderness, Jesus went to Galilee and dwelt in the city of Capernaum. Matthew noted that the Savior’s ministry in Galilee fulfilled a prophecy made by Isaiah (see Isaiah 9:1–2). Read Matthew 4:16, and consider marking what Isaiah prophesied would happen.

From this prophecy we learn that **Jesus Christ brings light into the lives of those who are in darkness.** As you continue your study of Matthew and the other Gospels, look for how the Savior did this throughout His ministry.

As recorded in Matthew 4:17, the Savior began to preach repentance in preparation for the kingdom of heaven (His Church) being established among the people.

Matthew 4:18–22

Jesus calls Peter and others to follow Him

Look at the picture of the Savior calling Peter and Andrew, and notice what Peter and Andrew are doing with the fishing net.



While other people at that time probably viewed Peter and Andrew as ordinary fishermen, Jesus Christ saw their great potential and knew what they could become. Think about ways that we are like Peter and Andrew.

As you continue to study Matthew 4, look for what we must do to become all that the Lord wants us to become.

Read Matthew 4:18–22, looking for the interactions between the Savior and some fishermen.

Put yourself in the position of one of these men. Think about what you would be sacrificing to follow the Savior and assist in His work full time. Why might this be difficult? _____

Notice how these fishermen—Peter, Andrew, James, and John—responded to the Savior’s invitation. What does their immediate response show about their character?

What are “fishers of men” (Matthew 4:19)? _____

Ponder why these men would do more good in their lives as “fishers of men” compared to being fishermen.

We learn the following principle from the example of these men: **If we immediately respond to the Savior’s invitations to follow Him, He can make more out of our lives than we can on our own.**

Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles posed a question related to “nets” in our lives:



“If the Savior were to call you today, would you be just as willing to leave your nets and follow Him?” . . .

“Nets come in many sizes and shapes. The nets that Peter, Andrew, James, and John left were tangible objects—tools that helped them earn a living. . . .

“Nets are generally defined as devices for capturing something. In a more narrow but more important sense, we might define a net as anything that entices or prevents us from following the call of Jesus Christ, the Son of the living God.

“Nets in this context can be our work, our hobbies, our pleasures, and, above all else, our temptations and sins. In short, a net can be anything that pulls us away from our relationship with our Heavenly Father or from His restored Church” (“Follow Me,” *Ensign*, May 2002, 15).



3. Based on Elder Wirthlin’s definition of “nets,” in your scripture study journal describe 3–4 examples of how modern-day nets can prevent someone in our day from immediately responding to the Savior’s invitations to follow Him.



President Ezra Taft Benson taught about blessings that can come as we follow the Savior: “Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life” (“Jesus Christ—Gifts and Expectations,” *Ensign*, Dec. 1988, 4).



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

- When have you, or someone you know, experienced similar blessings for leaving behind worldly concerns in order to follow the Savior?
- As you consider the blessings we receive by following the Savior, why do you think it is important to respond *immediately* to His invitations to follow Him?

Consider setting a goal for one way you can better respond to the Savior's invitations to follow Him.

Matthew 4:23–25

Jesus goes about Galilee teaching, preaching, and healing

Read Matthew 4:23–25, and consider marking the Savior's actions.

Throughout your study of the Gospels, you will learn about specific instances of the Savior's teaching, preaching, and healing during His earthly ministry.

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

I have studied Matthew 4 and completed this lesson on (date).

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

UNIT 2: DAY 4

Matthew 5

Introduction

Matthew 5–7 records a sermon the Savior gave at the beginning of His ministry. It has come to be known as the Sermon on the Mount. This lesson covers Matthew 5, which contains principles the Savior taught that lead to happiness. He also commanded His disciples to set a righteous example and taught the higher law.

Matthew 5:1–12

The Savior begins the Sermon on the Mount by teaching the Beatitudes



Jesus teaching the Sermon on the Mount

How would you respond to the following questions: Are you happy? Why or why not? _____

Mark what President Dieter F. Uchtdorf of the First Presidency said about happiness:



“So often we get caught up in the illusion that there is something just beyond our reach that would bring us happiness: a better family situation, a better financial situation, or the end of a challenging trial.

“ . . . External circumstances don't really matter or determine our happiness.

“We do matter. We determine our happiness” (“Of Regrets and Resolutions,” *Ensign* or *Liahona*, Nov. 2012, 23).

As you study Matthew 5, look for principles that can help you understand what will bring true happiness.

Scan Matthew 5:3–11, looking for words that are repeated at the beginning of each verse. (You may want to mark the definition for the word *blessed* found in Matthew 5:3, footnote *a*.)

Because the word *blessed* translates from the Latin word *beatus*, meaning to be fortunate or happy, these verses are commonly called the Beatitudes.

During His visit to the Nephites, Jesus Christ gave a sermon that is similar to the Sermon on the Mount found in Matthew 5. As a preface to His sermon to the Nephites, the Savior explained that the way to come unto Him is through baptism and receiving the Holy Ghost (see 3 Nephi 12:1–2). The Beatitudes found in Matthew 5:1–12 and 3 Nephi 12:1–12 provide a path for us to know how to come unto Him.

Read 3 Nephi 12:3–6, looking for how the Lord's message in those verses provides greater understanding to the scripture passages in Matthew 5:3–6.

 **1.** Select one of the Beatitudes in Matthew 5:3–12. In your scripture study journal, write a short talk about that beatitude. (You may want to include insights from 3 Nephi 12.) Include the following information as part of your talk:

- Identify the blessing we are promised for living that beatitude.
- Suggest specific ways we can live according to this beatitude.
- Explain how living according to this beatitude can bring us happiness. You may also want to share an experience that illustrates how that beatitude has brought you happiness.

You may have noticed that each of the Beatitudes teaches about attributes of Jesus Christ. By living these teachings we can become more like Him. From Matthew 5 we learn that **as we develop Christlike attributes, we will find increased happiness.**

Select an attribute from one of the Beatitudes, and make a goal that would help you develop that attribute.

Matthew 5:13–16

Jesus Christ instructs His disciples to set a righteous example

Consider someone you know, such as a family member or friend, who could be blessed by drawing nearer to Heavenly Father. As you continue to study Matthew 5, look for principles that can guide you as you try to help this person.

List all the uses of salt you can think of: _____

Add to your list after reading what Elder Carlos E. Asay of the Seventy said about salt:



“[Salt] is essential to health; body cells must have salt in order to live and work. It has antiseptic, or germ-killing, properties. It is a preservative. It is an ingredient in many foods and products. And it is estimated that there are more than fourteen thousand uses for salt. . . .

“ . . . [Salt that] has savor . . . is clean, pure, uncontaminated, and useful. In this state or condition, salt will preserve, flavor, heal, and perform other useful functions” (“Salt of the Earth: Savor of Men and Saviors of Men,” *Ensign*, May 1980, 42).

Read Matthew 5:13, looking for whom the Savior likened to salt.

Consider how disciples of Jesus Christ can demonstrate the same characteristics of good salt.

According to verse 13, what happens when salt loses its savor?

The word *savor* refers not only to salt’s flavor but also to its unique qualities that make it a healing and preserving agent.

What do you think could cause salt to lose its savor?

Salt loses its savor when it is mixed with other elements (such as dirt) and becomes contaminated.



If the salt represents disciples of Jesus Christ, what could the dirt or other contaminant represent?

From the Savior’s teachings, we learn that

becoming contaminated by the sins of the world can prevent us from being a blessing to others. You may want to write this principle in the margin of your scriptures near Matthew 5:13.

Elder Asay also gave counsel to help us avoid being contaminated by the sins of the world: “I would offer these simple guidelines . . . as the means to preserve one’s savor: If it is not *clean*, do not think it; if it is not *true*, do not speak it; if it is not *good*, do not do it” (“Salt of the Earth,” 42–43).

Consider what you can do today to avoid becoming contaminated by the sins of the world. Remember that through faith in Jesus Christ and repentance, you can become purified from any sins you may have committed.

Read Matthew 5:14–16, and notice how the Savior compared His disciples to a candle. (Matthew 5:14–16 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)

Scripture Mastery—Matthew 5:14–16



2. In your scripture study journal, draw a simple candle and answer the following questions:

- What does it mean to let your light shine?
- Why do you think it is important to follow the Lord’s commandment in Matthew 5:14–16 to set a righteous example?



According to these verses, we learn that **our righteous example can help encourage others to draw nearer to Heavenly Father.** Consider writing this principle in your scriptures.



3. Answer the following question in your scripture study journal: When has someone set a righteous example that has helped you draw nearer to Heavenly Father?

Ponder what you can do to be a better example to your family and friends.

Matthew 5:17–48

Jesus Christ teaches His disciples how to become perfect like Heavenly Father

Scripture Mastery Resources

You may want to become familiar with the scripture mastery resources available on LDS.org. Included in these resources are scripture mastery cards, bookmarks, learning activities, and apps for mobile devices and the web. These resources can help you master these scripture passages.

Matthew 5:17–20 records that Jesus Christ taught that He did not come to destroy, or do away with, the eternal truths in the law of Moses. Rather, He came to restore the fulness of the gospel that had been lost due to wickedness and apostasy, to correct false teachings, and to fulfill the prophecies

made by Old Testament prophets.

In Matthew 5:21–48, the Savior spoke about various laws and traditions the Jews had developed or added under the law of Moses. As He explained the true meaning of the laws, He taught a higher way of living. Members of God’s kingdom must live this higher law. To help you identify what Jesus Christ taught His disciples about the higher law, complete the following matching activity:

| Living only the letter of the law | How disciples of Jesus Christ should live |
|--|--|
| — “Thou shalt not kill” (see Matthew 5:21–26). | a. You should not need oaths; your word should be enough. |
| — “Thou shalt not commit adultery” (see Matthew 5:27–30). | b. Love your enemy. |
| — As long as you have a “bill” of divorcement it is acceptable to divorce your wife (see Matthew 5:31–32). | c. Don’t divorce except for adultery. |
| — Only keep oaths you have made in the name of the Lord (see Matthew 5:33–37). | d. Don’t get angry. |
| — “An eye for an eye, and a tooth for a tooth” (see Matthew 5:38–42). | e. Turn the other cheek. |
| — You only need to love your neighbor (see Matthew 5:43–47). | f. Don’t commit adultery in your heart by entertaining lustful thoughts. |



4. Review the truths you have learned during this lesson. On separate lines in your scripture study journal, write the words *Start*, *Stop*, and *Continue*. Evaluate your life, and choose one thing you could start doing, one thing you could stop doing, and one thing you could continue doing to apply what you have learned in this lesson. Next to the appropriate word in your scripture study journal, write what you have chosen to start and what you have chosen to continue. Put a check mark next to the word *Stop* to show that you have chosen something you could stop doing.



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

I have studied Matthew 5 and completed this lesson on (date).

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

UNIT 3: DAY 1

Matthew 6–7

Introduction

Jesus’s Sermon on the Mount continues in Matthew 6–7. In this part of His sermon, He taught that righteous acts of devotion should be done to please Heavenly Father. He also instructed His disciples to seek first to build the kingdom of God.

Matthew 6:1–18

The Savior teaches His disciples to do righteous works

Ponder the following questions: Have you ever done something good for the wrong reasons? If so, what motivated you to do so?

Read Matthew 6:1–2, looking for what the Savior said was an improper motive for doing righteous acts.

Alms are acts of religious devotion, such as giving help to the poor (see Matthew 6:1, footnote *b*).

What do these verses teach about why some people perform alms? _____

Evaluate Your Life

When we take the time to honestly evaluate how well we are living a certain gospel principle, we give the Holy Ghost the opportunity to help us realize what we are doing well and how we can improve. As you evaluate your life, try to seek the guidance of the Holy Spirit and be completely honest.

Notice that the Savior called these people “hypocrites,” which in Greek refers to those who are pretenders (see Matthew 6:2, footnote a).

Read Matthew 6:3–4, looking for what the Savior taught about how His disciples should perform righteous acts. You may want to mark the Savior’s promise to those who perform righteous acts for the right reasons.

To serve in secret implies that we quietly perform service to others without fanfare or seeking some type of benefit. There is much to be said for the quiet acts of service of which no one ever knows except the one being served and the server.

Complete the following statement to identify a principle we learn from the Savior’s teachings: **If we perform acts of devotion to please Heavenly Father rather than seek the attention of others, then He will _____.**

The phrase “reward thee openly” could mean that Heavenly Father may bless us in temporal or spiritual ways that others may or may not see but which we may easily recognize when we receive the blessing.

Read Matthew 6:5–6 and Matthew 6:16–18, looking for examples the Savior used to illustrate the principle of performing acts of devotion to please Heavenly Father. The phrases “sad countenance” and “they disfigure their faces” in verse 16 refer to individuals who make outward displays of their fasting.

Public prayer is not wrong, and not all prayers need to be done in secret. Prayer and other religious practices may be done publicly if they are done with sincerity and devotion and according to correct Church practices.

 **1.** In your scripture study journal, describe a time when you performed righteous acts of devotion—such as praying or fasting—in order to please Heavenly Father. Write down the ways you felt blessed for your sincere worship.

In Matthew 6:7–15 the Savior provided instruction and a pattern for the proper manner to pray. His own example of prayer is known as the Lord’s Prayer. Read these verses looking for additional truths you can learn about prayer from the Lord’s example.

Consider finding a quiet, private place to pray aloud, and offer a sincere prayer to Heavenly Father there. What differences did you notice between offering a vocal prayer and a silent prayer? Were your thoughts more focused when you were able to pray aloud?

 **2.** In your scripture study journal, write down a few insights from your study of Matthew 6:7–15 that might help you be more effective in your personal prayers.

Matthew 6:19–24

Jesus Christ teaches His disciples to lay up treasures in heaven

A treasure is anything that we value greatly.



Read Matthew 6:19–21, looking for the types of treasures the Savior taught His disciples to seek after.

What did the Savior say the difference was between treasures stored up on earth and treasures stored up in heaven?

In the following chart, list three examples of treasures people may seek to store up here on earth and three examples of treasures that we can store up in heaven.

| Treasures on earth | Treasures in heaven |
|--------------------|---------------------|
| | |

Read Matthew 6:22–24, looking for what the Savior taught that can help us lay up treasures in heaven.

The Joseph Smith Translation of Matthew 6:22 helps us understand that the Savior taught that in order to lay up treasures in heaven we must keep our eyes “single to the glory of God” (Joseph Smith Translation, Matthew 6:22 [in Matthew 6:22, footnote b]), meaning to align our perspective and will to God’s.

From the last sentence of Matthew 6:24 we learn the following truth that can help us remember to lay up treasures in heaven: **We cannot serve both God and mammon.** The word *mammon* refers to riches or worldliness.



3. Answer the following question in your scripture study journal: Why do you think we cannot serve God and mammon at the same time?

Ponder your own life, and think of an example of how focusing your desires on something worldly could distract you from serving God and laying up treasures in heaven.

Matthew 6:25–34

The Savior instructs His disciples to seek the kingdom of God first

As recorded in Matthew 6:25–34, the Savior instructed His disciples to not be worried with providing for their basic needs. The Joseph Smith Translation of Matthew 6:25–27 helps us understand that He was speaking specifically to those who would go forth to preach His gospel (see Joseph Smith Translation, Matthew 6:25–27 [in the Bible appendix]).

Read Matthew 6:31–34, looking for a principle Jesus taught His disciples to seek first in their lives. (Notice the wording from the Joseph Smith Translation in Matthew 6:33, footnote *a.*)

What principle can we learn from Matthew 6:33?

“The kingdom of God” (Matthew 6:33) represents the Church of Jesus Christ then and now. In our day it represents The Church of Jesus Christ of Latter-day Saints, which was restored to prepare Heavenly Father’s children for His kingdom in heaven—the celestial kingdom.

The following statement by President Ezra Taft Benson can help you understand how to apply this principle in your life:



“We must put God in the forefront of everything else in our lives. He must come first. . . .

“When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities.

“We should put God ahead of *everyone else* in our lives” (“The Great Commandment—Love the Lord,” *Ensign*, May 1988, 4).



4. Answer the following question in your scripture study journal: When have you experienced Heavenly Father’s blessings as you sought to put Him first in your life?

Matthew 7:1–5

Jesus Christ teaches His disciples about judging righteously

Read Matthew 7:1–2, including Matthew 7:1, footnote *a*, looking for what the Savior taught about judging.

Matthew 7:1 is often misunderstood to mean that we should never judge. However, we learn from the Joseph Smith Translation that Jesus Christ taught that we should “judge righteous judgment.”

What do you think it means to judge righteously?

Read Matthew 7:3–5, and ponder the analogy the Savior used to teach us how to avoid judging others unrighteously (see also John 7:24).

Elder Dallin H. Oaks explained different kinds of judgment:



“I have been puzzled that some scriptures command us not to judge and others instruct us that we should judge and even tell us how to do it. But as I have studied these passages I have become convinced that these seemingly contradictory

directions are consistent when we view them with the perspective of eternity. The key is to understand that there are two kinds of judging: final judgments, which we are forbidden to make, and intermediate judgments, which we are directed to make, but upon righteous principles. . . .

“In contrast to forbidding mortals to make final judgments, the scriptures require mortals to make what I will call ‘intermediate judgments.’ These judgments are essential to the exercise of personal moral agency. . . .

“We all make judgments in choosing our friends, in choosing how we will spend our time and our money, and, of course, in choosing an eternal companion. . . .

“In the intermediate judgments we must make, we should take care to judge righteously. We should seek the guidance of the Spirit in our decisions. We should limit our judgments to our own stewardships. Whenever possible we should refrain from judging people until we have an adequate knowledge of the facts. So far as possible, we should judge circumstances rather than people. In all our judgments we should apply righteous standards. And, in all of this we must remember the command to forgive” (“‘Judge Not’ and Judging,” *Ensign*, Aug. 1999, 7, 9, 13).

President Dieter F. Uchtdorf of the First Presidency commented on Matthew 7:3–5:



“This business of beams and motes seems to be closely related to our inability to see ourselves clearly. I’m not sure why we are able to diagnose and recommend remedies for other people’s ills so well, while we often have difficulty seeing our own.

“Some years ago there was a news story about a man who believed that if he rubbed lemon juice on his face, it would make him invisible to cameras. So he put lemon juice all over his face, went out, and robbed two banks. Not much later he was arrested when his image was broadcast over the evening news. When police showed the man the videos of himself from the security cameras, he couldn’t believe his eyes. ‘But I had lemon juice on my face!’ he protested. [See Errol Morris, ‘The Anosognosic’s Dilemma: Something’s Wrong but You’ll Never Know What It Is’ (Part 1), *New York Times*, June 20, 2010; opinionator.blogs.nytimes.com/2010/06/20/the-anosognosics-dilemma-1.]

“When a scientist at Cornell University heard about this story, he was intrigued that a man could be so painfully unaware of his own incompetence. To determine whether this was a general problem, two researchers invited college students to participate in a series of tests on various life skills and then asked them to rate how they did. The students who performed poorly were the least accurate at evaluating their own performance—some of them estimating their scores to be five times higher than they actually were. [See Justin Kruger and David Dunning, ‘Unskilled and Unaware of It: How Difficulties in Recognizing One’s Own Incompetence Lead to Inflated Self-Assessments,’ *Journal of Personality and Social Psychology*, Dec. 1999, 1121–34.]

“This study has been replicated in numerous ways, confirming over and over again the same conclusion: many of us have a difficult time seeing ourselves as we truly are, and even successful people overestimate their own contribution and underestimate the contributions that others make. [See Marshall Goldsmith, *What Got You Here Won’t Get You There* (2007), chapter 3.]

“It might not be so significant to overestimate how well we drive a car or how far we can drive a golf ball. But when we start believing that our contributions at home, at work, and at church are greater than they actually are, we blind ourselves to blessings and opportunities to improve ourselves in significant and profound ways” (“Lord, Is It I?” *Ensign* or *Liahona*, Nov. 2014, 56–57).

Matthew 7:6–14

The Savior teaches about seeking personal revelation

The Joseph Smith Translation of Matthew 7:6 helps us understand that Jesus Christ called His disciples to go into the world to preach. They were to teach repentance but keep the mysteries of the kingdom to themselves. In other words, they were not to discuss holy subjects with people who were not ready to receive them. (See Joseph Smith Translation, Matthew 7:9–11 [in the Bible appendix].)

According to the Joseph Smith Translation, Matthew 7:7 begins with the phrase “Say unto them, Ask of God.” Read verse 7 beginning with this phrase, looking for what the Savior told His disciples to teach.

From this verse we learn the following principle: **As we ask, seek, and knock in our search for truth, Heavenly Father will answer and bless us with personal revelation.**

What do the words *ask*, *seek*, and *knock* indicate we must do to receive personal revelation? _____

Ponder a time when your asking, seeking, and knocking invited personal revelation.

As recorded in Matthew 7:9–11, the Savior taught that just as a loving father would not give a stone or a snake when his son asks for bread or fish, Heavenly Father will not deny the gift of personal revelation to His children who seek and ask for appropriate things.

Read Matthew 7:12–14, looking for additional truth the Savior told His disciples to teach. The word *strait* in this passage refers to the gate being narrow, as opposed to *straight*, meaning in a direct line, not crooked.

Matthew 7:15–27

The Savior promises salvation to those who do the Father’s will

What are some ideas that are commonly accepted by the world but are contrary to Heavenly Father’s plan?

Think about why it would be important for you to be able to understand if a person or a group is promoting an idea that is contrary to Heavenly Father’s plan.

Read Matthew 7:15, looking for the Lord’s warning to His disciples.



Elder M. Russell Ballard of the Quorum of the Twelve Apostles warned of “false prophets and false teachers, both men and women, who are self-appointed declarers of the doctrines of the Church” as well as “those who speak and publish in opposition to God’s true prophets and who actively proselyte others with reckless disregard for the eternal well-being of those whom they seduce” (“Beware of False Prophets and False Teachers,” *Ensign*, Nov. 1999, 63).

Read Matthew 7:16–20, looking for one way we can discern whether someone is a false prophet or false teacher.

From these verses we learn the following truth: **We can discern false prophets by their fruits.** Similar to identifying the quality of a plant by the type or quality of the fruit it produces, we can identify false prophets and false teachers by their teachings, actions, and ideas.

What do you think would be some fruits of false prophets? _____

Read Matthew 7:21–27, looking for what the Savior taught about the importance of living according to His teachings. Note that the Joseph Smith Translation changes the statement in verse 23 from “I never knew you” to “Ye never knew me” (Joseph Smith Translation, Matthew 7:33 [in Matthew 7:23, footnote a]).

 **5.** In your scripture study journal, write how you will apply in your life one or more of the principles you identified in this lesson.

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

I have studied Matthew 6–7 and completed this lesson on (date).

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

UNIT 3: DAY 2

Matthew 8–10

Introduction

As Jesus Christ traveled through Galilee, He performed many miracles. He also called the Twelve Apostles, empowered and instructed them, and then sent them out to minister to the people.

Matthew 8:1–9:34

Jesus performs many miracles

If you knew that the Savior was coming to visit your city or town today, whom would you bring to Him to be healed? Why?

Read three of the following scripture blocks, looking for the various kinds and types of miracles Jesus performed: Matthew 8:1–4; Matthew 8:5–13; Matthew 8:14–15; Matthew 8:28–32; Matthew 9:1–8; Matthew 9:18–19, 23–26; Matthew 9:20–22; Matthew 9:27–31; Matthew 9:32–33.

Did you notice the vast power that Jesus has? He has power over the elements of the earth, to heal the sick, and to cast out devils.

From these accounts we learn that **Jesus can heal us of our infirmities and sicknesses.**

An *infirmity* is an illness, frailty, or weakness. Ponder how the Savior can heal us or strengthen our weaknesses without walking physically among us today.

Matthew 9:35–10:8

Jesus calls twelve Apostles

If available, visit LDS.org and look for pictures of the current Apostles of the Church, including the First Presidency (or locate their pictures in a conference edition of the *Ensign* or *Liahona*).

What makes these individuals unique among all the people on the earth?

As you study Matthew 9:35–10:8, look for truths about the role of Apostles and the blessings they can bring into your life.

Read Matthew 9:35, looking for what Jesus did in addition to healing people. You may want to mark what you find.

As Jesus preached the gospel and performed miracles throughout Judea, the number of people who followed and sought after Him increased.

Read Matthew 9:36–38, looking for whom the Savior said He needed to help Him minister to all those who followed Him.

Read Matthew 10:1–4, looking for what Jesus did to help meet the people’s needs. You may want to mark what you find. From this account we learn that **Jesus Christ calls Apostles and confers His authority upon them** as one way He ministers to the people of the earth. You may want to write this doctrine in the margin next to Matthew 10:1–4.



Note that the events in the Gospel of Matthew are not always given in chronological order.

Jesus Christ first called Apostles, and then He trained them in His Sermon on the Mount (Matthew 5–7; see *Harmony of the Gospels*).

Read Matthew 10:5–8, looking for what Jesus Christ commanded His Apostles to do.

In Greek the word *apostle* means “one sent forth.” At first the Apostles were sent only among those of the house of Israel (see Matthew 10:5–6). Later, the resurrected Savior commanded that the gospel also be preached among the Gentiles, or those who are not of the house of Israel (see Matthew 28:19; Acts 1:8). Latter-day Apostles are also commanded to preach the gospel and be witnesses of Jesus Christ to all the world (see D&C 107:23).

What similarities do you notice between the works Jesus did and the works He commanded His Apostles to do? From Matthew 10:5–8 we learn that **the Lord calls Apostles to preach His gospel and do His works.**

What are some examples of how the current Apostles preach and minister as Jesus Christ would if He were here? _____

If available, visit LDS.org and watch or read a recent general conference address given by a modern Apostle (or read one in a general conference edition of the *Ensign* or *Liahona*).



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

- a. How can understanding that Apostles are called by Jesus Christ to do His work affect how we respond to what they teach and counsel us to do?
- b. In what ways have the ministries and messages of modern Apostles affected your life?

Ponder how you can faithfully seek opportunities to listen to, study, and apply the words of the Lord’s chosen Apostles.

Matthew 10:9–42

Jesus instructs the Twelve Apostles before they go forth to preach and minister

In Matthew 10:9–18 we read that the Lord instructed the Apostles to trust in Heavenly Father to provide for their needs as they traveled to preach the gospel. The Savior also taught them to bless the people who received and housed them.



Jesus instructs His Apostles

Think of a time when someone of another faith asked you a difficult question about the gospel or about something controversial regarding the Church. How confident were you in knowing what you should say in that situation?

As you continue your study of Matthew 10, look for a principle in Jesus’s teachings to His Apostles that can help us when we need to explain the gospel or share our testimony.

Read Matthew 10:16–20, looking for the kinds of challenges Jesus said the Apostles would face as they traveled and preached.

According to verses 19–20, how were the Apostles to know what to say in these challenging situations? (The phrase “take no thought” means to “not be anxiously concerned” [see Matthew 10:19, footnote a].)

From what you learn in Matthew 10:19–20, complete the following principle about speaking to others:
When we are in the service of the Lord, He will



2. Answer one or both of the following questions in your scripture study journal:

- a. How could the principle you identified above help you when someone asks you a challenging question about the Church?
- b. When have you felt the Lord inspire you to know what to say to another person?

Matthew 10:21–42 records that Jesus Christ continued to give His Apostles instructions, warnings, and comfort about the challenges they would face.

Read Matthew 10:37–38, looking for the sacrifices the Savior said we must be willing to make as His disciples. The phrase “worthy of me” in these verses means to be a worthy representative of the Lord and worthy of His blessings.

Ponder why it is necessary for disciples of Jesus Christ to love Him above all others—including their own family members.



The cross mentioned in Matthew 10:38 refers to the physical cross Jesus Christ carried to fulfill Heavenly Father’s will and bring salvation to others.

What do you think it means for us to take up our cross and follow Him?

Read Matthew 10:39, looking for principles the Savior taught about sacrifice. The Joseph

Smith Translation clarifies the beginning of this verse to read, “He who seeketh to save his life . . .” (Joseph Smith Translation, Matthew 10:39 [in Matthew 10:39, footnote a]). In this context, the phrase “save his life” means to live selfishly rather than seeking to serve God and His children.

In what ways do you think people who focus on their own will and selfish desires will eventually “lose” their life? Complete the following principle using your own words: **If we seek to save our life, then** _____

Consider marking the promise in verse 39 that the Savior made to those who lose their lives for His sake. To lose our lives for His sake is more than being willing to die for Him. It means being willing to give of ourselves each day to serve Him and the people around us.

What do you think it means that we will find our life as we lose it for His sake?

Complete the following principle using your own words: **If we lose our life for the sake of Jesus Christ, then** _____



Read the following statement by President Thomas S. Monson: “I believe the Savior is telling us that unless we lose ourselves in service to others, there is little purpose to our own lives. Those who live only for themselves eventually shrivel up and figuratively lose their lives, while those who lose themselves in service to others grow and flourish—and in effect save their lives” (“What Have I Done for Someone Today?” *Ensign* or *Liahona*, Nov. 2009, 85).

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

- Who do you know who has chosen to lose his or her life for the sake of Jesus Christ? How is this person doing that?
- What effect has this decision had on this person?
- What are some things you can do today or in the near future to lose your life in the service of Jesus Christ and others?

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

I have studied Matthew 8–10 and completed this lesson on (date).

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

UNIT 3: DAY 3

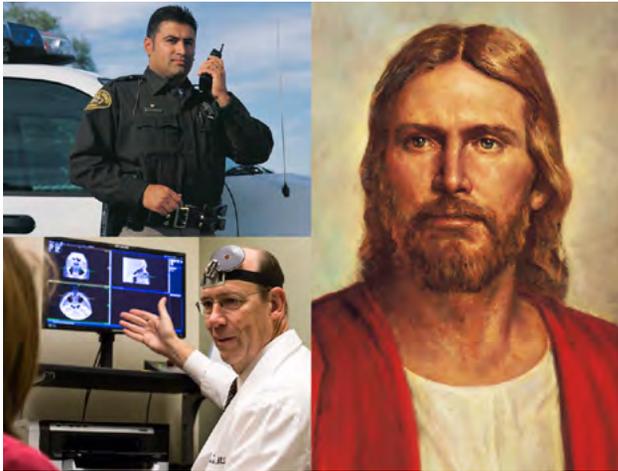
Matthew 11–12

Introduction

Jesus Christ testified that John the Baptist was sent to prepare the way for Him, and He promised rest to all who come unto Him. He responded to the Pharisees’ allegations that His power came from the devil. He warned them against making false accusations and seeking signs, and He taught the parable of the empty house.

Matthew 11

Jesus Christ testifies that John the Baptist was sent to prepare the way before Him



Why is it important to know that people who present themselves as police officers or doctors truly are who they appear to be? How can you know that they are who they appear to be? _____

During Jesus Christ's mortal ministry, as He performed miracles and taught the people, many sought to know if He was who He appeared to be—the promised Messiah. At this time King Herod had arrested and imprisoned John the Baptist. Read Matthew 11:2–3, looking for how John the Baptist helped two of his disciples gain a witness for themselves of who Jesus was.

What did John send his disciples to ask Jesus? _____

With this question in verse 3, John's disciples were asking Jesus if He was the Messiah. Remember that John the Baptist already knew that Jesus was the Messiah (see Matthew 3:11, 13–14; John 1:29–34).

Why do you think John sent his disciples to find out for themselves if Jesus was the Messiah when he already knew who Jesus was? _____

Read Matthew 11:4–5, looking for how Jesus answered their question.

Rather than simply confirming that He was the Messiah, what did Jesus invite John the Baptist's disciples to do?

Jesus could have easily told John's disciples that He was the Messiah. Instead, He invited them to ponder His works and then return to John and testify of the things they had heard and seen Jesus do.

How might pondering Jesus's works have helped John the Baptist's disciples receive a more powerful witness of the Savior than if He had just told them who He was?

From this account we learn that **as we seek to learn of Jesus Christ and as we testify of Him, our own testimony of Him can be strengthened.**

 **1.** In your scripture study journal, write about how you have come to know for yourself that Jesus Christ is the Son of God.

Matthew 11:7–27 records that after the two disciples left, Jesus told the multitude that John the Baptist was the prophet chosen to prepare the way for the Messiah. Jesus condemned those who rejected Him and John the Baptist despite having witnessed clear evidences of Jesus's divinity.

Read Matthew 11:28–30, looking for the invitation and the promise Jesus offered to all those who accept Him as the Messiah. (Matthew 11:28–30 is a scripture mastery passage. You may want to mark this scripture in a distinctive way so you will be able to locate it easily.)

Complete the following principle based on what you learned from verses 28–30: **If we come unto Jesus Christ, He will** _____

 **2.** Record your answer to the following question in your scripture study journal: *When have you felt the Savior ease your burdens as you have come unto Him?*

Scripture Mastery—Matthew 11:28–30

 **3.** To help you memorize Matthew 11:28–30, create actions that could represent words or phrases in each verse. Teach these actions to someone else (such as family members during family home evening or a friend). Practice performing the actions while reading the verses until you can recite the passage from memory. In your scripture study journal, write a sentence indicating that you have completed this assignment.

Create a Learning Environment

An ideal setting for gospel learning consists of order, reverence, and a feeling of peace. Try to remove distractions that may interrupt your studying and pondering of the scriptures. President Boyd K. Packer of the Quorum of the Twelve Apostles taught that "inspiration comes more easily in peaceful settings" and that "reverence invites revelation" ("Reverence Invites Revelation," *Ensign*, Nov. 1991, 21–22).

Matthew 12:1–42

Jesus Christ rebukes the Pharisees for their false accusations and sign seeking



We learn in Matthew 12:1–21 that after Jesus healed a man on the Sabbath day, some of the Pharisees began seeking to destroy Him. When He healed someone possessed of a devil, they attempted to discredit Him in front of people by accusing Him of performing those works by the power of the devil. Jesus knew their thoughts and asserted that, on the contrary, by casting out devils He was demonstrating that He was the Messiah and was establishing God’s kingdom.

Read Matthew 12:30, looking for what Jesus taught about those who do not join with Him.

According to verse 30, **if we desire to be part of God’s kingdom, we must be fully committed to Jesus Christ.**

Ponder some ways you can demonstrate your full commitment to Jesus Christ.

Matthew 12:31–42 records that Jesus affirmed again that His good works were evidence that He was of God and not the devil. He also warned the Pharisees that God would hold them accountable for their accusing words. Some of the scribes and Pharisees then asked for a sign, and Jesus rebuked them for sign seeking and for failing to see that He was greater than any former prophet or king in Israel. The Lord also condemned sign seeking in our day and taught that faith does not come after signs (see D&C 63:7–11).

What does it mean to commit “blasphemy against the Holy Ghost” (Matthew 12:31)?



The Prophet Joseph Smith explained how someone commits this sin: “He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus

Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy” (in *History of the Church*, 6:314).

Sometimes Latter-day Saints are concerned about the sin of blasphemy against or denying the Holy Ghost. President Spencer W. Kimball taught: “The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin” (*The Miracle of Forgiveness* [1969], 123).

In Matthew 12:39–40, sign seeking was condemned by the Savior. The Prophet Joseph Smith spoke about this teaching of the Savior: “He who seeketh a sign is an adulterous person; and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man” (in *History of the Church*, 3:385).

The Prophet Joseph Smith later said: “When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After the sermon, he again asked for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me in a revelation, that any man who wanted a sign was an adulterous person. ‘It is true,’ cried one, ‘for I caught him in the very act,’ which the man afterwards confessed when he was baptized” (in *History of the Church*, 5:268).

Matthew 12:43–50

Jesus teaches the parable of the empty house

Imagine that one of your friends has asked for advice on how to avoid repeating a sin he or she is trying to forsake. What counsel would you give to help your friend resist temptation? _____

Jesus Christ gave a parable about an unclean spirit that was cast out of a man. As you study this parable, look for a principle that could help your friend learn how to overcome temptation.

Read Matthew 12:43–44, looking for what the unclean spirit did after being cast out of the man.

What did the unclean spirit do after not finding rest anywhere?

What words describe the state of the “house,” or the man, when the unclean spirit returned?

Read Matthew 12:45, looking for what the unclean spirit did after finding the “house,” or the man, empty.

How could the man’s experience in this parable represent someone who is repenting of sin and trying to resist temptation?

After removing the devil, what does the man in the parable fail to do that allows the evil spirit to return?

As you read the following statement by President Spencer W. Kimball, ponder how the man in the Savior’s parable may be like someone struggling to resist temptation:



“The devil knows where to tempt, where to put in his telling blows. He finds the vulnerable spot. Where one was weak before, he will be most easily tempted again.

“In abandoning sin one cannot merely *wish* for better conditions. He must *make* them. . . . He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin. He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again. He must abandon the people with whom the sin was committed. He may not hate the persons involved but he must avoid them and everything associated with the sin. . . . He must eliminate anything which would stir the old memories.

“Does this mean that the man . . . finds life empty for a time? The things which engaged him and caught his fancy and occupied his thoughts are gone, and better substitutions have not yet filled the void. This is Satan’s opportunity. . . .

“Many who have discontinued bad habits have found that substitution is part of the answer, and have conquered a bad habit by replacing it with a good or harmless one” (*The Miracle of Forgiveness*, 171–73; italics added).

One principle we can learn from the Savior’s parable is that **we can repel evil influences after removing them from our lives by replacing them with righteousness**. Consider writing this truth in the margin of your scriptures near Matthew 12:43–45.

Study the following statement, and mark ways we can resist evil influences by filling our lives with righteousness:

“It is not enough to simply try to resist evil or empty your life of sin. You must fill your life with righteousness and engage in activities that bring spiritual power. Immerse yourself in the scriptures. Pray daily for the Lord to give you strength beyond your own. At times, fast for special blessings.

“Full obedience brings the complete power of the gospel into your life, including increased strength to overcome your weaknesses. This obedience includes actions you might not initially consider part of repentance, such as attending meetings, paying tithing, giving service, and forgiving others” (*True to the Faith: A Gospel Reference* [2004], 135).



4. Ponder on some things you can do to fill your life with righteousness. List them in your scripture study journal, and explain how doing these things can bring greater spiritual power into your life and help you overcome evil influences.

The rest of Matthew 12 records that while Jesus was teaching, someone told Him that some members of His family wanted to speak to Him. The Lord then taught that all who do the will of the Father are a part of His family.



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

I have studied Matthew 11–12 and completed this lesson on (date).

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

UNIT 3: DAY 4

Matthew 13:1–23

Introduction

While the Savior was in Galilee, a great multitude came to Him. He taught the people using parables, beginning with the parable of the sower.

Matthew 13:1–17

The Savior teaches the parable of the sower

Think about a garden or potted plant. What are some characteristics of fertile soil? What are some characteristics of soil that is not fertile?

In Matthew 13:1–23, we read that the Savior compared different kinds of soil to people’s hearts. As you study these verses today, consider which kind of soil is most like the current condition of your heart.

Read Matthew 13:1–3, looking for how Jesus taught the multitude in Galilee.

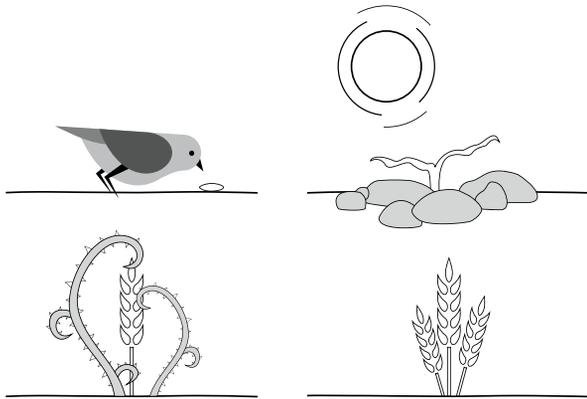
How did Jesus teach the multitude?

What is a parable? (See Bible Dictionary, “Parables.”)

A parable is “a simple story used to illustrate and teach a spiritual truth or principle. A parable is based on comparing an ordinary object or event to a truth” (Guide to the Scriptures, “Parable,” scriptures.lds.org).

According to Matthew 13:3, what was the Savior’s parable about? _____

To *sow* means to spread or plant seed. Read Matthew 13:4–9, looking for the four types of soil the sower’s seeds fell on.



What kinds of soil did the sower’s seeds fall on?



1. In your scripture study journal, draw pictures representing the four types of soil. As you learn about the interpretation of the parable, add labels to your drawings.

- A *wayside* is a path near fields, and it becomes hardened as people walk on it. The hardness of the wayside prevents seeds from taking root in the soil.
- *Stony places* are rocky surfaces covered by a thin layer of soil. Though seeds can develop shallow roots, the rock that lies just below the surface prevents the roots from going deeper.

- The *ground with thorns* is fertile soil, but the thorns crowd out the plants by depriving them of light, water, and needed nutrients.
- The *good ground* is fertile soil with sufficient depth for healthy roots.

Matthew 13:10–11 records that the Savior’s disciples asked Him why He taught in parables. He explained that parables revealed the mysteries or truths of the kingdom of heaven to those who were ready to receive them, while hiding the meaning from those who were spiritually unprepared (see *New Testament Student Manual* [Church Educational System manual, 2014], 45).

Read Matthew 13:14–15, looking for what prevented the people from understanding the truths the Savior taught.

What did Jesus say prevented the people from seeing, hearing, and understanding the truths He taught?



The Prophet Joseph Smith said, “The condemnation which rested upon the multitude that received not His saying, was because they were not willing to see with their eyes, and hear with their ears; not because they could not, and were not

privileged to see and hear, but because their hearts were full of iniquity and abominations.” He also taught, “The very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon His parables, was because of unbelief” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 296, 298).

The phrase “this people’s heart is waxed gross” in verse 15 means that the people’s hearts had become hard and insensitive. According to verse 15, what blessings can we lose if we harden our hearts?

From these verses we learn that **if we harden our hearts, then we will not understand the word of God or be converted to the Savior and healed.** Write this principle near your drawing of the wayside soil in your scripture study journal.

Consider what it means to be converted to the Savior and healed.

When you are converted you become changed and purified through His Atonement so that your beliefs, heart, and life are in harmony with Heavenly Father’s will and you are freed from the burden of sin.

In Matthew 13:16–17, Jesus told His disciples that they were blessed because they had eyes to see and ears to hear.

Matthew 13:18–23

The Savior provides the interpretation of the parable of the sower

Look again at your drawing of the wayside soil. Read Matthew 13:18–19, looking for what the Savior compared to the seed, the wayside, and the birds mentioned in Matthew 13:4. Then label your drawing according to the Savior’s interpretation. In verse 19, the phrase “understandeth it not” may refer to a result of a hardened heart; and “the wicked one” can represent Satan and his servants.

Ponder how the Savior’s teachings about the wayside might help you further understand the principle that if we harden our hearts, then we will not understand the word of God or be converted to the Savior and healed.

Look at your drawing of the stony ground in your scripture study journal. Read Matthew 13:20–21 and Luke 8:13, looking for the Savior’s interpretation of the stony places. The word *anon* in verse 20 means immediately or soon.

In these verses Jesus taught that the plants that grew in the stony places represent those who have a testimony that is not deeply rooted. Label your drawing of the plants in the stony places *Testimony that is not deeply rooted*.

According to Matthew 13:20–21 and Luke 8:13, what does the heat of the sun represent? Above your drawing of the plants with shallow roots write what the heat of the sun represents.

Write the following principle next to your drawing of the stony ground: **Unless we strive to deepen our testimonies, we will lack the strength necessary to endure tribulations, persecutions, and temptations.**

Look at your drawing of the thorny ground. Read Matthew 13:22, looking for what the thorns represent. Label your drawing with what the thorns represent.

What are some examples of the cares of the world that can “choke the word”?

Worldliness, greed, and temporal distractions are a few examples of cares that can “choke the word” and take us away from God. Next to your drawing of the thorny ground, write the following principle: **The cares of the world can choke our faith and testimony of the word of God.**

Look at your drawing of the good soil. Read Matthew 13:23 and the portion of Joseph Smith Translation in Matthew 13:23, footnote *b*.

Notice that the Joseph Smith Translation helps us understand that the plants in the good soil *endured*.

Also note that the plants in the good ground were exposed to the same heat of the sun (representing tribulations, persecutions, and temptations) as the withered plants in the stony ground. Consider how you would summarize what the good soil represents, and label your drawing.

Based on what you learned in Matthew 13:15, what could the fruit mentioned in verse 23 represent?

From the Savior’s teachings about the good soil, we learn the principle that **as we receive the word of God, understand it, and endure tribulations, persecutions, and temptations, we will become converted to the Savior**. Write this principle next to your drawing of the good soil.

Read the following scenarios. Draw a line from each type of soil to the scenario that best illustrates the principle taught and represented by that soil in the parable of the sower.

| | |
|------------------|---|
| a. Wayside | A young woman used to love attending church each Sunday. However, as she grew older some of her friends began to mock her because of her standards. She has begun to break some of the commandments. She no longer feels comfortable at church and has lost the desire to attend. |
| b. Stony ground | A young woman attends church and quietly prays that she can be receptive to the promptings of the Holy Ghost. When she receives promptings, she acts on them. She feels close to the Lord and is grateful for the ways she has been inspired to overcome temptation. |
| c. Thorny ground | A young man regularly attends church, but he rarely participates and does not open his heart to the influence of the Holy Ghost. He has been reading information on websites that challenge important Church doctrines, and he questions whether he still believes in the truthfulness of the gospel. |
| d. Good ground | A young man spends most of his time studying so he can be accepted to a prestigious university. When he is not studying, he is busy working. He tells himself that he doesn’t have time to read the scriptures, pray, or attend church. |

It is important to remember that hearts, like soil, can change and be improved.



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

- What could be done to make or keep each type of soil a place to grow healthy, fruitful plants?
- How can we liken the improvement of each soil to what we can do to change our hearts to be more receptive to God's word?
- How has seeking to receive and understand the word of God helped you become more deeply converted to the Savior?

Ponder which soil best represents the condition of your heart now.



3. In your scripture study journal, write a goal regarding what you will do to better receive and understand the word of God and to endure tribulations, persecutions, and temptations.



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

I have studied Matthew 13:1–23 and completed this lesson on (date).

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

UNIT 4: DAY 1

Matthew 13:24–58

Introduction

The Savior used parables to teach about the kingdom of heaven, the restoration and growth of His Church in the latter days, the gathering of the righteous, and the destruction of the wicked at His Second Coming.

Matthew 13:24–30, 36–43

Jesus teaches the parable of the wheat and the tares

Consider the following questions, and write a response to the last one:

- Have you ever felt frustrated or upset because there is so much evil in the world?
- Why doesn't the Lord just remove the evil that surrounds us?

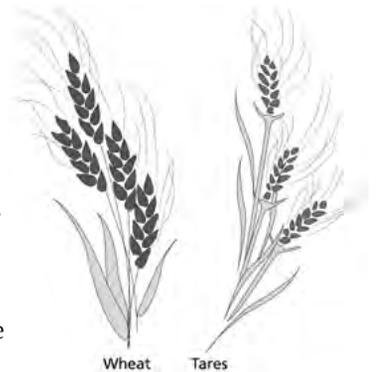
- Why should you choose to be righteous when some people around you do not seem to experience negative consequences from their unrighteous choices? _____

As you study Matthew 13:24–30, 36–43, look for a truth that can help you find comfort while striving to live righteously in a wicked world. After studying the account in Matthew, consider reading Doctrine and Covenants 86:1–7, where the Lord gave additional understanding to the parable of the wheat and the tares.

In Matthew 13:24–30 the Savior taught a parable about wheat and tares.

Tares are a type of poisonous weed. Wheat and tares look very similar when they sprout, but you can tell them apart once they mature.

Read Matthew 13:24–30 and the portion of the Joseph Smith Translation in Matthew 13:30, footnote *b*, looking for what happened to the wheat and the tares.



What happened to the wheat and the tares?

Why do you think the sower of good seed told his servants to allow the wheat and tares to “grow together until the harvest” (Matthew 13:30)? _____

According to the Joseph Smith Translation, which was to be gathered first—the wheat or the tares?

After the Savior gave the parable of the wheat and the tares, His disciples asked Him to explain its meaning. Read Matthew 13:36–43, looking for the Savior's explanation of the parable. (You may want to write the answers to the following questions in your scriptures.)

- Who sowed, or planted, the good seed?
- Who sowed, or planted, the tares?
- What do the wheat and tares represent? (As you answer this question, remember that the wicked are those who choose not to repent [see Doctrine and Covenants 29:17].)

The Joseph Smith Translation clarifies that the phrase “the end of the world” in verse 39 refers to the destruction of the wicked at the Savior’s Second Coming. The Joseph Smith Translation also helps us understand that in the last days the Lord will send forth angels and messengers to help separate the righteous from the wicked (see Joseph Smith Translation, Matthew 13:39–44 [in the Bible appendix]).

One truth this parable teaches is that **the Lord will gather the righteous during the last days and then destroy the wicked at His Coming.**

Likening the Scriptures to Yourself

To liken the scriptures is to compare them to your own life. You can ask, “How am I like the individuals I am studying in the scriptures?” As you see the similarities between your experiences and those of people in the scriptures, you are better able to identify doctrines and principles and receive revelation concerning how you can apply those truths in your own life.

Ponder how this truth might bring you comfort while living in an evil world. How can it help you understand why you should choose to be righteous when some people around you do not seem to experience negative consequences from their unrighteous choices?

Because of our agency, we determine by our choices whether we will be gathered with the righteous or suffer with the wicked. Remember

that because we all make mistakes, the Savior invites us to repent so that we can be gathered with the righteous.

Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, looking for what he said we must do to be gathered by the Lord:



“The Lord gathers His people when they accept Him and keep His commandments. . . .

“ . . . The Lord gathers His people to worship, to build up the Church, for a defense, and to receive counsel and instruction. . . .

“The Prophet Joseph Smith declared that in all ages the divine purpose of gathering is to build temples so that the Lord’s children can receive the highest ordinances and thereby gain eternal life [see *Teachings of Presidents of the Church: Joseph Smith* (2007), 416–17]” (“The Spirit and Purpose of Gathering” [Brigham Young University–Idaho devotional, Oct. 31, 2006], byui.edu/devotionals).

According to Elder Bednar, what do we need to do to be gathered by the Lord?

Ponder the blessings that have come into your life as you have been gathered by the Lord.

Look at the following pictures:



Consider how these pictures illustrate what we can do to assist the Savior in gathering Heavenly Father’s children.

Read the following statement by President Russell M. Nelson of the Quorum of the Twelve Apostles:



“This doctrine of the gathering is one of the important teachings of The Church of Jesus Christ of Latter-day Saints. . . . We not only teach this doctrine, but we participate in it. We do so as we help to gather the elect of the Lord on both sides of the veil. . . .

“ . . . We gather pedigree charts, create family group sheets, and do temple work vicariously to gather individuals unto the Lord and into their families.

“Here on earth, missionary work is crucial to the gathering of Israel” (“The Gathering of Scattered Israel,” *Ensign or Liahona*, Nov. 2006, 80–81).

Ponder the blessings you have received from helping the Lord gather the righteous through missionary work and temple work.



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

- How can taking part in this gathering help you live righteously despite living in a world filled with temptation and sin?
- What will you do to gather yourself, your family, and others to the Savior and His Church?



Matthew 13:31–35, 44–52

Jesus uses parables to teach about the kingdom of heaven

In several different parables the Savior compared the kingdom of heaven (or His Church and gospel) to a mustard seed, leaven (leaven, or yeast, is used in cooking and is added to bread dough to help it rise before baking), hidden treasure, a pearl, and a fishing net.

 **2.** Read each of the following scripture passages, looking for what the Savior taught His disciples in that parable. In your scripture study journal, write what truths you think the Savior taught.

- a. Matthew 13:31–32
- b. Matthew 13:33
- c. Matthew 13:44
- d. Matthew 13:45–46
- e. Matthew 13:47–50

One truth the Savior taught in the parables of the mustard seed and leaven is that **the restored Church of Jesus Christ will grow from a small beginning to fill the whole earth.** Consider writing this truth in the margin of your scriptures next to Matthew 13:31–33.



President Joseph F. Smith taught how followers of Jesus Christ can be likened to leaven: “While it may be said, and it is in a measure true, that we are but a handful in comparison with our fellowmen in the world, yet we may be compared with the leaven of which the Savior spoke, that will eventually leaven the whole world” (*Gospel Doctrine*, 5th ed. [1939], 74).



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles also taught about this parable: “We are to live *in* the world but not be *of* the world. We must live in the world because, as Jesus taught in a parable, His kingdom is ‘like leaven,’ whose function is to raise the whole mass by its influence (see Luke 13:21; Matthew 13:33; see also 1 Corinthians 5:6–8). His followers cannot do that if

they associate only with those who share their beliefs and practices” (“Loving Others and Living with Differences,” *Ensign* or *Liahona*, Nov. 2014, 25).

Ponder what you can do as a Latter-day Saint to help the Savior’s Church grow.

Another principle the Savior taught in the parables of the treasure in a field and the pearl of great price is that **because the blessings of the gospel are of eternal value, they are worth any sacrifice.** Consider writing this truth in the margin of your scriptures next to Matthew 13:44–46.

 **3.** To help you understand this principle, draw a two-column chart in your scripture study journal. Label one column *Blessings of the gospel*, and label the other column *Sacrifices to obtain blessings*.

In the “Blessings of the gospel” column, list some of the blessings of the gospel (examples may include knowledge from the scriptures, guidance from living prophets, saving ordinances, and eternal marriage). For each blessing listed, in the “Sacrifices to obtain blessings” column, write what sacrifices you may need to make to obtain that blessing. For example, to receive the blessing of *Knowledge from the scriptures*, we need to *Search the scriptures daily*.

Consider the blessings you listed, and ponder why obtaining those blessings is worth any sacrifice that may be required.

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

- a. What blessing of the gospel do you desire to obtain?
- b. Why do you desire that blessing?
- c. How might you have to sacrifice to receive that blessing?

Matthew 13:53–58

Jesus teaches in Nazareth and is rejected by His own people

As recorded in Matthew 13:53–58, the people of Nazareth rejected the Savior and His teachings. As a result of their unbelief, the Savior was unable to perform many miracles among them.



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

I have studied Matthew 13:24–58 and completed this lesson on (date).

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

UNIT 4: DAY 2

Matthew 14

Introduction

After learning of John the Baptist's death, Jesus sought solitude, but He was followed by a multitude of people. He had compassion on them, healed their sick, and miraculously fed more than 5,000 of them. That night, Jesus walked on the sea to the ship His disciples were on.

Matthew 14:1–21

Jesus seeks solitude and then feeds more than 5,000 people

Think of a time when you were very sad. What did you do to endure and overcome your sadness?

List some different ways that people try to endure and overcome sadness: _____

As you study Matthew 14:1–21, look for ways that can help you endure and overcome sorrow.

Matthew 14:1–11 records that King Herod unjustly imprisoned John the Baptist at the urging of his new wife, Herodias, who wanted to stop John the Baptist from condemning her unlawful marriage to King Herod (see Mark 6:17–19). After his wife's daughter Salome danced before him, Herod publicly promised that she could have "whatever she would ask" (Matthew 14:7). The daughter consulted with her mother and asked for the head of John the Baptist, and as a result, Herod had John beheaded.

John the Baptist was a friend and relative of Jesus Christ, and he was chosen by God to be the prophet who would prepare the way for the Messiah.

Imagine being a close friend of John the Baptist. How would you have responded after hearing about his unjust death?

Read Matthew 14:12–13, looking for what Jesus did when He heard about John's death.

The phrase "a desert place apart" in verse 13 refers to a solitary place [see Mark 6:31, footnote *a*].

What happened when Jesus tried to be alone?

How would you feel if you were sad and wanted to be alone, but others were seeking your attention?

Read Matthew 14:14, looking for how Jesus responded when He saw the multitude following Him.

From this account we learn that **by showing compassion for others even when we experience sadness, we follow the example of Jesus Christ.**

 **1.** Summarize for a family member or friend the account of Jesus showing compassion after hearing of John the Baptist's death. Then discuss the following questions with that person. In your scripture study journal, record whom you talked with and a brief account of your discussion.

- a.** How can showing compassion for others help us when we ourselves are suffering?
- b.** Why can it be difficult to show compassion for others when we are suffering?
- c.** When have you or someone you know experienced great sadness and still demonstrated compassion for another? In what ways did serving someone else help?

Read Matthew 14:15–21, looking for how Jesus continued to show compassion for the multitude.

Matthew 14:22–36

Jesus walks on the sea during a storm

Consider the following two scenarios:

Scenario 1: A young woman feels helpless as she watches her mother suffer from a terminal illness. She begins to question if Heavenly Father is aware of her family's pain. She desperately wants to believe in God, but her doubts are beginning to overwhelm her.

Scenario 2: A young man has recently joined the Church. Many of his old friends have been openly critical of his decision to join the Church. He is starting to wonder whether he should continue to be an active and faithful member of the Church.

What are some other ways people may experience doubt or fear as they seek to follow Jesus Christ?

As you study the remainder of Matthew 14, look for statements of truth that can help you overcome fears, doubts, and discouragement.

Read Matthew 14:24–25, looking for what happened while the disciples were crossing the Sea of Galilee in obedience to the Savior's instruction.

The phrase "the wind was contrary" in verse 24 means that the wind was blowing in the opposite direction of their destination.

In Matthew 14:23, notice that it was evening time when Jesus was alone on the mountain and the disciples were crossing the Sea of Galilee. The distance to cross the sea was about 5 miles (8 kilometers), and in good weather they should have been able to cross it in two to three hours. The Savior came to them during the fourth watch, which was sometime "between three and six [o'clock] in the morning" (Matthew 14:25, footnote *a*). This means the disciples had been fighting the wind to cross the sea all night.

Read Mark 6:47–48, looking for additional details Mark provides about this event.

If Jesus knew His disciples were struggling, do you think He could have spared them their struggles sooner? What might have been the purpose of letting the disciples struggle for a time before they were delivered?

From these accounts of the disciples crossing the sea, we learn that **even though God might not always spare us from struggles, He knows what we are experiencing and will, in His own time, come to our aid.**



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

- What good can come from us struggling for a time rather than the Lord immediately delivering us from our trials?
- How can knowing that the Lord is aware of our struggles strengthen our faith in Him even when He does not immediately deliver us from them?

Imagine you were on the ship and had been struggling against powerful wind and waves for many hours throughout the night, and then you saw someone walking on the water. What might you think or feel in this situation?

Read Matthew 14:26–27, looking for how the disciples reacted when they saw Jesus. You may want to mark what Jesus said to them.

Read Matthew 14:28–30, looking for what Peter desired to do when He heard the Lord's voice.

How did Peter initially demonstrate faith?

What did Peter see that caused him to be afraid, doubt, and begin to sink?

Consider what the wind and waves in this account might represent in your life that could lead you to experience fear or doubt.

From Peter's experience we learn that **if we maintain our faith in Jesus Christ, we will not be overcome by our fears and doubts.**



Read the following statement by President Howard W. Hunter, and mark what he said was the danger of failing to maintain our faith in the Lord: "It is my firm belief that if as individual people, as families, communities, and nations, we could, like

Peter, fix our eyes on Jesus, we too might walk triumphantly over 'the swelling waves of disbelief' and remain 'unterrified amid the rising winds of doubt.' But if we turn away our eyes from him in whom we must believe, as it is so easy to do and the world is so much tempted to do, if we look to the power and fury of those terrible and destructive elements around us rather than to him who can help and save us, then we shall inevitably sink in a sea of conflict and sorrow and despair" ("The Beacon in the Harbor of Peace," *Ensign*, Nov. 1992, 19).



3. In your scripture study journal, write several ways in which we can "fix our eyes" on Jesus Christ, as Peter did initially. Additionally, write about a time when you have seen how someone's faith in Jesus Christ enabled him or her to avoid being overcome by fear or doubt.

Matthew 15

Introduction

While He was in Galilee, Jesus explained to scribes and Pharisees why His disciples did not follow the tradition of purifying themselves by washing their hands before they ate. He then traveled to the Mediterranean coast, where He healed the daughter of a Gentile woman. Jesus then returned to Galilee, where He healed many and miraculously fed more than 4,000 people.

Matthew 15:1–20

The Pharisees ask why Jesus’s disciples do not wash their hands before they eat

Read the following scenarios, looking for what they have in common.

- A young woman is encouraged by her friends to wear inappropriate clothing to a school dance. The young woman knows that the clothing does not meet the Lord’s standards of modesty, even though it is generally accepted in her culture to wear clothing like it.
- A young man belongs to a Latter-day Saint family that loves sporting events. When popular sporting events are shown on television, the family routinely sets aside family prayer, scripture study, family home evening, and Sunday Church meetings in order to watch the events.
- A young couple is preparing for marriage. They live in a place where it is widely accepted to participate in premarital sexual relations. Some people have told this couple that they are old-fashioned and odd for waiting for marriage to engage in sexual intimacy.

You may have noticed that each scenario presents a conflict between obeying God’s commandments and acting according to traditions or customs. Traditions or customs include the beliefs and practices of a culture, community, family, or group of friends.

-  **1.** In your scripture study journal, write one or more traditions or customs that could prevent you from obeying God’s commandments. As you study Matthew 15, look for truths that can help you when you must choose between obeying God’s commandments and participating in traditions and customs.

Ponder what changes you can make in your life to maintain your faith in Jesus Christ, and set a goal to make those changes.

Like Peter, we might sometimes fail to maintain our faith in Jesus Christ and might give in to fear, doubt, and discouragement.

Read Matthew 14:30–32, looking for what happened as Peter was walking toward the Savior.



According to verse 30, what did Peter do when he realized he was sinking? (You may want to mark what Peter said.)

Like Peter, **if we seek God’s help when our faith weakens, He can lift us from our fears and doubts.**

-  **4.** Answer the following question in your scripture study journal: How does God lift us from our fears and doubts?

Read Matthew 14:33, looking for how the disciples in the boat responded after Jesus and Peter got into the boat.

In Matthew 14:34–36 we learn that after this event, Jesus and His disciples continued their journey and arrived on the far shores of Galilee. When the people learned that Jesus was there, they brought people who were diseased to Him. Their faith was so great that all who came were healed by touching the hem of His clothing. Compare this with what happened with the people described in Matthew 13:57–58.

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

I have studied Matthew 14 and completed this lesson on (date).

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

Read Matthew 15:1–2, looking for the tradition that the scribes and Pharisees asked Jesus about. What tradition was Jesus’s disciples not following? _____

The washing of hands mentioned by the Pharisees and scribes refers to a ceremonial washing for the sake of ritual purity and does not refer to washing for sanitation.



Read Matthew 15:3, looking for Jesus’s response to their question. You may want to mark in your scriptures what the Savior said the scribes and Pharisees were doing by participating in their traditions.

As recorded in Matthew 15:4–6, Jesus identified an example of how the scribes and Pharisees transgressed a commandment of God by participating in their traditions. They avoided fulfilling their obligation to take care of their aging parents by declaring that their money was reserved as a gift to God, or *Corban* (see Mark 7:10–12; Bible Dictionary, “Corban”). In doing so, they violated the commandment to honor one’s father and mother.

Read Matthew 15:7–9, looking for what the scribes and Pharisees had led people to do by using their traditions as an excuse to not obey God’s commandments.

From these verses we learn the following principle: **If we desire to draw near to God, we must place His commandments above any traditions and customs we may have.**

Reread the scenarios from the beginning of this lesson. For each scenario, ponder the following two questions:

- What could the individual or individuals in this scenario do to obey God’s commandments?
- How would doing this help the individual or individuals draw nearer to God?

 **2.** Consider the traditions and customs you wrote for assignment 1 in this lesson. In your scripture study journal, write about a time when you chose to obey God’s commandments rather than participate in a commonly accepted tradition or custom. Then answer the following questions:

- a. What did you need to do to place God’s commandments over other traditions or customs so that you could draw near unto Him?
- b. How did this help you draw nearer to Heavenly Father?

Recall that the scribes and Pharisees believed that eating without performing a ceremonial washing of hands would defile a person, or make that person spiritually unclean. Read Matthew 15:10–11, looking for what the Savior taught truly defiles us. You may want to mark what you find.

The Savior said, “That which cometh out of the mouth . . . defileth a man” (Matthew 15:11). Then, after telling His disciples not to concern themselves with the Pharisees, who were offended by His words (see Matthew 15:12–16), He explained further about what truly defiles us.

Read Matthew 15:17–20, looking for what the Savior said defiles us.

In the scriptures, the heart often represents our thoughts and desires. What did the Savior say truly defiles us? _____

Complete the following principle based on the Savior’s teachings in Matthew 15:19–20: **If we choose to entertain evil thoughts and desires, then _____**

 **3.** In your scripture study journal, write about one or two ways that we become defiled, or spiritually unclean, if we choose to entertain evil thoughts and desires.

Matthew 15:21–28

The Savior heals the daughter of a Gentile woman

In the following space, list one or more of your righteous desires: _____

As you continue to study Matthew 15, look for principles that can help you understand what you need to do to receive your righteous desires.

If it is available in your scriptures, turn to Bible Map no. 11, “The Holy Land in New Testament Times.” Locate the cities of Tyre and Sidon on the map. As Jesus traveled from Galilee to the coastal cities of Tyre and Sidon, He met a Canaanite woman. Like many other people in that region, this woman was a Gentile—meaning she was not a Jew. At that time the Savior’s mission was to proclaim the gospel only to the Jews and not yet to the Gentiles (see Matthew 10:5–6).

Read Matthew 15:21–27, looking for answers to the following questions:

- What righteous desire did the Canaanite woman have?
- What did the woman do and say that demonstrated her faith in Jesus Christ?

Notice that the Savior’s analogy comparing Gentiles to pet dogs tested this woman’s faith. How did the woman’s response to this analogy further demonstrate her faith in Jesus Christ?

Read Matthew 15:28, looking for what the Savior did for this woman.

Why did He do it? _____

From this account we learn that **as we exercise faith in Jesus Christ, we can receive blessings according to our righteous desires.**

Ponder the following question: In addition to consistently asking Heavenly Father to bless us according to our righteous desires, what else can we do to exercise faith in Jesus Christ?

Read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“When we have faith in the Lord Jesus Christ, we must have trust in him. We must trust him enough that we are content to accept his will, knowing that he knows what is best for us. . . .

“ . . . Faith, no matter how strong it is, cannot produce a result contrary to the will of him whose power it is. The exercise of faith in the Lord Jesus Christ is always subject to the order of heaven, to the goodness and will and wisdom and timing of the Lord. That is why we cannot have true faith in the Lord without also having complete trust in the Lord’s will and in the Lord’s timing” (“Faith in the Lord Jesus Christ,” *Ensign*, May 1994, 99–100).

How can Elder Oaks’s explanation of what it means to exercise faith in Jesus Christ help us when the Lord does not immediately bless us according to our righteous desires?

-  **4. Review the righteous desires you wrote earlier. In your scripture study journal, explain what you can do to exercise faith in Jesus Christ as you seek to obtain those desires. Also write about an experience when you received one of your righteous desires (according to the Lord’s will and timing) as you exercised faith in Jesus Christ, or write about an experience of someone you know. (Remember to avoid writing about experiences that are too sacred or personal in your scripture study journal.)**

Matthew 15:29–39

Jesus feeds more than 4,000 followers from seven loaves and a few fishes

As recorded in Matthew 15:29–39, Jesus returned to Galilee. While He was there, many people gathered to Him. The scriptures record that there “were four thousand men, beside women and children” (Matthew 15:38), including people who were suffering from various physical ailments and disabilities. The Savior healed them, and after the people spent three days with Him, He performed another miracle by feeding all of them with only seven loaves of bread and a few small fishes.

Ponder Doctrines and Principles

Pondering why doctrines and principles are important in your life can help you feel their truth and importance. You can also ponder how the Lord might want you to apply what you are learning. Taking time to ponder allows the Holy Ghost to direct you in your study and application of truth.

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

I have studied Matthew 15 and completed this lesson on (date).

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

UNIT 4: DAY 4

Matthew 16–17

Introduction

Jesus Christ rebuked the Pharisees and Sadducees who asked Him for a sign of His divinity. Peter bore testimony that Jesus is the Christ, and He was promised the keys of the kingdom of heaven. Jesus Christ, Moses, and Elijah conferred priesthood keys upon Peter, James, and John on the Mount of Transfiguration. After coming down from the mount, Jesus cast out a devil from a boy. In Capernaum, Jesus provided money in a miraculous way to pay taxes.

Matthew 16

The Savior rebukes the Pharisees and Sadducees, and He promises priesthood keys to Peter

What would you say to someone to help them understand why you believe that The Church of Jesus Christ of Latter-day Saints is the only true church upon the earth? _____

As you study Matthew 16, look for truths that can help you understand and explain to others what distinguishes The Church of Jesus Christ of Latter-day Saints as the Lord's Church upon the earth (see D&C 1:30).

In Matthew 16:1–12 we read that the Savior rebuked the Pharisees and Sadducees when they asked Him for a sign of His divinity. He then warned His disciples to not follow these wicked men.

The Savior then went with His disciples “into the coasts of Caesarea Philippi” (Matthew 16:13; in this verse the word *coasts* refers to the region or area). In the accompanying picture of Caesarea Philippi, what do you see behind the river and trees?



Headwaters of the Jordan River near Caesarea Philippi

Read Matthew 16:13–19, looking for how the Savior used the symbol of a rock to describe the foundation of His Church. (Matthew 16:15–19 is a scripture mastery passage. You may want to mark this passage in a distinctive way so you will be able to locate it easily.)

Notice in verses 16–17 that it was through revelation from Heavenly Father that Peter knew Jesus Christ is the Son of God. Jesus then referred to revelation as He described the foundation of His Church.



The Prophet Joseph Smith explained: “Jesus in His teachings says, ‘Upon this rock I will build my Church, and the gates of hell shall not prevail against it.’ [Matthew 16:18.] What rock? Revelation” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 195).

He also testified: “The Church of Jesus Christ of Latter-day Saints was founded upon direct revelation, as the true Church of God has ever been, according to the Scriptures (Amos 3:7, and Acts 1:2)” (*Teachings: Joseph Smith*, 195).

Consider the following information: “As the Savior taught Peter about revelation, He used a wordplay on Peter’s name, declaring to Simon, ‘Thou art Peter [*Petros*], and upon this rock [*petra*] I will build my church’ (Matthew 16:18). The Greek word *petros* means an isolated small rock or stone. The Greek word *petra* can also mean ‘a stone,’ but in addition it can refer to stony soil, bedrock, or a large mass of rock [see Matthew 16:18, footnote *a*]. From these words we learn that it was not upon Peter as a man that the Church would be built, but upon the bedrock of revelation” (*New Testament Student Manual* [Church Educational System manual, 2014], 53).

You may want to write the following truth in your scriptures near Matthew 16:18: **Jesus Christ’s Church is built upon revelation from God.**



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

- a. Why is it important to you to know that The Church of Jesus Christ of Latter-day Saints is built, or founded, upon revelation from God?
- b. How does this affect the way you follow counsel from modern prophets as they receive revelation for our day?

Review Matthew 16:19, looking for what the Savior promised to give Peter.

From the Savior’s words “I will give unto thee the keys of the kingdom of heaven,” we learn that **Jesus Christ entrusts the keys of His kingdom to His chosen prophets and apostles**. The keys of His kingdom are priesthood keys, and the kingdom the Savior referred to is the Church of Jesus Christ.



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained what priesthood keys are and why they are important: “‘Priesthood keys are the authority God has given to priesthood [holders] to direct, control, and govern the use of His priesthood on earth’ [*Handbook 2: Administering the Church* (2010), 2.1.1]. Every act or

ordinance performed in the Church is done under the direct or indirect authorization of one holding the keys for that function” (“The Keys and Authority of the Priesthood,” *Ensign* or *Liahona*, May 2014, 49).

The keys the Savior promised to Peter included the sealing power—the power to bind or loose on earth and in heaven. This power allows the ordinances performed under the authority of Church leaders on the earth to be valid in heaven. It is also used to bind families together for eternity. Matthew 16:19 helps us understand why Jesus Christ gives priesthood keys to His prophets and apostles: **Priesthood keys are necessary to administer the Lord’s Church upon the earth.** The Church of Jesus Christ of Latter-day Saints is the only church upon the earth that has received and presently holds priesthood authority and keys from the Lord.

In Matthew 16:21–28 we learn that Jesus spoke of His atoning sacrifice and taught His disciples that they must also be willing to sacrifice in order to follow Him. The Joseph Smith Translation gives a clearer understanding of what it means to take up one’s cross:

“And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.

“Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come” (Joseph Smith Translation, Matthew 16:26–27 [in the Bible appendix]).

Scripture Mastery—Matthew 16:15–19



2. Find a family member or friend to help you role-play the following scenario:

Imagine you are talking to a friend who is not a member of the Church. Your friend asks the questions below. Use the truths you have learned from Matthew 16:15–19 to answer your friend’s questions.

- I heard that your church claims to be the only true church of Jesus Christ. Is that what you believe?
- My church also believes in Jesus Christ, so why do you think that your church is the only true one?

After you have completed the role play, ask your family member or friend to write in your scripture study journal that you completed this assignment. If a family member or friend is not available, you may simply answer the questions above in your scripture study journal.

Matthew 17

Jesus Christ, Moses, and Elijah confer priesthood keys upon Peter, James, and John

Think of how priesthood authority could be compared to a driver’s license and priesthood keys could be compared to keys needed to operate a vehicle.

Ponder the following questions: What does possessing a driver’s license authorize a person to do? Why is it important to have access to car keys in addition to having a driver’s license? How might having a driver’s license and keys to drive a car be compared to the authority and keys of the priesthood necessary to direct God’s work?



When the Lord promised to give Peter “the keys of the kingdom of heaven”

(Matthew 16:19), or the authority to direct God’s work on the earth, Peter and the other Apostles had already been given priesthood authority, but they had not yet been given priesthood keys to direct the kingdom—the Church of Jesus Christ. As you study Matthew 17, look for how Peter, James, and John received the keys of the kingdom.

Read Matthew 17:1–2, looking for where Jesus took Peter, James, and John to receive priesthood keys.

What happened to the Savior on the mount?

Transfiguration refers to “the condition of persons who are temporarily changed in appearance and nature—that is, lifted to a higher spiritual level—so that they can endure the presence and glory of heavenly beings” (Guide to the Scriptures, “Transfiguration,” scriptures.lds.org; see also Bible Dictionary, “Transfiguration, Mount of”). Peter, James, and John were also transfigured at this time (see D&C 67:11–12).

As you read Matthew 17:3, add to the following chart the names of two other individuals who were present on the Mount of Transfiguration. Note that *Elias* here refers to Elijah, the Old Testament prophet (see Matthew 17:3, footnote *b*). “There are several uses of this word [*Elias*] in the scriptures. (1) It is the New Testament (Greek) form of Elijah (Hebrew), as in Luke 4:25–26, James 5:17, and Matt. 17:1–4. Elias in these instances can only be the ancient prophet Elijah whose ministry is recorded in 1 and 2 Kings” (Bible Dictionary, “Elias”; see Guide to the Scriptures, “Elias,” scriptures.lds.org).

Individuals who were present on the Mount of Transfiguration

Matthew 17:1–2

Jesus Christ

A.



Matthew 17:1–2

Peter, James, and John

B.



Matthew 17:3;
Joseph Smith
Translation, Mark
9:3 (in Mark 9:4,
footnote a)

C.



Matthew 17:4–9

D.



Mark 9:4, footnote a)]. The Bible Dictionary states that the “wording of JST, Mark 9:3 does not imply that the Elias at the Transfiguration was John the Baptist, but that in addition to Elijah the prophet, John the Baptist was present” (Bible Dictionary, “Elias”). Add *John the Baptist* to the chart above.

Read Matthew 17:4–9, looking for who else was present on the Mount of Transfiguration.

Add *God the Father* to the chart.



The experience of Peter, James, and John on the Mount of Transfiguration was an important event in the establishment of the Church of Jesus Christ on the earth. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles stated, “Until men attain a higher status of spiritual understanding than they now enjoy, they can learn only in part what took place upon the Mount of Transfiguration” and that what we know is “from the New Testament accounts and from the added light revealed through Joseph Smith” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:399).

You may remember that a gospel dispensation is a period of time in which Heavenly Father dispenses priesthood authority, ordinances, and knowledge of His plan of salvation to people on the earth through His authorized servants (see Bible Dictionary, “Dispensations,” or Guide to the Scriptures, “Dispensation,” scriptures.lds.org). Each person identified in the chart who was present on the Mount of Transfiguration also appeared to the Prophet Joseph Smith in our dispensation.

Draw a line from the names of the individuals listed in the chart to the corresponding picture portraying a time when they appeared to the Prophet Joseph Smith. After you have finished, check your answers by using the following information:

- A. Heavenly Father and Jesus Christ appeared to Joseph Smith during his First Vision (see Joseph Smith—History 1:16–17).
- B. John the Baptist conferred the keys of the Atonic Priesthood on Joseph Smith and Oliver Cowdery (see D&C 13).
- C. Peter, James, and John conferred the keys of the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery (see D&C 27:12).
- D. Elijah conferred the keys of the sealing power on Joseph Smith and Oliver Cowdery in the Kirtland Temple. Moses conferred the keys for the gathering of Israel on them the same day (see D&C 110).



Read the following statement by the Prophet Joseph Smith, and mark the reason why Moses and Elijah were present on the mount: “The Savior, Moses, and Elias [Elijah], gave the keys [of the priesthood] to Peter, James, and John, on the mount, when they were transfigured before him” (*Teachings: Joseph Smith* [2007], 105).

Moses held the keys of the gathering of Israel (see D&C 110:11), and Elijah held the keys of the sealing power (see D&C 110:13–16).

The Joseph Smith Translation of the Bible states that John the Baptist—whom Herod had killed—also appeared on the mount (see Joseph Smith Translation, Mark 9:3 [in

Matthew 18–20

Introduction

Jesus Christ taught His disciples principles that would help them lead His Church after His Ascension. He also gave the parable of the unmerciful servant in response to Peter's question about forgiveness, and He taught about the sanctity of marriage. The Savior emphasized the importance of choosing eternal life over worldly wealth, and He gave the parable of the laborers in the vineyard.

Matthew 18

Jesus Christ teaches His disciples principles that will help them lead the Church, and He gives the parable of the unmerciful servant



The following account, related by President Thomas S. Monson, tells of a family whose two-month-old baby died: “[The] father was a cabinetmaker and fashioned a beautiful casket for the body of his precious child. The day of the funeral was gloomy, thus reflecting the sadness they felt in their loss. As the family walked to the chapel, with Father carrying the tiny casket, a small number of friends had gathered. However, the chapel door was locked. The busy bishop had forgotten the funeral. Attempts to reach him were futile. Not knowing what to do, the father placed the casket under his arm and, with his family beside him, carried it home, walking in a drenching rain” (“Hidden Wedges,” *Ensign*, May 2002, 19).



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

- If you had been a member of that family, how would you have felt when the bishop failed to show up for the funeral?
- Why might it be difficult to forgive the bishop?

In Matthew 18:1–20 we read that Jesus taught His disciples in Galilee to humble themselves and become as little children. He also explained that those who “offend” His childlike followers, or lead them astray, would suffer (see verses 6–7, including Matthew 18:6, footnote a).

From the events that occurred on the Mount of Transfiguration and the Prophet Joseph Smith's experiences at the beginning of the Restoration, we learn that **in each dispensation, God confers priesthood keys upon His chosen servants so they can direct His work upon the earth.**

The current prophets and apostles hold the same priesthood keys the Prophet Joseph Smith received. These keys have been passed down from Joseph Smith through Brigham Young and subsequent prophets.



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

- Why do you feel it is important to know that the same pattern of conferring priesthood keys that occurred during the time of Jesus Christ was repeated in our day with the Prophet Joseph Smith?
- How would you explain to a friend that heavenly messengers (angels) giving priesthood keys to the Prophet Joseph Smith follows a pattern established by God?



4. In your scripture study journal, write a goal regarding what you will do to better follow and sustain those who hold the keys of the kingdom of heaven in our day.

At the conclusion of the sacred experience on the Mount of Transfiguration the Savior commanded them, “Tell the vision to no man, until the Son of man be risen again from the dead” (Matthew 17:9).



Consider how this instruction is similar to the following counsel by President Boyd K. Packer of the Quorum of the Twelve Apostles: “I have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts you to use them to the blessing of others” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 53).

Why should we be careful about sharing sacred experiences and do so only when prompted by the Spirit?

In Matthew 17:10–27 we learn that Jesus Christ cast a devil out of a boy and miraculously provided tribute money for Himself and Peter.



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

I have studied Matthew 16–17 and completed this lesson on (date).

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

The humility of children can be likened to the humility of new converts to the Church. What lessons can we learn from new converts? How can we nurture both children and new converts to the Church?

The Savior then counseled His disciples to remove from their lives those things that could offend them, or cause them to stumble (see verse 9). He also taught the Apostles that if someone trespassed, or sinned, against them, they should first seek to resolve the problem with the person in private. If the person refused to repent, then he or she could be brought before Church authorities. (Note: The Savior's teachings found in Matthew 18:1–14 will be discussed in greater depth in the lessons on Mark 9 and Luke 15.)

Following this instruction, Peter asked the Lord a question about forgiveness. Read Matthew 18:21, looking for Peter's question.

Some religious leaders in Peter's day taught that an individual did not need to offer another person forgiveness more than three times. In asking the Lord if he should forgive someone seven times, Peter may have thought he was being generous (see Bruce R. McConkie, *The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 3:91). Read Matthew 18:22, looking for the Savior's response to Peter.

"Seventy times seven" is a way of saying we should put no limit on the number of times we forgive others. The Savior's response to Peter teaches the truth that **the Lord has commanded us to forgive those who offend or sin against us.**

To forgive others is to treat with love the person who has offended or hurt you and to have no unkind feelings toward him or her (see Guide to the Scriptures, "Forgive," scriptures.lds.org; D&C 64:9–11). Forgiving does not mean that you continue to allow others to harm you or that the offender should not be held accountable for his or her actions, legally or otherwise.

After answering Peter's question, the Savior taught His disciples a parable that can help us understand why we should forgive others.

Read Matthew 18:23–30, looking for how much money the servant and the fellow servant owed.

How much did the servant owe the king?

How much did the fellow servant owe the servant?

Use the following information to help you calculate how long it might take each debtor to pay back what he owed:

In Jesus's day "it is estimated that 10,000 talents equaled 100,000,000 denarii [Roman currency]. One denarius was a typical day's wage for a common laborer" (Jay A. Parry and Donald W. Parry, *Understanding the Parables of Jesus Christ* [2006], 95). Calculate how long it would take for this servant to pay off this debt by dividing 100,000,000 denarii by 365 days.

If all of his wages were given, how many days would it take the servant to repay his debt?

In comparison, 100 pence equaled 100 denarii. (Remember that most laborers earned one denarius per day.) Calculate how long it would take the fellow servant to pay off his debt.

If all of his wages were given, how many days would it take the fellow servant to repay his debt?

Read Matthew 18:31–35, looking for how the king responded when he discovered the servant's actions against the fellow servant.

Why do you think the king told the servant he was wicked for not forgiving his fellow servant his debt?

Based on your reading of verse 35, write down who you think each of the three people in the parable could represent:

King = _____

Servant = _____

Fellow servant = _____

Using what you have learned from this parable, complete the following principle: **If we want God to forgive us, then** _____

Consider writing this principle in the margin of your scriptures next to Matthew 18:24–35.)

What can a person do if he or she is struggling to forgive someone?

President James E. Faust of the First Presidency taught:



“We need to recognize and acknowledge angry feelings. It will take humility to do this, but if we will get on our knees and ask Heavenly Father for a feeling of forgiveness, He will help us. The Lord requires us ‘to forgive all men’ [D&C 64:10] for our own good because ‘hatred retards spiritual growth’ [Orson F. Whitney, *Gospel Themes* (1914), 144]. Only as we rid ourselves of hatred and bitterness can the Lord put comfort into our hearts. . . .

“ . . . When tragedy strikes, we should not respond by seeking personal revenge but rather let justice take its course and then let go. It is not easy to let go and empty our hearts of festering resentment. The Savior has offered to all of us a precious peace through His Atonement, but this can come only as we are willing to cast out negative feelings of anger, spite, or revenge. For all of us who forgive ‘those who trespass against us’ [Joseph Smith Translation, Matthew 6:13], even those who have committed serious crimes, the Atonement brings a measure of peace and comfort” (“The Healing Power of Forgiveness,” *Ensign* or *Liahona*, May 2007, 69).



2. In your scripture study journal, write about a time the Lord has helped you forgive someone who has sinned against or offended you.



The following is the conclusion of President Monson’s account shared earlier in this lesson: “If the family were of a lesser character, they could have blamed the bishop and harbored ill feelings. When the bishop discovered the tragedy, he visited the family and apologized. With the hurt still evident in his expression, but with tears in his eyes, the father accepted the apology, and the two embraced in a spirit of understanding” (“Hidden Wedges,” 19).

Ponder those whom you may be withholding forgiveness from in your life. Pray for a desire to forgive and the ability to let go of hurt and anger so that Jesus Christ can help you feel peace and comfort through His Atonement.

Matthew 19:1–12

The Savior teaches about the sanctity of marriage



The Lord’s doctrine concerning marriage and divorce differs from many of the world’s beliefs.

What are some of the world’s beliefs about marriage and divorce? _____

As you study Matthew 19:1–12, look for the Lord’s teachings about marriage and divorce and consider the importance of these teachings for you.

Read Matthew 19:1–3, looking for the question the Pharisees asked Jesus.

The phrase “to put away his wife for every cause” (Matthew 19:3) refers to a man divorcing his wife for any reason, even if it is trivial or selfish.

Read Matthew 19:4–6, looking for what the Savior taught about marriage and divorce.

These verses teach that **marriage between a man and a woman is a sacred relationship designed and established by God**. Consider writing this doctrine in the margin of your scriptures next to Matthew 19:6. In modern revelation the Lord confirmed that “the new and everlasting covenant of marriage” (marriage in the temple) is essential to exaltation (see D&C 131:1–4).

Read Matthew 19:7, looking for another question the Pharisees asked Jesus.

Matthew 19:8–9 records that the Savior told the Pharisees that Moses allowed divorce to occur in his day because of the hardness of the people’s hearts. The term “put away” in these verses can also mean to separate or leave.



The following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles helps clarify how this teaching relates to our day: “The kind of marriage required for exaltation—eternal in duration and godlike in quality—does not contemplate divorce. In the temples of the Lord,

couples are married for all eternity. But some marriages do not progress toward that ideal. Because ‘of the hardness of [our] hearts’ [Matthew 19:8], the Lord does not currently enforce the consequences of the celestial standard. He permits divorced persons to marry again without the stain of immorality specified in the higher law” (“Divorce,” *Ensign* or *Liahona*, May 2007, 70).

 **3.** In your scripture study journal, list some of the ways you are preparing for “the kind of marriage required for exaltation” described by Elder Oaks. What can you do to enter an eternal marriage with a strong commitment to work out differences without divorce?

Matthew 19:13–20:34

Jesus teaches about eternal life, and He gives the parable of the laborers in the vineyard

Matthew 19:13–30 records that Jesus encouraged His followers to seek eternal life rather than worldly wealth. Peter asked what the disciples would receive because they had given up their worldly possessions to follow the Savior. (*Note:* The events discussed in these verses will be covered in detail in the lesson for Mark 10.)



In Matthew 20:1–16 we read that the Savior taught His disciples a parable to help them understand Heavenly Father’s desire to give all His children the opportunity to receive eternal life. In this parable a man hires laborers at different times throughout the day to work in his vineyard, and then he pays them all the same wage at the end of the day.

Matthew 20:17–34 records that Jesus Christ foretold that He would be betrayed and condemned to death when He returned to Jerusalem. He taught His disciples that rather than striving for position and authority, they should follow His example and serve others.

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

I have studied Matthew 18–20 and completed this lesson on (date).

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

UNIT 5: DAY 2

Matthew 21:1–16

Introduction

Jesus made His triumphal entry into Jerusalem at the beginning of the last week of His life. While there, He cleansed the temple for the second time and healed the blind and the lame who came to Him.

Matthew 21:1–11

Jesus makes His triumphal entry into Jerusalem

 **1.** Think of an activity that would be impressive to do with your friends or family members. In your scripture study journal, write a short paragraph about what you might say or do to persuade your friends or family members to participate in that activity.

Many people do not know very much about Jesus Christ and His gospel, and we have the responsibility to help others learn about Him. As you study Matthew 21:1–11, ponder what you can do to help others want to know more about Jesus Christ.

Look at the page in this lesson titled “Jesus Christ’s Last Week, Atonement, and Resurrection.” This brief overview of the last week of the Savior’s mortal life summarizes the events that led up to His death and Resurrection. It can clarify and deepen your understanding of the stories, teachings, doctrines, and principles associated with the last week of Jesus Christ’s mortal ministry.

Matthew 21 records the events that took place five days before the Savior’s Crucifixion, beginning with His triumphal entry into Jerusalem. Recall that a multitude of people followed Jesus and His Apostles as they traveled to Jerusalem from Jericho (see Matthew 20:17–18, 29).

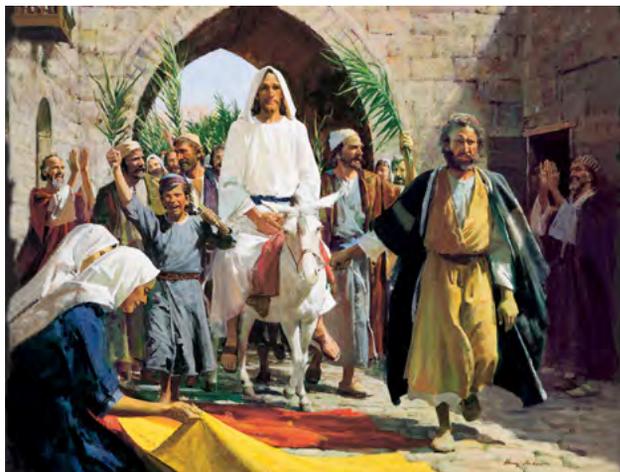
Read Matthew 21:1–5, looking for what Jesus instructed two of His disciples to do.

The prophecy referenced in Matthew 21:4–5 is found in Zechariah 9:9–10. Consider writing this cross-reference in the margin of your scriptures next to Matthew 21:4–5. This prophecy was about the promised Messiah, or “the anointed Prophet, Priest, King, and Deliverer whose coming the Jews were eagerly expecting” (Guide to the Scriptures, “Messiah,” scriptures.lds.org). It may help you to know that in biblical times the donkey “was a symbol of Jewish royalty. . . . Riding on a donkey . . . showed that Jesus came as a peaceful and ‘lowly’ Savior, not as a conqueror upon a warhorse” (*New Testament Student Manual* [Church Educational System manual, 2014], 64).

Read Matthew 21:6–8, looking for what “a very great multitude” (verse 8) did to respectfully acknowledge Jesus as the Messiah as He rode into Jerusalem.

The Gospel of John specifies that the multitude used “branches of palm trees” (John 12:13). Palm branches were a Jewish symbol of peace and victory over enemies. Providing a carpeted path, like the one the multitude created using branches and clothing, was a gesture used to honor royalty or conquerors. By doing this the multitude acknowledged and welcomed Jesus as their Deliverer and King.

Look at the picture Christ’s Triumphal Entry into Jerusalem (*Gospel Art Book* [2009], no. 50; see also LDS.org). Imagine that you are one of the people among the multitude. Read Matthew 21:9, and imagine shouting this along with them.



Notice that the people repeated the word *hosanna*, which means “save now” (Bible Dictionary, “Hosanna”). Consider writing this definition in the margin next to Matthew 21:9.

Part of the multitude’s cry fulfilled the messianic prophecy found in Psalm 118:25–26.

Consider writing this cross-reference in the margin next to Matthew 21:9 or marking it in Matthew 21:9, footnote *b*. The royal and messianic title “Son of David” (Matthew 21:9) was reserved for the heir to the throne of David. By saying this the people were declaring that Jesus was the Messiah chosen and sent by God to deliver and lead His people.

Imagine that you had lived in Jerusalem at this time. What thoughts or feelings might you have had as you witnessed the Savior’s triumphal entry?

Thousands of additional people were in Jerusalem at that time to celebrate the Passover. Read Matthew 21:10–11, looking for the effect of the multitude’s behavior on others in Jerusalem.

What question did others ask because of the multitude’s behavior?

This account illustrates the following principle: **As we publicly acknowledge and speak about Jesus Christ, we can help others develop a desire to know more about Him.**

 **2.** In your scripture study journal, list some settings outside of church meetings where you can publicly acknowledge and speak about Jesus Christ. Then write appropriate ways in which you could publicly acknowledge and speak about Him that would help others want to know more about Him.

 **3.** Answer one or both of the following questions in your scripture study journal:

- a.** When has someone’s efforts to publicly acknowledge and speak about Jesus Christ led you to want to know more about Him?
- b.** When have you, or someone you know, helped someone want to know more about Jesus Christ because you publicly acknowledged or spoke about Him?

Look for and take opportunities to appropriately acknowledge and speak about Jesus Christ.

Marking and Annotating the Scriptures

One of the most helpful ways to retain what you learn is to mark and annotate the scriptures. You can do this by underlining, shading, or outlining key words or phrases. You can also write definitions, principles, prophetic commentary, or personal insights and impressions in the margins.

Matthew 21:12–16

Jesus cleanses the temple and heals the blind and the lame

Ponder the thoughts and feelings you have had in the temple. If you have never been to the temple, imagine the thoughts and feelings you might have inside of one.

What happens in the temple that helps us feel it is a sacred place?

After the Savior entered Jerusalem, He went to the temple.



Herod's Temple, in Jerusalem

Read Matthew 21:12–13, looking for what some people were doing in the temple that was offensive to Heavenly Father and Jesus Christ.

The visitors who came to Jerusalem to celebrate the Passover needed to purchase animals to offer as sacrifices in the temple as part of their worship. Moneychangers exchanged Roman and other currencies for temple currency so the animals could be purchased, and other merchants sold the needed animals. Even though this business was necessary and served a good purpose, handling it at the temple was disrespectful and irreverent. In addition, Matthew 21:13 suggests that the moneychangers and merchants were more interested in making a financial profit than in worshipping God and helping others to do so.

Note that in John 2:16, during the first cleansing of the temple, Jesus called the temple “my Father’s house.” In Matthew 21:13, during the second cleansing, Jesus called the temple “My house.”

One truth about the temple that we can learn from the Savior’s words and actions in Matthew 21:12–13 is **the house of the Lord is a sacred place, and He desires that we treat it with reverence.**

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

- a. How can we show reverence for the house of the Lord?
- b. What must we do to be worthy to enter the temple?

Read Matthew 21:14, looking for what the Savior did in the temple after cleansing the temple the second time.

It may help to know that “the lame” in Matthew 21:14 refers to individuals who were crippled or had some form of walking impairment.

From what the Lord did for the blind and the lame who came to Him in the temple, we can learn the following truth: **As we attend the temple, the Lord can heal us.**

In what ways do you feel the Lord is able to heal us as we attend the temple? _____



President James E. Faust of the First Presidency testified of the healing we can experience as we attend the temple: “The Lord has provided many avenues by which we may receive [His] healing influence. I am grateful that the Lord has restored temple work to the earth. It is an important part of the work of salvation for both the living and the dead. Our temples provide a sanctuary where we may go to lay aside many of the anxieties of the world. Our temples are places of peace and tranquility. In these hallowed sanctuaries God ‘healeth the broken in heart, and bindeth up their wounds.’ (Ps. 147:3.)” (“Spiritual Healing,” *Ensign*, May 1992, 7).

The healing we experience as we worship in the temple can be immediate, as it was for the blind and the lame described in Matthew 21:14, or it can take place over time.

Ponder when you, or someone you know, experienced the Lord’s healing influence by worshipping in the temple.

As recorded in Matthew 21:15–16, the chief priests and scribes were displeased with what Jesus did in the temple and with the people crying “Hosanna” to Him there. Jesus pointed out that the people’s public acknowledgment of Him fulfilled a prophecy (see Psalm 8:2).

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

I have studied Matthew 21:1–16 and completed this lesson on (date).

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

Jesus Christ's Last Week, Atonement, and Resurrection

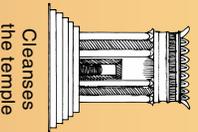


Fifth day
before Passover



Triumphal entry

Fourth day
before Passover



Cleanses the temple

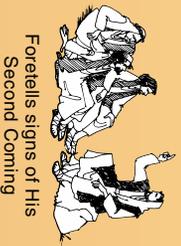
Third day
before Passover



Rebukes Pharisees and teaches at the temple



Teaches about the widow's mite



Foretells signs of His Second Coming

Gives parables of the ten virgins, talents, and sheep and goats



Last day
before Passover



Preparation for the Passover



Jewish leaders conspire with Judas to arrest Jesus

Passover



Last Supper



Washes the feet of the Twelve



Institutes the sacrament



Offers the Intercessory Prayer

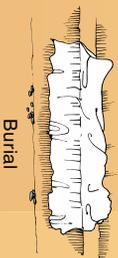


Suffers in Gethsemane

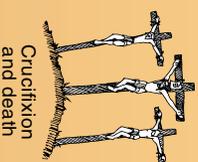
Jewish Sabbath



Ministers in the spirit world



Burial



Crucifixion and death



Arrest, trials, and scourging

Sunday



Resurrection and appearance to Mary Magdalene

Appearances to the Apostles and others



(The events of the second day before Passover are unknown.)

(The Jews measured a day from sundown to sundown. Many of the events on this day occurred at night.)

UNIT 5: DAY 3

Matthew 21:17–22:14

Introduction

After staying in Bethany, Jesus returned to the temple. On His way, He cursed a fig tree. Leaders of the Jews came to Him in the temple and questioned His authority. Jesus reproved them and taught several parables that illustrate the consequences of rejecting or accepting Him and His gospel.

Matthew 21:17–32

Jesus curses a fig tree and reproves the leaders of the Jews

Sometimes foods, forms of entertainment, products, and even people's lives are not as good as they appear to be.



1. In your scripture study journal, write about a time when you discovered that something was not as good as it appeared to be.

Matthew 21 contains an account of a time when Jesus encountered something that was not as good as it appeared to be. As you continue your study of this chapter, look for truths that can guide you to live more righteously.

After Jesus made His triumphal entry into Jerusalem and cleansed the temple, He stayed in Bethany, a small village near Jerusalem. Read Matthew 21:18–22, looking for what the Savior did the next day as He traveled from Bethany back to the temple in Jerusalem.

Leaves on a fig tree normally indicate that the tree has fruit. In the spring (when the Savior encountered the fig tree that had no fruit), fig trees generally produce early figs. If they do not, it means they will not produce any fruit during that year. The tree described in this account had the appearance of being a fruit-producing tree, but it had not produced any fruit.



One reason the Savior may have cursed the fig tree was to teach His disciples about hypocrisy and the corrupt religious leaders of the Jews. Many of these leaders gave the appearance of following God, but they failed to produce actual fruits, or works, of righteousness. They were hypocrites.

“The word *hypocrite* is translated from a Greek word meaning ‘actor’ and refers to one who pretends, exaggerates a part, or is deceitfully inconsistent in his or her actions. The Lord denounced [those who were deceitful in] their outward observance of [keeping the commandments] while their hearts were arrogant and insincere” (*New Testament Student Manual* [Church Educational System manual, 2014], 68).

In Matthew 21:23–27 we read that some of these Jewish leaders approached the Savior in the temple and questioned the authority by which He had made His triumphal entry into Jerusalem and cleansed the temple. The Savior responded by asking them whether the baptism (or ministry) of John the Baptist had been appointed by God or by man. These leaders would not answer the Savior's question for fear of condemning themselves or offending people who accepted John as a prophet. The Savior said He would not answer their questions if they would not answer His question, and then He related three parables that illustrate the actions of the corrupt Jewish leaders.

The first parable describes the different ways in which two sons responded to their father. Read Matthew 21:28–30, looking for which of the sons was more like the fig tree and the Jewish leaders.

Read Matthew 21:31–32, looking for what the Savior taught the corrupt Jewish leaders through this parable. (It may help to know that *publicans* were tax collectors and *harlots* were prostitutes. Jewish leaders looked down on both of these groups of people, considering them to be sinners.)

How were the publicans and harlots who believed John the Baptist like the first son in the parable?

From this parable we learn that **to enter the kingdom of God, we must obey our Heavenly Father and repent of our sins rather than only saying or pretending that we obey Him.**



2. Read the following scenarios, and then answer the two questions in your scripture study journal:

A young man often tells his parents that he is attending Church activities when he actually goes to a friend's house instead. When he is around Church leaders and instructors, he talks and acts as though he keeps Heavenly Father's commandments, but outside of those settings he knowingly breaks many of the commandments.

A young woman gossips with her friends about several girls in her school but pretends to be friendly to these girls when they are around. She regularly attends church and partakes of the sacrament, but during the meetings she often sends her friends text messages containing criticisms of those around her.

- a. What might you say to these young people to help them change their behavior?
- b. In addition to the examples in these scenarios, what are other ways we might be tempted to pretend to obey Heavenly Father rather than actually obeying Him?

As you continue to study Matthew 21, look for what you can do to avoid being like the fig tree that produced no fruit.

Matthew 21:33–22:14

Jesus teaches the parables of the wicked husbandmen and the marriage of the king's son

Read Matthew 21:33–41, and complete the following chart with what you think the final three symbols represent. It may be helpful to know that *husbandmen* are caretakers and protectors who are responsible to see that the vineyard produces fruit. (After you are done, check your answers with those given at the end of the lesson.)



| The Parable of the Wicked Husbandmen (Matthew 21:33–41) | |
|--|-----------------|
| Symbol | Meaning |
| Householder | Heavenly Father |
| Husbandmen | |
| Servants | |
| The householder's son | |

- 3. In your scripture study journal, summarize what you think Jesus was illustrating through this parable.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles said the following about the Savior's parable of the wicked husbandmen:



"[God's] dealings with men from the creation of Adam down to the Second Coming of the Son of Man are summarized in the *Parable of the Wicked Husbandmen*.

"God himself is the householder; his vineyard is the earth and its inhabitants; and the husbandmen appointed to work in the vineyard are the spiritual overseers of the people. Those who are stoned, beaten, persecuted, and killed are the prophets and seers sent to minister among men; and the Son and Heir, slain and cast out of the vineyard at the instigation of the wicked husbandmen, is of course Jesus" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:593–94).

Through this parable, Jesus Christ was illustrating that over the centuries some of the leaders of the Israelites had rejected God's prophets and that He knew that the present Jewish leaders intended to kill Him.

Read Matthew 21:43, looking for who would be given the kingdom of God (meaning the Church of Jesus Christ and the blessings of the gospel) after the Jewish leaders had rejected it.

Joseph Smith Translation, Matthew 21:53 (in the Bible appendix) identifies "the Gentiles" as the nation to whom the kingdom of God would be given. "Sometimes [the word *Gentiles*] designates people of non-Israelite lineage, sometimes people of non-Jewish lineage, and sometimes nations that are without the gospel, even though there may be some Israelite blood among the people" (Guide to the Scriptures, "Gentiles," scriptures.lds.org). The transfer of the kingdom to the Gentiles began when the gospel was first taken to the Gentiles by the Apostles after the Savior's Resurrection. It has continued in the last days with the Restoration of the gospel through the Prophet Joseph Smith, who lived in a gentile nation.

As members of Jesus Christ's Church, we are among those to whom the kingdom of God has been given. Thus, according to the Savior's teachings in Matthew 21:43, **as members of the Church of Jesus Christ, we are responsible to bring forth fruits of righteousness.**

- 4. In your scripture study journal, draw a picture of a fig tree with fruit on it. Label each fruit with words describing righteous things that we should do as members of the Church of Jesus Christ. Think about why it is important for us to bring forth this kind of fruit. Then write about a time when you have seen a member of the Church bring forth one of these righteous fruits in a sincere way.

Writing about Gospel-Related Experiences

Writing about relevant gospel-related experiences can clarify your understanding of gospel doctrines and principles. By recalling and writing about such experiences, you can be led by the Holy Ghost to a deeper understanding and testimony of the things you are writing about.

Matthew 21:45–46 describes how the chief priests and Pharisees became angry when they realized that the wicked husbandmen in the parable represented them. However, they refrained from laying hands on the Savior because they feared the people’s reaction if they did so.

In Matthew 22:1–10 we read that Jesus Christ related a parable in

which He compared the blessings of the gospel to a wedding feast a king gave for his son. The people who were first invited to the feast (who represent many of the Jews, including the leaders) refused to come. Those who were invited next (who represent the Gentiles) chose to come and enjoy the feast.

Read Matthew 22:11–14, looking for what happened at the wedding feast.

Why was this guest cast out from the feast?

The king had fulfilled an ancient custom by giving his guests clean and appropriate clothing to wear at the wedding. However, this man had chosen not to wear the clothing the king had provided. In the scriptures, clean garments and robes often symbolize the righteousness and purity of those who have become clean through the Atonement of Jesus Christ (see 3 Nephi 27:19).

The Joseph Smith Translation of Matthew 22:14 adds that not everyone at the feast will be wearing the wedding garment (see Matthew 22:14, footnote *b*). In other words, not everyone who acknowledges the Savior and accepts the invitation to be part of the kingdom will be prepared and worthy to dwell eternally with Him and Heavenly Father. This parable can relate to individuals who have not yet joined the Church—the kingdom of God on the earth—and individuals who have joined the Church but have not adequately prepared themselves for eternal life with God.

Ponder what you are currently doing to accept Heavenly Father’s invitation to receive all of the blessings of the gospel. Applying what you have learned in this lesson can help you prepare to receive all of these blessings.



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

I have studied Matthew 21:17–22:14 and completed this lesson on (date).

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

Answers to “The Parable of the Wicked Husbandmen” chart: *The husbandmen represent the corrupt Israelite leaders, the servants represent God’s prophets, and the householder’s son represents Jesus Christ.*

UNIT 5: DAY 4

Matthew 22:15–46

Introduction

While Jesus continued teaching at the temple, the Pharisees and the Sadducees tried to entrap Him by asking Him difficult questions. He successfully responded to their questions and told them to obey the laws of the land and to keep the two great commandments.

Matthew 22:15–22

The Pharisees try to entrap the Savior by asking Him if it is lawful to pay tribute

What are some important laws the government has established in our society? Why do you think they are important? _____

As you study Matthew 22:15–22, look for what Jesus Christ taught about obeying the laws of the land.

Remember that during the last week of the Savior’s life, He taught at the temple in Jerusalem. Read Matthew 22:15, looking for what the Pharisees tried to do to the Savior. To “entangle him in his talk” means that the Pharisees were trying to trick the Savior into saying things that would discredit Him.

Read Matthew 22:16–17, looking for how the Pharisees tried to trick the Savior. It might be helpful to know that the word *tribute* in verse 17 means taxes, and Caesar was the emperor of the Roman Empire, which ruled over Israel at that time.

The question the Pharisees asked Jesus was a potential trap because if He said it was right to pay taxes to the Roman Empire, the Jews would consider Him a supporter of Rome and disloyal to His own people. If



A Roman coin with Caesar's image

the Savior told them it was not lawful to pay taxes, then the Pharisees could accuse Him of treason and report Him to the Roman authorities.

Read Matthew 22:18–21, looking for how the Savior responded to the Pharisees' question.



1. Answer the following question in your scripture study journal: Why do you think the Savior's answer was a perfect response to the Pharisees' question?

The phrase "render therefore unto Caesar the things which are Caesar's" in verse 21 refers to our obligation to obey civil laws, such as the law to pay taxes.

From these verses we learn the following truth: **The Lord expects us to be good citizens and obey the laws of the land.**

Why is it important for us, as disciples of Jesus Christ, to be good citizens and obey the laws of the land? (See Articles of Faith 1:12.) Why does the Lord expect us to be both good citizens and good Church members and to obey the laws of the land and His laws?

Read Matthew 22:22, looking for how the Pharisees reacted to the Savior's response.

Matthew 22:23–33

The Savior teaches the Sadducees about marriage and the Resurrection

In addition to the Pharisees, the Sadducees also tried to trap the Savior in His words as He taught at the temple. Read Matthew 22:23–28, looking for how the Sadducees tried to trick the Savior. Note that the Sadducees believed that "there is no resurrection" (verse 23).

How would you summarize the question the Sadducees asked the Savior? _____

The Sadducees intentionally misapplied an Old Testament custom that was designed to provide for widows (see Deuteronomy 25:5–6; Bible

Dictionary, "Levirate marriage"). They attempted to exaggerate this custom to discredit the doctrine of the Resurrection.

Read Matthew 22:29–30, looking for the Savior's response to the Sadducees' question. Notice what Jesus said cannot happen in, or at the time of, the Resurrection.

Within the context of the plan of salvation, Elder Bruce R. McConkie of the Quorum of the Twelve Apostles gave an explanation of Matthew 22:29–30:



"[Jesus Christ] is not *denying* but *limiting* the prevailing concept that there will be marrying and giving in marriage in heaven. He is saying that as far as 'they' (the Sadducees) are concerned, that as far as 'they' ('the children of this world') are concerned, the family unit does not and will not continue in the resurrection. . . .

"Therefore, when they [those who will not, do not, or cannot live the law of eternal marriage] are out of the world they neither marry nor are given in marriage.'

"That is, there is neither marrying nor giving in marriage in heaven for those to whom Jesus was speaking; for those who do not even believe in a resurrection, let alone all the other saving truths; for those who are unrighteous and ungodly; for those who live after the manner of the world; for the great masses of unrepentant mankind. All of these will fall short of gaining the fulness of reward hereafter" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:606).

The Lord revealed many important truths regarding eternal marriage to the Prophet Joseph Smith. Read Doctrine and Covenants 132:15–17, looking for what the Lord revealed to the Prophet about marriage in those verses.

Who did the Lord say would "neither marry nor [be] given in marriage" (D&C 132:16) in the Resurrection?

To be married "not by me nor by my word" (D&C 132:15) means that a person has not been sealed to his or her spouse in the temple by the authority of the priesthood.

From Matthew 22:30 and Doctrine and Covenants 132:15–17, we learn that **those who are not sealed by priesthood authority to their spouses in mortality or through proxy ordinances in temples will not be married in the world to come.**

Read Matthew 22:31–33, looking for what other truths the Savior taught the Sadducees about the Resurrection. Consider marking what the Savior said in verse 32 that indicates the Resurrection is real.

How did the people respond when they heard the Savior teach these doctrines?

Matthew 22:34–40

The Savior teaches about the two great commandments



2. In your scripture study journal, write as many commandments as you can think of in one minute.

Some Jewish rabbis believed that there were 613 laws or commandments in the law of Moses. Read Matthew 22:34–36, looking for the question one of the Pharisees asked Jesus concerning these commandments. You may want to mark this question in your scriptures.

Without looking at the Savior’s answer, circle a commandment on the list you wrote in your journal that you think is the “great,” or most important, commandment.

Read Matthew 22:37–40, looking for how the Savior responded to the Pharisee’s question. (Matthew 22:36–39 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)

The Lord’s direction to “love thy neighbor” refers to how we treat others.

Why do you think these two commandments are considered the greatest commandments?

The phrase “on these two commandments hang all the law and the prophets” (Matthew 22:40) means that all the commandments God revealed in the law of Moses and through Old Testament prophets were designed to help the people show their love for God, their love for their neighbor, or both.

From these verses we learn the following principle:

If we truly love God and love our neighbor as ourselves, then we will strive to keep all of God’s commandments.

Refer to the list of commandments you wrote in your scripture study journal. Put a star by the commandments that show love for God and a square by those commandments that show love for our neighbor. (Some commandments may be marked with both a star and a square.)

Ponder a time when you chose to obey a particular commandment to show your love for God or for another person.

Think of a commandment that you could obey more faithfully to show your love for Heavenly Father or for another person. Make a goal to obey that commandment more faithfully.

Scripture Mastery—Matthew 22:36–39

For each scripture mastery passage, you should be able to identify the context, the doctrine or principle, and how to apply the truth to your life. (See the scripture mastery resources available on LDS.org for study resources.)

In Matthew 22:36–39, the context is Jesus Christ’s response to a Pharisee who asked which commandment was the greatest. One doctrine or principle taught in that passage is that the two greatest commandments are to love God and to love our neighbor. Notice that in verse 37 it says to “love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*” (italics added). An application of this scripture mastery passage would be to ponder the following questions: How can you show love for God with your heart, soul, and mind? How can you show love to God’s children?



3. Ponder what it means to love God with all of your heart. Then ponder what it means to love Him with all of your soul. Then consider how you can love Him with all of your mind. Write your thoughts about these three ideas in your scripture study journal.

Matthew 22:41–46

Jesus asks the Pharisees what they think of Christ

After the Savior successfully answered the Pharisees’ and Sadducees’ questions, He asked the Pharisees some questions. Read Matthew 22:41–42, looking for what the Savior asked the Pharisees.

According to those verses, what questions did Jesus Christ ask the Pharisees? How did the Pharisees respond?

Most Jews knew that Christ, or the Messiah, would be a descendant of King David. The Pharisees believed the Messiah would be crowned king of Israel and help the Jews defeat Rome and receive their freedom, as King David had done previously. In Matthew 22:43–46 we read that Jesus taught the Pharisees that according to their own scriptures, Christ was more than just the son

of David—He was also the Son of God. Jesus recited Psalm 110:1 to the Pharisees in explaining this (see Matthew 22:44).



Elder Bruce R. McConkie explained: “Can there be any question as to how Jesus is interpreting the words of the Psalm? He is saying that it means: ‘The Father said unto the Son, Elohim said unto Jehovah, sit thou on my right hand, until after your mortal

ministry; then I will raise you up to eternal glory and exaltation with me, where you will continue to sit on my right hand forever.’ Is it any wonder that the inspired account concludes the matter by saying, ‘And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.’ (Matt. 22:41–46)” (*The Promised Messiah: The First Coming of Christ* [1978], 102).



4. Ponder how you would answer the following questions: What think ye of Christ? Whose Son is He? Write your thoughts in your scripture study journal.



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

I have studied Matthew 22:15–26 and completed this lesson on (date).

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

UNIT 6: DAY 1

Matthew 23

Introduction

During the last week of the Savior’s mortal ministry, He condemned the hypocrisy of the scribes and Pharisees and lamented that the people of Jerusalem would not accept His love and protection.

Matthew 23:1–12

The Savior condemns the hypocrisy of the scribes and Pharisees

Consider how your set of scriptures compares to sets of scriptures that your family members, ward members, and friends have. Who has the largest set? Who has the most markings and notes in the scriptures? Who has the nicest set?

How would you respond if someone claimed that the person with the largest set of scriptures, the most markings and notes in the scriptures, or the nicest set of scriptures was the most righteous? _____

Why would this be an ineffective way to determine righteousness? _____

If righteousness was determined by outward appearances, it might lead some people to act hypocritically. “The word [*hypocrite*] generally denotes one who pretends to be religious when he is not” (Bible Dictionary, “Hypocrite”). It could also refer to someone who pretends not to be religious when he or she really is.

As part of the Savior’s final public message given at the temple in Jerusalem during the last week of His mortal ministry, He condemned the hypocrisy of the scribes and Pharisees.

As you study Matthew 23, look for truths that will help you know how to respond when you see others acting hypocritically and what you can do to overcome hypocrisy in your own life.

Read Matthew 23:1–7, looking for what the Savior said about the ways in which the scribes and Pharisees were being hypocritical. The phrase “sit in Moses’ seat” (verse 2) means the scribes and Pharisees occupied a position of authority to teach the doctrine and interpret and administer the law. The scribes were lawyers who studied the law of Moses, and the Pharisees were the religious teachers.

According to the oral tradition, the Jews wore phylacteries, also called *tefillin*, which were small leather boxes strapped onto the forehead and left arm to show that their minds and hearts were constantly dedicated to God’s law. Inside the phylacteries were small rolls of parchment that contained portions of the Old Testament text. The Jews wore phylacteries to help them remember to follow God’s commandments (see Exodus 13:5–10, 14–16; Deuteronomy 6:4–9; 11:13–21). The Lord did not condemn those who wore phylacteries, but He did condemn those who used them hypocritically or enlarged them so that



Understand the Context of the Scriptures

Learning about the culture and customs of New Testament times can help us better understand the scriptures. The context of the scriptures includes the circumstances surrounding an event recorded in a scriptural passage. Understanding this context will prepare you to recognize the messages of the inspired authors of the scriptures. It will also help you mentally step into each author's world as much as possible and see the events as the author saw them.

others would notice they were wearing them.

You may want to mark the phrase in Matthew 23:5 that explains why the scribes and Pharisees enlarged their phylacteries and “the borders of their garments.”

As recorded in Matthew 23:3, what counsel did the Lord give His Apostles regarding hypocrisy?

Based on this counsel, we learn the following truth: **We can choose to obey God's laws even if we see others acting hypocritically.**

 **1.** Answer the following question in your scripture study journal: Why is it important for us to choose to obey God's laws even if we see other others acting hypocritically?

Read Matthew 23:8–10, looking for what the Savior counseled the people not to do.

The Savior used the phrase “all ye are brethren” (verse 8) to teach the people not to consider themselves better than others because they were all God's children, equal in His sight.

The scribes and Pharisees thought position and status would make them great. Read Matthew 23:11–12, looking for whom the Savior said He will consider great in the kingdom of God. You may want to mark what you find in verse 11.

As recorded in these verses, the Savior taught the people the following principle: **If we seek to exalt ourselves above others, we will be abased.** *Abased* means to be lowered or humiliated or to become less respected.

Jesus also taught the people that **if we are humble and serve others, the Lord will exalt us.** The phrase “shall be exalted” (Matthew 23:12) implies that the Lord will lift us up, help us become more like Him, and grant us exaltation in the celestial kingdom.

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

a. Why do we need to serve others in order for the Lord to lift us up and help us become more like Him?

b. How can being humble help us overcome hypocrisy?

Ponder the good things you do at school, home, and church. Consider where you would place yourself on the following continuum based on your motives for doing good works and your efforts to be humble:



Set a goal to serve others daily, and remember that all of us are Heavenly Father's children.

Matthew 23:13–36

Jesus Christ declares woes upon the scribes and Pharisees

Imagine there are three cups you may choose to drink from. The first cup is dirty on the outside, the second cup is dirty on the inside, and the third cup is clean. Why would you prefer to drink from the cup that is completely clean and not just partially clean? As you study Matthew 23:13–36, consider how you can liken these three cups to what Jesus said.



In Matthew 23:13–36 we learn that the Savior denounced the scribes and Pharisees for being hypocrites. Scan these verses, looking for the number of times the Savior used the word *woe* as he addressed the scribes and Pharisees. Consider marking each instance of the word *woe* in these verses. *Woe* refers to misery, distress, and sorrow.

 **3.** Read the following scripture references, and then answer the two questions in your scripture study journal:

- Matthew 23:23–24 (see also Matthew 23:24, footnote a)
- Matthew 23:25–26
- Matthew 23:27–28
- Matthew 23:29–36 (see also Matthew 23:36, footnote a)

a. How were the scribes and Pharisees being hypocritical?

b. What examples of this kind of hypocrisy do we see in our day?

Read Matthew 23:26, looking for what the Savior told the Pharisees to do to overcome their hypocrisy. Consider marking what you find.

From this verse we learn that **as we strive to become spiritually clean on the inside, it will be reflected in our outward choices.**



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

- a. What must we do to be spiritually clean on the inside?
- b. How might our efforts to be spiritually clean on the inside help us overcome hypocrisy?

Thinking about the three cups at the beginning of this section of the lesson, consider which cup best represents your current spiritual condition. Set a goal that will help you to be completely spiritually clean.

The Joseph Smith Translation adds to our understanding of Matthew 23:23–35 by adding the following explanations:

- The scribes and Pharisees made it look like they “would not commit the least sin,” yet they were actually guilty of transgressing “the whole law” (Joseph Smith Translation, Matthew 23:21 [in Matthew 23:24, footnote a]).
- The scribes and Pharisees “[bore] testimony against [their] fathers, when [they, themselves, were] partakers of the same wickedness” (Joseph Smith Translation, Matthew 23:34 [in Matthew 23:36, footnote a]).
- While their fathers sinned in ignorance, the scribes and Pharisees knowingly sinned and would have to answer for their transgressions (see Joseph Smith Translation, Matthew 23:35 [in Matthew 23:36, footnote a]).

In Matthew 23:29–33 we learn that Jesus condemned the spiritual leaders of the Jews for accepting former prophets but rejecting living ones. Just like in Jesus’s day, we also must be careful not to revere former prophets while rejecting the living prophets of our day.

Matthew 23:37–39

The Savior laments that the people of Jerusalem would not come to Him

How does a hen protect her chicks?



When danger threatens, hens gather their chicks under their wings to protect them. A hen loves her chicks and would sacrifice her life to protect them.

Read Matthew 23:37–39, looking for how the Savior said He was like a hen.

How did the people of Jerusalem respond to Jesus’s efforts to gather them?

Consider marking the phrase “your house is left unto you desolate” (verse 38). In this context, *desolate* means empty or abandoned. Because the people were unwilling to be gathered by the Savior, they were left unprotected. Among other meanings, this phrase could refer to the people’s spiritual condition during Jesus’s time as well as Jerusalem’s future destruction. It could also refer to the temple and the loss of temple blessings.

Based on what Jesus taught about the hen and her chicks, what can we receive if we are willing to be gathered by the Savior? Answer this question by completing the following statement: **If we are willing to be gathered by the Savior, then _____**

In the following statement by President Henry B. Eyring of the First Presidency, mark the instruction that identifies one way we can show the Savior we are willing to be gathered by Him:



“More than once He has said that He would gather us to Him as a hen would gather her chickens under her wings. He says that we must choose to come to Him in meekness and with enough faith in Him to repent ‘with full purpose of heart’ [3 Nephi 10:6].

“One way to do that is to gather with the Saints in His Church. Go to your meetings, even when it seems hard. If you are determined, He will help you find the strength to do it” (“In the Strength of the Lord,” *Ensign* or *Liahona*, May 2004, 18).

Decide what you will do to gather to the Savior so you can continue to receive His care and protection.



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

I have studied Matthew 23 and completed this lesson on (date).

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

UNIT 6: DAY 2

Joseph Smith— Matthew; Matthew 24

Introduction

Jesus Christ prophesied of the destruction of Jerusalem and the temple. He also revealed signs of His Second Coming and instructed the faithful to watch and prepare for that day.

Joseph Smith—Matthew 1:1–20

Jesus prophesies of the destruction of Jerusalem and the temple

 1. In your scripture study journal, write one or more questions you have concerning the Second Coming of Jesus Christ. As you study Joseph Smith—Matthew today, look for answers to the questions you wrote.



Joseph Smith—Matthew is Joseph Smith Translation, Matthew 23:39–24:56. It is found in the Pearl of Great Price after the book of Abraham.

Read Joseph Smith—Matthew 1:4, looking for the two questions the disciples asked Jesus. You may want to mark these questions in your scriptures.

In Joseph Smith—Matthew 1:5–20 the Savior addressed the first question—about when Jerusalem and the temple would be destroyed. In verses 21–37 He answered the second question—about the sign of His Second Coming and the destruction of the wicked.

Read Joseph Smith—Matthew 1:5–12, looking for signs relating to the destruction of Jerusalem.

Although Jesus said that His disciples would suffer during this time, He made an important promise that **if we remain steadfast and are not overcome, then we will be saved.** You may want to mark this truth in verse 11.

Remaining steadfast implies not being overcome by temptations and evil. In the scriptures, the word *steadfast* is sometimes paired with the word *immovable* (for example, see Mosiah 5:15).

The Young Men and Young Women general presidencies explained the meaning of the phrase “steadfast and immovable”: “What does it mean to be steadfast and immovable? To be steadfast is to be firmly fixed and not subject to change, to be firm in belief and determination, and to be loyal and faithful. Likewise, to be immovable is to be unyielding and incapable of being moved or diverted. Being steadfast and immovable in the gospel of Jesus Christ is committing to follow Him, thereby always abounding in good works” (“Steadfast and Immovable,” *New Era*, Jan. 2008, 8).

Elder David A. Bednar of the Quorum of the Twelve Apostles gave the following insight. Mark the characteristics he gave of “a person who is steadfast and immovable.” (You may want to write the words he used in the margin of your scriptures next to the word *steadfast* in Joseph Smith—Matthew 1:11.)



“The word ‘steadfast’ is used to suggest fixed in position, solid and firm, unshaken and resolute (*Oxford English Dictionary Online*, 2nd ed. [1989], “Steadfast”). . . . A person who is steadfast and immovable is solid, firm, resolute, firmly secured, and incapable of being diverted from a primary purpose or mission” (“Steadfast and Immovable, Always Abounding in Good Works,” *New Era*, Jan. 2008, 2).

The word *saved* in Joseph Smith—Matthew 1:11 does not mean that we will be spared from all hardship in life.



Read the following statement by the Prophet Joseph Smith, and mark what it means to be saved: “It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape’ [see D&C 63:34]; . . . many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 253).

In Joseph Smith—Matthew 1:13–20 we learn that Jesus warned His disciples to be ready to flee to the mountains and not return to their homes because Jerusalem would be attacked and destroyed. He prophesied that the tribulation of those days would be the worst Israel had ever seen.

In 70 A.D., approximately 40 years after Jesus spoke these words, the Romans laid siege to Jerusalem and killed more than a million Jews, and nearly 100,000 Jews were taken captive. The temple was destroyed, and not one stone was left on top of another—just as the Savior had prophesied (see Joseph Smith—Matthew 1:3). However, those who heeded Jesus’s warning safely escaped to Pella, a town about 50 miles northeast of Jerusalem (see Bible Dictionary, “Pella”).

How does the Jews’ experience illustrate the importance of remaining steadfast in obeying the Savior’s words? _____

Consider how obeying and following the living prophet in our day is as important as the Jews heeding Jesus’s warning.

Joseph Smith—Matthew 1:21–37

Jesus prophesies of the signs of His Second Coming

Read Joseph Smith—Matthew 1:21–23, looking for why the Lord revealed the signs of His Second Coming.

Notice that the Savior warned against “false Christs” and “false prophets” (Joseph Smith—Matthew 1:22). These terms refer to any person—in and out of the Church—who claims to speak for the Lord without authority or who promotes teachings that are contrary to the words of the living prophets. The phrase “the elect according to the covenant” in verse 22 refers to members of the Church of Jesus Christ.

Regarding these false Christs and false prophets, we read that “if possible, they shall deceive the very elect” (Joseph Smith—Matthew 1:22).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles gave the following warning concerning false Christs and false prophets: “These false Christs will be the false religious systems of the world, and the false prophets will be the teachers

and expounders of those systems. So profound and learned will be their doctrines, so great and marvelous their works . . . that the very elect will almost be deceived” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:647).

What are some things we can do to avoid being deceived, even by some who are members of the Church?

President Joseph F. Smith provided the following caution to Church members:



“We can accept nothing as authoritative but that which comes directly through the appointed channel, the constituted organizations of the priesthood, which is the channel that God has appointed through which to make known his mind and will to the world.

“ . . . And the moment that individuals look to any other source, that moment they throw themselves open to the seductive influences of Satan, and render themselves liable to become servants of the devil; they lose sight of the true order through which the blessings of the Priesthood are to be enjoyed; they step outside of the pale [the boundaries] of the kingdom of God, and are on dangerous ground. Whenever you see a man rise up claiming to have received direct revelation from the Lord to the Church, independent of the order and channel of the priesthood, you may set him down as an imposter” (*Gospel Doctrine*, 5th ed. [1939], 42).

Read Joseph Smith—Matthew 1:24–26, looking for what the Savior said about how He will appear at His Second Coming.

Read Joseph Smith—Matthew 1:27–31, looking for signs that will precede the Second Coming.

List the signs: _____

Notice that not all of the signs are negative. According to verses 27 and 31, **before the Second Coming of Jesus Christ, the Lord’s elect will be gathered and the gospel will be preached in all the world.**



2. In your scripture study journal, write about how this prophecy is being fulfilled today. Include ideas for how you could be a part of fulfilling this prophecy.

The Savior warned that in the last days “false Christs, and false prophets” would seek to “deceive the very elect” (Joseph Smith—Matthew 1:22). Read Joseph Smith—Matthew 1:37, looking for how we can avoid being deceived.

In your scriptures next to Joseph Smith—Matthew 1:37, you may want to write this principle: **If we treasure up the Lord’s word, then we will not be deceived.**

Read the following account given by Elder M. Russell Ballard of the Quorum of the Twelve Apostles. Mark parts of the story that illustrate the principle taught in Joseph Smith—Matthew 1:37.



“One of my fine missionaries who served with me when I was the mission president in Toronto [Canada] came to see me some years later. I asked him, ‘Elder, how can I help you?’

“‘President,’ he said, ‘I think I’m losing my testimony.’

“I couldn’t believe it. I asked him how that could be possible.

“‘For the first time I have read some anti-Mormon literature,’ he said. ‘I have some questions, and nobody will answer them for me. I am confused, and I think I am losing my testimony’” (“When Shall These Things Be?” *Ensign*, Dec. 1996, 60).

Have you, or individuals you know, experienced something similar to this former missionary? What counsel would you give to someone in this situation? Why? _____

Elder Ballard continued:

“I asked him what his questions were, and he told me. They were the standard anti-Church issues, but I wanted a little time to gather materials so I could provide meaningful answers. So we set up an appointment 10 days later, at which time I told him I would answer every one of his questions. As he started to leave, I stopped him.

“‘Elder, you’ve asked me several questions here today,’ I said. ‘Now I have one for you.’

“‘Yes, President?’

“‘How long has it been since you read from the Book of Mormon?’ I asked.

“His eyes dropped. He looked at the floor for a while. Then he looked at me. ‘It’s been a long time, President,’ he confessed.

“‘All right,’ I said. ‘You have given me my assignment. It’s only fair that I give you yours. I want you to promise me that you will read in the Book of Mormon for at least one hour every day between now and our next appointment.’ He agreed that he would do that.

“Ten days later he returned to my office, and I was ready. I pulled out my papers to start answering his questions, but he stopped me.

“‘President,’ he said, ‘that isn’t going to be necessary.’ Then he explained: ‘I know that the Book of Mormon is true. I know Joseph Smith is a prophet of God.’

“‘Well, that’s great,’ I said. ‘But you’re going to get answers to your questions anyway. I worked a long time on this, so you just sit there and listen.’

“And so I answered all his questions and then asked, ‘Elder, what have you learned from this?’

“And he said, ‘Give the Lord equal time’” (“When Shall These Things Be?” 60).



3. In your scripture study journal, record one way you could better “treasure up [the Lord’s] word” (Joseph Smith—Matthew 1:37).

Treasuring up the Lord’s word helps us avoid being deceived, and modern revelation warns us to “stand . . . in holy places, and be not moved, until the day of the Lord come” (D&C 87:8). In addition to studying the scriptures to help us treasure up the Lord’s word, we can receive God’s words by standing in, or attending, holy places such as temples and chapels and working to make our homes holy places. Consider how being in these places can help you learn true doctrine and avoid being deceived.

Joseph Smith—Matthew 1:38–55

Jesus instructs His disciples about being prepared for His Second Coming

The Savior ended this discourse by instructing His disciples how to treasure His word and be prepared for His Second Coming.

In the boxes provided in the following chart, draw simple pictures that illustrate the examples the Savior used to teach about preparing for His Second Coming. Then, under each drawing, write a truth you identified about preparing for the Second Coming.

| | |
|------------------------------|------------------------------|
| Joseph Smith—Matthew 1:38–39 | Joseph Smith—Matthew 1:40–43 |
| Joseph Smith—Matthew 1:46–47 | Joseph Smith—Matthew 1:48–54 |

From these examples we learn that **only Heavenly Father knows when the Savior's Second Coming will occur, and if we watch for the signs and obey the Lord's commandments, then we will be prepared for the Savior's Second Coming.**

Review the truths identified in Joseph Smith—Matthew, and consider how these truths help answer the questions you wrote at the beginning of the lesson.

One of the best ways to prepare for the Second Coming of Jesus Christ is by following the teachings of His modern prophets and apostles. Consider the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“What if the day of His coming were tomorrow? If we knew that we would meet the Lord tomorrow—through our premature death or through His unexpected coming—what would we do today? What confessions would we make? What practices would we discontinue? What accounts would we settle? What forgivenesses would we extend? What testimonies would we bear?

“If we would do those things then, why not now?” (“Preparation for the Second Coming,” *Ensign* or *Liahona*, May 2004, 9).

 **4.** Answer the following question in your scripture study journal: If you were to meet the Savior tomorrow, what would you change today?

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

I have studied Joseph Smith—Matthew; Matthew 24 and completed this lesson on (date).

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

UNIT 6: DAY 3

Matthew 25

Introduction

As Jesus Christ privately taught His disciples on the Mount of Olives about His Second Coming, He taught the parables of the ten virgins and the talents. He also explained that He will separate the righteous from the wicked when He returns.

Matthew 25:1–13

Jesus Christ teaches the parable of the ten virgins

Imagine how you might feel if you were the young man in the following story told by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, who heard this young returned missionary share a personal experience in a testimony meeting.



“He . . . told of coming home from a date shortly after he had been ordained an elder at age 18. Something had happened on this date of which he was not proud. He did not go into any details, nor should he have done so in a public setting. To this day I do not know the nature of the incident, but it was significant enough to him to have affected his spirit and his self-esteem.

“As he sat in his car for a while in the driveway of his own home, thinking things through and feeling genuine sorrow for whatever had happened, his nonmember mother came running frantically from the house straight to his car. In an instant she conveyed that this boy's younger brother had just fallen in the home, had hit his head sharply and was having some kind of seizure or convulsion. The nonmember father had immediately called for an ambulance, but it would take some time at best for help to come.

“‘Come and do something,’ she cried. ‘Isn't there something you do in your Church at times like this? You have their priesthood. Come and do something.’ . . .

“. . . On this night when someone he loved dearly needed his faith and his strength, this young man could not respond. Given the feelings he had just been wrestling with and the compromise he felt he had just made—whatever that was—he could not bring himself to go before the Lord and ask for the blessing that was needed” (“The Confidence of Worthiness,” *Liahona*, Apr. 2014, 58–59).

What would you be thinking if you were the young man in this situation? Why is it so important to always be prepared? _____

Matthew 25 is a continuation of the Savior's teaching on the Mount of Olives, and it includes three parables of preparation that teach us how to be prepared to meet the Lord when He comes again.

While on the Mount of Olives, Jesus Christ taught His disciples about His Second Coming (see Matthew 24). Through the parable of the ten virgins, Jesus taught that we must prepare for His Second Coming.



Read Matthew 25:1–4, looking for the main elements of the parable. You may want to mark what you find.

According to Jewish wedding customs, the groom, or “bridegroom, accompanied by his close friends, would go at night to the bride’s house. Following the completion of the wedding ceremonies there, the wedding party would proceed to the groom’s house for a feast. Wedding guests who joined the procession were expected to carry their own lamps or torches” to indicate they were part of the wedding party and to add to the brightness and beauty of the occasion (*New Testament Student Manual* [Church Educational System manual, 2014], 78).

Read the rest of the parable in Matthew 25:5–13, looking for what the five wise virgins did and what the five foolish virgins did.

 Instead of reading Matthew 25:5–13, you could watch a portion of the video “They That Are Wise” (time code 0:00–5:46), which portrays the parable of the ten virgins. This video is available on LDS.org. While watching the video, look for what the five wise virgins did and what the five foolish virgins did.

Consider the following elements of the parable, and write what you think each might represent:

The bridegroom _____

The wise virgins _____

The foolish virgins _____

Lamps _____

Oil _____

The phrases “while the bridegroom tarried” (Matthew 25:5) and “at midnight there was a cry made” (Matthew 25:6) refer to the Second Coming of Jesus

Christ. Ponder what you can learn about the Second Coming from these phrases. You might want to write *Jesus Christ* in the margin next to verses 5–6.



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught who the ten virgins represent: “The ten virgins obviously represent members of Christ’s Church, for all were invited to the wedding feast and all knew what was required to be admitted when the bridegroom came. But only half were ready when he came” (“Preparation for the Second Coming,” *Ensign* or *Liahona*, May 2004, 8).

You may want to write *Members of the Church* in the margin next to Matthew 25:1–2.

Review Matthew 25:8–9, and ponder why the wise virgins did not give their oil to the foolish virgins. President Spencer W. Kimball taught what the oil can represent and why it could not be shared:



“This was not selfishness or unkindness. The kind of oil that is needed to illuminate the way and light up the darkness is not shareable. How can one share obedience to the principle of tithing; a mind at peace from righteous

living; an accumulation of knowledge? How can one share faith or testimony? How can one share attitudes or chastity, or the experience of a mission? How can one share temple privileges? Each must obtain that kind of oil for himself. . . .

“In the parable, oil can be purchased at the market. In our lives the oil of preparedness is accumulated drop by drop in righteous living. . . . Each act of dedication and obedience is a drop added to our store” (*Faith Precedes the Miracle* [1972], 255–56).

 **1.** Ponder what the oil in the parable represents. In your scripture study journal, make a list of acts of dedication and obedience that could complete the following sentence: *According to President Spencer W. Kimball, some of the things the oil in the parable can represent are . . .*

The following is one truth we can learn from the parable and President Kimball’s comments: **We cannot borrow spiritual preparation from others.** Spiritual preparedness includes testimony, conversion, faith, and other gifts that come personally through the Holy Ghost.

Elder David A. Bednar of the Quorum of the Twelve Apostles explained:



“I now want to use one of many possible interpretations of the parable of the ten virgins to highlight the relationship between testimony and conversion. Ten virgins, five who were wise and five who were foolish, took their lamps and went to meet the bridegroom. Please think of the lamps used by the virgins as the lamps of testimony. The foolish virgins took their lamps of testimony but took no oil with them. Consider the oil to be the oil of conversion. . . .

“Were the five wise virgins selfish and unwilling to share, or were they indicating correctly that the oil of conversion cannot be borrowed? Can the spiritual strength that results from consistent obedience to the commandments be given to another person? Can the knowledge obtained through diligent study and pondering of the scriptures be conveyed to one who is in need? Can the peace the gospel brings to a faithful Latter-day Saint be transferred to an individual experiencing adversity or great challenge? The clear answer to each of these questions is no.

“As the wise virgins emphasized properly, each of us must ‘buy for ourselves.’ These inspired women were not describing a business transaction; rather, they were emphasizing our individual responsibility to keep our lamp of testimony burning and to obtain an ample supply of the oil of conversion. This precious oil is acquired one drop at a time—‘line upon line [and] precept upon precept’ (2 Nephi 28:30), patiently and persistently. No shortcut is available; no last-minute flurry of preparation is possible.

“‘Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom’ (D&C 33:17)” (“Converted unto the Lord,” *Ensign or Liahona*, Nov. 2012, 109).

The following is another truth we can learn from the parable: **We prepare for the Second Coming by increasing our testimony and conversion through daily righteousness.**

 **2. Draw a large picture of an oil lamp in your scripture study journal. Keeping in mind that the oil in the parable represents preparation for the Second Coming of Jesus Christ, create a list inside the lamp of ways you can add “oil” to your “lamp.” If possible, share your ideas with family members or friends, and ask them what they would suggest adding to your list.**



 To understand other ways in which you could accumulate oil drop-by-drop through righteous living, you could watch the rest of the video “They That Are Wise” (time code 5:46–8:44). As you watch the video, add to the list of ideas in your scripture study journal.

In modern revelation the Lord confirmed that “at that day [the Second Coming], when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins” (D&C 45:56).

Read Matthew 25:10–12, looking for what the bridegroom said to the foolish virgins. It may be helpful to know that the Joseph Smith Translation clarifies that the bridegroom said, “Ye know me not” (Joseph Smith Translation, Matthew 25:11 [in Matthew 25:12, footnote a]).

What does the statement “Ye know me not” tell us about the five foolish virgins? How is *knowing* the Lord different from merely *knowing about* Him? (See John 17:3.)

From these verses we learn that **to be ready for the Lord’s coming and be worthy to remain in His presence, we must come to know Him.**

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

- a. In what ways have you come to know the Savior better?
- b. How can knowing the Savior influence your spiritual preparedness for His Second Coming?

Continuing the story from the beginning of the lesson—about the young priesthood holder who was unprepared in a moment of need—Elder Holland explained that the young man rushed down the street to the house of an older man in his ward. The older man gave the younger brother a blessing that stabilized his condition until paramedics arrived. Elder Holland continued:



“Then the returned missionary of whom I speak said this: ‘No one who has not faced what I faced that night will ever know the shame I felt and the sorrow I bore for not feeling worthy to use the priesthood I held. It is an even more painful memory for me because it was my own little brother who needed me and my beloved nonmember parents who were so fearful and who had a right to expect more of me. But as I stand before you today, I can promise you this,’ he said. ‘I am not perfect, but from that night onward I have never done anything that would keep me from going before the Lord with confidence and asking for His help when it is needed. Personal worthiness is a battle in this world in which

we live,' he acknowledged, 'but it is a battle I am winning. I have felt the finger of condemnation pointing at me once in my life, and I don't intend to feel it ever again if I can do anything about it. And, of course,' he concluded, 'I can do *everything* about it'" ("The Confidence of Worthiness," 59).

Consider what you need to do to be spiritually prepared for the Lord's coming. You might circle one or two of the actions you listed on your drawing of the oil lamp and set a goal to act in ways that will increase your spiritual preparedness.

Matthew 25:14–46

Jesus Christ teaches His disciples the parables of the talents and the sheep and goats

If your parents walked into the room and gave you a large sum of money, what would you do with it?

As the Savior continued to teach His disciples about His Second Coming, He related the parable of talents. In this parable a man who was leaving on a journey gave money to three of his servants: five talents to the first servant, two talents to the second, and one talent to the third. (A talent is a sum of money.)

Read Matthew 25:16–18, looking for what the servants did with their money.

In Matthew 25:19–23 we learn that when the master returned, he asked his servants to report what they had done with their money. The servants with five talents and two talents had used them to double their master's money. But the servant with one talent had hidden it and consequently did not have any increase to give his master.



Read Matthew 25:24–25, looking for why the servant hid the talent.

In this parable, talents can be likened to the gifts and abilities the Lord has given to us. **Fear can prevent us from using the gifts and abilities the Lord has given us.**

What do you think happens if we do not develop our gifts and abilities because of fear?

Read Matthew 25:26–30 to find out what happened to the unprofitable servant.

One truth we can learn from this parable is that **if we do not develop and use our spiritual gifts for good, then we will lose them.**

Think of some ways you can use your gifts and abilities to further the Lord's work. One talent you can use is your testimony (see D&C 60:2–3). Consider making a plan to faithfully use and develop your gifts and abilities.

In Matthew 25:31–46 we learn that at His Second Coming Jesus will separate the righteous from the wicked in the same way that a shepherd separates the sheep from the goats.

How does the Lord determine the difference between those who love Him (sheep) and those who do not (goats)?

Read Matthew 25:40, looking for what the Savior taught about how we show our love for Him.

From this verse we learn that **as we love and serve others, we show our love for the Lord.**

 To better understand how we show our love for the Lord by loving and serving others, watch the video "The Coat," which depicts an event from President Heber J. Grant's childhood. As you watch, look for whom the boy and his mother were each serving.

Ponder how you have treated others during the last 24 hours. Consider whether you would choose to act differently if you were in a similar situation in the future. During the next 24 hours, look for opportunities to follow the promptings of the Holy Spirit and serve others.



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

I have studied Matthew 25 and completed this lesson on (date).

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

Matthew 26:1–30

Introduction

Two days before the Passover, Judas conspired with Jewish leaders who desired to kill Jesus. On the night of the Passover, Jesus instituted the sacrament.

Matthew 26:1–16

Judas conspires with Jewish leaders who desire to kill Jesus

Have you ever seen a movie or read a story in which someone was betrayed? Why was that person betrayed? How would you feel if a close friend betrayed you? As you read about the final hours of Jesus Christ’s life, remember that He was betrayed by a close friend.

For the ancient Israelites, the Passover week was one of the most important weeks of the year. “The Feast of the Passover was instituted [in Moses’s time] to

help the children of Israel remember when the destroying angel passed over their houses and delivered them from the Egyptians [see Exodus 12:21–28; 13:14–15].” As part of the Passover, the Israelites sacrificed a lamb and sprinkled its blood over their doorposts. “The unblemished lambs, whose blood was used as a sign to save Israel anciently, are a symbol of Jesus Christ, the Lamb of God, whose sacrifice redeemed all mankind” (Guide to the Scriptures, “Passover,” scriptures.lds.org).



Read Matthew 26:1–2, looking for what Jesus Christ said would occur after the Passover.

Next, read Matthew 26:3–5, looking for who was formulating a plan to kill Jesus at this time.

Why did the scribes and chief priests decide to wait until after the Passover to kill Jesus?

In Matthew 26:6–13 we read that while Jesus was in Bethany, a woman came to Him and anointed Him with very expensive ointment to acknowledge His impending death and burial. Some of His disciples, including Judas, one of the Twelve Apostles and the group’s treasurer, complained that the ointment should have been sold to help the poor. However, Judas was not truly concerned for the poor but was a thief who wanted the money for himself (see John 12:4–6).

Read Matthew 26:14–16, looking for what Judas did after the Savior rebuked him for complaining.

Notice how much Judas received as payment for betraying Jesus. “According to the law of Moses, thirty shekels of silver would compensate an owner for the death of a slave (see Exodus 21:32). . . . The betrayal price reflects the low regard Judas and the chief priests had for the Savior” (*New Testament Student Manual* [Church Educational System manual, 2014], 81). It also fulfilled an Old Testament prophecy of the betrayal of the Savior (see Zechariah 11:12).

Matthew 26:17–25

Jesus and His disciples eat the Passover meal

Think about the last time you looked in a mirror. What are some ways mirrors can be helpful to us?

Read the following statement by President Dieter F. Uchtdorf of the First Presidency, looking for and marking why it is important to see ourselves clearly, as God sees us:



“None of us likes to admit when we are drifting off the right course. Often we try to avoid looking deeply into our souls and confronting our weaknesses, limitations, and fears. Consequently, when we do examine our lives, we look through the filter of biases, excuses, and stories we tell ourselves in order to justify unworthy thoughts and actions.

“But being able to see ourselves clearly is essential to our spiritual growth and well-being. If our weaknesses and shortcomings remain obscured in the shadows, then the redeeming power of the Savior cannot heal them and make them strengths. . . .

“So how can we shine the pure light of God’s truth into our souls and see ourselves as He sees us?

“May I suggest that the holy scriptures and the talks given at general conference are an effective mirror we can hold up for self-examination” (“Lord, Is It I?” *Ensign* or *Liahona*, Nov. 2014, 58).

Consider how the scriptures and the talks given at general conference might be like a mirror to help us see ways we need to improve our lives.

As you study Matthew 26:17–25, look for a principle that can help you recognize your weaknesses so that you can work to overcome them.

In Matthew 26:17–19 we read that Jesus told His disciples to secure a room in Jerusalem for the Passover meal.

Read Matthew 26:20–21, looking for what Jesus told His Apostles during the Passover meal.

If you had been there, what might you have been thinking after Jesus said this?

Read Matthew 26:22, looking for the question the Apostles asked Jesus.

What does the question “Lord, is it I?” teach you about the eleven faithful Apostles?

One principle we can learn from this account is that **when disciples of Jesus Christ hear the word of the Lord, they examine their own lives to see how it applies to them.**

President Uchtdorf said the following about this account:



“The disciples didn’t question the truth of what [Jesus] said. Nor did they look around, point to someone else, and ask, ‘Is it him?’ . . .

“I wonder what each of us would do if we were asked that question by the Savior. Would we look at those around us and say in our hearts, ‘He’s probably talking about Brother Johnson. I’ve always wondered about him,’ or ‘I’m glad Brother Brown is here. He really needs to hear this message?’ Or would we, like those disciples of old, look inward and ask that penetrating question: ‘Is it I?’” (“Lord, Is It I?” 56).

Have you ever been tempted to disregard the Lord’s words and assume they were meant for someone else? Read the following statement, looking for what President Uchtdorf invited us to do when we hear the words of the Lord:

“In these simple words, ‘*Lord, is it I?*’ lies the beginning of wisdom and the pathway to personal conversion and lasting change. . . .

“We must put aside our pride, see beyond our vanity, and in humility ask, ‘*Lord, is it I?*’

“And if the Lord’s answer happens to be ‘Yes, my son [or daughter], there are things you must improve, things I can help you to overcome,’ I pray that we will

accept this answer, humbly acknowledge our sins and shortcomings, and then change our ways by becoming better” (“Lord, Is It I?” 56, 58).



1. In your scripture study journal, write about a time when you were blessed by applying the words of the Lord in your life. Then write a specific goal regarding what you will do to better examine your own life whenever you hear or read the words of the Lord.

Read Matthew 26:23–25, looking for the Savior’s answer to the question the Apostles asked. Immediately after Jesus identified Judas as the one who would betray Him, Judas left (see John 13:30).

Matthew 26:26–30

Jesus Christ institutes the sacrament during the Passover

After the Savior ate the Passover meal with His Apostles, He instituted the ordinance of the sacrament.



Ponder your answers to the following questions: When you last partook of the sacrament, what were you doing? What were you thinking? What did you feel?

Read Matthew 26:26–29, looking for what the Lord did with the bread and the contents of the cup.

Through these verses we learn that **the emblems of the sacrament represent the body and blood of Jesus Christ, which He sacrificed for us.**

The Joseph Smith Translation provides additional insight into Matthew 26:26–28. Read Joseph Smith Translation, Matthew 26:22, 24–25 (in the Bible appendix).

Look for the inspired changes that were made. How do they help us understand an important purpose of the sacrament?

Through these inspired changes we learn that **Jesus Christ instituted the sacrament for us to remember Him and His Atonement for our sins.**

📺 If possible, watch the video “Always Remember Him” (5:28) to further understand the purpose and importance of the sacrament. In this video Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explains that the purpose of the sacrament is to remember Jesus Christ and His atoning sacrifice. This video is available on LDS.org.



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

- How has trying to remember the Savior and His Atonement affected your feelings and experiences while partaking of the sacrament?
- What are some things that can distract us during the administration of the sacrament?
- How can avoiding these distractions during the sacrament service help us have a more spiritual experience?
- What are some things you can do to help you focus on the Savior and the significance of this ordinance during the sacrament service and remember Him throughout the week?

According to Matthew 26:27–28, what does the shedding of Christ’s blood allow us to receive as we partake of the sacrament?

Merely eating the bread and drinking the water during the sacrament does not automatically qualify us to receive a remission, or forgiveness, of our sins. We must exercise faith in Jesus Christ, repent, and partake of the sacrament with real intent by always remembering Him and striving to keep His commandments. By worthily partaking of the sacrament, we renew our baptismal covenants.

Consider writing the following principle in the margin of your scriptures: **When we repent and partake of the sacrament with real intent, we can receive a remission of our sins.**



3. In your scripture study journal, write how you will apply the truths concerning the sacrament that you have identified in Matthew 26:26–30.

Reread Matthew 26:29, looking for when the Savior said He would next partake of the sacrament.

“As recorded in Matthew 26:29, the Savior told His disciples that He would not drink the fruit of the vine again until He drank it with them in His Father’s kingdom. Thus, the sacrament not only symbolizes the Savior’s Atonement but also looks forward in anticipation to the time when He will return to the earth in glory (see 1 Corinthians 11:26).

“In the latter days, the Lord revealed to the Prophet Joseph Smith details of a future occasion when He will drink the fruit of the vine on the earth. As recorded in Doctrine and Covenants 27, the Lord revealed that He will partake of the sacrament again on the earth with His followers, including many ancient prophets, such as Moroni, Elias, John the Baptist, Elijah, Abraham, Isaac, Jacob, Joseph who was sold into Egypt, Peter, James, and John, ‘and also with Michael, or Adam, the father of all’ (see D&C 27:4–14). The Lord’s followers include ‘all those whom my Father hath given me out of the world’ (D&C 27:14). This means that if we remain true and faithful to the covenants that we have made and endure to the end, we will be among those who partake of the emblems of the sacrament with the Savior at this future time” (*New Testament Student Manual*, 83–84).



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

I have studied Matthew 26:1–30 and completed this lesson on (date).

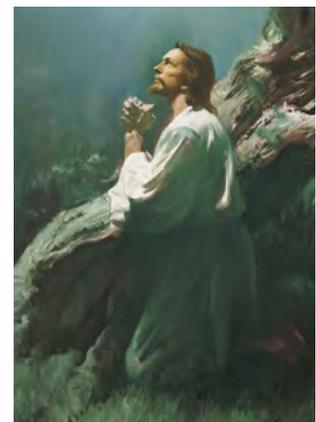
Additional questions, thoughts, and insights I would like to share with my teacher:

UNIT 7: DAY 1

Matthew 26:31–75

Introduction

In the Garden of Gethsemane, Jesus Christ began taking upon Himself the sins of all people as part of His Atonement. Judas betrayed Jesus to the Jewish leaders. Jesus was then illegally tried before Caiaphas, the high priest, where false charges were brought against Him. During this time Peter denied knowing the Savior three times to those who identified him as one of Jesus Christ’s disciples.



Matthew 26:31–46

Jesus Christ suffers in the Garden of Gethsemane

Consider the following scenario: Ever since he was a child, a young man has been taught that it is a priesthood

responsibility to serve a full-time mission. As a teenager, he feels that he should serve a mission, but he struggles with committing to go. He is more interested in other opportunities and worries that a mission will prevent him from having those experiences.

In what other situations might the desires of young men and women differ from what Heavenly Father wants them to do?

Ponder times when you may have found it difficult to submit your will to Heavenly Father's will. As you study the rest of Matthew 26, look for principles that can help you when you struggle to do what Heavenly Father asks of you.

Recall that Matthew 26:1–30 told about when the Lord ate the Passover feast with His Apostles and instituted the sacrament. Read Matthew 26:31–35, looking for what Jesus prophesied would happen to His Apostles.

In this context, the word *offended* means to fall or turn away or forsake.

Notice how Peter and the other Apostles responded to what the Savior said.

Read Matthew 26:36–38, looking for where Jesus and the Apostles went after the Passover feast.

Look at the photographs of the Mount of Olives and the Garden of Gethsemane in Bible Photographs, no. 11 and no. 12. Gethsemane was a garden of olive trees located on or near the Mount of Olives, just outside Jerusalem's walls. "The word *gethsemane* means 'olive press'" (Guide to the Scriptures, "Gethsemane," scriptures.lds.org).

Mark phrases in Matthew 26:36–38 that describe how Jesus felt as He entered Gethsemane.

Read Matthew 26:39, looking for what Jesus did after going "a little further" into the garden.

The *cup* the Savior referred to was a symbolic term for the bitterness of the suffering He experienced as part of the Atonement. In Gethsemane, Jesus began taking upon Himself the sins and suffering of all people as part of His great atoning sacrifice.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained what Jesus was asking the Father for when He asked for the cup to pass from Him: "The Lord said, in effect, 'If there is another path, I would rather walk it. If there is any other way—any other way—I will gladly embrace it.' . . . But in the end, the cup did not pass" ("Teaching, Preaching, Healing," *Ensign*, Jan. 2003, 41).

You may want to mark the phrase "nevertheless not as I will, but as thou wilt" (Matthew 26:39; see also D&C 19:19).

Even though He asked for a different way to accomplish the Father's purposes, **Jesus Christ submitted His will to the Father's will to accomplish the Atonement.**

Ponder what we can learn about Jesus from His willingness to submit to Heavenly Father's will even though it meant He would endure intense suffering and eventual death.

Complete the following statement based on what you have learned from Matthew 26:39: **We follow Jesus Christ's example when we** _____

 **1.** Review the scenario and the situations you listed at the beginning of this lesson. Then answer the following question in your scripture study journal: How can the Savior's example strengthen us in these situations?

 **2.** Think of times when your desires differed from Heavenly Father's will but ultimately you chose to follow His will. Write about one of your experiences in your scripture journal if it is not too personal, and explain why you made that choice and how you felt about it.

Identify a specific way you will follow Jesus Christ's example by submitting your will to Heavenly Father's will. Consider setting a goal to act on what you identified.

Review Matthew 26:37–38, looking for the Savior's instructions to Peter, James, and John in Gethsemane.

The instruction to "watch with me" in verse 38 means to be awake, alert, or vigilant. To better understand why the disciples may have needed the Savior's instruction to watch with Him, note that the Joseph Smith Translation adds the explanation that when the disciples came to the garden, they "began to be sore amazed, and to be very heavy, and to complain in their hearts, wondering if this be the Messiah" (Joseph Smith Translation, Mark 14:36 [in the Bible appendix]). By instructing the disciples to watch with Him, Jesus warned them to be vigilant because their faith in Him would be tested.

Read Matthew 26:40, looking for what Jesus discovered that "Peter and the two sons of Zebedee [James and John]" (Matthew 26:37) had been doing while He was praying.



The Joseph Smith Translation of Luke 22:45 indicates that they were sleeping, “for they were filled with sorrow.”

Read Matthew 26:41, looking for what Jesus told them to do.

The following is one principle we learn from the Savior’s instructions to these Apostles: **If we watch and pray continually, we will have strength to resist temptation.**

What do you think the phrase “the spirit indeed is willing, but the flesh is weak” (Matthew 26:41) means?

One meaning could be that the disciples wanted to obey the Savior, but they allowed their physical desire for sleep to overcome their spiritual desire to watch and pray. Ponder how understanding this phrase might help us resist temptation.



After quoting Matthew 26:41, President Henry B. Eyring of the First Presidency said: “[The Savior’s] warning to Peter is to us as well. The wolf who would kill the sheep will surely tear at the shepherd. So we must watch over ourselves as well as others” (“Watch with Me,” *Ensign*, May 2001, 39).

Recall that to “watch” means to be awake, alert, or vigilant. Think about how spiritually watching and praying can help us overcome our weaknesses and resist temptation.

Ponder whether you have ever given in to temptation because you failed to pray and be watchful. Consider how that choice affected you. Next, ponder times when you resisted temptation by praying and being watchful. What has helped you be consistent in spiritually watching and praying?

On a separate piece of paper or a card, write one thing you will do to better watch and pray continually. Consider carrying this paper with you to remind you of your goal.

Note that Matthew 26:42–46 records that Jesus prayed three times in the Garden of Gethsemane. Each time He expressed His willingness to obey His Father’s will.

Matthew 26:47–75

Jesus Christ is arrested and tried before Caiaphas

Chief priests and scribes conspired to kill Jesus Christ. Their evil plot included bribing Judas, producing false witnesses, inflicting ridicule, and even torturing Jesus. The Savior was forced to face two formal trials: The first was a Jewish trial before the Sanhedrin of Jerusalem—an assembly of 71 members, including Levites, chief priests, scribes, Pharisees, Sadducees, and those of other political persuasions, all presided over by the high priest, who was Caiaphas at this time. The second was a Roman trial before Pilate. During the Jewish trial Jesus was accused of blasphemy (to mock, revile, or curse God) because He called Himself the Son of God (see Matthew 26:64–65). Since blasphemy was a Jewish matter and of no concern to the Romans, the Jewish leaders changed the charge to treason when they took Jesus to Pilate. The Jewish leaders tried to persuade the Romans that Jesus was trying to set Himself up as a king, hoping the Romans would put Him to death as a traitor to Caesar. However, during the Roman trial Pilate found no fault with Jesus. Yet, in the end Pilate authorized the execution of Jesus anyway to appease the Jewish leaders.

Read the following statement by Gerald N. Lund, who later was a member of the Seventy: “Imagine [Jesus Christ,] the Being whose power, whose light, whose glory holds the universe in order, the Being who speaks and solar systems, galaxies, and stars come into existence—standing before wicked men and being judged by them as being of no worth or value!” (“Knowest Thou the Condescension of God?” in *Doctrines of the Book of Mormon: The 1991 Sperry Symposium*, ed. Bruce A. Van Orden and Brent L. Top [1992], 86).

Even though Jesus Christ had the power to destroy the men who were smiting and spitting on Him, He suffered and endured them willingly. The Roman leaders and soldiers did not realize the infinite power Jesus could have called upon if it were the will of the Father that He do so.

Search Matthew 26:47–68, looking for how Jesus Christ continued to exercise control and submit to His Father’s will even when He was mistreated and judged by wicked men (see also 1 Nephi 19:9). You may want to mark what you find.



3. In your scripture study journal, write what stands out to you about the Savior's determination to do Heavenly Father's will regardless of the circumstances. Also write how you can follow the Savior's example of obedience.

In Matthew 26:56, note that the Savior's prophecy that the Apostles would turn away from Him was fulfilled. However, this turning away was only temporary.

Matthew 26:69–75 records that while Jesus was being tried after His arrest, Peter denied knowing Him three times. (Note: Peter's denial will be covered more thoroughly in the lesson on Luke 22.)



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

I have studied Matthew 26:31–75 and completed this lesson on (date).

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

UNIT 7: DAY 2

Matthew 27–28

Introduction

As part of the conspiracy to kill Jesus Christ, the Jewish leaders brought Him to Pontius Pilate, the Roman governor. Pilate delivered Jesus to be scourged and crucified. Jesus submitted to suffering and death to fulfill the will of His Father.

Matthew 27:1–25

Jesus is delivered to Pilate and condemned to be crucified

If you could be an eyewitness to one scriptural event, which event would you choose? Why? _____

During this lesson you will study one of the most significant events in the history of the world. As you study, imagine being an eyewitness to what took place.

In Matthew 26 we read that Jesus was arrested and unjustly tried and condemned by the leaders of the Jews. Under Roman rule, the Jews had no power to put someone to death. Therefore, the Jewish leaders sought to find an offense under Roman law by which Jesus would be punished by death.

In Matthew 27:1–10 we learn that Jewish leaders delivered Jesus to Pontius Pilate, the Roman governor of Judea. When Judas saw this, he regretted his choice to betray Jesus, sought to return the money he had received from the Jewish leaders, and then ended his own life. The Joseph Smith Translation clarifies that Judas “hanged himself on a tree. And straightway he fell down, and his bowels gushed out, and he died” (Joseph Smith Translation, Matthew 27:6 [in Matthew 27:5, footnote a]).

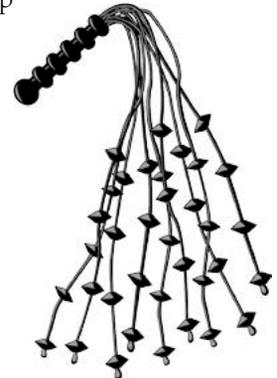
Because the silver pieces were “the price of blood” (Matthew 27:6) and therefore not lawful to add to the treasury, the Jewish leaders used the money to purchase the potter's field, where strangers (or foreigners) were to be buried. Matthew cited this event as a fulfillment of a prophecy (see Zechariah 11:12–13).

Because of pressure from the Jews and fear of losing control of the people, Pilate delivered Jesus to be crucified (see Matthew 27:11–26). (You will have a chance to study these events in more detail in the lesson for John 18–19.)

Matthew 27:26–50

Jesus is scourged, mocked, and crucified

Before sending Jesus to be crucified, Pilate had Him scourged (see Matthew 27:26). To be scourged means to be hit repeatedly with a whip that had objects such as sharp rocks or pieces of bone woven into several of the strands. This kind of punishment was typically reserved for those who were servants, while persons of noble blood or freemen of Rome were beaten with rods. Many people did not survive being scourged because of the severe bodily trauma it caused.



Read Matthew 27:27–32, looking for what the Roman soldiers did to Jesus.

Why do you think the soldiers found someone else to carry Jesus's cross?



1. Imagine that you were in the position of Simon of Cyrene. What would you have thought or felt if you were among the multitude and had been forced to carry Jesus's cross? Write your answer in your scripture study journal.

Matthew 27:33 records that Jesus was taken to “a place called Golgotha, that is to say, a place of a skull.”



Elder James E. Talmage of the Quorum of the Twelve Apostles taught the following about the name of the place: “The name may have been applied with reference to topographical features, as we speak of the brow of a hill; or, if the spot was the usual place of execution, it may have been so called as expressive of death, just as we call a skull a death’s head” (*Jesus the Christ*, 3rd ed. [1916], 667).

Matthew 27:34–45 records that Jesus refused a drink that usually was offered to those who were crucified to dull the pain. Others watching the Crucifixion sought to mock and tempt Jesus.

Read Matthew 27:46, looking for what Jesus said while on the cross. You may want to mark what you find.

To better understand what happened in this moment, read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“I speak very carefully, even reverently, of what may have been the most difficult moment in all of this solitary journey to Atonement. I speak of those final moments for which Jesus must have been prepared intellectually and physically but

which He may not have fully anticipated emotionally and spiritually—that concluding descent into the paralyzing despair of divine withdrawal when He cries in *ultimate* loneliness, ‘My God, my God, why hast thou forsaken me?’ [Matthew 27:46; emphasis added]. . . .

“With all the conviction of my soul I testify that . . . a perfect Father did *not* forsake His Son in that hour. Indeed, it is my personal belief that in all of Christ’s mortal ministry the Father may never have been closer to His Son than in these agonizing final moments of suffering. Nevertheless, . . . the Father briefly withdrew from Jesus the comfort of His Spirit, the support of His personal presence” (“None Were with Him,” *Ensign* or *Liahona*, May 2009, 87–88).

Why do you think Heavenly Father withdrew His Spirit from Jesus at this moment?

Read the remainder of Elder Holland’s statement, and mark what he said that explains why Jesus Christ experienced a withdrawal of the Spirit: “It was required, indeed it was central to the significance of the Atonement, that this perfect Son who had never spoken ill nor done wrong nor touched an unclean thing had to know how the rest of humankind—us, all of us—would feel when we did commit such sins. For His Atonement to be infinite and eternal, He had to feel what it was like to die not only physically but spiritually, to sense what it was like to have the divine

Spirit withdraw, leaving one feeling totally, abjectly, hopelessly alone” (“None Were with Him,” 88).

From Matthew 27:46 and Elder Holland’s statement, we can learn that **as part of the Atonement, Jesus Christ felt the withdrawal of Heavenly Father’s Spirit.**

When we sin we experience spiritual death—the withdrawal of Heavenly Father’s Spirit. Because Jesus Christ experienced spiritual death on the cross, He can help us when we are separated from Heavenly Father’s Spirit because of our poor choices. He can also help us when we feel alone.

Read Matthew 27:50. The Joseph Smith Translation states, “Jesus, when he had cried again with a loud voice, *saying, Father, it is finished, thy will is done*, yielded up the ghost” (Joseph Smith Translation, Matthew 27:54 [in Matthew 27:50, footnote a]; italics added).

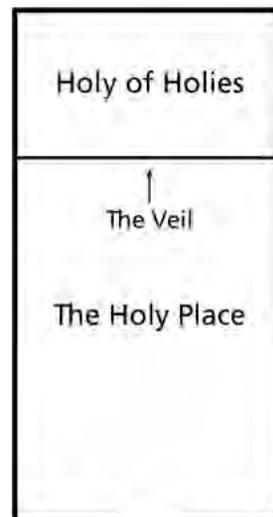
According to the Joseph Smith Translation of this verse, **Jesus Christ suffered to fulfill the will of Heavenly Father.**

As you studied Matthew 26 in the previous lesson, you learned about the Savior’s suffering in Gethsemane and His willingness to submit His will to the Father’s will. You may want to write *Matthew 26:39* as a cross-reference in your scriptures next to Matthew 27:50 to help you remember that Jesus did what He promised to do.

Read Matthew 27:51, looking for what happened in the temple when Jesus died.

During the time of Jesus, the temple had two rooms—the holy place and the Holy of Holies. These two rooms were separated by a veil, or curtain. “The Holy of Holies was the most sacred room in the ancient temple; it symbolized the presence of God. Once a year, on the

Day of Atonement, the high priest passed through the veil of the temple and entered into the Holy of Holies, where he sprinkled the blood of a sin offering to atone for the sins of all the congregation of Israel (see Leviticus 16). When the veil of the temple was “rent in twain” (torn in two) at the death of Jesus Christ (Matthew 27:51), it was a dramatic symbol that the Savior, the Great High Priest, had passed through the veil of death and would



shortly enter into the presence of God [the Father]" (*New Testament Student Manual* [Church Educational System manual, 2014], 94).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught the following about what the veil of the temple being torn meant: "Christ is now sacrificed; the law is fulfilled; the Mosaic dispensation is dead; the fulness of the gospel has come with all its light and power; and so—to dramatize, in a way which all Jewry would recognize, that the kingdom had been taken from them and given to others—Deity rent the veil of the temple 'from the top to the bottom.' *The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found.* . . . The ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, *all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation*" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:830; italics added).

From the tearing of the veil of the temple at Christ's death, we can learn that **because of the Atonement of Jesus Christ, we can all enter the presence of God if we repent and keep our covenants.**



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

- a. How does the Atonement of Jesus Christ make it possible for us to return to the presence of God?
- b. What must we do to be worthy to dwell with Heavenly Father eternally?

Matthew 27:52–66 gives more information about what happened after Jesus's death. Note that Matthew recorded that it was "*after* [Jesus's] resurrection" (Matthew 27:53; italics added) that many righteous people who had died were also resurrected and appeared to many people in Jerusalem (see also D&C 133:54–56).

After Jesus died, Joseph of Arimathea, a wealthy disciple, "begged [asked for] the body of Jesus" (Matthew 27:58; see also John 19:39). The Savior's body was wrapped in a clean cloth and placed in a tomb that Joseph of Arimathea owned, and the entrance was covered with a large stone. At the urging of some of the chief priests and Pharisees, Pilate ordered that guards be placed to watch the tomb, and the stone was sealed. According to Matthew 27:63–64, why did the chief priests and Pharisees desire this?

Matthew 28

Jesus Christ is resurrected and appears unto many

According to Matthew 28:1–5, early on the first day of the week, or Sunday, Mary Magdalene and another woman named Mary went to the tomb. Joseph Smith Translation, Matthew 28:2 states that there they saw *two* angels (see Matthew 28:2, footnote a).

After the Resurrection of Jesus Christ, the members of the Church observed and kept holy the first day of the week as the Sabbath day, and eventually the observance of the seventh day as the Sabbath was discontinued. The change from observing the last day of the week to the first day of the week is not as important as the concept and principle of the Sabbath.

Read Matthew 28:6–7, looking for what the angels told the women.

In Matthew 28:8–10, 16–18, we read that the women went to tell the disciples what they had seen and heard. On the way, Jesus appeared to them, and the women "held him by the feet and worshipped him" (Matthew 28:9). Later, when the disciples had obeyed the words of the women and traveled to Galilee, the Savior appeared to them also. To learn about other appearances of Jesus before His Ascension, see the *Harmony of the Gospels*.

Read Matthew 28:19–20, looking for what the Savior commanded His Apostles to do. (Matthew 28:19–20 is a scripture mastery passage. You may want to mark these verses in a distinctive way.)

One principle we can learn from the Savior's charge to His Apostles is that **as we gain a testimony of Jesus Christ, we have a responsibility to testify of Him to others.**

Scripture Mastery—Matthew 28:19–20



3. Complete the following assignments in your scripture study journal:

- a. List at least three ways we can testify of Jesus Christ to others. Then select one of the ways on your list, and write a goal regarding how you will seek to testify of Jesus Christ to others.
- b. Answer the following question: Considering what the Savior said in Matthew 28:19–20, what could you do to prepare to serve a mission?



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

I have studied Matthew 27–28 and completed this lesson on (date).

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

INTRODUCTION TO

Mark

Why Study This Book?

The book of Mark relates the ministry, death, and Resurrection of Jesus Christ in a fast-moving account that often focuses on the powerful deeds of the Savior. Foremost among these is the Atonement, which Mark emphasized as central to Jesus's mission as the long-promised Messiah. By studying Mark's account and testimony of how the Savior fulfilled His atoning mission, you can become more converted to the gospel and find courage to follow the Savior.

Who Wrote This Book?

Mark (also called John Mark) is the author of this book. Although Mark was not among the original disciples of Jesus Christ, he later converted and became an assistant to the Apostle Peter, and he may have written his Gospel based on what he learned from Peter (see Bible Dictionary, "Mark").

Mark and his mother, Mary, lived in Jerusalem; their home was a gathering place for some of the earliest Christians (see Acts 12:12). Mark left Jerusalem to help Barnabas and Saul (Paul) on their first missionary journey (see Acts 12:25; 13:4–6, 42–48). Paul later wrote that Mark was with him in Rome (see Colossians 4:10; Philemon 1:24; he is referred to as Marcus in these verses) and praised Mark as a companion who was "profitable to [him] for the ministry" (2 Timothy 4:11). Peter referred to him as "Marcus my son" (1 Peter 5:13), suggesting the closeness of their relationship.

When and Where Was It Written?

We do not know exactly when the Gospel of Mark was written. Mark likely wrote his Gospel in Rome between A.D. 64 and A.D. 70, perhaps shortly after the Apostle Peter suffered martyrdom in about A.D. 64.

To Whom Was It Written and Why?

The Gospel of Mark contains details—such as translated Aramaic quotations, Latin expressions, and explanations of Jewish customs—that seem intended for an audience made up primarily of Romans and people from other gentile nations, as well as those who had converted to Christianity, most likely in Rome and throughout the Roman Empire. Many believe Mark may have been with Peter in Rome during a period marked by severe trials of faith for many members of the Church in locations throughout the Roman Empire.

One-third of Mark's Gospel recounts the Savior's teachings and experiences during the last week of His life. Mark bore witness that the suffering Son of God ultimately triumphed over evil, sin, and death. This testimony meant that the Savior's followers need not fear; when they faced persecution, trials, or even death, they were following their Master. They could endure with confidence, knowing that the Lord would help them and that all His promises would ultimately be fulfilled.

UNIT 7: DAY 3

Mark 1

Introduction

John the Baptist preached "the baptism of repentance for the remission of sins" (Mark 1:4). After John baptized Jesus, the Savior began to preach the gospel and work miracles by divine power and authority. He cast out unclean spirits and healed a leper. News of what He did spread throughout Galilee.

Mark 1:1–20

Jesus begins His ministry



1. Ask two or more people (family members, friends, classmates, or others) to share their testimony of Jesus Christ with you. You may need to give them time to reflect and prepare before sharing their testimony with you. In your scripture study journal, write down a brief summary of the truths they shared.

Consider the following questions:

- What is valuable about hearing testimonies from several people rather than from just one person?
- What do you think might be valuable about studying the testimony of Mark, now that you have studied the testimony of Matthew?

Read Mark 1:1–4, 9–11, looking for the event with which Mark began his account of the Savior’s life.

Mark’s account of the Savior’s life is different from Matthew’s. It begins suddenly and is fast-paced, emphasizing the Savior’s divinity by focusing on His works and miracles. Mark likely wrote his account based on what he learned from the Apostle Peter. Many scholars believe it was written between A.D. 64 and A.D. 70, at a time when Christians throughout the Roman Empire suffered intense persecution.

In Mark 1:12–20 we read that after Jesus fasted for 40 days, He was tempted by the devil (see also Matthew 4:1–11). He also preached repentance in Galilee and called disciples to follow Him.

Mark 1:21–39

Jesus casts out devils and heals the sick

What dangers might a soldier in enemy territory face?



Read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



“With all that is going on in the world, with the lowering of moral standards, you young people are being raised in enemy territory.

“We know from the scriptures that there was a war in heaven and that Lucifer

rebelled and, with his followers, ‘was cast out into the earth’ [Revelation 12:9]. He is determined to disrupt our Heavenly Father’s plan and seeks to control the minds and actions of all” (“Counsel to Youth,” *Ensign* or *Liahona*, Nov. 2011, 16).

 **2.** Answer the following question in your scripture study journal: From what President Packer taught, and from your own experiences, in what ways is our life here on earth like being in enemy territory?

Consider times in your life when you have felt overwhelmed because of the evil influences and temptations that surround you. As you study Mark 1:21–37, look for a truth that will help you when you face evil influences and temptations.

Read Mark 1:21–22, looking for what Jesus did in Capernaum and how the Jews responded.

Why were the Jews astonished at the Savior’s teachings?

The scribes mentioned in verse 22 were considered experts in the law of Moses. They were “sometimes called lawyers or doctors of the law. They developed the law in detail and applied it to the circumstances of their time” (Guide to the Scriptures, “Scribe,” scriptures.lds.org). When they preached they often quoted former authorities in the law. In contrast, Jesus spoke with the power and authority of His Father. He also was the Great Jehovah who gave the law of Moses. The Joseph Smith Translation teaches that “he taught them as one having authority from God, and not as having authority from the scribes” (Joseph Smith Translation, Matthew 7:37 [in Matthew 7:29, footnote a]).

While Jesus taught in the synagogue, He was confronted by a man who was possessed by an unclean, or evil, spirit. Read Mark 1:23–26, looking for what the unclean spirit knew about Jesus.

The evil spirits that seek to possess physical bodies are Lucifer’s followers. They dwelt in the presence of Heavenly Father and Jesus Christ before being cast out of heaven.

If you were at the synagogue then and saw what happened, what would you think about Jesus?

Read Mark 1:27–28, looking for how the people responded after seeing Jesus cast the unclean spirit out of the man.

One truth we can learn from this account is that **the Savior has power over the devil and his followers.**



3. Answer the following question in your scripture study journal: How can knowing that the Savior has power over the devil and his followers help you when you feel overwhelmed because of the evil influences and temptations that surround you?

Read the following statement by President James E. Faust of the First Presidency, and mark what we can do to receive greater power to resist the devil:



“The Prophet Joseph Smith . . . stated, ‘Wicked spirits have their bounds, limits, and laws by which they are governed’ [in *History of the Church*, 4:576]. So Satan and his angels are not all-powerful. . . .

“ . . . Satan’s efforts can be thwarted by all who come unto Christ by obedience to the covenants and ordinances of the gospel. The humble followers of the divine Master need not be deceived by the devil. Satan does not sustain and uplift and bless. He leaves those he has grasped in shame and misery. The spirit of God is a sustaining and uplifting influence” (“Serving the Lord and Resisting the Devil,” *Ensign*, Sept. 1995, 6, 7).



The Prophet Joseph Smith taught: “We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine [see Mark 5:1–13], showing that he would prefer a swine’s body to having none. All beings who have bodies have power over those who have not” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 211).

Read Mark 1:28, looking for what happened after the Savior cast out the evil spirit.

Simon Peter was married, and in Mark 1:29–31 we read that the Savior healed his mother-in-law of her fever. In Mark 1:32–39 we read that Jesus healed many others who were sick, cast out many devils, and continued to preach throughout Galilee.

Mark 1:40–45

Jesus heals a leper

Read Mark 1:40, looking for who came to the Savior as He continued to preach in Galilee.

In ancient times a person afflicted with leprosy was called a leper. “Leprosy is a chronic disease that attacks skin, nerves, eyes, bones, and limbs. Left untreated,

it progressively disables its victims before subjecting them to a painful death. Lepers in ancient Israel were quarantined [forced to live outside the town], were commanded to call out ‘Unclean!’ to warn anyone approaching them, and were considered to spread their uncleanness to anyone who came in contact with them (see Leviticus 13:45–46)” (*New Testament Student Manual* [Church Educational System manual, 2014], 103).

Imagine you were a leper during the time of Jesus Christ. How would having leprosy impact your life?

Read Mark 1:40, looking for what the leper did when he saw the Savior. (The word *beseeking* means begging or pleading.)

How did the leper show his faith in Jesus Christ?

The phrase “if thou wilt” means that the man recognized that his healing depended on the Savior’s will. Read Mark 1:41–42, looking for how the Savior responded to the man’s pleading.

Ponder the following questions:

- If you had been the leper, what would it have meant to you to be touched by the Savior? Why?
- How would your life have changed if Jesus Christ healed your leprosy?



As you read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles, mark ways he said leprosy can be likened to sin (see Leviticus 14): “Leprosy in biblical times, in addition to its desolating physical effects, was looked upon as the symbol of sin and uncleanness, signifying that as this evil disease ate away and destroyed the physical body, so sin eats away and corrupts the spiritual side of man. . . . There were instances in the Old Testament—Miriam, Gehazi, and Uzziah—in which rebellious persons were cursed with leprosy as a punishment for their evil deed” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 2:45).

It is important to note that diseases such as leprosy are not caused by sin. But there is a likeness between the effects of leprosy and the effects of sin. Reread Mark 1:40–42. This time, substitute the word *sinner* for *leper* and *sin*

Liken the Scriptures

To liken the scriptures is to compare them to your own life. As you see the similarities between your experiences and those depicted in the scriptures, you will be better able to identify doctrines and principles of the gospel. You will also see how you can apply these doctrines and principles in your own life.

for *leprosy*. As you read, look for how we can liken this leper's healing to our being cleansed from sin.

As you read the verses this way, what words suggest the idea of being forgiven?

How can we liken what the leper did to be cleansed from leprosy to what we need to do to be cleansed from sin? _____

One principle we can learn by likening the healing of the leper to being cleansed from sin is that **as we exercise faith and come unto the Savior, He will have compassion on us and cleanse us from sin.**

Consider writing this truth in the margin of your scriptures next to Mark 1:40–42.



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

- In what ways must we exercise faith and come unto the Savior so that He can cleanse us of our sins?
- Consider again what the leper's life was like before and after he was healed. How can coming to Jesus Christ to be cleansed from sin change someone's life?
- When have you seen someone's life change after being cleansed from sin through the power of Christ's Atonement?

Ponder what sins you need to be cleansed of. As you come to the Savior by exercising faith in Him through prayer, repentance, and obedience, He can make you clean.

Read Mark 1:43–45, looking for instructions the Savior gave the healed leper. The law of Moses required those healed of leprosy to show themselves to a temple priest. After the priest declared the leper healed, an offering would be made whereby the leper could be declared clean, allowing him full fellowship with his family and in the community again.

What did the man do after the Savior warned Him against telling others?

What happened because the man spread the news of his healing?



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

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

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

UNIT 7: DAY 4

Mark 2–3

Introduction

Jesus forgave and healed a paralytic man, and He called Matthew to follow Him. He taught the scribes and Pharisees about the Sabbath day. The Savior continued to heal many people, He sent forth His Apostles to preach, and He warned against speaking blasphemy against the Holy Ghost.

Mark 2:1–12

Jesus forgives and heals a paralytic man

Imagine that someone you love was suffering from a life-threatening physical challenge that required specialized treatment. Whom would you seek to help your loved one? Why? What would you be willing to do if there was only one doctor who could help, but it was difficult to schedule an appointment with this doctor?

As recorded in Mark 2:1–4, in the village of Capernaum in Galilee, there was a man “sick of the palsy” (Mark 2:3), which means he was paralyzed. Four other men carried him to the house where Jesus was, but the house was so crowded they could not enter it. The four men took off part of the roof of the house and lowered the paralytic man into the Savior's presence.

Read Mark 2:5, looking for what Jesus said to the man with palsy.



Read Mark 2:6–12, looking for what happened next.

Note that “certain of the scribes” (Mark 2:6) were skeptical of the Savior's ability to grant forgiveness for sins. Consider what Jesus asked the scribes (see Mark 2:9).

The following is one truth we can identify

from this account: **Jesus Christ has the power to heal us spiritually and physically.**

Mark 2:13–22

Jesus calls Matthew to follow Him, and He eats with publicans and sinners

When the scribes saw the man with palsy rise from his bed and walk, they were given undeniable evidence that Jesus Christ had great power to heal the sick, and they heard Him testify that He could forgive sins. However, in this account it is not known if these men approached Jesus later and sought forgiveness for their own sins.



1. In your scripture study journal, write a list of reasons why individuals might not seek the Lord's forgiveness for their sins. Ask a family member or friend for help with the list.

As you continue to study Mark 2, look for truths that can encourage you to seek the Lord's forgiveness.

Read Mark 2:13–15, looking for what the Savior did after healing the paralyzed man.

Levi later became known as Matthew. He is the same Matthew who wrote the Gospel of Matthew. The phrase "sitting at the receipt of custom" (Mark 2:14) means Matthew was a publican, "a tax collector for the Romans at Capernaum, [and] was probably in the service of Herod Antipas" (Guide to the Scriptures, "Matthew," scriptures.lds.org). Many Jews hated publicans because they viewed publicans as traitors who collected money from their own people for the Romans.

Notice that many publicans and sinners also attended Matthew's feast with Jesus and His disciples. During this time, sharing a meal meant much more than simply eating together. It indicated that a bond of friendship and peace existed among those who attended.

Read Mark 2:16, looking for how the scribes and Pharisees reacted when they saw the Savior eating with these people.

Why do you think the scribes and Pharisees criticized Jesus for eating with publicans and sinners?

Read Mark 2:17, looking for the Savior's response to the scribes and Pharisees' criticism. Consider circling the word the Savior used to describe Himself.

By using the word *physician*, the Savior reaffirmed His power to heal both spiritually and physically. From verse 17 we learn that **the Savior desires to help us repent of our sins and be healed.**

Ponder why it is important to believe that Jesus desires to help us repent and be healed.

Elder Craig A. Cardon of the Seventy said:



"The Lord loves us and wants us to understand His willingness to forgive. . . .

". . . In His mercy, He allows for improvement over time rather than demanding immediate perfection. Even with the multitude of sins occasioned

by the weakness of mortality, as often as we repent and seek His forgiveness, He forgives again and again [see Moroni 6:8].

"Because of this, all of us, including those struggling to overcome addictive behaviors such as substance abuse or pornography and those close to them, can know that the Lord will recognize our righteous efforts and will lovingly forgive when repentance is complete. . . . But this does not mean one may *willingly* return to sin with impunity [freedom from consequences]" ("The Savior Wants to Forgive," *Ensign* or *Liahona*, May 2013, 16).

Ponder whether you are like the publicans and sinners (who acknowledged their need for the Savior and came unto Him) or like the scribes and Pharisees (who did not come unto the Savior to seek His forgiveness and healing power). Decide today to come to the Savior and allow Him to help you with your physical and spiritual needs.

As recorded in Mark 2:18–22, Jesus taught why His disciples did not fast while He was with them. He also taught why it was difficult for some people to accept His gospel (see also Matthew 9:14–17).

Mark 2:23–3:6

Jesus teaches about the Sabbath

Have you ever chosen not to participate in an activity in order to obey the commandment to keep the Sabbath day holy? As you continue to study Mark 2–3, ponder the following question: How do you know whether an activity is appropriate to do on the Sabbath?

Read Mark 2:23–24 and Mark 3:1–2, looking for what the Savior and His disciples did that the Sadducees believed was a violation of the law of the Sabbath.

Remember that Jewish teachers added their own rules and interpretations, called the oral law or tradition, to the law of Moses. These added rules were intended to prevent violation of God's law, but they prevented

some people from understanding the true purpose of certain commandments, including the command to keep the Sabbath day holy.

Read Mark 2:27–28, and then notice how the Joseph Smith Translation clarifies why the Lord gave us the Sabbath:

“Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat;

“For the Son of man made the Sabbath day, therefore the Son of man is Lord also of the Sabbath” (Joseph Smith Translation, Mark 2:26–27 [in the Bible appendix]).

Read Mark 3:3–5, looking for what the Savior taught about healing the man’s withered hand on the Sabbath.

Based on what we learn from the Joseph Smith Translation and Mark 3:3–5, complete the following truth: **We can keep the Sabbath day holy by**

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

- a. In what ways can we glorify God on His holy day?
- b. What are some examples of doing good works on the Sabbath?

Read Doctrine and Covenants 59:9–13. Then read the following statement by President James E. Faust of the First Presidency, and consider how you can determine what is appropriate to do on the Sabbath:



“Where is the line as to what is acceptable and unacceptable on the Sabbath? Within the guidelines, each of us must answer this question for ourselves. While these guidelines are contained in the scriptures and in the words of the modern prophets, they must also be written in our hearts and governed by our conscience. . . . It is quite unlikely that there will be any serious violation of Sabbath worship if we come humbly before the Lord and offer him all our heart, our soul, and our mind. (See Matt. 22:37.)

“What is worthy or unworthy on the Sabbath day will have to be judged by each of us by trying to be honest with the Lord. On the Sabbath day we should do what we have to do and what we ought to do in an attitude of worshipfulness and then limit our other activities” (“The Lord’s Day,” *Ensign*, Nov. 1991, 35).

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

- a. How have you felt blessed as you have tried to worship God and do good works on the Sabbath?
- b. What is one way you will better keep the Sabbath day holy?

Mark 3:7–35

Jesus heals many people, sends forth His Apostles to preach, and warns others about blasphemy

As recorded in Mark 3:7–35, Jesus went to the Sea of Galilee and healed many people who followed Him there, including some who had unclean spirits. After selecting the Twelve Apostles, Jesus ordained them and sent them forth to preach, heal, and cast out devils. He then warned the scribes about speaking blasphemy against the Holy Ghost and taught that His family are the people who do Heavenly Father’s will. You learned about some of these events when you studied Matthew 12:22–35.

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

I have studied Mark 2–3 and completed this lesson on (date).

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

UNIT 8: DAY 1

Mark 4–5

Introduction

Jesus taught using parables on the shores of the Sea of Galilee. While on the sea, the Savior calmed a storm, and His disciples marveled at His power over the elements. Jesus demonstrated His superiority over devils by casting them out of a man. While ministering in Capernaum, He healed a woman with an issue of blood and raised Jairus’s daughter from the dead.

Mark 4

Jesus teaches about the kingdom of God using parables and calms a storm

Think about the worst storm you have experienced. Ponder how you would describe your experience to someone who was not there during the storm.

How are certain challenges and difficulties in life like a storm?



 **1.** Copy the following chart in your scripture study journal. Then, in the space below each category, write examples of physical, spiritual, mental, and social storms youth might experience.

| Physical | Spiritual | Mental | Social |
|----------|-----------|--------|--------|
| | | | |

As you study Mark 4–5, look for principles that can help you when you experience life’s storms.

In Mark 4:1–34 we read that while on the shores of the Sea of Galilee, Jesus Christ taught several parables to a multitude of people. (This lesson will not cover these verses because you already studied these parables in Matthew 13.)

Read Mark 4:35–38, looking for what problem arose while the Savior and His disciples crossed the Sea of Galilee.



The Sea of Galilee

The Sea of Galilee is located 700 feet below sea level and is surrounded on three sides by mountains. At

times, winds rush down the mountain slopes and create sudden, intense storms with large waves on this relatively small body of water. Some of the disciples were experienced fishermen, but because of the storm, which was washing waves over the boat, “they were filled with fear, and were in danger” (Joseph Smith Translation, Luke 8:23 [in Luke 8:23, footnote a]).

If you had been in the ship with Jesus and the disciples in these conditions, what thoughts and feelings might you have had when you turned to the Savior for help and found Him asleep?

Read Mark 4:39–40, looking for the Savior’s response to the disciples’ plea for help. You may want to mark the phrases “Peace, be still” and “a great calm” (Mark 4:39) in your scriptures. You may also want to write the following principle in your scriptures or scripture study journal: **If we seek the Savior’s help in times of trouble or fear, He can bring us peace.**

Ponder for a moment what it means to seek the Savior’s help in times of trouble or fear. Consider some ways we might do this.

Read Mark 4:41, looking for what the disciples asked about Jesus. Consider highlighting the question in your scriptures.

If you had been there to answer the disciples’ question, what would you have told them about Jesus Christ and His power? _____

How can remembering that Jesus Christ has power to calm storms and provide peace affect your faith during times of trouble?

 **2.** Read the words or listen to the hymn “Master, the Tempest Is Raging” (*Hymns*, no. 105), and ponder the message. Think of a time when you or someone you know turned to the Lord during a storm of life. In what ways did the Savior help calm the storm or provide peace? In your scripture study journal, write what you can do to seek the Savior’s help during challenging times in your life.

Mark 5:1–20

Jesus heals a man by casting devils out of him

Mark 5:1–18 records that Jesus healed a man full of “unclean,” or evil, spirits. After these unclean spirits had been cast out of the man, they entered a herd of swine, who then violently ran off a cliff into the sea. After he was healed, the man wanted to remain with Jesus.

Read Mark 5:19–20, looking for what Jesus instructed this man to do.

One principle we can learn from this story is that **when we experience the Savior’s power in our lives, we can testify to others of His blessings and compassion.** However, if an experience is very sacred, you should not share it unless prompted by the Holy Ghost to share it.

Ponder how or to whom you might testify of the Savior’s blessings and compassion in your life.

Mark 5:21–43

Jesus heals a woman with an issue of blood and raises Jairus’s daughter from the dead

Elder Shayne M. Bowen of the Seventy told of a painful experience in his family’s life:



“On February 4 of 1990, our third son and sixth child was born. We named him Tyson. . . .

“When Tyson was eight months old, he aspirated [breathed in] a piece of chalk that he had found on the carpet. The chalk lodged in Tyson’s throat, and he quit breathing. His older brother brought Tyson upstairs, frantically calling, ‘The baby won’t breathe. The baby won’t breathe.’ We began to administer CPR and called 911.

“The paramedics arrived and rushed Tyson to the hospital. In the waiting room we continued in fervent prayer as we pled to God for a miracle. After what seemed a lifetime, the doctor came into the room and said, ‘I am so sorry. There is nothing more we can do. Take all the time you need.’ She then left” (“Because I Live, Ye Shall Live Also,” *Ensign or Liahona*, Nov. 2012, 16).

If Tyson had been your brother, what might you have thought or felt at that moment?

How could an experience like this test someone’s faith?

Read Mark 5:21–24, looking for how a Jewish ruler named Jairus faced a similar challenge that may have tested his faith.

Read Mark 5:25–26, looking for who was among the crowd that followed Jesus toward Jairus’s home.

Although the New Testament accounts do not define the exact nature of the woman’s “issue of blood” (Mark 5:25), or hemorrhage, we know it was personally troubling to her. Furthermore, under the law of Moses, someone with an issue of blood was considered ritually unclean (see Leviticus 15:19–33). This likely meant that this woman was ostracized

and excluded during the 12 years of her ailment. The desperation she felt about her situation is evident in the fact that she “had spent all that she had” (Mark 5:26) seeking a cure from physicians.

Read Mark 5:27–34, looking for what this woman did to receive the Savior’s help. The phrase “came in the press behind” (Mark 5:27) refers to her struggle to break through the crowd of people so she could touch Jesus’s garment (or robe). The word *virtue* in verse 30 means “power” or “strength.”

From the account of this woman’s experience, we can learn that **if we demonstrate our faith in Jesus Christ through our efforts to come to Him, He can make us whole.**

It is important to remember that our becoming whole from any infirmity through faith in Jesus Christ depends not only on our efforts to come to Him but also on God’s timing and will, as with the woman who touched Jesus’s robe.

Consider that while Jesus Christ stopped to help the woman with the issue of blood, Jairus was likely waiting anxiously for the Savior to come with him and help his daughter.

Read Mark 5:35, looking for the message that was delivered to Jairus while Jesus stopped to help the woman.

If you had been in Jairus’s position, what thoughts or feelings might you have had at that moment?

Read Mark 5:36, looking for what the Savior said to sustain Jairus’s faith. You may want to mark what you find.

From this story we can learn that **exercising faith in Jesus Christ requires us to continue believing in Him even in times of uncertainty.**

Be True to the Faith You Have

Consider what Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles suggested about how to handle difficult problems and questions that may arise in our life:

“When problems come and questions arise, do not start your quest for faith by saying how much you do *not* have, leading as it were with your ‘unbelief.’ . . . I am not asking you to pretend to faith you do not have. I *am* asking you to be true to the faith you *do* have. . . .

“ . . . This is a divine work in process, with the manifestations and blessings of it abounding in every direction, so please don’t hyperventilate if from time to time issues arise that need to be examined, understood, and resolved. They do and they will. *In this Church, what we know will always trump what we do not know. And remember, in this world, everyone is to walk by faith*” (“Lord, I Believe,” *Ensign or Liahona*, May 2013, 94).

Ponder the following questions: What are some ways we might apply this principle in our lives? Why do you think God tests our faith at times?

Read Mark 5:37–43, looking for what happened to Jairus’s daughter. Note that those who “laughed [Jesus] to scorn” (Mark 5:40) were “the minstrels and the people making a noise” (see Matthew 9:23–24), not Peter, James, John, or the girl’s parents.

Sometimes the Savior calms the storms in our lives by removing the difficulty or fear we experience. At other times He might not remove our trial, as illustrated in Elder Bowen’s account of the death of his son.



Jesus raised Jairus’s daughter from the dead.

However, as we continue to exercise faith in Jesus Christ, even in times of uncertainty, He will give us peace during our challenges.

Read the following testimony Elder Bowen shared, and consider how we can maintain our faith regardless of the outcomes of our trials:

“As I felt the guilt, anger, and self-pity trying to

consume me, I prayed that my heart could change. Through very personal sacred experiences, the Lord gave me a new heart, and even though it was still lonely and painful, my whole outlook changed. I was given to know that I had not been robbed but rather that there was a great blessing awaiting me if I would prove faithful. . . .

“I testify that . . . ‘as we rely on the Atonement of Jesus Christ, He can help us endure our trials, sicknesses, and pain. We can be filled with joy, peace, and consolation. All that is unfair about life can be made right through the Atonement of Jesus Christ’ [*Preach My Gospel: A Guide to Missionary Service* (2004), 52]” (“Because I Live, Ye Shall Live,” 17).

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

- When have you or someone you know maintained faith in Jesus Christ during a time of trial and uncertainty?
- What blessings came as a result of remaining faithful? (You may want to go back to the chart you drew in your scripture study journal at the beginning of this lesson and write a few sentences describing how the Savior has helped you during trials relating to each category—physical, spiritual, mental, and social.)

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

I have studied Mark 4–5 and completed this lesson on (date).

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

UNIT 8: DAY 2

Mark 6–8

Introduction

Jesus was rejected in His hometown of Nazareth. He sent forth the Twelve Apostles to preach the gospel. John the Baptist was killed by order of Herod Antipas. Jesus miraculously fed a multitude of more than 5,000 people, walked on water, calmed a storm, and healed the sick. He then compassionately healed a child possessed by a devil, as well as a man who was deaf and had a speech impediment. He fed 4,000 people near the Sea of Galilee and traveled to Bethsaida, where He healed a blind man in stages.

Mark 6:1–44

Jesus is rejected in Nazareth and sends forth the Twelve Apostles; John the Baptist’s death is recounted; Jesus miraculously feeds more than 5,000 people

Consider the following situation: A newly called missionary is very nervous about leaving home for his or her mission. This person struggles in giving talks and in social settings.

What would you tell this young man or woman?

As you study Mark 6, look for a principle that would help this young missionary, and all of us, when we feel inadequate to do what the Lord has asked of us.

Mark 6:1–13 tells how Jesus was rejected in His hometown of Nazareth. (This will be covered in greater detail when you study Luke 4:14–30.) While there, He sent the Twelve Apostles out two by two to preach the gospel. While preaching the gospel, they also cast out devils and healed the sick. Mark also mentions that the Savior’s Apostles anointed the sick with oil.



When Herod Antipas heard about the many miracles that Jesus performed, he feared that John the Baptist had risen from the dead and was performing these miracles (see Mark 6:14). (We learn in Mark 6:17–29 that Herod had earlier had John the Baptist beheaded to satisfy Herod’s wife.)

Mark 6:30–33 relates that the Twelve Apostles returned from preaching the gospel, and Jesus and the Apostles boarded a ship to travel to a place where they could be alone and rest. However, people from several nearby towns traveled to where Jesus would land and were waiting for Him when He arrived.

Read Mark 6:34, looking for how the Savior responded to the multitude even though He and His disciples sought to rest and be alone.

Ponder an experience when you saw a modern example of someone sacrificing personal time to serve others like Jesus did.

After teaching the multitude all day, the Savior performed a great miracle. Read Mark 6:35–44 and Matthew 14:18, and number the following events in chronological order. (The answers are at the end of the lesson.)

- _____ The Savior multiplied what the disciples brought, meeting and surpassing what was needed.
- _____ The disciples said they had five loaves and two fishes.
- _____ The disciples proposed sending the people away to buy food.
- _____ The Savior asked what the disciples could provide.
- _____ The Savior told the disciples to give the people food.
- _____ The multitude had nothing to eat.
- _____ The Savior asked the disciples to give Him what they had.

The Greek text of Mark 6:44 makes clear that the phrase “five thousand men” meant five thousand adult males. Thus, the number fed was greater, considering that women and children were also present (see Matthew 14:21).

Notice that before performing this miracle, the Savior first asked His disciples to offer the five loaves and two fishes—all that they had—to Him. The Savior magnified this food to feed the multitude.



One principle we can learn from this account is that **when we offer the Savior all that we have, He can magnify our offering to accomplish His purposes.**

While the Savior has not asked us to bring Him all the food that we have, He does invite those seeking to accomplish His purposes to give Him all of their desires, abilities, talents, skills, strengths, gifts, and efforts (see 2 Nephi 25:29; Omni 1:26).

 **1.** Consider again the situation of the nervous, newly called missionary mentioned earlier, and answer the following questions in your scripture study journal:

- a.** Based on the principle above, what do you think this missionary could do to give all he or she had to the Savior? What do you think the Savior would do?
- b.** What are some other situations a young member of the Church might face where knowing this principle would be helpful?
- c.** How has the Lord magnified your efforts to accomplish His purposes?

Mark 6:45–56

Jesus walks on water and heals the sick

Mark 6:45–56 tells that, after feeding more than 5,000 people, Jesus instructed His disciples to sail in a ship to the other side of the Sea of Galilee. He then sent the multitudes away and went and prayed on a mountain. During the night a storm arose, and the Savior watched from a mountain as His disciples struggled against the wind. He then walked to them on the water and calmed the storm. The information in these verses was covered earlier in greater detail during your study of Matthew 14.

Mark 7:1–8:21

Jesus reproves the Pharisees, heals the afflicted, and feeds 4,000 people

As you study Mark 7–8, look for what the Savior taught us to do when we notice someone in need.

In Mark 7:1–23 we read that the Savior rebuked the Pharisees for following incorrect traditions, and He taught them and His disciples that it is “from within, out of the heart” (Mark 7:21) that evil thoughts and actions begin and, consequently, defile someone.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught the following about “the tradition of the elders” (Mark 7:5):



“Rabbinical ordinances and interpretations were added to the Mosaic law by the scribes and teachers over the years. These traditions were actually and formally deemed to be more important and have greater binding force than the law itself.

Among them, as supposed guards against ceremonial uncleanness, were the ritualistic washings which Jesus and his disciples had ignored.

“This same process of transforming truth into traditions—of changing the law of God into ‘the doctrines and commandments of men’ [Joseph Smith Translation, Mark 7:7], by the interpretations and additions of uninspired teachers—is precisely what took place in the great apostasy of the Christian Era. To the pure and simple doctrines of Christ, the scribes and priests of early Christendom added such things as: selling indulgences, which freed the wicked from past sins and authorized them to commit future crimes without divine penalty; forgiving sins (supposedly) through repeated and perfunctory [insincere] confessions; praying to . . . saints, rather than to the Lord; worshiping of images; . . . forbidding priests

and other church officials to marry; . . . wearing of expensive robes and costumes by priests and other church officers; using elaborate ministerial titles; augmenting [increasing] the Church treasury by gambling; and so forth.

“All these, and many other like traditions, are counted of more importance by some than the law of God as originally given by the Master. Indeed, the so-called Christian Church today is founded in large part on the traditions of the ‘elders’ rather than on the revelations of heaven” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:366–67).

In Mark 7:24–30 we read that Jesus healed a Greek woman’s daughter, who was possessed by a devil. Recall that at this time, the Savior’s mission was to the house of Israel, not the Gentiles, yet He compassionately helped this gentile woman who was in need and had faith in Him.

Locate the cities Tyre and Sidon and the Sea of Galilee on Bible Maps, no. 11, “The Holy Land in New Testament Times.” After the Savior left Tyre and Sidon, He traveled to the east side of the Sea of Galilee, to the region of Decapolis, which was an area mainly populated by Gentiles.

Read Mark 7:31–37, looking for how the Savior showed compassion to a man who was deaf and unable to speak well.

Read Mark 8:1–3, looking for a need that Jesus observed.

Notice in verse 2 how the Savior felt toward the multitude.

Read Mark 8:4–9, looking for what the Savior did even though He had not been asked to.

From the Savior’s compassion and actions toward the hungry multitude, we learn that **we can follow the Savior’s example by becoming aware of the needs of others and then helping to fulfill those needs.**

Sister Linda K. Burton, Relief Society general president, taught that in order to follow the Savior’s example in serving God’s children, we need to “first observe, then serve” (“First Observe, Then Serve,” *Ensign* or *Liahona*, Nov. 2012, 78). Consider writing this phrase in your scriptures next to Mark 8:4–9.

Praying and asking for Heavenly Father’s help and keeping our thoughts focused on others rather than ourselves can help us better understand the needs of others and help fulfill them. Remember that some needs may not be immediately apparent.

What can get in the way of our ability to notice others' needs and help fulfill them? _____

Read the following statement by President Thomas S. Monson:



“How many times has your heart been touched as you have witnessed the need of another? How often have you *intended* to be the one to help? And yet how often has day-to-day living interfered and you’ve left it for others to help, feeling that ‘oh, surely someone will take care of that need.’

“We become so caught up in the busyness of our lives. Were we to step back, however, and take a good look at what we’re doing, we may find that we have immersed ourselves in the ‘thick of thin things.’ In other words, too often we spend most of our time taking care of the things which do not really matter much at all in the grand scheme of things, neglecting those more important causes” (“What Have I Done for Someone Today?” *Ensign* or *Liahona*, Nov. 2009, 85).

 **2.** In your scripture study journal, write about a time when you became aware of a need and paused to help someone. Also, write about a time when someone perceived one of your needs and helped fulfill it.

Pray and watch for opportunities to help meet the needs of others today and in the future.

In Mark 8:10–21 we read that after miraculously feeding the 4,000 people, Jesus sailed with His disciples to a town called Dalmanutha. There the Pharisees asked Him to show them a sign. Jesus refused to give them a sign and, as we learn in the Joseph Smith Translation, taught them that “no sign be given unto this generation, save the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale’s belly, so likewise shall the Son of man be buried in the bowels of the earth” (Joseph Smith Translation, Mark 8:12).

Mark 8:22–38

Jesus gradually heals a blind man

In Bethsaida, a blind man was brought to the Savior to be healed. Read Mark 8:22–26, looking for how the Savior healed this man.

Notice in verse 24 that after the first time the Savior put His hands on the blind man, he could see, but he could not see clearly.



In Mark 8:25, after the Savior put His hands on the man the second time, we read that the man’s vision was fully restored.

Why is it important to understand that some blessings, such as gaining a testimony of the gospel or receiving physical or spiritual healing, often come gradually or in stages, rather than immediately or all at once?

In Mark 8:27–38 we read Peter’s declaration that Jesus is the Christ. The Savior told His disciples to not make His identity as the Christ, or Messiah, public yet. He also began teaching them about His impending suffering and death in Jerusalem.

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

I have studied Mark 6–8 and completed this lesson on (date).

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

The correct sequence of answers to the activity in this lesson: 7, 5, 2, 4, 3, 1, 6. (This was adapted from *New Testament Teacher Manual* [Church Educational System manual, 2014], 68.)

UNIT 8: DAY 3

Mark 9:1–29

Introduction

About six months before His Crucifixion, Jesus was transfigured (seen in His glorified state) while He and Peter, James, and John were on a mountain. He then taught these disciples that John the Baptist was an Elias, or a prophet who prepares the way for the Messiah. After Jesus returned to His other disciples, a man pleaded with Jesus to cast an evil spirit out of his son. Jesus cast out the evil spirit and taught His disciples about the need for prayer and fasting.

Mark 9:1–13

Jesus is transfigured, and He teaches Peter, James, and John about Elias

See how many push-ups or sit-ups you can do in one minute. Record your results here: _____

Why would someone want or need to increase his or her physical strength?



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

- How might physical strength be likened to spiritual strength, or faith in Jesus Christ?
- What are some situations in which you might need to strengthen your faith in Jesus Christ?

As you study Mark 9:1–29, look for truths that can help you strengthen your faith.

Mark 9:1–13 contains an account of Jesus’s transfiguration in the presence of Peter, James, and John on a mountain and the appearance there of Moses and Elias (Elijah), which you learned about during your lesson on Matthew 17. Jesus also taught these Apostles that John the Baptist fulfilled the prophesied role of an Elias. “Elias” is a title for those who prepare the way for the coming of the Messiah.

The Joseph Smith Translation helps us understand more about the Savior’s answer to the Apostles’ question, “Why say the scribes that Elias must first come?” (Mark 9:11):

“And he answered and told them, saying, Elias verily cometh first, and prepareth all things; and teacheth you of the prophets; how it is written of the Son of man, that he must suffer many things, and be set at nought.

“Again I say unto you, That Elias is indeed come, but they have done unto him whatsoever they listed; and even as it is written of him; and he bore record of me, and they received him not. Verily this was Elias” (Joseph Smith Translation, Mark 9:10–11 [in Mark 9:12, footnote *a*; Mark 9:13, footnote *b*]).

Who is Elias? Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained the role of Elias in the Restoration:



“There are three different revelations which name Elias as being *three different persons*. What are we to conclude?

“. . . Many angelic ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D&C 13; 110; 128:19–21.) Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that *Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation* [see *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 1:170–74]” (*Mormon Doctrine*, 2nd ed. [1966], 221).

Mark 9:14–29

Jesus casts an evil spirit out of a man’s son

Read Mark 9:14–18, looking for what was happening when the Savior returned from the mountain to His other disciples.



The man's son was possessed by an evil spirit, which caused speech loss, deafness, and other problems (see Mark 9:17–18, 22, 25). Imagine being this father. How might your faith in the Savior and His power have been affected when His disciples could not heal your son?

Read Mark 9:19–22, imagining how this father may have felt as he spoke with the Savior.



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles provided additional perspective on this father's feelings and pleas: "With no other hope remaining, this father asserts what faith he has and pleads with the Savior of the world, 'If

thou canst do any thing, have compassion on us, and help us' [Mark 9:22; italics added]. I can hardly read those words without weeping. The plural pronoun *us* is obviously used intentionally. This man is saying, in effect, 'Our whole family is pleading. Our struggle never ceases. We are exhausted. Our son falls into the water. He falls into the fire. He is continually in danger, and we are continually afraid. We don't know where else to turn. Can *you* help us? We will be grateful for *anything*—a partial blessing, a glimmer of hope, some small lifting of the burden carried by this boy's mother every day of her life' " ("Lord, I Believe," *Ensign* or *Liahona*, May 2013, 93).

Read Mark 9:23, looking for what the Savior taught the father.

You may want to mark the phrases in verse 23 that teach the following principle: **If we believe in Jesus Christ, all things will be possible to us.** (Note that "all things" pertains to all righteous blessings that are in accordance with Heavenly Father's purposes and timing.)

 **2.** Answer the following question in your scripture study journal: How can believing this principle help someone who faces difficulties that seem impossible to overcome?

Read Mark 9:24, looking for the father's response to the principle the Savior taught. Note the two parts of the father's response.



Read the following statement by Elder Holland, who taught what the father's declaration teaches about what we can do in times of "unbelief," or times of doubt or fear: "When facing the challenge of faith, the father asserts his strength first and only then acknowledges his limitation. His initial declaration is affirmative and without hesitation: 'Lord, I believe.' I would say to all who wish for more faith, remember this man! In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited. In the growth we all have to experience in mortality, the spiritual equivalent of this boy's affliction or this parent's desperation is going to come to all of us. When those moments come and issues surface, the resolution of which is not immediately forthcoming, *hold fast to what you already know and stand strong until additional knowledge comes*" ("Lord, I Believe," 93–94).

Consider the second part of the father's response: "Help thou mine unbelief" (Mark 9:24). Ponder what you can do in times of unbelief, doubt, or fear.

Read Mark 9:25–27, looking for what the Savior did in response to the father's pleas.

One principle we can learn from this account is that **if we hold on to what we believe and seek the Lord's assistance, He will help us strengthen our faith.**

 **3.** Answer one or both of the following questions in your scripture study journal:

- Refer to the situations you listed in assignment 1 of today's lesson. How can this principle be used in those situations?
- When have you, or someone you know, received the Lord's help in a time of unbelief, doubt, or fear by holding on to belief and seeking Him?

Strive to apply this principle during times of unbelief, doubt, or fear you face. You can also share the principle with a family member or friend who might be experiencing challenges.

Put Yourself in the Position of Those Who Wrote the Scriptures

President Brigham Young once asked: "Do you read the Scriptures . . . as though you stood in the place of the men who wrote them? . . . It is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation" (*Teachings of Presidents of the Church: Brigham Young* [1997], 119).

Mark 9:30–50

Introduction

Jesus told His disciples of His approaching death and Resurrection and taught them about who will be the greatest in God’s kingdom. He warned of the consequence of leading others to sin and instructed His disciples to separate themselves from influences that would lead them to sin.

Mark 9:30–37

Jesus foretells His death and Resurrection and teaches about who will be the greatest in God’s kingdom

After casting an evil spirit out of a young man (see Mark 9:17–29), the Savior traveled through Galilee with His disciples. Read Mark 9:31–32, looking for the events the Savior prophesied of.

Notice in these verses that after Jesus told His disciples that He would be killed and rise again on the third day, they once again did not understand what He was referring to and were afraid to ask Him.



In Mark 9:33–37, we learn that when Jesus came to Capernaum, He taught His disciples that those who humbly serve others will be considered the greatest, or have the most honorable status, in the kingdom of God. He also instructed them to receive into the Church people who humble themselves like children and who receive Him (see Joseph Smith Translation, Mark 9:34–35 [in Mark 9:37, footnote a]).

Remember that this father initially brought his son to some of Jesus’s disciples to be healed. Imagine that you are one of these disciples. What might you have thought or felt after failing to cast the evil spirit out of the boy?

Read Mark 9:28, looking for the question the disciples asked Jesus.

In Mark 9:19 Jesus described the people as a “faithless generation.” This rebuke may have also been directed toward His disciples who were present. The word *faithless* here refers to a lack of faith in Jesus Christ. Faith in Jesus Christ is needed for priesthood blessings to be effective.

Read Mark 9:29, looking for the Savior’s response to His disciples’ question.

From this verse we learn that **we can increase our faith in Jesus Christ through prayer and fasting**. Consider writing this principle in your scriptures next to verse 29.

The following statement helps us understand different situations in which this truth could apply: “This account [of Jesus casting out an evil spirit from a man’s son] teaches that prayer and fasting can give added strength to those giving and receiving priesthood blessings. The account can also be applied to your personal efforts to live the gospel. If you have a weakness or sin that you have struggled to overcome, you may need to fast and pray in order to receive the help or forgiveness you desire. Like the demon that Christ cast out, your difficulty may be the kind that will go out only through prayer and fasting” (*True to the Faith: A Gospel Reference* [2004], 67).

-  **4.** In your scripture study journal, write about an experience when you or someone you know experienced increased faith through prayer and fasting. In what ways have prayer and fasting helped you receive the righteous blessings you sought?

Consider how your faith may need strengthening. Plan a time when you can seek to increase your faith through prayer and fasting. You may want to write your plans on a separate piece of paper and place it where it can remind you of your goal.

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

I have studied Mark 9:1–29 and completed this lesson on (date).

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

Mark 9:38–50

Jesus warns against influencing others to sin and not separating from evil influences

If you encountered a group of people who were looking and pointing up toward something, how would you respond? Would you look up also, to see what the people were looking at?

People’s behaviors often can influence others, leading them to adopt similar words, actions, or attitudes. When have you seen someone change his or her words, actions, or attitudes because of the influence of others? _____

As you study Mark 9:38–50, look for truths that can help you consider your influence on others’ efforts to follow the Savior as well as the influence others have on you.

Read Mark 9:38, looking for the situation the Apostle John told the Savior about.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained that the Apostles forbade this man from casting out devils because he was not a traveling companion of the Twelve Apostles: “He was not one of the inner circle of disciples who traveled, ate, slept, and communed continually with the Master. . . . But from the Lord’s reply it is evident that he was a member of the kingdom, a legal administrator who was acting in the authority of the priesthood and the power of faith” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:417).

The Savior told the Apostles not to forbid the man and taught that people who help His representatives will be rewarded (see Mark 9:39–41).

Read Mark 9:42, looking for the Savior’s warning. In this context, *offend* means to lead astray or influence someone to sin or abandon his or her faith.

The “little ones that believe in [Jesus]” include the Savior’s humble, trusting disciples of any age. This also includes those who are young in the faith, such as youth and new converts.

Elder McConkie explained that “it is better to die and be denied the blessings of continued mortal existence than to live and lead souls from the truth” and having to experience the intense suffering and separation from God that our actions would bring (*Doctrinal New Testament Commentary*, 1:420).

One principle we learn from the Savior’s warning in Mark 9:42 is that **if we influence people who believe**

in Jesus Christ to sin, we will be held accountable before God.

Ponder ways in which someone might influence people who believe in Jesus Christ to sin or to lose their faith in Him and His gospel.

Consider your influence on people who believe in Jesus Christ. Are you influencing them to direct their lives toward Him or to turn away from Him?

 **1.** In your scripture study journal, list ways in which you can influence others to believe in Jesus Christ and to avoid sinning. Circle one of your ideas, and set a goal to act on it.

Try to untie and retie a shoe, necktie, or knot using only one hand.

What challenges would you experience if you lost one of your hands? When might it be better to lose one hand than to keep both?

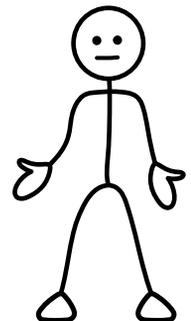
Amputation is the intentional removal of a body part, such as a hand or a leg, that has become seriously damaged, diseased, or infected. Although the amputation and subsequent recovery may be very painful and traumatic, it prevents the disease or infection from spreading and causing further damage or death.

Read Mark 9:43, looking for what the Savior taught about when it would be better to lose one hand than to keep both.

The Savior figuratively taught that it would be better to lose one hand than to keep both when one of our hands has influenced us to sin and would continue to influence us to sin. He was not saying that we should literally cut off one of our hands; he used a figure of speech to emphasize the importance of what He was teaching. Jesus used the image of cutting off a hand to show how important and difficult it may be to separate ourselves from some unrighteous influences.

The Joseph Smith Translation increases our understanding of the Savior’s teachings in Mark 9:43–48. In these verses we learn that the Savior used the hand, foot, and eye to symbolize influences in our lives that can lead us to sin.

 **2.** Draw an image of a person in your scripture study journal. Circle a hand, a foot, and an eye on the image you drew. Read Joseph Smith Translation, Mark 9:40–48 (in the Bible appendix), looking for what the Savior likened to a hand, a foot, and an eye that have “offended” someone, or influenced someone to sin. Label the hand, foot, and



eye that you circled on your drawing with what they each represent. The word *life* in these verses refers to eternal life.

As the Savior taught, the hand represents our family members and friends, the foot represents people we look to as an example of how to think and act, and the eye represents our leaders. Ponder the ways in which separating ourselves from unrighteous influences, or influences that lead us to sin or lose faith, might be similar to removing a hand or foot. According to the verses that you read, what can happen if we do not separate ourselves from unrighteous influences?

Consider writing the following truth in your scriptures next to Mark 9:43–48: **It is better to separate ourselves from unrighteous influences than to end up being separated from God.**



Elder Walter F. González of the Seventy taught about other influences we should separate ourselves from: “It follows that such cutting off refers not only to friends but to every bad influence, such as inappropriate television shows, Internet sites, movies, literature, games, or music. Engraving in our souls this principle will help us to resist the temptation to yield to any bad influence” (“Today Is the Time,” *Ensign* or *Liahona*, Nov. 2007, 55).

Separating ourselves from unrighteous influences does not mean treating others rudely, condemning others, or refusing to associate with people who are not Church members. Rather, we should separate from, or avoid interacting closely with, people who would lead us to sin. Although we may not be able to remove or avoid every influence that can lead us to sin, the Lord will bless us as we try to separate ourselves from any evil influence we can and as we try to develop self-discipline to avoid influences that we cannot completely remove.

Consider the challenges we might experience by separating ourselves from unrighteous influences. How can we know the appropriate way to separate ourselves from unrighteous influences?

 **3.** Read the following scenarios. Answer the accompanying questions in your scripture study journal.

- I have friends who often encourage me to participate in activities that break God’s commandments. However, I think I can be a good influence on them if I continue to spend time with them. What type of relationship should I have with them? What should I say and do to appropriately separate myself from these friends?
- I have been a fan of a popular band for several years. In some of their recent music and interviews they have encouraged behaviors and ideas that oppose the Lord’s

standards and teachings. It is only music and words, right? So, what is the danger of continuing to listen to their music and following them on social media?

- I keep hearing about a popular show, and I am interested in watching it. I have been told it has some bad language and immoral and violent content, but it is not like I’m going to go and imitate the bad things I hear or see. So, what is the problem with me watching it?

Even though separating ourselves from influences that lead us to sin can sometimes be difficult, why are the rewards, which include eternal life, worth this sacrifice?



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

- When have you, or someone you know, chosen to separate from unrighteous influences? (Avoid writing anything that is too personal or private.)
- What blessings came from doing so?

Ponder whether any influences in your life might be leading you to sin. On a separate piece of paper, write how you will separate yourself from these influences. Put the paper where you will see it often.



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

I have studied Mark 9:30–50 and completed this lesson on (date).

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

UNIT 9: DAY 1

Mark 10–16

Introduction

Near the end of His mortal ministry, the Savior left Galilee and traveled through Perea, an area east of the Jordan River, on His way to Jerusalem. While in Perea, He invited little children to come unto Him and admonished a rich young ruler to sell all his possessions and follow Him. In Jerusalem the Savior observed a poor widow cast two mites into the temple treasury. Later, while at dinner in Bethany, Mary anointed Jesus in preparation for His burial. The Savior suffered in Gethsemane, and He was later tried and condemned to die. After He died on the cross and was resurrected, the Lord appeared to His Apostles and commissioned them to take the gospel to the world.

Mark 10:1–16

Jesus teaches the doctrine of marriage and invites little children to come to Him

Think about the young children you know.



What qualities or characteristics do you admire about young children? _____

As you study Mark 10:1–16, look for a truth that teaches why we should become like little children.

In Mark 10:1–12 we read what the Savior taught the people about the importance of marriage. For more information about the Savior’s teachings, you might refer back to the material for Matthew 19:1–12.

Concerning the teachings of Jesus Christ on marriage and divorce in Matthew 19:1–12 and Mark 10:1–12, Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught:



“As here recorded, our Lord’s teachings about marriage and divorce are fragmentary and incomplete. They can only be understood when considered in connection with the law of celestial marriage as such has been revealed anew

in modern times. These same general principles governing eternal marriage were known to and understood by the disciples in Jesus’ day and also, in part at least, by the Pharisees. But the accounts here preserved by both Matthew and Mark of the Master’s discussion on marriage and divorce are so condensed and abbreviated that they do not give a clear picture of the problem. . . .

“ . . . Divorce is not part of the gospel plan no matter what kind of marriage is involved. But because men in practice do not always live in harmony with gospel standards, the Lord permits divorce for one reason or another, depending upon the spiritual stability of the

people involved. . . . In this day divorces are permitted in accordance with civil statutes, and the divorced persons are permitted by the Church to marry again without the stain of immorality which under a higher system would attend such a course” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:546–47).

Read Mark 10:13–14, looking for what happened when some people brought little children to see Jesus.

Read Mark 10:15–16, looking for what the Savior taught His disciples as He invited the little children to come to Him. The phrase “receive the kingdom of God” in verse 15 refers to receiving the gospel and becoming a member of His Church.

Based on these verses, what will happen as we receive the gospel like little children? Answer the question by completing the following principle: **As we receive the gospel like little children, we will be prepared to**



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

- What do you think it means to receive the gospel “as a little child” (Mark 10:15)?
- If someone received the gospel like a little child, how do you think he or she would read the scriptures, pray, and worship in Church?

Mark 10:17–45

The Savior admonishes a rich young ruler to sell his possessions and follow Him; He counsels His disciples to serve one another

Read Mark 10:17–20, looking for what happened after Jesus blessed the little children. Consider marking what the man asked the Savior and how the Savior responded.

How would you describe the man who came to Jesus?

Matthew 19 also contains the account of this man coming to the Savior. Read Matthew 19:20, looking for how the man answered the Savior’s admonition to keep the commandments. You may want to mark the additional question the young man asked Him.



2. Write the following question in your scripture study journal: *What lack I yet?* You will answer additional questions related to this question later in the lesson.

Read Mark 10:21, looking for how the Savior responded to the young man.

Notice the phrase “Jesus beholding him loved him” in verse 21. Why do you think it is important to know that Jesus loved this young man before He told him what he lacked?

From these verses we can learn that **because He loves us, the Lord will help us know what we lack in our efforts to follow Him, and if we ask the Lord, He will teach us what we need to do to inherit eternal life.**

Read Mark 10:22, looking for how the young man reacted when the Savior counseled him to sell all that he had. According to verse 22, why did he react that way?

While we may not be asked to give up great riches to follow the Lord, He has asked us to make other sacrifices to serve Him and obey His commandments.



3. Under the question “What lack I yet?” answer the following questions in your scripture study journal:

- a. What are some sacrifices the Lord has asked of us that may be difficult to make?
- b. Write about a sacrifice the Lord has asked (or is asking) of you that may be difficult to make.

Personalize the Scripture Text

Inserting your name in the scripture text can help the truths of the passage be more meaningful to you. Reading the scriptures as though they were written to you can be a helpful way to hear the voice of the Spirit speaking to you.

Prayerfully ponder the question “What lack I yet?” and obey whatever promptings you may receive concerning the sacrifices the Lord would have you make.

Read Mark 10:23–27. Note the clarification the Joseph Smith Translation gives to what the Savior said in verse 27 by reading Mark 10:27, footnote *a*, looking for

what Jesus taught about leaving all for His sake.

Why do you think it is hard for those who trust in riches or other worldly things to enter the kingdom of God? What do you think it means that all things are possible for those who trust in God?

Read Mark 10:28–31, looking for what Jesus promised to those who are willing to give up everything to follow Him. Note the clarification the Joseph Smith Translation gives to what the Savior said in verse 31 by reading Mark 10:31, footnote *a*.

From these verses we learn the following principle: **To receive eternal life, we must be willing to give up whatever the Lord requires of us.**

Why is eternal life worth any sacrifice we are asked to make?

In Mark 10:35–45 we learn that James and John asked Jesus if they could sit in the honored positions at Jesus’s right hand and left hand in the eternal kingdom. The Savior then taught the Twelve Apostles that they must not be like gentile leaders who exercised authority over others. Those who are greatest in the kingdom of God are servants of all.

Mark 11–13

The Savior teaches at the temple and observes a widow cast mites into the temple treasury

In each of the following scenarios, two people give offerings to the Lord. Think about what the differences are between the offerings in each scenario.

- A woman gave her bishop a very large sum of money as a fast offering. Another woman who lives in the same ward gave a very small amount to her bishop as a fast offering.
- A man serves as a stake president. Another man in the same stake serves as a primary teacher.

What feelings might a person have if his or her offering to the Lord appears small when compared to the offerings of others? _____

As you study Mark 11–13, look for truths that will help you know how the Lord views your offerings to Him.



In Mark 11:1–12:40 we learn that as the Savior neared the end of His mortal ministry, He rode triumphantly into Jerusalem, cast out the moneychangers from the temple, and taught the people there.

While He was at the temple, Jesus witnessed individuals bringing money to the temple treasury as an offering to

God. Read Mark 12:41–44, looking for what the Savior saw at the treasury.

What did the Savior say about the widow’s offering compared to the offerings of the others?

Think of the coin with the least value in your country’s currency. A *mite* was “the smallest bronze coin used by the Jews” (Bible Dictionary, “Money”).

 **4.** Answer the following question in your scripture study journal: Why do you think the Savior considered the widow’s offering to be more than the other offerings?

Based on what the Lord said about the widow, we can learn the following principle: **If we are willing to give all that we have to the Lord, He will accept our offering even if it appears small in comparison to that of others.**

It takes faith to give all we have to the Lord. This principle of sacrifice is taught in the *Lectures on Faith*: “Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation” (*Lectures on Faith* [1985], 69).

In Mark 13 we learn that the Savior taught His Apostles about the Second Coming. You studied about this in Joseph Smith—Matthew (see the lesson for Unit 6: Day 2).

Mark 14:1–9

Mary anoints the Savior

After the Savior taught His disciples about the signs of His Second Coming, He left Jerusalem and went to Bethany to the house of a man named Simon, who had previously had been afflicted with leprosy. During the last week of the Savior’s life, He went back and forth from Bethany to Jerusalem many times.

Read Mark 14:3 and John 12:3, looking for what act of faith and love Mary performed for Jesus.



Elder James E. Talmage of the Quorum of the Twelve Apostles stated: “To anoint the head of a guest with ordinary oil was to do him honor; to anoint his feet also was to show unusual and signal [notable] regard; but the anointing of head and feet with spikenard, and in such abundance, was an act of reverential homage rarely rendered even to kings. Mary’s act was an expression of adoration; it was the fragrant outwelling of a heart overflowing with worship and affection” (*Jesus the Christ*, 3rd ed. [1916], 512).

Scan Mark 14:4–9, looking for how some of the people at the dinner reacted to what Mary did.

How did the Savior respond to those who were critical of Mary?

The phrase “she hath wrought a good work on me” in verse 6 indicates that the Savior was pleased with what Mary had done. The phrase “she hath done what she could” in verse 8 implies that she had given her best to the Lord.

From these verses we learn that **the Savior is pleased when we give Him our best efforts.**

 **5.** Consider this principle and the previous principle we identified from the account of the widow’s mites, and complete the following assignments in your scripture study journal:

- Explain how believing these truths might help those who feel they do not have much to give to the Lord.
- Describe a time when you saw someone give his or her best to the Lord.

Think about whether you are currently giving your best to the Lord. Select one aspect of your life in which you could improve, and set a goal that would help you give your best to the Lord.

Mark 14:10–16:20

Jesus begins His Atonement as He suffers in Gethsemane; He is betrayed by Judas Iscariot and brought before Jewish leaders

In Mark 14:10–16:20 we learn that Jesus and the Apostles observed the Passover and Jesus introduced the emblems of the sacrament. They then went to the Garden of Gethsemane, where Jesus suffered for our sins. He was then betrayed by Judas Iscariot, tried illegally by the Sanhedrin, and condemned to die. After the Savior died on the cross and was resurrected, He appeared to His Apostles and told them to take the gospel to the world, promising them that signs would follow those who believe. (You studied this material in the lessons for Matthew 26–28.)

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

I have studied Mark 10–16 and completed this lesson on (date).

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

INTRODUCTION TO

Luke

Why Study This Book?

The book of Luke provides an additional witness of many truths recorded by Matthew and Mark and also contains unique content. The Gospel of Luke can deepen your understanding of the teachings of Jesus Christ and help you more fully appreciate His love and compassion for all mankind, as manifested during His mortal ministry and through His infinite Atonement.

Who Wrote This Book?

Luke is the author of this Gospel. He was a physician (see Colossians 4:14) and “a messenger of Jesus Christ” (Joseph Smith Translation, Luke 1:1 [in Luke 1:1, footnote a]). Luke was one of Paul’s “fellowlabourers” (Philemon 1:24; he is called *Lucas* here) and Paul’s missionary companion (see 2 Timothy 4:11). Luke also wrote the book of Acts (see Bible Dictionary, “Luke”).

When and Where Was It Written?

Although it is not known exactly when Luke wrote his Gospel, it was likely written in the second half of the first century A.D. Luke’s sources were people who “from the beginning were eyewitnesses” (Luke 1:2) of the Savior’s mortal ministry and Resurrection. We do not know where the Gospel of Luke was written.

To Whom Was It Written and Why?

Luke intended his Gospel to be read primarily by a gentile audience, and he presented Jesus Christ as the Savior of both Jews and Gentiles. Luke specifically addressed His gospel to “Theophilus” (Luke 1:3), which in Greek means “friend of God” or “beloved of God” (see Bible Dictionary, “Theophilus”). It is apparent that Theophilus had received previous instruction concerning the life and teachings of Jesus Christ (see Luke 1:4). Luke hoped to provide further instruction by offering a systematic account of the Savior’s mission and ministry. He wanted those who read his testimony to “know the certainty” (Luke 1:4) of the Son of God—His compassion, Atonement, and Resurrection.

UNIT 9: DAY 2

Luke 1

Introduction

The angel Gabriel appeared to Zacharias and announced that Zacharias and his wife, Elisabeth, would have a son, whom they should name John. Six months later, the same angel appeared to Mary and announced that she would be the mother of the Son of God. Mary visited Elisabeth, and they rejoiced in the Savior’s coming. Three months later, Elisabeth gave birth to John, who would be known as John the Baptist.

Luke 1:1–4

Luke explains the reasons for writing his Gospel

Can you recognize the event portrayed in each of the following pictures? Under each picture, write a description of the event.



Christ in the Temple, by Heinrich Hofmann; courtesy of C. Harrison Comoy Co., Inc.



These represent some of the events and teachings from the Savior’s mortal ministry that were recorded by Luke but are not in the Gospels of Matthew, Mark, and John.

Luke began his Gospel by addressing someone named Theophilus (see Luke 1:3) and explained his reasons for writing. *Theophilus* means “friend of God” (Bible Dictionary, “Theophilus”).

Read Luke 1:1–4, looking for Luke’s reasons for writing this Gospel.

Based on Luke 1:4, what can studying the Gospel of Luke do for you?

As you study the Gospel of Luke, you can come to “know the certainty” (Luke 1:4) of the truths you have been taught about Jesus Christ.

Luke 1:5–25

The angel Gabriel announces the birth of John to Zacharias, and Elisabeth conceives

How long do you think you can hold your breath? Set a timer for 10 to 30 seconds, and start it when you begin holding your breath, or you could look at the second hand on a clock. If possible, hold your breath until the timer sounds or the time period ends.

What were you thinking during the last few seconds before the timer sounded and the time was completed? How might holding your breath be similar to the anticipation felt while waiting for God’s words to be fulfilled?

Ponder a blessing or answer from God that you are waiting or hoping for. As you study Luke 1, look for truths that can help you when you are waiting for God’s words to be fulfilled in your life.

Read Luke 1:5–7, looking for the blessing Zacharias and Elisabeth had been waiting for during much of their lives.

What do we learn about Zacharias and Elisabeth from these verses?

Zacharias and Elisabeth were both descendants of Aaron, from whom all of the priests and the high priest of Israel were chosen. This means that John was a natural heir of the Aaronic Priesthood and its leadership. The Prophet Joseph Smith said, “Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood” (in *History of the Church*, 5:257).

Luke 1:8–10 records that Zacharias was appointed to burn incense in the Jerusalem temple. This was an honor that came to a priest only once in his life.

Read Luke 1:11–13, looking for what happened while Zacharias was in the temple.

Notice in verse 13 that the angel said, “Thy prayer is heard.” Zacharias and Elisabeth had likely prayed for many years to have a child. You may want to mark this phrase in your scriptures.

How might Zacharias have felt when he heard that he and Elisabeth would have a son even though they were “well stricken in years” (Luke 1:7)?

Luke 1:14–17 records that the angel Gabriel told Zacharias that he and Elisabeth would “have joy and gladness” (Luke 1:14) and that their son would prepare many people for the Lord.

Read Luke 1:18–20, looking for how Zacharias responded to Gabriel’s message. The Prophet Joseph Smith taught that Gabriel was Noah and “stands next in authority to Adam in the Priesthood” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 104).

Notice what happened to Zacharias because he doubted the angel’s words. Consider marking in verse 20 what the angel said about the words—the message—he had spoken to Zacharias.

One truth we learn from the angel Gabriel is that **the Lord’s words spoken through His servants will be fulfilled in their season.** “In their season” means according to the Lord’s timing.



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

- How can knowing that the Lord’s words will be fulfilled according to His timing affect how we respond to the Lord’s promises?
- How can this truth help someone who longs for a divine promise to be fulfilled?

In Luke 1:21–24 we learn that when Zacharias left the temple, he could not speak. Elisabeth later became pregnant, as the angel had promised.

Read Elisabeth’s words in Luke 1:25, and consider how Elisabeth may have felt as she prepared to have a child. Her statement that the Lord had “take[n] away [her] reproach among men” refers to the shame she had experienced as a childless woman. At this time and in this culture, giving birth was highly esteemed, and being unable to bear a child brought disrespect and a feeling of inferiority.

Luke 1:26–38

The angel Gabriel announces the forthcoming birth of Jesus to Mary

In Luke 1:26–27 we learn that in the sixth month of Elisabeth’s pregnancy, the angel Gabriel was sent to Mary, a virgin in Nazareth.

Read Luke 1:28–33, looking for phrases that might have helped Mary understand the importance of the task God was giving her. Consider marking what you find. *Jesus* is “the Greek form of the name Joshua or Jeshua, ‘God is help’ or ‘savior’” (Bible Dictionary, “Jesus”).

Note that the title “Son of the Highest” (Luke 1:32) refers to the doctrine that **Jesus Christ is the Son of God the Father**.

Read Luke 1:34, looking for Mary’s question. Her statement “I know not a man” means she was a virgin.

Read Luke 1:35–37, looking for the angel’s answer to Mary’s question.

We do not know, beyond the accounts in the scriptures, how the miracle of Jesus Christ’s conception happened; we are simply told that it was miraculous and that the child who would be born would be the Son of God.

Notice in Luke 1:37 the truth that the angel stated that helps explain this miraculous event. You may want to mark this in your scriptures.

Ponder some circumstances in which it might feel difficult or even impossible to obey certain commandments. List three or four examples in the space provided: _____

 **2. Consider the truth that with God, nothing shall be impossible.** Answer the following question in your scripture study journal: What do you think Mary or Elisabeth might say to encourage us if we feel that what the Lord has asked us to do is difficult or impossible? Then write about an experience that has strengthened your belief that nothing is impossible with God.

Read Luke 1:38, looking for how Mary responded to the angel.

What evidence do you see in this verse that Mary believed the angel’s words?

Consider how Mary’s acceptance of the angel’s words differed from Zacharias’s response to the angel’s announcement in the temple. Ponder how you can

follow the examples of Mary and Elisabeth by believing that in your own life, nothing the Lord asks of you will be impossible with His help.

Luke 1:39–56

Mary visits Elisabeth, and they testify of the Savior

Elisabeth and Mary fulfilled important roles that helped change the world. Read Luke 1:41–45, looking for Elisabeth’s testimony as she “was filled with the Holy Ghost” (Luke 1:41).

Because of the witness that Elisabeth received from the Holy Ghost, what did she already understand about Mary?

Read Luke 1:46–49, looking for how Mary praised the Lord.



Notice in verse 49 that Mary said the Lord had done “great things” for her. Reread Luke 1:34, 38, 45–46, looking for what Mary did that allowed the Lord to do “great things” for her.

Just as Zacharias, Elisabeth, and Mary each had their own roles to play in the divine plan, we too have important roles designated by the Lord. We learn from this account that **if we faithfully try to fulfill the roles the Lord has for us, He can do great things in our lives**.

 **3. Ponder the roles the Lord wants you to fulfill in His plan, and answer the following question in your scripture study journal: What might happen in your life if you respond to the Lord as Mary did?**



President Ezra Taft Benson testified of the blessings of turning our lives over to God and faithfully striving to follow His will: “Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life” (“Jesus Christ—Gifts and Expectations,” *Ensign*, Dec. 1988, 4).

Luke 1:57–80

John the Baptist is born

Luke 1:57–80 explains that after Elisabeth gave birth, Zacharias affirmed in writing that the child should be named John. The name *John* means “Jehovah is gracious.” At that point he was suddenly able to speak again, and he prophesied about the missions of Jesus Christ and John. As we faithfully fulfill our divinely given roles as Zacharias, Elisabeth, and Mary did, the Lord can also do great things for us and through us. Consider how you can fulfill your own roles in the Lord’s plan.

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

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

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

UNIT 9: DAY 3

Luke 2

Introduction

Joseph and Mary traveled to Bethlehem, and Jesus was born there. Shepherds obeyed an angel’s instruction to find the newborn Jesus, and then they proclaimed Jesus’s birth to others. Simeon blessed Jesus at the temple, and Anna shared her witness that the Redeemer had been born. Jesus grew “in wisdom and stature, and in favour with God and man” (Luke 2:52).

Luke 2:1–20

Jesus is born in Bethlehem

How confident are you in your knowledge of the events surrounding the Savior’s birth? Test yourself by completing the following quiz. Write whether each statement is true (T) or false (F).

- _____ 1. Mary and Joseph went to Bethlehem to pay taxes.
- _____ 2. Mary and Joseph traveled 27 miles (44 kilometers) from Nazareth to Bethlehem.
- _____ 3. The infant Jesus was laid in a manger because the inn was full.
- _____ 4. The shepherds followed the star to the manger where Jesus lay.

- _____ 5. Besides Mary and Joseph, the first ones on record to have seen Jesus were the shepherds.
- _____ 6. The angel told the shepherds not to tell anyone what they had seen.



As you study Luke 2, look for the answers to these questions to see if you answered them correctly.

Read Luke 2:1–5, looking for why Joseph and Mary traveled to Bethlehem.

Notice that Luke 2:1, footnote *b* clarifies that Caesar wanted to register, or count, the people. This was done for taxation purposes.

Turn to Bible Maps, no. 11, “The Holy Land in New Testament Times,” located in the Bible appendix. Find the cities of Nazareth and Bethlehem on the map.

Notice that “Bethlehem [is] approximately 85–90 miles (137–145 kilometers) south of Nazareth, a trek of at least four to five walking days, perhaps longer considering Mary’s condition” (*New Testament Student Manual* [Church Educational System manual, 2014], 143).

Ponder what you think would be the most appropriate circumstances for the birth of the Creator and Savior of the world. Read Luke 2:6–7, looking for the circumstances of Jesus’s birth.

Read Luke 2:8–14, looking for how the Savior’s birth was announced.

Notice that Luke 2:10 describes feelings we can experience because the Savior was born.

Consider writing the following truth in your scriptures: **Because the Savior was born on the earth, we can experience great joy.**

As you continue to study Luke 2, look for examples of how knowledge of the Savior’s birth brought joy to others.

Read Luke 2:15–20, marking words or phrases that indicate how the shepherds responded to the angel’s instructions.

Notice that the shepherds immediately responded to the angel’s message. Of what did the shepherds



receive a witness, or testimony, as a result of responding to this message?

Review Luke 2:17–20, looking for what the shepherds did after they received their witness of Jesus Christ. Why do you think the shepherds shared with others what they had experienced and heard?



1. Complete the following assignments in your scripture study journal:

- a. Based on what you learned from the shepherds' actions, complete the following principle: **When we receive our testimony of Jesus Christ, we will want to** _____.
- b. Ponder a time when you felt a desire to share your testimony of Jesus Christ and His gospel with others. Write about why you had that desire.

Luke 2:21–39

Simeon and Anna declare Jesus to be the Savior of the world

In Luke 2:21–24 we read that eight days after Jesus's birth, Mary and Joseph presented Him at the temple in accordance with Jewish law (see Exodus 13:2). Two individuals who were at the temple that day recognized the infant Jesus as the Messiah.

Read the account of Simeon in Luke 2:25–32. (Note that the phrase "waiting for the consolation of Israel" in Luke 2:25 refers to waiting for the Messiah to come.) Then read the account of Anna in Luke 2:36–38. In both accounts, look for how knowledge of the Savior's birth brought joy to these individuals.

In what ways did Simeon and Anna then testify of Jesus Christ?

We read in Luke 2:34–35 that Simeon also blessed Mary and Joseph. The Joseph Smith Translation clarifies the prophecy of Simeon to Mary: "Yea, a spear shall pierce through him to the wounding of thine own soul also; that the thoughts of many hearts may be revealed" (Joseph Smith Translation, Luke 2:35).



2. In your scripture study journal, explain why knowing of the Savior's birth has brought you joy. Consider sharing this testimony with a friend or during family home evening.

According to Luke 2:39, after presenting Jesus at the temple, Mary and Joseph returned with Jesus to their home in Nazareth.

Luke 2:40–52

Young Jesus grows "in wisdom and stature, and in favour with God and man"

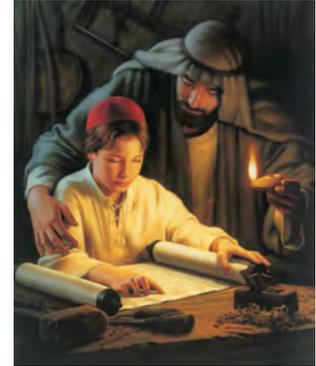
Write something you would like to improve about yourself: _____

How could knowing what Jesus was like when He was your age help you become the person you would like to be?

The scriptures contain only a few details about Jesus's youth, but those details can be a great blessing and guide to us as we seek to improve ourselves. Read Luke 2:40, looking for how Luke described Jesus's early life. Note that *waxed* means to grow or increase.

Next, read Luke 2:41–49, looking for what Jesus did when He was 12 years old.

Why had Jesus stayed behind at the temple? (Read Luke 2:46, footnote *c*, looking for how the Joseph Smith Translation clarifies what Jesus was doing at the temple.)



📺 If it is available, you may want to watch "Young Jesus Teaches in the Temple" (2:30) from *The Life of Jesus Christ Bible Videos*, available at LDS.org, to see a depiction of what happened when Joseph and Mary

found Jesus at the temple. If the video is not available, read Luke 2:48–50, looking for what Jesus said to Mary and Joseph when they found Him.

What does this account reveal about Jesus’s knowledge of His divine identity as a young man?



The Prophet Joseph Smith revealed the following about Jesus Christ as a youth: “When still a boy He had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom He possessed; but He was a boy only, and lacked physical strength even to defend His own person, and was subject to cold, to hunger and to death (in *History of the Church*, 6:608).

Read Luke 2:51–52, looking for ways in which Jesus grew (see also Joseph Smith Translation, Matthew 3:24–26 [in the Bible appendix]).

Luke 2:52 teaches us that Jesus “increased in wisdom.” In that verse we also learn three other ways he grew. To increase in “stature” means to grow physically. The phrase “in favour with God” relates to spiritual well-being, and the phrase “in favour with . . . man” relates to social relationships. Thus, based on our study of this verse we can learn the following principle: **We can follow Jesus’s example by gaining wisdom and growing physically, spiritually, and socially.**

Ponder the following questions:

- Why it is important for us to develop in *each* of these four areas?
- How have you been blessed as you have tried to follow Jesus’s example of developing Himself in these areas?



3. Copy the accompanying chart in your scripture study journal. Then write under each of the categories a goal for your own personal development and a plan for how you will act on that goal during the coming weeks.



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

I have studied Luke 2 and completed this lesson on (date).

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

Answers to the true–false quiz: 1. True; 2. False; 3. True; 4. False; 5. True; 6. False.

UNIT 9: DAY 4

Luke 3–4

Introduction

John the Baptist preached repentance and testified of the coming Messiah. Jesus Christ was baptized by John and then fasted in the wilderness for 40 days. After traveling to Galilee, Jesus declared to the people in Nazareth that He was the Messiah. The people of Nazareth rejected Him, and He went to Capernaum, where He healed the sick and cast out devils.

Luke 3:1–22

John the Baptist prophesies of Jesus Christ

Spend a few moments pondering the following questions:

- Have you ever had someone tease or mock you because you were a member of the Church?
- Has anyone ever made fun of or challenged something you believe in or a standard you try to live?
- Are there parties or gatherings you were not invited to or where you felt uneasy because of your religion?

As you study Luke 3:1–22, look for a truth that can explain why those who live the gospel may feel separated from others at times.

| I can follow the example of Jesus by increasing . . . | | | | |
|---|----------------|------------|-------------|----------|
| Category: | Intellectually | Physically | Spiritually | Socially |
| My goal and plan to complete my goal: | | | | |

Under the law of Moses, the presiding officer of the Aaronic Priesthood was called the high priest. However, by the time of the Savior's ministry, the office of high priest had become corrupted. The high priest was also the political head of the nation, but holders of that office were not selected by God at this time. They were selected by men such as Herod and other Roman officials (see Bible Dictionary, "High priest").

Read Luke 3:2–6, looking in verse 2 for whom God spoke to instead of the high priests.

Summarize what John the Baptist was teaching the people in Luke 3:3–6. (For additional help with what John was teaching, read Joseph Smith Translation, Luke 3:4–11 [in the Bible appendix].) _____

In John's day some people believed that because they were descendants of Abraham, they were better than others or that God loved them more than the non-Israelites (see Luke 3:8, footnote *d*). This situation could be like people today thinking they would go to heaven simply because they were members of the Church.

Read Luke 3:7–9, looking for what John taught the Jews they needed to do to receive salvation. (In verse 9, *fruit* is a symbol of the results of the choices we make.)

Notice in verse 9 what will happen to those who do not bring forth "good fruit," or live righteously.

In Luke 3:10–15 we read that John taught specific groups of Jewish society how they could bring forth good fruit by living righteously. John's ministry was impressive, and some thought he might be the Messiah.

Read Luke 3:16–17, looking for what John said the Messiah would do when He came.

The phrase "baptize you with the Holy Ghost and with fire" (Luke 3:16) refers to the purifying and sanctifying effect of receiving the gift of the Holy Ghost. The Prophet Joseph Smith taught: "An individual must be born of water and the spirit in order to get into the kingdom of God" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 90).

To further understand Luke 3:17, it is helpful to understand about separating wheat from chaff.

After wheat was harvested and threshed (when the grain was separated from the rest of the plant), the farmer would then winnow the grain. Winnowing

was an ancient method used to separate wheat kernels from chaff (the outer shell) and the husk. A winnower would use a large shovel or wooden fork called a fan to throw the threshed wheat into the air. The breeze would carry away the lighter, undesirable chaff, and the heavier wheat kernels would fall to the threshing floor.



Arab farmers separating wheat from chaff

In John's analogy, what might the wheat represent?

What might the chaff represent?

One important doctrine taught in Luke 3:16–17 is that **Jesus Christ separates the righteous from the wicked.**



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

- Although the final separation of the righteous from the wicked will take place at the Day of Judgment, in what ways can following Jesus Christ and living His gospel cause His disciples to be separated from unrighteousness now?
- Why do we need to understand that as we seek to follow Jesus Christ and live His gospel we may feel or be separated from others?

Luke 3:18–22 records that Jesus came to be baptized by John the Baptist (see also Matthew 3:13–17). Later, John the Baptist was imprisoned by Herod.

Luke 3:23–38

The lineage of Jesus is set forth

In Luke 3:23–38, Luke included a genealogy of Jesus that gives Jesus's direct or strict blood line. He also testified that Joseph was the "supposed" (not actual) father of Jesus (Luke 3:23).

Luke 4:1–13

Jesus is tempted by Satan in the wilderness

Luke 4:1–13 contains an account of Jesus fasting for 40 days in the wilderness and rejecting Satan's temptations (see also Matthew 4:1–11).

Luke 4:14–30

Jesus announces that He is the Messiah

Consider the following words: *brokenhearted, bruised, captive, poor, and blind*. Have you ever felt that one or more of these words may have described how you felt about yourself? As you study Luke 4:14–30, look for words that teach how Jesus Christ was sent to heal the brokenhearted and deliver the captives.

In Luke 4:14–17 we read that after Jesus returned from fasting and being tempted in the wilderness, He began to preach in the synagogues in Galilee. Soon, He returned to His hometown of Nazareth. While there, He stood in a synagogue to read from the book of Isaiah, who prophesied concerning the divine mission of the Messiah.

Read Luke 4:18–20, looking for what Isaiah prophesied the Messiah would do for people. You may want to mark what you find.

Read Luke 4:21, looking for what Jesus said about the scripture passage He had read.

By saying that Isaiah’s prophecy was fulfilled, Jesus was announcing that He was the Messiah referred to in the prophecy. Consider writing the following doctrine in your scriptures: **Jesus Christ was sent to heal the brokenhearted and deliver those who are spiritually captive.**

From what you know about the Savior’s ministry, what are some things He did that fulfilled this prophecy?

 **2.** Answer the following question in your scripture study journal: What experiences have you seen that show how Jesus Christ continues to heal and deliver us in our day?



Elijah, the widow of Zarephath, and her son

Read Luke 4:22, looking for how people of Nazareth reacted to Jesus’s declaration that He was the long-awaited Messiah.

In Luke 4:23 we read that Jesus knew the people in Nazareth would challenge Him to prove He was the Messiah by repeating the miracles He had performed in

Capernaum. Jesus responded by citing two scriptural accounts to teach them a principle about faith.

Read Luke 4:24–27, looking for the two accounts Jesus referenced. You may want to briefly read the account of Elijah and a widow of Zarephath in 1 Kings 17:1–16 and the account of Naaman and Elisha in 2 Kings 5:1–14. Pay particular attention to what the widow and Naaman did to demonstrate their faith.

In what ways did the widow of Zarephath and Naaman demonstrate faith? _____

It is important to know that the Old Testament prophets Elias (Elijah) and Eliseus (Elisha) both performed miracles for people who were not Israelites (Gentiles). Jesus was teaching those in Nazareth that although there were widows and lepers among the Israelites, two Gentiles were able to experience miracles because they had faith and accepted God’s prophets.

Because so many of the people of Nazareth lacked faith in Him, Jesus performed very few miracles there (see Matthew 13:54–58; Mark 6:1–6). We can learn an important principle about faith when we contrast the people in Nazareth with the widow of Zarephath and Naaman: **When we demonstrate our faith in Jesus Christ, we can see miracles occur.**



Naaman and the servant of Elijah

 **3.** In your scripture study journal, make a list of ways we can demonstrate our faith in Jesus Christ as our Savior. Review Luke 4:18, and consider ways you need to demonstrate faith in Jesus Christ so you can receive the blessings listed there.

Compare and Contrast

A passage of scripture is often clarified when it is compared or contrasted with something else. Noting the similarities and differences between teachings, people, or events can bring gospel truths into sharper focus.

Read Luke 4:28–30, looking for how those in the synagogue responded to what Jesus said.

Ponder how this account illustrates how Jesus Christ will separate the wicked from the righteous (see Luke 3:17).

Luke 4:31–44

Jesus casts out devils and heals the sick

Read Luke 4:31–44, looking for the how the response of the people of Capernaum differed from the response of those in Nazareth.

How do these accounts illustrate the principle that when we demonstrate our faith in Jesus Christ, we can receive His blessings?

 **4.** Conclude your study for today by writing in your scripture study journal your testimony of Jesus Christ as the Savior and of the blessings you have experienced as you have demonstrated faith in Him.

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

I have studied Luke 3–4 and completed this lesson on (date).

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

UNIT 10: DAY 1

Luke 5

Introduction

Peter, James, and John were fishermen, but after miraculously catching a multitude of fish with the Savior's help, they forsook all to follow the Savior and became fishers of men. Jesus healed a leper and a paralyzed man. He called Matthew to be a disciple and taught that He came to call sinners to repentance. Jesus also taught the parable about putting new wine in old bottles.

Luke 5:1–11

Peter, James, and John are called by the Lord to become fishers of men

Ponder the following questions: When have you been asked to do something without knowing all the reasons for doing it? Why can it be difficult to follow instructions without understanding the reasons for them?

What counsel from Church leaders or commandments of the Lord might some youth find difficult to obey if they do not fully understand the reasons for them?

As you study Luke 5:1–11, look for principles that can help when you do not fully understand why you need to follow counsel from Church leaders or a commandment of the Lord.



Read Luke 5:1–5, looking for what the Savior asked Peter (who is called Simon here; see Luke 5:8) to do after He had finished preaching. The “lake of Gennesaret” (Luke 5:1) is the Sea of Galilee, and the phrase “let down your nets for a draught” in verse 4 refers to putting out their nets to catch fish. Consider highlighting in verse 5 how Peter responded to the Savior's request.

What might Peter's own fishing experience have led him to think when the Savior told him to let down the nets again?

Read Luke 5:6–9, looking for what happened when Peter did what the Lord asked. Consider marking words and phrases that show why we should do what the Savior asks of us, even when we do not understand why.

One principle we can learn from this account is that **if we do what the Lord asks even when we do not understand why, He can provide greater blessings than we can anticipate.** Consider writing this principle in your scriptures next to Luke 5:3–9.

In what ways does living this principle require us to trust Jesus Christ?

Elder Richard G. Scott of the Quorum of the Twelve Apostles said:



“This life is an experience in profound trust—trust in Jesus Christ, trust in His teachings, trust in our capacity as led by the Holy Spirit to obey those teachings for happiness now and for a purposeful, supremely happy eternal existence. To

trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). To produce fruit, your trust in the Lord must be more powerful and enduring than your confidence in your own personal feelings and experience.

“To exercise faith is to trust that the Lord knows what He is doing with you and that He can accomplish it for your eternal good even though you cannot understand how he can possibly do it” (“Trust in the Lord,” *Ensign*, Nov. 1995, 17).



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

- a. How can you develop the kind of trust in Jesus Christ that Elder Scott described?
- b. How have you or your family received greater blessings than you anticipated by following the Lord’s directions even when you did not fully understand the reasons?

On a piece of paper, write down counsel or commandments from the Lord that you could more faithfully follow even though you do not fully understand the reasons for doing so. (If you have access to *For the Strength of Youth* [booklet, 2011], you could look through it for ideas.) Put the paper in a place that will help remind you of your goal to do what the Lord asks.

In Luke 5:10–11 we read that Peter, James, and John left their fishing boats to follow Jesus.

Luke 5:12–26

Jesus heals a man with leprosy and a man with palsy



What are some items that can be used to help or heal a person with an ailment or wound?

Besides a physical illness or injury, what else might someone need to be healed of? _____

As you study Luke 5:12–25, look for principles that teach what you can do to help yourself and others receive needed healing.



2. In Luke 5:12–25 we read about the Savior healing two men. One of the men had leprosy, and the other man had palsy, meaning he was paralyzed. Read Luke 5:12–15 and Luke 5:17–25, and compare the two accounts. In your scripture study journal, create a chart like the one below, and record how the two healings are similar and how they are different.

| Similarities | Differences |
|--------------|-------------|
| | |

Ponder the role faith played in each account. Consider marking the phrase “he saw their faith” in Luke 5:20. The Savior acknowledged the faith of those who brought the man with palsy to Him.

The Joseph Smith Translation helps us better understand the question Jesus asked in Luke 5:23: “Does it require more power to forgive sins than to make the sick rise up and walk?” (Joseph Smith Translation, Luke 5:23 [in Luke 5:23, footnote a]).

By asking this question Jesus Christ was teaching that He had power to heal both physically and spiritually.

What can you learn from these accounts about how we can be healed and what we can do to help others be healed?

From these accounts we can learn that **as we exercise faith and come to the Savior, He can heal us** and that **we can help others come to the Savior so they can be healed.** Consider writing these principles in your scriptures next to Luke 5:12–25.

Look for Comparisons and Contrasts in the Scriptures

The scriptures often compare or contrast ideas, events, and people. These comparisons and contrasts help illustrate and emphasize gospel principles. Look for comparisons and contrasts in single verses, in chapters, and across chapters and books. For example, as you read about the Savior healing two men in Luke 5:12–25, note the similarities and differences between the healings.

Healing may not necessarily mean that the Savior will remove our infirmities from us. Healing can also mean that He will give us the courage, faith, comfort, and peace we need to endure or overcome our infirmities.

Consider the following counsel from Elder David A. Bednar of the Quorum of the Twelve Apostles:



“Righteousness and faith certainly are instrumental in moving mountains—if moving mountains accomplishes God’s purposes and is in accordance with His will. Righteousness and faith certainly are instrumental in healing the sick, deaf, or lame—if such healing accomplishes God’s purposes and is in accordance with His will. Thus, even with strong faith, many mountains will not be moved. And not all of the sick and infirm will be healed. If all opposition were curtailed, if all maladies were removed, then the primary purposes of the Father’s plan would be frustrated.

“Many of the lessons we are to learn in mortality can only be received through the things we experience and sometimes suffer. And God expects and trusts us to face temporary mortal adversity with His help so we can learn what we need to learn and ultimately become what we are to become in eternity” (“That We Might ‘Not ... Shrink’ [D&C 19:18]” [CES devotional for young adults, Mar. 3, 2013], lds.org/broadcasts).

 **3.** Consider the infirmities that people may need to be healed of. In your scripture study journal, answer one or more of the following questions:

- a. What could you do to help bring people to the Savior to receive His healing power?
- b. When have you or someone you know been healed through exercising faith in the Savior?
- c. When have you seen a person bring someone else to the Lord to receive the Savior’s healing power?

Ponder what you can do to exercise greater faith in Jesus Christ to be healed, forgiven, or comforted. Also consider ways you might bring a friend or someone else to the Savior.

Luke 5:27–35

Scribes and Pharisees question why Jesus eats with publicans and sinners

Read Luke 5:27–28, and look for the Savior’s invitation to Matthew (who is called Levi here; see Matthew 9:9).

What impresses you about how Matthew responded to the Savior’s invitation?

Matthew was a publican, meaning he collected taxes from his fellow Jews for the Roman government. The Jews generally hated publicans and viewed them as outcasts and sinners. In Luke 5:29–35 we read that while Jesus was eating with Matthew and others, the scribes and Pharisees condemned Him for eating with sinners. Jesus taught that He came to call sinners to repentance.

Consider how the Savior would treat those in your school today who are alone and feel outcast. Ponder how you, like Jesus did, might include those who are alone and feel outcast or who are considered less popular without compromising your standards.

Luke 5:36–39

Jesus gives the parable about new wine in old bottles

The Savior used a parable to teach the scribes and Pharisees. Read Luke 5:36–39, looking for what objects the Savior used to teach His parable. Consider marking them in your scriptures.

Imagine a hole or tear in an old piece of cloth being repaired with a piece of a new cloth. The style of the new cloth may not match that of the old cloth, or the piece of the new cloth may shrink when it is washed and make the hole or tear worse than before. In a similar way, the gospel of Jesus Christ was not just a patching up of old beliefs and practices but a complete restoration of truth.

Luke 5:37, footnote *a* explains that the word *bottles* there means “leather bags or wineskins.” New leather is soft and pliable, whereas old leather can become hard and brittle.



Wineskin

As the new wine fermented, gases would build up inside and stretch the leather bag. This stretching could cause old, brittle wineskins to burst. In the parable, the new wine represents the Savior’s teachings and gospel, and the old wine represents the practices, traditions, and beliefs of the Pharisees under the law of Moses.

In what way could the “old bottles” represent the scribes and Pharisees Jesus was teaching?

Consider how the “new bottles” could represent those people who were humble and willing to change to accept the Savior and His teachings. One principle we can learn from the Savior’s parable is that **to accept the Savior and His gospel, we must be humble and willing to change.**

 **4.** To help you better understand this principle, review Luke 5. Look for examples of the following types of people, and write what you find in your scripture study journal:

- a. Individuals who were hardened and unyielding in their attitude toward the Savior and His teachings.
- b. Individuals who were humble and willing to change and grow as they followed the Savior.

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

I have studied Luke 5 and completed this lesson on (date).

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

UNIT 10: DAY 2

Luke 6:1–7:18

Introduction

Jesus taught about the importance of doing good to others, including on the Sabbath. After spending a night in prayer, He called the Twelve Apostles and then taught them and a multitude of people. He also healed a centurion’s servant and raised a widow’s son from death.

Luke 6

Jesus heals on the Sabbath, chooses the Twelve Apostles, and teaches the multitude

Imagine that in your Church meetings on Sunday you hear an announcement about a service project for a family that lives near you. After the announcement you overhear the following responses:

- “That family has been through a lot lately. I am happy to help in any way that I can.”
- “There had better be refreshments afterward, because if there aren’t, I’m not going.”
- “I don’t really want to go, but I could use some help next week with a project that I’m organizing, so I should probably help out now.”
- “If my friend is going, I will go.”

 **1.** In your scripture study journal, write down what the preceding responses suggest about the reasons why people serve.

Think about opportunities you have had to serve and how you felt about serving. As you study Luke 6–7, look for principles that can help you give service in more meaningful ways.

While in Galilee early in His ministry, Jesus healed a man’s withered hand on the Sabbath (see Luke 6:6–10), spent a night in prayer, and called the Twelve Apostles (see Luke 6:12–13). He then began to teach them and “a great multitude of people” (Luke 6:17) how to receive heavenly rewards. This sermon in Luke 6 is often referred to as the Sermon on the Plain and is very similar to the Sermon on the Mount in Matthew 5–7. “There are varying views regarding whether the Sermon on the Mount recorded by Matthew and the Sermon on the Plain recorded by Luke were the same or different events. However, the chronological placement and the context of Luke’s record seem to indicate that the same sermon is being recorded in Luke 6 and Matthew 5–7” (*New Testament Student Manual* [Church Educational System manual, 2014], 152–53; see also Bible Dictionary, “Sermon on the Mount”; Harmony of the Gospels). (*Note:* Much of the content in Luke 6 was covered when you studied Matthew 5–7; 10:1–4; and Mark 3:1–6.)

Read Luke 6:19, looking for what Jesus did for the people before He began to teach them.

Next, read Luke 6:31, looking for Jesus’s counsel to His disciples.

How can remembering that we should treat others as we would like to be treated influence the way you treat people?

Read Luke 6:32–35, looking for additional counsel Jesus gave His disciples about loving and serving others. You may want to mark in verse 35 what we should expect in return for doing good to others. Notice what the Lord promised to those who do good for others without expecting anything in return.

One principle that we learn from these verses is that **if we do good to others without expecting anything in return, our reward will be great and we will be the children of the Highest.**

Notice the phrase “ye shall be the children of the Highest” (verse 35). Although we are all children of God, those who do good to others as Christ did fulfill their divine potential by becoming like our Father in Heaven. Think about how serving others without expecting anything in return can help a person be more Christlike.

Read Luke 6:36–38, looking for examples Jesus gave of ways in which we can do good to others. Notice that Jesus promised that people who show mercy to others, who refrain from judging others unrighteously, and who forgive freely will receive God’s mercy.

Have you ever attempted to put more items in a box or suitcase than could fit inside it? In Luke 6:38 the description of how much will be given in return for the good we do includes the phrases “good measure, pressed down, and shaken together, and running over.” How do these phrases describe the way in which Heavenly Father rewards us as we give to others?

One truth that we can learn from Luke 6:38 is that **as we generously give to others, Heavenly Father blesses us more generously.** Consider writing this principle next to verse 38.

 **2.** Think of some ways we can be generous in giving to others. Then answer the following questions in your scripture study journal:

- a. When have you or someone you know given generously to others?
- b. How were you or someone you know blessed by the Lord for giving generously?
- c. What will you do to be more generous to others?

One way you could consider being more generous to others is by observing the law of the fast by donating a fast offering as you fast. Your parents may already contribute a fast offering for your family, but if you are able to, you could contribute as well. As you seek to be more generous to others, pray for the Lord’s help to serve as He would.

Luke 7:1–10

Jesus heals the centurion’s servant

In Luke 7:1 we learn that after teaching the multitude, Jesus entered Capernaum. Read Luke 7:2–5, looking for who asked for Jesus’s help after hearing that He had entered the town.

A centurion was an officer in the Roman army who commanded a company of 50 to 100 soldiers. The Jews generally disliked centurions because they represented the Romans’ political and military power over them and



Ruins of a Capernaum synagogue dating to the fourth or fifth century A.D.

their land. This centurion, however, had been kind to the Jews.

Read Luke 7:6–10, and ponder how the centurion demonstrated great faith in Jesus Christ and how his faith was rewarded.

From this account we learn that **by exercising faith in Jesus Christ, we can help bring blessings into others’ lives.** You may want to write this principle next to Luke 7:10.

Luke 7:11–18

Jesus raises a widow’s son from death

The day after the Savior healed the centurion’s servant, He performed another miracle. Read Luke 7:11–12, looking for what Jesus and His disciples encountered as they approached a city called Nain.



According to verse 12, why was the death of this young man particularly tragic for this woman?

Not only had this woman lost her only son to death, but she had also previously lost her husband. In addition to the great sorrow she must have felt, she may have had no one to support her financially.

Read Luke 7:13–15, looking for what the Savior did when He saw this woman grieving. The *bier* was the stand or framework upon which the body was placed.

According to verse 13, why did Jesus heal this woman’s son? Notice that the widow did not ask Him to heal her son, but He observed her need and then helped fulfill it. It is important to understand also that this man was not resurrected; he would one day die again. Jesus Christ was the first to be resurrected.

 If it is available, watch the video “The Widow of Nain” (2:22) from *The Life of Jesus Christ Bible Videos*, on LDS.org, looking for how the Savior ministered to the woman even though she did not ask for His help.

Luke 7:18–50

Introduction

Jesus praised John the Baptist and testified that John prepared the way for His ministry. While Jesus was eating with a Pharisee, a repentant woman showed her faith in and love for Jesus.

Luke 7:18–35

Jesus praises John the Baptist and testifies of John's mission

What do you remember about John the Baptist?

-  1. In your scripture study journal, list as many facts about John the Baptist as you can remember.

Imagine a reed (a tall blade of grass) and someone dressed in soft, expensive clothing and living in a palace. As you think about these, read Luke 7:24–26, looking for what Jesus taught about John the Baptist.

How do you think John the Baptist was different from a reed and someone living in luxury?

Unlike a reed, which is shaken or blown about by the wind, John the Baptist was firm and unshakable in his testimony and in performing his mission. He lived in the desert and wore clothing made of camel hair, which was very coarse. Rather than seeking physical comforts, John sought to do God's will.

Jesus said that John the Baptist was "much more than a prophet" (Luke 7:26). Read Luke 7:27–28, looking for why John the Baptist was unique among prophets.

When Jesus said, "I send my messenger before thy face, which shall prepare thy way before thee" (Luke 7:27), He was quoting a prophecy written hundreds of years before that spoke of a

"messenger" who would "prepare the way before [the Messiah]" (Malachi 3:1). From these verses we learn that **John the Baptist was the prophet foreordained to prepare the way for and to baptize the Son of God.**



Think about the feelings you might have had if you had been in this widow's situation and had seen the Savior raise your only son from the dead.

From this account we learn the following principle:

We can follow Jesus Christ's example by demonstrating compassion for others and ministering to their unspoken needs.

How can we discern others' needs when they have not shared them with us?

President Thomas S. Monson taught:



"Few accounts of the Master's ministry touch me more than His example of compassion shown to the grieving widow at Nain. . . .

"What power, what tenderness, what compassion did our Master thus demonstrate! We, too, can bless if we will but follow His noble example. Opportunities are everywhere. Needed are eyes to see the pitiable plight and ears to hear the silent pleadings of a broken heart. Yes, and a soul filled with compassion, that we might communicate not only eye to eye or voice to ear but, in the majestic style of the Savior, even heart to heart" ("Meeting Life's Challenges," *Ensign*, Nov. 1993, 71).

-  3. Answer the following question in your scripture study journal: When have you or your family received compassion or service from others, even when you had not asked for it?

Read Luke 7:16–18, looking for how the people reacted to the miracle of raising the widow's son.

One of the reasons that the people may have declared that "a great prophet is risen up among us" (Luke 7:16) is because of the similarities between the healing of the son of the widow of Nain and occasions when the Old Testament prophets Elijah and Elisha had raised sons from the dead (see 1 Kings 17:17–24; 2 Kings 4:17–22, 32–37).

In your personal prayers this week, ask Heavenly Father to help you see and act on the promptings you receive to meet the unspoken needs of others. Also, consider ways that you can serve generously and without expecting anything in return.

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

I have studied Luke 6:1–7:18 and completed this lesson on (date).

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

How did John the Baptist prepare the way for the coming of Jesus Christ? _____



The Prophet Joseph Smith said the following about Luke 7:28: “Jesus was looked upon as having the least claim in God’s kingdom, and [seemingly] was least entitled to their credulity [their willingness to believe] as a prophet; as though He had said—‘He that is considered the least among you is greater than John—that is I myself’” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 82).

In Luke 7:29–35 we read that many believed Jesus’s teachings, but the Pharisees and lawyers who were present rejected His teachings. Jesus explained that they rejected the truth regardless of whether He or John the Baptist taught it.

Luke 7:36–50

While Jesus dines with Simon the Pharisee, a woman washes Jesus’s feet with her tears

Have you ever wondered whether you can be forgiven for your sins?

As you study the rest of Luke 7, look for truths that can help you when you wonder if you can be forgiven.

We read in Luke 7:36 that a Pharisee named Simon invited Jesus to a feast in his home. At feasts of this kind, guests would sit or recline on cushions around a low table, with their feet extended away from the table. The poor were allowed to collect leftover food from banquets, so it was not unusual for uninvited people to enter the home during a feast (see James E. Talmage, *Jesus the Christ*, 3rd ed. [1916], 261).

Read Luke 7:37–39, looking for who entered this particular feast without an invitation.

Notice that the woman showed her love for the Savior by washing, kissing, and anointing His feet. An “alabaster box of ointment” (Luke 7:37) was a bottle filled with costly perfumed oil.

According to Luke 7:39, what did Simon think when he saw what the woman was doing?

Perceiving Simon’s thoughts, Jesus taught a parable about two debtors and a creditor. A *creditor* is someone who lends money; a *debtor* is a person who borrows money. The debtor agrees to pay back the creditor or go to jail.

Read Luke 7:40–43, and consider whom each individual in the parable might represent.



2. Copy the following chart in your scripture study journal. Fill in the blanks with *Simon the Pharisee*, *the woman*, and *Jesus*, according to the individual each might represent in the parable. (Leave space in the “Debtor” columns to write more information for the next assignment.)

| | |
|----------------------------------|-----------------------------------|
| Creditor = _____ | |
| Debtor who owes 50 pence = _____ | Debtor who owes 500 pence = _____ |



Elder James E. Talmage of the Quorum of the Twelve Apostles taught about the hospitality that hosts would commonly show their guests during Jesus’s time: “It was the custom of the times to treat a distinguished guest with marked

attention; to receive him with a kiss of welcome, to provide water for washing the dust from his feet, and oil for anointing the hair of the head and the beard” (*Jesus the Christ*, 261).

Read Luke 7:44–46, looking for the differences between how Simon welcomed Jesus to his feast and how the woman treated Jesus.



3. In the chart in your scripture study journal, list in the appropriate columns some of the differences between how Simon treated Jesus and how the woman treated Him.

By indirectly comparing Simon to the debtor who owed 50 pence, Jesus was suggesting that he also needed to be forgiven for his sins.

Read Luke 7:47–50, looking for what made it possible for the woman to receive forgiveness. You may want to mark what you find.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles commented on the faith of this woman: “In effect Jesus is saying: ‘Her sins were many, but she believed in me, has repented of her sins, was baptized by my disciples, and her sins

were washed away in the waters of baptism. Now she has sought me out to exhibit the unbounded gratitude of one who was filthy, but is now clean. Her gratitude knows no bounds and her love is beyond measure, for she was forgiven of much’” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:265).

The following are some principles we can learn from this account: **As we exercise our faith by showing our love and devotion to the Lord, we can experience His forgiveness, and as we receive the Lord’s forgiveness, we are filled with the desire to love and serve Him even more.**

Elder Neil L. Andersen of the Quorum of the Twelve Apostles testified of the love and forgiveness available to all of us:



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

“Years ago, I was asked to meet with a man who, long before our visit, had had a period of riotous living. As a result of his bad choices, he lost his membership in the Church. He had long since returned to the Church and was faithfully keeping the commandments, but his previous actions haunted him. Meeting with him, I felt his shame and his deep remorse at having set his covenants aside. Following our interview, I placed my hands upon his head to give him a priesthood blessing. Before speaking a word, I felt an overpowering sense of the Savior’s love and forgiveness for him. Following the blessing, we embraced and the man wept openly.

“I am amazed at the Savior’s encircling arms of mercy and love for the repentant, no matter how selfish the forsaken sin. I testify that the Savior is able and eager to forgive our sins. Except for the sins of those few who choose perdition after having known a fulness, there is no sin that cannot be forgiven. What a marvelous privilege for each of us to turn away from our sins and to come unto Christ. Divine forgiveness is one of the sweetest fruits of the gospel, removing guilt and pain from our hearts and replacing them with joy and peace of conscience” (“Repent . . . That I May Heal You,” *Ensign* or *Liahona*, Nov. 2009, 40–41).

 **4.** Complete one or both of the following assignments in your scripture study journal:

- a. Think of a time when you experienced the Lord’s forgiveness. Without disclosing a very personal event that required the Lord’s forgiveness, write about your thoughts and feelings for the Savior.
- b. Use what you have learned from your study of Luke 7 to write how you would answer friends who wonder whether they can be forgiven for their sins.

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

I have studied Luke 7:18–50 and completed this lesson on (date).

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

UNIT 10: DAY 4

Luke 8:1–10:37

Introduction

The Savior continued to minister in Galilee, where He prophesied of His death and Resurrection. Leaving Galilee, Jesus traveled toward Jerusalem. In Samaria, He taught His disciples that He had come to save people, not destroy them. He also taught about true discipleship and taught the parable of the good Samaritan.

Luke 8:1–9:56

The Savior performs miracles, teaches using parables, and journeys to Jerusalem

Read the following scenarios. Write how you would feel and react in each situation.

- When you politely ask your brother or sister to help you clean up a mess, you are rudely told to do it yourself. _____

- While planning a school activity, a few classmates criticize and laugh at an idea you share. _____

- As you share the gospel with a friend, you are told that your beliefs are strange. _____

As you study the Savior’s teachings in Luke 8–9, look for truths that can guide you when you feel offended by the actions or words of others.

Read the chapter summaries of Luke 8–9, looking for events that are recorded in these chapters. Because you studied these events in detail in the lessons on Matthew and Mark, this lesson will focus on Luke 9:51–62.

Read Luke 9:51, looking for the place where the Savior decided to go. The phrase “that he should be received up” refers to the Savior’s approaching Ascension into heaven.

While traveling to Jerusalem, Jesus and His disciples approached a Samaritan village. Read Luke 9:52–54, looking for the Samaritans’ reaction when they learned that Jesus and His disciples wanted to enter their village.

How did James and John react to the Samaritans’ inhospitality toward and rejection of the Savior?

Read Luke 9:55–56, looking for the Savior’s response to James and John.

When the Savior said, “Ye know not what manner of spirit ye are of” (Luke 9:55), He was suggesting that James and John’s request was not in harmony with the Spirit of God.

Consider ways in which people today might overreact to insults or offenses from others. Review the scenarios from the beginning of this lesson, and ponder ways in which someone might overreact in such situations.

How did the Savior’s reaction to the Samaritans’ rejection differ from James and John’s reaction?

One truth we can learn from this account is that **we follow the Savior’s example when we choose to respond to offenses with patience and long-suffering.** Consider writing this truth in the margin of your scriptures next to Luke 9:52–56.

The following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles helps us understand that being offended is a choice, not a condition:



“When we believe or say we have been offended, we usually mean we feel insulted, mistreated, snubbed, or disrespected. And certainly clumsy, embarrassing, unprincipled, and mean-spirited things do occur in our interactions with other people that would allow us to take offense. However, it ultimately is impossible for another person to offend you or to offend me. . . . To be offended is a *choice* we make; it is not a *condition* inflicted or imposed upon us by someone or something else. . . .

“ . . . If a person says or does something that we consider offensive, our first obligation is to refuse to take offense and then communicate privately, honestly, and directly with that individual. Such an approach invites inspiration from the Holy Ghost and permits

misperceptions to be clarified and true intent to be understood” (“And Nothing Shall Offend Them,” *Ensign* or *Liahona*, Nov. 2006, 90, 92).



1. Reconsider the scenarios from the beginning of this lesson. Then answer the following questions in your scripture study journal:

- What is the potential danger or harm of choosing to be offended in these situations?
- In each scenario, how could we follow the Savior’s example?
- How might we be blessed as we choose to respond to offenses with patience and long-suffering?

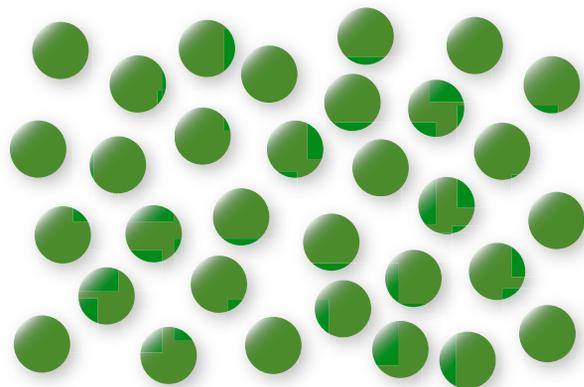
Ponder whether you have chosen to be offended by someone’s words or actions. Set a goal to follow the Savior’s example by choosing to respond to offenses with patience and long-suffering. Consider sharing your goal with a family member or friend so he or she can help you succeed.

Note: Striving to respond with patience and long-suffering when you consider wrongs committed against you does *not* mean that you should allow sexual or physical abuse, including bullying, to continue. If you are a victim of such abuse, make an appointment immediately with your bishop or branch president to receive help and counsel.

Luke 9:57–62

Jesus teaches about true discipleship

Count the number of circles below. As you count, sing the words to your favorite song.



What was challenging about counting the circles while singing the words to a song?

Consider how the distraction of singing while trying to count may be similar to trying to follow Jesus Christ.

As you continue to study Luke 9, consider how you can overcome influences that might distract or prevent you from following the Savior.

Read Luke 9:57–58, looking for how Jesus responded to a man who desired to be His disciple.

The phrase “the Son of man hath not where to lay his head” indicates that the Savior’s lifestyle lacked comforts and ease.

Read Luke 9:59–60, looking for what a second man wanted to do before following the Savior.

Jesus did not indicate that it was wrong to mourn a loved one’s death or to pay our respects at a funeral (see D&C 42:45). Instead, He was teaching an important lesson about discipleship. What can we learn from the Savior’s response in Luke 9:60 about the priorities of a true disciple?

Read Luke 9:61–62, looking for what the Savior told a third man who wanted to be His disciple.



The following statement by President Howard W. Hunter helps us understand the analogy in Luke 9:62 of putting our hands to the plow and not looking back: “To dig a straight furrow [or trench], the plowman needs to keep his eyes on a fixed point ahead of him. That keeps him on a true course. If, however, he happens to look back to see where he has been, his chances of straying are increased. The results are crooked and irregular furrows. . . . If our energies are focused not behind us but ahead of us—on eternal life and the joy of salvation—we assuredly will obtain it” (“Am I a ‘Living’ Member?” *Ensign*, May 1987, 17).

Ponder how being a disciple of Jesus Christ is like putting your hands to a plow and not looking back.

One principle we learn from the Savior’s teachings to these men is that **to be a disciple of Jesus Christ, we must not let anything take priority over following Him.**



Consider why we sometimes place other priorities above our responsibilities as disciples of Jesus Christ.



Elder Richard G. Scott of the Quorum of the Twelve Apostles taught: “Satan has a powerful tool to use against good people. It is distraction. He would have good people fill life with ‘good things’ so there is no room for the essential ones” (“First Things First,” *Ensign*, May 2001, 7).

 **2.** To help you consider what could hinder you from fully following Jesus Christ, copy the following chart into your scripture study journal. Then list in your chart four or five responsibilities of a disciple of Jesus Christ (for example, serving others, sharing the gospel, attending church regularly, or paying tithing). For each responsibility you identify, list examples of other priorities that someone might put above that responsibility.

| Responsibilities of a disciple of Jesus Christ | Other priorities |
|--|------------------|
| | |

 **3.** In your scripture study journal, write about an experience when you saw someone choose to set aside other goals or priorities in order to follow the Savior.

Ponder what you might be allowing to take priority over following Jesus Christ and His teachings. Write a goal on a piece of paper for what you will do to make the Savior and His gospel a higher priority. Place this paper in a location where you can see it daily.

Luke 10:1–24

The Lord calls, empowers, and instructs the Seventy

Read Luke 10:1–2, looking for whom the Lord appointed to help perform His work.

The word *seventy* in Luke 10:1 not only describes the number of servants Jesus sent out but also refers to an office in the priesthood. This same priesthood office exists in the restored Church today. There are now eight quorums of the Seventy, though only members of the first two quorums are called as General Authorities. Their work to preach the gospel and help administer the Church is directed by the Quorum of the Twelve Apostles and the Presidency of the Seventy.

From these verses we learn that **the Lord calls laborers in addition to the Apostles to represent Him and to assist Him in His work.** Why do you think the Lord calls others to represent and assist Him?

Luke 10:3–24 contains instruction the Savior gave the Seventy on how to fulfill their responsibilities. The Seventy later reported their labors to Jesus, and He gave them additional instruction and rejoiced with them. Note that Luke 10:10–11 contains instructions the Lord gave to the Seventy that is different from instructions missionaries receive today. The Seventy were given permission to wipe off the dust of a city as a testimony against those who would not receive

them. Today this is done only in extreme circumstances and can only be performed under the direction of the First Presidency. Full-time missionaries today are not authorized to do this at their own discretion.

Luke 10:25–37

Jesus teaches the parable of the good Samaritan



The road to Jericho

Read Luke 10:25, looking for a question a lawyer asked to tempt, or test, the Savior.

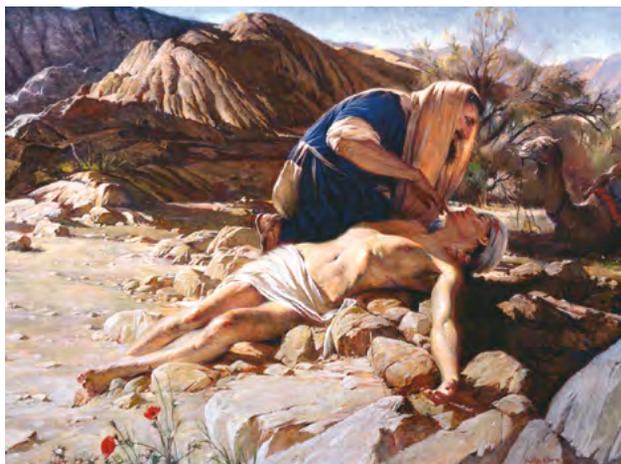
How would you answer if someone asked you this question?

Read Luke 10:26–28, looking for the Savior’s response to the lawyer’s question.

Based on what you read in Luke 10:25–28, complete the following principle: **To obtain**

eternal life we must _____

Read Luke 10:29, looking for a second question the lawyer asked Jesus.



The good Samaritan

To answer the lawyer’s question, the Savior taught a parable about a Samaritan (see Luke 10:30–35). In New Testament times intense hatred existed between

Jews and Samaritans (see Bible Dictionary, “Samaritans”). Both groups typically went out of their way to avoid each other.

Read Luke 10:30–37, looking for what the parable teaches about who our neighbors are.

President Thomas S. Monson said that we should remember the parable of the good Samaritan as we consider how to respond to those needing our help:



“Each of us, in the journey through mortality, will travel his own Jericho Road. What will be your experience? What will be mine? Will I fail to notice him who has fallen among thieves and requires my help? Will you? Will I be one who sees the

injured and hears his plea, yet crosses to the other side? Will you? Or will I be one who sees, who hears, who pauses, and who helps? Will you?

“Jesus provided our watchword: ‘Go, and do thou likewise.’ When we obey that declaration, there opens to our view a vista of joy seldom equaled and never surpassed.

“Now the Jericho Road may not be clearly marked. Neither may the injured cry out, that we may hear. But when we walk in the steps of that good Samaritan, we walk the pathway that leads to perfection” (“Your Jericho Road,” *Ensign*, Feb. 1989, 2, 4).

 **4.** Imagine that you have a friend who is struggling to love someone who annoys, disappoints, or angers him or her. In your scripture study journal, write a brief letter to your friend, explaining what we can learn from this parable about loving others and how we can strive to be like the good Samaritan.

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

I have studied Luke 8:1–10:37 and completed this lesson on (date).

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

Apply Principles from the Scriptures

Apply what you learn from the scriptures to your own life by living according to the doctrines and principles you study. As you ponder the parable of the good Samaritan, consider your behavior and what you can do to treat others with more kindness. As you apply doctrines and principles in your life, you will receive blessings.

UNIT 11: DAY 1

Luke 10:38–12:59

Introduction

The Savior taught Mary and Martha in Martha's home. Later, He taught many truths to His disciples about prayer and warned against hypocrisy and covetousness.

Luke 10:38–42

Jesus teaches Mary and Martha



1. In your scripture study journal, list as many of the choices you made yesterday as you can in one minute. Once you are finished, take a look at the entire list, and mark some of the good choices you made. What are some situations in which we might have to decide between two good choices?

As you study Luke 10:38–42, look for a principle the Savior taught that can guide you in your decisions—particularly when you must decide between several good choices.

While He was in Judea, Jesus traveled to Bethany, a short distance from Jerusalem, and visited the home of Martha, Mary, and Lazarus.

Read Luke 10:38–40, looking for what Mary and Martha each chose to do while the Savior was in the home.

In Jesus's day, hospitality was very important. Martha was trying to do what would normally have been expected of her as the hostess. She was focused on temporal, or physical, concerns such as preparing and serving the meal.

Notice in Luke 10:40 that Martha felt “cumbered,” or burdened, and she wanted Mary to help her.

Read Luke 10:41–42, looking for the Savior's response to Martha.

What might the Savior have meant when He said, “One thing is needful: and Mary hath chosen that good part” (Luke 10:42)? _____



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained: “It was praiseworthy for Martha to be ‘careful and troubled about many things’ [Luke 10:41], but learning the gospel from the Master Teacher was more ‘needful’” (“Good, Better, Best,” *Ensign* or *Liahona*, Nov. 2007, 104).

When the Savior said that the “good part” that Mary had chosen would “not be taken away from her” (Luke 10:42), He may have been indicating that by choosing to listen to the Savior rather than choosing to focus on temporal, or worldly, concerns, Mary would receive spiritual blessings, which are everlasting.

One principle we can learn from the Savior's words to Martha is that **if we choose to devote ourselves to spiritual matters over temporal concerns, then we will receive lasting blessings.**

In the space provided, write a few examples of situations where a person might choose to devote himself or herself to spiritual matters over other good but less important issues, concerns, or activities:

Elder Oaks also taught:

“As we consider various choices, we should remember that it is not enough that something is good. Other choices are better, and still others are best. . . .

“Consider how we use our time in the choices we make in viewing television, playing video games, surfing the Internet, or reading books or magazines. Of course it is good to view wholesome entertainment or to obtain interesting information. But not everything of that sort is worth the portion of our life we give to obtain it. Some things are better, and others are best. When the Lord told us to seek learning, He said, ‘Seek ye out of the *best* books words of wisdom’ (D&C 88:118; emphasis added). . . .

“Some uses of individual and family time are better, and others are best. We have to forego some good things in order to choose others that are better or best because they develop faith in the Lord Jesus Christ and strengthen our families” (“Good, Better, Best,” 104–5, 107).



2. Review the list of choices that you wrote in the first assignment, and label each of your positive choices as “good,” “better,” or “best.” Then complete the following in your scripture study journal:

- a. Write one way in which you have been blessed for putting spiritual matters ahead of temporal concerns.
- b. Select at least one spiritual matter that you want to focus on more, and write a goal regarding what you will do to make this spiritual matter a higher priority in your life.

Luke 11

Jesus teaches His disciples about prayer

Imagine you are a full-time missionary and that you are teaching an investigator who has prayed several times and feels as though Heavenly Father has not responded. The investigator is wondering if he or she should continue praying. What would you say to help this person?

As you study Luke 11, look for truths that could help someone who feels God has not answered his or her prayers.

According to Luke 11:1–4, after listening to the Savior pray, one of His disciples asked if He would teach them how to pray, and the Savior did so. The Lord then used analogies to teach



additional truths about prayer. Note that in the Joseph Smith Translation of Luke 11:4 it reads, “And *let us not be led unto temptation; but deliver us from evil*” (Joseph Smith Translation, Luke 11:4 [in Luke 11:4, footnote c]; italics added). Heavenly Father will never lead any of His children into temptation.

Study Luke 11:5–13, looking for what the Lord taught about prayer.

The Joseph Smith Translation provides additional insights into the Savior’s teachings on prayer. We learn that before he gave the analogy that begins in Luke 11:5, “he said unto them, Your heavenly Father will not fail to give unto you whatsoever ye ask of him. And he spake a parable, saying . . .” (Joseph Smith Translation, Luke 11:5 [in Luke 11:5, footnote a]). We also learn about the “good gifts” He spoke about: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask him” (Joseph Smith Translation, Luke 11:14 [in Luke 11:13, footnote a]).

According to Luke 11:8, why did the second friend honor the first friend’s request for bread? (The word *importunity* in this verse refers to the man’s persistence in pleading with him, even when his friend initially refused his request.)

Through His analogies in Luke 11:5–13, the Savior taught that if we, being imperfect, are willing to grant the requests of those we love and care about, “how much more shall [our] heavenly Father give . . . to them that ask him” (Luke 11:13).

What is the purpose of prayer? “Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is not to change the will of God but to secure for ourselves and for others blessings that God is already willing to grant but that are made conditional on our asking for them. Blessings require some work or effort on our part before we can obtain them. Prayer is a form of work and is an appointed means for obtaining the highest of all blessings” (Bible Dictionary, “Prayer”).

From what you have learned from Luke 11:5–13, complete the following principle: **If we pray and persistently seek Heavenly Father’s blessings in times of need, then He will, in His own time and in His own way,** _____

In understanding this principle we must also keep in mind that not all blessings from Heavenly Father come in the ways we expect, desire, or immediately recognize.



3. Write in your scripture study journal about a time when you received an answer to your prayers as you persistently sought Heavenly Father’s blessings.

Luke 11:14–54 contains an account of Jesus casting a devil out of a man, admonishing the people to hear the word of God, and chastising the Pharisees and scribes for their spiritual ignorance and wickedness.

Luke 12

The Savior warns against hypocrisy and covetousness

Consider the following questions: Have you ever wanted something so badly that you thought about it all the time? What negative effects can wanting something so much have on us?

We read in Luke 12:1–13 that “when there were gathered together an innumerable multitude of people” (Luke 12:1), Jesus taught His disciples to beware of hypocrisy. He taught them that all hidden things would one day be revealed and that God

knows and watches over His children. He also spoke about the need for His disciples to confess His name before men and about the sin of blasphemy. A man then asked the Savior if He would speak to the man's brother and persuade the brother to divide an inheritance with him.

Read Luke 12:14–15, looking for the Savior's response to this request.

What warning did He give to the people?

Covetousness means to excessively desire something. From the Lord's counsel we can learn the following truth: **The Lord commands us not to covet worldly possessions.** He taught that there is more to life than the physical things we acquire and that a person's worth does not depend on the abundance of his or her possessions.

After the Savior warned His disciples to avoid covetousness, He gave a parable to illustrate the importance of this commandment. Read Luke 12:16–19, looking for the number of times the man in the parable used the words *I* and *my*. You may want to mark each instance.

What does the man's frequent use of *I* and *my* teach you about his concerns? _____

In what ways might we be tempted to be like this man?

Read Luke 12:20–21, looking for what God said in response to the man's greed and covetousness.



Consider writing or noting in your scriptures the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles: "What matters most is what lasts longest" ("What Matters Most Is What Lasts Longest,"

Ensign or *Liahona*, Nov. 2005, 44).

If the rich man in the parable knew he would die that night and could not take his possessions with him, what do you think he might do differently the day before his death? Consider how the command to not covet worldly possessions might apply to you.

We read in Luke 12:22–30 that the Lord emphasized that His disciples did not need to be overly concerned about their temporal needs. This instruction was given to the Apostles and those who had been called to serve full time as missionaries. Read Luke 12:31–32, looking for what the Savior taught His disciples to seek after rather than focusing on their own needs and desires (see also Jacob 2:18–19).

In the Joseph Smith Translation of Luke 12:31, we learn that the Lord instructed His disciples, "Therefore seek ye *to bring forth* the kingdom of God" (Joseph Smith Translation, Luke 12:34 [in Luke 12:31, footnote *a*]; italics added). The "kingdom of God" refers to the Church of Jesus Christ. "The purpose of the Church is to prepare its members to live forever in the celestial kingdom or kingdom of heaven" (Guide to the Scriptures, "Kingdom of God or Kingdom of Heaven," scriptures.lds.org). The Savior promised His Apostles and missionaries that if they would seek to bring forth the kingdom of God, He would help provide for their needs and give them a place in His kingdom.

 **4. Write the following principle in your scripture study journal: As we seek to do our part in bringing forth God's kingdom and His righteousness, God will help provide for our needs and prepare a place for us in His kingdom.**

Ponder some of the ways you can seek to bring forth God's kingdom. (As you ponder this, recall the principle identified earlier in the lesson about devoting yourself to spiritual matters over temporal concerns.)

We read in Luke 12:35–59 that the Savior taught His disciples to prepare for His Second Coming. He helped them understand that "unto whomsoever much is given, of him shall be much required" (Luke 12:48), and He explained that His gospel would cause great divisions among people.

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

I have studied Luke 10:38–12:59 and completed this lesson on (date).

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

UNIT 11: DAY 2

Luke 13–15

Introduction

Jesus taught about repentance and the kingdom of God, and He healed on the Sabbath. He also used parables to teach about humility and the cost of discipleship. The Pharisees and scribes complained about the Savior's association with publicans and sinners. The Savior responded by giving the parables of the lost sheep, the lost coin, and the prodigal son.

Luke 13:1–14:14

Jesus heals on the Sabbath and teaches about humility and caring for the less fortunate

Imagine you are sitting at lunch with some friends, and they notice a poorly dressed student sitting alone. One person in your group makes a rude comment about the student's appearance, and many of your friends laugh.

What are some ways you could react in this situation?

As you study Luke 13–14, look for what the Savior taught about interacting with people who are less fortunate than us.



Fig tree

In Luke 13 we read that the Savior related a parable about a fig tree that would be cut down if it failed to produce fruit. This parable was directed to the Jews who should have brought forth good fruit, and it teaches that we will perish if we do not repent. Jesus healed a woman on the Sabbath. He likened the kingdom of God to a mustard seed that grew into a great tree, and He taught about those who will enter His kingdom. He also mourned over the impending destruction of Jerusalem.

In Luke 14:1–6 we read that the Savior was invited to dine at the house of one of the chief Pharisees on the Sabbath. Before the meal, the Savior healed a man who suffered from dropsy—a disease that caused the man's body to be swollen with fluid.

Read Luke 13:15–16 and Luke 14:5–6, looking for the Savior's responses to the Pharisees who accused Him of breaking the Sabbath by healing the woman and the man.

What can we learn from the Savior's example about honoring the Sabbath day and keeping it holy? One lesson is that Jesus modeled righteous behavior on the Sabbath day by ministering to people's needs. This is in contrast to some Pharisees who justified helping animals but not people on the Sabbath day. Consider your actions on the Sabbath day. What can you do on the Sabbath day to be more like Jesus?

Luke 14:7–10 contains a parable the Savior used to teach a gospel truth about the relationship between humility and exaltation. The "chief rooms" (Luke 14:6) were places of honor. Jesus noticed how some of those invited to the feast would seek after places of honor for themselves by sitting close to the host.

Read Luke 14:11, looking for what the Savior taught about humility. The word *abased* means to be brought to a lower position.

Read Luke 14:12–14, looking for what the Savior taught the Pharisee who had invited Him to dine. Why might people, like this Pharisee, invite their friends and rich or important neighbors to dinner?

In the Savior's day, those who were maimed (injured), lame, or blind often struggled to provide for themselves and were poor as a result of their disabilities. Some of the Pharisees looked down on these people. What are some reasons why people today might look down on others?

The following is one principle we can learn from these verses: **If we try to help people who are less fortunate than us, the Lord will reward us.**

In addition to rewarding us at the Resurrection, the Lord will also bless us in this life when we try to help people who are less fortunate than us (see Matthew 6:4).



1. Complete one or both of the following activities in your scripture study journal:

- Write about a time when you or someone you know was blessed by trying to help someone who was less fortunate. ("Less fortunate" can refer to situations other than lacking material things; for example, it could refer to someone who is lonely or who might not have friends.)
- Ponder ways in which you can help those who are less fortunate than you, and write a goal to serve them.

Luke 14:15–35

Jesus gives the parable of the great feast and teaches about the cost of discipleship

What are some things we might be asked to sacrifice or give up as disciples of Jesus Christ? _____

What are some excuses someone might be tempted to use to avoid making these sacrifices? _____

After the Savior counseled the Pharisee to invite the less fortunate to meals, someone in the room said to Him, “Blessed is he that shall eat bread in the kingdom of God” (Luke 14:15). In response to this statement, the Savior gave the parable of the great supper.

Read Luke 14:16–24, looking for the invitation that the people in the parable received, as well as the excuses made by those who rejected the invitation.

Jesus was speaking to the Jews who were behaving like those people in the parable who were first invited to the feast. How is the gospel of Jesus Christ like a great feast? What excuses were given by the people who did not accept the invitation to the great supper? What do these excuses reveal about these people’s priorities?

One principle we learn from this parable is that **if we place other priorities above the Lord and His gospel, we will lose blessings that we could have received.**

Look at the list you wrote of things you might be asked to sacrifice or give up as a disciple of Jesus Christ. What blessings could you lose if you are not willing to make these sacrifices? Have you ever thought you were sacrificing something but later realized that the blessings you received were greater than what you thought you sacrificed?

After teaching this parable, the Savior spoke to a multitude about what He requires of His disciples. Read Luke 14:25–27, looking for what the Savior said His disciples must be willing to do.

“In the context of Luke 14:26, the Greek word translated as ‘hate’ means to ‘love less’ or ‘esteem less.’ The Savior was not revoking the commandment to ‘honour thy father and thy mother’ (Exodus 20:12); He was teaching about priorities. For a disciple, devotion to family must come after devotion to Jesus Christ” (*New Testament Student Manual* [Church Educational System manual, 2014], 165; see also Matthew 10:37; Luke 14:26, footnote b).

The word *cross* in Luke 14:27 refers to the Crucifixion and represents a willingness to sacrifice. The Joseph Smith Translation helps us understand that to “bear [one’s] cross” (Luke 14:27) means “to deny [oneself] all ungodliness, and every worldly lust, and keep [the

Lord’s] commandments” (Joseph Smith Translation, Matthew 16:26 [in the Bible appendix]).

These verses teach us that **disciples of Jesus Christ must be willing to sacrifice everything to follow Him.** You may want to write this truth in the margin of your scriptures next to Luke 14:25–27.

After teaching about what His disciples must be willing to do, Jesus said, “Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you” (Joseph Smith Translation, Luke 14:28 [in Luke 14:27, footnote b]). The word *settle* here means to resolve or firmly decide. One principle that we can learn from this verse is that **as we settle in our hearts to do what Jesus Christ teaches and commands us, we become His disciples.**

Ponder how we can reach a point in our discipleship where we are truly settled in our hearts to do what Jesus Christ teaches and commands us to do.

After teaching these principles about discipleship, the Savior gave two analogies. Read Luke 14:28–30 and Luke 14:31–33, considering what these two analogies illustrate.



A tower in a Nazareth village in Israel, like the tower described in Luke 14:28–30

The Savior wanted His followers to thoughtfully consider whether they were willing to sacrifice whatever might be required of them so they could continue as His disciples to the end (see also Joseph Smith Translation, Luke 14:31 [in Luke 14:30, footnote a]). Consider marking Luke 14:33, which provides a simple summary of the Savior’s teachings in this chapter.



2. Think about what it will cost, or require, for you to be a true disciple of the Lord Jesus Christ. Consider the blessings of living the gospel and the reward of eternal life. What decisions could you make now that would help you place the Lord above all other priorities in your life? Answer this question in your scripture study journal, and include a few goals that can help you become a better disciple of Jesus Christ.

Luke 15

Jesus gives the parables of the lost sheep, the lost coin, and the prodigal son

Think of a time you found something important that you had lost. How did you feel?



The lost sheep

Think of a person you know who may be spiritually “lost.” This might be someone who has not yet received the restored gospel of Jesus Christ or is not currently living according to the teachings of the gospel.



The lost coin

As you study Luke 15, look for truths concerning how Heavenly Father feels about those who are spiritually lost and the responsibility we have toward them.



The prodigal son

Read Luke 15:1–2, looking for what the Pharisees were complaining about.

In response to the Pharisees and scribes’ complaint, the Savior gave three parables: one about a sheep, one about a coin, and one about a son. These parables were meant to give hope to the sinners as well as to chastise and condemn the hypocrisy and self-righteousness of the scribes and Pharisees. As you study these parables, pay attention to why the subject of each parable became lost and how it was found.

Read each parable, looking for answers to the questions in the left column of the following chart. Write your answers in the spaces provided.

| Parables of the Lost Sheep, Coin, and Son | | | |
|--|---|-----------------|--|
| Questions | Luke 15:3–7 (see also Luke 15:4, footnote a) | Luke 15:8–10 | Luke 15:11–32 (in verse 16 the word <i>fain</i> means “gladly”) |
| What was lost? | | | |
| Why was it lost? | | | |
| How was it found? | | | |
| What words or phrases describe the reaction to it being found? | | | |

Notice that the sheep became lost through following its normal course of life, the coin was lost because of the negligence or carelessness of its owner, and the prodigal (wasteful or reckless) son was lost because of his own rebelliousness.

What do you think our responsibility is toward those who are lost, regardless of how they became lost?

Notice the phrases that describe the reactions when the animal, object, and person are found. Remember that one purpose of these parables was to chastise the self-righteous Pharisees and scribes who were murmuring about the publicans and sinners Jesus was talking to. When Jesus said there would be more joy in heaven “over one sinner that repenteth . . . than over ninety and nine just persons, which need no repentance” (Luke 15:7), He was teaching that there is more joy in heaven over a repentant sinner than over ninety-nine self-righteous Pharisees and scribes who in their pride think that they do not need repentance.

Luke 16

Introduction

Jesus taught the parable of the unjust steward. The Pharisees heard Jesus’s teachings and ridiculed Him. Jesus then rebuked the Pharisees and taught them the parable of the rich man and Lazarus.

Luke 16:1–12

Jesus gives the parable of the unjust steward

In the space provided, list a few of the worldly items that people often set their hearts on and try to obtain:

Now list a few of the eternal riches that Heavenly Father wants us to seek (such as eternal families and peace):

We can enjoy some of these eternal riches in this life. Circle one or two of the eternal riches you listed that are particularly important to you. As you study Luke 16, look for truths that can help you obtain eternal riches.

After teaching the parables of the lost sheep, the lost coin, and the prodigal son, the Savior taught His disciples the parable of the unjust steward. A steward is someone who manages another person’s business affairs, money, or property.

Read Luke 16:1–2, looking for what the rich man in the parable learned about his steward.

Notice what the steward had been accused of doing with the rich man’s goods. As a consequence of the steward’s wastefulness, he would lose his position as steward.

In Luke 16:3–7, we learn that the steward worried about what he would do when he lost his job because he did not feel he could do manual labor and was too ashamed to beg. He devised a plan that he thought might lead to job opportunities in other households. He visited two of the rich man’s debtors and significantly discounted their debts, which he hoped would earn their favor.



“His father saw him, . . . and ran, . . . and kissed him” (Luke 15:20).

Based on the responses of those who found what was lost, how would you complete the following statement:

When we help others feel a desire to repent, we feel _____

 **3.** Answer the following question in your scripture study journal: What kinds of things can you do to help a person who is spiritually lost to have a desire to repent or draw closer to Heavenly Father?

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

I have studied Luke 13–15 and completed this lesson on (date).

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

Read Luke 16:8, looking for how the rich man responded when he learned about his steward's actions. It may help to know that "children of this world" are worldly minded people and "children of light" are followers of God, or spiritually minded people.

Note that the rich man commended the steward's cleverness in obtaining the favor of the rich man's debtors. He was not commending the steward's dishonesty.



Elder James E. Talmage of the Quorum of the Twelve Apostles explained what the Savior was teaching through the parable of the unjust steward: "Our Lord's purpose was to show the contrast between the care, thoughtfulness, and devotion of men

engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. Worldly-minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty; while the 'children of light,' or those who believe spiritual wealth to be above all earthly possessions, are less energetic, prudent, or wise" (*Jesus the Christ*, 3rd ed. [1916], 463).

Read Luke 16:10–12, looking for what the Savior said we must do to be blessed with eternal riches. Note that *mammon* in verse 11 refers to earthly riches, including money and possessions. It may also be helpful to know that to be "faithful in that which is least" (Luke 16:10) means to righteously use earthly riches.

From the Savior's teachings in Luke 16:1–12, we learn that **if we wisely prepare for our eternal future and righteously use earthly riches, we can be blessed with eternal riches.**



1. Answer one or both of the following questions in your scripture study journal:

- a. How does our righteous use of earthly riches reflect our worthiness to be trusted with eternal riches?
- b. How can you righteously use earthly riches as a youth? How can you do this as an adult? (See Jacob 2:17–19.)

Luke 16:13–31

Jesus rebukes the Pharisees and teaches the parable of the rich man and Lazarus

As you study Luke 16:13–26, ponder how earthly riches can prevent some people from obtaining eternal riches.

As recorded in Luke 16:13–14, the Savior taught that "we cannot serve [both] God and mammon" (Luke 16:13). The Pharisees heard the Savior's teachings and "derided" (Luke 16:14), or ridiculed, Him. Search in Luke 16:14 for the word that describes the Pharisees and offers one explanation as to why they ridiculed the Savior for His teachings.

The Pharisees were covetous, which means they selfishly wanted more possessions, particularly items that belonged to others. They coveted earthly wealth and power (see Matthew 23:2–6, 14). Why do you think their covetousness contributed to their ridicule of the Savior?

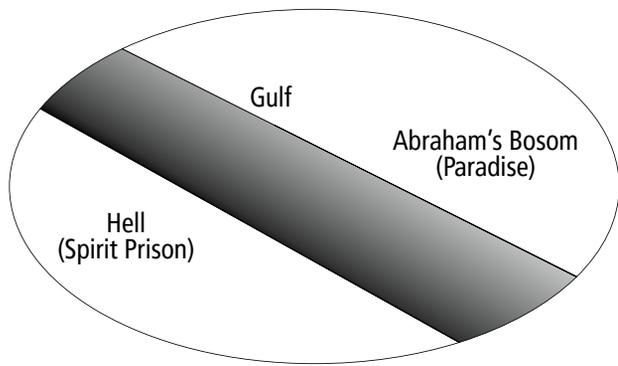
Read Joseph Smith Translation, Luke 16:16–23 (in the Bible appendix), looking for further insight into the conversation between the Pharisees and the Savior.

From these verses we learn that the Pharisees claimed that the law of Moses served as their law, and they therefore rejected Jesus as their judge. Jesus explained that the law of Moses and the prophets had testified of Him. He questioned the Pharisees for denying what had been written and rebuked them for "pervert[ing] the right way" (Joseph Smith Translation, Luke 16:21). To help these covetous Pharisees understand their behavior and the consequences of it, the Savior likened them to the rich man in the parable recorded in Luke 16:19–31.

As you read Luke 16:19–31, picture the characters in this parable and their interactions. Consider reading these verses aloud, as if you were in front of an audience, quoting the words of the Savior (Luke 16:19–23), the rich man (Luke 16:24, 27, 28, 30), and Abraham (Luke 16:25, 26, 29, 31). It may help to know that "Abraham's bosom" (Luke 16:22) represents paradise in the spirit world and that "hell" (Luke 16:23) refers to the spirit prison (see Bible Dictionary, "Abraham's Bosom," "Hell").

Visualize Events in the Scriptures

Visualizing events in the scriptures can help make those events more real and vivid. It can also help you better relate to the people and situations recorded in the scriptures and, as a result, more effectively analyze and understand scriptural events. As you read, look for details that help you visualize events and imagine being present at them.

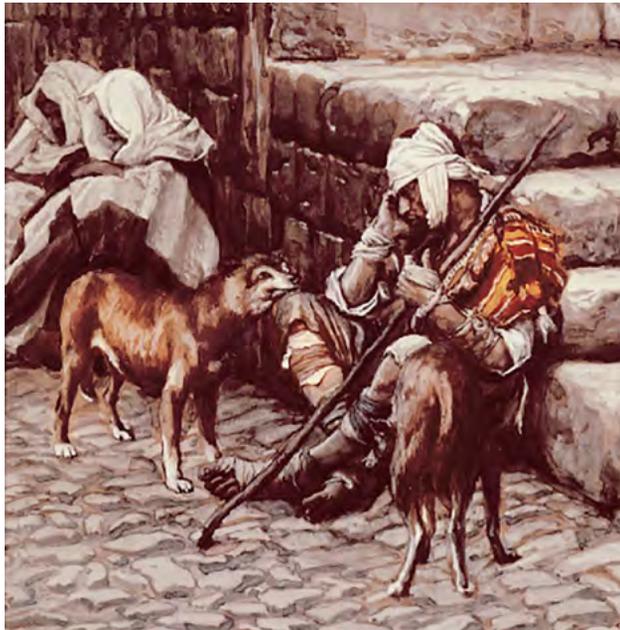


How did the mortal lives of the rich man and Lazarus differ?

How did the rich man's covetousness, or love of earthly possessions, affect him after he died?

What do you think this parable was meant to teach the Pharisees?

One principle we can learn from this parable is that **if we are covetous and do not use our earthly riches righteously, we will eventually experience suffering and regret** (see also D&C 104:18).



In the Savior's parable, dogs licked the sores of Lazarus, the poor man who laid at the rich man's door.

We can learn an additional truth from this parable. According to Luke 16:30, what did the rich man believe would happen if Lazarus appeared to the rich man's brothers?

The rich man believed his brothers would repent and be converted to the truth if Lazarus appeared to them.

Conversion is "changing one's beliefs, heart, and life to accept and conform to the will of God" (Guide to the Scriptures, "Conversion, Convert," scriptures.lds.org).

According to Luke 16:29, 31, why did Abraham not send Lazarus to the rich man's brothers?

By mentioning "Moses and the prophets," the Savior was again referencing the scriptures that the Pharisees claimed to believe in and live by but in reality rejected.

From this parable we learn that **conversion comes through believing and heeding the words of prophets, not by witnessing miracles or seeing angels.**

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

- Why do you think conversion comes primarily through believing and heeding the words of prophets rather than by witnessing miracles or seeing angels?
- What specific teachings from prophets have influenced your conversion?

On a separate piece of paper, write a goal for how you can better believe or heed specific teachings or counsel from prophets so that your conversion can be strengthened. For ideas, consider reviewing the *For the Strength of Youth* pamphlet. Place this piece of paper where you will see it daily to remind you of your goal, perhaps in your scriptures.

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

I have studied Luke 16 and completed this lesson on (date).

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

UNIT 11: DAY 4

Luke 17

Introduction

Jesus taught His disciples about the need to forgive others. Afterward, the Apostles asked Jesus to increase their faith. In response, the Savior taught them the parable of the unprofitable servant. Later, Jesus healed 10 lepers, but only one of them returned to thank Him. The Savior was confronted by Pharisees, and He taught about the coming forth of the kingdom of God.

Luke 17:1–10

The Apostles ask Jesus to increase their faith

 **1.** Think of situations that might require you to exercise faith, such as seeking a priesthood blessing, paying tithing, or giving a talk or lesson at church. Write your list in your scripture study journal. Then answer the following questions: Have you ever wanted to have greater faith? If so, what experiences did you have or face that helped create that desire?

As you study Luke 17, look for principles that can help you increase your faith.

In Luke 17:1–2 the Savior taught His disciples that someone who tempts others to sin will be held accountable.

Read Luke 17:3–4, looking for a commandment the Savior gave His disciples that might require faith. Consider marking that commandment in your scriptures.

Why might it be difficult to forgive someone who has repeatedly wronged you? _____

Read Luke 17:5, looking for what the Apostles desired from the Savior after He taught them about forgiveness.

How might seeking greater faith in the Lord help them obey the commandment to forgive others? _____

As recorded in Luke 17:6, the Savior answered the Apostles' plea for increased faith by testifying that faith the size of a tiny mustard seed can produce miracles. To help them know how to increase their faith, Jesus then gave a parable describing the relationship of a master and a servant.

Read Luke 17:7–10, looking for what a master expected of his servant. Use the footnotes to help you understand some of the difficult words in the parable.

In biblical times a master provided all the necessities of life to his servant as the servant faithfully fulfilled his expected duties. Because of this, there was no need for the master to give special thanks to his servant or feel indebted to him for performing his duties.

Think about ways Heavenly Father is like the master in this parable.

You might mark in Luke 17:10 the phrase “done all those things which are commanded.”

 **2.** Write the following in your scripture study journal: *Our faith will increase as we strive to do all that Heavenly Father commands. You will add to this statement later.*

Consider marking in Luke 17:10 what Jesus said servants should say after doing what was commanded of them.

To acknowledge that we are unprofitable servants means that we recognize that no matter how well we keep the commandments, we are always indebted to God. He blesses us so generously that we can never repay Him—even when we are obedient and living righteously (see Mosiah 2:20–26).

 **3.** Complete the statement in your scripture study journal so that it conveys the following principle: **Our faith will increase as we strive to do all that Heavenly Father commands and as we remember that we are always indebted to Him.** Then answer the following question: How does striving to do all that God commands increase our faith?



President Heber J. Grant taught about the importance of doing our duty in serving God: “There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty. I have never known of such an individual losing his faith. By doing our duty faith increases until it becomes perfect knowledge” (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 28).

Ponder a time when you kept the commandments or obediently performed your duty to God and felt an increase in faith as a result.

Luke 17:11–19

Jesus cleanses 10 lepers



Based on what you know about leprosy, complete the following statement: During Bible times, it would have

been difficult to have leprosy because _____
_____.

Leprosy was a disease that could lead to disfigurement and death. Lepers were separated from the rest of society to protect the health of others, and they were required to call out “Unclean!” to warn anyone approaching them (see Bible Dictionary, “Leper”).

Read Luke 17:11–12, looking for whom Jesus encountered as He stopped at a village while traveling toward Jerusalem.

If you were one of those lepers, what feelings might you have had when you saw Jesus?

Read Luke 17:13–14, looking for what the lepers said to the Savior and what His response to them was.

The law of Moses required that lepers show themselves to the priests after they had recovered in order to be admitted back into society (see Leviticus 14). Consider marking in your scriptures what happened as the lepers went to show themselves to the priest.

From Luke 17:14 we can learn that **we receive the Lord’s blessings as we do what He has instructed us to do.**

Consider what it would have been like—how it would have changed your life—to be one of the lepers who were cleansed. What do you think you would have done once you realized you had been cleansed of leprosy?

Read Luke 17:15–19, looking for how one of the lepers reacted differently than the others.

One truth we can learn from the leper who returned to give thanks is that **it is important to express gratitude for the blessings we receive.**

Why is it important to express our gratitude to God for blessings we receive? _____

How might we sometimes be like the nine lepers?



As you read the following statement by President Thomas S. Monson, mark what he taught will happen as we express gratitude to our Father in Heaven: “My brothers and sisters, do we remember to give thanks for the blessings we receive?”

Sincerely giving thanks not only helps us recognize our blessings, but it also unlocks the doors of heaven and helps us feel God’s love” (“The Divine Gift of Gratitude,” *Ensign* or *Liahona*, Nov. 2010, 87).

You might mark in Luke 17:19 what the Savior said had happened to the leper who gave thanks.

In what ways might giving thanks to the Lord for our blessings help us to be made whole? _____

 **4. Record in your scripture study journal specific blessings from Heavenly Father that you are grateful for. List some things you can do in your life that show your gratitude for these blessings.**

Luke 17:20–37

Jesus teaches concerning the coming of the kingdom of God

Jesus taught about His Second Coming in Luke 17:20–37. You studied some of the content of this passage when you studied Matthew 24 and Joseph Smith—Matthew.

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

I have studied Luke 17 and completed this lesson on (date).

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

Evaluate Your Life

When we take the time to honestly evaluate how well we are living a certain gospel principle, we give the Holy Ghost the opportunity to help us realize what we are doing well and how we can improve. As you evaluate yourself, try to seek the guidance of the Holy Spirit and be completely honest.

UNIT 12: DAY 1

Luke 18–21

Introduction

As Jesus Christ traveled toward Jerusalem for the last time, He taught His gospel and performed miracles among the people. He rode in triumph into Jerusalem, cleansed the temple again, and taught the people there.

Luke 18–21

The Savior teaches on His way to Jerusalem

You have already learned about many of the events recorded in Luke 18–21 from your study of Matthew and Mark.



As Jesus Christ traveled to Jerusalem for the last time, He taught a number of parables and healed many people. He invited a rich young ruler to give all to the poor and follow Him. He healed a blind man. Despite ridicule, He dined with one of the chief publicans in Jericho. (See also Matthew 19–20; Mark 10.)

Jesus arrived in Jerusalem and, amidst shouts of praise, rode a colt as He entered the city. He again expelled the money changers from the temple, taught the people there, and responded to questions from chief priests and scribes. He praised a widow who offered her two mites to the temple treasury. He also taught the disciples about His Second Coming.

Most of the accounts you will study in this lesson are unique to the Gospel of Luke. To prepare to study Luke 18–21, answer the following questions in the space provided:

What actions might show that a person sincerely wants to come closer to the Lord? What behaviors would show that he or she really wants to be forgiven or desires the Lord’s help? _____

Read each of the scripture passages in the accompanying chart, and consider answers to the questions. You may want to mark what you find.

| Parable or Account | Word Helps | Main Character | Doctrines or Principles |
|--------------------|---|----------------|-------------------------|
| Luke 18:1–8 | <i>Faint:</i> become discouraged or weary <i>Avenge:</i> make right or get justice for | Widow | |

| Parable or Account | Word Helps | Main Character | Doctrines or Principles |
|--------------------|--|----------------|-------------------------|
| Luke 18:9–14 | <i>Justified:</i> accepted or made clean | Publican | |
| Luke 18:35–43 | | Blind man | |
| Luke 19:1–10 | <i>The press:</i> the crowd or multitude <i>False accusation:</i> unjust means or methods | Zacchaeus | |

Questions to Consider

- What did the main character desire?
- What did the person do to show that his or her desire was sincere?
- What happened because of his or her faithful actions?



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

- What similarities did you notice in the actions of each of the main characters?
- What similarities did you notice in what each of the main characters received as a result of his or her actions?

One principle these stories teach is that **if we are sincere and persistent as we exercise faith in the Lord, we can obtain His mercy.**

Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, looking for what indicates a person is exercising faith in the Lord: “True faith is focused in and on the Lord Jesus Christ and always leads to righteous action” (“Ask in Faith,” *Ensign* or *Liahona*, May 2008, 95).

You may want to write this statement in the margin of your scriptures.



2. In your scripture study journal, write some ways you can exercise faith in Jesus Christ today. What are the blessings for exercising daily faith in Jesus Christ?

Read the following statement by Elder Bednar, looking for what he said it means to experience the Lord’s mercy:



“Through personal study, observation, pondering, and prayer, I believe I have come to better understand that the Lord’s tender mercies are the very personal and individualized blessings, strength, protection, assurances, guidance,

loving-kindnesses, consolation, support, and spiritual gifts which we receive from and because of and through the Lord Jesus Christ. Truly, the Lord suits ‘his mercies according to the conditions of the children of men’ (D&C 46:15).

“ . . . Let me suggest that one of the ways whereby the Savior comes to each of us is through His abundant and tender mercies. For instance, as you and I face challenges and tests in our lives, the gift of faith and an appropriate sense of personal confidence that reaches beyond our own capacity are two examples of the tender mercies of the Lord. Repentance and forgiveness of sins and peace of conscience are examples of the tender mercies of the Lord. And the persistence and the fortitude that enable us to press forward with cheerfulness through physical limitations and spiritual difficulties are examples of the tender mercies of the Lord” (“The Tender Mercies of the Lord,” *Ensign or Liahona*, May 2005, 99–100).



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

- a. In what ways have you or someone you know exercised faith in Jesus Christ? What mercy did you or someone you know experience as a result?
- b. Consider in what ways you desire the Lord’s help or mercy in your life. What will you do to exercise your faith in the Lord in order to receive His mercy?



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

I have studied Luke 18–21 and completed this lesson on (date).

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

UNIT 12: DAY 2

Luke 22

Introduction

As His mortal ministry drew to a close, Jesus instituted the sacrament, taught His disciples to serve others, and commanded Peter to strengthen his brethren.

The Savior’s atoning sacrifice began in the Garden of Gethsemane. He was arrested and tried before Caiaphas. While the Savior was being tried, Peter denied knowing Him.

Luke 22:1–38

The Savior institutes the sacrament and instructs His Apostles

Imagine that you and one of your family members are sitting on the floor in your house. Your family member wants to stand up and asks for your help. How well can you help him or her if you stay seated on the floor? What difference would it make if you stood up first?

This analogy can help you understand what we can do to help others become better spiritually.

As you study Luke 22, look for truths that will help you know how to help others to stand up spiritually.

In Luke 22:1–30 we learn that near the end of His mortal ministry the Savior met with His Apostles to observe the Passover. During that time, He announced that one of them would betray Him, He instituted the sacrament and commanded that it be done in remembrance of Him, and He taught them that those who serve others are the greatest of all. The Savior also commended His Apostles for continuing with Him and promised them that one day they would sit on thrones and judge the twelve tribes of Israel.

Read Luke 22:31–32, looking for what the Savior said Satan desired.

The Joseph Smith Translation gives the following clarification to verse 31: “And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift the children of the kingdom as wheat” (Joseph Smith Translation, Luke 22:31 [in Luke 22:31, footnote a]). In other words, Satan wanted to snare Peter so that he could more easily snare the other members of the Church.

“Wheat is sifted by separating kernels of grain from chaff. The valuable grain is kept, while the common chaff is discarded. If Saints yield to temptation and partake of the sins of the world, they lose their distinctiveness and become like chaff” (*New Testament Student Manual* [Church Educational System manual, 2014], 183). In the Savior’s analogy, the faith and testimony of Peter and others could be like the kernel of grain that Satan desired to separate or take from them.

List one or two things you have learned about Peter that show he already had a testimony of Jesus Christ and His gospel: _____

Consider marking in Luke 22:32 what the Savior said Peter still needed to experience before he could strengthen his brethren.

Having a *testimony* of the gospel means that a person has received “knowledge and a spiritual witness given by the Holy Ghost” (Guide to the Scriptures, “Testimony,” scriptures.lds.org). *Conversion* to the gospel means “changing one’s beliefs, heart, and life to accept and conform to the will of God” (Guide to the Scriptures, “Conversion, Convert,” scriptures.lds.org).

Based on what the Lord told Peter in Luke 22:32, we can identify the following truth: **When we are converted to the gospel of Jesus Christ, we can strengthen others.**



1. When we are converted our beliefs and actions conform to the will of God and we are able to help or strengthen others. Answer the following questions in your scripture study journal:

- a. How does the analogy of helping someone stand up relate to this principle?
- b. What do you think would help a person become more converted to the gospel?

Read Luke 22:33–34, looking for how Peter responded to the Savior’s admonition and what the Savior prophesied that Peter would do. You may want to mark what you find.

A more detailed version of this account is recorded in Matthew 26. Read Matthew 26:35, looking for what Peter said to the Savior after hearing the prophecy.

Luke 22:39–53

The Savior suffers in Gethsemane, sweating great drops of blood, and is betrayed by Judas

After the Passover, Jesus and His Apostles went to the Garden of Gethsemane. Read Luke 22:39–43, looking for what the Savior did there. You may want to mark in verse 43 who strengthened Him.

From this account we learn that **if we are willing to obey Heavenly Father, He will help us have the strength to do His will.**

What are some of the ways in which Heavenly Father might strengthen us? _____

Ponder a time when you felt strengthened by Heavenly Father as you sought to do His will.

Luke’s account of the Savior’s suffering in the Garden of Gethsemane includes an important detail that is not included in the accounts given by Matthew and Mark. Read Luke 22:44, looking for how Luke described the Savior’s suffering there. Consider marking the words that teach the following truth: **Jesus Christ sweat great drops of blood as He suffered in the Garden of Gethsemane.**

The Savior described His own suffering in a revelation given through the Prophet Joseph Smith. Read Doctrine and Covenants 19:18, looking for how the Savior described His suffering. Also read Mosiah 3:7. Consider writing *Doctrine and Covenants 19:18* and *Mosiah 3:7* in your scriptures next to Luke 22:44 as cross-references.



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

- a. What thoughts do you have knowing that Jesus Christ suffered so much for you?
- b. How does knowing this truth strengthen your testimony of the Savior’s love for you?

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught the following about the Savior’s suffering:



“We do not know, we cannot tell, no mortal mind can conceive, the full import of what Christ did in Gethsemane.

“We know he sweat great gouts of blood from every pore as he drained the dregs of that bitter cup his Father had given him.

“We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death.

“We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name.

“We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup.

“We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be.

“As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours” (“The Purifying Power of Gethsemane,” *Ensign*, May 1985, 9).

In Luke 22:45–48 we learn that after the Savior suffered in Gethsemane, He was betrayed by Judas Iscariot.

Read Luke 22:49–51, looking for what Peter (see John 18:10) did when the chief priests and others came to arrest Jesus. Consider marking what the Savior did for the servant of the high priest.

In Luke 22:52–53 we learn that the Savior asked why the chief priests and others were arresting Him during the night instead of during the day when He was at the temple.

Luke 22:54–71

Jesus is tried before the Sanhedrin, and Peter denies knowing Him

In Luke 22:54 we learn that Peter followed the Savior when He was taken to the high priest’s house to be tried.

 **3.** Draw the following chart in your scripture study journal. As you read each of the scripture passages, look for who talked to Peter and what Peter said while the Savior was being tried. Write your answers in the appropriate columns. (Note: All four of the Gospels contain an account of Peter’s denial, but John’s account contains the most detail.)

| Reference | Who talked to Peter? | What did Peter say? |
|----------------|----------------------|---------------------|
| John 18:15–17 | | |
| John 18:18, 25 | | |
| John 18:26–27 | | |

When you are finished with the chart, answer the following question in your scripture study journal: Why do you think Peter denied knowing Jesus to each of these people?

Read Luke 22:61–62, looking for what happened after Peter denied knowing the Savior.

Imagine you had been in Peter’s position after he denied knowing Jesus three times. What thoughts or feelings do you think you might have had as the Savior looked at you? Why would you have felt that way?



Elder Bruce R. McConkie taught the following about Peter:



“Peter is the classic example of how the power of conversion works on receptive souls. During our Lord’s mortal ministry, Peter had a testimony, born of the Spirit, of the divinity of Christ and of the great plan of salvation which was in Christ. ‘Thou art the Christ, the Son of the living God,’ he said, as the Holy Ghost gave him utterance. (Matt. 16:13–19.) When others fell away, Peter stood forth with the apostolic assurance, ‘We believe and are sure that thou art that Christ, the Son of the living God.’ (John 6:69.) Peter knew, and his knowledge came by revelation.

“But Peter was not converted, because he had not become a new creature of the Holy Ghost. Rather, long after Peter had gained a testimony, and on the very night Jesus was arrested, he said to Peter: ‘When thou art converted, strengthen thy brethren.’ (Luke 22:32.) Immediately thereafter, and regardless of his testimony, Peter denied that he knew Christ. (Luke 22:54–62.) After the crucifixion, Peter went fishing, only to be called back to the ministry by the risen Lord. (John 21:1–17.) Finally on the day of Pentecost the promised spiritual endowment was received; Peter and all the faithful disciples became new creatures of the Holy Ghost; they were truly converted; and their subsequent achievements manifest the fixity of their conversions. (Acts 3; 4.)” (*Mormon Doctrine*, 2nd ed. [1966], 162–63).

In Acts we learn that after Peter received the gift of the Holy Ghost, he became fully converted and spent the rest of his life as a faithful disciple of Jesus Christ (see Acts 4:13–17; 5:25–29).

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

- What lessons can we learn from Peter’s experience?
- Who is someone you know who seems truly converted to the gospel of Jesus Christ? What has this person done to show that he or she is converted?

Ponder what you can do to deepen your conversion to the gospel of Jesus Christ. Act on any impressions you may receive.

In Luke 22:63–71 we learn that the Savior was mocked and beaten by the chief priests.



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

I have studied Luke 22 and completed this lesson on (date).

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

UNIT 12: DAY 3

Luke 23–24

Introduction

The Savior was tried before both Pontius Pilate and Herod Antipas. Neither of these men found the Savior guilty of the crimes the Jews accused him of, but Pilate, nevertheless, gave Him up to be crucified. Jesus forgave the Roman soldiers who crucified Him and spoke reassurance about life after death to a thief who was also being crucified. After Jesus died, His body was placed in the tomb of Joseph of Arimathea. On the third day after Jesus Christ's death, angels at the tomb announced His Resurrection to a group of women. Jesus later appeared to His Apostles and others, showed them His resurrected body, and commissioned them to preach repentance and be witnesses of Him.

Luke 23

The Savior is tried before Pilate and Herod and is crucified between two thieves

Think about a time when someone mistreated you. How did you respond in that situation?

As you study Luke 23, look for a truth that will help you understand how we should respond when we feel mistreated by others.

Remember that after Jesus had suffered in Gethsemane, the chief priests arrested Him and condemned Him to die. They then took Him to Pontius Pilate, a Roman ruler in the territory of Judea, and demanded that he put Jesus to death. Pilate could not find any fault with

Jesus. He sent Jesus to be judged by Herod Antipas, who had put John the Baptist to death and who ruled the territories of Galilee and Perea under Roman authority. Herod could not find fault with Jesus either, so Pilate told the people that he would punish Jesus and release Him. The people cried for Pilate to release Barabbas, a murderer, instead and demanded that Jesus be crucified. Pilate released Barabbas and gave Jesus up to be crucified (see Luke 23:1–25).

Read Luke 23:32–34 and Joseph Smith Translation, Luke 23:35 (in Luke 23:34, footnote c), looking for what the Savior prayed for as He was being crucified. You may want to mark His prayer in your scriptures.



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

- Why is the Savior's prayer at that time so remarkable?
- What principle can we learn from the Savior's example about how we should respond when others mistreat us? (Answer this question by completing the following principle statement: **We can follow Jesus Christ's example by choosing to . . .**)

Forgiving others does not mean that we excuse someone from being accountable for what he or she has done. Nor does it mean that we should put ourselves in situations in which people can continue to mistreat us. Rather, forgiveness means to treat with love those who have mistreated us and to harbor no anger or resentment toward them (see Guide to the Scriptures, "Forgive," scriptures.lds.org).

Consider if there is anyone whom you need to forgive. At times it can be difficult to forgive others. Read the following statement by President Gordon B. Hinckley, looking for what you can do if you are struggling to forgive someone:



"I plead with you to ask the Lord for strength to forgive. . . . It may not be easy, and it may not come quickly. But if you will seek it with sincerity and cultivate it, it *will* come. . . . There will come into your heart a peace otherwise unattainable. That peace will be the peace of Him who said:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. 6:14–15)" ("Of You It Is Required to Forgive," *Ensign*, June 1991, 5).



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

- Answer the following question: How do you think praying for strength can help you to forgive someone who has mistreated you?
- Write about a time when you (or someone you know) forgave another person. Remember not to share anything too personal.

Seek to follow the example of Jesus Christ and forgive those who have mistreated you. Pray for the strength and ability to do so. (Remember that the Lord condemns abusive behavior in any form—physical, sexual, verbal, or emotional. Abuse or mistreatment of any kind, including bullying, is against the teachings of Jesus Christ. Victims of abuse should be assured that they are not to blame for the harmful behavior of others. They do not need to feel guilt. Victims of abuse should seek help immediately, normally from their bishop or branch president.)



In Luke 23:35–38 we learn that Jewish rulers and Roman soldiers mocked the Savior as He hung on the cross. Read Luke 23:39–43, looking for how the two thieves who hung on either side of the Savior treated Him. You may want to mark the words or phrases that stand out to you.

Read the following statement, looking for what it meant when the Savior told one of the thieves that he would be with Him in paradise:

“In the scriptures, the word *paradise* is used in different ways. First, it designates a place of peace and happiness in the postmortal spirit world, reserved for those who have been baptized and who have remained faithful (see Alma 40:12; Moroni 10:34). . . .

“A second use of the word *paradise* is found in Luke’s account of the Savior’s Crucifixion. . . . The Prophet Joseph Smith explained that . . . the Lord actually said that the thief would be with Him in the world of spirits”

(*True to the Faith: A Gospel Reference* [2004], 111; see also *History of the Church*, 5:424–25).

From the Savior’s words to the thief recorded in Luke 23:43, we learn that **the spirits of all people enter the spirit world at the time of their death.**

In Doctrine and Covenants 138 we learn that when the Savior died, His spirit entered the spirit world. However, He did not visit the wicked, who were in a part of the spirit world called spirit prison. Read Doctrine and Covenants 138:29–32, looking for what Jesus Christ did in the spirit world and what likely happened to the thief after he died and went to the spirit world. You may want to write the cross-reference D&C 138:29–32 next to Luke 23:43 in your scriptures.

Even though the gospel would be preached to this thief, he would not automatically receive exaltation in God’s kingdom. The thief (and others who die without a knowledge of the gospel) would need to repent and accept the temple ordinances performed on his behalf (see Doctrine and Covenants 138:58–59).

Luke 23:44–56 relates that the Savior died on the cross. His body was then wrapped in linen and laid in a tomb. Material concerning the Savior’s death on the cross was covered in the lesson for Matthew 27.

Creating Cross-References

A cross-reference is a scripture reference that can provide additional insight on the passage you are studying. As you study, you will benefit greatly by writing cross-references in your scriptures when you find verses that help you understand another verse of scripture or a scripture topic.

Luke 24

Angels announce that Jesus Christ is risen, and Jesus appears to His disciples

Imagine that you are a missionary, and you meet someone who says, “A lot of people I know do not believe in life after death. Some of them say they believe in Jesus Christ but do not believe He was resurrected with a physical body. They say He continued to live only as a spirit. What do you believe about the Resurrection of Jesus Christ?”

How would you answer this question? _____

Read Luke 24:1–4, looking for what the women found upon arriving at the tomb where Jesus’s body had been placed.

Read Luke 24:5–8, looking for what the angels told the women. You may want to mark what you find.

In Luke 24:9–10 we learn that the women left the tomb and told the disciples what they had seen and heard.

Read Luke 24:11, looking for the Apostles' reaction to the women's words.

Summarize how the Apostles reacted to the women's words: _____

After hearing the women's report, Peter ran to the sepulchre and found linen clothing, but Jesus's body was gone (see Luke 24:12).

In Luke 24:13–32 we learn that the resurrected Savior appeared to two disciples on the road to Emmaus. The two disciples did not recognize Jesus as He walked with them and taught them using the scriptures because "their eyes were holden" (Luke 24:16). The Savior did not want them to recognize Him immediately.

Read Luke 24:32, looking for how the Savior's teachings from the scriptures affected the two disciples. Consider marking what you find.

The two disciples immediately returned to Jerusalem and related their experience to the Apostles and other disciples (see Luke 24:33–35). While they were talking, the Savior appeared.

Read Luke 24:36–39, looking for evidence that Jesus was literally resurrected and has a body of flesh and bones. (Luke 24:36–39 is a scripture mastery passage. You may want to mark it in a distinctive way so you will be able to locate it easily.)



How do you think you would feel if you had been present when the resurrected Christ appeared to His disciples?

Read Luke 24:40–43, looking for what else Jesus did to show that He had a tangible (or physical) resurrected body.

From these verses we learn that **Jesus Christ is a resurrected being with a body of flesh and bones**. All resurrected bodies have glorified flesh and bones.

As you read the following statement, underline why this doctrine is important to understand and believe:

"Through the Atonement of Jesus Christ, all people will be resurrected—saved from physical death (see 1 Corinthians 15:22). Resurrection is the reuniting of the spirit with the body in a perfect, immortal state, no longer subject to disease or death (see Alma 11:42–45). . . .

"An understanding and testimony of the resurrection can give you hope and perspective as you experience the challenges, trials, and triumphs of life. You can find comfort in the assurance that the Savior lives and that through His Atonement, 'he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory' (Alma 22:14)" (*True to the Faith*, 139–40).

The plan of salvation teaches us that the Fall of Adam and Eve brought physical and spiritual death. We would have been unable to return and dwell with Heavenly Father unless there was a Redeemer provided to overcome sin and death. The Atonement and Resurrection of Jesus Christ made it possible for us to overcome the effects of the Fall.

 **3.** In your scripture study journal, explain why the doctrine of Jesus's Resurrection is important to understand and believe and why it is important to you.

Scripture Mastery—Luke 24:36–39

 **4.** Reread the scenario in which you are a missionary and you meet someone who asks you about the Resurrection of Christ. Using what we learn in Luke 24:36–39, write an answer to this person's question in your scripture study journal.

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

I have studied Luke 23–24 and completed this lesson on (date).

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

INTRODUCTION TO

John

Why Study This Book?

During a time of increasing persecution against Christians, growing apostasy, and disputations about the nature of Jesus Christ, the Apostle John recorded his testimony of the Savior. Studying the Gospel of John can help you come to know Heavenly Father through the ministry of His Son, Jesus Christ. John's account teaches that those who live according to the teachings of Jesus Christ can receive great blessings, including eternal life.

Who Wrote This Book?

The Apostle John wrote this book. Throughout the book he referred to himself as the "disciple whom Jesus loved" (see John 13:23; 19:26; 20:2; 21:7, 20).

John and his brother James were fishermen (see Matthew 4:21). Before becoming a disciple and Apostle of Jesus Christ, John was apparently a follower of John the Baptist (see John 1:35–40; Guide to the Scriptures, "John, Son of Zebedee," scriptures.lds.org).

When and Where Was It Written?

We do not know exactly when John wrote this book. Proposed dates for its writing range from A.D. 60 to A.D. 100. Early Christian writers of the second century A.D. suggested that John wrote this book at Ephesus in Asia Minor (modern Turkey).

To Whom Was It Written and Why?

Although John's writings are meant for everyone, his message also has a more specific audience. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote: "The gospel of John is the account for the saints; it is pre-eminently the gospel for the Church" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:65). John stated that his purpose for writing this book was to persuade others to "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). "The scenes from Jesus' life that [John] describes are carefully selected and arranged with this object in view" (Bible Dictionary, "John, Gospel of").

UNIT 12: DAY 4

John 1

Introduction

The Apostle John, also known as John the Beloved, recorded important doctrines related to Jesus Christ's role in the premortal existence. John the Baptist also bore witness of Jesus Christ and baptized Him. Jesus Christ invited others to learn of Him.

John 1:1–18; Joseph Smith Translation, John 1:1–19

John testifies of Jesus Christ as the Son of God

In this lesson you are going to begin your study of the book of John. The Apostle John recorded what he wanted others to know about Jesus Christ. John was an eyewitness to many of the accounts he wrote about. Most of the material in John's Gospel is not found in the Gospels of Matthew, Mark, and Luke, which were written to help Jews and Gentiles believe that Jesus was the Messiah and Savior of all mankind. John wrote to those who already understood the scriptures and believed that Jesus was the Christ, the promised Messiah.

-  1. Imagine you are talking with someone who knows very little about Jesus Christ and who has asked you what you know about Him. In your scripture study journal, list three things you would teach that person about Jesus Christ.



As you study John 1, look for truths about the Savior that can help strengthen your faith in and testimony of Jesus Christ.

Read Joseph Smith Translation, John 1:1–2 (in the Bible appendix), looking for truths that John taught about Jesus Christ. (As you study this lesson, you will read

Joseph Smith Translation, John 1:1–34. The words in italics are those that the Prophet Joseph Smith added or changed.)

One truth we can identify from these verses is that **Jesus Christ was with God in the beginning**. Add this truth to the list that you wrote in your scripture study journal.

The phrase “in the beginning” refers to the premortal existence. When the scriptures note that Jesus Christ was with God “in the beginning,” they teach us that Jesus was the Firstborn of the Father in the spirit (see D&C 93:21), He was “like unto God” among the spirits gathered “before the world was” (see Abraham 3:22–24), and He was chosen by the Father from the beginning (see Moses 4:2).

Read Joseph Smith Translation, John 1:3, looking for an additional truth John taught about Jesus Christ. You may want to mark what you find.

From this passage we learn that **all things were made by Jesus Christ**. Add this to the list of truths about Jesus Christ you have written in your scripture study journal.

Jesus Christ created the heavens and the earth and “worlds without number” under the direction of the Father (Moses 1:33).



However, Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote that Heavenly Father reserved “two creative events” to Himself: “First, he is the Father of all spirits, Christ’s included. . . . Second, he is the Creator of the physical [bodies of Adam and Eve]” (*A New Witness for the Articles of Faith* [1985], 63; see also Moses 2:27).

“The Family: A Proclamation to the World” further clarifies that “all human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny” (*Ensign* or *Liahona*, Nov. 2010, 129).

Read Joseph Smith Translation, John 1:4–5, looking for how John described Jesus and His gospel.

What do you think it means that Jesus Christ and the gospel are lights that “shineth in the world, and the world perceiveth it not”?

The Apostle John next taught about John the Baptist. Read Joseph Smith Translation, John 1:6–10, looking for what additional truth John the Baptist bore witness of.

Add the following truth to the list in your scripture study journal: **Jesus Christ is the Light of the World**. Ponder in what ways Jesus Christ is the light of the world. See Doctrine and Covenants 88:5–13 for added insight.

Joseph Smith Translation, John 1:11–18 contains, among other teachings, John the Baptist’s testimony that all those who believed on Jesus Christ would receive immortality and eternal life. Notice in verses 14 and 16 that John referred to Jesus Christ as the “Word.” This is a title of Jesus Christ found in several places in the scriptures (see also John 1:1; 1 John 1:1; Revelation 19:13; D&C 93:8; Moses 1:32).

Since we use words to convey or express something to others, in what ways is “Word” an appropriate title of Jesus Christ?

Ponder some of the following reasons this is an appropriate title: He is the expression of the Father to the world; He declares the Father’s words; He is the messenger of salvation (see D&C 93:8); He is the perfect example of how to live the word of God; He gives the words of eternal life; and His words give life.

Compare John 1:18 with the corresponding Joseph Smith Translation, John 1:19. Without the Joseph Smith Translation, some readers of John 1:18 could misunderstand and believe that no man on earth has ever seen God the Father. How does the Joseph Smith Translation of John 1:19 clarify John 1:18 as it is normally found in the New Testament?



2. Consider again the activity at the beginning of this lesson where you were asked to imagine teaching someone who knew little about Jesus Christ. In your scripture study journal, write why you think it would be important for someone to know the additional doctrines about Jesus Christ that you have identified from Joseph Smith Translation, John 1:1–19.

John 1:19–34; Joseph Smith Translation, John 1:20–34

John the Baptist bears witness of Jesus Christ and baptizes Him

In Joseph Smith Translation, John 1:20–28 (in the Bible appendix), the Jews sent priests to John the Baptist asking if he was the Messiah. John explained that his role was to bear record of the Messiah, who would baptize with fire and with the Holy Ghost. The next day, John the Baptist saw Jesus, whom he had previously baptized.

Read the words of John the Baptist in Joseph Smith Translation, John 1:29–33, looking for what John the Baptist wanted others to know about Jesus Christ.

Refer to the truths you have listed in your scripture study journal about Jesus Christ. What other truths or descriptions about Jesus Christ could you add from Joseph Smith Translation, John 1:29–33? (List your findings underneath the other truths you listed in your scripture study journal.)

Notice that John referred to Jesus as “the Lamb of God.” Just as the blood of Passover lambs saved Israel from death and brought deliverance from Egyptian bondage, the title “Lamb of God” symbolizes that Jesus would shed His blood to save His people and deliver them from sin.

John 1:35–51

Jesus invites His followers to learn more about Him

Imagine that a teenager attending fast and testimony meeting hears several friends bear testimony that they know that Jesus Christ is their Savior. This young person wonders how those friends “know” those things. Ponder how you would respond to such a question.

As you study John 1:35–51, pay attention to what these verses teach about what you can do to receive or strengthen your own witness of Jesus Christ as your Savior.

Read John 1:35–37, looking for what John the Baptist said to two of his disciples the day after Jesus was baptized.

Next, read John 1:38–39, looking for what Jesus said to the two disciples and how they responded.

What invitation did Jesus give the two disciples?

Read John 1:40–42. As you read, mark what one of the men learned after he accepted the Savior’s invitation to “come and see.”

In Joseph Smith Translation, John 1:42 we learn that Jesus said that Peter would be called “Cephas, which is, by interpretation, a seer, or a stone” (in John 1:42, footnote *a*), indicating that Peter would become a prophet, seer, and revelator.

Read John 1:43–46, looking for what the Savior invited another man, Phillip, to do.

Mark the words in verse 45 that indicate Phillip had received a witness of Jesus Christ after he accepted the Savior’s invitation to follow Him. What invitation did Phillip then give to Nathanael? _____

Search John 1:47–51, looking for what happened as Nathanael accepted the invitation to learn of Jesus.

Based on what you learned from these accounts, complete the following principle: **As we accept the invitation to learn of and follow Jesus Christ, we will receive** _____



Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, looking for why it is important for us to accept the invitation to learn of and follow the Lord: “It seems that the essence of our mortal journey and the answers to the most significant questions in life are distilled down to these two very brief elements in the opening scenes of the Savior’s earthly ministry. One element is the question put to every one of us on this earth: ‘What seek ye? What do you want?’ The second is His response to our answer, *whatever that answer is*. Whoever we are and whatever we reply, His response is *always* the same: ‘Come,’ He says lovingly. ‘Come, follow me.’ Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come follow me” (“He Hath Filled the Hungry with Good Things,” *Ensign*, Nov. 1997, 65).

According to the end of Elder Holland’s statement, what are two things we will receive as we accept the Savior’s invitation to “come and see”? _____

 **3.** Answer the following question in your scripture study journal: In what ways has your testimony of Jesus Christ increased as you have learned of and followed Him?

Ponder your own efforts to learn of Jesus Christ and follow Him. Think about what you can do to more fully accept the invitation to come follow Him so that your faith and testimony will increase.

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

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

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

John 2

Introduction

In Cana, the Savior performed the first public miracle of His earthly ministry when He turned water into wine. He went to Jerusalem for the first Passover of His public ministry, and He cleansed the temple for the first time by driving out the money changers who were desecrating His Father’s house.

John 2:1–11

Jesus changes water into wine

Think about the following “firsts” that may have occurred in your life: your first day of school, your first job, or the first time you remember feeling the Holy Ghost. What other firsts have you experienced that have been significant to you? _____

Why do we sometimes place importance on the firsts in our life?

A short time after Jesus was baptized, He and His disciples attended a wedding feast in Cana, a village near Jesus’s hometown of Nazareth. It was in Cana that Jesus performed His first recorded miracle.

Read John 2:1–3, looking for a problem that arose during the wedding feast.

Wine was a customary drink at a wedding feast. Sometimes the wedding feast would continue for multiple days. To run out of wine would have been embarrassing for the hosts of the feast. Jesus’s mother, Mary, turned to Jesus for help in replenishing the wine. We are not sure what role Mary had at the wedding feast, but it is obvious that she felt some responsibility when the wine ran out.

The Joseph Smith Translation helps us understand Jesus’s response to His mother: “Woman, what wilt thou have me do for thee? that will I do; for mine hour is not yet come” (Joseph Smith Translation, John 2:4 [in John 2:4, footnote a]). In Jesus’s day the title “woman” was a loving and respectful way to address one’s mother.

Read John 2:5, looking for what Mary said to the servants. Consider what Mary’s instructions to the servants teach us about her faith in Jesus.

Read John 2:6–7, looking for what Jesus instructed the servants to do.



Limestone pots from the New Testament era in Israel

The phrase “purifying of the Jews” in verse 6 refers to the Jewish practice of ceremonially washing their hands with water before eating a meal. Large stone water pots held the water used in rituals such as this. “A ‘firkin’ was about nine gallons (34 liters), so the six pots could have held between 100 and 160 gallons (about 380 to 600 liters)” (*New Testament Student Manual* [Church Educational System manual, 2014], 207). Note in John 2:7 how full each of these pots were filled.

Read John 2:8, looking for what Jesus instructed the servants to do next.

If you were one of the servants, what might you have thought or felt as you took a cup filled with this liquid to the governor of the feast?

Read John 2:9–10, looking for what the governor of the feast said after tasting the drink that was brought to him.

What had happened to the water?

To understand what the governor of the feast said, it may help you to know that the best wine was often used at the beginning of the feast, and lesser-quality wine was used later into the feast.

Jesus did not provide a specific interpretation of the meaning or symbolism of this first recorded miracle of His mortal ministry. There are, however, many significant truths we can learn from this account of Jesus’s first recorded miracle.

-  1. In your scripture study journal, list truths that you can identify from John 2:1–10 about Jesus Christ, His relationship with His mother, and His power.

One of the truths you identified from John 2:1–10 may be similar to the following: **Jesus Christ has power over physical elements.**

Read John 2:11, looking for what effect this miracle had on Jesus’s disciples.

The Joseph Smith Translation states that “the faith of his disciples was strengthened in him” (Joseph Smith Translation, John 2:11).

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

- How can understanding this miracle, and understanding that Jesus Christ is the Creator of heaven and earth and has power over physical elements, strengthen your faith in Jesus Christ?
- What other accounts in the New Testament also illustrate that Jesus Christ has power over physical elements?

John 2:12–25

Jesus cleanses the temple

Think of an active, outdoor game you played as a child. Although the game is innocent and fun, would you feel comfortable playing it on the holy temple grounds? Why not?

During the first year of Jesus’s ministry, He traveled to Jerusalem to celebrate Passover. Read John 2:12–17, looking for what was happening in the temple when Jesus arrived.



Why do you think Jesus became upset by what was happening in the temple? Notice what Jesus did to correct the problem.

Thousands of visitors who came to Jerusalem for the celebration of Passover needed to purchase animals to offer as sacrifices in the temple as part of their worship. Money changers exchanged Roman and other currency for temple currency so that sacrificial animals could be purchased, and other merchants sold the needed animals. Even though this commerce was necessary, handling such business in the outer courts of the temple was disrespectful and irreverent. In addition, these money changers were charging excessive prices for the animals, seeking to make unreasonable profits.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles described the scene: “As Jesus entered the outer courts of the temple, . . . before him were stalls of oxen, pens of sheep, cages of doves and pigeons, with greedy hucksters [sellers] offering them at exorbitant [unreasonably overpriced] prices for sacrificial purposes. Crowded on every hand were the tables of the money-changers who, for a profit, changed the Roman and other coins into temple coins so that sacrificial animals could be purchased” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:137–38).

Through His actions and words, Jesus taught the sacredness of His Father’s house.

Notice in John 2:16 that Jesus said that the temple was His Father’s house. From this we learn the following truth: **The temple is the house of God.**

Temples are houses of God because they are places where God may come. Ordinances pertaining to the salvation of God’s children are performed in temples, and those attending the temple can feel the Spirit of the Lord there. Since the temple is “the House of the Lord,” as written on the outside of it, the Lord Himself may at times be present there. Temples are the holiest places of worship on the earth.

Read the following statement by President Howard W. Hunter, looking for why Jesus drove the money changers and merchants from the temple:



“In the process of moral decline, reverence is one of the first virtues to disappear. . . . Love of money had warped the hearts of many of Jesus’ countrymen. They cared more for gain than they did for God. Caring nothing for God, why should they care for his temple? They converted the temple courts into a marketplace and drowned out the prayers and psalms of the faithful with their greedy exchange of money and the bleating of innocent sheep. Never did Jesus show a greater tempest of emotion than in the cleansing of the temple. . . .

“The reason for the tempest lies in just three words: ‘My Father’s house.’ It was not an ordinary house; it was the house of God. It was erected for God’s worship. It was a home for the reverent heart. It was intended to be a place of solace for men’s woes and troubles, the very gate of heaven. ‘Take these things hence’ he said, ‘make not my Father’s house an house of merchandise.’ (John 2:16.) His devotion to the Most High kindled a fire in his soul and gave his words the force that pierced the offenders like a dagger” (“Hallowed Be Thy Name,” *Ensign*, Nov. 1977, 52–53).

 **3.** In your scripture study journal, write the following statement: **I can show reverence for the temple by . . .** Then list as many ways this statement could be completed as you can in two minutes. Keep in mind that you can show reverence for the temple even when you are not actually at the temple.

Choose one of the ideas on your list, and use it to set a goal to show reverence for the temple.

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

I have studied John 2 and completed this lesson on (date).

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

Near the beginning of His ministry, the Savior went to Jerusalem to celebrate the Passover. Many people in Jerusalem believed in Jesus when they saw the miracles He performed (see John 2:23–25).

Read John 3:1–2, looking for who came to visit the Savior while He was in Jerusalem.

As “a ruler of the Jews” (John 3:1), Nicodemus was a member of the Sanhedrin. The Sanhedrin was a governing council made up of Pharisees and Sadducees that directed many of the civil and religious affairs of the Jewish people.



Jesus speaking with Nicodemus

UNIT 13: DAY 2

John 3

Introduction

One night a Pharisee named Nicodemus approached Jesus and conversed with Him. Jesus taught Nicodemus that all men must be born again to enter the kingdom of God. Later, John the Baptist explained to his disciples that his role was to prepare the way for Jesus Christ.

John 3:1–21

Jesus teaches Nicodemus spiritual truths

Imagine that one day while you are discussing religion with some friends, one of them says, “As long as I am a good person, I can go to heaven.” Think about how you would respond to your friend.

As you study John 3, look for the things Jesus taught we must do to enter the kingdom of God.

Why do you think Nicodemus may have come to visit Jesus at night?

Nicodemus’s acknowledgment that Jesus was “a teacher come from God” (John 3:2) suggests that he wanted to learn from Jesus.

Read John 3:3–5, looking for what the Savior taught Nicodemus. (John 3:5 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)

Jesus taught Nicodemus that everyone needed to be born again. What did Nicodemus think the Savior meant by the phrase “born again” (John 3:3)?

To be born again is “to have the Spirit of the Lord cause a mighty change in a person’s heart so that he [or she] has no more desire to do evil, but rather desires to seek the things of God” (Guide to the Scriptures, “Born Again, Born of God,” scriptures.lds.org; see Mosiah 5:2; 27:25–26).



The Prophet Joseph Smith taught, “Being born again, comes by the Spirit of God through ordinances” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 95).

You may want to mark the two things in John 3:5 that Jesus taught are necessary to enter the kingdom of God.

Being born of the water means being baptized, and being born of the Spirit means receiving the gift of the Holy Ghost.

Complete the following truth based on what you learned from John 3:5: _____

_____ are necessary for being spiritually reborn and receiving exaltation in the celestial kingdom. Consider writing this truth in your scriptures next to John 3:5.



President Boyd K. Packer of the Quorum of the Twelve Apostles declared: “Good conduct without the ordinances of the gospel will neither redeem nor exalt mankind; covenants and the ordinances are essential” (“The Only True Church,” *Ensign*, Nov. 1985, 82).

 **1.** In your scripture study journal, write a response to a friend who said that just being a good person is enough to enter the kingdom of God. Remember to use what Jesus said in John 3:5 in your response.

In John 3:6–12 we read that after Jesus taught Nicodemus that everyone must be born spiritually, Nicodemus asked Jesus what makes it possible for someone to be born again. Jesus responded by asking how Nicodemus could be a religious leader of the people and not understand what He was teaching.

Read John 3:13–15, looking for how Jesus answered Nicodemus’s question about what makes spiritual rebirth possible. Notice in John 3:13 that Jesus testified of Himself as the Son of God who came down from heaven.

In John 3:13, Jesus taught Nicodemus that no one can ascend up to heaven through their own efforts. Christ is the only one who can ascend to heaven on His own.

During the time Moses and the children of Israel were wandering in the wilderness, the Lord sent fiery, or poisonous, serpents in consequence of the Israelites sinning against God. The Israelites were poisoned when the serpents bit them. The Lord directed Moses to make a serpent out of brass that looked like the fiery serpents and to raise it up on a pole. He promised that any Israelite who looked at the serpent on the pole would be healed. (See Numbers 21:4–9.)



In what ways is the experience of Moses’s raising the brass serpent similar to what Jesus Christ would do for everyone? _____



Note the blessing stated in John 3:15 that comes to those who look to the Savior.

Jesus taught Nicodemus that **all mankind can obtain eternal life through the Atonement of Jesus Christ.**

The Savior also taught Nicodemus an important doctrine about Heavenly Father. Read John 3:16–17, looking for a doctrine we can learn about Heavenly Father.

John 3:16–17 teaches that **Heavenly Father loves His children so much that He sent His Only Begotten Son to suffer for their sins.**

Ponder how sending His Son, Jesus Christ, to the earth shows Heavenly Father’s love for each of us.



As you read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, consider how you feel when you realize how much Heavenly Father loves you: “There is no greater evidence of the infinite power and perfection of God’s love than is declared by the Apostle John: ‘For God so loved the world, that he gave his only begotten Son’ (John 3:16). . . . Think how it must have grieved our Heavenly Father to send His Son to endure incomprehensible suffering for our sins. That is the greatest evidence of His love for each of us!” (“Love and Law,” *Ensign* or *Liahona*, Nov. 2009, 26).

 **2.** Read John 3:16 and Doctrine and Covenants 34:3, looking for what we can learn about the love of the Father and the love of Jesus Christ. Then, in your scripture study journal, write how you feel knowing that Heavenly Father loves you so much that He sent His Only Begotten Son to suffer and die for you.

An additional principle we can learn from John 3:16–17 is that **if we believe in Jesus Christ, which includes repenting of our sins and obeying His word, we can have everlasting life through His Atonement.**

 **3.** Review the truths listed in this lesson that Jesus taught Nicodemus. Write in your scripture study journal how these truths relate to each other. Then write the following phrase: *I will show my belief in Jesus Christ by . . .* Finish this phrase by writing what you will do to show your belief in Jesus Christ.

Scripture Mastery—John 3:5

 **4.** The scripture mastery passage in John 3:5 teaches an important doctrine needed by all of Heavenly Father’s children. Memorizing it will help you to share it with others throughout your life. Write the entire verse in your scripture study journal. Recite the verse repeatedly, and cross out a few of the words each time you recite it. Do this until you can recite it from memory. You may want to recite it for a family member or friend to make sure you know it.

John 3:22–36

John the Baptist teaches that Jesus is the Christ

If possible, fill a clear drinking glass or container with water and add a drop or two of food coloring to the water. Watch the color spread throughout the container. Think about how the food coloring could be compared to our influence upon other people.

Read the following statements by President David O. McKay, looking for what you can learn about your influence in the lives of others:



“Every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone, it is not alone what he does. It is what he is” (*Teachings of Presidents of the Church: David O. McKay* [2003], 227).

“The effect of our words and acts is tremendous in this world. Every moment of life you are changing to a degree the lives of the whole world” (*Teachings: David O. McKay*, 227).

As recorded in John 3:22–26, some of John the Baptist’s disciples were concerned. They told John that Jesus was baptizing and that He “receiveth of all people who come unto him” (Joseph Smith Translation, John 3:27 [in John 3:26, footnote *a*]). They were concerned that many people were following Jesus instead of John the Baptist.

Read John 3:27–30, looking for how John the Baptist humbly described his role in relation to Jesus Christ.

In John the Baptist’s analogy, the bridegroom represents Jesus, the bride can represent those who were coming unto Christ, and the friend of the bridegroom represents John the Baptist. What did John the Baptist understand about his role in relation to Jesus Christ? What kind of an influence do you think John’s words would have had on you if you had been one of John’s disciples?

One truth we can learn from John the Baptist’s example is that **we can influence others for good by directing them to Jesus Christ.**

Why is it so important that we use our influence to direct others to Jesus Christ?

 **5.** Think of someone whom you have seen direct others to Jesus Christ. In your scripture study journal, describe the characteristics of this person that contributed to his or her being able to influence others to love and accept the Savior.

Consider ways in which you can direct others to the Savior. You can seek the guidance of the Holy Ghost in your efforts to do so.

In John 3:31–36, John the Baptist declared that Jesus had been sent by God and that all who believe in Him can receive everlasting life.

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

I have studied John 3 and completed this lesson on (date).

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

UNIT 13: DAY 3

John 4

Introduction

While traveling to Galilee, Jesus passed through Samaria and taught a woman at a well. The woman testified to others that Jesus was the Christ. Later, Jesus healed the son of a nobleman.

John 4:1–42

Jesus Christ teaches a woman of Samaria

Think about the following question: What is the most valuable natural resource on the earth? As you think about what your answer would be, consider such natural resources as soil, iron, coal, oil, gold, and diamonds.

Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“We might initially think that gold, oil, or diamonds have the greatest worth. But of all the minerals, metals, gems, and solvents found on and in the earth, the most valuable is water.

“Life springs from water. Life is sustained by water. Water is the medium required to perform the various functions associated with all known forms of life. Our physical bodies are approximately two-thirds water. Whereas a person can survive for many days or even weeks without food, an individual will usually die in only three or four days without water. Most of the world’s great centers of population are situated near sources of fresh water. Simply stated, life could not exist without the availability of and access to adequate supplies of clean water” (“A Reservoir of Living Water,” [Church Educational System fireside for young adults, Feb. 4, 2007], 1; lds.org/broadcasts).

As you study John 4, look for what kind of water is essential to your spirit and where you can find this valuable resource.

In Joseph Smith Translation, John 4:1–4 (in the Bible appendix) we learn that both Jesus and His disciples baptized.

Jesus left Judea and traveled to Galilee. Read John 4:4, looking for the area He passed through while traveling to Galilee.

Look at Bible Maps, no. 11, “The Holy Land in New Testament Times,” and locate Judea, Samaria, and Galilee.

11. The Holy Land in New Testament Times



Jews typically traveled around Samaria rather than passing through it because of the hostility that existed between Jews and Samaritans (see Bible Dictionary, “Samaritans”). Jesus chose to travel through Samaria instead of going around it.

Read John 4:5–9, looking for what happened when Jesus stopped at a well near the city of Sychar in Samaria. (The phrase “about the sixth hour” in verse 6 means it was around noon.) Notice the woman’s surprise when Jesus asked her for a drink.

Read John 4:10–12, looking for what Jesus said in response to the woman’s question.



What did He offer her?

When the Savior used the phrase “gift of God” in verse 10, He was referring to Himself as the Savior of the world and the source of living water.

Read John 4:13–14, looking for what Jesus said about the water that He offered.



To better understand what the living water represents, read the following statement by Elder Bednar: “The living water referred to in this episode is a representation of the Lord Jesus Christ and His gospel. And as water is necessary

to sustain physical life, so the Savior and His doctrines, principles, and ordinances are essential for eternal life. You and I need His living water daily and in ample supply to sustain our ongoing spiritual growth and development” (“A Reservoir of Living Water,” 2).



1. In your scripture study journal, draw a cup of water and label it: *The Savior and His gospel*. Then write about why water is an appropriate symbol of the Savior and His gospel.

With this symbolism in mind, read John 4:14 again, and consider what principle we can learn about the Savior and His gospel.

One principle we might identify from this verse is that **if we come unto Jesus Christ and earnestly partake of His gospel, then we will receive eternal life**. Consider writing this principle in the margin of your scriptures.

Read John 4:15–18, looking for what the woman requested of Jesus and how the Savior responded. Think about how this woman needed the water the Savior offered.

Jesus’s answer indicated that He knew this woman’s situation.

What thoughts or feelings might this woman have had when Jesus revealed details about her that a typical stranger could not have known?

One truth we can learn from these verses is that **Jesus Christ knows our sins and offers us His gospel to help us overcome them**. Why is this truth important to know and understand?

Read John 4:19–20, looking for what the woman said to Jesus that demonstrated that her perception of Him was changing.

In Samaria is a mountain named Mount Gerizim. Centuries before the Savior’s mortal ministry, the Samaritans had built a temple there as a place of worship. Unlike the Jews, however, the Samaritans did not have the priesthood authority to perform ordinances, and they rejected many teachings of God’s prophets.

Read John 4:21–24 and Joseph Smith Translation, John 4:26 (in John 4:24, footnote *a*), looking for what Jesus taught the woman about worshipping God.

According to the Joseph Smith Translation, what blessing comes as we worship God in “spirit and in truth”?

From these verses we learn that **if we worship the Father in spirit and in truth, He will bless us with His Spirit**.

As you read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles, look for and mark what it means to worship the Father in spirit and truth:



“Our purpose is to worship the true and living God and to do it by the power of the Spirit and in the way he has ordained. The approved worship of the true God leads to salvation; devotions rendered to false gods and which are not founded on eternal truth carry no such assurance.

“A knowledge of the truth is essential to true worship. . . .

“ . . . True and perfect worship consists in following in the steps of the Son of God; it consists in keeping the commandments and obeying the will of the Father to that degree that we advance from grace to grace until we are glorified in Christ as he is in his Father. It is far more than prayer and sermon and song. It is living and doing and obeying. It is emulating the life of the great Exemplar [Jesus Christ]” (“How to Worship,” *Ensign*, Dec. 1971, 129–30).

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

- a. When has your worship of Heavenly Father invited the Spirit to help you in your life?
- b. According to Elder McConkie's statement, what can you do to better worship the Father in spirit and truth? (Write a goal of one thing you can specifically do better.)

Read John 4:25–26, looking for what Jesus revealed about Himself to the woman.

Read John 4:27–30, looking for what the woman did after talking with the Savior.

What did she say that indicated she had gained a testimony of Jesus Christ?

From this account we can learn that **as we gain a testimony of Jesus Christ, we are filled with a desire to share it with others.**

In John 4:31–37 we read that Jesus's disciples returned with food. When they asked Him to eat, He taught them that He was sustained not by eating but by performing His Father's will. He then invited them to see that opportunities to preach the gospel were abundant.

Read John 4:39–42, looking for the impact of the woman's testimony on the people in her city.

According to John 4:42, what did the people say to the woman?

John 4:43–54

Jesus heals a nobleman's son

John 4:43–45 records that Jesus left Samaria and entered Galilee. Read John 4:46–54, looking for who met Jesus and what blessing this person sought from Jesus.

Based on what Jesus said in verse 48, why did He delay granting the blessing this man sought? How did this man demonstrate that he did not need a sign to believe?

From this account we can learn that **as we believe in Jesus Christ without needing signs, the Lord will confirm our belief.**



Elder Bruce R. McConkie taught the significance of the healing of the nobleman's son: "This is the first healing miracle that is set forth in detail in the Gospels. Those performed at the Feast of the Passover and throughout all Judea are not described or explained. This miracle—the second performed in Cana—adds a new dimension to Jesus' healing ministry that we have not seen up to this point.

It is in fact a dual miracle: one that healed the body of the absent son, and one that cured unbelief and planted faith in the heart of the present father" (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 2:12).

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

- a. Why is it important that we believe in Jesus Christ without needing signs?
- b. How does the Lord confirm our belief as we faithfully believe in Him?

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

I have studied John 4 and completed this lesson on (date).

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

UNIT 13: DAY 4

John 5–6

Introduction

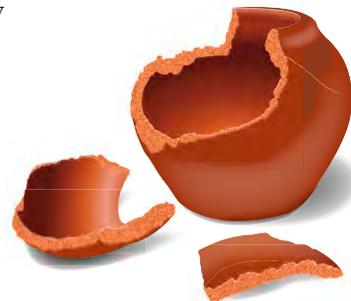
Jesus attended a feast (likely the Passover) in Jerusalem and healed a feeble man at the pool of Bethesda. He also described other witnesses who had testified of His divinity. After returning to Galilee, He miraculously fed a multitude of more than 5,000 people and taught that He is the Bread of Life.

John 5:1–30

Jesus heals an infirm man on the Sabbath and teaches about His relationship to the Father

Consider a time when you or someone you know broke something important or valuable.

As children of Heavenly Father, we are all important and have great worth. However, because of our choices or the challenges we face, at times we may feel broken or like we have little value.



What are some ways in which someone might feel broken spiritually, physically, or emotionally? _____

Think of times when you may have felt this way. As you study John 5:1–9, look for a truth that can help comfort you and give you hope when you feel broken.

In John 5:1 we read that after Jesus Christ ministered in Galilee, He traveled to Jerusalem to observe a Jewish feast, most likely the Passover (see John 5:1, footnote *a*). While in Jerusalem, He went to a pool of water near the temple.

Read John 5:2–4, looking for who was gathered around the pool and what they were waiting for.

The words *impotent*, *blind*, *halt*, and *withered* in verse 3 describe people who were sick, feeble, or crippled in some way. There may have been a spring that occasionally flowed into the pool and caused the surface of the water to bubble (see Bible Dictionary, “Bethesda”).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught the following: “No doubt the pool of Bethesda was a mineral spring whose waters had some curative virtue. But any notion that an angel came down and

troubled the waters, so that the first person thereafter entering them would be healed, was pure superstition. Healing miracles are not wrought in any such manner” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:188).

Consider what the scene may have been like at the pool, with so many people hoping to be healed by being the first to step into it.

Read John 5:5–7, looking for whom the Savior saw lying near the pool.



What do these verses say about the man the Savior saw? Why had the man never been able to be the first to enter the water?

Read John 5:8–9, looking for how the Savior responded to the man.

Consider marking the phrase “the man was made whole” in verse 9. This healing took place at the pool of Bethesda. The word *Bethesda* can be translated as “house of mercy” (Bible Dictionary, “Bethesda”). Mercy is compassion or kindness. The greatest act of mercy ever performed was the Atonement of Jesus Christ.

Why was Bethesda an appropriate name for this location, especially after the Savior healed this man?

In what ways might we all be like this man at the edge of the pool of Bethesda? _____

One truth we can learn from the Savior’s healing of this man is that **through the power and mercy of Jesus Christ, we can be made whole.**



To better understand this truth, read the following statement from Elder Merrill J. Bateman of the Seventy, looking for ways he said the Savior can make you whole:

“Just as the lame man at the Pool of Bethesda needed someone stronger than himself to be healed (see John 5:1–9), so we are dependent on the miracles of Christ’s atonement if our souls are to be made whole from grief, sorrow, and sin. . . . Through Christ, broken hearts are mended and peace replaces anxiety and sorrow” (“The Power to Heal from Within,” *Ensign*, May 1995, 13).

It is important to remember that we may be made whole either in this life or in the next, based on the Lord’s timing.



1. Ponder times when you have witnessed or felt the power, mercy, and compassion of Jesus Christ help you or someone who felt broken, whether spiritually, physically, or emotionally. In your scripture study journal, write and then finish the following incomplete statement: *I know the Savior is merciful and compassionate because . . .*

In John 5:10–30 we read that the Savior later found the man in the temple and counseled him to not sin anymore. When the Jewish leaders learned that the man had been healed by Jesus on the Sabbath, they persecuted and tried to kill the Savior. Jesus taught the Jewish leaders that by healing the man, He was doing Heavenly Father’s work. The Savior then taught about His relationship to the Father. He also taught that those in the spirit world would soon be taught the gospel.

John 5:31–47

Jesus taught about numerous witnesses that testify of His divinity

Consider a time when someone told you something that was hard or difficult to believe.

How is the truthfulness of any claim strengthened by having more than one witness?

Read John 5:31, looking for what the Savior said about His own witness of His relationship to Heavenly Father.

The Joseph Smith Translation clarifies John 5:31–32:

“Therefore if I bear witness of myself, yet my witness is true.

“For I am not alone, there is another who beareth witness of me” (Joseph Smith Translation, John 5:32–33).

The Savior was teaching the Jews that they had other witnesses in addition to His.

Read the following verses, and identify other witnesses that testify of Jesus’s divinity:

John 5:32–35: _____

John 5:36: _____

John 5:37–38: _____

John 5:39: _____

John 5:45–47: _____

Despite having many witnesses of Jesus Christ, the Jewish leaders did not believe in Jesus’s divinity. Notice in John 5:39 that as Jesus spoke of the scriptures, He said, “For in them ye think ye have eternal life.” “Many Jews of Jesus’s day studied the scriptures, believing that through this study they would have eternal life. . . . The Savior tried to correct this false belief by teaching that the scriptures, which the Jews looked to as the final authority, testified that eternal life is found not in the scriptures but in following Jesus Christ. The Jews also failed to realize that the scriptures are the words of Christ and their purpose is to bring people to Christ, for He is the ultimate source of truth and life” (*New Testament Student Manual* [Church Educational System manual, 2014], 219–20).

Read John 5:40, looking for what the Jews needed to do to gain eternal life.

Even though the Jews studied the scriptures, what did they refuse to do that would have helped them receive eternal life?

From what you learn from the Savior’s teachings in John 5:39–40, complete the following principle: **Only**

by coming unto _____ can we receive eternal life.

Remember that eternal life includes becoming like Heavenly Father and living forever with our worthy family members in His presence. To receive this gift we must come unto Jesus Christ by exercising faith in Him, repenting of our sins, receiving the ordinances of the gospel, honoring our covenants, and obeying the Lord’s commandments.

Consider why coming unto Jesus Christ is essential to receiving eternal life.



2. Look at the witnesses of Jesus Christ that you listed above. In your scripture study journal, write how one of these witnesses of Jesus Christ has helped you (or could help you) come unto Him.

Ponder what you will do to more fully come unto the Savior so that you can receive eternal life.

John 6:1–59

Jesus teaches that He is the Bread of Life

In John 6:1–13 we read that after returning to Galilee, Jesus miraculously fed more than 5,000 people with five loaves of bread and two small fish. (You studied this event in the lessons on Matthew 14 and Mark 6.)

Read John 6:14–15, looking for what the people wanted to do after Jesus miraculously fed them.

A tradition among the Jews at the time of Jesus suggested that when the Messiah, or King of Israel, came, He would feed people with bread from heaven.

John 6:16–21 records that the Savior sent His disciples across the Sea of Galilee, and then late in the night as the disciples struggled to row against the waves and wind, Jesus walked across the sea to join them. John’s account of this event emphasizes that when the disciples “willingly” received Jesus into their ship they “immediately” (John 6:21) landed safely at their destination. As we willingly receive the Savior and His teachings, He can help guide us safely through the struggles of mortality.

Apply What You Learn

President Marion G. Romney of the First Presidency taught, “Learning the gospel from the written word . . . is not enough. It must also be lived. . . . One cannot fully learn the gospel without living it” (“Records of Great Worth,” *Ensign*, Sept. 1980, 4). In several places in this lesson, you are encouraged to apply what you have learned. Applying what you learn should be an important part of your gospel study.

John 6:22–59 records that many of the people whom Jesus had miraculously fed traveled to Capernaum seeking Him, desiring to be fed more bread. Some people murmured against the Savior because He taught that He is the bread that came down from heaven. Jesus taught that He is the Bread of Life and that if people will come unto Him and accept His teachings and Atonement, they will receive eternal life.

John 6:60–71

Peter testifies that Jesus has the words of eternal life

Think of a time when you had to choose between continuing to do something difficult or quitting.



After Jesus taught that He is the Bread of Life, a number of His disciples faced the decision of whether or not to continue following Him. Read John 6:60, 66, looking for the response of many of Jesus’s disciples to His teachings.

The phrase “an hard saying” in verse 60 means they felt Jesus’s teachings were too difficult to follow.

Which of Jesus Christ’s teachings might be difficult for some people in our day to follow? (If needed, look for teachings in *For the Strength of Youth* that may be challenging for some young people.) _____

Read John 6:67–69, looking for the question Jesus asked His Apostles and for Peter’s response to the question.

One truth we can learn from Peter’s response is that **a firm testimony of Jesus Christ will help us remain faithful during times when it may be difficult to follow the Savior or live His teachings.** Consider writing this truth in your scriptures next to John 6:67–69.

 **3.** In your scripture study journal, write how a firm testimony of the Savior has helped you or someone you know remain faithful even when the teachings of the gospel seemed hard to follow.

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

I have studied John 5–6 and completed this lesson on (date).

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

UNIT 14: DAY 1

John 7

Introduction

Jesus attended the Feast of Tabernacles in Jerusalem and taught the people at the temple how they could receive a witness that His teachings were from God the Father. Because the people were contending about who He was, Jesus used images of water and light to testify of His divinity. He also taught them about the Holy Ghost.

John 7:1–13

Jesus attends the Feast of Tabernacles

Have you ever wondered if Jesus had brothers and sisters?

According to the scriptures, Joseph and Mary had children who were born after Jesus and who would have been raised in the same household with Him. However, because Jesus Christ was the son of Mary and God the Father, not Joseph, these individuals were Jesus’s half brothers and half sisters (see Matthew 13:55–56; Mark 6:3).

Ponder what it would have been like to grow up in the same home as Jesus.

Do you think it would be easier to believe in Him if you had grown up with Him? Why or why not?

In John 7 we learn how some of Jesus’s “brethren” (John 7:3, 5) viewed Him. The word *brethren* here probably refers to Jesus’s half brothers, though it might also include other close relatives.

Read John 7:1–5, looking for what John recorded about Jesus’s brethren.

Consider the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:



“A testimony of the divinity of Christ and of the saving power of his gospel is not bestowed automatically because of family relationship. It comes only by personal obedience to those eternal laws upon which its receipt is predicated. . . .

“Frequent special reference is made to the sons of Joseph and Mary as the ‘brethren’ of Jesus. . . . Though they were reared in the same household and came under the benign [caring] influence of Joseph and Mary, though they were aware of the teachings, ministry, and miracles of Jesus himself, yet these his close relatives had not so far accepted him as the Messiah” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:437).

Ponder the following question: How is it possible that some of Jesus’s own family members did not yet believe in Him, even though they were aware of His teachings and miracles?

After noting that at the time of the events recorded in John 7, Jesus’s brethren had not “accepted him as the Messiah,” Elder McConkie explained: “However, all of them, apparently, were converted later (Acts 1:14); one of them, identified by Paul as ‘James the Lord’s brother’ (Gal. 1:19), was to minister in the holy apostleship; and yet another, Judas, who calls himself, ‘Jude, the . . . brother of James’ (Jude 1), wrote the epistle of Jude” (*Doctrinal New Testament Commentary*, 1:437).

John 7 records events that occurred during the Feast of Tabernacles in Jerusalem (see John 7:2). During this feast, “reckoned by [the Jews] to be the greatest and most joyful of all” (Bible Dictionary, “Feasts”), many Jews traveled to Jerusalem to commemorate God’s blessings upon the children of Israel as they sojourned in the wilderness following their deliverance from slavery in Egypt (see Leviticus 23:39–43). They also celebrated and gave thanks for the yearly harvest of fruits and grains (see Exodus 23:16). This feast lasted eight days.

Notice in John 7:3–4 that Jesus’s brethren wanted Him to go to the Feast of Tabernacles in Jerusalem, apparently saying that if He really was the Messiah, He should go to Jerusalem and declare it to all the people there.

As recorded in John 7:6–10, Jesus decided to delay going to the feast, but He encouraged His brethren to go. Several days after the feast had started, He arrived

in secret—knowing that some of the Jewish leaders in Jerusalem wanted to kill him but that His time to die had not yet come.

Read John 7:11–13, looking for what the people in Jerusalem were saying about Jesus.

Just as in Jesus’s day, there are varying opinions of Jesus Christ in our day. Some people know and testify that He is the Son of God and Savior of all mankind. Others believe that He was a great teacher or prophet. However, other people reject the divinity of Jesus Christ and the truthfulness of His teachings or are afraid to follow Him openly. As you continue to study John 7, look for how you can know that Jesus Christ is your Savior and that His teachings are true.

John 7:14–36

Jesus Christ teaches the Jews at the temple

The temple was the focal point of the celebrations that took place during the Feast of Tabernacles. Read John 7:14–15, looking

for what Jesus did there. Consider marking in your scriptures the people’s reaction.

The Jews were astonished that Jesus could teach with such depth and wisdom without “letters,” or having been trained by the Jewish rabbis or attending their schools. Read John 7:16–18, looking for what Jesus said the people could do in order to know whether His doctrine, or teachings, were true. Consider highlighting who gave Jesus the doctrine He taught.

Apply What You Learn

After you have identified the gospel doctrines and principles, you are ready to act and do something about them. As you act on what you have learned, you will feel the Holy Ghost confirm your actions. To help you apply the principles you learn, ask questions like the following: What does the Lord want me to do with this knowledge? What spiritual impressions did I receive to help me improve? What difference can this principle make in my life? What can I start or stop doing now to live according to this truth?



1. Respond to the following in your scripture study journal:

- How can someone know that Jesus Christ’s doctrine is truly from God?
- From the Lord’s teachings in the temple, we learn that if we do Heavenly Father’s will, then we will receive a testimony of His doctrine. Explain why you think this principle is true.



President James E. Faust of the First Presidency said: "We acquire a testimony of the principles of the gospel by obediently trying to live them. Said the Savior, 'If any man will do his will, he shall know of the doctrine' [John 7:17].

A testimony of the efficacy of prayer comes through humble and sincere prayer. A testimony of tithing comes by paying tithing" ("Lord, I Believe; Help Thou Mine Unbelief," *Ensign* or *Liahona*, Nov. 2003, 22).

What did President Faust teach that we must do to acquire a testimony of the principles of the gospel?

Remember that some of Jesus's brethren did not yet believe He was the promised Messiah, but later they gained testimonies and were converted. How might the principle above have helped those family members gain testimonies of Jesus Christ and His teachings?



After quoting John 7:17, Sister Bonnie L. Oscarson, Young Women general president, taught: "Sometimes we try to do it backward. For example, we may take this approach: I will be happy to live the law of tithing, but first I need to know that it's

true. Maybe we even pray to gain a testimony of the law of tithing and hope the Lord will bless us with that testimony before we have ever filled out a tithing slip. It just doesn't work that way. The Lord expects us to exercise faith. We have to consistently pay a full and honest tithe in order to gain a testimony of tithing. This same pattern applies to all the principles of the gospel, whether it is the law of chastity, the principle of modesty, the Word of Wisdom, or the law of the fast" ("Be Ye Converted," *Ensign* or *Liahona*, Nov. 2013, 77).

For either or both of the next two assignments, if what you feel inspired to write is too private, you may write your response in your personal journal or on a separate piece of paper and write in your scripture study journal that you completed the assignment.



2. Complete the following statement in your scripture study journal by writing about a gospel commandment or principle you have come to know is true through your efforts to live it: *I know* _____

_____ *is true because as I have lived it I have* _____

_____. Consider sharing what you wrote with someone who you think could grow by hearing your testimony.



3. In your scripture study journal, write a gospel truth, commandment, or teaching that you would like to receive a stronger testimony of. Then write what you will do to receive a greater testimony of that truth, commandment, or teaching by applying the principle you learned in John 7:17.

John 7:19–36 explains that Jesus rebuked the Jewish leaders for rejecting His teachings and miracles and seeking to kill Him. These verses also relate that many people wondered if He was the Messiah and that the chief priests and Pharisees sent officers to take Him.

John 7:37–53

Jesus Christ teaches about the gift of the Holy Ghost

Think of a time when you have been thirsty. Imagine that you held in your hand an empty cup. Would the empty cup satisfy your thirst? What else would you need?

Take a moment and get a drink of water. As you do, consider how necessary water is in your life. You might offer a prayer of gratitude to Heavenly Father for providing water for you and your family.

The land of Israel did not have a large supply of fresh water to meet the people's needs. Life could only be sustained through rainfall replenishing their water supplies. Elder Bruce R. McConkie explained how water was part of "one of the most solemn and dramatic moments of Jewish worship" during the celebration that was going on:



"On each of the eight days of the feast of Tabernacles, . . . it was the custom, for the priest as part of the temple service, to take water in golden vessels [pitchers] from the stream of Siloam, which flowed under the temple-mountain, and pour it upon

the altar. Then the words of Isaiah were sung: 'With joy shall ye draw water out of the wells of salvation.' (Isa. 12:3.) And it was at this very moment of religious climax that Jesus stepped forth and offered draughts [drinks] of living refreshment which would satisfy the deepest spiritual cravings of the thirsty soul" (*Doctrinal New Testament Commentary*, 1:446).

Read John 7:37–39, looking for what the Savior offered the people.

The Joseph Smith Translation of John 7:39 states that "the Holy Ghost was *promised unto them who believe, after that Jesus was glorified*" (Joseph Smith Translation, John 7:39 [in John 7:39, footnote b]; italics added).

The phrase “out of his belly” (John 7:38) suggests that the living water will be within and flow from the believer, rather than coming from an outside source. Consider marking in John 7:39 what the living water represents.

The Bible Dictionary explains that “for some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fulness among the Jews during the years of Jesus’ mortal sojourn (John 7:39; 16:7). Statements to the effect that the Holy Ghost did not come until after Jesus was resurrected must of necessity refer to that particular dispensation only, for it is abundantly clear that the Holy Ghost was operative in earlier dispensations. Furthermore, it has reference only to the *gift* of the Holy Ghost not being present, since the *power* of the Holy Ghost was operative during the ministries of John the Baptist and Jesus; otherwise no one would have received a testimony of the truths that these men taught (Matt. 16:16–17; see also 1 Cor. 12:3)” (Bible Dictionary, “Holy Ghost”).

Based on the Savior’s teachings in John 7:37–39, we learn that **if we come unto Jesus Christ and believe on Him, then we will be filled with the Holy Ghost.** Those filled with the Holy Ghost are able to influence others for good.

 **4.** In your scripture study journal, describe a time when you were influenced by (or filled with) the Holy Ghost and, as a result, were able to influence someone else for good.

In John 7:40–53 we read that the Pharisees again desired to have Jesus arrested. The officers who were sent to take Him heard Jesus preach. They returned without arresting Him and told the Pharisees they had never heard anyone preach as the Savior had, which angered the Pharisees. Nicodemus, the Pharisee who had come to the Savior by night (see John 3:1–2), reminded his fellow Pharisees and the chief priests that their own law would not allow an individual to be condemned until he or she was given a chance to be heard.

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

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

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

UNIT 14: DAY 2

John 8

Introduction

While the Savior was in Jerusalem for the Feast of Tabernacles, some scribes and Pharisees brought to Him a woman who was guilty of adultery and asked whether she should be stoned, in accordance with the law of Moses. He confounded the accusers and showed mercy to the woman. Jesus also declared that the Father bears witness of Him, and He taught about freedom from sin. When Jesus Christ proclaimed He was the great Jehovah, the Pharisees tried to stone Him.

John 8:1–11

A woman taken in adultery is brought before the Savior

Scribes and Pharisees wanted to discredit Jesus in front of the people and to establish a reason to accuse Him because they wanted to arrest Him and put Him to death (see John 7:1, 32).

Read John 8:2–5, looking for what the scribes and Pharisees did while Jesus was teaching in the temple in Jerusalem.

According to John 8:6, why did the scribes and Pharisees bring the adulterous woman to Jesus?

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained how the scribes and Pharisees could have used this event as a reason to accuse Jesus:

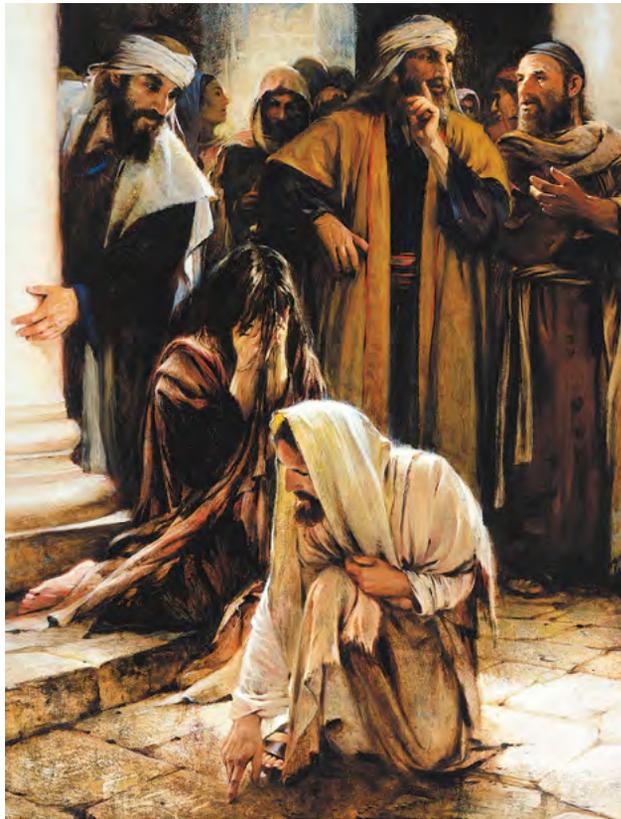


“By the time of Jesus . . . it was no longer the practice to impose the death penalty for adultery. Indeed, no penalty of death could be imposed without the sanction and approval of the Roman overlords, and in case of adultery the law of Rome did not prescribe death.

“In bringing this adulteress to Jesus, the scribes and Pharisees were laying this trap for the Master: (1) If he *agreed* with Moses that she should be stoned, he would both (a) arouse the ire [anger] of the people generally by seeming to advocate the reinstatement of a penalty which did not have popular support, and (b) run counter to [against] the prevailing civil law by prescribing what Rome proscribed. (2) If he *disagreed* with Moses and advocated anything less than death by stoning, he would be accused of perverting the law,

and of advocating disrespect of and departure from the hallowed practices of the past” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:450–51).

Instead of answering them, the Savior “stooped down, and with his finger wrote on the ground” (John 8:6).



Read John 8:7–8, looking for the Savior’s response to the scribes and Pharisees.

What do you think the scribes and Pharisees may have thought or felt when they heard Jesus’s response?

After hearing the Savior’s response, those who were accusing the woman felt guilty and left without punishing the woman (see John 8:9).

What feelings do you think this woman may have had as her sin was exposed to Jesus and a large crowd of people? Read John 8:10–11, looking for what the Savior said to the woman after everyone left.

The Joseph Smith Translation for John 8:11 adds the following: “And the woman glorified God from that hour, and believed on his name” (Joseph Smith Translation, John 8:11 [in John 8:11, footnote c]).

The Savior did not condone this woman’s sin but directed her to “go, and sin no more” (John 8:11). From verse 11 we learn the following truth: **The**

Savior shows us mercy by giving us opportunities to repent. Consider how this account can increase your confidence that Jesus Christ is merciful and kind and wants to forgive those who truly repent.

John 8:12–30

Jesus teaches that His Father bears witness of Him

Imagine an ornate object. Then close your eyes and, on a separate piece of paper, try to draw a simple picture of the object without looking.

How does your drawing compare with what you imagined?

Besides drawing, what are some other things you can do better when you can see what you are doing?

During the Feast of Tabernacles, four large golden candelabras (also called menorahs or candlesticks) illuminated the temple grounds during dances and other festivities that were held late into the night and early morning. These golden candelabras not only provided light for the celebrations, but they symbolized that Israel was to be a light to those who walked in darkness.



Large menorahs illuminated the temple courts during the Feast of Tabernacles.

Read John 8:12, looking for what Jesus declared about Himself as He taught in the temple near where the candelabras stood. Consider marking what you find.

We learn from this verse that **Jesus Christ is the Light of the World.**

Complete the following principle from what we can learn from the Savior’s teaching in John 8:12: **If we follow the Savior, we will** _____



1. Answer the following question in your scripture study journal: How do you feel the Savior helps you avoid walking in spiritual darkness?

Several Old Testament prophecies indicate that the Messiah would be a light to all nations (see, for example, Isaiah 49:6; 60:1–3). Therefore, in declaring Himself to be the Light of the World, Jesus was proclaiming that He was the Messiah.

The Pharisees condemned Jesus for bearing record of Himself (see John 8:13). Jesus declared that both He and His Father bear witness that the Savior is the Son of God (see John 8:14–18).

Read John 8:19, looking for what Jesus said about the Pharisees’ knowledge of Heavenly Father.

Based on verse 19, we learn the following principle:

As we learn of Jesus Christ, we come to know the Father.

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught how we come to know about our Heavenly Father as we learn about His Son, Jesus Christ:



“In all that Jesus came to say and do, including and especially in His atoning suffering and sacrifice, He was showing us who and what God our Eternal Father is like, how completely devoted He is to His children in every age and nation. In word and in deed Jesus was trying to reveal and make personal to us the true nature of His Father, our Father in Heaven. . . .

“So feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is ‘merciful and gracious, slow to anger, long-suffering and full of goodness’ [Lectures on Faith (1985), 42]” (“The Grandeur of God,” *Ensign* or *Liahona*, Nov. 2003, 70, 72).

In John 8:21–30 we read that the Savior warned the Pharisees that if they did not believe in Him, they would die in their sins. He also taught that He does nothing of Himself; He only does what the Father teaches Him to do.

John 8:31–36

Jesus teaches about freedom from sin

Have you ever been restricted in some way in your ability to move, like being tied up or unable to get out of a small space? How did that feel? As you study this portion of the lesson, look for what leads to spiritual restriction and what leads to spiritual freedom.

Read John 8:31–32, looking for what the Savior said we need to do in order to be free. Then, based on what you learned, fill in each blank in the following diagram:



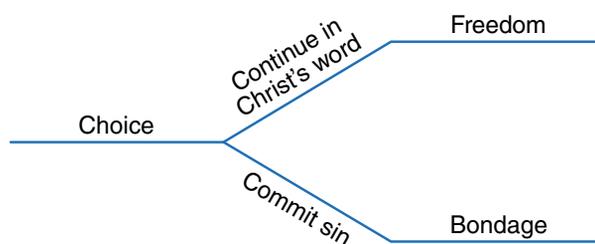
Elder Bruce R. McConkie listed some of the freedoms we can enjoy if we continue in Christ’s word, become His disciples, and come to know the truth: “Free from the damning power of false doctrine; free from the bondage of appetite and lust; free from the shackles of sin; free from every evil and corrupt influence and from every restraining and curtailing power; free to go on to the unlimited freedom enjoyed in its fulness only by exalted beings” (*Doctrinal New Testament Commentary*, 1:456–57).

Read John 8:33, looking for what the Jews believed made them free.

The Jews mistakenly believed that simply being descendants of Abraham and heirs to the Abrahamic covenant would make them spiritually free. Read John 8:34–36, looking for what Jesus said the people needed to be freed from.

From these verses we learn that **if we commit sin and do not repent, then we become the servants of sin**. What do you think it means to be “the servant of sin” (John 8:34)? The word translated as *servant* here may also be translated as *slave*.

Study the following diagram:



Some people today are confused, believing that following Christ’s word restricts them, while living a worldly lifestyle makes them free. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles taught how the opposite is true:



“Yielding to [Satan’s] temptations leads to a narrower and narrower range of choices until none remains and to addictions that leave us powerless to resist. . . .

“. . . The world . . . [considers] obedience to God’s laws and ordinances to be ‘bondage’ (Alma 30:24, 27). So how does obedience and truth make us free? We can easily think of some practical ways in which truth gives us the ability to do things we otherwise could not do or to avoid disasters we might otherwise suffer. . . .

“ . . . Does anyone doubt that, as a consequence of possessing all light and truth, God possesses ultimate freedom to be and to do?”

“Likewise, as our understanding of gospel doctrine and principles grows, our agency expands. First, we have more choices and can achieve more and receive greater blessings because we have more laws that we can obey. Think of a ladder—each new law or commandment we learn is like one more rung on the ladder that enables us to climb higher. Second, with added understanding we can make more intelligent choices because we see more clearly not only the alternatives but also their potential outcomes” (“Moral Agency,” *Ensign*, June 2009, 49–51).

 **2.** Look through the *For the Strength of Youth* booklet for examples of how obedience to commandments and standards leads to freedom and how disobedience leads to bondage. Choose one standard from the booklet, and in your scripture study journal, copy and fill in the following chart:

| Standard from <i>For the Strength of Youth</i> : | |
|---|---|
| In what ways does living this standard bring freedom? | In what ways does not living this standard bring bondage? |
| | |

 **3.** What freedoms promised in *For the Strength of Youth* have you personally experienced as a result of obeying the commandments and standards? In your scripture study journal, record at least one specific way you will seek to be free by living according to the Savior’s teachings.

John 8:37–59

Jesus testifies of His divinity

Think of someone you know who is very similar to his or her father. Think of someone who is very different from his or her father.

John 8:37–50 records that Jesus Christ told the unbelieving Jews that whereas He spoke the words of His Father, they did the works of their father. Defensively, the Jews claimed that their father was

Abraham. The Savior then taught that those who are children of Abraham “would do the works of Abraham” (John 8:39) and would never seek to kill someone who taught truth. Jesus told these Jews (the Pharisees) that their father was the devil. He explained that those who receive God’s word are of God. Angry, the unbelieving Jews claimed Jesus was a Samaritan (whom the Jews believed were the lowest of all people) and was possessed by a devil.

Read John 8:51–53, looking for what these Jews then asked the Savior.

Read John 8:56–58, looking for Jesus’s response to the Pharisees’ question. Also read John 8:58, footnote *b*, looking for the meaning of the term “I AM.” (Note: The Septuagint is the Greek translation of the Old Testament.)

The term “I AM” is important because it identifies Jehovah, the name by which the Jews recognized the God of Abraham, Isaac, and Jacob in Old Testament times. By calling Himself “I am,” Jesus declared He was the God of the Old Testament. You might write the following doctrine in the margin of your scriptures next to John 8:58: **Jesus Christ is Jehovah, the God of the Old Testament.**

Why do you think it is important for us to know that Jesus Christ is Jehovah, the God of the Old Testament?

Read John 8:59, looking for how these Jews reacted to the Savior’s declaration that He was Jehovah.

The Jews picked up stones with the intent of killing Jesus, believing that He had committed blasphemy by identifying Himself as Jehovah.

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

I have studied John 8 and completed this lesson on (date).

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

Answer for the diagram based on John 8:31–32: **If we continue in Jesus Christ’s word, then we will be His disciples and know the truth, which will make us free.**



John 9

Introduction

Jesus healed a man who had been born blind. The Pharisees questioned this man and cast him out of the synagogue because he refused to condemn Jesus as a sinner for healing on the Sabbath. The Savior sought out the man and questioned what he believed, and the man worshipped Jesus as the Son of God.

John 9:1–7

Jesus heals a man who was born blind

Identify a few examples of adversities that people around you experience or that people you see on your local news experience: _____

Some people wonder why God allows adversity to drastically affect their lives. As you study John 9:1–5, look for a truth that can help us better understand one reason why God allows adversity to affect our lives.

While Jesus was in Jerusalem, He met a man who had experienced adversity since birth. Read John 9:1–2, looking for the adversity this man faced.

What did the disciples ask about the cause of this man’s adversity?

Many people in the Savior’s day believed that the adversities people faced were the consequences of sins that they or their parents had committed. Do you think this belief was correct? Why or why not?

Read John 9:3–5, looking for the Savior’s teachings to His disciples about this man’s blindness.

What do you think it means that “the works of God should be made manifest in him”? (John 9:3).

From the Savior’s teachings in these verses, we learn that **God can use our adversities to show forth His works and power.** In other words, while there may be many causes of adversity in our lives, God can use our challenges to help accomplish His righteous purposes.

To better understand this truth, read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“We are sent here to be tested. There must be opposition in *all* things. We are meant to learn and grow through that opposition, through meeting our challenges, and through teaching others to do the same.

... The Lord will not only consecrate our afflictions for our gain, but He will use them to bless the lives of countless others.

“Jesus taught this lesson when He and His disciples met a man who was born blind. [Elder Oaks then quoted John 9:2–3.]

“If we see life through the lens of spirituality, we can see many examples of the works of God being furthered through the adversities of His children. . . .

“When we understand this principle, that God offers us opportunities for blessings and blesses us through our own adversities and the adversities of others, we can understand why He has commanded us again and again to ‘thank the Lord thy God in all things’ (D&C 59:7)” (“Give Thanks in All Things,” *Ensign* or *Liahona*, May 2003, 97–98).

Think of an adversity you have faced or are currently facing. As you continue to study John 9, ponder ways in which God could demonstrate His works and power through you because of that adversity.

Read John 9:6–7, looking for the way in which God manifested His works and power through the blind man’s experience.

What do you imagine it was like for this man to see for the first time?

John 9:8–41

The Savior seeks out the man He had healed after the Pharisees cast the man out

As recorded in John 9:8–15, after the blind man had been healed, some people disputed whether he was really the man who had been born blind. Others wondered how he had been healed, and they brought him to the Pharisees, who began questioning him.

Search John 9:14 for the day on which the Savior healed the blind man.

What reaction do you think the Pharisees had to Jesus healing the man on the Sabbath?

Read John 9:16, looking for what the Pharisees’ conclusions about Jesus were.

Read John 9:17, looking for what the blind man concluded about Jesus.

As you continue your study of John 9, notice the progression of the blind man's view of the Savior.

Doubting that the man had actually been blind, the Pharisees brought his parents in for questioning. In John 9:19–23 we learn that when asked, his parents testified that he was their son and that he had been born blind, but they claimed not to know how he had been healed. Afraid of being banished from the synagogue and the community, they did not want to say that they believed Jesus was the Messiah, so they suggested that their son speak for himself.

Read John 9:24–27, 30–33, looking for the man's response to the Pharisees. Consider marking the words he used to defend Jesus and to testify that He was "of God" (John 9:33).

 **1. Answer the following questions in your scripture study journal: What stands out to you about this man's answers?**

In John 9:34 we learn that this man was cast out (presumably from the synagogue [see John 9:22]) for fearlessly defending the Savior.

"Synagogues served as the religious and social center for many Jewish communities. Synagogues offered access to spiritual instruction and worship, as well as educational and social opportunities. Because the synagogue was so integral to Jewish society, to be cast out of the synagogue . . . meant more than being excommunicated and losing fellowship with the religious community. It meant banishment from cultural and social affairs as well" (*New Testament Student Manual* [Church Educational System manual, 2014], 230).

Why do you think this man was willing to stay true to what he knew about Jesus Christ, even though it meant being cast out of the synagogue?

After the man had been cast out of the synagogue, the Savior found him and asked whether he "believe[d] on the Son of God" (John 9:35). Read John 9:36–38, looking for the man's response.

His declaration "Lord, I believe" and the fact that "he worshipped him" (John 9:38) indicate that his spiritual eyes had been opened and that he recognized Jesus Christ for who He is, the promised Messiah and the Son of God.

From this account we learn that **as we remain true to what we know in spite of opposition, our testimonies will be strengthened.** Over time, our testimonies will grow even stronger.

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

- a. Why do you think our testimonies are strengthened after withstanding opposition or trials of faith?
- b. How has your testimony been strengthened as you faithfully endured opposition?

To identify another principle from this account, close your eyes partially so you can only see a little bit of light. Then open them halfway. Then open your eyes wide. Notice how your vision changes in each instance.

Remember that the blind man's physical vision became clear once Jesus healed him. Read John 9:11, 17, 33, 35–38, looking for phrases that describe the man's maturing spiritual vision or understanding of who Jesus is.

Initially he referred to Jesus as "a man that is called Jesus" (John 9:11), and he later referred to Him as "a prophet" (John 9:17) and defended Him as being "of God" (John 9:33). Over time his spiritual vision became clearer until he finally saw that Jesus Christ is the promised Messiah and the Son of God.

Why do you think his vision and understanding of the Savior became clearer? In what ways did he exercise faith in Jesus Christ throughout his experience?



Speaking of this man's experience, President Howard W. Hunter taught: "Now sight had been given *twice*—once to remedy a congenital defect [a physical defect from birth] and once to behold the King of Kings before He would ascend to His eternal throne. Jesus had quickened both temporal *and* spiritual vision. He had cast his light into a dark place, and this man, like many others in that day as well as in our own, had accepted the light and had seen" ("The God That Doest Wonders," *Ensign*, May 1989, 16–17).

From this account we learn that **as we exercise faith in Jesus Christ, our spiritual vision and understanding become clearer.**

Why do you think exercising faith is necessary in order to see and understand spiritual truth more clearly?

Some Pharisees were standing nearby when the man saw and worshipped Jesus as the Son of God. Read John 9:39–41, looking for what the Savior taught about blindness.

In response to the Pharisees' question, "Are we blind also?" (John 9:40), "the Savior used a metaphor, teaching that individuals who were 'blind'—those who did not know who He was—'should have no sin' (John 9:41). On the other hand, individuals who could 'see'—those

who had received enough witnesses concerning the Savior and His divine mission that they should have known who He was—would be accountable for their actions. The Pharisees were among those who could ‘see,’ and thus their ‘sin remaineth.’ Spiritually speaking, they chose to be blind because they refused to recognize Jesus as the Son of God, despite the many witnesses they had received” (*New Testament Student Manual*, 231).

 **3.** Look at the last two principles you learned in this lesson, and ponder how you might apply them in your life. Write your goals to apply these principles in your scripture study journal. Pray for guidance to achieve your goals.

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

I have studied John 9 and completed this lesson on (date).

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

UNIT 14: DAY 4

John 10

Introduction

Jesus taught that He is the Good Shepherd and that He would lay down His life for His sheep. Some people accused Him of blasphemy because He proclaimed that He was the Son of God.

John 10:1–24

Jesus teaches that He is the Good Shepherd and will lay down His life for His people

If you were blindfolded and were asked to identify the members of your family or some close friends by touching their faces, do you think you could do it? If your mother was blindfolded, do you think she could identify all her children by only touching their faces?

A shepherd in the Middle East was once asked how well he knew his sheep. He responded, “If you were to put a cloth over my eyes, and bring me any sheep and only let me put my hands on its face, I could tell in a moment if it was mine or not” (quoted in G. M. Mackie, *Bible Manners and Customs* [n.d.], 35).

If you were a shepherd, what do you think it would take to know the sheep in your flock as well as that shepherd did?

 **1.** Read John 10:14, and think about why Jesus would call Himself the Good Shepherd. Write the following statement in your scripture study journal: *Jesus Christ is the Good Shepherd.* As you study John 10, look for truths that teach us how the Savior is our Good Shepherd. Write these truths under this statement in your journal.

Those who listened to Jesus’s teachings recorded in John 10 knew about sheep, shepherds, and sheepfolds. In the Savior’s day, shepherds led their flocks to food, water, and shelter during the day. At night, several shepherds gathered their individual flocks into a common sheepfold. A sheepfold is a cave or an enclosure surrounded by rock walls that have sharp thorns placed along the top to prevent wild animals and thieves from entering.



Read John 10:1–5, looking for what a good shepherd does. Write what you find under the statement “Jesus Christ is the Good Shepherd” in your scripture study journal.

John 10:3 describes how each shepherd would enter through the door and call his sheep by name. Only the sheep of his flock would follow him out of the sheepfold, and the other sheep would remain.

Why would the sheep follow only their shepherd?

Notice in verses 1 and 5 what the Savior called those who tried to enter the sheepfold by ways other than the door.

It may be helpful to note that Pharisees were among the group of people to whom Jesus was speaking (see John 9:40). In what ways were many of the Pharisees like thieves, robbers, and strangers?

In John 10:6 we learn that the Pharisees did not understand what Jesus was teaching. Read John 10:7–10, looking for how the Savior began explaining the symbolism of the sheepfold.

Note that the Joseph Smith Translation clarifies what Jesus said in verses 7 and 8:

“Verily, verily, I say unto you, I am the door of the sheepfold.

“All that ever came before me who testified not of me are thieves and robbers: but the sheep did not hear them” (Joseph Smith Translation, John 10:7–8 [see John 10:8, footnote *a*]).

What do you think the Savior meant when He said “I am the door” in verses 7 and 9?

“Shepherds in Israel stood at the entrance of the sheepfold and inspected each sheep as it entered, treating injuries as needed. After the sheep were gathered in the enclosure for the night, the shepherd would lie down to sleep in the entrance, barring the way so predators or thieves could not hurt the sheep” (*New Testament Student Manual* [Church Educational System manual, 2014], 231–32).

How are these shepherds’ actions similar to what the Savior does for us?

How do you think the Savior gives life “more abundantly” (John 10:10) to those who follow Him?

Read John 10:11–15, looking for what else the Savior said good shepherds do. (A hireling is someone whose primary motive for working is merely to get paid.) Write what you find out about good shepherds under the statement “Jesus Christ is the Good Shepherd” in your scripture study journal.

Notice in John 10:11, 13, 15 what the good shepherd is willing to do that the hireling is not.

John 10:11–15 teaches us that **as the Good Shepherd, Jesus Christ knows each of us and laid down His life for us**. Write this principle under “Jesus Christ is the Good Shepherd” in your scripture study journal.



2. Recall what the shepherd in the Middle East said about how well he knew each of his sheep, and answer the following questions on a new page in your scripture study journal:

- a. How well do you think the Savior knows you? Why do you think this is important to understand?
- b. How might the way you live each day be affected by understanding that the Savior knows you and was willing to lay down His life for you?

After teaching that He would lay down His life for us, the Savior indicated something else He would do.

Read John 10:16, looking for what else the Savior said He would do for His sheep (meaning His people).

In John 10:16 the Savior was teaching the Jews in Jerusalem that He would visit Heavenly Father’s children in other lands, teach them His gospel, and bring them into His fold (His Church). The Book of Mormon gives more information about this verse. Read 3 Nephi 15:14–24, and consider writing this reference in your scriptures next to John 10:16, or mark John 10:16, footnote *a*. Also consider writing the cross-reference *John 10:16* next to 3 Nephi 15:14–24.



3. Answer the following question in your scripture study journal: How do these verses in the Book of Mormon help us better understand John 10:16?

Read John 10:17–18, looking for a doctrine about the Savior.

Finish the following phrase to identify this doctrine:
As the literal Son of God, Jesus Christ had power to _____

Consider marking the words that teach this doctrine in these verses.

From His mother, Mary, a mortal woman, Jesus inherited mortality, including the ability to die. From Elohim, His divine Father, He inherited immortality and the power to live forever. Therefore, He had inherited the abilities to die and to rise again. This was necessary for Jesus to be able to perform the Atonement.

In John 10:19–24 we learn that after the Savior had taught these things, the people were divided in their opinions about who Jesus was. They approached Jesus in the temple and pressured Him to proclaim His true identity as the Christ, or Messiah.

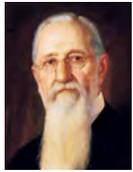
John 10:25–42

Jesus proclaims that He is the Son of God

Think of some of the people you come in contact with every day, and try to remember what their voices sound like. Why might some voices be easier for you to recognize than others?

Read John 10:25–27, looking for how the Savior responded to the people’s request to tell them whether He was the Christ. You may want to mark what determines whether someone is one of the Savior’s sheep.

As recorded in John 10:28–30, Jesus spoke of His Father and testified, “I and my Father are one” (John 10:30).



President Joseph F. Smith gave the following explanation of how They are one: “Jesus and his Father . . . are one in knowledge, in truth, in wisdom, in understanding, and in purpose; just as the Lord Jesus himself admonished his disciples to be one with him, and to be in him, that he might be in them. It is in this sense that I understand this language, and not as it is construed by some people, that Christ and his Father are one person. I declare to you that they are not one person, but that they are two persons, two bodies, separate and apart, and as distinct as are any father and son” (*Teachings of Presidents of the Church: Joseph F. Smith* [1998], 357).

Read John 10:28–30, looking for the blessing that will be given to those who hear the Savior’s voice and follow Him.

These verses teach us that **if we come to know the Good Shepherd’s voice and follow Him, He will lead us to eternal life.** Write this principle in your scripture study journal under “Jesus Christ is the Good Shepherd.” You might also want to write or note it in your scriptures next to John 10:27–28.

Read the following passages, looking for how they help you understand this principle: Enos 1:4–8; Doctrine and Covenants 1:38; 8:2–3; 18:34–36.



Ponder each of the following questions:

- What have you done to become more familiar with the Savior’s voice?
- What can you do to come to know the Savior’s voice better?
- What have you been prompted to do in your life to better follow the Savior?

On a separate piece of paper, write either (1) a goal to listen more carefully for the Savior’s voice and specific ways you will do so, or (2) a goal to better

follow His voice and how you plan to do so. Place your goal somewhere you will see it and be reminded to work on it.

John 10:31–42 records that after the Savior testified of the relationship between Him and His Father, the Pharisees sought to stone Him for blasphemy. However, the Savior responded to their accusation by quoting from Psalm 82:6, which reads, “I have said, Ye are gods; and all of you are the children of the most High” (see John 10:34). The Savior then asked the Jews why they would accuse Him of blasphemy because He said He was the Son of God when the scriptures say that we are children of God and can be gods ourselves. He admonished them to believe in Him and His works, which testify of Him and the Father who sent Him.



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

I have studied John 10 and completed this lesson on (date).

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

UNIT 15: DAY 1

John 11

Introduction

Mary and Martha sent word to Jesus that their brother Lazarus was sick. Jesus delayed His coming, arriving four days after Lazarus had died. With love and compassion, Jesus raised Lazarus from the dead. This dramatic display of divine power emphasized that Jesus was the Messiah and had power over death. After learning of this miracle, the chief priests and Pharisees plotted to kill Jesus and Lazarus.

John 11:1–46

Jesus raises Lazarus from the dead



1. Think of a trial or challenge that you (or someone you know) have gone through or are currently going through. Then answer the following questions in your scripture study journal:

- What are some ways people’s faith in God may be affected as they experience trials and challenges in their lives?
- Why do some people choose to give up their belief in God because of the trials or challenges they face?

As you study John 11, look for truths that can help you increase your faith in God as you experience trials and challenges in your life.

Read John 11:1–3, looking for a trial some friends of Jesus were experiencing.

Why do you think Lazarus’s sisters sent word of his sickness to Jesus?

Jesus was in Bethabara, in Perea (see John 1:28; 10:40), which was approximately a day’s journey east from Bethany. Therefore, it would have taken at least one day for a person to bring this message to Jesus and another day for Jesus to travel to Bethany.

Read John 11:4–7, looking for the way Jesus responded after hearing of Lazarus’s sickness.

Knowing that Jesus loved Martha, Mary, and Lazarus, the disciples might have expected Jesus to immediately travel to Bethany and heal Lazarus. Or perhaps Jesus would speak and heal Lazarus from a distance, as He had done for a nobleman’s son (see John 4:46–53). However, Jesus stayed in Perea for two more days.

According to John 11:4, what did Jesus say would be accomplished through Lazarus’s sickness?

In John 11:8–10 we learn that some of the disciples advised Jesus not to return to Judea, where Bethany was located, because the Jewish leaders in that region sought to kill Him.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles gave the following explanation about the Savior’s response recorded in John 11:9–10: “Certainly Jesus would go to Judea in spite of the threats of death that faced him there. [In these

verses Jesus taught:] ‘Though it be the eleventh hour of my life, yet there are twelve hours in the day, and during that designated period, I shall do the work appointed me without stumbling or faltering. This is the time given me to do my work. I cannot wait for the night when perchance the opposition will die down. He that shirks his responsibilities and puts off his labors until the night shall stumble in the darkness and fail in his work’ ” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:531).

Read John 11:11–15, looking for what Jesus said about Lazarus’s condition.

Consider marking the Savior’s statement regarding why He was glad He was not there to heal Lazarus of his sickness—“to the intent ye may believe” (John 11:15). He indicated that what He would do in Bethany would help His disciples increase their faith in Him.

In John 11:16, the Apostle Thomas encouraged his fellow disciples to join him in going with Jesus to Judea even if it meant dying with Him.

Read John 11:17, looking for how long Lazarus had been dead by the time Jesus came to Bethany.

Elder McConkie explained the significance of Lazarus having been dead for four days: “Decomposition was well under way; death had long since been established as an absolute certainty. . . . To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse” (*Doctrinal New Testament Commentary*, 1:533).

If you were Martha or Mary, what might you have been thinking or feeling when Jesus didn’t arrive until Lazarus had been dead for four days?

Read John 11:18–27 to discover how Martha responded during this trial. Consider marking statements that show Martha’s choice to exercise faith in Jesus Christ during this trial. Think about each of the statements you identified and what impresses you most about them.

From Martha’s example we learn that **we can choose to exercise faith in Jesus Christ during our trials.**

In the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, look for what is required of us as we exercise faith in Jesus Christ:



“The first principle of the gospel is faith in the Lord Jesus Christ. Faith means trust—trust in God’s will, trust in His way of doing things, and trust in His timetable. We should not try to impose our timetable on His. . . .

“Indeed, we cannot have true faith in the Lord without also having complete trust in the Lord’s will and in the Lord’s timing” (“Timing,” *Ensign*, Oct. 2003, 12).



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

- Why do you think it is important for us to exercise faith in the Lord’s will and in His timing as we experience trials?
- How are you choosing to exercise faith during your current trials? (Or how will you choose to exercise faith when trials come in your life?)

Review John 11:25–26, looking for truths we can learn from what the Savior taught Martha. It may help to know that the phrase “never die” in verse 26 refers to never experiencing the second death, or being banished from the kingdom and presence of God.

The following are two truths we learn from the Savior's words: **Jesus Christ is the resurrection and the life. If we believe in Jesus Christ, we can obtain eternal life.**

Read John 11:28–37, looking for what Mary said to Jesus and how He responded. Note that the word *groan*, as used in verses 33 and 38, means to grieve or be distressed.

How does Mary's statement in verse 32 reflect her faith in the Savior?

Ponder John 11:35. Why do you think Jesus wept?

Read John 11:38–46, looking for what the Savior did after He wept with Mary and Martha.

Note that Lazarus was not resurrected from the dead into an immortal state. His spirit body was brought back to his physical body, but his physical body was still mortal and subject to death again.



Elder McConkie taught about an important purpose the Savior accomplished through raising Lazarus from the dead: “He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually” (*Doctrinal New Testament Commentary*, 1:531).

How did this miracle foreshadow the Savior's Resurrection and show His power over death? How can we be blessed by understanding the Savior's power to provide immortality and eternal life?

Notice in John 11:40 that Jesus reminded Martha that if she would believe, she would see the glory of God. Think about how Martha and Mary demonstrated their faith in Jesus Christ during this trial. Recall that they initially demonstrated faith in Jesus Christ by sending for Him when Lazarus was sick, and they continued to believe and trust in Him even after Lazarus died.

From John 11 we learn that **if we choose to exercise faith in Jesus Christ during our trials, then our faith in Him will be confirmed and deepened.** It is important to remember that, as in the experience of Martha and Mary, such confirmation of our faith comes according to the Lord's wisdom and timing.

How might bringing Lazarus back to life after he had been dead for four days have confirmed and strengthened not only Martha's and Mary's faith in the Savior but also His disciples' faith?



3. Answer one or both of the following questions in your scripture study journal:

- When have you chosen to exercise faith in Jesus Christ during a trial and had your faith in Him confirmed or strengthened as a result?
- What will you do to help you choose to exercise faith in Jesus Christ during trials you are experiencing or that you may experience?

John 11:47–57

The chief priests and Pharisees counsel together to kill Jesus

Raising Lazarus from the dead was evidence that Jesus had power over death. Read John 11:47–48, looking for how the chief priests and Pharisees responded to reports of Jesus raising Lazarus from the dead.

As recorded in John 11:49–57, Caiaphas, the high priest, supported having Jesus killed in order to keep the Romans from taking away their “place and nation” (John 11:48). “Because of priestcrafts and iniquities” (2 Nephi 10:5), the Jewish leaders did not want to lose their positions of influence within their nation. They determined to put Jesus to death, and they commanded that those knowing of His whereabouts should notify them so He could be taken.



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

I have studied John 11 and completed this lesson on (date).

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

UNIT 15: DAY 2

John 12

Introduction

Mary of Bethany, the sister of Martha and Lazarus, anointed Jesus's feet as a symbol of His impending death and burial. The next day Jesus made His triumphal entry into Jerusalem and foretold of His death. Despite His miracles, some people did not believe He was the Savior, the promised Messiah. He taught of the consequences of believing and of not believing in Him.

John 12:1–19

Mary anoints Jesus's feet, and Jesus makes His triumphal entry into Jerusalem



1. In your scripture study journal, draw a picture of or write about one of the Savior's miracles recorded in the New Testament. Ponder how witnessing a miracle like that might influence your belief in the Savior.

As you study John 12, look for different ways in which people responded to the miracles of the Savior, as well as for truths that can help us understand their responses.

In John 12:1–9 we read that six days before the Passover, Jesus ate supper with some friends in Bethany, a small town outside of Jerusalem. Mary, the sister of Martha and Lazarus, anointed Jesus's feet with expensive ointment. Judas Iscariot protested the use of this expensive ointment, saying the money could have been given to the poor (see John 12:4–5). His real motive, however, was “not that he cared for the poor; but because he was a thief, and had the bag” (John 12:6). The phrase “had the bag” refers to Judas's role as the treasurer for those who traveled with the Savior.

Many people heard that Jesus was in Bethany, and they came to see Him and Lazarus, whom Jesus had previously raised from the dead. Remember that because Jesus had brought Lazarus back to life, Jewish leaders had begun planning how they might kill Jesus.

Read John 12:10–11, looking for what the chief priests wanted to do to Lazarus.

Why did the chief priests want Lazarus put to death?

The chief priests wanted to have Lazarus killed in order to destroy the evidence of the Savior's miracle. How would you describe the different reactions of people who had witnessed or learned about Jesus raising Lazarus from the dead? _____

In John 12:12–16 we learn that the day after Mary anointed Jesus's feet, He made His triumphal entry into Jerusalem. Read John 12:17–19, looking for what people who had heard about Jesus raising Lazarus from the dead did during the Savior's triumphal entry into Jerusalem.

Notice in verse 19 the Pharisees' response to what was taking place. They felt their efforts to prevent people from following Jesus had not succeeded. Why do you think some people who heard of Jesus's miracles believed in and followed Him while others chose to reject Him?

John 12:20–36

Jesus foretells of His death

In John 12:20–22 we learn that “certain Greeks” (John 12:20), possibly converts to Judaism who had come to Jerusalem to observe the Passover, requested to visit with Jesus. When Jesus learned of their request, He taught about His approaching suffering, death, and Resurrection.

Read John 12:23–24, looking for what Jesus taught about His death. You may want to mark what you find.

The Savior's reference to the “corn [or grain] of wheat” needing to “fall into the ground and die” (John 12:24) in order to bring forth much fruit was a metaphor for His victory over death and sin. His Atonement would allow all people to be resurrected, and it would bring eternal life to all who have faith in Him, repent, and obey His commandments. In John 12:25–26 we read that the Lord encouraged all people to lose themselves in serving Him.

In John 12:27–31 we learn that, sensing the weight of His impending suffering, Jesus resolved to move forward in accomplishing His purpose. He prayed that the Father's name would be glorified, and those listening heard a voice testify that it would be glorified. The Father's statement reflected His full confidence in His Son to complete the Atonement.

Read John 12:32–33, looking for what manner of death the Savior spoke of suffering and what effect it would have on mankind.

After hearing Jesus's teachings, people asked who the “Son of man” was who would be “lifted up” (John 12:34). In John 12:35–36 we learn that Jesus responded by referring to himself as “the light.” Jesus encouraged the people to walk in the light while He was with them.

John 12:37–50

Jesus teaches of the consequences of believing and of not believing in Him

Do you remember reading in John 12:9–11 how people reacted to the Savior's miracles? Read John 12:37, looking for how another group of people responded to Jesus's miracles.

These different reactions to the miracles Jesus performed show that **miracles alone do not cause us to believe in Jesus Christ.**

Although miracles alone do not cause us to believe in Jesus Christ, think about how they can influence our faith in Him.

In John 12:38–41 we learn that prophecies made by the prophet Isaiah (see Isaiah 6:9–10; 53:1–3) were fulfilled through those people who chose to not believe in Jesus. In spite of the Savior’s mighty works, some people chose to blind their eyes and harden their hearts against Him.

Elder Gerrit W. Gong of the Seventy testified of blessings that come from choosing to believe in and follow Jesus Christ:



“Belief is a choice [see Mosiah 4:9]. . . .

“When we choose to believe, we understand and see things in a different way. When we see and live that way, we are happy and joyful in a way that only the gospel can bring” (“Choose Goodness and Joy,” *New Era*, Aug. 2011, 44).



2. Think about Elder Gong’s statement that “belief is a choice.” In your scripture study journal, write about what this statement means to you.

Read John 12:42–43, looking for why some of the chief Jewish rulers did not openly acknowledge their belief in Jesus.

In your own words, explain what you think it means to love “the praise of men more than the praise of God” (John 12:43): _____

From these verses we can learn that **caring more about pleasing others than pleasing God can prevent us from openly acknowledging our belief in Jesus Christ and His gospel.** Consider writing this truth in your scriptures.



3. Answer one or more of the following questions in your scripture study journal:

- a. What are some examples in our day of how concern for what others think prevents people from openly acknowledging their belief in Christ and His gospel?
- b. What are some ways we can show that we care more about what pleases God than what pleases people around us?
- c. What positive consequences can come from showing we believe in Jesus Christ and His gospel?

Think of an experience when you were in complete darkness. Think about how you felt. Did you feel you were in any potential danger? How would having light have helped you in that situation?

How is being in physical darkness similar to being in spiritual darkness? _____

What dangers can come from living in spiritual darkness? _____

Read John 12:44–46, looking for how those who believe in Jesus Christ can be blessed.

One principle we can learn from verse 46 is that **if we believe in Jesus Christ, we do not have to live in spiritual darkness.**

Consider how Jesus Christ is a light and how believing in Him can remove spiritual darkness from a person’s life.



4. Select one of the following topics, and then answer the two questions in your scripture study journal: the purpose of our physical bodies, entertainment and media, obtaining peace and happiness, marriage and family, life after death. If someone else is available, you could discuss these questions with this person and write about what you discussed.

- a. What might people in spiritual darkness believe about this topic?
- b. What light, or direction and clarity, do Jesus Christ and His gospel provide about this topic?

Think about how the principle taught in John 12:46 can help us understand why we might see certain topics and issues differently than other people. Remember that we might also see certain topics and issues similarly with people who belong to different faiths. There are those who do not have the gift of the Holy Ghost who still firmly believe in Jesus Christ and whose choices are enlightened by the light of Christ (see Moroni 7:16–19; D&C 88:7, 11) and by His teachings.

As recorded in John 12:47–50, Jesus explained that those who do not believe His words and who reject Him will be judged by the words He has spoken, which are the words Heavenly Father gave Him to speak.



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

I have studied John 12 and completed this lesson on (date).

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

John 13

Introduction

After eating the Passover meal, the Savior washed His Apostles’ feet, identified Judas as His betrayer, and gave His Apostles a “new commandment” (John 13:34). During the final week of His mortal ministry, Jesus Christ focused His teachings on obedience, service, and love—attributes that defined His life and should define our lives as His disciples.

John 13:1–17

Jesus washes His Apostles’ feet

| How happy are you? | | |
|--------------------|-------|-------------|
| Unhappy | ----- | Truly happy |

Ponder the following questions:

- Where would you place yourself on this continuum?
- Would you like to be happier than you currently are?
- Can you think of someone you would like to help become happier?

As you study John 13, look for a principle that teaches what we can do to be happier.

After Jesus’s triumphal entry into Jerusalem, He celebrated the Passover feast with His Apostles. John 13:1–3 recounts that as Jesus shared this meal (the Last Supper) with His Apostles, He knew that He would soon die and His spirit would return to His Heavenly Father.

Read John 13:4–5, looking for what Jesus did after He and His Apostles finished eating the Passover meal. The phrase “laid aside his garments” in John 13:4 means that Jesus took off an outer garment. It is similar to someone removing a jacket in our day.

“In New Testament times, people wore open sandals, walked on mostly dirt roads that accumulated the filth of beasts, and had only irregular access to bathing water. Their feet became very dirty, and washing another person’s feet could have been a distasteful task. . . . This custom of hospitality was usually performed by the lowest level of servants” (*New Testament Student Manual* [Church Educational System manual, 2014], 242).



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

- If you had been there when Jesus washed His Apostles’ feet, how might you have reacted if Jesus had started washing your feet?
- What does the act of washing His Apostles’ feet reveal about Jesus’s character?

Read Joseph Smith Translation, John 13:8 (in the Bible appendix), looking for what Peter said when the Savior began to wash his feet.

Next, read Joseph Smith Translation, John 13:9–10 (in the Bible appendix), looking for Peter’s response to what the Lord told him.

In John 13:9, what do we learn about Peter from his response to what the Lord told him?

By washing His Apostles’ feet, the Savior not only performed a beautiful act of service, but He also fulfilled a part of the law of Moses and instituted a sacred ordinance to help His faithful followers become clean from sin. This ordinance was restored in our dispensation through the Prophet Joseph Smith (see D&C 88:74–75, 137–41).

Read John 13:11, looking for why Jesus said the Apostles were “clean, but not all.”

He was referring to Judas Iscariot, who would shortly betray Him.

Seek to Be More Like Jesus Christ

As you study the final week of the mortal life of Jesus Christ, seek to be more like Him. For example, in John 13 you learn about the Savior serving others by washing the feet of His disciples. Follow the Savior’s example by serving those around you. Living gospel principles brings promised blessings, deepens understanding and conversion, and helps us become more like the Savior.

Read John 13:12–17, looking for what the Savior taught His Apostles after He washed their feet. Consider marking the phrases that describe the example the Savior set and invited His Apostles to follow.

Based on the Savior’s promise to His Apostles recorded in John 13:17, what blessing will we receive as we follow His example by serving others? Answer this question by completing the following principle: **As we follow the Savior’s example by serving others, we will be** _____.



2. Complete the following in your scripture study journal:

- a. Answer the following question: Why do you think we will be happier if we serve others as the Savior did?
- b. Write about a time when you were happy because you followed the Savior’s example by serving others.



Read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, looking for what he said we can do to find opportunities to serve others: “In your morning prayer each new day, ask Heavenly Father to guide you to recognize an opportunity to serve one of His precious children. Then go throughout the day with your heart full of faith and love, looking for someone to help. . . . If you do this, your spiritual sensitivities will be enlarged and you will discover opportunities to serve that you never before realized were possible” (“Be Anxiously Engaged,” *Ensign* or *Liahona*, Nov. 2012, 31).

Consider writing Elder Ballard’s statement on a separate piece of paper and placing it where it can remind you to pray for opportunities to serve others. You might want to record in your scripture study journal and share with others how your prayers are answered as you apply Elder Ballard’s counsel.

John 13:18–30

Jesus identifies His betrayer

According to John 13:18–30, after Jesus taught His Apostles that they would be happy if they served others, He said that one of them would betray Him. When John asked the Savior who would betray Him, Jesus told him that it would be “he . . . to whom I shall give a sop [small piece of bread]” (John 13:26), and He gave it to Judas Iscariot.

John 13:31–38

Jesus teaches His disciples to love one another

Has anyone ever accused you of not being a Christian, or a true follower of Jesus Christ, because you are a

member of The Church of Jesus Christ of Latter-day Saints? This could be because of certain unique beliefs we have because of the Restoration, such as our belief in the Book of Mormon and that the members of the Godhead are three separate and distinct beings. How did you respond? (Or, if you haven’t had that experience, how would you respond to someone who told you that you are not a Christian?) _____

Read John 13:34–35, looking for what Jesus said would help others recognize that the Apostles were disciples of Jesus Christ. Consider marking in John 13:34 the commandment Jesus gave His Apostles.

Notice that John 13:35 states that others would know that the Apostles were disciples of Jesus Christ if the Apostles loved one another as Jesus loved them. From these verses we learn that **as we love one another as Jesus Christ loves us, others will know that we are His disciples.**



3. According to what you have studied this year about Jesus Christ, list in your scripture study journal five ways He shows that He loves people.

Read the following account, which was related by Elder Paul E. Koelliker of the Seventy, looking for how the missionaries described in this account followed the Lord’s counsel to love one another:



“Two young missionaries knocked on a door, hoping to find someone to receive their message. The door opened, and a rather large man greeted them in a less-than-friendly voice: ‘I thought I told you not to knock on my door again. I warned you before that if you ever came back, it would not be a pleasant experience. Now leave me alone.’ He quickly closed the door.

“As the elders walked away, the older, more experienced missionary put his arm on the younger missionary’s shoulder to comfort and encourage him. Unknown to them, the man watched them through the window to be sure they understood his message. He fully expected to see them laugh and make light of his curt response to their attempted visit. However, as he witnessed the expression of kindness between the two missionaries, his heart was instantly softened. He reopened the door and asked the missionaries to come back and share their message with him.

“ . . . This principle of having love one to another and developing our ability to be Christ-centered in how we think, speak, and act is fundamental in becoming

disciples of Christ and teachers of His gospel” (“He Truly Loves Us,” *Ensign* or *Liahona*, May 2012, 17).

 **4.** Read the lyrics to “Love One Another” (*Hymns*, no. 308), and think about someone you know who is easily recognizable as a disciple of Jesus Christ because of the love he or she shows to others. In your scripture study journal, write about how this person shows love for others and in what ways you would like to follow his or her example. Also write a goal regarding what you will do to love others as the Savior loves them.

According to John 13:36–38, after Peter declared that he would lay down his life for Jesus Christ, Jesus told Peter that he would deny Him three times before the cock crowed.

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

I have studied John 13 and completed this lesson on (date).

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

UNIT 15: DAY 4

John 14–15

Introduction

Following the Passover meal, Jesus taught His Apostles how to return to Heavenly Father and how to show their love for Him. Jesus then promised His Apostles that He would send them another Comforter. He taught that He is the True Vine and that His disciples are the branches. The Savior also commanded His disciples to love one another and warned them of the persecution they would experience because of their association with Him.

John 14:1–14

The Savior teaches His Apostles how to return to Heavenly Father

Imagine that a friend asks, “I was told that there are many paths to heaven and that different religions show us different ways to God’s kingdom. Do you believe that is true?” In the space provided, write how you would respond to this question, and explain why you do or do not believe the statement is true. _____

Read John 14:1–6, looking for the Savior’s teachings about how to return to Heavenly Father’s kingdom. (John 14:6 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

From John 14:6 we learn that **only through the Atonement of Jesus Christ and by following His way can we enter Heavenly Father’s kingdom.**

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

- How is the Savior the only Way to return to Heavenly Father?
- In what ways is Jesus Christ the Truth?
- In what ways is Jesus the Life?

The Savior’s way includes developing faith in Him and Heavenly Father; repenting; receiving the ordinances of salvation, such as baptism and temple ordinances; and enduring to the end in faith and obedience.

Read John 14:7–14, looking for what Jesus told His disciples about His relationship with His Father. Consider marking the phrase “he that hath seen me hath seen the Father” in verse 9.

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught that the Father sent His Son to help us to know, love, and obey our Father in Heaven:



“In all that Jesus came to say and do, including and especially in His atoning suffering and sacrifice, He was showing us who and what God our Eternal Father is like, how completely devoted He is to His children in every age and nation. In word and in deed Jesus was trying to reveal and make personal to us the true nature of His Father, our Father in Heaven.

“He did this at least in part because then and now all of us need to know God more fully in order to love Him more deeply and obey Him more completely. . . .

“After generations of prophets had tried to teach the family of man the will and the way of the Father, usually with little success, God in His ultimate effort to have us know Him, sent to earth His Only Begotten and perfect Son, created in His very likeness and image, to live and serve among mortals in the everyday rigors of life. . . .

“. . . Jesus . . . came to improve man’s view of God and to plead with them to love their Heavenly Father as He has always and will always love them. The plan of God, the power of God, the holiness of God, yes, even the anger and the judgment of God they had occasion to understand. But the love of God, the profound depth of His devotion to His children, they still did not fully know—until Christ came.

“So feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is ‘merciful and gracious, slow to anger, long-suffering and full of goodness’ [*Lectures on Faith* (1985), 42]. In His life and especially in His death, Christ was declaring, “This is God’s compassion I am showing you, as well as that of my own’” (“The Grandeur of God,” *Ensign* or *Liahona*, Nov. 2003, 70–72).

Scripture Mastery—John 14:6

 **2.** Memorizing the scripture mastery passage in John 14:6 can help you answer questions like the one from the beginning of this lesson. Memorize this passage by repeating it aloud several times. Then recite it to a family member or friend. Afterward, write *I have memorized John 14:6* in your scripture study journal, and ask the person to whom you recited it to sign your journal.

John 14:15–31

Jesus instructs His Apostles how to show their love for Him

Think of someone you love. How do you show your love for this person? _____

Read John 14:15, looking for what Jesus told His Apostles to do to show their love for Him. (John 14:15 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Based on what Jesus taught His Apostles, complete the following truth: **We show our love for Jesus Christ by** _____

Consider how keeping each of the following commandments shows your love for Jesus Christ: keeping the Sabbath day holy, honoring your father and mother, paying tithing, and loving your neighbor.

Take three or four minutes and think deeply about how well you are showing your love for the Savior by keeping His commandments.

Read John 14:16–17, 26, looking for the Savior’s promise to His Apostles.

The phrase “another Comforter” in verse 16 refers to the Holy Ghost. Because the Savior had been a Comforter to His Apostles during His mortal ministry, He called the Holy Ghost *another* Comforter. For some reason, the Holy Ghost was not fully operative during Jesus’s mortal ministry, although He was fully operative both before and after the Savior’s mortal ministry (see Bible Dictionary, “Holy Ghost”).

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained the role of the Holy Ghost as the Comforter:



“As long as Jesus has been with them, he has been their Comforter; he has spoken peace to their souls; those who were heavy laden with the sorrows and sufferings and struggles of the world came to him and found rest for their souls. He comforted the widow and was a father to the fatherless. His words lifted believing souls to new heights of serenity and peace. Now he is leaving, but he will send another Comforter—the Holy Ghost—to abide with the faithful forever.

“For all men except those few who heard his voice in mortality, the Holy Ghost is the first Comforter. This member of the Godhead speaks peace to the souls of the righteous in all ages. The Holy Ghost ‘is the gift of God unto all those who diligently seek him, as well in times of old as in the time that he should manifest himself unto the children of men’ (1 Ne. 10:17), and, as well also, in times to come. He is the Spirit of truth—also is Christ—but the world cannot receive the Holy Ghost because the Spirit will not dwell in unclean tabernacles” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 4:74–75).

According to John 14:16–17, 26, what are three things the Holy Ghost can do for us? Answer this question by completing the following truth: **The Holy Ghost can**

 **3.** Answer one or more of the following questions in your scripture study journal:

- a. When have you felt the Holy Ghost comfort you?
- b. When have you felt the Holy Ghost teach you?
- c. When has the Holy Ghost helped you remember something?

Read John 14:18–23, looking for the Savior’s promise to those who show their love for Him by keeping His commandments.

From these verses we learn that **if we keep the commandments, Heavenly Father and Jesus Christ will be with us.**

Read Doctrine and Covenants 130:3, looking for what it means to have Heavenly Father and Jesus Christ to be with us.

Read John 14:27, looking for the Savior’s words of encouragement to His Apostles.

Ponder the difference between the peace the Savior offers and the peace the world offers.



Elder McConkie described the peace the Savior offers: “[It is] an inner peace born of sure conviction of the divinity of the Lord’s earthly kingdom; a peace which carries an assurance of a better world to come; a peace that dwells in the souls of men though they may be in the midst of war and turmoil” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:742).

In John 14:28–30 we learn that Jesus told His Apostles they should rejoice because He was about to leave them to return to Heavenly Father. As clarified in the Joseph Smith Translation, Jesus also told them that Satan had no power over Him because He had overcome the world, but Satan could still influence them because they had not yet completed their work on the earth (see Joseph Smith Translation, John 14:30 [in John 14:30, footnote a]).

Read John 14:31, looking for how the Savior showed His love for His Father. You may want to mark what you find.

Scripture Mastery—John 14:15



4. See how long it takes you to memorize John 14:15. Recite it aloud. Then write it from memory in your scripture study journal.

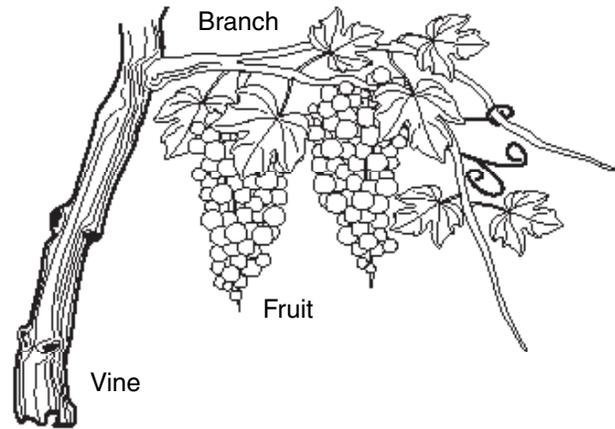
Reread John 14:31, looking for the example Jesus Christ set for us of the principle He taught in John 14:15. Notice the sentence “Arise, let us go hence” (John 14:31). The Savior was likely referring to leaving the upper room where the Last Supper had been held and then fulfilling His duty to God in Gethsemane and on Golgotha. The most difficult commandment from the Father to the Son was for Jesus to suffer and die for us (see 3 Nephi 27:13–14). Consider the Lord’s commandments and standards that are difficult for you to obey. Ponder how obeying those commandments would show your love for the Savior. In your personal journal, write a goal to be obedient in the ways you pondered.

John 15:1–11

Jesus explains that He is the True Vine

Imagine looking back on your life 60 years from now. Circle which of the following words you would ultimately like to describe your life: *successful, unhappy, joyful, worthwhile, unproductive, fruitful, productive, abundant, unsuccessful*.

Jesus used a metaphor of a grapevine to help His disciples understand how to have a fruitful, productive, and abundant life.

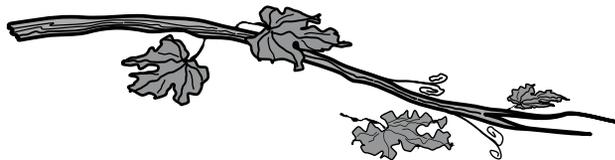


Read John 15:1–5, looking for what the different elements of this metaphor represent.

From these verses we learn that the vine represents Jesus Christ, and the branches represent disciples of Jesus Christ. The fruit can represent the righteous works and actions that Jesus Christ’s disciples should produce. Write these meanings next to the labels in the picture. The husbandman, as the Savior said in John 15:1, is Heavenly Father. A husbandman is someone who cares for a vineyard.

Consider marking each instance of the words *abide* or *abideth* in John 15:4–5. The word *abide* as used in these verses means to remain firmly and permanently attached to Jesus Christ and His Church.

In John 15:5 we learn that **if we abide in the Savior, we will produce righteous works.**



In John 15:6–8 we learn that the Savior taught that those who do not abide in Him are like a branch that has been cut off—it withers and dies. Individuals who abide in Jesus Christ produce righteous works that glorify God.

What can we do to abide in, or be firmly connected to, the Savior?

Read John 15:9–11, looking for what Jesus taught His disciples to do and what blessings they would receive. Consider marking what you find.

The Father and the Son love us with a perfect and everlasting love, and keeping Their commandments

allows us to receive a fulness of the blessings They lovingly desire to give us (see 1 Nephi 17:35; D&C 95:12; 130:20–21).

From John 15:10–11 we learn that **if we keep the commandments, we will abide in the Savior’s love and receive a fulness of joy.**



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

- a. Why do you think abiding in the Savior allows us to receive a fulness of joy?
- b. Why do you think those who abide in the Savior will produce righteous works?

Think about ways you can stay firmly connected to the Savior and thereby receive greater joy.

John 15:12–17

Jesus commands His disciples to love one another



President Russell M. Nelson of the Quorum of the Twelve Apostles said, “Surely the best evidence of our adoration of Jesus is our emulation of Him” (“The Mission and Ministry of Jesus Christ,” *Ensign*, Apr. 2013, 38).

Adoration is great love and respect, and *emulation* means to imitate or copy.

Read John 15:12, looking for how the Savior asked us to emulate Him. You may want to mark what you find.

Read John 15:13–17, looking for the way the Savior has loved us. In verse 13, consider marking what the Savior said is the greatest manifestation of love.



Underline what Elder Claudio R. M. Costa of the Presidency of the Seventy suggested we do to lay down our lives for those we love: “We can lay down our lives for those we love not by physically dying for them but rather by living for them—giving of our time; always being present in their lives; serving them; being courteous, affectionate, and showing true love for those of our family and to all men—as the Savior taught” (“Don’t Leave for Tomorrow What You Can Do Today,” *Ensign* or *Liahona*, Nov. 2007, 74).

Think about someone who has laid down his or her life in one of these ways for you.

John 15:18–27

Jesus warns His disciples of the persecution they will experience for testifying of Him

After the Savior taught His disciples about abiding in Him and showing love for one another, He taught them what would happen to them because of their association with Him. In John 15:18–25 we learn that the world, or those who are sinful, will hate the Apostles. Jesus Christ said that those who hate Him also hate the Father and that they will be held accountable for their choices.

Despite the hatred and persecution of others toward His followers, Jesus Christ provided ways for the world to receive a testimony of Him. Read John 15:26–27, looking for the witnesses who would testify of Jesus Christ to the world.



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

I have studied John 14–15 and completed this lesson on (date).

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

UNIT 16: DAY 1

John 16

Introduction

After the Passover meal, Jesus Christ continued to teach His disciples. He told them that He would soon go to His Father and that the Holy Ghost, or the Comforter, would come and guide them to truth. Jesus prophesied of His own death and Resurrection and proclaimed that He had overcome the world.

John 16:1–15

Jesus expounds on the role of the Holy Ghost

Imagine you are traveling for the first time through beautiful but treacherous terrain. A close and experienced friend is your guide. As you get to a particularly difficult place in the trip, you turn to discover that your friend is gone and you are alone and lost. What concerns and feelings might you have in such a situation? _____

Have you had similar concerns and feelings during challenging or lonely times in your life? As you study John 16, look for principles that can help you know how to find guidance and peace when you need it.

After spending nearly three years with His disciples, Jesus Christ told them that He must go away (see John 14:28). In John 16:1–4 we learn that after Jesus had eaten the Passover meal with His disciples, He told them that the time would come when people would hate them and that these people would believe they were doing a service to God by killing them.

Read John 16:5–6, looking for what Jesus told His disciples and how they felt about it.

Read John 16:7, looking for whom Jesus promised to send after He was gone.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught: “As long as Jesus was with the disciples in person, there was not the full need for them to have the constant companionship of the Spirit that there would be after Jesus left” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:753).

In John 16:8–12 Jesus explained that one of the roles of the Holy Ghost is to “reprove the world of sin” (John 16:8). Read John 16:13, looking for other roles the Comforter would fulfill in the lives of the disciples after Jesus left them.

Commenting on John 16:9–11, Elder McConkie explained: “These are difficult verses which have come to us in such a condensed and abridged form as to make interpretation difficult. The seeming meaning is: ‘When you receive the companionship of the Spirit, so that you speak forth what he reveals to you, then your teachings will convict the world of sin, and of righteousness, and of judgment. The world will be convicted of *sin* for rejecting me, for not believing your Spirit-inspired testimony that I am the Son of God through whom salvation comes. They will be convicted for rejecting your testimony of my *righteousness*—for supposing I am a blasphemer, a deceiver, and an imposter—when in fact I have gone to my Father, a thing I could not do unless my works were true and righteous altogether. They will be convicted of false *judgment* for rejecting your testimony against the religions of the day, and for choosing instead to follow Satan, the prince of this world, who himself, with all his religious philosophies, will be judged and found wanting’” (*Doctrinal New Testament Commentary*, 1:754).

How would the disciples benefit from the guidance and insight the Holy Ghost would provide?

What truth about the Holy Ghost can we learn from John 16:13? _____



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

- a. What are some ways the Holy Ghost guides us to truth?
- b. In what ways might the Holy Ghost show us things to come?

Through the Holy Ghost, God can provide assurance, hope, vision, warnings, and guidance for our future.



Read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, looking for how you can invite the Holy Ghost to guide you in your life: “How do we take the Holy Spirit for our guide? We must repent of our sins

each week and renew our covenants by partaking of the sacrament with clean hands and a pure heart, as we are commanded to do (see D&C 59:8–9, 12).

Only in this way can we have the divine promise that we will ‘always have his Spirit to be with [us]’ (D&C 20:77). That Spirit is the Holy Ghost, whose mission is to teach us, to lead us to truth, and to testify of the Father and the Son (see John 14:26; John 15:26; John 16:13; 3 Nephi 11:32, 36)” (“Be Not Deceived,” *Ensign* or *Liahona*, Nov. 2004, 46).

Trust in Your Ability to Learn and Live the Gospel

Have faith in your abilities to understand the scriptures, identify doctrines and principles, explain the gospel to others, and apply gospel teachings in your life. With the assistance of the Holy Ghost, you can be strengthened in your abilities to learn and live the gospel.



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

- a. When have you felt the Holy Ghost guide you into truth or show you things to come?
- b. How did you know that it was the Holy Ghost guiding you?

Consider choices you might make to invite the Holy Ghost to be your guide. Try to live in a way that invites His guiding influence in your life.

In John 16:13 Jesus taught that the Holy Ghost would “not speak of himself; but whatsoever he shall hear, that shall he speak.” Read John 16:14–15, looking for whose messages the Holy Ghost will speak to us.

From what you learned in these verses, complete the following doctrine: **The Holy Ghost reveals truths and instruction that come from _____**

Why is it helpful to know that when the Holy Ghost speaks to us, He is speaking for Heavenly Father and Jesus Christ? _____

“Communication [from the Holy Ghost] to your spirit carries far more certainty than any communication you can receive through your natural senses” (*True to the Faith* [2004], 82). This means that the Holy Ghost is your most valuable guide in learning truth. His influence is more valuable than physical proof, someone else’s opinions, or the reasoning of the world. The Savior’s disciples would need to learn to rely on the Holy Ghost as a guide in the Lord’s physical absence, just as we need to rely on the Holy Ghost today.

John 16:16–33

The Savior discusses His death and Resurrection and says that He has overcome the world

Think of a time when you had to say good-bye to a friend or family member for a lengthy or unknown period of time. What did you say to comfort each other as you said good-bye?

Read John 16:16, looking for what Jesus told the disciples that may have comforted them as they thought about Him leaving.

In John 16:17–19 we read that the disciples did not understand what Jesus meant when He said He was leaving but that they would see Him again.

Read John 16:20–22, looking for what the Lord said His disciples would feel when He left and what they would feel when they saw Him again. It may help to know that the phrase “woman when she is in travail” in verse 21 refers to a woman going through labor before her baby is born.

According to this verse, how would the disciples feel when Jesus was gone? What did He promise they would feel when they saw Him again?

Jesus knew His disciples would see Him again after He was resurrected. Although their sorrow over His death would be great, the joy they would feel after His Resurrection would be lasting.

In John 16:23–32 we read that Jesus taught His disciples to pray directly to Heavenly Father in His (Jesus Christ’s) name (see John 16:23) and assured them of the Father’s love for them and for Him.

He reassured them that their prayers, addressed to Heavenly Father, would be answered.

Read John 16:33, looking for words and phrases the Savior used to comfort His disciples. You may want to mark what you find.

Why is it that we can have happiness and peace even in a world filled with tribulation, sin, and death?

From John 16:33 we can learn that **because Jesus Christ has overcome the world, we can be of good cheer and have peace**. What do you think it means that Jesus Christ has overcome the world?

As the Only Begotten of the Father, Jesus Christ lived a sinless life, overcoming every worldly temptation. He also experienced every sort of pain and affliction and atoned for the sins of all of Heavenly Father’s children. Through His life, His suffering and death, and His Resurrection, He overcame all of the barriers that would prevent us from becoming clean, finding peace, and living again with our Father in Heaven and those we love.

 **3. Answer the following question in your scripture study journal: In what ways can knowing that Jesus Christ overcame the world help you be of good cheer and have peace?**

Read the following statement from President Thomas S. Monson, looking for why we can be of good cheer in spite of the trials and difficulties of this world:



“Let us be of good cheer as we go about our lives. Although we live in increasingly perilous times, the Lord loves us and is mindful of us. He is always on our side as we do what is right. He will help us in time of need. . . . Our lives can also be filled with joy as we follow the teachings of the gospel of Jesus Christ.

“The Lord admonished, ‘Be of good cheer; I have overcome the world’ [John 16:33]. What great happiness this knowledge should bring to us. He lived for us and He died for us. He paid the price for our sins. May we emulate His example. May we show our great gratitude to Him by accepting His sacrifice and living lives that will qualify us to return and one day live with Him” (“God Be with You Till We Meet Again,” *Ensign* or *Liahona*, Nov. 2012, 110–11).

Ponder the following question: When has knowing that Jesus Christ overcame the world helped you be of good cheer and have peace?

Seek to be cheerful and to live the gospel of Jesus Christ. As you do this you will feel the peace and hope

that is available through the Lord's atoning sacrifice and Resurrection.

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

I have studied John 16 and completed this lesson on (date).

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

UNIT 16: DAY 2

John 17

Introduction

Before the Savior suffered in Gethsemane, He offered His great Intercessory Prayer. He prayed that His disciples and all who follow Him would come to know Heavenly Father and obtain eternal life, and He prayed that they might be one with Him and His Father.

John 17:1–8

Jesus Christ addresses Heavenly Father in prayer

Think of some famous people whom you know something about.

Now think of the people in your life whom you know the best.

What is the difference between knowing *about* someone and actually *knowing* that person? In the following space, write some things you might do to really come to know someone: _____

The Savior taught about the importance of knowing Heavenly Father and Him. As you study John 17, look for truths that will help you follow the path that will, in time, lead you to not only better know *about* but also come to better *know* Heavenly Father and Jesus Christ.

After the Last Supper, the Savior walked with His disciples to the Garden of Gethsemane. Before they reached the garden, Jesus paused to offer a prayer. It is traditionally known as the Intercessory Prayer. One meaning of the word *intercede* is to speak to someone in behalf of another person. In this case, Jesus Christ spoke to Heavenly Father in behalf of His disciples, pleading that they might receive eternal life.

Read John 17:1–3, looking for how the Savior described eternal life. (John 17:3 is a scripture mastery passage. You may want to mark this verse in a distinctive way to help you locate it in the future.)

From John 17:3 we learn the following truth: **To receive eternal life, we must come to know Heavenly Father and His Son, Jesus Christ.**



 **1.** Answer the following question in your scripture study journal: How is *knowing* the Father and the Son different from knowing *about* Them?



Read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles, and mark what he said it means to know the Father and the Son: "It is one thing to know about God and another to know him. We know about

him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; when we learn that both the Father and the Son possess certain specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:762).

Coming to know God and becoming like Him is possible for us as we receive the Holy Ghost and partake of all the blessings of the Savior's Atonement. However, this is a process that will continue throughout this life and even after this life (see Moroni 7:48; 10:32–33).

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

- Why can't a person obtain eternal life without knowing God the Father and Jesus Christ?
- What are some ways you can come to know the Father and the Son better?

In John 17:4–5 we learn that the Savior reported to His Father that He had finished the work He had given Him to do. He asked His Father to glorify Him with the same glory He had had in the premortal life.

Read John 17:6–8, looking for what His disciples had done to come to know the Savior. You may want to mark what you find.

Scripture Mastery—John 17:3

 **3.** Read the following copy of the scripture mastery passage John 17:3 aloud:

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Next, cross out any three words so you can no longer see them, and read the passage aloud again, including the words you crossed out. Repeat the pattern of crossing out words and reading the passage aloud until all of the words are crossed out. Then do your best to write the passage from memory in your scripture study journal.

John 17:9–19

The Savior prays for His disciples

Read John 17:9, 11–18, looking for what Jesus prayed for in behalf of His disciples.

Notice that the Savior mentioned that His disciples would continue living in a world that was evil and that hated them. From John 17:14–16 we learn that **as disciples of Jesus Christ, we are to be in the world but not of the world.** You may want to write this principle in the margin of your scriptures.

What do you think it means to be *in* the world but not of the world? _____

The following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles can help you understand how to live in the world and not be of the world:



“In the Church, we often state the couplet: ‘Be in the world but not of the world.’ . . .

“Perhaps we should state the couplet . . . as two separate admonitions. First, ‘*Be in the world.*’ Be involved; be informed. Try to be understanding and tolerant and to appreciate diversity. Make meaningful contributions to society through service and involvement. Second, ‘*Be not*

of the world.’ Do not follow wrong paths or bend to accommodate or accept what is not right. . . .

“Members of the Church need to influence more than we are influenced. We should work to stem the tide of sin and evil instead of passively being swept along by it. We each need to help solve the problem rather than avoid or ignore it” (“The Effects of Television,” *Ensign*, May 1989, 80).

Ponder why the Lord wants us to remain in the world while not being of the world.

 **4.** In your scripture study journal, explain how a person could be in the world but not of the world in each of the following settings: at school, with friends, and online. Then write one specific way you will seek to better follow the Savior by being in the world but not of the world.

John 17:20–26

The Savior prays for all people who accept His gospel

Despite our best efforts, we do not remain completely clean from the sins and evil that exist in the world. If we could not be cleansed from our sins, we would be shut out of the presence of God forever because no unclean thing can dwell in His presence (see 1 Nephi 15:33–34).

Read John 17:20–23, looking for what Jesus Christ prayed for. You may want to mark the word *one* wherever it appears in these verses.

Notice that the Savior prayed not only for His Apostles but also for those who will believe in their word that they all might be one as Jesus and the Father are one. These verses make it clear that the Father and the Son are two distinct beings. Jesus prayed for spiritual unity, not physical unity.

What makes it possible for us to become one with the Father and the Son?



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained how we can become one with the Father and the Son: “The literal meaning of the English word *Atonement* is self-evident:

at-one-ment, the bringing together of things that have been separated or estranged” (“The Atonement of Jesus Christ,” *Ensign*, Mar. 2008, 34–35).

One important truth we can learn from John 17:20–23 is that **as we come unto Jesus Christ and receive the blessings of His Atonement, we can become one with the Father and the Son.**

From what you know of Heavenly Father and Jesus Christ, why do you want to become one with Them?

Read the following statement from President James E. Faust of the First Presidency, looking for the blessing that will come to those who seek to be one with Heavenly Father and Jesus Christ.



“We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him (see John 17:21), to ‘be strengthened with might by his Spirit in the inner man’ (Eph. 3:16). . . .

“It is my testimony that we are facing difficult times. We must be courageously obedient. My witness is that we will be called upon to prove our spiritual stamina, for the days ahead will be filled with affliction and difficulty. But with the assuring comfort of a personal relationship with God, we will be given a calming courage” (“That We Might Know Thee,” *Ensign*, Jan. 1999, 2, 5).

 **5.** Answer the following question in your scripture study journal: What will you do to better come to know Heavenly Father and Jesus Christ and strengthen your relationship with Them?

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

I have studied John 17 and completed this lesson on (date).

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

UNIT 16: DAY 3

John 18–19

Introduction

After Jewish leaders arrested and questioned Jesus, they took Him to Pilate to be tried and condemned. Pilate consented to Jesus’s Crucifixion even though he became convinced of His innocence. While on the cross, Jesus instructed the Apostle John to take care of His mother, Mary. After Jesus died, His body was placed in a tomb.

John 18:1–32

Jesus is arrested and questioned by Jewish leaders, who then deliver Him to Pilate

When is it most difficult for you to be concerned about the well-being of others? _____

 **1.** In your scripture study journal, draw a line down the middle of a page to form two columns. Label one column *Jesus Christ’s concerns* and the other column *Pilate’s concerns*. During the Savior’s arrest, trial, and Crucifixion, Jesus and the Roman governor Pilate chose to value, or prioritize, different things. As you study John 18–19, look for truths you can learn from the examples of Jesus and Pilate that can help you know what concerns should take priority in your life. Write the truths you discover throughout this lesson in the appropriate columns in your scripture study journal.

We read in John 18:1–3 that after Jesus suffered in the Garden of Gethsemane, Judas Iscariot arrived with a group of officers who had come to arrest Jesus. If you knew that a band of armed officers was approaching to arrest you and ultimately put you to death, what might your reaction be?

Read John 18:4–11 and Luke 22:50–51, looking for how Jesus responded when this group arrived.

The words *these* in John 18:8 and *them* in John 18:9 refer to the Apostles who were with Jesus. According to these verses, what was Jesus Christ concerned about?

After reading John 18:4–11 and Luke 22:50–51, write in your scripture study journal, in the column labeled “Jesus Christ’s concerns,” what the Savior was concerned about.



We read in John 18:12–32 that Jesus allowed the officers to arrest Him. They took Him to Annas, the former high priest, who sent Jesus to be questioned by Caiaphas, Annas’s son-in-law (see John 18:13).

Caiaphas was the appointed high priest at the time, and he had been trying to have Jesus put to death (see John 18:14). Peter and another disciple followed Jesus and watched Caiaphas question Him (see John 18:15–16). When three different people asked Peter whether he was one of Jesus’s disciples, Peter denied knowing Him each time (see John 18:17, 25, 26–27). After Caiaphas questioned Jesus, the Jewish leaders took Jesus, early in the morning, to Pilate, the Roman provincial governor of Judea, to be tried and sentenced (see John 18:28–30). Only the Romans had authority to carry out a death sentence in Jerusalem (see John 18:31).

John 18:33–19:16

Jesus is tried before Pilate

Read John 18:33–35, looking for what Pilate wanted to know about Jesus.

The Jewish leaders accused Jesus of claiming to be the king of the Jews because if Jesus claimed to be a king, He could be found guilty of sedition, or treason, against the Roman government (see John 19:12) and could therefore be put to death.

Read John 18:36–37, looking for what Jesus explained to Pilate.

Read John 18:38, looking for what Pilate concluded about Jesus.

In John 18:39–19:5 we learn that Pilate offered to release Jesus in accordance with a Jewish custom of setting one prisoner free at the time of the Passover feast (see John 18:39). The chief priests and the officers chose to release the robber Barabbas instead (see John 18:40) and demanded that Jesus be crucified (see John 19:6). Pilate scourged (whipped) Jesus, and Roman soldiers put a crown of thorns on His head and mocked Him (see John 19:1–2), and then Pilate presented Jesus before the people.

Read John 19:4, 6, looking for what Pilate repeatedly told the Jews.

What did Pilate likely believe was the right thing to do?

According to John 19:7, the Jewish leaders told Pilate that Jesus claimed He was the Son of God. Read John 19:8–11, looking for Pilate’s response when he heard that Jesus had said He was the Son of God. Also look for what Jesus said to Pilate about Pilate’s power as governor.

If you were in Pilate’s position, how might you have felt after hearing Jesus say that you were powerless against Him “except [that power] were given thee from above” (John 19:11)?

Jesus’s statement in John 19:11 about the Jewish leaders having the “greater sin” indicated that if Pilate yielded to the multitude’s request and ordered Jesus to be crucified, Pilate would be guilty of sin—although not to the same degree as those who actively sought Jesus’s death.

Read Matthew 27:19, noticing what Pilate’s wife had counseled him to do. Then read John 19:12–15, looking for what Pilate tried to do regarding Jesus and how the Jews who sought to kill Jesus responded.

Notice in John 19:12 how the Jewish leaders threatened Pilate when they learned he wanted to release Jesus.

To place pressure on Pilate, the Jews reminded Pilate that if he released Jesus, he might be viewed as being disloyal to Caesar. If the Jews reported this disloyalty, Caesar might take away Pilate’s position and power as governor. At this point Pilate had to choose between seeking his own interests and releasing Jesus, whom he knew was innocent.

Read John 19:16, looking for what Pilate chose to do.



What do Pilate’s actions teach us about his primary concerns?

In your scripture study journal, in the column labeled “Pilate’s concerns,” write what Pilate was most concerned about.

From our study of Pilate’s concerns shown in John 18–19, we learn that **placing our own interests ahead of doing what is right will lead us to sin**. Write this principle in your scripture study journal in the column labeled “Pilate’s concerns.”



2. Answer the following questions in your scripture journal:

- a. What are some situations in which we might be tempted to place our own interests ahead of doing what is right?
- b. What are some things you can do to overcome the temptation to place your own interests ahead of doing what is right, even if it is unpopular?

John 19:17–42

Jesus is crucified, and His body is placed in a tomb

We read in John 19:17–24 that Jesus carried His cross and went to Golgotha, where He was crucified at the third hour (see Mark 15:25; this would have been the third hour after sunrise). Read John 19:25–27, looking for who was near the cross when Jesus was crucified.

As He hung upon the cross, whom was Jesus concerned about?

The phrase “the disciple . . . whom [Jesus] loved” (John 19:26) refers to the Apostle John, also known as John the Beloved. When Jesus said to John, “Behold thy mother,” He was instructing John to take care of Mary, His mother, as if she were John’s own mother. In your scripture study journal, in the column labeled “Jesus Christ’s concerns,” write down whom these verses show Jesus was concerned about.

Based on the concerns identified during your study of John 18–19, how would you describe Jesus Christ’s character compared to Pilate’s character? _____

From our study of the Savior’s character shown in John 18–19, we learn that **we can follow the Savior’s example by choosing to help others even when we are in need ourselves.** Write this principle in your scripture study journal in the column labeled “Jesus Christ’s concerns.”



Elder David A. Bednar of the Quorum of the Twelve Apostles taught: “Character is revealed . . . in the power to discern the suffering of other people when we ourselves are suffering; in the ability to detect the hunger of others when we are hungry; and in the power to reach out and extend compassion for the spiritual agony of others when we are in the midst of our own spiritual distress. Thus, character is demonstrated by looking and reaching

outward when the natural and instinctive response is to be self-absorbed and turn inward. If such a capacity is indeed the ultimate criterion of moral character, then the Savior of the world is the perfect example of such a consistent and charitable character” (“The Character of Christ” [Brigham Young University–Idaho Religion Symposium, Jan. 25, 2003], byui.edu/devotionalsandspeeches).



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

- a. When have you seen someone follow the Savior’s example by choosing to help others even when he or she was in need?
- b. How do you think we can develop this kind of Christlike character and seek to help others even when we are in need ourselves?
- c. What will you do to follow the Savior’s example by choosing to help others even when you are in need yourself?

We learn in John 19:28–42 that after Jesus died at the ninth hour (see Mark 15:34), Joseph of Arimathaea asked Pilate for Jesus’s body. Joseph and Nicodemus then prepared the Savior’s body and placed it in a tomb that Joseph had donated.



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

I have studied John 18–19 and completed this lesson on (date).

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

UNIT 16: DAY 4

John 20–21

Introduction

On the Sunday after the Crucifixion, Mary Magdalene discovered that the tomb Jesus’s body had been placed in was empty, and she went and told Peter and John, who then ran to the tomb. The resurrected Christ appeared to Mary and later to His disciples. On the shore of the Sea of Galilee, Jesus invited Peter to demonstrate his love for Him by feeding His sheep.

John 20:1–10

Mary Magdalene finds Jesus's tomb is empty and tells Peter and John, who then run to the tomb



Imagine how you might have felt if you had been present when Jesus's body was placed in the tomb. It was a Friday, and His burial needed to be completed before the Jewish Sabbath began at sundown and continued until sundown on Saturday. As you read the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles, imagine how the disciples of Jesus felt:



"I think of how dark that Friday was when Christ was lifted up on the cross.

"On that terrible Friday the earth shook and grew dark. Frightful storms lashed at the earth.

"Those evil men who sought His life rejoiced. Now that Jesus was no more, surely those who followed Him would disperse. On that day they stood triumphant.

"On that day the veil of the temple was rent in twain.

"Mary Magdalene and Mary, the mother of Jesus, were both overcome with grief and despair. The superb man they had loved and honored hung lifeless upon the cross.

"On that Friday the Apostles were devastated. Jesus, their Savior—the man who had walked on water and raised the dead—was Himself at the mercy of wicked men. They watched helplessly as He was overcome by His enemies.

"On that Friday the Savior of mankind was humiliated and bruised, abused and reviled.

"It was a Friday filled with devastating, consuming sorrow that gnawed at the souls of those who loved and honored the Son of God.

"I think that of all the days since the beginning of this world's history, that Friday was the darkest" ("Sunday Will Come," *Ensign* or *Liahona*, Nov. 2006, 29–30).



1. Imagine that you had been a news reporter at the time of Jesus's death and Resurrection and that you were asked to write a series of articles on these events. In your scripture study journal, write a news report as if you had interviewed Jesus's disciples after His death and burial. You might mention thoughts or feelings they reported having when they watched Jesus's tomb being sealed.

Despite the tragedy of the Savior's death and burial, Elder Wirthlin said, "But the doom of that day did not endure" ("Sunday Will Come," 30).

As you study John 20, look for why "the doom of that day did not endure."

Read John 20:1–2, looking for what Mary Magdalene discovered when she arrived at Jesus's tomb early Sunday morning.

What did Mary do when she discovered that the stone had been removed from the entrance of the tomb? What did she believe happened?

Read John 20:3–10, looking for what Peter and John, who was referred to as "the other disciple" (verse 2) and "that other disciple" (verse 3), did after hearing Mary's news.

How did John respond to seeing the empty tomb? What did he believe?

Until John looked into the empty tomb, he had not fully understood the Savior's declarations that He would rise from the dead on the third day. Upon seeing the empty tomb, John remembered and believed (see John 20:8–9).

John 20:11–31

The risen Savior appears to Mary Magdalene and later to His disciples

Read John 20:11–15, looking for who spoke to Mary after Peter and John left the tomb.

Read John 20:16–18, looking for what Jesus instructed Mary to do.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained the meaning of the phrase “touch me not” in John 20:17: “The King James Version quotes Jesus as saying ‘Touch me not.’ The Joseph Smith Translation reads ‘Hold me not.’ Various translations from the Greek render the passage as ‘Do not cling to me’ or ‘Do not hold me.’ Some give the meaning as ‘Do not cling to me any longer,’ or ‘Do not hold me any longer.’ Some speak of ceasing to hold him or cling to him, leaving the



The resurrected Jesus appeared to Mary Magdalene.

inference that Mary was already holding him. There is valid reason for supposing that the thought conveyed to Mary by the Risen Lord was to this effect: ‘You cannot hold me here, for I am going to ascend to my Father’” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 4:264).

According to John 20:17, what else did Jesus instruct Mary to do?



2. Continue imagining that you had been a news reporter during these events. In your scripture study journal, write a news report as if you had interviewed Mary Magdalene. You might write about her witness of the resurrected Lord and her answers to the following questions: What did you think when you found the tomb was empty? What did you do next? When did you realize that Jesus Christ is still alive? In your report, write whether you would have believed Mary’s account and why.

Remember that some disciples struggled to believe Mary’s witness (see Mark 16:11). Read John 20:19–20, looking for what happened that evening.

From this account we learn that **Jesus Christ overcame death through His Resurrection.**

According to John 20:20, how did the disciples feel when they saw the resurrected Lord?

Elder Joseph B. Wirthlin explained why “the doom of that [dark Friday] did not endure”:



“The despair did not linger because on Sunday, the resurrected Lord burst the bonds of death. He ascended from the grave and appeared gloriously triumphant as the Savior of all mankind. . . .

“Each of us will have our own Fridays—those days when the universe itself seems shattered and the shards of our world lie littered about us in pieces. We all will experience those broken times when it seems we can never be put together again. We will all have our Fridays.

“But I testify to you in the name of the One who conquered death—Sunday will come. In the darkness of our sorrow, Sunday will come.

“No matter our desperation, no matter our grief, Sunday will come. In this life or the next, Sunday will come” (“Sunday Will Come,” 30).



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

- How can knowing that Jesus Christ was resurrected help us as we grieve the death of someone we love?
- How can the promise of the Resurrection help us during other difficult life experiences?

John 20:21–23 records that after Jesus showed His disciples the wounds in His hands and side, He commissioned them to do His work. He said to them, “Receive ye the Holy Ghost” (John 20:22), which may have meant that He blessed them to receive the gift of the Holy Ghost, but they would not fully enjoy the blessings of that until later. He also taught about their responsibility to help others receive a remission of their sins.

Read John 20:24–25, looking for the name of the Apostle who was not present for that sacred occasion.

Visualize Events from the Scriptures

Your scripture study can become more meaningful if you picture the events recorded in the scriptures. For example, imagine how you might have felt and acted if you had been present for the events described in John 20. Visualizing can also help you realize similarities between scriptural events and situations in your life and can prepare you to apply truths the scriptures teach.

Notice in verse 25 what Thomas said he needed in order to believe. Why do you think it was difficult for him to believe Jesus had been resurrected?

The concept of resurrection was difficult for most or all of the disciples to understand during Jesus's mortal life. Like the other disciples, Thomas could not as yet understand what resurrection was, and he sought a physical witness.

Read John 20:26–29, looking for what Thomas experienced eight days later.

Notice that Jesus invited Thomas to “be not faithless, but believing” (John 20:27). From Thomas's experience we learn that **we will be blessed if we choose to believe in Jesus Christ even when we cannot see Him.**

Elder Gerrit W. Gong of the Seventy taught:



“Belief is a choice. . . .

“When we choose to believe, we understand and see things in a different way. When we see and live that way, we are happy and joyful in a way that only the gospel can bring” (“Choose Goodness and Joy,” *New Era*, Aug. 2011, 44).

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

- a. Why do you choose to believe in Jesus Christ even if you have not seen Him with your mortal eyes?
- b. What can we do to demonstrate that we have chosen to believe in Jesus Christ?
- c. How have you been blessed by choosing to believe in Jesus Christ?

Read John 20:30–31, looking for why John recorded these events.

From these verses, we can learn the following truths: **Apostles and prophets testify of Jesus Christ so that we may believe that He is the Son of God. By choosing to believe in the testimony of Jesus Christ given by apostles and prophets and then living true to that testimony, we can receive eternal life.**

 **5.** Write at least two paragraphs answering the following question in your scripture study journal: Of all that was written in the Gospels of Matthew, Mark, Luke, and John, what story, event, or teaching from the Savior's mortal ministry has helped you to believe that Jesus Christ is the Son of God? Why? Prepare to share what you write with your class.

John 21:1–17

The resurrected Lord appears to some of His disciples at the Sea of Tiberias

John 21:1–17 records that the resurrected Lord appeared again to several of His disciples while they were fishing. When they saw Jesus, they quickly returned to shore, and they dined on fish and bread with Him. During their meal Jesus invited Peter to demonstrate his love for Him by leaving his life as a fisherman and serving the Lord's people.

John 21:18–25

Jesus foretells Peter's martyrdom and John's translation

In John 21:18–19 we read that Jesus prophesied that when Peter became old he would “stretch forth [his] hands” (John 21:18) and be carried where he did not want to go. It is traditionally believed that Peter died by crucifixion. However, it is said that Peter requested to be crucified upside down because he humbly considered himself unworthy to die in the same manner as the Savior (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:151–52).

After hearing about this prophecy, Peter asked what would happen to the Apostle John, or John the Beloved (see John 21:20–21). Read John 21:22–23, looking for how the Savior answered Peter.

The word *tarry* in verse 22 means to remain alive on the earth. Thus, John would remain on the earth as a translated being until Jesus Christ's Second Coming. Translated beings are “persons who are changed so that they do not experience pain or death until their resurrection to immortality” (Guide to the Scriptures, “Translated Beings,” scriptures.lds.org).

According to John 21:22, what did Jesus want Peter to focus on rather than concerning himself with what would happen to John?

Read John 21:24–25, looking for what John wanted everyone to know as he concluded his record.

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

I have studied John 20–21 and completed this lesson on (date).

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

INTRODUCTION TO

Acts

Why Study This Book?

The Acts of the Apostles forms a bridge between the record of Jesus Christ's life and teachings in the four Gospels and the writings and labors of His Apostles. The book of Acts illustrates how the Savior continued to direct His Church through the inspiration of the Holy Ghost to those who held the keys of the priesthood. The Holy Ghost revealed truth to the Apostles, who then led and taught the Church. The Apostles also performed miracles in the name of Jesus Christ. Through your study of this book, you will learn how the Church of Jesus Christ began to spread from Jerusalem "unto the uttermost part of the earth" (Acts 1:8). Studying this book can also help you see the wisdom of following modern prophets and apostles and can inspire you to boldly stand as a witness of Jesus Christ.

Who Wrote This Book?

Luke wrote the Acts of the Apostles as "the second of a two-part work. . . . The first part is known as the Gospel According to Luke" (Guide to the Scriptures, "Acts of the Apostles," scriptures.lds.org; see also Luke 1:1–4; Acts 1:1).

When and Where Was It Written?

Acts was written after the Gospel of Luke (see Acts 1:1), which was likely written in the second half of the first century A.D. We do not know where it was written.

To Whom Was It Written and Why?

Luke addressed the book of Acts to a man named Theophilus (see Acts 1:1).

Acts 1:1–8

Jesus ministers to His disciples for 40 days

Imagine that a friend of another faith approaches you with a desire to know more about your Church and asks, "Who leads your Church?" How would you respond? _____

As you study Acts 1:1–8, look for truths that can help you answer that question and understand that the Apostles who led the Church anciently were witnesses of Jesus Christ and had a duty to share that witness throughout the world. Apostles who lead the Church today have the same blessing and responsibility.

Turn to the book of Acts in your scriptures, and identify the full title of this book.

The book of Acts is an important transition in the New Testament. The Gospels of Matthew, Mark, Luke, and John provide accounts of the Savior's mortal ministry and Atonement. In contrast, the book of Acts relates the Apostles' ministry after the Savior's Ascension into heaven.

Read Acts 1:1–2, looking for whom this book was written to.

Luke is the author of the book of Acts, and the "former treatise" referred to in verse 1 is the Gospel of Luke, which was also written to an unknown individual named Theophilus. Luke's purpose in writing was to help Theophilus obtain his own testimony of Jesus Christ (see Luke 1:1–4).

Read Acts 1:2, looking for how Jesus Christ continued to lead His Church after His Resurrection.

According to verse 2, how has Jesus Christ directed His Church since He left mortality?

We learn in Acts 1:2 that **Jesus Christ directs His Church by revealing His will to His Apostles through the Holy Ghost.**

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught that Jesus Christ continued to lead His Church after His Resurrection:



"From the first verse of the book of Acts . . . the declaration was that the Church will continue to be *divinely* led, not mortally led. . . . Indeed, a more complete title for the book of Acts could appropriately be something like 'The Acts of the Resurrected Christ Working through the Holy Spirit in the Lives and Ministries of His Ordained Apostles.' . . .

UNIT 17: DAY 1

Acts 1:1–8

Introduction

Jesus Christ ministered to His Apostles for 40 days after His Resurrection. He prepared them to be witnesses of Him throughout the earth.

“The direction of the Church was the same. The location of the Savior had been altered, but the direction and leadership of the Church were exactly the same” (“Teaching, Preaching, Healing,” *Ensign*, Jan. 2003, 37).

Think about why it is important to know that Jesus Christ continues to direct His Church by revelation today.

 **1.** Ponder experiences that have strengthened your testimony that Jesus Christ directs His Church today through revelation. Write about your experiences in your scripture study journal. If you do not feel that you have had such an experience, ask a faithful member of the Church to share with you how he or she knows the Lord leads His Church through revelation. In your scripture study journal, write what you learn from your conversation.

Jesus spent 40 days giving personal instruction to the Apostles before His Ascension into heaven and the Apostles started leading the Church here on earth through the Holy Ghost. Read Acts 1:3, looking for what the Apostles experienced and learned during those 40 days.

In verse 3, the word *passion* refers to the Savior’s atoning sacrifice and His sufferings (see Joseph Smith Translation, Acts 1:3 [in Acts 1:3, footnote b]). The phrase “infallible proofs” refers to the undeniable evidence Jesus provided that He was resurrected.

Read Acts 1:4–5, looking for what Jesus commanded the Apostles to do. You may want to mark what you find.

Jesus commanded the Apostles to stay in Jerusalem until they were baptized with the Holy Ghost. This refers to their receiving the constant companionship of the Holy Ghost, which the Apostles had not needed while the Lord was physically with them.

Read Acts 1:8, looking for what the Apostles were told to do after they received the Holy Ghost.

From what the Savior taught in verse 8, we learn that **the Apostles are witnesses of Jesus Christ and testify of Him throughout the earth.**



President Gordon B. Hinckley taught about the responsibility of Apostles today to be witnesses of Jesus Christ: “In our day the Lord has called 15 special witnesses to testify of His divinity before all the world. Theirs is a unique calling;

they are Apostles of the Lord Jesus Christ, chosen and commissioned by Him. They have been commanded to bear witness of His living reality by the power and authority of the holy apostleship in them vested” (in “Special Witnesses of Christ,” *Ensign*, Apr. 2001, 4).

Read the document “The Living Christ: The Testimony of the Apostles,” which accompanies this lesson. Mark the parts of the Apostles’ testimony that are most significant to you.

Videos of members of the First Presidency and the Quorum of the Twelve Apostles each bearing their personal testimony of Jesus Christ are available on “Special Witnesses of Christ” on LDS.org. You may choose to watch two or three of these videos.

 **2.** Answer the following question in your scripture study journal: How does the witness of modern-day Apostles influence your personal testimony of Jesus Christ?

Even though Acts 1:8 refers specifically to the Apostles’ role as special witnesses of the Savior, it also teaches us about what can help us be witnesses of Jesus Christ throughout the world.

Based on the Lord’s promise to the Apostles in Acts 1:8, we learn that **through the power of the Holy Ghost, we can become witnesses of Jesus Christ.**

In what ways does the power of the Holy Ghost help us become witnesses of the Savior?

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

- a. When have you felt the Holy Ghost as others have shared their testimony of Jesus Christ?
- b. When have you felt the Holy Ghost help you testify of Jesus Christ to others?

Look for opportunities to share your testimony of Jesus Christ with others, and trust that the Holy Ghost will confirm the truth of what you are witnessing to them.

Acts–Revelation: Overview of the Second Half of the New Testament

Acts 1:8 not only teaches truths about the responsibility of Apostles, but it also provides an overview of the latter half of the New Testament. According to Acts 1:8, where did the Savior prophesy that His disciples would witness of Him?

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. "All things were made by him; and without him was not any thing made that was made" (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He "went about doing good" (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come.

He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary's cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

He rose from the grave to "become the firstfruits of them that slept" (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life. He also ministered among His "other sheep" (John 10:16) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised "dispensation of the fulness of times" (Ephesians 1:10).

Of the Living Christ, the Prophet Joseph wrote: "His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father" (D&C 110:3-4).

Of Him the Prophet also declared: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God" (D&C 76:22-24).

We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—"built upon the foundation of . . . apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20).

We testify that He will someday return to earth. "And the glory of the Lord shall be revealed, and all flesh shall see it together" (Isaiah 40:5). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.

We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son.

THE FIRST PRESIDENCY

Joseph A. Hill
Thomas S. Monson
James E. Faust

January 1, 2000

THE QUORUM OF THE TWELVE

Boyd K. Packer
L. Tom Perry
Dwight H. Petersen
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

M. Russell Ballard
Joseph B. Wirthlin
Richard G. Scott
Robert D. Hales
Jeffrey R. Holland
Henry A. Eyring

Use Scripture Study Aids

The Church has prepared a number of scripture study aids. They can be found in the LDS editions of the scriptures and in the Guide to the Scriptures. They include such things as footnotes with cross-references and word helps, excerpts from the Joseph Smith Translation, topical indexes, the Bible Dictionary, maps, and pictures. They are some of the most valuable resources you will use as you study the scriptures. You will be blessed by using the study aids in your personal scripture study.

Use the maps found in the appendices of the Bible or in the Guide to the Scriptures to look up places mentioned in the scriptures to help you visualize the travels of the Apostles and the fulfillment of the Savior's prophecy.

Acts 1–5 documents the Apostles' ministry in Jerusalem, Acts 6–9 documents the Apostles' ministry throughout Judea and Samaria, and Acts 10–28 documents the Apostles' ministry throughout the Roman Empire, or "the uttermost part of the earth" (Acts 1:8). You may want to

Look at the "Overview of the Acts of the Apostles" map, which displays the cities or areas that correspond with many of Paul's epistles. Many of the epistles in the New Testament were written to congregations of the Church in different cities to address their specific needs. For example, Thessalonians were people who lived in the city Thessalonica, and the book of 1 Thessalonians is believed to be the earliest epistle Paul wrote. In addition to writing to congregations of Saints, Paul wrote to individuals such as Timothy, Titus, and Philemon.

Look in the table of contents for what epistles follow Hebrews. In addition to Paul, other Apostles and Church leaders wrote to members of the Church. Some of these epistles are the books of James, Peter, John, and Jude. The book of Revelation records a vision given to the Apostle John.

As you continue studying the second half of the New Testament, be prayerful so that the Holy Ghost can enlighten you and help you gain greater understanding from the teachings of the New Testament Apostles.

write this outline of the book of Acts in the margin of your scriptures near Acts 1:8.

Turn to your Bible's table of contents. Look at the New Testament books that follow the book of Acts. The books of 1 Corinthians through Hebrews are epistles (letters) written by the Apostle Paul. You will learn about Paul's conversion and ministry as you study Acts 9, 13–28.

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

I have studied Acts 1:1–8 and completed this lesson on (date).

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



Acts 1:9–26

Introduction

After instructing His disciples for 40 days, Jesus Christ ascended into heaven. The Apostles and others united in prayer and supplication. Through inspiration, Matthias was called to fill the vacancy in the Quorum of the Twelve Apostles left by the betrayal and death of Judas Iscariot.

Acts 1:9–12

The Savior ascends into heaven

Read the following statements about the Second Coming of Jesus Christ, and write whether each statement is true (T) or false (F) in the space provided. Use the accompanying scriptures to help you answer correctly.

- _____ 1. Jesus Christ will return to the earth in the latter days. (See Moses 7:60.)
- _____ 2. At His Second Coming, Jesus Christ will appear only to righteous people. (See D&C 101:23; Joseph Smith—Matthew 1:26.)
- _____ 3. Because Jesus Christ will be in disguise when He comes again, most people will not realize that the Second Coming has occurred. (See D&C 49:22–23.)

During His mortal ministry, Jesus Christ prophesied that in the last days some people would promote false teachings about His Second Coming (see Joseph Smith—Matthew 1:22–25). We can know whether a particular teaching about the Second Coming of Jesus Christ is true or false if we follow the Savior's words and the words of His prophets. By doing this we can avoid being deceived (see Joseph Smith—Matthew 1:37).

As you study Acts 1:9–12, look for truths concerning the Second Coming of Jesus Christ.

The Savior instructed His Apostles for 40 days after His Resurrection (see Acts 1:3). Read Acts 1:9–12, looking for what happened after the Savior finished instructing them.

Imagine you had been there to witness the Savior ascending into heaven. What thoughts and feelings do you think you might have had?



In ancient Israel, a cloud sometimes served as a visible representation of the presence and glory of God (see Exodus 40:34). The cloud mentioned in Acts 1:9 was a cloud of glory (see Bible Dictionary, “Cloud”). The two men mentioned in Acts 1:10 were angels.

Notice in Acts 1:11 what the angels told the Apostles. One truth we can learn from the angels' statement is that **at His Second Coming, the Savior will descend from heaven in glory.**

Notice in Acts 1:12 that the Savior's Ascension took place on the Mount of Olives. When the Savior comes again, one of His appearances will be when He descends and stands on the Mount of Olives (see Zechariah 14:4; D&C 45:47–53; 133:19–20). This will be before His great and grand appearance to the world (see Isaiah 40:5).

Ponder the following question: How can knowing the manner in which the Savior will return help us avoid being deceived while we await His Second Coming?

Acts 1:13–26

Matthias is chosen to fill the vacancy in the Quorum of the Twelve Apostles

After the Apostles returned to Jerusalem from the Mount of Olives, they gathered with some faithful men and women, including Mary, the mother of Jesus, to pray and worship. Read Acts 1:13, and count the number of Apostles listed.

Why were there only 11 Apostles at that time?

In Acts 1:15–20 we learn that Peter stood before 120 disciples and spoke about the death of Judas Iscariot. Because Judas had been one of the Twelve Apostles, the disciples gathered to choose a new Apostle.

Consider the different ways in which some of the following leaders are chosen: a team captain, a local

government leader, a king or queen, and a president of a company. What might some of the qualifications for these leadership positions be? _____

Consider how an Apostle of Jesus Christ is chosen and what qualifies someone to serve as an Apostle.

Read Acts 1:21–26, looking for how a new Apostle was chosen after the death of Judas Iscariot.

In verse 26 the phrase “they gave forth their lots” refers to an ancient method of making a decision. Among the faithful, the hand of God would direct the outcome (see Proverbs 16:33).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained: “If they cast lots, it was an instance in which the Lord chose the result. More probably, however, ‘they gave forth their votes,’ presumably ‘sustaining votes’ to uphold

him whom God had chosen to serve in the holy apostleship” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:32).

According to Acts 1:21–22, Peter said that the new Apostle would be chosen from among those who had known Jesus personally and were witnesses of His ministry from the beginning through His Resurrection.

What stands out to you about the Apostles’ prayer recorded in Acts 1:24–25? _____

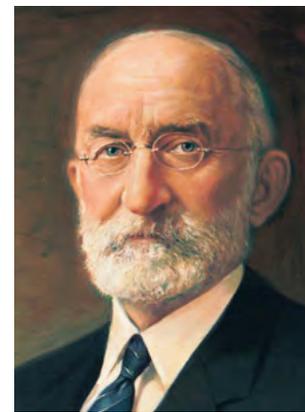
One truth we can learn from this account is that **Apostles of Jesus Christ are called by God through revelation.** Consider writing this truth in your scriptures next to Acts 1:24.

 **1.** Answer the following question in your scripture journal: Why do you think it is important that an Apostle is called by God through revelation rather than being selected in a way similar to other leaders in the world?

For an example of how a modern Apostle was selected through revelation, read the following account from the life of President Heber J. Grant:

“President [Heber J.] Grant received revelations as President of the Church to guide the Church as a whole. One such revelation came just after he was set apart as President of the Church, when he sought the will of the Lord in appointing a new member of the Quorum of the Twelve Apostles. As he pondered this responsibility, his thoughts turned repeatedly

to his lifelong friend Richard W. Young, a faithful Latter-day Saint and a proven leader. President Grant discussed this possibility with his counselors, who supported his decision. When he finally felt confident with this course of action, he wrote his friend’s name on a piece of paper and took the paper with him to the weekly temple meeting with the First Presidency and the Quorum of the Twelve. However, when he was about to present the name for the approval of his Brethren, he was unable to do so. Instead of presenting the name of Richard W. Young, he presented the name of Melvin J. Ballard, a man whom he hardly knew. President Grant later told of the impact this experience had on him:



President Heber J. Grant

“I have felt the inspiration of the living God directing me in my labors. From the day that I chose a comparative stranger to be one of the apostles, instead of my lifelong and dearest living friend, I have known as I know that I live, that I am entitled to the light and the inspiration and the guidance of God in directing His work here upon this earth’ ” (*Teachings of Presidents of the Church: Heber J. Grant* [2002], 181–82).

Ponder how the truth taught in Acts 1:24 is illustrated in this account describing the calling of a modern-day Apostle.

How does the calling of an Apostle show that the Savior continues to direct His Church? (Remember the truth taught in Acts 1:2—Jesus Christ directs His Church by revealing His will to His Apostles through the Holy Ghost.)

 **2.** Answer one or more of the following questions in your scripture study journal:

- When have you witnessed a new Apostle called to the Quorum of the Twelve Apostles, and what were your feelings as you sustained him in this calling?
- What experiences have helped you come to know that the living Apostles have been called by God?
- Why is it important to you to have a testimony that the living Apostles have been called by God?
- Do you know the names of all of the Apostles who are currently serving in the Church? List the names of as many of the current Apostles that you can remember. (To find out how well you did naming the current Apostles, look at the page containing the

pictures and names of General Authorities in the most recent general conference edition of the *Ensign* or *Liahona* magazine or search LDS.org.)

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

I have studied Acts 1:9–26 and completed this lesson on (date).

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

UNIT 17: DAY 3

Acts 2

Introduction

The disciples were filled with the Holy Ghost on the day of Pentecost and were blessed with the gift of tongues as they preached the gospel. Peter proclaimed that Jesus is “both Lord and Christ” (Acts 2:36) and invited people to repent, be baptized, and receive the gift of the Holy Ghost. About 3,000 people were converted and baptized that day, and they continued faithful in the Church.

Acts 2:1–13

The disciples of Jesus Christ are filled with the Holy Ghost on the day of Pentecost

Think of the most recent opportunity you might have had to speak in church, teach a lesson, or share the gospel with someone. What is challenging to you about speaking, teaching, or testifying to others about the gospel of Jesus Christ? _____

As you study Acts 2:1–13, look for a truth that can help you when you feel anxious or fearful about speaking, teaching, and testifying to others about the restored gospel.

About one week after the Savior ascended into heaven, Jews from many nations came to Jerusalem to participate in the feast of Pentecost and to worship at the temple and give thanks to the Lord. “As part of the law of Moses, the feast of Pentecost or Firstfruits was held fifty days after the Feast of the Passover (Lev. 23:16). Pentecost was to celebrate the harvest, and in the Old Testament it is called the Feast of Harvest

or the Feast of Weeks” (Guide to the Scriptures, “Pentecost,” scriptures.lds.org).

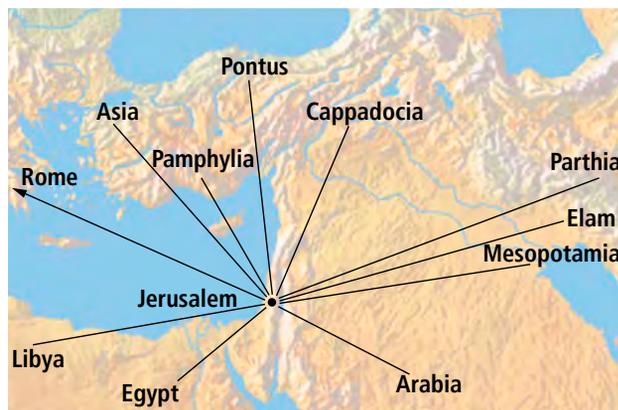
Read Acts 2:1–4, looking for what the disciples of Jesus Christ experienced on the day of Pentecost.

The phrase “cloven tongues,” taken literally, refers to tongues that are cloven or forked, or that have the appearance of the flame of a fire. As the Holy Ghost was poured out on the disciples, the “cloven tongues like as of fire” (Acts 2:3) were a manifestation of the Spirit’s presence.

John the Baptist had likened the reception of the Holy Ghost to a baptism “with fire” (Matthew 3:11; Luke 3:16). In ancient Israel, fire often symbolized God’s presence. The image of “cloven tongues,” used to describe the divine fire on the day of Pentecost, symbolized that the disciples had received the gift of the Holy Ghost, promised by the Savior (see Acts 1:8).

Read Acts 2:5–8, looking for what happened when the disciples were filled with the Holy Ghost. Imagine what it would have been like to witness this event.

Scan Acts 2:9–11, and count the different groups of people or nationalities who heard the disciples speak in tongues by the power of the Holy Ghost. On the accompanying map, locate some of the places mentioned.

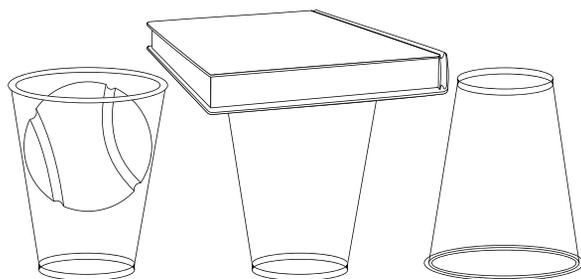


Notice that each of these groups heard “the wonderful works of God” preached in their own language (Acts 2:11). In what ways are people around the world able to hear the truths of the gospel preached in their own language in our day?

As a result of being filled with the Holy Ghost, the disciples were able to share the truths of the gospel of Jesus Christ with others, even in the native languages of those they were teaching. One truth we can learn from this account is that **as we are filled with the Holy Ghost, He will help us teach and testify to others.**

One illustration of this truth is when the Holy Ghost helps us teach the gospel to those who speak languages other than our own.

To better understand what it means to be filled with the Holy Ghost, look at the following drawing and imagine trying to pour water into the cups. Notice why it would be difficult to fill any of the cups.



Consider how the cups could be likened to people and the water to the Holy Ghost. What might the obstacles to filling the cups represent? What behaviors and attitudes can prevent us from being filled with the Holy Ghost?



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

- a. What can you do to be filled with the Holy Ghost so that He can help you teach and testify to others?
- b. In what ways has the Holy Ghost helped you teach the gospel or share your testimony with others?
- c. How does partaking of the sacrament allow the Holy Ghost to be with us?

In Acts 2:12–13 we read that some Jews were amazed by what they heard when the disciples spoke in tongues, while others mocked the disciples by accusing them of having drunk too much wine.

Acts 2:14–47

Peter testifies of Jesus Christ and teaches the people how to gain salvation

Read Acts 2:14, looking for who began teaching the multitude.

Imagine yourself in the Apostle Peter’s situation, standing before the multitude. What truths of the gospel would you teach and testify of? Why? _____

As recorded in Acts 2:15–35, Peter declared that the gift of tongues and other manifestations of the Spirit among the disciples were at least one of the fulfillments and meanings of the prophecy given by the prophet Joel (see Joel 2:28–32). Peter then taught and testified to the people using some of King David’s words and psalms.

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught that Joel 2:28–32 is an example of a scripture that can have multiple meanings and fulfillments:



“Many of the prophecies and doctrinal passages in the scriptures have multiple meanings. . . .

“[One] illustration of multiple meanings concerns the prophecy in the book of Joel that in the last days the Lord will pour out his spirit upon all flesh and that our sons and our daughters will prophesy (see Joel 2:28). On the day of Pentecost, the Apostle Peter declared that the events they had witnessed were those ‘spoken by the prophet Joel’ (Acts 2:16). Eighteen hundred years later, the angel Moroni quoted this same prophecy and said that ‘this was not yet fulfilled, but was soon to be’ [Joseph Smith—History 1:41]” (“Scripture Reading and Revelation,” *Ensign*, Jan. 1995, 8).

Both Peter and Moroni correctly stated that the prophecy given by the prophet Joel had fulfillment, meaning, and application for the day of Pentecost and in the latter days.



2. Read Acts 2:22–24, 29–33, 36, and then answer the following questions in your scripture study journal:

- a. What are some of the important truths Peter taught and testified of?
- b. What stands out to you about Peter’s testimony to the Jews?

Consider what Peter said and did when asked about his relationship to Jesus the night the Savior was arrested (see Luke 22:54–62).

Think about how Peter’s words and actions on the day of Pentecost differed from the incident when he denied three times that he knew Jesus. What do you think influenced this change in Peter?

Read Acts 2:37, looking for how Peter’s words affected the multitude. (Acts 2:36–38 is a scripture mastery passage. You may want to mark it in a distinctive way so you will be able to locate it easily.)

Notice the phrase “pricked in their heart” in Acts 2:37. The word *pricked* here means pierced and suggests that the people felt sorrow and remorse because the Jews, as a people and a nation, had crucified their Lord, Jesus Christ. Peter was not implying that the group of Jews from various nationalities that he was teaching on the day of Pentecost were the ones responsible for the Savior’s Crucifixion.

According to Acts 2:37, what question did the people ask? Consider how this question reveals that the people were beginning to experience a change of heart.

Read Acts 2:38–41, looking for what Peter instructed the people to do. The word *untoward* means rebellious, perverse, or crooked.

According to Acts 2:41, how did the people respond to Peter’s teachings and invitation to repent and be baptized?



Many received the truth and were baptized.

Read Acts 2:42–47, looking for what the new converts to the gospel of Jesus Christ did after they received the truth by the power of the Holy Ghost and were baptized.

How did their actions demonstrate that they were truly converted?

The phrase “breaking of bread” (Acts 2:42) refers to participating in the ordinance of the sacrament, and to have “all things common” (Acts 2:44) refers to the Saints living the law of consecration, which included taking care of the poor and needy among them.

Remember that before they heard and acted on Peter’s words, these Jews had not accepted Jesus as their Savior, nor did they follow His teachings. Consider how much the people had changed.

One principle we can learn from Acts 2:37–47 is that **as we receive the word of God by the power of the Holy Ghost, our hearts will change and we will be converted to Jesus Christ.**



3. In your scripture study journal, do the following:

- Write down what a person can do to receive the word of God by the power of the Holy Ghost.
- Ask the following question to a family member, friend, or neighbor, and write down his or her response (you might also want to write your own answer to the question): As you have tried to learn and live the truths of the gospel, how has the Spirit helped you change and become converted to Jesus Christ?



4. Take a few minutes to think deeply about what you can do to better receive God’s words and teachings by the power of the Holy Ghost. What specific changes can you make as you seek to act on the promptings you receive? Record your thoughts and feelings in your scripture study journal. Set a goal concerning what you will do this week to better receive God’s words and teachings by the power of the Holy Ghost.

Scripture Mastery—Acts 2:36–38

Reread Acts 2:38, looking for what blessing Peter said the people would receive as a result of repenting of their sins and being baptized.

From this verse we learn that **when we have faith in Jesus Christ, repent, and are baptized, we are prepared to receive the gift of the Holy Ghost.** How do repentance and baptism prepare a person to receive the gift of the Holy Ghost? From the Book of Mormon we learn that we are “sanctified by the reception of the Holy Ghost” (3 Nephi 27:20) and that through the Holy Ghost we can receive a remission of our sins (see 2 Nephi 31:17).



5. Compare Acts 2:36–38 to the fourth article of faith. Identify in Acts 2:36–38 the words and phrases that demonstrate or teach the first principles and ordinances of the gospel. Write the first letters of each word in Acts 2:38 in your scripture study journal (for example, *T P s u t, R, a b b . . .*). Then use what you wrote to help you memorize that verse from the scripture mastery passage. Recite the verse until you can say it from memory. Imagine inviting someone to be baptized so that he or she can enjoy the gift of the Holy Ghost in his or her life.



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

I have studied Acts 2 and completed this lesson on (date).

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

Acts 3–5

Introduction

At the gate of the temple, Peter and John healed a man who had been born lame. Peter then taught the people who had witnessed the healing of this man. As a result, Peter and John were arrested and commanded by the Sanhedrin to stop teaching in the name of Jesus. Church members lived the law of consecration, but two of them died as a result of lying to Peter and to God. Peter and John continued to perform miracles, which angered the chief priests. They were again arrested and placed in prison, but they were released by an angel. The angel told them to go to the temple and preach the gospel.

Acts 3:1–11

Peter heals a man who was born lame

Think of a time when you asked for something specific (perhaps a birthday or Christmas gift) but received something else instead. How might this experience be similar to seeking blessings from Heavenly Father through prayer?

As you study Acts 3, look for a principle that can help you when you do not receive the answers or blessings that you expect from the Lord.

Read Acts 3:1–3, looking for whom Peter and John met at the gate of the temple.

Ponder how it would feel to be in the lame man’s position. From your experience, what are some typical ways in which people might respond to this man’s request for alms, or help such as money or food?

Read Acts 3:4–7, looking for what Peter did for this man.

What stands out to you about what Peter said and did?

Read Acts 3:8, looking for what the man did after Peter “lifted him up” (Acts 3:7).

In what ways was the blessing this man



Peter healed a lame man outside the temple.

received greater than the alms (money) he had originally asked for?

We can liken this account to our lives. **Heavenly Father might not answer our prayers in the ways we want or expect Him to, but His answers are always for our greater good.**

In the account recorded in Acts 3:1–8, it is obvious that what this man received was greater than what he had asked for. However, in other cases it may not be as clear that what we are receiving is greater than what we are asking for.

 **1.** In your scripture study journal, write about an experience in which the Lord’s response to your prayers was different from the answer you desired but turned out to be for your greater good.

Imagine that you had been among the people at the temple who witnessed the healing of the lame man. You would have often seen the lame man begging as you entered that temple gate. Then, one day, you would have seen him leaping and running after he had been healed. How do you think your view of Peter and John might have changed after witnessing this miracle?

Read Acts 3:9–11, looking for how the people reacted to this man’s healing.

Acts 3:12–26

Peter testifies of Jesus Christ and preaches repentance

Read Acts 3:12–18, looking for how Peter explained the healing of the lame man to the crowd. Notice whom Peter gave credit to for healing the man.

From Peter’s actions and words, we learn that **Jesus Christ’s servants can perform miracles through faith in His name.**

Read Acts 3:19, looking for Peter’s invitation to the people. (Acts 3:19–21 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)

Peter gave hope to those he was addressing by teaching them that they too might eventually be cleansed through faith in the Lord Jesus Christ and His Atonement.

Notice the phrase “times of refreshing” in Acts 3:19. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained:



“This designated period, this *times of refreshing*, is to take place at the second coming of the Son of Man, in the day when the Lord sends Christ again to earth.

“... It is the day when ‘the earth will be renewed and receive its paradisiacal glory.’ (Tenth Article of Faith.) It is the day of the ‘new earth’ that Isaiah saw (Isa. 65:17), the earth which will prevail when wickedness ceases, when the millennial era is ushered in” (in Conference Report, Oct. 1967, 43).

Read Acts 3:20–21, looking for what else will happen during this period.



The phrase “the times of restitution of all things” in Acts 3:21 refers to the Restoration of the gospel in the latter days. From Acts 3:20–21, we learn that **prophets in all ages have foretold the latter-day Restoration of the gospel.**

As recorded in Acts 3:22–26, Peter testified that Moses “and all the prophets from Samuel and those that follow after” (Acts 3:24) have spoken of Jesus Christ and warned of the consequences of rejecting Him (see Acts 3:23). In modern revelation the angel Moroni repeated this passage to Joseph Smith, confirming the consequences of rejecting Jesus Christ (see Joseph Smith—History 1:41).

Scripture Mastery—Acts 3:19–21

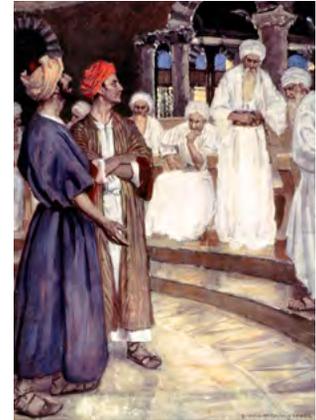
 **2.** Imagine that you are a missionary and that an investigator asks, “Where in the Bible does it say that the gospel would be restored in the last days?” In your scripture study journal, answer this question using Acts 3:19–21 and at least one other Bible passage. Consider looking under “Restoration of the Gospel” in the Topical Guide.

Acts 4–5

Peter and John are arrested and released; Ananias and Sapphira lie to Peter

In Acts 4:1–31 and Acts 5:12–42 we learn the following: Peter and John were arrested for healing and preaching in the name of Jesus Christ. Peter boldly declared the

gospel to the Sanhedrin, which was “the Jewish senate and the highest Jewish court in both civil and ecclesiastical matters” (Guide to the Scriptures, “Sanhedrin,” scriptures.lds.org). After their release, Peter and John continued to preach in Jesus’s name and were again arrested. They were beaten, told again to stop speaking in the name of Jesus Christ, and then released. However, they did not cease to teach in Jesus’s name.



Peter and John were arrested and taken before the Sanhedrin.

Consider the following scenario: A young man is preparing for a mission. He knows the bishop is going to ask questions about his worthiness to serve a mission, and he is considering whether or not to tell the bishop about a serious sin he committed in his past.

As you study Acts 4:32–5:11, look for a principle that can help you understand the necessity of being honest with God’s servants.

In Acts 4:32 we learn that the Saints (Church members) in Peter’s time were living the law of consecration, which means they had covenanted with God to voluntarily share their physical possessions so that everyone’s needs would be met.

Read Acts 4:34–35, looking for how they consecrated their possessions to the Lord.

Read Acts 5:1–2, looking for what a married couple named Ananias and Sapphira did with money they received from selling land. The word *privity* in verse 2 means having knowledge of something.

What did Ananias and Sapphira do that was a serious sin?

Read Acts 5:3–4, looking for what Peter said to Ananias.

According to verse 4, whom had Ananias ultimately lied to?

From Peter’s response, we learn that **if we lie to God’s servants, it is the same as lying to Him.**

Read Acts 5:5–11, looking for what happened to Ananias and Sapphira as a consequence of breaking their covenant and lying to Peter and to God.



President Gordon B. Hinckley taught about some consequences we may experience if we lie to the Lord or His servants: “In our time, those found in dishonesty do not die as did Ananias and Sapphira, but something within them dies. Conscience chokes, character withers, self-respect vanishes, integrity dies” (“We Believe in Being Honest,” *Ensign*, Oct. 1990, 4).

 **3.** Review the scenario about the young man preparing for his mission interview. In your scripture study journal, write a letter to this young man, explaining what he should know about lying to a priesthood leader.

Ponder what blessings come from being completely honest with the Lord’s servants.

From the account of Ananias and Sapphira, we learn the need to be completely honest with our priesthood leaders. In addition, we should be honest in all our dealings with others. What does it mean to you to be honest in your dealings with others?

President Hinckley further taught: “Those who are living the principle of honesty know that the Lord does bless them. Theirs is the precious right to hold their heads in the sunlight of truth, unashamed before any man. On the other hand, if there be need for reformation in any member of this Church, let it begin where we now stand” (“We Believe in Being Honest,” 5).

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

I have studied Acts 4–5 and completed this lesson on (date).

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

UNIT 18: DAY 1

Acts 6–7

Introduction

The Apostles ordained seven disciples to assist in the Lord’s work. Stephen, one of those selected, performed many miracles. Some Jews accused him of blasphemy and brought him before the Sanhedrin, where he was transfigured to show that God approved of him. After chastising the Jews for rejecting the Savior, Stephen saw Heavenly Father and Jesus Christ. He was then cast out of the city and stoned to death.

Acts 6:1–8

Seven disciples are chosen to assist the Apostles in the work

As you study Acts 6:1–8, look for a specific problem the early Church leaders faced.

Read Acts 6:1–2, looking for the concern the Grecians brought to the Apostles’ attention.

“As the Church grew rapidly, the Apostles were no longer able to care for the needs of all the members. The ‘Grecians,’ who were Greek-speaking Jewish-Christians, felt that their widows were neglected and complained against the ‘Hebrews,’ who were Palestinian Jewish-Christians” (*New Testament Student Manual* [Church Educational System manual, 2014], 288).

Read Acts 6:3–6, looking for how the Apostles solved the problem of caring for the individual needs of the Church members without keeping them from their apostolic responsibility to take the gospel to “all nations” (Matthew 28:19).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught about the responsibilities of those seven men: “The work assigned them fell within the realm of those temporal matters normally handled by the Aaronic Priesthood, thus leaving the apostles free to handle the more difficult matters of their Melchizedek ministry” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:65).

What qualities were the people told to look for in choosing those who would help?

How is this process similar to what the Lord does in His Church today to ensure that members’ needs are met? _____

One truth we can learn from this account is that **worthy Church members are called to help minister to the needs of others.**

 **1.** Church callings give individuals specific duties to minister to the needs of others. Ponder how an individual’s worthiness affects his or her ability to minister to the needs of others. Then write in your scripture study journal about an experience you have had with someone who ministered to you or to someone else by worthily serving in a calling. Express any thoughts or feelings of gratitude you may have for this service.

Read Acts 6:7–8, looking for the positive outcomes that resulted from the calling of these seven worthy disciples to minister to the needs of others.

Acts 6:9–7:53

Stephen is brought before the Sanhedrin and testifies that they have rejected the Messiah

Have you ever resisted someone who was trying to help you or had someone resist you when you were trying to help him or her? What were the attitudes of the person trying to help and the person resisting the help?

Why do we sometimes resist the help of others? Consider what consequences can come from resisting the help of others in the following situations: doing homework, cooking a meal, solving a major problem in our life, and deciding on whether to serve a full-time mission.

One way Heavenly Father has provided to help us is through the Holy Ghost. As you study Acts 6:9–7:53, look for consequences of resisting the Holy Ghost.

As recorded in Acts 6:9, many people who did not believe in Jesus Christ contended with Stephen as he taught the gospel. Read Acts 6:10–11, looking for what these men did when they were unable to resist the wisdom and spirit of Stephen’s teaching. (The word *suborned* in verse 11 means to bribe.)

Acts 6:12–14 records that Stephen was brought before the Jewish governing council (the Sanhedrin) and that false witnesses accused him of blasphemy, which is speaking in a hateful way against God or “something that stands in a sacred relation toward God, such as His temple, His law, or His prophet” (Bible Dictionary, “Blasphemy”). In the case of Stephen, the Sanhedrin falsely accused him of speaking against the temple and against the law of Moses (see Acts 6:13–14). The members of the Sanhedrin both resisted and opposed Stephen and eventually sought to kill him.

Read Acts 6:15, looking for what was unusual about Stephen’s appearance as he stood before the council.

Stephen was transfigured before the council. Transfiguration is “the condition of persons who are temporarily changed in appearance and nature—that is, lifted to a higher spiritual level—so that they can endure the presence and glory of heavenly beings” (Guide to the Scriptures, “Transfiguration,” scriptures.lds.org). This holy transfiguration was one way that God showed the people that He approved of Stephen and Stephen’s message (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:67).

Acts 7:1–50 explains that in response to the accusations brought against him, Stephen recounted some of Israel’s history, especially the Israelites’

repeated rejection of Moses and the law that the Lord gave the people at Mount Sinai. Read Acts 7:37, looking for whom Moses prophesied that the children of Israel would someday hear.

The “prophet” spoken of in this verse is Jesus Christ.

Read Acts 7:51–53, looking for how Stephen compared the Jewish leaders of his day to the ancient Israelites he described. “Stiffnecked” and “uncircumcised in heart” refers to the Jews’ sinful pride and wicked hearts.

Acts 7:52 records that Steven accused the Jewish leaders of rejecting the “Just One,” meaning the Savior.

One truth we can learn from these verses is that **resisting the Holy Ghost can lead to rejecting the Savior and His prophets.**

The Holy Ghost testifies of Jesus Christ and witnesses of the truth of His words and the words of His prophets. Therefore, resisting the Holy Ghost will weaken someone’s testimony and his or her resolve to follow the Savior and His prophets.

Consider how a person might be tempted to resist the Holy Ghost in the following circumstances:

- Selecting entertainment and media
- Choosing whether to follow the prophets’ counsel on dating
- Deciding whether to apply the principles of repentance that Jesus Christ and His prophets have taught



2. Ponder your own acceptance of the Holy Ghost’s promptings. In your scripture study journal, write about a time when following the promptings of the Holy Ghost led you to a correct decision or to acceptance of the prophets and their teachings. Consider what you can do to welcome the influence of the Holy Ghost.

Ponder one thing you could do in the coming week to actively invite the influence of the Holy Ghost into your life. Consider writing your goal and how you will fulfill that goal on a piece of paper.

Acts 7:54–60

Stephen is stoned to death

The word *tribulation* means trouble or suffering. Why do you think followers of Jesus Christ can expect to experience some tribulation?

Identify Doctrines and Principles

Identifying gospel doctrines and principles in the scriptures takes practice and thoughtful effort. As you study the scriptures, search for the main truths being taught. Ask questions such as “What can I learn from these passages?” or “What is the moral or point of this account?”

As you study Acts 7:54–60, look for a principle that can help you when you experience tribulation.

After Stephen rebuked the wicked Jewish leaders, they responded in anger. Read Acts 7:54–56, looking for what Stephen experienced during their persecution. One meaning of the phrase “they gnashed on him with their teeth”

(Acts 7:54) is that they were filled with a violent anger against Stephen and they wished him dead.

What fundamental doctrine about the Godhead can we learn from the account of Stephen’s vision?



Stephen saw Heavenly Father and Jesus Christ.

You may want to write the following doctrine near Acts 7:55–56: **Heavenly Father, Jesus Christ, and the Holy Ghost are three separate and distinct beings.**

Read Acts 7:57–60, looking for what the people did to Stephen.

What stands out to you about Stephen’s prayer? _____

Luke described Stephen’s tragic death with the phrase “he fell asleep” (Acts 7:60). This phrasing might refer to a righteous soul’s rest from the troubles of mortality and the peace with which such a person transitions from this life to the next (see D&C 42:46).

Reflect on what Stephen experienced as he faced the Sanhedrin and before he was taken and killed.

How did God strengthen Stephen throughout his experiences with the Jewish leaders?

Based on what you have studied, complete the following principle: **If we remain faithful to Jesus Christ during tribulations,** _____.

Ponder the following questions: In what ways can the Lord be with us as we face tribulations? Although Stephen lost his life, what did he gain?



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

- For Stephen, part of remaining faithful meant the sacrifice of his life. We are not likely to have to offer such a sacrifice today, but what sacrifices might we be required to make?
- What do you believe you will gain as you are faithful to the Lord during tribulation and make the sacrifices you need to make?
- What have you already gained?

Stephen is generally considered the first Christian martyr. In addition, he can be seen as a type of Christ: Both he and the Savior stood before a council to be tried, declared truths in the face of their enemies, gave their lives in a righteous cause, and even uttered similar expressions as they died (see Luke 23:33–34, 46; Acts 7:59–60).



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

I have studied Acts 6–7 and completed this lesson on (date).

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

Acts 8

Introduction

Persecution against the Church in Jerusalem resulted in Church members being scattered throughout Judea and Samaria. Philip ministered in Samaria, where many people accepted the gospel of Jesus Christ. After Peter and John bestowed the gift of the Holy Ghost on the new converts, a sorcerer named Simon attempted to purchase the priesthood. God later led Philip to an Ethiopian official whom Philip taught about Jesus Christ and baptized.

Throughout this lesson you may want to refer to Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul,” and find the various cities and places you read about.

Acts 8:1–25

Philip ministers in Samaria, where Simon the sorcerer attempts to purchase the priesthood

If you received a large amount of money, what is something you would purchase? _____

Fundamentals of Gospel Teaching and Learning

Each scripture-based lesson in seminary focuses on a scripture block rather than on a particular concept, theme, doctrine, or principle. These lessons incorporate fundamentals of gospel teaching and learning, which include understanding the context and content of a scripture block; identifying, understanding, and feeling the truth and importance of gospel doctrines and principles; and applying doctrines and principles. Studying the scriptures with these objectives in mind can help increase your understanding and testimony of the scriptures and the truths taught therein.

Some people believe that anything can be purchased with money. However, some of the most valuable things in life cannot be purchased. As you study Acts 8, look for a gift from God that cannot be purchased.

In Acts 7 you learned about the death of the disciple Stephen at the hands of persecutors. Read Acts 8:1–5, looking for what Church members did as a result of persecution against the Church in Jerusalem. The word *haling* in verse 3 means forcibly dragging.

Note the name *Philip* in verse 5. Philip was one of the seven disciples ordained to assist the

Twelve Apostles in ministering to the needs of Church members (see Acts 6:5).

Refer to the “Overview of the Acts of the Apostles” graphic in the Unit 17: Day 1 lesson, and read the Savior’s commission to His Apostles recorded in Acts 1:8. According to Acts 8:5, how did Philip help to fulfill this commission?

Read Acts 8:6–8, looking for how the Samaritans responded to Philip’s preaching and the miracles he performed.

Read Acts 8:9–11, and notice how Simon, a man in that city, is described.

What influence did Simon have on the people?



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles defined sorcery as the “use of power gained from the assistance or control of evil spirits” (*Mormon Doctrine*, 2nd ed. [1966], 747).

The word *bewitched*, as used in Acts 8:11, means amazed.

Read Acts 8:12–13, looking for how Simon responded to Philip’s preaching.

According to verse 13, how was Simon affected by the “miracles and signs” he saw?

In Acts 8:14–16 we learn that Peter and John came to Samaria after hearing that the people there had accepted the word of God. They prayed that the converted Samaritans would receive the gift of the Holy Ghost.

Read Acts 8:17, looking for what Peter and John did for the new Church members in the city of Samaria.

This account illustrates the following doctrine: **The gift of the Holy Ghost is bestowed after baptism through the laying on of hands by authorized priesthood holders.**

Read Acts 8:18–19, looking for the offer Simon made to Peter.

If you had been in Peter’s position, how would you have responded to Simon? _____

Read Acts 8:20–24, looking for what Peter taught Simon about receiving the priesthood.

The priesthood cannot be purchased with money. Because the priesthood belongs to God, it can



be bestowed only according to His will. God establishes the manner in which the priesthood may be obtained (see Articles of Faith 1:5).

According to Acts 8:21–23, why could Simon not yet receive the priesthood? In what ways do you think Simon’s heart was “not right in the sight of God” (Acts 8:21)? See Alma 41:11 for insight on what it means to be “in the gall of bitterness” (Acts 8:23).

This account teaches the following truth: **The priesthood is bestowed according to God’s will and standard of worthiness.**

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

- a. Why do you think it is important to know that the priesthood is bestowed upon individuals only according to God’s will and standard of worthiness?
- b. Read Doctrine and Covenants 121:36–42. What are the principles upon which the priesthood must be exercised? What happens to men who attempt to use the priesthood “in any degree of unrighteousness” (D&C 121:37)?

In Acts 8:25 we learn that Peter and John preached the gospel in many Samaritan villages.

Acts 8:26–40

Philip teaches and baptizes an Ethiopian official

 **2.** Think of situations in which you have needed or would need someone to guide you. In your scripture study journal, list a few situations in which you could be a guide for someone else. (Think about destinations or subjects you are knowledgeable about or talents you have developed.)

As you study the remainder of Acts 8, look for an important way in which you can be a guide for others.

Read Acts 8:26, looking for who directed Philip to travel to Gaza. (You may want to locate Gaza on Bible Maps, no. 11, “The Holy Land in New Testament Times.”)

Read Acts 8:27–28, looking for the person Philip met on the road.

What was this Ethiopian official doing in his chariot? (It may help to know that *Esaias* is the Greek form of *Isaiah*.)

Read Acts 8:29–35, looking for what took place between Philip and the Ethiopian official.

Consider marking in verse 29 who prompted Philip to go to the Ethiopian official’s chariot. You might also mark in verse 31 what the Ethiopian said he needed

in order to understand the writings of Isaiah. Consider writing *Isaiah* 53:7–8 as a cross-reference in your scriptures next to Acts 8:32–33.

Use the words *guide*, *promptings*, and *opportunities* to complete the following principle we can learn from Philip’s experience: **As we heed _____ from God, we can receive _____ to help _____ others to Jesus Christ.**



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught about the importance of helping guide others to the Savior: “For each of us to ‘come unto Christ’ [D&C 20:59], to keep His commandments and follow His example back to the Father is surely the highest and holiest purpose of human existence. To help others do that as well—to teach, persuade, and prayerfully lead them to walk that path of redemption also—surely that must be the second most significant task in our lives. Perhaps that is why President David O. McKay once said, ‘No greater responsibility can rest upon any man [or woman] than to be a teacher of God’s children’ [in Conference Report, Oct. 1916, 57]” (“A Teacher Come from God,” *Ensign*, May 1998, 25).

 **3.** Select one or more of the following situations:

Situation 1: A young man you are friends with belongs to another Christian church. One day during lunch, you feel prompted to talk with him about the Church.

Situation 2: While walking home from school, you see a young woman who is crying. You recognize her as a member of your ward who has not attended any Church meetings for several years. You feel prompted to talk to her. As you try to comfort her, she describes her challenges and asks, “Why can’t I just be happy?”

Situation 3: The mother of a young man you are connected with on a social media site recently died. You feel prompted to respond to the following post he recently made: “Feeling alone right now. Wishing that someone understood.”

In your scripture study journal, write what you would say and do to help guide this person to Jesus Christ. In your description, include answers to the following questions:

- a. What truths of the gospel would you share to help guide this person to Jesus Christ?
- b. What is one scripture you might invite this person to study?
- c. What would you invite this person to do?

Read Acts 8:36–40, looking for what happened as a result of Philip teaching the Ethiopian official about Jesus.



4. Answer one or both of the following questions in your scripture study journal:

- a. When and how have you helped guide someone to Jesus Christ?
- b. When and how has someone helped guide you to Jesus Christ?

As you begin your day with personal prayer, seek for the guidance of the Holy Ghost to prompt you. Then, as you go about your day, listen for promptings from God that will help you guide others to Jesus Christ.



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

I have studied Acts 8 and completed this lesson on (date).

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

UNIT 18: DAY 3

Acts 9

Introduction

Jesus appeared to Saul (who would later be called Paul) as he traveled to Damascus, after which Saul was blind. After Ananias healed him, Saul was baptized and began preaching in Damascus. Saul later went to Jerusalem and joined with the disciples there, but when Greek Jews in Jerusalem threatened Saul's life, the Apostles sent him to Tarsus. Peter performed miracles in Lydda and Joppa.

Acts 9:1–9

Jesus appears to Saul on the road to Damascus

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught about our need to forgive:



"There is something in many of us that particularly fails to forgive and forget earlier mistakes in life—either our mistakes or the mistakes of others. It is not good. It is not Christian. It stands in terrible opposition to the grandeur and majesty of the Atonement of Jesus Christ. . . .

*"Let people repent. Let people grow. Believe that people can change and improve. Is that faith? Yes! Is that hope? Yes! Is that charity? Yes! Above all, it is charity, the pure love of Christ" ("The Best Is Yet to Be," *Ensign*, Jan. 2010, 25–26).*



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

- a. What are some situations in which it would be important for you to allow others to change and improve and to believe that they can do so?
- b. Why is it important for you to believe that you can change and improve?

As you study Acts 9, look for truths we can learn from the experience of someone who changed and improved.

Most of the text of Acts 9 focuses on the experiences of a man named Saul. "Saul was born in Tarsus, a Greek city in Cilicia (see Acts 21:39). He was a Roman citizen by birth (see Acts 16:37) and spoke a 'Hebrew tongue' (probably Aramaic) and Greek (Acts 21:37–40). He was a Jew from the lineage of Benjamin (see Romans 11:1) and a devout Pharisee (see Acts 23:6), who zealously pursued and tormented Jesus Christ's followers (see Acts 9:1–2). He was later known by his Latin name, Paul [see Acts 13:9]" (*New Testament Student Manual* [Church Educational System manual, 2014], 294). Saul was educated in Jerusalem by Gamaliel (see Acts 22:3), a well-known Pharisee and respected teacher of Jewish law (see Acts 5:34–40).

We first read about Saul in Acts 7, which describes the stoning of the disciple Stephen. You might recall that those who stoned Stephen laid their outer garments at Saul's feet (see Acts 7:58–59).

Read Acts 8:1–3; 9:1–2, looking for how Saul treated Jesus Christ's followers. It may help to know that *haling* (Acts 8:3) means forcibly dragging.

Read Acts 9:3–6, looking for what Saul experienced as he traveled to Damascus to arrest disciples of Jesus Christ living there.



Note the phrase "kick against the pricks" in Acts 9:5. "A 'prick' refers to a goad, which is a sharp spear or stick used to poke animals to make them move ahead. Rather than move forward, stubborn animals sometimes kick back to retaliate, literally kicking 'against the pricks.' Such a reaction only adds distress as the animal incurs more painful prompting from its master. The Savior is making clear that if Saul continues to fight against Him, he will only bring distress upon himself. In Greek literature, 'kicking against the pricks' was a well-known metaphor for opposing deity" (*New Testament Student Manual*, 295).

Notice Saul's question in Acts 9:6. What might this question teach you about Saul?

According to the Joseph Smith Translation of Acts 9:7, those traveling with Saul saw the light but did not hear Jesus's voice as He spoke to Saul (see Joseph Smith Translation, Acts 9:7 [in Acts 9:7, footnote *a*]; see also Acts 22:9).

Following the vision, Saul was physically blind. He was led to Damascus, and he did not eat or drink for three days.

Imagine being Saul. If you had aggressively persecuted Jesus Christ's disciples, what might you be thinking and feeling during this time?

Acts 9:10–22

Saul is healed by Ananias of Damascus, is baptized, and preaches about Jesus Christ

Read Acts 9:10–12, looking for what the Lord directed Ananias, a righteous Church member in Damascus, to do.

Remember that Saul's original intent in going to Damascus was to arrest people like Ananias. If you were Ananias and knew Saul's reputation, what might you have thought after receiving this direction from the Lord?

Read Acts 9:13–16, looking for what the Lord taught Ananias about Saul.

How did the Lord's view of Saul differ from Ananias's view of Saul? _____

Notice in Acts 9:15 the specific work the Lord had chosen Saul to do. From what you know of Saul's background, what would have prepared him to preach to "the Gentiles, and kings, and the children of Israel"? (You may want to refer to the description of Saul that you read earlier in the lesson.)

According to Acts 9:16, what else did the Lord say would happen to Paul, even though he would become a chosen vessel before Gentiles and kings?

Two truths we can learn from Acts 9:13–16 are that **the Lord sees us as we can become** and **the Lord sees our potential for assisting Him in His work**.

 **2.** As you think about these truths, imagine the way God sees you. In your scripture study journal, draw a simple picture of yourself and list some of your abilities and character traits that you think the Lord can use to assist Him in His work.



Ananias blessed Saul to receive his sight.

Notice in Acts 9:17 that Ananias blessed Saul to receive his sight and be filled with the Holy Ghost. According to Acts 9:18–20, when God restored Saul's sight, how was the way Saul viewed the Lord different from the way he had viewed Him before?

Saul's repentance, baptism, and preaching demonstrated his faith in Jesus Christ and his submissiveness to the Lord's will.

Read Acts 9:21–22, looking for how the people reacted to Saul's preaching.

The question Saul asked the Lord in Acts 9:6 demonstrated his humility and his desire to submit to the Lord's will. Like Saul, **if we submit to the Lord's will, then we can change and can fulfill the potential He sees in us**.

To help you understand what it means to be submissive to the will of the Lord, imagine having one lump of clay that is soft and one that is already hardened. How would the experience of trying to sculpt something using the soft clay be different from trying to sculpt something using the hardened clay?

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

- How can the two different types of clay be likened to a person's submissiveness to the Lord's will?
- How has submitting to the Lord helped you or others to change and to fulfill the potential the Lord sees in you or them?

Ponder how Saul's question, "Lord, what wilt thou have me to do?" (Acts 9:6), applies in your own life.



President Ezra Taft Benson taught: “A [person] can ask no more important question in his [or her] life than that which Paul asked: ‘. . . Lord, what wilt thou have me to do?’ A [person] can take no greater action than to pursue a course that will bring to him [or her] the answer to that question and then to carry out that answer” (“Listen to a Prophet’s Voice,” *Ensign*, Jan. 1973, 57).

Continue to earnestly pray and seek for an answer to this question, and act on any promptings you receive.

Acts 9:23–31

Saul’s life is threatened in Damascus and then in Jerusalem, and the Apostles send him to Tarsus

In Acts 9:23–26 we read that Jews in Damascus conspired to kill Saul, but Church members helped him escape the city. We also read that Saul went to Jerusalem, where he “assayed [tried] to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple” (Acts 9:26).

Why do you think the Church members were reluctant to believe that Saul had become a disciple of Jesus Christ?

In Acts 9:27–31 we read that Barnabas, a Church member (see Acts 4:36–37), brought Saul to the Apostles and told them of Saul’s vision and of his bold preaching in Damascus. Church members then welcomed Saul into their fellowship. When Greek Jews in Jerusalem sought to kill Saul, Church leaders sent him to Tarsus. In Acts 9:31 we also learn that the Church experienced peace and growth in Judea, Galilee, and Samaria.

Acts 9:32–43

Peter performs miracles in Lydda and Joppa

Think of someone whom you would like to help turn to the Lord and believe in Him. As you study the remainder of Acts 9, look for one way you can help this person and others to turn to the Lord.

Acts 9:32–35 and Acts 9:36–42 describe miracles Peter performed in Lydda and in Joppa. As you read these verses, look for the miracles Peter performed and how the people responded. The following explanations may be helpful: Joseph Smith Translation, Acts 9:32 reads “as Peter passed throughout all *these regions*” (italics added). *Almsdeeds* (Acts 9:36) is the practice of giving offerings to the poor. The word *nigh* in verse 38 means near, and the word *shewing* in verse 39 means showing.

How did the people in Lydda and the people in Joppa respond to Peter’s ministering? One principle we can learn from Peter’s example is that **by ministering to others, we can help people turn to the Lord and believe in Him.**

Giving priesthood blessings is one way to minister to others. The example of Tabitha (or Dorcas) in Acts 9:36, 39 illustrates another way we can minister to others. Being “full of good works” (Acts 9:36) and serving others can help others turn to the Lord.



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

- a. When have someone else’s good works helped you or others turn to the Lord and believe in Him?
- b. What are some ways you can minister to others? (Be specific, and record two or three ideas.)



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

I have studied Acts 9 and completed this lesson on (date).

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

UNIT 18: DAY 4

Acts 10–12

Introduction

God revealed to Peter in a vision that the gospel should be preached to the Gentiles. Peter taught the gospel to Cornelius and his household and later settled contention among Jewish Saints about the gospel being preached to the Gentiles. The Lord’s work continued to move forward despite persecution. Herod Agrippa I, the grandson of Herod the Great, killed the Apostle James and then arrested and imprisoned Peter. The night before Peter was to be executed, an angel helped him escape from prison. Herod was smitten by an angel from God, and the gospel continued to move forward.

Acts 10

God reveals to Peter in a vision that the gospel should be preached to the Gentiles

What gives you confidence to follow someone?

Imagine that you are with a group of people that becomes lost. Several members of the group offer to lead everyone back to safety, each suggesting a different route. What would determine or influence which person you would follow? _____

As you study Acts 10–12, look for truths that can help you gain confidence in following those whom the Lord has called to lead His Church.

Up to this point in New Testament times, the gospel had been preached, with a few exceptions, exclusively to Jews. Even Jesus preached only to “the lost sheep of the house of Israel” and commanded His Apostles to do the same (see Matthew 10:5–6). However, the Savior told His disciples that after the Holy Ghost came upon them they would preach the gospel “unto the uttermost part of the earth” (Acts 1:8). In Acts 10 we read about a significant change in the way the Church operated that would help this happen.

Read Acts 10:1–2, looking for details about a Gentile named Cornelius.

Cornelius was a centurion. A centurion was “an officer in the Roman army in command of a company of fifty to one hundred men. Such a company formed one-sixtieth part of a Roman legion” (Guide to the Scriptures, “Centurion,” scriptures.lds.org).

According to the procedure in the Church at that time, as a Gentile, Cornelius could not join Christ’s Church without first converting to Judaism. Even though Cornelius could not join the Church as a Gentile, how did he show his faith in God?



As recorded in Acts 10:3–48, Peter had a vision that he at first did not understand. However, by following the Spirit, Peter was introduced to Cornelius, who had seen a vision in which an angel said the Lord had heard Cornelius’s prayers. Peter entered Cornelius’s

house and taught him and his family the gospel. The Holy Ghost came upon everyone in the house. Peter realized that his vision, in which he was commanded to eat animals that were designated as unclean, was a heavenly instruction to preach the gospel to the Gentiles and to allow them to be baptized without first converting to Judaism.

 **1. Complete the following in your scripture study journal:**

- a. Read Acts 10:34–35, and record any thoughts or feelings you have about what it says Peter learned in these two verses.
- b. Read 2 Nephi 26:33, and then answer the following question: What does it mean that “God is no respecter of persons” (Acts 10:34)?

Consider what the following statement says about God not being a “respecter of persons”:

“The gospel of Jesus Christ is for everyone. The Book of Mormon states, ‘black and white, bond and free, male and female; . . . all are alike unto God’ (2 Nephi 26:33). This is the Church’s official teaching.

“People of all races have always been welcomed and baptized into the Church since its beginning. . . .

“The Church unequivocally condemns racism, including any and all past racism by individuals both inside and outside the Church. In 2006, then Church president Gordon B. Hinckley declared that ‘no man who makes disparaging remarks concerning those of another race can consider himself a true disciple of Christ. Nor can he consider himself to be in harmony with the teachings of the Church. . . . Let us all recognize that each of us is a son or daughter of our Father in Heaven, who loves all of His children’ [“The Need for Greater Kindness,” *Ensign* or *Liahona*, May 2006, 58]” (“Race and the Church: All Are Alike unto God,” mormonnewsroom.org/article/race-church).

Acts 11:1–18

Peter settles contention among Jewish Saints about preaching the gospel to the Gentiles

From what you read in Acts 10:28, how do you think the Jewish Saints might have felt when they heard about Peter’s interaction with a Gentile?

Read Acts 11:1–3, looking for how the disciples responded to what Peter had done.

As recorded in Acts 11:4–15, Peter described to the disciples the visions he and Cornelius had received. He told them Cornelius and his household had received the teachings of Jesus Christ and then had experienced the power of the Holy Ghost the same way in which Peter and other disciples had.

Read Acts 11:16–17, looking for Peter’s concluding remarks to the disciples.

What do you think Peter meant when he said, “What was I, that I could withstand God?” (Acts 11:17)?

Read Acts 11:18, looking for how the disciples responded to Peter’s explanation.

How did the disciples respond once they learned that Peter had been led by God?

The following is one principle we can learn from this account: **When we know that those who preside over the Church are led by God, we can confidently sustain and follow them.** This principle has been confirmed in latter-day scripture, which records that God has revealed His will to those who hold the priesthood keys to preside over the Church (see D&C 1:38; 28:2, 7; 42:11; 107:65–66).

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

- a. How have you come to know that those who preside over the Church are led by God?
- b. What counsel from the prophets have you chosen to follow because you know the prophets are led by God?

 **3.** In your scripture study journal, write a goal that will help you gain a stronger testimony that those who preside over the Church are led by God.

Acts 11:19–30

The Lord’s work moves forward despite persecution

Acts 11:19–26 records that because of persecution, some of the disciples were scattered throughout the region but faithfully preached the gospel of Jesus Christ wherever they went. Acts 11:27–30 records that prophets went “from Jerusalem unto Antioch” and that one of the prophets, Agabus, testified that there would be a famine. Efforts were then made to provide relief to the people in Judea.

Acts 12:1–17

Herod kills James and arrests Peter, who miraculously escapes from prison

A compass points north because the earth’s magnetic North Pole attracts the north end of the compass’s magnet. Draw an X somewhere near the compass (but not near the north compass point), and imagine that the X represents a handheld magnet.

How would this magnet influence the behavior of the compass needle?

How would this affect our ability to make the right choice about what direction we should go?

As you study Acts 12, look for an influence that can interfere with our ability to make correct decisions.

Since the martyrdom of Stephen, the Church members in and around Jerusalem had experienced increasing persecution. Read Acts 12:1–4, looking for how King Herod Agrippa contributed to this persecution.

Who did Herod have killed?

The James mentioned in verse 2 was the Apostle James, the brother of the Apostle John and the son of Zebedee. According to records, James was the first Apostle martyred in the early Christian Church. He was also a member of the First Presidency with Peter and John.

According to Acts 12:3, who was pleased with James’s death?

The phrase “the Jews” in verse 3 refers to influential Jewish leaders in Jerusalem who encouraged the persecution of the Church of Jesus Christ. Herod Agrippa “was anxious to be regarded as an orthodox Jew” (Bible Dictionary, “Herod”) and sought to please these Jewish leaders. Near the X by the compass, write: *If we seek to please others rather than God, then . . .*

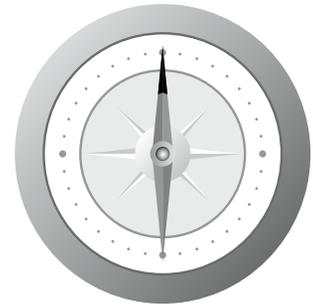
What did Herod do after he saw that the murder of James pleased the Jewish leaders? (Note that one quaternion was made up of four soldiers.)

Considering the picture of the compass and the X, how did Herod’s desire to please others rather than God affect his direction in life?

Based on what we can learn from Herod’s example, complete the following principle: **If we seek to please others rather than God, then _____**

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

- a. Besides Herod’s example, what are some other examples that demonstrate how seeking to please others rather than God can lead someone to sin?
- b. What are some ways that a desire to please others might direct you away from your Father in Heaven? What will you do to resist being led into sin?



Ponder ways that you may be allowing your desire to please others to direct you away from your Father in Heaven.

Read Acts 12:5–6. What were the Church members doing at this time? _____

Read Acts 12:7–10. What restraints and barriers did Peter make it through during his escape? _____



An angel of the Lord delivered Peter from prison.

Read Acts 12:11–15. When did Peter realize that what had happened was real and not a vision? _____

What happened when Peter knocked at the gate of Mary’s house?

Read Acts 12:16–17. To whom did Peter give credit for his escape from prison? _____

Look at Acts 12:5 again, and consider how this verse is related to Peter’s escape from prison.

What do you think the phrase “prayer was made without ceasing” (Acts 12:5) suggests about the sincerity and fervency of the Church members’ prayers?

This account illustrates the truth that **our sincere and fervent prayers invite God’s miracles and blessings into our lives and the lives of others.**

What does it mean to pray sincerely and fervently? _____

This principle does not mean that if our prayers are sincere and fervent, we will automatically receive what we are praying for. Other contributing factors to receiving God’s miracles and blessings include God’s will and timing as well as individual agency.

Read the following statement, looking for why prayer is important: “Prayer is the act by which the will of the Father and the will of the child are brought into correspondence with each other. The object of prayer is not to change the will of God but to secure for ourselves and for others blessings that God is already willing to grant but that are made conditional on our asking for them. Blessings require some work or effort on our part before we can obtain them. Prayer is a form of work and is an appointed means for obtaining the highest of all blessings” (Bible Dictionary, “Prayer”).

 **5.** Answer two or all of the following questions in your scripture study journal:

- a. According to this statement from the Bible Dictionary, what is an important purpose of prayer?
- b. Why is it important to remember that the purpose of prayer is not to change the will of God?
- c. When has prayer invited God’s miracles and blessings into your life or into the lives of others for whom you have prayed?

Ponder who or what you may be praying for. Consider how you may be able to pray more sincerely and fervently in order to invite the blessings and miracles that God is willing to bestow upon you and others.

Acts 12:18–25

Herod is smitten by an angel of God, and the gospel continues to move forward

Acts 12:18–25 records that Herod learned of Peter’s escape and executed the guards he felt were responsible for allowing Peter to escape. In these verses we also learn that Herod gave a speech to the people, who showered him with praise and claimed that he spoke as a god. Because Herod did not give the glory to God, an angel smote him with a disease and he died.

It is important to understand that God’s punishment of the wicked is according to His will and timing. Not all wicked people are punished immediately (see Alma 14:10–11).

According to Acts 12:24, what happened to the missionary work of the Church despite the persecution that Church members faced? _____

Review the truths you learned in this lesson, and ponder how you will apply them in your life.

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

I have studied Acts 10–12 and completed this lesson on (date).

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

UNIT 19: DAY 1

Acts 13–14

Introduction

Paul (formerly called Saul) embarked on his first missionary journey with Barnabas as his companion. They preached the gospel and established branches of the Church amidst continued persecution. When the Jews refused to receive the word of God, Paul and Barnabas focused on preaching among the Gentiles.

Acts 13:1–13

Paul and Barnabas embark on a missionary journey and rebuke a false prophet

The following scale represents the amount of opposition a person might encounter when trying to live the gospel. One end of the scale represents no opposition, and the other end of the scale represents constant opposition.

No Opposition

Constant Opposition

Write the name *Moses* in the place on the scale that you think demonstrates the level of opposition Moses faced. Do the same for Joseph Smith and for Nephi. Based on the opposition you have received as you have tried to live the gospel, where would you write your name on the scale?

Every disciple of Jesus Christ will encounter opposition at different times and at different levels in his or her life. As you study Acts 13–14, look for principles that can help guide you when you encounter opposition in your efforts to live righteously.

In Acts 13:1–2 we learn that as certain prophets and teachers were gathered in Antioch, they received direction from the Holy Ghost that Saul and Barnabas should be called to preach the gospel together.

Before this mission call, Paul had spent the time since his conversion learning the gospel of Jesus Christ (see Galatians 1:17–18) and then teaching and preaching the gospel in Damascus, Jerusalem, Tarsus, Syria, Cilicia, and Antioch (see Bible Dictionary, “Paul”). Barnabas was a Jew from Cyprus who had converted to the gospel of Jesus Christ (see Acts 4:36).

We learn in Acts 13:3–6 that after Saul and Barnabas were set apart for their mission, they traveled from Antioch to the island of Cyprus and preached in a synagogue in the city Salamis. From there they traveled to the other side of the island to the city Paphos.



Paul’s first missionary journey (see Acts 13–14)

Read Acts 13:6–8, looking for what happened when Saul and Barnabas arrived in Paphos.

Read Acts 13:9–12, looking for what happened to Elymas (called Bar-jesus in Acts 13:6), the sorcerer and false prophet. You might consider marking how witnessing God’s power influenced a Roman deputy, Sergius Paulus, in verse 12.

One principle we can learn from Acts 13:9–12 is that **the power of God is far greater than the power of the devil**. Consider writing this principle in your scriptures next to these verses.



1. Respond to the following in your scripture study journal:

- Explain how understanding that God’s power is far greater than the power of the devil can help you as you face opposition in your life.
- List two or three situations in which remembering this principle could help you.

Note that Acts 13:9 shows the transition from Saul being called Paul in the scriptures (see Acts 13:13).

Acts 13:14–43

Paul recounts the history of the Israelites and testifies that Jesus Christ came in fulfillment of God’s promises

Think of a mistake you have made that you wish you could go back and erase. Sometimes the opposition we face occurs because of our own sinful choices. As you study Acts 13:14–43, look for a principle that can help you overcome this kind of opposition.



Acts 13:14–37 records that Paul and Barnabas left Cyprus and sailed to Pamphylia, which was on the southern coast of present-day Turkey. For some unspecified reason, one of their traveling companions, John Mark, decided to leave them and return home. On the Sabbath, Paul stood before the men at the synagogue in the city of Antioch in Pisidia and recounted Israelite history, including bondage in Egypt, obtaining the promised land, God’s calling of King David, and the coming of a Savior through the seed of David. Paul then taught about the life and mission of Jesus Christ.

Read Acts 13:32–33, looking for what Paul taught about Jesus Christ. You may want to mark in your scriptures what he taught about the Savior.

Read Acts 13:38–39, looking for what blessing Paul taught we can receive through the Atonement of Jesus Christ.

From Acts 13:38–39 we learn the following principle:
We can be forgiven of our sins and justified through the Atonement of Jesus Christ.

The word *justified*, as used in verse 39, means “to be pardoned [or forgiven] from punishment for sin and declared guiltless” (Guide to the Scriptures, “Justification, Justify,” scriptures.lds.org). When a person is justified through the Atonement of Jesus Christ, his or her relationship with God is again made right.



As you read what Elder D. Todd Christofferson of the Quorum of the Twelve Apostles taught about what it means to be justified through the Atonement of Jesus Christ, mark the blessings that he said come through repentance: “Jesus suffered and gave His life to atone for sin. The power of His Atonement can erase the effects of sin in us. When we repent, His atoning grace justifies and cleanses us (see 3 Nephi 27:16–20). It is as if we had not succumbed, as if we had not yielded to temptation” (“That They May Be One in Us,” *Ensign* or *Liahona*, Nov. 2002, 71).



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

- What must we do to be forgiven of our sins and justified through the Atonement of Jesus Christ?
- Who are some people from the scriptures who were forgiven of their sins and justified through the Atonement of Jesus Christ?

If you have access to a Church hymnbook, sing or read the first two verses of “I Stand All Amazed” (*Hymns*, no. 193). As you sing or read, look for how the writer of the hymn expressed his gratitude for the Savior’s Atonement and forgiveness.



3. Answer the following question in your scripture study journal: What feelings do you have toward Jesus Christ when you think about how His Atonement makes it possible for you to be forgiven of your sins?

Please follow any promptings you may have received from the Holy Ghost to help you receive forgiveness and justification through the Atonement of Jesus Christ.

Acts 13:40–43 explains that after Paul’s sermon, many Gentiles asked him to teach again on the following Sabbath.

Acts 13:44–52

Paul and Barnabas preach boldly despite increased persecution

On the next Sabbath day nearly the entire city came to hear Paul and Barnabas teach the word of God.

Read Acts 13:44–52, comparing the attitudes and actions of the Jews and the attitudes and actions of the Gentiles as they came to hear Paul and Barnabas speak. The “devout and honourable women” mentioned in verse 50 were those who were highly regarded in their community.

Note that the Joseph Smith Translation of Acts 13:48 clarifies that “as many as believed were ordained unto eternal life” (Joseph Smith Translation, Acts 13:48 [in Acts 13:48, footnote a]). The word *ordained* in this verse could imply that they were converted and took the steps necessary to gain eternal life. Those steps would include baptism, receiving the gift of the Holy Ghost, obedience, and enduring with faith to the end.

Acts 14

Paul and Barnabas perform miracles as they preach the gospel amidst continued persecution

Why do you think the Lord allows good people to experience difficult trials? _____

As you study Acts 14, look for a principle that can help you understand how to answer this question.

Acts 14:1–21 describes some of the tribulations that Paul and Barnabas endured as they continued to preach. Read the following passages, looking for what tribulations the missionaries faced, and consider marking them in your scriptures:

- Acts 14:1–2
- Acts 14:8–18
- Acts 14:19–20



 **4.** Answer the following question in your scripture study journal: What thoughts might you have had if you had been with Paul and Barnabas during these trials?

Read Acts 14:22, looking for what Paul taught about tribulation.

From this verse we learn the following principle: **As we faithfully pass through tribulation, we will be prepared to enter the celestial kingdom.**

Ponder blessings that have come to you or to people you know as you or they have faithfully passed through tribulations. In what ways do you think faithfully enduring trials can prepare us for the kingdom of heaven?

If you have access to the Internet, watch the Mormon Messages video “The Refiner’s Fire” (5:02), which is

available on LDS.org. As you watch, look for the types of blessings that can come from faithfully enduring tribulations.

Choose a principle you have learned as you studied Acts 13–14 that will help you most during trials. Write the principle you chose on a small note card or piece of paper. Consider placing it where you will see it often (a mirror, your school locker, or some other place you often look) to provide strength and encouragement as you face tribulation.



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

I have studied Acts 13–14 and completed this lesson on (date).

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

UNIT 19: DAY 2

Acts 15

Introduction

Church members from Judea traveled to Antioch and taught the converted Gentiles that they needed to be circumcised in order to be saved. Paul and Barnabas took the issue to the Apostles in Jerusalem. This event, sometimes called the Jerusalem conference, was held in approximately A.D. 49–50. At this conference Peter testified that God would save the faithful Jews and Gentiles, regardless of whether they had been circumcised. James ratified Peter’s words by using the words of the scriptures. The Apostles sent letters to Church members in Antioch, Syria, and Cilicia explaining that circumcision was not necessary for salvation. Paul chose Silas as his missionary companion and embarked on his second mission.

Acts 15:1–29

Through inspired counsel, Peter and the other Apostles determine that circumcision is no longer required

Write down at least five major decisions you will need to make now and in the future: _____

Ponder how you would answer the following questions:

- Why is it wise to seek God’s help when making important decisions?
- What can you do to know God’s will for you?

As you study Acts 15, look for truths that can guide you as you seek to know God’s will for you.

To better understand Acts 15, it is important to know that as Paul and Barnabas were visiting the Saints in Antioch, some Jews from Judea who had converted to Christianity made certain claims concerning what gentile converts needed to do to be saved. These men, and others like them, have come to be known as “Judaizers” because they insisted that the gentile converts also needed to convert to Judaism.

Read Acts 15:1, looking for what these men from Judea claimed all gentile converts needed to do to be saved.

As part of the covenant made with Abraham, God commanded that all males who entered into the covenant with Him be circumcised. Circumcision “was performed by cutting off the ‘flesh of the foreskin’ of male infants and adults alike. Those who received it enjoyed the privileges and accepted the responsibilities of the covenant” (see Guide to the Scriptures, “Circumcision,” scriptures.lds.org). Circumcision became a token or reminder of the covenant the people had made with God. The practice was reinstated during the days of Moses and continued to be practiced among the believing house of Israel until the time of the Savior.

Read Acts 15:2–3, looking for what happened after Paul and Barnabas heard these men claim that the gentile converts needed to be circumcised. The phrase “no small dissension and disputation with them” (Acts 15:2) means that the Church members argued with Paul and Barnabas claiming that Gentiles needed to be circumcised.

According to verse 2, what did they determine should be done?

Read Acts 15:4–6, looking for what happened when Paul and the others arrived in Jerusalem. The phrase “consider of this matter” in verse 6 refers to counseling together.

Read Acts 15:7–11 looking for what Peter said to the council. The phrase “when there had been much disputing” in verse 7 means that the Apostles had vigorously debated the issue of circumcision.



1. Answer the following question in your scripture study journal: What do you think Peter meant when he said that God “put no difference between us [the converted Jews] and them [the converted Gentiles]” (Acts 15:9)?

Peter was the senior Apostle on the earth and was, therefore, authorized to speak for the Lord. Peter’s inspired declaration that the Gentiles did not need to be circumcised is an example of the Lord guiding His Church by revealing His will to His Apostles (see Acts 1:2).

From these verses we can learn the following truth:

We can know the will of the Lord through His living prophets and apostles. Consider writing or noting this truth in your scriptures near Acts 15:6–7.

In our day, what are some ways the living Apostles help us know the revelations they have received? _____

Read Acts 15:12–15, looking for how the multitude responded to Peter’s declaration that circumcision was not necessary for salvation.

Peter presided at this conference, and it appears that James conducted the meeting. James was the half-brother of Jesus Christ and the first bishop of the congregation of the Church in Jerusalem. As recorded in Acts 15:16–18, James quoted the prophet Amos (see Amos 9:11–12) to show that Peter’s declaration agreed with the words of prophets, as recorded in the scriptures.

Based on what James taught, we learn the following truth: **We can know the will of the Lord through studying the scriptures.** Consider writing or noting this truth in your scriptures near Acts 15:15–18.

Read Acts 15:19–20, looking for what James counseled Church leaders do.

The word *sentence* in verse 19 means proposal or recommendation. James was voicing his support of the policy that Peter, who presided over the Church, had announced in Acts 15:7–11 (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3. vols. [1965–73], 2:143). In Acts 15:20, notice what parts of the law of Moses James said converts still needed to keep.

Search the Words of Latter-day Prophets and Apostles

The words of latter-day prophets and apostles can help us understand the scriptures and the doctrines and principles found in them. The Lord’s senior Apostle, the prophet, speaks on behalf of God (see D&C 1:37–38).

Read Acts 15:22–27, looking for the council’s decision.

The council decided to send letters to the Church members declaring that circumcision was not required for salvation and that this was the united decision of the Apostles. The First Presidency and Quorum of the Twelve Apostles follow these same practices in our day to provide inspired guidance to Church members.

From this account in Acts 15, we learn the following truth: **By counseling together and seeking revelation from God, Church leaders receive inspiration about difficult problems.**



To better understand how this truth relates to the Church today, consider the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. After using the examples in Acts 10 and Acts 15 to illustrate how

the Savior “may direct Himself to His servants individually or acting in council,” Elder Christofferson said: “These same patterns are followed today in the restored Church of Jesus Christ. The President of the Church may announce or interpret doctrines based on revelation to him (see, for example, D&C 138). Doctrinal exposition may also come through the combined council of the First Presidency and Quorum of the Twelve Apostles (see, for example, Official Declaration 2). Council deliberations will often include a weighing of canonized scriptures, the teachings of Church leaders, and past practice. But in the end, just as in the New Testament Church, the objective is not simply consensus among council members but revelation from God. It is a process involving both reason and faith for obtaining the mind and will of the Lord” (“The Doctrine of Christ,” *Ensign* or *Liahona*, May 2012, 87–88).

Read Acts 15:28–29, looking for what the Apostles and elders wrote in their letters to the Church members. The phrase “to lay upon you no greater burden than these necessary things” in verse 28 means that the people did not need to obey any extra requirements that had come from people and not from God.

According to Acts 15:28, how did the Apostles know God’s will regarding the requirements for the converted Gentiles?

Not only had the Holy Ghost inspired the Apostles as they counseled together, but He also provided a confirming witness that their decision was correct. From Acts 15:28 we learn that **one way we can know the will of the Lord is through inspiration from the Holy Ghost.**



2. Review your list of major decisions from the beginning of the lesson. In your scripture study journal, explain how you will use the words of modern prophets and the scriptures to obtain the direction of the Lord in current and future circumstances.

Acts 15:30–41

Paul and others deliver the Apostles’ letter to the Church members at Antioch

Acts 15:30–41 explains that several Church leaders delivered the Apostles’ letter to the members of the Church in Antioch. Then, after preaching in Antioch, Paul asked Barnabas to go with him to visit the places where they had preached during their first mission. Barnabas wanted to take Mark with them, but Paul refused because Mark had left them during their first mission. After some contention between these two noble Church leaders, it was resolved when Barnabas decided to take Mark with him to Cyprus and Paul chose Silas as a mission companion and set out on his second mission.

It is not a sin to disagree with others. As this account illustrates, instead of being contentious we should seek to find solutions to our disagreements together.



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

I have studied Acts 15 and completed this lesson on (date).

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

UNIT 19: DAY 3

Acts 16–17

Introduction

The Holy Ghost guided Paul and his companions to preach the gospel in Macedonia (northern Greece). After Paul cast an evil spirit out of a servant girl, he and Silas were beaten and imprisoned. That night, they were miraculously freed from prison, after which they baptized the jailer and his household. Paul and Silas also taught the gospel in Thessalonica and Berea. Persecution from unbelievers in these cities forced Paul to flee to Athens, where, on Mars’ Hill, he taught the people about the true nature of God.

Acts 16:1–15

Paul and his companions preach the gospel in Macedonia

A *prompting* refers to feelings or impressions we receive from the Holy Ghost to say or do something.



President Thomas S. Monson related an experience he had when he followed a prompting to go and give a priesthood blessing to a friend in the hospital. This resulted in saving his friend's life.

President Monson said that he learned the following lesson that day: "Never, never, never postpone a prompting" ("The Spirit Giveth Life," *Ensign*, June 1997, 5).



1. In your scripture study journal, write *Never postpone responding to a prompting from the Lord*. Below that statement write about the possible positive consequences of continually heeding the promptings of the Holy Ghost.

As you study Acts 16, look for a principle that can help you further understand the importance of heeding the promptings of the Holy Ghost.

In Acts 16:1–5 we read that Paul, Silas, and Timotheus (also known as Timothy) traveled to several branches of the Church to announce decisions Church leaders in Jerusalem had made that would affect the whole Church and strengthen Church members in the faith.

Read Acts 16:6–10, looking for how Paul and his companions, who likely included Luke, knew where to go as they traveled. You may want to refer to Bible Maps, no. 13, "The Missionary Journeys of the Apostle Paul," for the locations of where Paul traveled.

Notice in Acts 16:10 that Paul and his companions obeyed the Spirit and responded "immediately" to the vision Paul had received.

We read in Acts 16:11–13 that Paul and Silas traveled from Troas until they came to Philippi, a city in



"Lydia, a seller of purple"
(Acts 16:14)

Macedonia. On the Sabbath day, they left the city to pray near a riverbank and began talking with the women gathered there.

Read Acts 16:14–15, looking for how a woman named Lydia responded to Paul's teachings. In verse 14 the phrase "a seller of purple" refers to the fact that Lydia sold purple dye, which

was very expensive and probably meant that she was a woman of wealth and influence. The word *attended* means she paid attention or gave heed to.

What phrases in Acts 16:14 indicate that Lydia was ready to receive the gospel?

From Paul's experience we can learn that **as we follow revelation given to us from God, we can be guided to those who are ready to receive the gospel.**

Read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and mark what he said we must do to be guided to those who are ready to receive the gospel:



"We must pray for the Lord's help and directions so we can be instruments in His hands for one who is now ready—one He would have us help today. Then, we must be alert to hear and heed the promptings of His Spirit in how we proceed.

"Those promptings will come. We know from countless personal testimonies that in His own way and His own time the Lord is preparing persons to accept His gospel. Such persons are searching, and when we are seeking to identify them the Lord will answer their prayers through answering ours. He will prompt and guide those who desire and who sincerely seek guidance in how, where, when, and with whom to share His gospel" ("Sharing the Gospel," *Ensign*, Nov. 2001, 8).



2. Ponder a time when you or someone you know heeded the promptings of the Holy Ghost and found someone who was ready to receive the gospel or when someone followed the promptings of the Holy Ghost to find you when you were ready to receive the gospel. Record the experience in your scripture study journal.

Seek to follow the counsel given by Elder Oaks by praying for the Lord's help and then following the Spirit's promptings to share the gospel with those around you.

Acts 16:16–40

Paul and Silas are imprisoned and then freed

Read Acts 16:16–18, looking for what Paul did when he encountered a "damsel" (Acts 16:16), or servant girl, who was possessed by an evil spirit. *Divination* (Acts 16:16) is "any superstitious method of trying to discover the course of future events. Such practices have been found among all nations and in every age; they are frequently condemned in scripture" (Bible Dictionary, "Divination").

Read Acts 16:19–21, looking for how the servant girl’s masters responded to Paul’s actions.

According to Acts 16:19, why were they upset?

In Acts 16:22–24 we learn that the multitude and local authorities commanded that Paul and Silas be beaten and imprisoned.



3. Copy the following chart in your scripture study journal. Read the scripture passages listed on the chart and draw a simple picture on your own chart depicting what is being described in each passage.

| | | |
|---------------|---------------|---------------|
| Acts 16:25 | Acts 16:26 | Acts 16:27–28 |
| Acts 16:29–30 | Acts 16:31–32 | Acts 16:33–34 |

Notice in Acts 16:31 how Paul and Silas answered the prison guard’s question, “What must I do to be saved?” (Acts 16:30). What did the prison guard then do to show his belief in Jesus Christ?

From Paul’s teachings to the prison guard, we learn that **salvation requires believing in Jesus Christ, and we manifest our belief in Him by being baptized.**

Salvation means “to be saved from both physical and spiritual death” (Guide to the Scriptures, “Salvation,” scriptures.lds.org). How does being baptized demonstrate our faith in Jesus Christ? _____

In addition to being baptized, what are other ways we can demonstrate our belief in Jesus Christ? _____

In Acts 16:35–40 we learn that the magistrates sent word to the prison guard to let Paul and Silas go. Paul refused to go because he knew his rights as a Roman citizen and knew that their treatment of him was unjust. It was unlawful to beat a Roman citizen without first holding a trial. When the magistrates found out that Paul and Silas were Romans, they were frightened. The magistrates came to the prison, released Paul and Silas, and asked them to leave the city.

Acts 17:1–15

Some of the Jews in Thessalonica try to stop Paul from preaching the gospel

Think about the advice you would give to the individuals in the following scenarios:

- A young man who is a member of the Church listens to a member of the Quorum of the Twelve Apostles speak about the importance of marriage and family in Heavenly Father’s plan. Some of the young man’s friends express their disagreement with the Apostle’s teachings. The young man wants to know for himself whether the Apostle’s teachings are true.
- A young woman questions the importance of keeping the Sabbath day holy. Most of her friends get together on Sundays to shop, eat out, or go to the movies. Her mother explains the blessings that can come from honoring the Lord on Sunday, but the young woman still struggles to believe that keeping the Sabbath day holy is important.

Look for principles as you study Acts 17 that will help you know for yourself the truthfulness of messages we receive from the Lord’s servants.

In Acts 17:1 we learn that Paul and Silas traveled to Thessalonica, where they taught in the Jewish synagogue.

Read Acts 17:2–3, looking for what Paul used to teach the Jews that Jesus was the Christ, the Messiah.

The word *alleging* in verse 3 means declaring or claiming. Paul used scriptural passages as evidence to support his testimony that Jesus is the Christ.

Read Acts 17:4–5, looking for how the people of Thessalonica responded to Paul’s teachings. The word *consorted* in verse 4 means gathered with or joined, and *lewd* in verse 5 means wicked or evil.

In Acts 17:6–9 we learn that a mob of unbelievers tried to find Paul and Silas, but when they could not find them, the mob took a few of the believers and went to the rulers of Thessalonica and claimed that Paul’s teachings threatened Caesar’s authority.

Read Acts 17:10–12, looking for where Paul and Silas escaped to and how the Jews there responded to Paul’s teachings.

Consider marking in Acts 17:11 what the people did that led to their belief in Paul’s teachings. Then complete the following equation with the actions you marked:

_____ + _____ = Belief

To better understand what it means to “[receive] the word with all readiness of mind” (Acts 17:11), imagine what it looks like when someone is ready to catch a ball. Now imagine what it might look like if someone is *not* ready to catch a ball. What might it look like when someone is ready to receive the words of God’s servants? What might it look like if someone is *not* ready to receive the words of God’s servants?

Someone who receives the word with readiness of mind is someone who is humble, patient, and willing to follow the will of the Lord as he or she learns it (see Mosiah 3:19).

From Acts 17:10–12 we learn that **if we receive the words of God’s servants with all readiness of mind and search the scriptures daily, then our belief in their words will be strengthened.**

 **4.** Review the scenarios described at the beginning of this section, and then answer the following questions in your scripture study journal:

- a. How might this principle help the people in these scenarios?
- b. In what ways can a readiness to learn help our ability to believe truth?
- c. In what ways can daily scripture study influence our ability to believe truth?

Consider times when you have witnessed the truthfulness of this principle. You might consider sharing your experiences with a friend or family member.

In Acts 17:13–15 we learn that when the Jews in Thessalonica heard that Paul was preaching in Berea, they went to provoke the people of Berea. Paul again had to flee, so he traveled to Athens.

Acts 17:16–34

Paul preaches on Mars’ Hill



Paul taught on Mars’ Hill.

In Acts 17:16–34 we learn that in Athens Paul noticed an altar with the inscription “To the unknown god” (Acts 17:23). Paul then taught the Athenians about the nature of the true God—Heavenly Father—the God they did not know.

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

I have studied Acts 16–17 and completed this lesson on (date).

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

UNIT 19: DAY 4

Acts 18–19

Introduction

Paul was rejected by many of the Jews in Corinth but had success there among the Gentiles. At Ephesus, Aquila and Priscilla, a righteous married couple, instructed Apollos, a Jew from Alexandria, and helped him understand the way of God. Paul preached of the Holy Ghost, performed miracles, and avoided an unruly crowd in the theater at Ephesus.

Acts 18:1–17

Paul preaches in Corinth

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

- a. What are some ways you have participated in the Lord’s work?
- b. What challenges have you experienced as you have tried to do the Lord’s work?

As you study Acts 18, look for a principle that can help you as you try to do the Lord’s work.

In Acts 18:1–5 we learn that Paul left Athens and traveled to Corinth, where he taught in the synagogue. Read Acts 18:6, looking for challenges Paul experienced as he taught the Jews in Corinth about Jesus Christ.

What did Paul plan to do because the Jews in the synagogue rejected his message?

Read Acts 18:7–10, looking for what happened that may have encouraged Paul. Consider marking in verse 10 what the Lord promised Paul if he continued to preach the gospel in Corinth.

We can learn from these verses that **if we live worthily, the Lord will be with us as we do His work**. Consider writing this principle in the margin of your scriptures near Acts 18:9–10.



President Thomas S. Monson gave the following encouragement: “Now, some of you may be shy by nature or consider yourselves inadequate to respond affirmatively to a calling. Remember that this work is not yours and mine alone. It

is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that the Lord will shape the back to bear the burden placed upon it” (“To Learn, to Do, to Be,” *Ensign* or *Liahona*, Nov. 2008, 62).



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

- a. Why is it important to know that the Lord will be with you as you do His work?
- b. When has the Lord been with you as you did His work? How did you know He was with you?

Acts 18:11–17 records that Paul continued to preach in Corinth for a year and a half. While he was in Corinth, certain Jews attempted to put him on trial for what he was teaching, but the legal deputy refused the case, thus fulfilling the Lord’s promise to Paul.

Acts 18:18–28

Aquila and Priscilla help Apollos understand the way of God

In Acts 18:18–23 we learn that a husband and wife, Aquila and Priscilla, accompanied Paul to Ephesus. Leaving the couple in Ephesus, Paul traveled to the Jerusalem area and north to Antioch, where he concluded his second missionary journey. This missionary journey lasted three years. During this time Paul had traveled approximately 3,000 miles.

After some time, Paul departed Antioch and began his third missionary journey (see Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul”). On this journey he traveled once again over the areas where he had previously established branches of the Church, strengthening the disciples.

Read Acts 18:24–25, looking for what happened in Ephesus after Paul left.

What did Apollos already understand about “the things of the Lord” (verse 25)?

By “knowing only the baptism of John” (verse 25), Apollos lacked a complete understanding of Jesus Christ and His mission. Read Acts 18:26, looking for what Aquila and Priscilla did when they heard Apollos’s teaching.

The phrase “expounded unto him the way of God more perfectly” (verse 26) means that Aquila and Priscilla taught Apollos more about Jesus Christ and His gospel, which added to Apollos’s knowledge and understanding.

Read Acts 18:27–28, looking for evidence that Aquila and Priscilla helped Apollos understand the way of God more perfectly.

Acts 19:1–20

Paul bestows the gift of the Holy Ghost and performs miracles

As Paul began his third missionary journey, he traveled throughout the areas of Galatia and Phrygia (see Acts 18:23), and then he returned to Ephesus. Read Acts 19:2–6, looking for how Paul helped people in Ephesus to understand the way of God more perfectly.



The ruins of the Greek theater at Ephesus, where the Apostle Paul preached

What doctrine did Paul help the disciples in Ephesus to better understand?

As you read the following statement, which was published under the direction of the Prophet Joseph Smith, look for why these people in Ephesus needed to be rebaptized: “It seems . . . that some sectarian *Jew* had been baptizing *like* John [the Baptist], but had

forgotten to inform them that there was one to follow by the name of Jesus Christ, to baptise with fire and the Holy Ghost:—which showed these converts that their first baptism was *illegal*, and when they heard this they were gladly baptised, and after hands were laid on them, they received the gifts, according to the promise” (“Baptism,” *Times and Seasons*, Sept. 1, 1842, 904).

From this experience we learn that **to be valid, baptism must be performed by an authorized servant of God, and in order for baptism to be complete, it must be accompanied by the reception of the Holy Ghost.**



The Prophet Joseph Smith taught that baptism must be accompanied by “the gift of the Holy Ghost by the laying on of hands”: “You might as well baptize a bag of sand as a man, if not done in view of the remission of sins and getting of the

Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 95).

In Acts 19:7–10 we learn that Paul continued to preach in Ephesus for more than two years. Read Acts 19:11–12, looking for what miracles God performed through Paul.

One doctrine we learn from this account is that **one way God manifests His power is through His authorized servants.**

Read Acts 19:13–16, looking for what happened when some men tried to cast out devils, as Paul had done.

Because the sons of Sceva did not have the priesthood authority to minister in the name of Jesus Christ, the evil spirit did not recognize or acknowledge their authority, even though they claimed to represent the Savior.

Read Acts 19:17–20, looking for what many individuals did after learning about this event. The phrase “curious arts” in verse 19 refers to sorcery and other evil practices.

How did these people show their faith in Jesus Christ?

We can learn the following principle from these verses: **By confessing and forsaking evil practices, we show our faith in Jesus Christ.**

 **3.** Answer the following question in your scripture study journal: What are some sacrifices someone might need to make in order to forsake a sin he or she has confessed?

Ponder whether there are any sins the Lord wants you to confess and forsake. Choose to act on any promptings you may have felt as you studied this lesson.

Acts 19:21–41

Worshippers of the false goddess Diana speak against Paul and cause an uproar in the city

In Acts 19:21–41 we learn that some of the businesses in Ephesus were supported by the worship of the false goddess Diana. Because Paul preached against the worship of false gods, the craftsmen who created idols of Diana turned the people against Paul. The people took two of Paul’s companions and gathered in the city amphitheater, which could hold up to 24,000

people. Paul desired to speak to the crowd, but he was persuaded by some disciples and government leaders to not enter the theater. The town clerk eventually calmed and dispersed the people. Paul and his companions being protected is an example of how God’s work will continue despite wicked protests and persecutions.

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

I have studied Acts 18–19 and completed this lesson on (date).

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

UNIT 20: DAY 1

Acts 20–22

Introduction

Paul preached the gospel in Asia Minor (present-day Turkey), and while he was in Miletus, a city near Ephesus, he warned of a future apostasy and encouraged priesthood leaders to edify Church members. He then traveled to Jerusalem, where he was persecuted and arrested. While standing on the steps of the Antonia fortress (a garrison where Roman troops stayed), Paul shared his conversion story.

Acts 20–21

Paul ministers in Asia Minor and travels to Jerusalem, where he is beaten and arrested

Think of a time when you had to leave your family, friends, or other people you care about for several days, weeks, or months.

- What kinds of feelings did you or those you were with have before you left?
- What did you say to each other before parting?

During Paul’s third missionary journey, he spent time in Macedonia, Greece, and Asia Minor (see Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul,” in the Bible appendix). During this journey, he felt impressed to return to Jerusalem. As he traveled, he stopped to preach and say good-bye to Church members along the way. The night before his departure from Troas, Paul spoke with the Saints long into the night.

Read Acts 20:9–12, looking for what happened to a young man named Eutychus after he fell asleep during Paul’s sermon. Consider marking in your scriptures what Paul did to show love and concern for Eutychus.

How were Paul’s actions like those of the Savior during His ministry? _____

As part of his third missionary journey, Paul spent about three years in Ephesus laboring among the people there. In Acts 20:13–17 we learn that on his way to Jerusalem, Paul paused in Miletus, just outside of Ephesus, and sent word for the Church leaders of Ephesus to meet with him.

Read Acts 20:18–23, looking for what Paul explained about his missionary service.

Paul stated that he “kept back nothing that was profitable” (Acts 20:20) from those he taught. Notice in Acts 20:21 how Paul taught that which was most profitable—he testified that everyone needed to repent and have faith on the name of the Lord Jesus Christ.

According to verses 22–23, Paul was willing to face whatever afflictions awaited him in Jerusalem. He was particularly susceptible to danger in Jerusalem, where the Jewish leaders viewed him as a traitor because of his efforts to preach the gospel of Jesus Christ. However, one of the reasons Paul was willing to go to Jerusalem was because the Spirit of the Lord had directed him to do so.

Read Acts 20:24–27, looking for what Paul said he was prepared to do as a servant of the Lord. Consider marking what he said in verse 24.

From Acts 20:24–27, we learn that **true servants of the Lord faithfully perform their duty, and in doing so they feel joy.** You may want to write this truth in your scriptures or your scripture study journal.

Ponder what it means for you to give your all in the service of God.

How can you apply this principle in your own life?

 **1. Think of a time in your life or in the life of someone you know when you or the other person chose to serve the Lord with all energy and strength and experienced great joy. Briefly describe this experience and the lesson you may have learned from it in your scripture study journal.**

Paul visited Church leaders of Ephesus for the last time before departing for Jerusalem. If you were in

Paul’s position and knew that you would not see these Church leaders again, what advice would you give them before you left?

Read Acts 20:28–31, looking for Paul’s warnings to these Church leaders.

Paul used wolves as a metaphor for unfaithful Church members and people who would deceive faithful Church members.

Paul reminded the Church leaders that “it is more blessed to give than to receive” (Acts 20:35), and after praying with them, he bid farewell and began his journey to Jerusalem (see Acts 20:36–38).

In Acts 21:1–10 we learn that Paul continued his journey toward Jerusalem and stopped in different regions to spend time with Church members along the way. When he stopped in the city of Tyre, some disciples—evidently concerned for Paul’s safety—advised him not to go to Jerusalem (see Acts 21:4).

In Caesarea, a prophet named Agabus prophesied concerning what would happen to Paul in Jerusalem.

Read Acts 21:11, looking for what Agabus prophesied would happen to Paul in Jerusalem. The word *girdle* refers to a belt.

Read Acts 21:12–14, looking for how Paul and his companions responded to the prophecy.

What stands out to you about Paul’s response? _____

Not all servants of the Lord are asked to sacrifice their lives. However, **true servants of the Lord are willing to do God’s will regardless of the personal cost.**

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

- a. What kinds of sacrifices might you be asked to make as a servant of the Lord?
- b. When have you been willing to do God’s will regardless of the cost to you? Why were you willing to do that?

In Acts 21:17–40 we learn that Paul arrived in Jerusalem and gave a report of his missionary labors to local Church leaders. He went to the temple, and when a group of Jews who knew him from his missionary journeys saw him, they proclaimed that Paul was a false teacher who taught against the law of Moses and unlawfully brought Gentiles into the temple. Because of this accusation, a mob removed Paul from the temple and began beating him. Roman soldiers intervened and carried him away to be tried, and Paul asked the soldiers if he could speak to the people.

Acts 22

Paul tells of his conversion and testifies of Jesus Christ

To be *converted* means to be changed. Think about how water can be converted or changed so that it can be used for different purposes. (For example, water can be converted to ice or steam.) Ponder the kinds of changes that conversion to the gospel brings.

Read Acts 22:1–5, looking for how Paul described himself as he spoke to the Jews from the stairs of a castle in Jerusalem.

Read Acts 22:6–21, in which Paul tells his conversion story. Then match the following questions with their correct answer by putting the letter of the correct answer in the blank space next to the question. (After you are done, check your answers with those given at the end of the lesson.)

| Paul's Conversion | |
|---|--|
| ___ 1. What happened to Paul on the road to Damascus? (See Acts 22:6–8, 14.) | a. He was to go to Damascus. |
| ___ 2. What was Paul instructed to do? (See Acts 22:10–11.) | b. He met Ananias, a righteous man, and regained his sight. |
| ___ 3. Whom did Paul meet in Damascus, and what did Paul regain? (See Acts 22:12–13.) | c. He was baptized and called on the name of the Lord. |
| ___ 4. What did Ananias prophesy about Paul? (See Acts 22:14–15.) | d. He was called to be a witness of Jesus Christ. |
| ___ 5. How did Paul show his faith in Jesus Christ? (See Acts 22:16; see also Acts 9:18.) | e. He saw a light, heard the voice of Jesus Christ, and saw Him in a vision. |

Paul listened to and obeyed the words of Jesus Christ and began to change. In Galatians 1:17–18 we learn that after his remarkable vision, Paul spent three years in Arabia, which would have been a good time of spiritual preparation and growth, before returning to Damascus and then going to Jerusalem to meet with Peter.

Think about how drastically Paul's life changed as a result of his conversion to the Savior. Paul's conversion teaches us that **as we obey the words of Jesus Christ, we can become fully converted.**

Sister Bonnie L. Oscarson, Young Women general president, explained how our obedience to the words of Christ relates to true conversion:



“True conversion is more than merely having a knowledge of gospel principles and implies even more than just having a testimony of those principles. It is possible to have a testimony of the gospel without living it. Being truly converted means we are acting upon what we believe and allowing it to create ‘a mighty change in us, or in our hearts’ [Mosiah 5:2]. . . .

“ . . . Conversion takes place as we are diligent about saying our prayers, studying our scriptures, attending church, and being worthy to participate in temple ordinances. Conversion comes as we act upon the righteous principles we learn in our homes and in the classroom. Conversion comes as we live pure and virtuous lives and enjoy the companionship of the Holy Ghost. Conversion comes as we understand the Atonement of Jesus Christ, acknowledge Him as our Savior and Redeemer, and allow the Atonement to take effect in our lives” (“Be Ye Converted,” *Ensign* or *Liahona*, Nov. 2013, 76–78).



3. In your scripture study journal, write a letter to yourself about what you can do to become truly converted to the Savior.

In Acts 22:22–30 we learn that after Paul related his conversion story, his audience declared that he should be put to death. Paul was brought before the chief captain of the Roman army in Jerusalem, who decided that Paul should be scourged, or whipped, a tactic normally used to humiliate and obtain information from criminals. However, when the Roman officers learned that Paul was a Roman citizen, they decided not to scourge him and instead brought him before the Jewish governing council, the Sanhedrin. It was against Roman law to bind or scourge a Roman citizen who was “uncondemned” (Acts 22:25).



Paul was bound by the Romans.



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

I have studied Acts 20–22 and completed this lesson on (date).

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

Answers for the matching activity: (1) e, (2) a, (3) b, (4) d, (5) c.

UNIT 20: DAY 2

Acts 23–28

Introduction

After his arrest in Jerusalem, Paul was taken to Caesarea, where he defended himself against false charges before several Roman leaders. He recounted his conversion and testified of Jesus Christ. While traveling to Rome as a prisoner, Paul was shipwrecked on an island, where he remained unharmed after being bitten by a poisonous snake and healed many who were sick. Eventually, Paul was taken to Rome. While there he was confined to a house as a prisoner for two years and taught and testified of Jesus Christ.

Acts 23–26

Paul is persecuted, imprisoned, and tried before King Agrippa

What blessings have you received by following God's commandments and teachings? _____



Jesus Christ,
His commandments,
and eternal blessings



What might lead someone to turn away from God and stop living according to His commandments and teachings?

Ponder what can result when people turn away and distance themselves from God.

As you study Acts 23–26, look for truths that will help you when you feel you have distanced yourself from God and His blessings.

Remember that Paul had been arrested outside the temple in Jerusalem and brought before Jewish leaders (see Acts 21:30–33; 22:23–30). In Acts 23–25 we learn about his meeting with the Jewish leaders and that Paul was imprisoned. While Paul was in prison, the Lord came to comfort and reassure him (see Acts 23:11). The Roman captain who had arrested Paul sent him to Caesarea to prevent a band of Jews from killing him. There Paul declared his innocence before the Roman governor Felix. Although convinced of Paul's innocence, Felix continued to keep him confined to a house as a prisoner for two years. Festus replaced Felix as the Roman governor of Judea, and King Herod Agrippa, who ruled an area located northeast of the Sea of Galilee, visited Festus and desired to hear Paul's case. Paul was then brought before King Agrippa.

Read Acts 26:4–11, looking for how Paul described his past to King Agrippa.

As recorded in Acts 26:12–16, Paul again told of his vision of the Savior on the road to Damascus.

Read Acts 26:16–18, looking for the mission the Lord gave to Paul. The word *inheritance* as used in verse 18 refers to receiving entrance into the celestial kingdom of God.

Think about the following questions: What do you think helps open a person's eyes spiritually? What can help someone turn away from darkness and turn toward the light and the commandments and blessings of God?

Read Acts 26:19–23, looking for what Paul said he had taught both Jews and Gentiles they must do to receive the blessings mentioned in verse 18.

According to verse 20, what had Paul taught both Jews and Gentiles to do?

One truth we can learn from these verses is that **if we repent and turn to God, we can overcome Satan's power in our lives, receive forgiveness for our sins, and qualify for the celestial kingdom.**

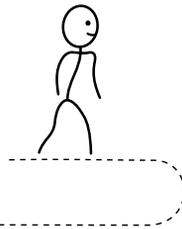
Consider writing this truth in your scriptures next to Acts 26:18–20.

To help you understand this principle, read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



“When we sin, we turn away from God. When we repent, we turn back toward God.

“The invitation to repent is rarely a voice of chastisement but rather a loving appeal to turn around and to ‘re-turn’ toward God [see Helaman 7:17]. It is the beckoning of a loving Father and His Only Begotten Son to be more than we are, to reach up to a higher way of life, to change, and to feel the happiness of keeping the commandments” (“Repent . . . That I May Heal You,” *Ensign* or *Liahona*, Nov. 2009, 40).



Jesus Christ,
His commandments,
and eternal blessings

 **1.** Answer the following question in your scripture study journal: Based on what you have learned from Paul and Elder Andersen, what can we achieve as we repent and turn back toward Heavenly Father and Jesus Christ?

As you continue to study Acts 26, look for what prevented Festus and King Agrippa from repenting, turning to God, and becoming converted to Jesus Christ.

Read Acts 26:24–29, looking for how Festus and King Agrippa each reacted to Paul’s teachings and testimony of the Savior. In the chart below, write phrases that describe their reactions to Paul’s teachings:

| Reactions to Paul’s Teachings | |
|-------------------------------|--------------|
| Festus | King Agrippa |
| | |

Notice that Festus did not believe Paul’s teachings. King Agrippa believed the words of the prophets but would not fully commit to becoming a Christian.



Paul before King Agrippa

One truth we learn from Festus and King Agrippa is that **to become converted to Jesus Christ, we must choose to believe in and be fully committed to living the gospel.**

Read the following account by President Dieter F. Uchtdorf of the First Presidency, looking for what he taught about commitment:



“Two young brothers stood atop a small cliff that overlooked the pristine waters of a blue lake. This was a popular diving spot, and the brothers had often talked about making the jump—something they had seen others do.

“Although they both wanted to make the jump, neither one wanted to be first. The height of the cliff wasn’t that great, but to the two young boys, it seemed the distance increased whenever they started to lean forward—and their courage was fading fast.

“Finally, one brother put one foot at the edge of the cliff and moved decisively forward. At that moment his brother whispered, ‘Maybe we should wait until next summer.’

“The first brother’s momentum, however, was already pulling him forward. ‘Brother,’ he responded, ‘I’m committed!’

“He splashed into the water and surfaced quickly with a victorious shout. The second brother followed instantly. Afterward, they both laughed about the first boy’s final words before plunging into the water: ‘Brother, I’m committed.’

“Commitment is a little like diving into the water. Either you are committed or you are not. Either you are moving forward or you are standing still. There’s no halfway. As members of the Church, we must ask ourselves, ‘Will I dive in or just stand at the edge? Will I step forward or merely test the temperature of the water with my toes?’ . . .

“Those who are only sort of committed may expect to only sort of receive the blessings of testimony, joy, and peace. The windows of heaven might only be sort of open to them. . . .

“In some way, each of us stands at a decision point overlooking the water. It is my prayer that we will have faith, move forward, face our fears and doubts with courage, and say to ourselves, ‘I’m committed!’” (“Brother, I’m Committed,” *Ensign*, July 2011, 4–5).

According to President Uchtdorf, why is it important to be fully committed rather than “sort of committed” to living the gospel?

 **2.** Complete one or both of the following activities in your scripture study journal:

- a. Write how your commitment to living a commandment or principle of the gospel has helped strengthen your conversion to Jesus Christ.
- b. Make a list of commandments or gospel principles that you feel you are fully committed to living. Consider any principles of the gospel that you feel “almost” but not “altogether” (Acts 26:29) committed to living. Write a goal of what you can do to increase your understanding of and commitment to one of these principles.

Pray for help as you strive to become truly converted to Jesus Christ by more fully living His gospel.

In Acts 26:30–32 we read that Festus and King Agrippa found Paul innocent and would have freed him, but because Paul had appealed his case to Caesar, they were required to send him to Rome.

Acts 27–28

Paul is taken to Rome, where he teaches and testifies of Jesus Christ



Elder Neil L. Andersen of the Quorum of the Twelve Apostles referred to life’s challenges and trials as “spiritual whirlwinds” (see “Spiritual Whirlwinds,” *Ensign* or *Liahona*, May 2014, 18–21).

Ponder examples of trials and difficulties that can be likened to whirlwinds in a person’s life.

As you study Acts 27–28, look for a principle that can help you faithfully endure the spiritual whirlwinds you face.

Acts 27 tells how Paul was taken toward Rome by sea during winter months. The ship was nearly destroyed during a storm, and Paul and all those who were on the ship were shipwrecked on the island of Melita, or Malta (see Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul,” in the Bible appendix).

 **3.** Read Acts 28:1–10 and Acts 28:16–24, looking for what Paul experienced on the island and in Rome. In your scripture study journal, draw a picture and write a newspaper headline that summarizes the events described in each of these scripture passages.

Consider the trials Paul experienced that were recorded in Acts 23–28: he was wrongly imprisoned, shipwrecked, bitten by a poisonous snake, and taken to Rome, where he was confined to a house as a prisoner.

Read Acts 28:30–31, looking for what Paul was able to do in Rome despite being confined to a house as a prisoner.

What did Paul do that showed he remained faithful to God despite the trials he experienced?

What good came from the trials Paul experienced while at sea, while shipwrecked, and while imprisoned in Rome?

One principle we can learn from Paul’s experiences is that **if we are faithful, God can help us turn trials into blessings for ourselves and others.**

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

- a. What are some examples of ways God can help people turn trials into blessings for themselves and others?
- b. When has God helped you or someone you know turn a trial into a blessing for yourself or others?

Make the choice to follow Paul’s example and remain faithful when you experience trials so that God can help turn those trials into blessings for yourself and others.

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

I have studied Acts 23–28 and completed this lesson on (date).

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

INTRODUCTION TO

Romans

Why Study This Book?

The Epistle to the Romans is the longest of the Apostle Paul's epistles and is regarded by many people as his greatest. This epistle contains his most complete explanation of the doctrine of justification by faith in Jesus Christ rather than by the performances of the law of Moses. It contains many teachings about the doctrines of salvation and the practical application of those doctrines to daily life. Through your study of this epistle, you can gain a greater appreciation of the Atonement of Jesus Christ and of the hope and peace that all people may find in Christ.

Who Wrote This Book?

The Apostle Paul is the author of the Epistle to the Romans (see Romans 1:1). In writing this epistle, Paul used the assistance of a scribe, Tertius, who wrote his own greeting to the Roman Saints near the conclusion of the epistle (see Romans 16:22).

When and Where Was It Written?

Paul wrote his Epistle to the Romans from Corinth near the end of his third missionary journey. Several clues suggest that he wrote this epistle during the three months he stayed in Corinth (see Acts 20:2–3; the word *Greece* in these verses refers to Corinth), possibly between A.D. 55 and 56. (See Bible Dictionary, "Pauline Epistles.")

To Whom Was It Written and Why?

Paul's Epistle to the Romans is addressed to members of the Church in Rome (see Romans 1:7). The origins of the Church in Rome are unknown but probably date to soon after the day of Pentecost, when Jews visiting from Rome heard Peter preach (see Acts 2:10). Though Paul had not yet been to Rome, he wrote greetings to specific Saints he knew either by prior acquaintance or through others who had lived in Rome, such as Priscilla and Aquila (see Acts 18:1–2, 18; Romans 16:1–16, 21).

There seem to be at least three main reasons why Paul sent this epistle to the Romans:

(1) *To prepare for his future arrival in Rome.* For years Paul had wanted to preach the gospel in Rome (see Acts 19:21; Romans 1:15; 15:23). He also hoped the Church in Rome would serve as a base from which he could serve a mission to Spain (see Romans 15:22–24, 28).

(2) *To clarify and defend his teachings.* Paul faced repeated opposition from individuals who misunderstood or distorted his teachings about the law of Moses and faith in Christ (see Acts 13:45; 15:1–2; 21:27–28; Romans 3:8; 2 Peter 3:15–16). He evidently had reason to suspect that such misunderstandings had reached the Church members in Rome, so he wrote to alleviate any concerns before he arrived.

(3) *To promote unity between Jewish and gentile members of the Church.* Not long before Paul wrote this epistle, Jewish Christians who had been expelled from Rome by the emperor Claudius (see Acts 18:2) began returning to Rome and to predominantly gentile Christian congregations. This situation may have given rise to some of the tensions and problems between Jewish and gentile Christians. As "the apostle of the Gentiles" (Romans 11:13), Paul sought to integrate gentile converts into the Church; yet as a Jew (see Romans 11:1), he also felt a great desire for his own people to accept the gospel. He promoted Church unity by teaching how doctrines of the gospel apply to all Saints (see Romans 3:21–4:25; 11:13–36; 14:1–15:13).

UNIT 20: DAY 3

Romans 1–3

Introduction

The Apostle Paul wrote an epistle, or letter, to the Saints in Rome. In it he proclaimed that the gospel of Jesus Christ is the power of God unto salvation. He explained that because all people sin, none can be saved by their own works. They must be saved by the grace of God made available through the Atonement of Jesus Christ.

Seek to Understand the Meaning of Difficult Words and Phrases

It is important to define difficult words as you study the scriptures. This will help you have a better understanding of them. Check the scripture footnotes, use a dictionary, or consult with a parent or teacher if you encounter words or phrases in your study that you do not understand. It may be helpful to write the meaning of these words and phrases in your scriptures.

The following list may help you understand some of the words Paul uses in his epistles (letters):

Gospel: “God’s plan of salvation, made possible through the Atonement of Jesus Christ. The gospel includes the eternal truths or laws, covenants, and ordinances needed for mankind to enter back into the presence of God” (Guide to the Scriptures, “Gospel,” scriptures.lds.org).

Salvation: “To be saved from both physical and spiritual death” (Guide to the Scriptures, “Salvation,” scriptures.lds.org).

Justification: “To be pardoned from punishment for sin and declared guiltless. A person is justified by the Savior’s grace through faith in Him. This faith is shown by repentance and obedience to the laws and ordinances of the gospel. Jesus Christ’s Atonement enables mankind to repent and be justified or pardoned from punishment they otherwise would receive” (Guide to the Scriptures, “Justification, Justify,” scriptures.lds.org).

Faith: “As most often used in the scriptures, faith is confidence and trust in Jesus Christ that lead a person to obey Him. Faith must be centered in Jesus Christ in order for it to lead a person to salvation” (Guide to the Scriptures, “Faith,” scriptures.lds.org).

Propitiation: Restitution (to restore or make right); atonement. (“As used in the scriptures, to atone is to suffer the penalty for an act of sin, thereby removing the effects of sin from the repentant sinner and allowing him to be reconciled to God. Jesus Christ was the only one capable of making a perfect atonement for all mankind” [Guide to the Scriptures, “Atone, Atonement,” scriptures.lds.org].)

Grace: “The enabling power from God that allows men and women to obtain blessings in this life and to gain eternal life and exaltation after they have exercised faith, repented, and given their best effort to keep the commandments. Such divine help or strength is given through the mercy and love of God. Every mortal person needs divine grace because of Adam’s

Fall and also because of man’s weaknesses” (Guide to the Scriptures, “Grace,” scriptures.lds.org).

Works: “A person’s actions, whether good or bad. Each person will be judged by his own works” (Guide to the Scriptures, “Works,” scriptures.lds.org).

Law: “The commandments or rules of God upon which all blessings and punishments are based both in heaven and on earth. Those who obey the laws of God receive the promised blessings. . . .

“The law of Moses [or simply ‘the law,’ as used by Paul] was a preparatory law to bring men and women to Christ” (Guide to the Scriptures, “Law,” scriptures.lds.org).

Romans 1:1–17

The gospel of Jesus Christ is the power of God unto salvation

Elder Larry Echo Hawk of the Seventy shared an experience he had as a young man after enlisting in the United States Marine Corps:



“I met my drill instructor, a battle-hardened veteran, when he kicked open the door to the barracks and entered while screaming words laced with profanity.

“After this terrifying introduction, he started at one end of the barracks and confronted each recruit with questions. Without exception, the drill instructor methodically found something about each recruit to ridicule with loud, vulgar language. Down the row he came, with each marine shouting back his answer as commanded: ‘Yes’ or ‘No, Sergeant Instructor.’ I could not see exactly what he was doing, because we had been ordered to stand at attention with our eyes looking straight ahead. When it was my turn, I could tell he grabbed my duffel bag and emptied the contents onto my mattress behind me. He looked through my belongings, then walked back to face me. I braced myself for his attack. In his hand was my Book of Mormon” (“Come unto Me, O Ye House of Israel,” *Ensign* or *Liahona*, Nov. 2012, 32).



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

- How would you feel if you were in Elder Echo Hawk’s situation?
- What do you think the drill instructor was going to do?
- Have you ever been in a situation when you worried that your beliefs would be ridiculed? If so, what were the circumstances?

As you study Romans 1, look for truths that can help you when you face ridicule or persecution for your beliefs and standards.

The book of Romans is an epistle, or letter, that the Apostle Paul wrote to the Saints in Rome near the end of his missionary journeys. He wrote it to prepare them for his arrival, to clarify and defend his teachings, and to promote unity between Jewish and Gentile members of the Church. Rome—the capital city of the Roman Empire—was filled with worldly philosophies and would have been a difficult place to preach the gospel of Jesus Christ.

In Romans 1:1–14 we read how Paul began his epistle by testifying of Jesus Christ and expressing his hope and desire to visit the Saints in Rome.

Read Romans 1:15–17, looking for what Paul taught the Roman Saints about the gospel of Jesus Christ.

These verses teach the following truth: **The gospel of Jesus Christ is the power of God unto salvation to all who exercise faith in Jesus Christ.** Consider marking the phrases that teach this truth in Romans 1:15–17.

The gospel teaches us how we can be saved from both physical and spiritual death and return to the presence of God. We must exercise faith in Jesus Christ in order to receive the blessings of salvation because He provided the Atonement, which makes salvation possible.

“For Paul, faith [and believing] in Jesus Christ was not just mental agreement with the idea that Jesus is the Son of God, but wholehearted acceptance of Jesus Christ and trust in Him as the One who offered Himself in Atonement for our sins. This deep trust leads to a life of faithfulness, manifested by repenting of sins, being baptized, and trying to live as Jesus Christ taught (see Acts 16:30–33; Romans 6:1–11; 1 Corinthians 6:9–11). ‘Faith in Jesus Christ . . . is manifested in a life of obedience to the laws and ordinances of the gospel and service to Christ’ (Guide to the Scriptures, “Salvation”; scriptures.lds.org)” (*New Testament Student Manual* [Church Educational System manual, 2014], 334).

One principle we can identify from Romans 1:16 is that **as we gain a testimony that the gospel of Jesus Christ has power to save each of us, then we will not be ashamed to share it with others.**



2. Answer the following question in your scripture study journal: Why do you think gaining a testimony of the gospel of Jesus Christ can help us have the courage we need to share it with others?

Read more of Elder Echo Hawk’s experience with the drill sergeant:

“I expected that he would yell at me; instead, he moved close to me and whispered, ‘Are you a Mormon?’

“As commanded, I yelled, ‘Yes, Sergeant Instructor.’

“Again I expected the worst. Instead, he paused and raised his hand that held my Book of Mormon and in a very quiet voice said, ‘Do you believe in this book?’

“Again I shouted, ‘Yes, Sergeant Instructor.’

“At this point I was sure he would scream disparaging words about Mormons and the Book of Mormon, but he just stood there in silence. After a moment he walked back to my bunk and carefully laid down my Book of Mormon. He then proceeded to walk by me without stopping and went on to ridicule and disparage with profane language all remaining recruits” (“Come unto Me, OYe House of Israel,” 32).

Think about how Elder Echo Hawk’s response is a good example of the principle taught in Romans 1:16.



Read the remainder of Elder Echo Hawk’s statement: “I have often wondered why that tough Marine Corps sergeant spared me that day. But I am grateful I was able to say without hesitation, ‘Yes, I am a member of The Church of Jesus Christ of Latter-day Saints’ and ‘Yes, I know the Book of Mormon is true.’ This testimony is a precious gift given to me through the Holy Ghost” (“Come unto Me, OYe House of Israel,” 32).



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

- When have you or someone you know demonstrated courage and not been ashamed to share the gospel of Jesus Christ?
- What is your testimony of the gospel of Jesus Christ?
- What are some ways you are strengthening your testimony of the gospel? What more can you do to make your testimony stronger? Write down a goal that you can work on this week that will help strengthen your testimony.

Romans 1:18–3:23

All mankind sin and fall short of the glory of God

During the time of Paul, some gentile Christians sought to excuse immoral or sinful behavior by emphasizing God’s mercy and ignoring His perfect justice. In addition, some Jewish Christians still believed that observance of the law of Moses was necessary for salvation. The Apostle Paul sought to correct both of these misconceptions.

Read Romans 1:22–31, looking for sins the Gentiles were committing.

In Romans 1:25, what do you think it means to worship and serve “the creature more than the Creator”?

Phrases such as “change the natural use into that which is against nature” in Romans 1:26 and “leaving the natural use of the woman” in Romans 1:27 refer to lesbian and homosexual behavior. To better understand the Church’s position on lesbian and homosexual behavior, read the following statements:

“Homosexual and lesbian behavior is a serious sin. If you find yourself struggling with same gender attraction or you are being persuaded to participate in inappropriate behavior, seek counsel from your parents and bishop. They will help you” (*For the Strength of Youth* [booklet, 2011], 36).

“Homosexual activity . . . is contrary to the purposes of human sexuality (see Romans 1:24–32). It distorts loving relationships and prevents people from receiving the blessings that can be found in family life and the saving ordinances of the gospel” (*True to the Faith: A Gospel Reference* [2004], 30).

“The Church’s doctrinal position is clear: Sexual activity should only occur between a man and a woman who are married. However, that should never be used as justification for unkindness. Jesus Christ, whom we follow, was clear in His condemnation of sexual immorality, but never cruel. His interest was always to lift the individual, never to tear down. . . .

“The Church distinguishes between same-sex attraction and behavior. While maintaining that feelings and inclinations toward the same sex are not inherently sinful, engaging in homosexual behavior is in conflict with the ‘doctrinal principle, based on sacred scripture . . . that marriage between a man and a woman is essential to the Creator’s plan for the eternal destiny of His children’ [First Presidency Statement on Same-Gender Marriage’]” (“Same-Sex Attraction,” topics.lds.org).

Why is it important for us to understand the teachings of the Lord’s prophets and apostles concerning lesbian and homosexual behavior? _____

In Romans 2:1–3:8 Paul taught that all people will be judged according to their works and he showed that the Jews’ unrighteousness came from them living the law of Moses outwardly but not inwardly.

Read Romans 3:9–12, 23, looking for who Paul said is affected by sin.

Consider marking in verse 23 what effect our sins have upon us.

A truth that these verses teach is that **all accountable people sin and are in need of God’s forgiveness**. How does this truth help us better understand why we need Jesus Christ? _____

As you continue studying Romans 3, look for truths Paul taught that offer us hope from our sinful state.

Romans 3:24–31

All mankind may be justified through faithful acceptance of Christ’s Atonement

After explaining that we all commit sin and thus stand condemned before God because He cannot accept sin, in Romans 3:24–31 the Apostle Paul taught how that condition can be overcome through faith in the Atonement of Jesus Christ. To understand these verses, you need to understand the meaning of the following words: *justified* means pardoned from punishment for sin and declared guiltless, *grace* is the divine means of help or strength given through God’s mercy and love, and *propitiation* means atonement.

Read Romans 3:24–26, substituting the definitions given above. You may want to mark in Romans 3:24 how we are justified, or declared worthy to be in God’s presence.

The Joseph Smith Translation of Romans 3:24 changes the word *freely* to *only* (see Joseph Smith Translation, Romans 3:24 [in Romans 3:24, footnote a]). Even though our good works help demonstrate our faith in Jesus Christ, we cannot earn or merit salvation by those works because, as Paul taught in Romans 3:23, we all have sinned and, therefore, fall short of salvation. It is only by God’s grace—His divine strength and enabling power—that we are saved.

Notice in Romans 3:25–26 that those who believe and have faith in Jesus Christ are justified by God’s grace. Remember that the words *belief* and *faith* mean wholehearted acceptance of Jesus Christ that leads one to become a member of His Church with a willingness to keep His commandments and be obedient to the ordinances of the gospel. From these verses we can learn the following principle: **Through faithful acceptance of the Atonement of Jesus Christ, all mankind may be justified and receive salvation.**

Ponder your need for a Savior, Jesus Christ, in order to receive salvation. Write some ways you can demonstrate faithful acceptance of the Savior’s Atonement: _____

Consider sharing your feelings and testimony of Jesus Christ and His Atonement with someone who might benefit from hearing about the Savior.

In Romans 3:27–31 Paul reemphasized that both Jews and Gentiles are justified by faith in Jesus Christ. By turning to Jesus Christ through faith, they fulfill, or “establish the law,” of Moses (Romans 3:31), which pointed to Christ.

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

I have studied Romans 1–3 and completed this lesson on (date).

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

UNIT 20: DAY 4

Romans 4–7

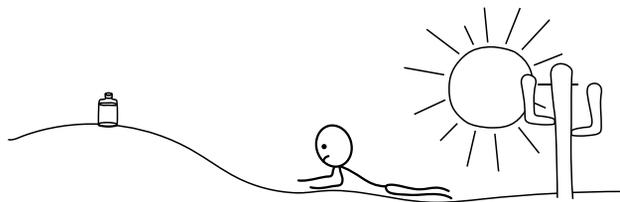
Introduction

Paul explained how Abraham had been justified through grace. He then described blessings that come to those who are justified and taught that baptism symbolizes becoming dead to sin and alive in Christ.

Romans 4–5

Paul explains how Abraham was justified through grace

Imagine that you are dying of thirst in a desert and that there is a bottle of water on top of a nearby hill. Which of the following options will save you?



- A. Your belief that the water can save you.
- B. Your effort to get to the water and drink it.
- C. The water.

This scenario can help us understand Paul’s teachings in Romans 4–7 concerning how faith, works, and grace relate to the doctrine of justification.

We learned in Romans 1–3 that to be *justified* means to be pardoned from the punishment for sin and made righteous through the Atonement of Jesus Christ (see D&C 76:69).

Some of the Jewish Saints in Rome overemphasized the importance of their own efforts and of the law of Moses in being justified. How might some people today have a similar misunderstanding of justification?

Which of the three options in the scenario could represent the idea that we can be saved by our works?

Paul tried to correct this misunderstanding by reminding the Jews about the ancient patriarch Abraham, whom many Jews saw as being justified.

Read Joseph Smith Translation, Romans 4:2–5 (in the Bible appendix), looking for why Abraham was justified and judged as being righteous.

What was Abraham *not* justified by? _____

Remember that Paul taught that “all have sinned, and come short of the glory of God” (Romans 3:23). Even if we eventually obeyed the commandments perfectly, our past sins and transgressions would still disqualify us from being justified by the law of works. In other words, to be justified by the law of works would require us to never sin or even unknowingly break any of God’s laws.

In Romans 4:6–15 we learn that lineage and obedience to the law of Moses do not have the power to cleanse from sin.

Read the Joseph Smith Translation located in Romans 4:16, footnote *a*, looking for a more complete explanation of how we are justified.

One doctrine we can learn from Romans 4:16 is that **we are justified by faith and works through grace.** (You may want to write this doctrine in your scriptures next to Romans 4:16.)

Remember that *grace* refers to the blessings, mercy, help, and strength available to us because of Jesus Christ's Atonement. Refer to the scenario at the beginning of the lesson. Which of the three options could represent the Atonement of Jesus Christ and the grace of God? _____

Which option could represent our faith in Him? _____

If you were in that situation, could you be saved by your belief and efforts if there was no water at the top of the hill? How is the water in this scenario like the Atonement of Jesus Christ and the grace of God?

President Dieter F. Uchtdorf of the First Presidency taught:



"Salvation cannot be bought with the currency of obedience; it is purchased by the blood of the Son of God [see Acts 20:28]. . . .

"Grace is a gift of God, and our desire to be obedient to each of God's commandments is the reaching out of our mortal hand to receive this sacred gift from our Heavenly Father" ("The Gift of Grace," *Ensign* or *Liahona*, May 2015, 109–10).

Notice that while the scenario of needing water in the desert helps us understand how faith, works, and grace contribute to being justified, it does not illustrate all the ways we can receive the Savior's grace. Jesus Christ not only provides the life-saving water that represents God's grace, which justifies us and cleanses us from sin; He also enables us to have the faith and strength we need to obtain the water, or access God's grace. We can be blessed by this grace before, during, and after we exercise faith in Jesus Christ and perform good works.



Elder David A. Bednar of the Quorum of the Twelve Apostles taught: "The power of the Atonement makes repentance possible and quells [calms] the despair caused by sin; it also strengthens us to see, do, and become good in ways that

we could never recognize or accomplish with our limited mortal capacity" ("Therefore They Hushed Their Fears," *Ensign* or *Liahona*, May 2015, 47).

How does the Atonement and God's grace help us exercise faith in Jesus Christ and do good works?

Some works we must do to show our faith in Christ and be justified through God's grace include repenting of our sins, obeying the commandments, and receiving the saving ordinances of the gospel (see Moroni 10:32–33).



1. Imagine that two of your friends are arguing about how we can be "saved." One friend says that all we need to do to be saved is express our belief in Jesus Christ. The other friend insists that our obedience to the commandments is what saves us. In your scripture study journal, write how you would explain the relationship of faith, works, and grace to your friends.

As recorded in Romans 5, Paul taught of the peace that comes to those who access God's grace by faith in Jesus Christ (see verses 1–2). He further explained that the grace available to us because of Christ's Atonement is more than sufficient to overcome the effects of the Fall.

Romans 6–7

Paul teaches how to become free from sin and receive eternal life

Imagine that your friend is planning to eventually serve a mission but is currently making choices that oppose the Lord's standards. When you express concern about your friend's behavior, he says, "It is not a big deal. Because of the Atonement, I can always repent before I go on my mission."

Ponder how you would respond to your friend. As you study Romans 6, look for why his attitude reveals a serious misunderstanding of the doctrine of grace.

Read Romans 6:1–6, 11–12, looking for how Paul's teachings could correct your friend's thinking.

In your own words, explain how Paul's teachings in these verses could help your friend: _____

What do you think it means to be "dead to sin" (Romans 6:2) and be "buried with him by baptism into death" (Romans 6:4)?

One truth we can learn from these verses is that **baptism by immersion can symbolize our death to sin and newness of spiritual life.**

The new spiritual life we begin when we are baptized includes receiving a remission of our sins and committing to obey God’s commandments. Those who break their baptismal covenant by purposely sinning with the intent to repent later are mocking the Savior’s Atonement and placing themselves in spiritual peril.

Who pays for an employee’s wages? Why does an employer not pay the wages of someone else’s employee?

Read Romans 6:13, and identify two “employers” or masters someone could yield to and serve. In this verse the word *yield* means to offer or give yourself to, and *members* refers to parts of the body and mind.

Read Romans 6:14–23, looking for the “wages” (Romans 6:23), or consequences, of sin and God’s gift. List what you find in the following chart.

| Wages of sin | God’s gifts |
|--------------|-------------|
| | |

Death as a wage of sin refers to “separation from God and His influences” and means “to die as to things pertaining to righteousness” (Guide to the Scriptures, “Death, Spiritual,” scriptures.lds.org).

From Romans 6:16 we learn that **if we yield to sin, then we will become servants of sin.** Consider writing this principle next to Romans 6:16 in your scriptures.

 **2.** Answer the following question in your scripture journal: How does yielding to a sin make us a servant to that sin?

Ponder instances when someone’s yielding to sin led to a loss of freedom.

Refer to the list you wrote under “God’s gifts” in the preceding chart. What are the benefits of serving righteousness rather than sin?

 **3.** Write the following principle in your scripture study journal: **If we yield ourselves to God, we can become free from sin and receive the gift of eternal life.** Then answer the following questions:

- a. In what ways can we yield ourselves to God?
- b. In what ways have you experienced freedom from sin by yielding yourself to God?

 **4.** In your scripture study journal, write a goal regarding how you will better yield yourself to God so that you might receive His grace in your life.

As recorded in Romans 7, Paul used the metaphor of marriage to teach that Church members had been freed from the law of Moses and joined to Christ. He also wrote about the struggle between the “flesh” (Romans 7:18), or physical appetites, and “the inward man” (Romans 7:22), or spirituality.

The Joseph Smith Translation of Romans 7:24–25 gives added insight into Paul’s powerful testimony as he witnesses that the flesh can be overcome:

“And if I subdue not the sin that is within me, but with the flesh serve the law of sin; O wretched man that I am! who shall deliver me from the body of this death?”

“I thank God through Jesus Christ our Lord, then, that so with the mind I myself serve the law of God” (Joseph Smith Translation, Romans 7:26–27 [in the Bible appendix]).

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

I have studied Romans 4–7 and completed this lesson on (date).

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

UNIT 21: DAY 1

Romans 8–11

Introduction

The Apostle Paul taught about blessings that come from being spiritually reborn and submitting to Heavenly Father’s will. He taught about Israel’s rejection of God’s covenant made with Abraham and his posterity. Paul taught that God’s chosen people were determined more by their faithfulness to the covenant than by lineage, and he taught about taking the gospel to the Gentiles.

Fundamentals of Gospel Learning

As you study the scriptures sequentially, you incorporate many of the fundamentals of gospel learning, such as understanding the context and content of the scriptures; identifying, understanding, and feeling the truth and importance of gospel doctrines and principles; and applying doctrines and principles. These fundamentals establish a pattern that you can follow to instill the gospel within your mind and heart.

Romans 8

Paul describes blessings of being spiritually reborn

Do you know someone who has inherited something of great value or importance from someone else? For example, sometimes a parent or a grandparent will give something of great value to their children or grandchildren.

If you could inherit anyone's possessions, whose possessions would you choose, and why would you want them?

Think about the blessings you would receive if you were to inherit all that our Heavenly Father possesses. As you study Romans 8:1–18, look for what we must do to be heirs of all that our Heavenly Father has.

Read Romans 8:1, 5–7, 13, looking for what the Apostle Paul taught about walking “after the flesh,” or yielding to the natural tendency to sin, and about following “after the Spirit.”

In these verses Paul taught about two opposite attitudes: being “carnally minded” and being “spiritually minded” (Romans 8:6). To be carnally minded is to be concerned with physical pleasures, passions, and lusts of the physical body. What do you think it means to be spiritually minded? _____

The phrase “mortify the deeds of the body” (Romans 8:13) means to subdue or rid oneself of the weaknesses, temptations, and sins related to our mortal bodies (see Romans 8:13, footnote *b*; Mosiah 3:19). From this verse we learn that **if we follow the influence of the Spirit, we can overcome the tendency to sin.**

Read Romans 8:14–17, looking for how Paul referred to those who follow the Spirit. The word *sons* in verse 14 means children and includes daughters (see D&C 25:1).

The scriptures speak of us as “children of God” (Romans 8:16) in more than one sense. First, every human being is literally a beloved spirit child of Heavenly Father. Second, we are born again as children of God through a covenantal relationship with Jesus Christ when we repent, are baptized, and receive the Holy Ghost.

Adoption was common in the Roman world, and it would have been a familiar concept to Paul’s readers. A person who legally adopted someone conferred on that person all of the rights and privileges that a natural-born child would have. Therefore, when we receive “the Spirit of adoption” (Romans 8:15) through entering the gospel covenant, we become the children of God and “joint-heirs with Christ” (Romans 8:17).

In the Book of Mormon, King Benjamin also taught how we can become “children of Christ” (see Mosiah 5:5–10).



President Joseph Fielding Smith taught that Jesus Christ “becomes our Father . . . because he offers us life, eternal life, through the atonement which he made for us.” He explained, “We become the children, sons and daughters of Jesus Christ, through our covenants of obedience to him” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:29).

Read Romans 8:17 again. A joint-heir is someone who receives an equal inheritance with other heirs.

If we are already children of God the Father, why do we not automatically receive an equal inheritance with Jesus Christ? Why is it necessary to become sons and daughters of Jesus Christ?



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles explained: “We are all *heirs* of our heavenly parents. ‘We are the children of God,’ the Apostle Paul taught, ‘and if children, then heirs; heirs of God, and joint-heirs with Christ’ (Romans 8:16–17). This means, as we are told in the New Testament, that we are ‘heirs . . . of eternal life’ (Titus 3:7) and that if we come to the Father, we are to ‘inherit all things’ (Revelation 21:7)—all that He has—a concept our mortal minds can hardly grasp. But at least we can understand that achieving this ultimate destiny in eternity is possible only if we follow our Savior, Jesus Christ, who taught that ‘no man cometh unto the Father, but by me’ (John 14:6)” (“Followers of Christ,” *Ensign*, May 2013, 98).

Based on our own worthiness, we would receive nothing because we have all sinned and fallen short of the glory of God (see Romans 3:23). However, when we are adopted by Jesus Christ, our imperfections are overcome through His perfect life and Atonement. Thus, through our covenants and obedience to Jesus Christ, we become a joint-heir and we “suffer with [Jesus Christ]” (Romans 8:17). This does not mean that we suffer what the Savior did as part of His atoning sacrifice. Rather, we suffer with Him by following Him and sacrificing worldly things, obeying the commandments, and faithfully enduring opposition.

From Romans 8:14–18 we learn that **if we are faithful covenant children of God, we can become joint-heirs with Jesus Christ of all Heavenly Father has.**



1. Draw a three-column chart in your scripture study journal, labeling one column *Requirements*, the middle column *Opposition*, and the third column *Inheritance*. Then do the following:

- In the “Requirements” column, list four or five specific commandments or standards we must live to be considered faithful covenant children of God.
- In the “Opposition” column, list some examples of opposition we might experience as we strive to live as faithful covenant children of God.
- In the “Inheritance” column, list several blessings we can inherit from Heavenly Father if we strive to live as His faithful covenant children.

Looking at what you listed in your scripture study journal, compare the blessings of being a joint-heir with Christ with the requirements you must meet and the opposition you may experience. What would you say to someone who asked if it is worth it to be faithful to the Lord’s commandments?

Read Romans 8:18, looking for what Paul said about how what we sacrifice compares with what we receive from Heavenly Father as an inheritance.

Romans 8:19–30 records that Paul taught that the Spirit helps us in our weaknesses and that Jesus Christ was called in the premortal life to be the Savior of God’s children. (In Romans 8:29–30 the word *predestinate* means foreordained, or called. You will study more about the Apostle Paul’s teachings on foreordination in Ephesians.)

Read Romans 8:28, 31–39, looking for truths Paul taught about God’s love as related to the opposition,

challenges, and tribulations of mortality. You may want to mark words or phrases that are meaningful to you.

The Joseph Smith Translation of Romans 8:31 reads, “If God be for us, who can prevail against [defeat] us?” (Joseph Smith Translation, Romans 8:31 [in Romans 8:31, footnote a]).

Some truths we can identify in these verses include the following: **If we love God, then all things will work together for our good. Through Jesus Christ we can overcome all of the challenges and tribulations of mortality. Nothing can separate us from God’s love, which is shown in the Atonement of Jesus Christ.**



2. Complete one or more of the following activities in your scripture study journal:

- Think about the challenges and tribulations you have experienced, and then write two statements from Romans 8:28, 31–39 that stand out to you and explain why.
- Describe how you have experienced God’s love during your challenges.
- Write a few ways you can show your love for God. Set a goal to act on what you wrote, and trust that all things will work together for your good.

Romans 9–11

Paul teaches about Israel’s rejection of God’s covenant and about taking the gospel to the Gentiles

As recorded in Romans 9–11, the Apostle Paul used the terms *Israel* and *Israelites* instead of *Jews*. In Old Testament times, God chose the descendants of Jacob, or Israel, to be part of His covenant with Abraham (see Romans 9:4–5). This covenant included blessings such as land, priesthood authority, and the responsibility of blessing the people throughout the world with the gospel, which makes eternal life possible.

Read Romans 9:6, 8, looking for what Paul taught about members of the house of Israel.

What do you think Paul meant by “they are not all Israel, which are of Israel” (Romans 9:6)?

Some Jews did not understand that not all people born into the house of Israel were qualified to be part of God’s covenant with Israel. They falsely trusted that their lineage automatically gave them the blessings of the covenant.

Read Romans 10:8–13, looking for how anyone, Israelite or non-Israelite, can become part of God’s covenant people.

In these verses, the Greek word translated as *confess* means an open acknowledgment of acceptance, or covenant, and the Greek word translated as *believe* means a trusting commitment. This deep trust in the Savior leads people to openly acknowledge their acceptance of Him in ways He has appointed. These ways include obeying God’s commandments, repenting, and receiving the saving ordinances of the gospel, which include baptism and the gift of the Holy Ghost.

According to Paul’s teachings, **if we accept and obey Jesus Christ and His gospel, we can receive the blessings of God’s covenants and be saved.**

 **3.** Some people have used Romans 10:9, 13 to claim that all we need to do to be saved is verbally confess our belief in Jesus Christ. In your scripture study journal, write about how the truths discussed in this lesson can help you respond to this false claim.

In the remainder of Romans 10–11, we read that Paul taught that hearing the word of God is essential to developing faith in Jesus Christ. He explained more about the Israelites’ rejection of the gospel of Jesus Christ and used an analogy of grafting branches from a wild olive tree into a tame olive tree to represent the adoption of Gentiles into the house of Israel (see Jacob 5). He also taught that the gospel will again be offered to the Jews.

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

I have studied Romans 8–11 and completed this lesson on (date).

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

UNIT 21: DAY 2

Romans 12–16

Introduction

The Apostle Paul taught Church members in Rome to present their bodies as living sacrifices to God and to obey God’s commandments. He also taught the Saints how to avoid conflict and seek peace when differences arose because of personal preferences. When concluding this epistle, Paul warned of those who seek to deceive.

Romans 12–13

Paul counsels the Saints to present their bodies as living sacrifices to God and to obey God’s commandments



Notice the shape of the liquid in the first drinking glass. How would the shape of the liquid change if you poured it from the first glass into the second glass? How would its shape change if you poured it into the third glass?

Imagine that the liquid represents a person and the containers represent different worldly beliefs and practices. What dangers can come from continually conforming to worldly beliefs and practices? _____

Read Romans 12:1–2, looking for what Paul urged the Church members in Rome to do.

In counseling Church members to “present [their] bodies a living sacrifice . . . unto God” (Romans 12:1), Paul made a comparison to the Old Testament practice of bringing animals to the altar of the temple for sacrifice. These animals were dedicated offerings to God. Therefore, Paul taught that Church members are to dedicate their lives—their physical bodies, desires, choices, actions, possessions, and time—to God. This is done by giving up sinful desires and obeying God’s commandments.

From Paul’s counsel in Romans 12:1–2, we learn that **God expects us to dedicate our lives to Him and refrain from conforming to the world.** Consider writing this truth in your scriptures.

 **1.** Throughout Romans 12–13, Paul taught Church members many principles that would help them dedicate their lives to God and refrain from conforming to the world. To explore some of these principles, make a three-column chart in your scripture study journal. Write one of the following scripture references at the top of each column: *Romans 12:9–16*; *Romans 12:17–21*; *Romans 13:8–13*. Then complete the following tasks:

- a. Read each scripture passage, and then write one or more teachings from each passage in the corresponding column.
- b. Describe how living one of the teachings you identified can help you dedicate your life to God and refrain from conforming to the world.

Read Romans 13:14, looking for what Paul counseled the Saints to do.

The phrase “put ye on the Lord Jesus Christ” means to become like the Savior in our attributes and actions. Think about how the teachings you have studied thus far in Romans 12–13 can help you become like Jesus Christ.

Romans 13:14 helps us understand that **if we dedicate our lives to God and refrain from conforming to the world, we can become more like Jesus Christ.**



2. The Savior is an example of dedicating one’s life to God and refraining from conforming to the world. Think about someone else you know who strives to do this. In your scripture study journal, write about the person you thought of and what he or she does that exemplifies dedication to God and refraining from conforming to the world. Explain how this person has become more like the Savior as a result.

On a separate piece of paper, write one way you can dedicate your life more fully to God and refrain from conforming to the world. Place this paper in a location where it will help remind you of your goal.

Romans 14:1–15:3

Paul teaches Church members to avoid conflicts in matters of personal preference

Is it acceptable for a Latter-day Saint to (1) follow a vegetarian diet? (2) eat chocolate? (3) wear shorts in public? (4) use technology on the Sabbath? (5) participate in holiday celebrations that are rooted in other religious or cultural traditions?

The answer to all of these questions is yes. While some behaviors are clearly required or forbidden by commandments from the Lord, others are left to the preference or discretion of individual members. These matters can include some choices in areas like entertainment, clothing, diet, Sabbath day observance, and parental rules for children. The Lord has provided commandments and standards to guide our choices in some of these matters, such as wearing shorts that are modest, but some decisions are left to personal discretion. Members may sometimes base some decisions in such areas on inspiration for their specific situations or needs.

As you study Romans 14:1–15:3, look for truths Paul taught about how we should handle matters of personal preference in the Church.

In Romans 14:1–5 we learn that one matter of personal preference that Church members in Paul’s day faced was a person’s diet. Some people observed no dietary restrictions. Others abstained from meat and ate only vegetables (see Romans 14:2, footnote *a*). In addition, some Church members chose to observe Jewish customs, practices, and holidays.

What problems do you think could have arisen within the Church as members made different personal decisions in these matters?

Read Romans 14:3, looking for the counsel Paul gave to Church members with differing preferences.

Why do you think some Church members might despise, or scorn, and judge other members whose choices differed from their own?

Read Romans 14:10–13, 15, 21, looking for what Paul taught Church members to not do in this matter of personal preference.

One truth we can learn from Paul’s instruction in Romans 14:13 is that **in matters not addressed by specific commandments, we are to refrain from judging others’ choices.**



3. Answer the following question in your scripture study journal: Why is it a problem when Church members look down on or condemn other Church members who make different choices in matters where no commandment requires or forbids certain behavior?

Notice the phrase “put a stumblingblock or an occasion to fall” in Romans 14:13. This refers to influencing someone else to spiritually stumble or fall in their efforts to believe in Jesus Christ and live His gospel. Also read the excerpt of the Joseph Smith Translation in Romans 14:15, footnote *a*.

Paul counseled Church members to be considerate of the effect of their personal practices on others and be willing to forgo actions that could influence others to stumble spiritually. From Paul’s instruction we also learn that **in matters not addressed by specific commandments, we are to be considerate of how our choices affect others.**

Recall the matters of personal preference mentioned at the beginning of this section of the lesson. Ponder what Church members in our day could do to follow Paul’s counsel in matters such as these. How might such choices “make for peace” among Church members (see Romans 14:19)?

Romans 15:4–16:27

Paul concludes his Epistle to the Romans

Near the conclusion of Paul's Epistle to the Romans, he taught a truth about the scriptures. Read Romans 15:4, looking for what Paul taught about why the scriptures were written.

Based on what you read, complete the following truth:
The scriptures were written to _____



4. In your scripture study journal, write about a time when studying the scriptures has provided you with learning, comfort, or hope.

Paul showed how the scriptures can teach us and give us hope by quoting several Old Testament scriptures to reassure the Saints that missionary work among the Gentiles was in accordance with God's plan (see Romans 15:9–12).

The remainder of Romans 15–16 contains additional encouragement and counsel to Church members in Rome. This included a warning about those who cause divisions, teach false doctrines, and seek to deceive others (see Romans 16:17–18).



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

I have studied Romans 12–16 and completed this lesson on (date).

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

INTRODUCTION TO

1 Corinthians

Why Study This Book?

Members of the early Church who lived in Corinth struggled with many problems that exist in the world today, such as disunity, false teachings, and immorality. In 1 Corinthians we learn that the Apostle Paul taught these Saints how to promote unity in the Church, how to learn the things of God, the role of the physical body as a temple for the Holy Ghost, the nature of spiritual gifts, the importance of taking the sacrament worthily, and the reality of the Resurrection. Through your study of Paul's teachings recorded in 1 Corinthians, you can learn doctrines and principles that will help you live righteously in spite of any wickedness that you may encounter.

Who Wrote This Book?

The opening verse of 1 Corinthians indicates that it was sent by the Apostle Paul and a disciple named Sosthenes, who may have served as Paul's scribe (see 1 Corinthians 1:1). While the details of Sosthenes's role are unknown, it is clear that Paul was the author of the epistle's content (see 1 Corinthians 16:21–24).

When and Where Was It Written?

Paul wrote the epistle known as 1 Corinthians near the conclusion of his three-year visit to Ephesus (during his third mission), which likely ended sometime between A.D. 55 and 56 (see Acts 19:10; 20:31; Bible Dictionary, "Pauline Epistles").

To Whom Was It Written and Why?

This epistle was written to Church members in the city of Corinth. Paul had preached the gospel in Corinth for nearly two years (see Acts 18:1–18) and organized a branch of the Church there (see Bible Dictionary, "Pauline Epistles"). Later, while Paul was preaching in Ephesus during his third missionary journey, he received communication from Church members in Corinth. He wrote a response to the branch (see 1 Corinthians 5:9), but unfortunately this epistle was lost and is therefore not found in our scriptures. Later, Paul received another report from Church members in Corinth concerning problems in the Church there (see 1 Corinthians 1:11), which he responded to by writing another epistle, which became known as 1 Corinthians. Hence, 1 Corinthians is actually Paul's second letter to Church members in Corinth.

In Paul's day, Corinth was the capital of the Roman province Achaia, which covered most of ancient Greece south of Macedonia. As a wealthy trade center, Corinth attracted people from throughout the Roman Empire, making it one of the most diverse cities in the area. Idol worship dominated Corinthian religious culture, and there were numerous temples and shrines throughout the city. At the time of Paul's ministry, the Corinthians had a reputation for being grossly immoral. For instance, ritual prostitution was reportedly practiced at the temple of Aphrodite.

In this epistle, Paul made it clear that Church members lacked unity and that some pagan beliefs and practices had begun to influence their observance of gospel principles and ordinances (see 1 Corinthians 1:11; 6:1–8; 10:20–22; 11:18–22). He wrote to Church members in Corinth to help them with their questions and problems and to strengthen the converts who struggled with reverting to their past beliefs and practices.

UNIT 21: DAY 3

1 Corinthians 1–2

Introduction

After learning about some of the problems Church members in Corinth were experiencing, Paul wrote to them and exhorted them to eliminate contention and become united. He also explained that God calls the weak and humble to preach His gospel and that the things of God can only be known and understood through the Spirit.

1 Corinthians 1:1–16

Paul writes to the Saints in Corinth and exhorts them to eliminate contention and be united

Think about a family, a sports team, and a group of friends.



What might cause divisions and contention in each of these groups? _____

How can such divisions and contention affect a family, team, or group of friends? _____

Think about how divisions and contention among its members can affect the Church.

As you study 1 Corinthians 1, look for a truth that Paul taught the Saints in Corinth about divisions and contention.

Locate Corinth on the following map:



During his second missionary journey, Paul traveled to the city of Corinth in Greece, where he preached the gospel. Many people were baptized at that time (see Acts 18:1–18). Later, while Paul was preaching in Ephesus, he learned that problems had arisen among Church members in Corinth because several of the converts were reverting to their past beliefs and practices of idol worship. Paul wrote to the Church members in Corinth to strengthen them and remind them of their commitment to serve the Lord.

We read in 1 Corinthians 1:1–9 that Paul told the Saints in Corinth that he thanked God on their behalf for the grace they had received through Jesus Christ, which had blessed them in every way.

Read 1 Corinthians 1:10–11, looking for what Paul exhorted the Corinthian Saints to do.

To identify a truth recorded in these verses, use the following words to fill in the blanks in the following statement: *united, expects, contention, eliminate*.

The Lord _____ us as Saints to be _____ and to _____ divisions and _____.



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

- What blessings do we as Church members receive when we strive to be united and to eliminate divisions and contention?
- When have you been blessed as a result of being united in your family, class, quorum, or ward or branch?
- What can we do to eliminate divisions and contention in the Church?

According to 1 Corinthians 1:12–16, Church members in Corinth were dividing into groups based on differing interpretations of Church doctrine, and they supported their points of view by quoting prominent Church leaders.

1 Corinthians 1:17–31

Paul teaches the Saints that God calls on the weak to preach His gospel

During the time of Paul, Greece was under Roman rule, and many Greeks lived in Corinth. The Greeks placed a high value on philosophical ideas and the wisdom of the world.

Consider why someone who values worldly philosophies might find it difficult to accept or live the gospel.

As you study 1 Corinthians 1:17–31, look for a truth that can help you understand the foolishness of relying on the world’s wisdom.

Read 1 Corinthians 1:17–22, looking for what the Apostle Paul taught about the world’s wisdom versus God’s wisdom. The phrases “wisdom of the wise” (1 Corinthians 1:19) and “wisdom of this world” (1 Corinthians 1:20) refer to the flawed philosophical traditions of the day. It might also be helpful to know that Paul used the phrase “the cross” (1 Corinthians 1:17–18) to refer to Jesus Christ’s life, mission, and Atonement.

Why do you think nonbelievers considered the message of Jesus Christ’s Atonement to be foolish?

Read 1 Corinthians 1:25, looking for what Paul taught about human wisdom compared to God’s wisdom. God is not foolish, nor does He have any weaknesses. Paul used the phrases “the foolishness of God is wiser than men” and “the weakness of God is stronger than men” to convey the idea that human wisdom and power are nothing compared to God’s wisdom and power.

Circle the truth that best describes what Paul taught the Corinthians about God’s wisdom:

- God’s wisdom is greater than human wisdom.
- A person is mighty when he or she is wise.
- Signs from heaven are greater than the wisdom of the Greeks.



2. Answer the following question in your scripture study journal: How do you think understanding that God’s wisdom is greater than human wisdom might affect how a person looks for solutions to his or her problems?

Read 1 Corinthians 1:26–27, looking for whom God chooses to preach His gospel.

Ponder why God chooses those whom the world considers foolish and weak to teach His gospel.

We learn in 1 Corinthians 1:28–31 that Paul taught that Jesus Christ is the perfect example of “wisdom, and righteousness, and sanctification, and redemption” (1 Corinthians 1:30) and we should glory, or rejoice, in Him.

1 Corinthians 2

Paul explains how we learn the things of God

Read the following account President Boyd K. Packer of the Quorum of the Twelve Apostles gave of an experience that happened before he was called to be a General Authority:



“I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. ‘You are wrong,’ I said, ‘there is a God. I *know* He lives!’

“He protested, ‘You don’t *know*. Nobody *knows* that! You can’t *know* it!’ When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. ‘All right,’ he said in a sneering, condescending way, ‘you say you know. Tell me *how* you know.’

“When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate. . . .

“When I used the words *Spirit* and *witness*, the atheist responded, ‘I don’t know what you are talking about.’ The words *prayer*, *discernment*, and *faith* were equally meaningless to him. ‘You see,’ he said, ‘you don’t really know. If you did, you would be able to tell me *how you know*.’

"I felt, perhaps, that I had borne my testimony to him unwisely and was at a loss as to what to do." ("The Candle of the Lord," *Ensign*, Jan. 1983, 51).

If you had been in this situation, what would you have said to this man who did not believe in God?

As you study 1 Corinthians 2, look for a truth that will help you understand why this man could not understand President Packer's words and why you can be confident in your knowledge of spiritual matters.

We read in 1 Corinthians 2:1–8 that Paul told the Saints in Corinth that he did not use the world's wisdom to convince them of the truthfulness of the gospel. He explained that he taught them by the power of the Spirit so they would have faith in God. Paul also told them that unbelievers cannot understand the mysteries of God.

Read 1 Corinthians 2:9–16, looking for why Paul said that some people can know and understand the "things of God" (1 Corinthians 2:10–11), while others cannot.

Seek the Holy Ghost

When the Holy Spirit can confirm the truthfulness and importance of gospel doctrines and principles you are learning, you will be more likely to apply them in your life. As you identify doctrines and principles, relate them to your personal experiences and seek the Holy Spirit's confirmation that they are true.



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

- According to 1 Corinthians 2:9–10, why could Paul and other faithful people understand the things of God?
- According to 1 Corinthians 2:14, why are some people unable to understand the things of God?

From these verses we learn the following truth: **We can only know and understand the things of God through His Spirit.** Consider marking the words or phrases in 1 Corinthians 2:10–14 that teach this truth.



President Packer concluded his account by explaining that he felt inspired to ask the man sitting next to him on the plane if he knew what salt tastes like.

"Of course I do," was his reply.

"When did you taste salt last?"

"I just had dinner on the plane."

"You just think you know what salt tastes like," I said.

"He insisted, 'I know what salt tastes like as well as I know anything.' . . .

"Then," I said, 'assuming that I have never tasted salt, explain to me just what it tastes like.' . . .

"After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, 'I know there is a God. You ridiculed that testimony and said that if I *did* know, I would be able to tell you exactly *how* I know. My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to tell me what salt tastes like. But I say to you again, there is a God! He does live! And just because you don't know, don't try to tell me that I don't know, for I do!'

"As we parted, I heard him mutter, 'I don't need your religion for a crutch! I don't need it.'

"From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually" ("The Candle of the Lord," 52).



4. Complete the following in your scripture study journal:

- List a few of the things of God that can only be known and understood through His Spirit.
- Why is it important for us to believe that we can only know and understand the things of God through His Spirit?

Think about a time when you came to know and understand through the Spirit one of the things of God that you listed in your scripture study journal. Consider what you can do now to seek the Spirit's help as you strive to know and understand the things of God.



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

I have studied 1 Corinthians 1–2 and completed this lesson on (date).

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

1 Corinthians 3–6

Introduction

The Apostle Paul explained to the Saints in Corinth the roles of missionaries in building up God’s kingdom. He taught that their congregations were places where the Spirit could dwell and urged them not to think some people are better than others. Furthermore, Paul cautioned them against allowing wicked people to influence them. He also warned them to avoid the immoral philosophies and practices frequently found in Corinth.

1 Corinthians 3

Paul explains the roles of missionaries and Church members in building up God’s kingdom

Imagine that a friend signs up to take an advanced math class, like calculus, but has not taken the preparatory courses, like basic algebra.

Consider how successful your friend would be in the advanced math class. Why is it necessary to understand the basic ideas of a subject before you can master the more advanced concepts?

Read 1 Corinthians 3:1–3, looking for the analogy the Apostle Paul used to show the Saints in Corinth that they were not yet ready for additional gospel truths. You may want to mark the words *milk* and *meat* in 1 Corinthians 3:2.

What does the phrase “babes in Christ” in 1 Corinthians 3:1 suggest about the spiritual maturity of the Corinthian Saints? _____

Remember that the Saints in Corinth were not unified and that some of them included pagan (ungodly) beliefs and practices in their observance of the gospel. They had also begun dividing into groups based on differing interpretations of Church doctrine, and they supported their points of view by quoting prominent Church leaders (see 1 Corinthians 1:10–16; 3:4).

Read 1 Corinthians 3:5–8, looking for the metaphor Paul used to help the Saints understand the roles of the missionaries who had brought the gospel to Corinth.



1. In your scripture study journal, draw a picture of Paul’s metaphor and write what you think Paul was trying to teach the Corinthian Saints with this metaphor.

Notice in 1 Corinthians 3:6–7 who it is that causes the changes in people’s hearts that lead to conversion. We can learn from these verses that **while we can help others learn about the gospel of Jesus Christ, it is through the power of the Holy Ghost that people are converted.**

Ponder why it is important for us to understand that it is God’s power, not ours, that converts.

In 1 Corinthians 3:9–23 we learn that Paul urged the Saints in Corinth to build the foundation of their faith on Jesus Christ and to allow the Spirit to dwell in the Church. Paul also counseled the Saints not to depend on worldly wisdom because it is “foolishness” (1 Corinthians 3:19) compared to God’s wisdom.

1 Corinthians 4

Paul tells the Saints in Corinth not to think some people are better than others

Based on the Apostle Paul’s counsel recorded in 1 Corinthians 4:1–3, it appears that some members of the Church in Corinth had judged Paul’s performance as a missionary and Church leader. They may have questioned his judgment or thought someone else might have done a better job.

As recorded in 1 Corinthians 4:3–5, Paul taught that the Lord would be his judge and would “bring to light . . . hidden things” and “make manifest the counsels of the hearts” (1 Corinthians 4:5). From this we can learn that despite others’ judgments of us, **the Lord will judge us fairly because He knows all things, including the thoughts and intents of our hearts.**

In 1 Corinthians 4:6–21 we learn that Paul told the Saints in Corinth not to be proud of one of their Church leaders at the expense of another. He also told them that the Apostles of Jesus Christ are called to suffer because of the wickedness of the world. The world judges the Apostles and other Church leaders to be “fools” (1 Corinthians 4:10) for seeking to follow Christ. Paul then taught that the kingdom of God is led by God’s power through those who hold priesthood keys.

1 Corinthians 5

Paul cautions the Saints against fellowshiping those who willfully choose to sin

Imagine you have a bowl of fresh fruit with one rotten piece of fruit in it.



What would happen if you allowed the rotten piece of fruit to remain in the bowl with the other fruit? _____

What could the rotten piece of fruit represent in our lives? _____

As you study 1 Corinthians 5, look for truths that can help you better respond to harmful influences in your life.

Read 1 Corinthians 5:1–2, looking for a sin that the Corinthian Saints had not taken any disciplinary action against.

Fornication refers to any sexual relations outside of marriage. It appears that one of the Church members in Corinth had engaged in sexual sin with his stepmother.

The phrase “taken away from among you” in 1 Corinthians 5:2 means the sinner should be excommunicated from the Church. Church leaders carefully consider many factors before excommunication or any other Church discipline takes place. In addition to considering how serious the transgression is, Church leaders consider the various purposes for Church discipline: to help a person repent, to protect those who would be

negatively affected by a person’s actions or beliefs, and to protect the integrity of the Church’s teachings (see “Church Discipline,” mormonnewsroom.org/article/church-discipline).

Read 1 Corinthians 5:6–7, looking for the analogy the Apostle Paul used to explain why this individual needed to lose his membership in the Church.

Leaven, or yeast, causes bread to rise. It also causes bread to spoil or become moldy. The lump of dough represents The Church of Jesus Christ. How would you summarize the meaning of this analogy? _____

From Paul’s analogy we can learn the following truth: **If we choose to closely associate with those who embrace sin, we can be influenced by their wickedness.**

Read 1 Corinthians 5:9–11, looking for counsel Paul gave the Corinthian Saints to help them apply the principle taught in verse 6.

Consider how Paul’s teaching relates to the bowl of fruit with one rotten piece of fruit in it.



To further understand Paul’s counsel to not keep company with fornicators or others who refuse to repent of sin, read the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles: “Do not company with fornicators—not because you are too good for them but, as [C. S.] Lewis wrote, because you are not good enough. Remember that bad situations can wear down even good people” (“The Stern but Sweet Seventh Commandment,” *New Era*, June 1979, 42).

 **2.** Answer the following question in your scripture study journal: What are some examples of bad situations that can wear down good people so that they compromise their standards and accept sinful behavior?

We should seek to help and inspire people who are struggling with sin without compromising our own standards. Prayerfully consider what you can do to influence others in a positive way without compromising your standards.

In 1 Corinthians 5:12–13 we learn that Church leaders have a responsibility to judge and, if needed, excommunicate those who commit serious transgressions.

1 Corinthians 6

Paul teaches the Saints about unity and the law of chastity

Ancient Corinth had a reputation for immorality, and many Corinthians promoted the idea that our bodies were made for pleasure. In 1 Corinthians 6:13–17, the Apostle Paul taught the Corinthian Saints that our bodies were created to accomplish the Lord’s purposes, not to engage in sexual sin or even merely to enjoy physical pleasures, such as food. Those who join the Church become one with Christ as spiritual “members” of His body. Sexual immorality is incompatible with a spiritual relationship with Jesus Christ.

Read 1 Corinthians 6:18–20, looking for what Paul taught about our bodies. (1 Corinthians 6:19–20 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)



The Apostle Paul taught that our bodies are temples of God.

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

- Summarize the truth Paul taught in 1 Corinthians 6:19.
- Explain how understanding that our bodies are temples of God should influence how we treat our bodies and the bodies of others.
- Summarize the truth Paul taught in 1 Corinthians 6:20.

Ponder how understanding these truths about our bodies can help you remain pure when you are surrounded by wickedness.

Scripture Mastery—1 Corinthians 6:19–20

 **4.** To help you memorize this scripture mastery passage, repeat the lines below, covering up some of them with a paper as you become familiar with the words. Continue to

repeat the passage until you have it memorized. Then recite the passage to a family member or friend and ask them to sign your scripture study journal.

[19] What?

know ye not that your body is the temple

of the Holy Ghost which is in you,

which ye have of God,

and ye are not your own?

[20] For ye are bought with a price:

therefore glorify God in your body,

and in your spirit,

which are God’s.



5. Write the following at the

bottom of today’s

assignments in your scripture study journal:

I have studied 1 Corinthians 3–6 and completed this lesson on (date).

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

Ponder the Doctrines and Principles

Pondering includes thinking, meditating, asking questions, and evaluating what you know and what you are trying to understand. Pondering often helps us understand what we need to do to apply gospel principles. In 1 Corinthians 6, as you ponder the Apostle Paul’s teachings on the law of chastity and how your body is like a temple, consider taking time to think about these truths and why it is important to live them.

UNIT 22: DAY 1

1 Corinthians 7–8

Introduction

The Apostle Paul instructed both married and single Church members in Corinth about marriage and missionary work. Responding to a question about eating meat offered to idols, he taught the Saints to consider the effect of their personal practices on others and be willing to forgo some actions if those actions might cause another to stumble spiritually.

In 1 Corinthians 7:25–40 Paul discussed the advantages and disadvantages of being single or married while “called unto the ministry” (Joseph Smith Translation, 1 Corinthians 7:29 [in the Bible appendix]), or called on missions. He taught that unmarried or single missionaries would have fewer distractions while serving than someone who was married and had temporal concerns related to providing for a family. However, he did not forbid them to marry or to be married while serving a mission. Some examples of married couples involved in full-time Church service today are senior missionary couples, mission presidents, temple presidents, and General Authorities of the Church.

1 Corinthians 8

Paul answers a question about eating meat offered to idols

Elder L. Tom Perry of the Quorum of the Twelve Apostles shared the following experience:



“I have found that if you live the way you should live, people notice and are impressed with your beliefs and you have an influence on the lives of others.

“I spent my career in the department store business. Because I was part of a management team, it was important for me to interact socially with local business organizations. The meetings with most of these organizations always started with a cocktail hour [during which alcoholic drinks are traditionally served]. It was a time to mix and get acquainted with the men who belonged to the organization. I have always felt uncomfortable in these social hours. At first I started asking for a lemon-lime soda. I soon discovered that lemon-lime soda looks like many of the other drinks. I could not build the impression I was a nondrinker with a clear soda in my hands” (“The Tradition of a Balanced, Righteous Life,” *Ensign*, Aug. 2011, 48–49).

What could have happened if Elder Perry had continued to drink nonalcoholic beverages that looked like alcoholic beverages during those social gatherings? _____

What are some situations in which your example could negatively influence others even though you may not be doing anything wrong? _____

Church members in Corinth wondered if it was acceptable for them to eat food that had been offered to idols, or pagan gods. In response, the Apostle Paul acknowledged that Church members might think this was acceptable because they knew that the pagan gods did not really exist (see 1 Corinthians 8:4–6).

Read 1 Corinthians 8:1, looking for what Paul taught the Corinthian Saints.

Notice in verse 1 what can result from knowledge and what results from charity. Paul was suggesting that charity (“the pure love of Christ” [Moroni 7:47], having unselfish love for others) was more important than demonstrating knowledge of specific food laws.

Read 1 Corinthians 8:7–11, looking for what Paul taught about eating food that might have been offered to idols. The word *weak* in these verses refers to Church members who were weak in their faith. The word *meat* in the Bible usually means “food.” The word *liberty* in verse 9 refers to the lack of a specific commandment forbidding the eating of certain foods.

Notice in 1 Corinthians 8:9 that Paul gave a compelling reason for why the Saints might choose not to eat meat offered to idols. What example did Paul give in 1 Corinthians 8:10–11 about one way eating meat offered to idols might be a stumbling block?

Read 1 Corinthians 8:12–13, looking for how Paul concluded his caution about doing things that could possibly lead others to stumble. The phrase “make my brother to offend” in verse 13 could also be translated “cause my brother to stumble [or] falter” (1 Corinthians 8:13, footnote *a*).

One principle we can learn from Paul’s teachings is the following: **We can show charity for others by avoiding actions that could lead them to stumble spiritually.** (You may recall from your study of Romans 14 that Paul taught a similar principle to the Saints in Rome.)

Read the rest of Elder Perry’s account about his choices during cocktail hour. Notice how he applied this principle.



“I decided I had to have a drink that would clearly mark me as a nondrinker. I went to the bartender and requested a glass of milk. The bartender had never had such a request. He went into the kitchen and found a glass of milk for me. Now I

had a drink that looked very different from the alcoholic beverages the others were drinking. Suddenly I was the center of attention. There were a lot of jokes made of my drink. My milk was a conversation piece. . . .

“Milk became my drink of choice at the cocktail hours. It soon became common knowledge I was a Mormon. The respect I received really surprised me, as did an interesting event that started to occur. Others soon joined me in a pure milk cocktail!

“Dare to be different. Live up to the standards we are taught in the gospel” (“The Tradition of a Balanced, Righteous Life,” 49).

 **3.** Answer the following question in your scripture study journal: What are some examples of how you might be able to show charity for others by avoiding actions that could lead them to stumble spiritually?

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

I have studied 1 Corinthians 7–8 and completed this lesson on (date).

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



The most important thing in this life that we should work to achieve is the opportunity to qualify for eternal life.

 **1.** In your scripture study journal, write why eternal life is something you desire.

Just as struggling to wake up in the morning can result in us missing or even failing to achieve important things, some behaviors can cause us to fall short of achieving the most important thing of all—eternal life. As you study 1 Corinthians 9, look for a principle that can help you know how to ensure that you achieve eternal life.

In 1 Corinthians 9:1–21 Paul responded to various questions from the Corinthian Saints. He wrote that although he would be fully justified in being supported in his temporal concerns by Church members, he had not depended on them for his living expenses. He explained that by adapting to different circumstances without compromising the standards of the gospel, he had been able to help Jews, Gentiles, and anyone else who was weak in the gospel to accept the gospel.

Read 1 Corinthians 9:17, looking for how Paul preached the gospel.

Read 1 Corinthians 9:22–23, looking for why Paul preached the gospel willingly.

Think about when you have practiced or trained for an event. How extensive was your practice schedule or training program? How did working toward a goal motivate you?

Paul explained that athletes can overcome the temptation to not train by focusing on their goal. Read 1 Corinthians 9:24–25, looking for the athletic contest Paul used to teach the Corinthian Saints.

What quality or characteristic did Paul say runners needed in order to be successful?

Being temperate in all things means exercising self-mastery, or self-control. The incorruptible crown Paul referred to that will endure forever is eternal life.

From 1 Corinthians 9:25 we can learn the following principle: **To obtain eternal life we must learn to exercise self-mastery in all things.** Ultimately, however, eternal life comes only through “the merits, and mercy, and grace” of Jesus Christ (2 Nephi 2:8) rather than through our own self-mastery.

UNIT 22: DAY 2

1 Corinthians 9–10

Introduction

The Apostle Paul addressed concerns from the Corinthian Saints about the use of Church resources to provide an allowance for his living expenses. He explained that the purpose of his preaching was to bring salvation to the children of God. He exhorted them to avoid sinning as well as offending others in their religious beliefs.

1 Corinthians 9

Paul preaches the gospel so that he and his listeners can be saved

Have you ever struggled to wake up in the morning and missed something important as a result? How does it feel when you realize you missed something or failed to achieve something important because you failed to prepare?



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

- a. Why do you think exercising self-mastery is necessary in order to obtain eternal life?
- b. What aspects of our lives do we all need to exercise self-mastery in so that we can obtain eternal life?

Read 1 Corinthians 9:26–27, looking for how Paul described his own efforts to exercise self-mastery. The phrase “keep under” in verse 27 means to rigorously discipline (see 1 Corinthians 9:27, footnote a).

What do you think Paul meant in verse 27 when he wrote, “I keep under my body and bring it unto subjection: lest that by any means, when I preach to others, I myself should be a castaway”? _____

Consider the following statements by President Brigham Young:



“You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in Heaven gave. I mean the Father of your spirits, of those spirits which he has put into these tabernacles

[bodies]. The tabernacles must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life. . . . Seek diligently, until you bring all into subjection to the law of Christ” (*Teachings of Presidents of the Church: Brigham Young* [1997], 204).

“If the spirit yields to the body, it [the spirit] becomes corrupt; but if the body yields to the spirit it [the body] becomes pure and holy” (*Teachings: Brigham Young*, 205).



3. Answer the following question in your scripture study journal: What are some things you can do to help your body yield to your spirit?

1 Corinthians 10

Paul cautions the Corinthian Saints to avoid sin and offending others



President James E. Faust of the First Presidency warned: “One of the great myths in life is when [individuals] think they are invincible. Too many think that they are [made] of steel, strong enough to withstand any temptation. They delude themselves into thinking, ‘It cannot happen to me’”

(“It Can’t Happen to Me,” *Ensign*, May 2002, 46).

Think about situations when people might allow themselves to be exposed to temptation, thinking they are strong enough to withstand it.

As recorded in 1 Corinthians 10:1–5, Paul referred to some things the children of Israel experienced at the time of Moses that should have made them spiritually strong. Even though they were blessed by the Lord in the wilderness and witnessed many miracles, the Lord was displeased with many of them, and they were punished.

Read 1 Corinthians 10:6–11, looking for what Paul wanted the Corinthian Saints to learn from the example of the ancient Israelites.

Although the ancient Israelites experienced great blessings, they chose to give in to temptation. Paul wanted to warn the Corinthian Saints so they would avoid repeating the sins of the ancient Israelites.

Read 1 Corinthians 10:12, and summarize Paul’s message in your own words: _____

Read 1 Corinthians 10:13, looking for what Paul taught about temptation. You may want to mark what you find.

What can we learn about temptation from this verse?

Consider the following question: If God will not allow us to be tempted above our ability to resist, why did the ancient Israelites give in to temptation?

Read 1 Corinthians 10:14, looking for what Paul taught the Corinthian Saints to do. *Idolatry* was a sin both the ancient Israelites and the Corinthian Saints struggled with.

From 1 Corinthians 10:13–14 we can learn that **God will provide a way for us to escape temptation, but we must choose to separate ourselves from the temptation.**

Read Alma 13:28, looking for what we can do to separate ourselves from temptation. Consider writing this cross-reference in your scriptures near 1 Corinthians 10:13–14.



4. Respond to the following in your scripture study journal:

- a. From what you have learned in 1 Corinthians 10:13–14 and Alma 13:28, write a newspaper headline or billboard slogan that tells people how they can escape temptation.
- b. How can humbling ourselves and watching and praying continually help us separate ourselves from temptation?

You may not always be able to avoid temptation. Because of this, we need to decide now how we will act when we encounter temptation. Consider the following statements by President Spencer W. Kimball:



“Right decisions are easiest to make when we make them well in advance, having ultimate objectives in mind; this saves a lot of anguish [during moments of decision], when we’re tired and sorely tempted. . . .

“ . . . The time to decide that we will settle for nothing less than an opportunity to live eternally with our Father is now, so that every choice we make will be affected by our determination to let nothing interfere with attaining that ultimate goal” (*Teachings of Presidents of the Church: Spencer W. Kimball*, [2006], 108–9).

“Develop discipline of self so that, more and more, you do not have to decide and redecide what you will do when you are confronted with the same temptation time and time again. You only need to decide some things *once!*

“How great a blessing it is to be free of agonizing over and over again regarding a temptation. To do such is time-consuming and very risky” (*Teachings: Spencer W. Kimball*, 109).

“The time to quit evil ways is before they start. The secret of the good life is in protection and prevention. Those who yield to evil are usually those who have placed themselves in a vulnerable position” (*Teachings: Spencer W. Kimball*, 109).

Consider which temptations you struggle with the most. What changes can you make to avoid temptation before you are ever faced with it?

Take a moment to read one topic from *For the Strength of Youth* that can help you know how to separate yourself from temptation. Based on what you read, consider writing a goal and carrying it with you for a time to help remind you to escape temptation.

In 1 Corinthians 10:15–33 Paul counseled the Corinthian Saints to respect the religious practices of others without compromising their own, and he again wrote that he was preaching in order to help many to be saved.

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

I have studied 1 Corinthians 9–10 and completed this lesson on (date).

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

UNIT 22: DAY 3

1 Corinthians 11

Introduction

The Apostle Paul addressed disputes among the Corinthian Saints regarding religious customs. He emphasized that men and women have eternal and divine roles and are essential to one another in the Lord’s plan. He also taught Church members about proper preparation for the sacrament.

1 Corinthians 11:1–16

Paul addresses disputes about religious customs



Read the following statements that reflect how some people may feel about marriage:

- “Being successful in my career is very important to me. I don’t want to divide my attention between my career goals and marriage.”
- “I do not want to commit to a long-term relationship. I worry about making a decision that I will later regret.”
- “Marriage would tie me down. I wouldn’t be able to do whatever I wanted.”
- “I know that marriage is the most important decision I will ever make, and I look forward to it.”



1. In your scripture study journal, record how you feel about marriage.

In 1 Corinthians 11 we read more of what the Apostle Paul wrote to answer concerns Church members had in Corinth. Read 1 Corinthians 11:3, looking for what Paul taught about a husband’s responsibilities.

The phrase “the head of the woman is the man” means that the husband has the sacred responsibility of presiding in the home. To *preside* means to righteously lead and guide others in spiritual and temporal matters.

Notice in verse 3 who is to preside over and guide the husband as he presides in his family. Why would it be important for a husband and father to look to Christ as his leader and guide? _____

As we understand how our Heavenly Father presides in His kingdom, we can see that He is a God of order and not of confusion (see D&C 132:8).

As recorded in 1 Corinthians 11:4–16, Paul addressed the Corinthian Saints’ questions about customs for men and women when they prayed and prophesied during their worship services. These customs included the practice of women wearing head coverings.

Readers of the New Testament sometimes misunderstand Paul’s teachings to mean that a man’s role is more important than a woman’s role. Elder M. Russell Ballard of the Quorum of the Twelve Apostles clarified this misconception:



“Men and women are equal in God’s eyes and in the eyes of the Church, but equal does not mean they are the same. The responsibilities and divine gifts of men and women differ in their nature but not in their importance or influence.

Our Church doctrine places women equal to and yet different from men. God does not regard either gender as better or more important than the other. . . .

“Men and women have different gifts, different strengths, and different points of view and inclinations. That is one of the fundamental reasons why we need each other” (“Men and Women in the Work of the Lord,” *New Era*, Apr. 2014, 4).

Read 1 Corinthians 11:11, looking for what Paul taught about the relationship between a husband and a wife.

The phrase “in the Lord” refers to the Lord’s plan to help us become like Him and obtain eternal life.

From 1 Corinthians 11:11 we learn the following truth: **In the Lord’s plan, men and women cannot obtain eternal life without each other** (see also D&C 131:1–4).

Marriage between a man and a woman is part of God’s plan. Think about the following questions: How does being a righteous father or mother further God’s plan? How does that further prepare us to become like Heavenly Father?



Think about how scissors work. How well would scissors operate if the blades were separated and you tried to cut paper or fabric with only one blade? How could a pair of scissors be like a husband and wife striving to obtain eternal life?



Read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, looking for how a husband and wife are designed to work together to obtain eternal life: “By divine design, men and women are intended to

progress together toward perfection and a fulness of glory. Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other” (“Marriage Is Essential to His Eternal Plan,” *Ensign*, June 2006, 83–84).

-  2. In your scripture study journal, write about some of the different characteristics and responsibilities of men and women that support and strengthen each other in a family.

In “The Family: A Proclamation to the World,” the First Presidency and Quorum of the Twelve Apostles declared: “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation” (*Ensign*, Nov. 2010, 129).

-  3. Think about the various attitudes about marriage that are reflected in the statements you read at the beginning of the lesson. Then answer the following question in your scripture study journal: After studying 1 Corinthians 11:1–16, how would you respond to someone who did not understand the importance of marriage in God’s plan?

1 Corinthians 11:17–34

Paul teaches the Corinthian Saints not to treat the sacrament lightly

What comes to mind when you read the following phrases?

- “A truly spiritual experience.”
- “A renewal for the soul.”
- “The highlight of my Sabbath day.”

Ponder on your most recent experience partaking of the sacrament, and think about whether or not these phrases would describe your experience.

As you study 1 Corinthians 11:17–34, look for truths that can help you make partaking of the sacrament a more spiritual and meaningful experience.

In Paul’s time, members of the Church observed a practice similar to the Last Supper. They would periodically gather to eat a meal together and then partake of the sacrament. The Apostle Paul condemned the gatherings because the Saints had turned them into common meals rather than maintaining the sacredness that should accompany partaking of the sacrament. The Joseph Smith Translation clarifies Paul’s statement about the purpose of their meeting together: “When ye come together in one place, is it not to eat the Lord’s supper?” (Joseph Smith Translation, 1 Corinthians 11:20 [in 1 Corinthians 11:20, footnote a]).

Although these gatherings were intended to increase fellowship and unity, they often became contentious. As recorded in 1 Corinthians 11:17–22, Paul condemned the contention that existed among the Corinthian Saints during these meals.

Read 1 Corinthians 11:23–26, looking for what Paul encouraged Church members to remember about the sacrament. In English the word *shew* in verse 26 is the same as the word *show* and is pronounced the same. But the Greek word that it was translated from means to proclaim, announce, or testify (see 1 Corinthians 11:26, footnote b).



Read 1 Corinthians 11:27–30, looking for the warning Paul gave the Corinthian Saints about the sacrament.

From these verses we learn that **those who partake of the sacrament unworthily bring condemnation and damnation to themselves.**

This truth is confirmed in the Book of Mormon, where Jesus Christ warned that those who partake of the sacrament unworthily, eat and drink damnation to their souls (see 3 Nephi 18:29). In addition, the Savior told priesthood leaders that they should not allow those who are unworthy to partake of the sacrament (see 3 Nephi 18:29). If you have a question about your worthiness to partake of the sacrament, you should speak to your bishop or branch president.

In 1 Corinthians 11:29, the Greek word translated as “damnation” could also be “condemnation” (see 1 Corinthians 11:29, footnote b). *Condemnation* means “to be judged guilty by God” (Guide to the Scriptures, “Condemn, Condemnation,” scriptures.lds.org). *Damnation* refers to “the state of being stopped in one’s progress and denied access to the presence of God and His glory. Damnation exists in varying degrees. All who do not obtain the fulness of celestial exaltation will to some degree be limited in their progress and privileges, and they will be damned to that extent” (Guide to the Scriptures, “Damnation,” scriptures.lds.org).

Remember that “you do not need to be perfect in order to partake of the sacrament, but you should have a spirit of humility and repentance in your heart” (*True to the Faith: A Gospel Reference* [2004], 148). If we partake of the sacrament with an unrepentant heart and have no desire to remember and follow the Savior, we are partaking of the sacrament unworthily.

Think about why partaking of the sacrament unworthily can bring damnation to our souls.

Reread 1 Corinthians 11:28, looking for what Paul counseled Church members to do while partaking of the sacrament. Consider marking what you find.

From this verse we learn that **we should examine our lives as we partake of the sacrament.**

In what ways do you think we should examine our lives?

The purpose of examining our lives is not only to consider whether we are worthy to partake of the sacrament but also to consider how well we are striving to keep our covenants with God and how we might seek to repent and improve.

Read the following statements, and consider ways that you can examine your life as you partake of the sacrament.



Describing an experience he had while partaking of the sacrament, President Howard W. Hunter said: “I asked myself this question: ‘Do I place God above all other things and keep all of His commandments?’ Then came reflection and resolution. To make a covenant with the Lord to always keep His commandments is a serious obligation, and to renew that covenant by partaking of the sacrament is equally serious. The solemn moments of thought while the sacrament is being served have great significance. They are moments of self-examination, introspection, self-discernment—a time to reflect and to resolve” (“Thoughts on the Sacrament,” *Ensign*, May 1977, 25).



Tad R. Callister, Sunday School general president and former member of the Seventy, taught that the sacrament is a time of reflection and self-evaluation: “The sacrament is . . . a time of deep introspection and self-examination. . . . The sacrament is a time when we not only remember the Savior, but we match our life against that of the Great Exemplar [Jesus Christ]. It is a time to put aside all self-deception; it is a time of absolute sublime truth.

All excuses, all facades must fall by the wayside, allowing our spirit, as it really is, to commune spirit to Spirit with our Father. At this moment we become our own judge, contemplating what our life really is and what it really should be” (*The Infinite Atonement* [2000], 291).

One way to apply this principle of examining our lives as we partake of the sacrament is to think of questions you could consider as you are preparing to take the sacrament. For example, you might ask, “How can I be a better disciple of Jesus Christ?” “How is my life like the Savior’s? In what ways is it not?” “What weakness am I struggling with that is keeping me from growing spiritually?” “What can I do this week to become just a little bit better?”



4. In your scripture study journal, list a few additional questions you could ask yourself before and during the sacrament.



5. Record in your scripture study journal a plan regarding what you are going to do to better prepare for your next opportunity to partake of the sacrament.

As you examine your life before and during the sacrament, the Lord can help you know how you might better fulfill your covenants and qualify to receive the blessings He desires to give you.

Commit to follow any promptings you receive.

In 1 Corinthians 11:33–34 we read Paul’s additional direction to the Corinthian Saints regarding the meal they had when they met together to partake of the sacrament. He told the Saints to think of each other and avoid contention.



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

I have studied 1 Corinthians 11 and completed this lesson on (date).

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

Apply Doctrines and Principles

Application takes place when you think, speak, and live according to the doctrines and principles you have learned from your study of the scriptures. As you apply doctrines and principles in your life, you will be blessed. For example, as you apply what you are learning in 1 Corinthians 11 about the sacrament, you will gain a deeper understanding and testimony of this ordinance.

1 Corinthians 12–14

Introduction

The Apostle Paul wrote about the many gifts of the Spirit. He compared the Church to a physical body and explained that just as the body needs each part in order to function properly, the Church needs each Church member to use his or her own gifts of the Spirit to contribute to and strengthen it. Paul counseled the Saints to seek charity and the spiritual gift of prophecy.

1 Corinthians 12

Paul teaches about spiritual gifts

Read the following statements, and circle the one you think is more accurate:

- A testimony is earned.
- A testimony is a gift.

Explain your answer: _____

As you study 1 Corinthians 12, look for a principle that will help you know how to obtain a strong personal testimony of Jesus Christ and His gospel.

In 1 Corinthians 12:1–2 we read that the Apostle Paul wanted to teach the Church members in Corinth about spiritual gifts.

Read 1 Corinthians 12:3, looking for how we can know for ourselves that Jesus is the Lord and Savior. The Prophet Joseph Smith taught that the word *say* in 1 Corinthians 12:3 should be understood as *know* (see *History of the Church*, 4:602–3).

Using what you have learned from 1 Corinthians 12:3, complete the following truth: **Only through the _____ can we obtain a personal testimony that Jesus Christ is our Savior.**

President Dieter F. Uchtdorf of the First Presidency taught about our need to receive a personal testimony:



“A testimony is a most precious possession because it is not acquired by logic or reason alone, it cannot be purchased with earthly possessions, and it cannot be given as a present or inherited

from our ancestors. We cannot depend on the testimonies of other people. We need to know for ourselves. President Gordon B. Hinckley said, ‘Every Latter-day Saint has the responsibility to know for himself or herself with a certainty beyond doubt that Jesus is the resurrected, living Son of the living God’ (‘Fear Not to Do Good,’ *Ensign*, May 1983, 80). . . .

“We receive this testimony when the Holy Spirit speaks to the spirit within us. We will receive a calm and unwavering certainty that will be the source of our testimony and conviction” (‘The Power of a Personal Testimony,’ *Ensign* or *Liahona*, Nov. 2006, 38).



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

- Why is it important to understand that a testimony of Jesus Christ comes only through the Holy Ghost?
- What can we do to invite the Holy Ghost into our lives and receive that testimony?

As recorded in 1 Corinthians 12:4–31, Paul taught the Saints in Corinth that numerous spiritual gifts are given to benefit all of Heavenly Father’s children and to help Church members serve each other. Gifts of the Spirit are blessings or abilities given by the Holy Ghost, and God gives at least one gift to every member of the Church (see D&C 46:11). Paul compared the Church to a physical body. Just as each body part is needed for the body to function properly, each Church member can use his or her spiritual gifts to contribute to and strengthen the Church. For this intent, Paul counseled the Saints to “covet [or seek] earnestly the best gifts” (1 Corinthians 12:31).

1 Corinthians 13

Paul teaches about the importance of having charity

Read the following scenarios, and consider what harmful effects can result from these attitudes and behaviors.

- You frequently get annoyed and upset by a sibling’s behavior.
- A classmate is rude to you, so you feel justified in being rude back.
- You feel envious of a friend’s talents and accomplishments.
- Sometimes you find it easy to gossip and speak badly about others in your priesthood quorum or Young Women class.

Set Goals to Apply What You Learn

Setting goals to apply what you learn can help you act in faith, learn more from your study, and progress spiritually. Seek the guidance of the Holy Ghost as you set goals. Make sure your goals require effort but are also realistic and achievable. Write specifically what you will do, when you plan to do it, and how you plan to do it. Then review your progress regularly.

As you study 1 Corinthians 13, look for truths that can help you avoid attitudes and behaviors that can disrupt your personal happiness and positive relationships with others.

Read 1 Corinthians 13:1–3, looking for an attribute and gift of the Spirit that Paul praised highly.

Charity is “the highest, noblest, strongest kind of love, not merely affection” (Bible Dictionary, “Charity”).

Notice in these verses how the Apostle Paul described those who have other spiritual gifts but do not have charity (see also D&C 88:125).

The phrases “sounding brass” and “a tinkling cymbal” in verse 1 refer to instruments that make loud sounds. In the context of 1 Corinthians 13:1, these phrases can signify speaking words that are empty or meaningless when the speaker is not motivated by charity.

Paul described qualities and characteristics of charity to help the Corinthian Saints better understand this gift. Read 1 Corinthians 13:4–8, looking for Paul’s descriptions of charity. You might consider marking what you find.

Consider the following explanations of phrases that may be difficult to understand: The phrase “suffereth long” (verse 4) describes someone who endures trials patiently. “Envieth not” (verse 4) describes someone who is not jealous of others. “Vaunteth not itself” (verse 4) describes someone who is not boastful. “Not puffed up” (verse 4) describes the quality of being humble. “Doth not behave itself unseemly” (verse 5) describes someone who is not rude or inconsiderate. “Seeketh not her own” (verse 5) describes the quality of putting God and others before self. “Not easily provoked” (verse 5) describes someone who is not angered easily. “Believeth all things” (verse 7) describes someone who accepts all truth.

Whose life is an example of all of these attributes of charity Paul described?

In Moroni 7:47 we read that the prophet Mormon taught that “charity is the pure love of Christ.” You might consider writing this definition and reference next to 1 Corinthians 13:4–8.



2. Choose two or three descriptions of charity from 1 Corinthians 13:4–8. In your scripture study journal, explain how they describe Jesus Christ, and provide an example from His life for each description you chose.

One truth we can learn from 1 Corinthians 13:4–8 is that **as we seek to obtain the spiritual gift of charity, we become more like our Savior, Jesus Christ.**

What do you think it means in verse 8 that “charity never faileth”? _____



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles described one way that charity never fails: “Life has its share of fears and failures. Sometimes things fall short. Sometimes people fail us, or economies or businesses or governments fail us. But one thing in time or eternity does *not* fail us—the pure love of Christ” (*Christ and the New Covenant* [1997], 337).

In 1 Corinthians 13:9–12 we read what Paul taught about why the spiritual gifts of knowledge and prophecy would eventually vanish. Paul observed that the knowledge available in this life is incomplete and that we will gain a perfect knowledge in eternity.

Read 1 Corinthians 13:13, looking for three gifts of the Spirit that Paul taught would *abide*, meaning to endure or remain constant.

Based on 1 Corinthians 13:13, complete the following truth: _____ **is the greatest gift of the Spirit.**

Why do you think charity is the greatest gift of the Spirit? _____

As recorded in 1 Corinthians 14:1, Paul counseled the Saints to “follow after charity.” Read Moroni 7:48, looking for what Mormon taught his people to do to obtain the gift of charity.

How do we obtain this and other spiritual gifts? According to Mormon, upon whom does Heavenly Father bestow the gift of charity?



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

- a. How can having charity improve our relationships with family, friends, and peers?
- b. When have you witnessed charity in the way someone treated you or others?
- c. Which of the attributes of charity listed in 1 Corinthians 13:4–7 do you feel are most difficult for you to have? Why? Write a goal regarding what you will do to follow after and obtain the gift of charity.

1 Corinthians 14

Paul teaches that the gift of prophecy is greater than the gift of tongues

In 1 Corinthians 14:1–3 Paul counseled the Saints to seek the gift of prophecy. He said that the gift of prophecy edifies, or instructs, others more than the gift of tongues does.

“A prophecy consists of divinely inspired words or writings, which a person receives through revelation from the Holy Ghost. The testimony of Jesus is the spirit of prophecy (Rev. 19:10). . . . When a person prophesies, he speaks or writes that which God wants him to know, for his own good or the good of others” (Guide to the Scriptures, “Prophecy, Prophesy,” scriptures.lds.org).

From 1 Corinthians 14:1–3 we learn that **as we teach and testify by inspiration, we can help edify and comfort others**. One way we can exhort others (see verse 3) is to encourage them.

Consider when someone’s teaching or testimony instructed, encouraged, or comforted you.

In 1 Corinthians 14:4–40, Paul cautioned the Corinthian Saints about the gift of speaking in tongues. He warned that if used improperly, the gift of tongues would fail to edify the Church and would distract members from seeking better spiritual gifts. Paul also taught that “God is not the author of confusion” (1 Corinthians 14:33) and that all things in the Church should be done with proper order.



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

I have studied 1 Corinthians 12–14 and completed this lesson on (date).

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

UNIT 23: DAY 1

1 Corinthians 15:1–29

Introduction

The Apostle Paul learned that some of the Church members in Corinth were teaching that there was no Resurrection of the dead. He testified that Jesus Christ rose from the dead and explained what the Resurrection means for all of Heavenly Father’s children.

1 Corinthians 15:1–10

Paul gives evidence of the Resurrection of Jesus Christ



Read the following statement by President Thomas S. Monson: “My brothers and sisters, we laugh, we cry, we work, we play, we love, we live. And then we die. Death is our universal heritage. All must pass its portals. Death claims the aged, the weary and worn. It visits the youth in the bloom of hope and the glory of expectation. Nor are little children kept beyond its grasp. In the words of the Apostle Paul, ‘It is appointed unto men once to die’ [Hebrews 9:27]” (“I Know That My Redeemer Lives!” *Ensign* or *Liahona*, May 2007, 24).

Reflect on thoughts or feelings you have experienced when someone you know died.

As you study 1 Corinthians 15:1–29, look for principles that can help you when someone you know dies.

As the Apostle Paul concluded his epistle to the Saints in Corinth, he addressed a false belief that had been taught by some Church members. Read 1 Corinthians 15:12, looking for what false belief had been taught.

Why do you think Paul was concerned about this false belief? _____

Read 1 Corinthians 15:3–8, looking for what Paul wrote to help Church members understand the reality of the Savior’s Resurrection. (Note that Cephas is another name for the Apostle Peter.)

We can learn from these verses that **Apostles testify that Jesus Christ died for our sins and was resurrected from the dead**. (You may want to mark or note this truth in your scriptures.)



President Monson shared the following testimony: “With all my heart and the fervency of my soul, I lift up my voice in testimony as a special witness and declare that God does live. Jesus is His Son, the Only Begotten of the Father in the flesh.

He is our Redeemer; He is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the firstfruits of the Resurrection. Because He died, all shall live again. ‘Oh, sweet the joy this sentence gives: “I know that my Redeemer lives!”’ [‘I Know That My Redeemer Lives,’ *Hymns*, no. 136]. May the whole world know it and live by that knowledge” (“I Know That My Redeemer Lives!” 25).

Ponder how the Apostles’ testimonies of Jesus Christ’s Resurrection have helped strengthen your faith in the Savior and His Resurrection.

1 Corinthians 15:11–29

Paul expounds the doctrine of the Resurrection

As recorded in 1 Corinthians 15:11–15, the Apostle Paul questioned why the Corinthian Saints had begun to doubt the reality of the Resurrection. He reasoned that if there was not a Resurrection of the dead, then Jesus Christ was not resurrected. And if Jesus Christ had not risen from the dead, then all the witnesses of His Resurrection were false and there would be no purpose in preaching the gospel.



The Prophet Joseph Smith taught: “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things

which pertain to our religion are only appendages to it” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 49; *appendages* are additions to something or parts that are joined to something larger).



1. Copy the accompanying chart in your scripture study journal. Then read the scripture passages referenced in the left column of the chart, looking for how you would complete the corresponding sentences in the right column. Then complete the sentences in your scripture study journal.

Note that the word *firstfruits* in 1 Corinthians 15:20 refers to the first crop that is harvested by a farmer. Just as these fruits of the harvest are the first of many to be harvested, Jesus Christ was the first to be resurrected. (Note that 1 Corinthians 15:20–22 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

| | |
|------------------------|--|
| 1 Corinthians 15:16–19 | If Jesus had not risen from the dead, then . . . |
| 1 Corinthians 15:20–22 | Since Jesus did rise from the dead, then . . . |

Refer to Paul’s statement in 1 Corinthians 15:19: “If in this life only we have hope in Christ, we are of all men most miserable.” One truth we can learn from Paul’s testimony in verses 20–22 is that **because of the Resurrection of Jesus Christ, we can have hope.**



2. In your scripture study journal, write how the Resurrection of Jesus Christ can bring hope to you when someone you know dies or when you are fearful about your own eventual death.



3. Respond to one or both of the following assignments in your scripture study journal:

- Write your testimony of the reality of the Resurrection and its importance in Heavenly Father’s plan of salvation. Consider sharing your testimony of the Resurrection with another person.
- Ask a parent, friend, or Church leader to share with you his or her testimony of the Resurrection. Write about what you learned and felt as you listened to that testimony.

As recorded in 1 Corinthians 15:23–24, Paul taught that there will be an order to the Resurrection. Jesus Christ rose first, and His faithful followers will rise next. The Doctrine and Covenants teaches that these faithful followers will inherit celestial glory (see D&C 76:50–70; 88:97–98). Those who are not valiant in their testimony of Jesus Christ and those who are wicked will be resurrected later (see D&C 76:71–86; 88:99–101). Paul also taught that at “the end” (during the Millennium), Jesus Christ will “[deliver] up the kingdom” to Heavenly Father after ending all forms of earthly (or worldly) “authority and power” (1 Corinthians 15:24).

Read 1 Corinthians 15:25–26, looking for what Paul taught will happen to Jesus Christ’s enemies during the Millennium.

Note the last enemy that Jesus Christ will destroy. Why could death be considered an enemy to Jesus Christ and to Heavenly Father’s plan? (See Moses 1:39.)

Read 1 Corinthians 15:29, looking for the ordinance the Corinthian Saints had been performing.

In your own words, summarize what Paul asked the Saints concerning their participation in baptisms for the dead: _____



Payson Utah Temple

One truth we learn from 1 Corinthians 15:29 is that **those who have died without baptism may receive this essential ordinance.**



President Gordon B. Hinckley explained that temples stand as a symbol of our belief in the Resurrection: “Every temple, be it large or small, old or new, is an expression of our testimony that life beyond the grave is as real and certain as is mortality. There would be no need for temples if the human spirit and soul were not eternal. Every ordinance performed in these sacred houses is everlasting in its consequences” (“This Peaceful House of God,” *Ensign*, May 1993, 74).

If you live near a temple, think about a time when you performed baptisms for the dead or prepared names of your ancestors to take to the temple. What feelings did you have as you prepared names or performed work for them in the temple? If you do not live near

a temple, consider what you could do to assist in the work of salvation for the dead.

 **4.** Answer the following question in your scripture study journal: What can you do to participate more fully in family history and temple work, and how do you think your participation can help strengthen your testimony of the Resurrection?

On a piece of paper, write a personal goal regarding how you can better participate in family history and temple work. Put the paper in a place where it will remind you to work on your goal.

Scripture Mastery—1 Corinthians 15:20–22

 **5.** Memorizing this scripture mastery passage (1 Corinthians 15:20–22) will help you have the words and understanding to help you teach the doctrine of the Resurrection to others. Spend a few moments memorizing verse 22, and then recite it without looking at your scriptures. Do the same with verse 21, reciting verses 21–22; and then verse 20, reciting all three of the verses in order. Finally, try writing the whole scripture mastery passage from memory in your scripture study journal.

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

I have studied 1 Corinthians 15:1–29 and completed this lesson on (date).

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

UNIT 23: DAY 2

1 Corinthians 15:30–16:24

Introduction

The Apostle Paul continued to teach the Saints in Corinth about the Resurrection. He rejoiced in Jesus Christ's victory over death. Paul also encouraged Church members in Corinth to give generous donations for the needy Saints living in Jerusalem.

1 Corinthians 15:30–52

Paul teaches about the Resurrection

Have you ever thought about how your life would be different if you did not believe in life after death? How might people choose to live if they did not believe they would live again after they died? _____

Pray before You Study

Sincere prayer helps align our will with God's will and invites the Holy Ghost into our lives. Make it a habit to pray before you study your scriptures and the lessons in this seminary course.

In 1 Corinthians 15:1–29 we learn that the Apostle Paul corrected the false belief of some Corinthian Saints that there would be no resurrection of the dead. In 1 Corinthians 15:30–34 we read that Paul asked the Saints to consider why someone who believed in Jesus Christ would endure persecution and risk

death if there were no resurrection. He also warned the Saints not to be deceived by the attitude of people who say, “Let us eat and drink; for to morrow we die” (1 Corinthians 15:32), which expresses the false belief that we can do what we want because there is no life after death and, therefore, no divine judgment.

Since the Resurrection is a reality, why might accepting this attitude be dangerous?

As you study the remainder of 1 Corinthians 15, look for truths that can help you understand how having a knowledge of the Resurrection can influence your choices in mortality.

Read 1 Corinthians 15:35, looking for questions people might have about the Resurrection.

In 1 Corinthians 15:36–38 we learn that Paul helped answer these questions by using a seed to represent the mortal body, which—after death and burial in the ground—will come forth in the Resurrection.

Consider how you would describe the difference between the amount of light the sun produces compared to the amount of light from the moon. How does the light of the moon compare with the light of the stars?



Read 1 Corinthians 15:39–42, looking for how Paul used the brightness of the sun, the moon, and

the stars to explain the differences in resurrected bodies. Also read the Joseph Smith Translation of 1 Corinthians 15:40 (in 1 Corinthians 15:40, footnote *a*). In this context

the word *glory* can refer to light, splendor, or brilliance. (Note that 1 Corinthians 15:40–42 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

One truth the Apostle Paul teaches in these verses is that **there are different degrees of glory for resurrected bodies**. In other words, some resurrected bodies will have much more brilliance and splendor than others.

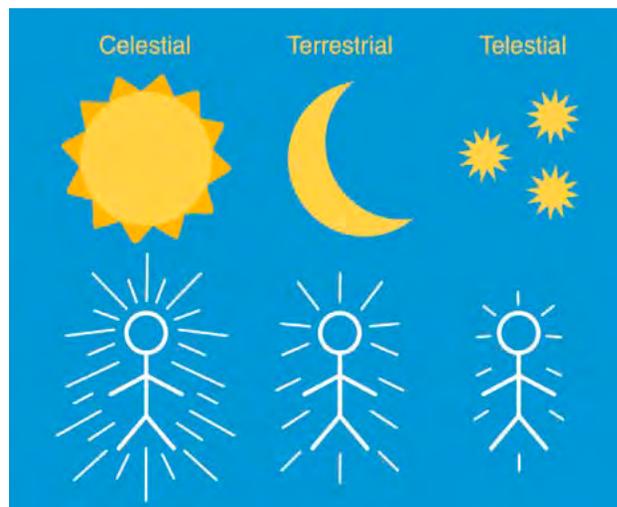
Read the following statement by President Joseph Fielding Smith, looking for how the various glories of resurrected bodies will differ from each other. (When President Smith referred to “celestial bodies,” he meant those who obtain the highest degree of glory in the celestial kingdom [see D&C 131:1–4].)



“In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter. There will be celestial bodies, terrestrial bodies, and telestial bodies. . . .

“ . . . Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior’s does. . . . Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:286–87).

Notice that President Smith explained that the glory or body we receive in the Resurrection will determine the kingdom in which we will live.



The “powers of exaltation” President Smith referred to include the ability to live the kind of life God lives, and “eternal increase” is the ability to continue having children in the eternities. These blessings are available

only to those who are exalted in the highest degree of the celestial kingdom (see D&C 131:1–4; 132:19–20).

Read Doctrine and Covenants 88:21–22, looking for what we must do to receive a celestial body when we are resurrected. To “abide the law of [the] celestial kingdom” (verse 22) means to receive all of the ordinances and to make and keep all of the covenants necessary to enter the celestial kingdom.

 **1.** In your scripture study journal, write how knowing about the glory and blessings available only to resurrected beings in the highest degree of the celestial kingdom can affect the choices a person makes in mortality.

As recorded in 1 Corinthians 15:42–52, Paul further clarified what a resurrected body would be like. He referred to a mortal body as “natural” (verses 44, 46) and corruptible, and he referred to a resurrected body as “spiritual” (verses 44, 46) and “incorruptible” (verse 52).

Scripture Mastery—1 Corinthians 15:40–42

 **2.** Teach what you have learned about the differences between resurrected bodies to a family member or friend. Use this scripture mastery passage (1 Corinthians 15:40–42) as you teach. After you teach, ask the person you taught to share anything he or she might add to what you taught. Share your testimony of the Resurrection with the person you taught. In your scripture study journal, record what you learned from your experience.

1 Corinthians 15:53–58

Paul rejoices in Jesus Christ’s victory over death

Circle the following conditions that you would like to experience:

| | | |
|-------------|-----------|---------|
| Sickness | Hunger | Pain |
| No sickness | No hunger | No pain |

Read 1 Corinthians 15:53, looking for the doctrine Paul taught about the state of our bodies when we are resurrected.

From this verse we learn that **we will be resurrected in an incorruptible and immortal state**. Our resurrected bodies will be incorruptible, meaning they will never die or experience disease, sickness, or pain. This knowledge helps us understand that our worries about death can be “swallowed up” (1 Corinthians 15:54) in the hope of a glorious resurrection.

Think of a time when you or someone you know was stung by an insect. What do you think is the most painful kind of sting?

Read 1 Corinthians 15:54–55, looking for what Paul said no longer has a sting.

In what ways can physical death “sting,” or seem to be victorious over us?

How has the sting of physical death been “swallowed up in victory” (1 Corinthians 15:54) through Jesus Christ?

One truth we can learn from these verses is that **physical death has no victory over us because of the Resurrection of Jesus Christ**.

Read 1 Corinthians 15:56, looking for the sting that can still remain when we die.

Read 1 Corinthians 15:57–58, looking for what Paul taught can remove the sting of death.

Jesus Christ’s victory is His Atonement, through which He overcame both sin and physical death. According to verse 58, what did Paul invite his readers to do because of Jesus Christ’s victory over death?

One truth we can learn from 1 Corinthians 15:56–58 is the following: **If we are steadfast and immovable in living the gospel, the sting of death that comes from sin is removed through the Atonement of Jesus Christ**.

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

- What does it mean to be steadfast and immovable in living the gospel?
- What role does repentance have in being steadfast and immovable?

 **4.** In 1 Corinthians 15:30–58 we read the Apostle Paul’s teachings on the Resurrection and his argument against the philosophy of those who taught that there is no resurrection. They believed that we can do whatever we want because “tomorrow we die” (1 Corinthians 15:32), and because they believed there was no resurrection, they believed there would be no judgment. In your scripture study journal, use what you have learned in this lesson to explain why this philosophy is false.

Consider what you will do to live more righteously so that the sting of your death can be removed and you can receive a glorious resurrection in the future. Write a goal regarding something you can do to be more steadfast and immovable in living the gospel. Consider sharing what you wrote with someone who you think would benefit from hearing your testimony.

1 Corinthians 16

Paul organizes a collection for the poor who are living in Jerusalem

In 1 Corinthians 16:1–24 we read that the Apostle Paul instructed the Corinthian Saints to help care for the poor who were in Jerusalem, to “stand fast in the faith” (verse 13), and to do all things “with charity” (verse 14).



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

I have studied 1 Corinthians 15:30–16:24 and completed this lesson on (date).

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

INTRODUCTION TO

2 Corinthians

Why Study This Book?

This epistle of the Apostle Paul to the members of the Church in Corinth stands out for its themes of comfort in the midst of affliction, strength in the midst of weakness (as exemplified by Paul himself), and discerning true teachers from false ones. Paul's example and teachings recorded in 2 Corinthians can inspire you to remain true and faithful to the eternal covenants you have made with God, the Eternal Father, no matter the circumstances or the consequences.

Who Wrote This Book?

Paul wrote this epistle to the Corinthian Saints (see 2 Corinthians 1:1).

When and Where Was It Written?

Shortly after Paul wrote the epistle we have as 1 Corinthians, a riot developed in Ephesus in opposition to his teachings (see Acts 19:23–41), and he departed to Macedonia (see Acts 20:1; 2 Corinthians 2:13; 7:5). It appears that while he was in Macedonia he wrote 2 Corinthians, likely around A.D. 55–57 (see Bible Dictionary, “Pauline Epistles”; Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org).

To Whom Was It Written and Why?

The epistle we have as 2 Corinthians was written to Church members in Corinth. While Paul was in Macedonia during his third missionary journey, Titus brought him news from Corinth that an earlier letter he had sent had been well received by the Saints there (see 2 Corinthians 7:6–13). The Corinthian branch of the Church was making progress, but Paul also learned of false teachers there who were corrupting the pure doctrines of Christ. Sometime after Paul's initial visit to Corinth and a probable second visit (see 2 Corinthians 1:15–16), when he seems to have chastised some of the Saints (see 2 Corinthians 2:1; 12:21), preachers from the Jerusalem area had come to Corinth and begun teaching the Saints that they must adopt Jewish practices, contrary to Paul's teachings. Much of 2 Corinthians addresses the problems caused by these false teachers.

Paul's letter addressed both those who desired more of his words (see 2 Corinthians 1–9) and those who were reluctant to accept his teaching (see 2 Corinthians 10–13). In general, the text of 2 Corinthians reveals several purposes of this letter:

- To express gratitude to and strengthen the Saints who had responded favorably to his previous letter
- To warn of false teachers who corrupted the pure doctrines of Christ
- To defend his personal character and authority as an Apostle of Jesus Christ (see 2 Corinthians 10–13)
- To encourage the Corinthian Saints to make a generous financial offering to the impoverished Saints of Jerusalem (see 2 Corinthians 8–9)

UNIT 23: DAY 3

2 Corinthians 1–3

Introduction

The Apostle Paul wrote to the Saints in Corinth and explained how they would be able to comfort others. He also exhorted them to forgive a sinner who had been in their congregation. Paul taught the Saints that as they turned to the Lord, they would become more like God.

2 Corinthians 1

Paul teaches the Corinthian Saints how to comfort others

Think of a time when someone you know experienced a difficult trial or affliction. What did you do to help them? _____

Have you ever wanted to comfort someone who was experiencing a difficult trial in his or her life, but you didn't know how?

As you study 2 Corinthians 1, look for a truth that can help you know how to comfort others in their trials and afflictions.

The Apostle Paul was in Ephesus when he wrote 1 Corinthians to the Church members in Corinth. A riot later broke out in Ephesus in response to Paul's teachings there (see Acts 19:23–41; the *Asia* mentioned in these verses was a Roman province in modern-day Turkey). Paul left Ephesus and went to Macedonia, where Titus brought news that Paul's earlier letter had been well received by the Saints in Corinth. Paul also learned that the Saints were experiencing tribulations and that some false teachers in Corinth were corrupting the true doctrine of Christ. Paul wrote 2 Corinthians to comfort the Saints and to address the problems the false teachers had caused.

Read 2 Corinthians 1:1–5, looking for what Paul told the Saints in Corinth about their tribulations. Consider marking or noting in your scriptures what Paul said in verses 3–4 that might have helped comfort them.

From 2 Corinthians 1:4 we learn the following truth: **Because Heavenly Father comforts us in our tribulations, we are able to help others receive His comfort.**



1. In your scripture study journal, write about a time when you received God's comfort during a trial. How do you think that experience helped you help someone else to receive His comfort?

In 2 Corinthians 1:6–8 we learn what Paul told the Saints in Corinth about the severe and life-threatening tribulations he and his companions experienced while preaching the gospel in Ephesus.

Read 2 Corinthians 1:9–11, looking for what helped Paul and his companions during their trials.

Based on verse 11, complete the following truth about how you can help people who are experiencing trials:

_____ can help those who are experiencing trials.



2. Answer one or both of the following questions in your scripture study journal:

- How can your prayers help someone who is experiencing trials?
- How have the prayers of others helped you during a trial you experienced?

In 2 Corinthians 1:12–24 we learn that Paul rejoiced in those who had received the counsel he gave in his first epistle. In verses 15–20 he responded to those who found fault with him when he changed his plans to come visit them. Some of Paul's critics seemed to say that because Paul changed his travel plans, they could no longer trust him or his teachings. Paul declared that the message of the gospel was true, regardless of his change in plans.

2 Corinthians 2

Paul exhorts the Saints in Corinth to forgive a sinner

Think of a time when a person hurt you or someone you love. Think about why it might be difficult to forgive that person.

As you study 2 Corinthians 2, look for truths that will help you understand why it is important to forgive all people.

In the Apostle Paul's first letter to the Corinthians, he chastened them for their disobedience and lack of faith. Read 2 Corinthians 2:1–4, looking for what Paul hoped the Saints in Corinth would know about his chastening. Consider marking or noting in verse 4 the reason Paul gave for his chastening.

How can chastening or correction be evidence of someone's love for us? _____

As recorded in 2 Corinthians 2:5–6, Paul wrote about a Church member who had sinned against other Church members and had caused them grief. As a result, the Church disciplined this man.

Read 2 Corinthians 2:7–8, looking for what Paul said about how the Saints should treat this man. The word *contrariwise* in verse 7 means opposite of or contrary to.

Even though this man had sinned, the worth of his soul is great in the sight of God (see D&C 18:10). Paul exhorted the Saints to forgive, comfort, and love this man to help him repent.

Read 2 Corinthians 2:9–11, looking for another reason why Paul said the Saints should forgive others.

According to what Paul taught the Saints in verse 11, we can identify the following truth: **If we do not forgive others, then Satan will have an advantage over us.** Consider marking or noting this truth in 2 Corinthians 2:11. In modern revelation the Lord commanded us to forgive everyone (see D&C 64:8–11).

Forgiving someone does not mean that the sinner should not be held accountable for his or her actions. Nor does it mean putting ourselves in situations in which people can continue to mistreat us. Rather, forgiving others means treating with Christlike love those who have mistreated us and harboring no resentment or anger toward them, which would affect our own spiritual progression (see Guide to the Scriptures, “Forgive,” scriptures.lds.org).

“If you have been a victim of abuse, know that you are innocent and that God loves you. Talk to your parents or another trusted adult, and seek your bishop’s counsel immediately. They can support you spiritually and assist you in getting the protection and help you need. The process of healing may take time. Trust in the Savior. He will heal you and give you peace” (*For the Strength of Youth* [booklet, 2011], 36–37).

 **3.** Answer the following question in your scripture study journal: How do you think Satan has an advantage over us when we do not forgive others?

Think about someone you may need to forgive. (Remember that forgiving does not mean allowing yourself to be mistreated. It means forgiving the offender so that you can move forward in your own spiritual progression.) Set a goal to forgive that person so Satan will not have an advantage over you. Ask Heavenly Father for help as you seek to forgive others.

As recorded in 2 Corinthians 2:12–17, Paul told the Saints that he thanked God, who “always causeth us to triumph in Christ” (verse 14), even during difficult times.

2 Corinthians 3

Paul teaches the Saints in Corinth that as they turn to the Lord, they will become more like God

After the Apostle Paul left Corinth, some false teachers began to oppose his teachings and tried to discredit him by telling the converts that they still needed to follow the law of Moses. In 2 Corinthians 3:1, in response to those who tried to discredit him, Paul asked the Church members of Corinth a rhetorical question—a question he asked for its chastening effect on them, not expecting them to answer—about whether he needed

to provide them with or receive from them a “[letter] of commendation” that testified of his character and his legitimacy as a true Apostle of Jesus Christ. (In Paul’s time, newcomers to a community would carry letters of commendation with them. These letters introduced newcomers and gave assurance of their good character.)

Read 2 Corinthians 3:2–3, looking for what Paul said served as his letter of commendation.

Paul taught that the Saints’ changed lives were like an epistle from Christ Himself that served as a letter of commendation of Paul’s character. The phrase “known and read of all men” in verse 2 means that many people would first come to know the Church and judge its truthfulness through the personal conduct and examples of Church members.



Consider marking or noting the phrase “not in tables of stone, but in fleshy tables of the heart” in 2 Corinthians 3:3. During Moses’s day the commandments had been written on stone tablets. Paul used this phrase to help the Saints in Corinth understand that through the power of the Holy Ghost the commandments had been written in their hearts.

In 2 Corinthians 3:5–13 Paul drew upon an Old Testament account to help the Saints understand the spiritual condition of their day. He reminded the Saints in Corinth that Moses wore a veil over his face when he came down from talking with the Lord on Mount Sinai because the children of Israel were afraid of the glory that emanated from his face.

Read 2 Corinthians 3:14–15, looking for how Paul compared the Israelites who were afraid of the glory that emanated from Moses’s face to the Jews in his day. Consider marking or noting what you find in your scriptures.

What do you think it means that “their minds were blinded” (verse 14) and they had a “veil . . . upon their heart” (verse 15)? _____

Just as the Israelites in Moses’s day could not bear the glory that came from Moses’s face because of their unworthiness, the Jews in Paul’s day could not understand the Old Testament prophecies of Jesus Christ because of their wickedness.

Read 2 Corinthians 3:16–18, looking for what Paul promised would remove the veil of misunderstanding from the hearts and minds of the people.

The Joseph Smith Translation modifies the phrase “when it shall turn to the Lord” in verse 16 to “when *their heart* shall turn to the Lord” (Joseph Smith Translation, 2 Corinthians 3:16; italics added).

According to 2 Corinthians 3:18, what happens to those who turn to the Lord and have the veil of misunderstanding taken away? Consider marking or noting the answer you find in your scriptures.

The phrase “changed into the same image from glory to glory” (verse 18) refers to the gradual change we receive through the Spirit that helps us become more like God. From these verses we learn that **as we turn our hearts to the Lord, we will have the Spirit, which gradually changes us to become more like God.**

 **4.** Complete the following in your scripture study journal:

- a. Explain what you think it means to turn our hearts to Jesus Christ.
- b. Make a list of ways you could turn your heart to Jesus Christ.

Think about how the Spirit has changed you since the time you began your study of the New Testament this year. In your personal journal, write a goal that will help you more fully turn to the Lord so that you can receive the Spirit and become more like God.

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

I have studied 2 Corinthians 1–3 and completed this lesson on (date).

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

UNIT 23: DAY 4

2 Corinthians 4–7

Introduction

The Apostle Paul taught that the trials and afflictions of this life are temporary and small compared to the blessings of eternity. He also taught the Saints in Corinth about the Judgment and testified that Jesus Christ made it possible for us to be reconciled to God. As Paul continued to defend his conduct as a minister of God, he counseled the Saints to separate themselves from all unrighteousness and rejoiced that they had experienced godly sorrow and repented.

2 Corinthians 4

Paul testifies that even though he has afflictions, he is not fearful or troubled



What does this picture seem to portray? What might the person being pushed think about the person who is pushing him?

The expanded version of this picture reveals that the man is actually pushing the other man out of the way of an oncoming car.



How does seeing the situation in a larger context, or perspective, change your judgment about what the first picture portrays?

As recorded in 2 Corinthians 4, the Apostle Paul wrote to the Saints in Corinth to help them see the larger context of their tribulations. As you study this chapter, consider how you can apply what Paul taught the Saints about their tribulations.

In 2 Corinthians 4:1–7 we read how Paul assured the Saints that he had truthfully preached the gospel to them. He taught that Satan, “the god of this world” (2 Corinthians 4:4), works to keep people from accepting the gospel. Paul compared himself and his fellow ministers to clay pots that contain the “treasure” of “the light of the knowledge of the glory of God” (2 Corinthians 4:6–7).

Read 2 Corinthians 4:8–9, looking for how Paul described the challenges of his missionary labors.

Why do you think Paul could keep a positive attitude while he experienced these challenges? _____

As recorded in 2 Corinthians 4:11–14, Paul taught that even though some people would die for the gospel of Jesus Christ, their death would be temporary.

Read 2 Corinthians 4:14–16, looking for what Paul knew that helped him face trials and persecution.

The phrase “though our outward man perish, yet the inward man is renewed day by day” (2 Corinthians 4:16) means that even though Paul and his companions would die physically, their spirits were being strengthened daily.

Read 2 Corinthians 4:17–18, looking for truths Paul taught the Saints about trials and afflictions.

One truth we can learn from these verses is that **our trials and afflictions in this life are small compared to the everlasting blessings and growth that come as we faithfully endure them.**



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

- a. Why is it important to see our afflictions in the larger context of Heavenly Father’s plan?
- b. When have you seen someone remain strong during trials because he or she saw the afflictions in the larger context of Heavenly Father’s plan?

2 Corinthians 5

Paul teaches the Saints about the Judgment and the Atonement of Jesus Christ

Fold a sheet of paper in half. Open the paper. Write your name on one half of the paper, and write *Heavenly Father* on the other half. When we came to earth, we left Heavenly Father’s presence. Tear the paper in half, and keep the two halves separated. Consider how the ripped paper can represent what happened when we left Heavenly Father’s presence and came to earth to experience mortality. In 2 Corinthians 5 we read about several truths Paul shared that can help us understand what we must do to return to Heavenly Father’s presence.

Read 2 Corinthians 5:6–10, looking for truths that can help us keep our relationship with Heavenly Father in perspective. You may want to mark or note in your scriptures what you find.

The following are two truths we can learn from these verses: **Because we are separated from God in mortality, we are to walk by faith and not by sight. Each of us will be judged by Jesus Christ according to what we have done in mortality.**

Think about what it means to “walk by faith, [and] not by sight” (2 Corinthians 5:7). Who is someone you know who walks by faith and not by sight? _____

Consider what you might do in your life to labor to “be accepted of [the Lord]” (2 Corinthians 5:9).

Read 2 Corinthians 5:15–16, looking for what followers of Jesus Christ do because of the Atonement. Also read Joseph Smith Translation, 2 Corinthians 5:16 (in 2 Corinthians 5:16, footnote *a*). The phrase “live we no more after the flesh” means we forsake a worldly life.

On the half of the paper that has your name on it, write what you learned about how followers of Jesus Christ should live.

Read 2 Corinthians 5:17–19, looking for how the Atonement of Jesus Christ can help us return to Heavenly Father’s presence. You may want to mark or note in your scriptures what you find.

Write the following truth on the half of the paper that has “Heavenly Father” written on it: **Through the Atonement of Jesus Christ, we can become new creatures and be reconciled to God.**

What do you think it means to become “a new creature” (2 Corinthians 5:17)?

Put the two halves of your paper back together. To be reconciled to God means that through the Atonement of Jesus Christ we can be changed and purified, meaning we become new creatures, so that we can return to live in Heavenly Father’s presence.

In 2 Corinthians 5:20–21 we read that Paul referred to himself and those who were teaching with him as “ambassadors for Christ,” and he admonished the Saints to be reconciled to God.

2 Corinthians 6

Paul describes characteristics of ministers of God and counsels the Saints to come out from among the wicked

Have you ever been mocked or criticized when you were trying to serve or help someone else? In 2 Corinthians 6:1–13 we read how Paul encouraged the Saints to be ministers of God and to be patient and careful not to offend, even when they had been treated unkindly.

In 2 Corinthians 6:14–18 we learn that Paul taught the Saints about the blessings of separating themselves from unrighteousness.

Complete the following chart by reading 2 Corinthians 6:14–18 and listing Paul’s counsel and the associated promises:

| Counsel to the Saints | Promises from the Lord |
|-----------------------|------------------------|
| | |

In 2 Corinthians 6:15 the word *concord* means harmony, the word *belial* means wickedness (see Bible Dictionary, “Belial”), and *infidel* refers to an unbeliever or one who believed in false gods. To early Christians, those who were not Christian were infidels.

The phrases “be ye separate” and “touch not the unclean thing” (verse 17) are warnings to avoid idol worshippers and their false practices and have application for us in our day also. “Paul compared the Corinthian Saints to ‘the temple of the living God’ (2 Corinthians 6:16). He then discouraged them from entering into relationships with idol worshippers or participating in their ‘unclean’ practices (see Isaiah 52:11). With these teachings, Paul reiterated a promise made to God’s people of old—that if they would ‘come out from among’ the wicked, God would dwell among them and be their God (2 Corinthians 6:17; see also . . . Jeremiah 32:38; and Ezekiel 11:19–20)” (*New Testament Student Manual* [Church Educational System manual, 2014], 402). Paul specifically warned the members to avoid all false worship, idolaters, and false practices, just as the Old Testament had taught the people to worship God and become His chosen people, rejecting all other gods.

A principle we can learn from 2 Corinthians 6:14–18 is that **as we separate ourselves from false practices and unclean things, the Lord will receive us.** (This principle does not mean we treat those of other faiths rudely or refuse to associate with them.)



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

- In our day, what does it mean for us to separate ourselves from false practices and unclean things? (See D&C 1:15–16.)
- When have you felt blessed because you separated yourself from a situation that could have led you away from the Lord?

2 Corinthians 7

Paul rejoices in the Saints' true repentance

In 2 Corinthians 7 the Apostle Paul explained that as he and his missionary companions were struggling through severe tribulation in Macedonia, Titus brought word from Corinth that filled Paul with joy and comfort. Paul had previously sent an epistle to Corinth calling some of the Saints to repentance, and Titus told him about the Church members' response.

Read 2 Corinthians 7:8–10, looking for how the Saints in Corinth responded to Paul's letter.

Why was Paul pleased that the Saints felt sorrow because of his letter?

Evaluate Your Life

When we take the time to honestly evaluate how well we are living a certain gospel principle, we give the Holy Ghost the opportunity to help us realize what we are doing well and how we can improve. As you evaluate yourself, try to seek the guidance of the Holy Spirit and be completely honest.

Consider whether the sorrow you feel for your sins is a godly sorrow, which "worketh repentance to salvation," or "sorrow of the world" (2 Corinthians 7:10), which means you regret being caught or having to face the consequences of your wrongdoing.

Read 2 Corinthians 7:11, looking for the kinds of changes the Saints

made in their lives because their godly sorrow helped them repent.



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

I have studied 2 Corinthians 4–7 and completed this lesson on (date).

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

by giving to the poor. Paul taught about the blessings that come to those who cheerfully give to the poor.

2 Corinthians 8

Paul counsels the Saints to care for the poor



Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and consider what word is missing that would make this a true statement: "Down through history, _____ has been one of

humankind's greatest and most widespread challenges. Its obvious toll is usually physical, but the spiritual and emotional damage it can bring may be even more debilitating" ("Are We Not All Beggars?" *Ensign* or *Liahona*, Nov. 2014, 40).

Write the word *poverty* on the line, and reread Elder Holland's statement, considering what it means.

Poverty is the condition of not having enough needed resources, which could include money, goods, or means of support. Why can poverty be such a difficult challenge?

Think of individuals you know who may need help of any kind, including physical, emotional, social, or spiritual help. As you study 2 Corinthians 8–9, look for truths that can help you understand and fulfill your role in helping others who are in need.

Create a Learning Environment

An ideal setting for gospel learning consists of order, reverence, and a feeling of peace. Try to remove distractions that may interrupt your studying and pondering of the scriptures. President Boyd K. Packer of the Quorum of the Twelve Apostles taught that "inspiration comes more easily in peaceful settings" and that "reverence invites revelation" ("Reverence Invites Revelation," *Ensign*, Nov. 1991, 21–22).

In 2 Corinthians 8:1–8 the Apostle Paul told the Corinthian Saints that Church members in Macedonia had given generously to help the poor with their temporal needs (see Bible Maps, no. 13, "The Missionary Journeys of the Apostle Paul"). He explained that the Macedonian members did so because they wanted to do the will of God. Paul encouraged the Saints of Corinth to follow this example of providing for the needs of others out of sincere love.



1. Draw a vertical line down the middle of a blank page in your scripture study journal, creating two columns.

Write the word *Rich* at the top of one column, and write the word *Poor* at the top of the second column.

UNIT 24: DAY 1

2 Corinthians 8–9

Introduction

The Apostle Paul wrote to the Saints in Corinth, explaining that the Church members in Macedonia had given freely to those in need. He encouraged the Corinthians Saints to also follow the Savior's example

Read 2 Corinthians 8:9, looking for what Paul said Jesus Christ did for the Saints. Then answer the following questions, listing your responses in your scripture study journal under the words *Rich* and *Poor*.

- a. In what ways was Jesus Christ rich in the premortal life?
- b. In what ways might He have been considered poor during His life in mortality?
- c. What do you think it means in verse 9 that we “through [the Savior’s] poverty might be rich”?

Consider that even before Jesus Christ was born, He was a member of the Godhead, and He stood next to Heavenly Father in authority, power, and glory. Because Jesus Christ condescended, or humbled and lowered Himself, from His premortal throne and came to earth to minister, set an example, and perform the Atonement, we can gain the riches of eternal life (see 1 Nephi 11:26–28).

About a year earlier, the Corinthian Saints had committed to take up a collection of goods for the poor Saints in Jerusalem. Read 2 Corinthians 8:10–11, looking for what Paul advised the Saints to do at that time. The phrases “to do” and “perform the doing of it” refer to Paul’s admonishment that the Saints follow through on their previous commitment to give what they could to the poor Saints, just as the Savior had given eternal riches to them.

One principle we can learn is that **as we come to understand all that the Savior has given us, we will be more willing to give of our substance to others.**

Think about how recognizing the abundance of the Savior’s gifts to us can motivate us to give to those in need.

 **2.** Answer the following question in your scripture study journal: What specific gifts has the Savior given you, and how do they inspire you to give to others?

Read 2 Corinthians 8:12–15, looking for another truth that Paul taught the people about the importance of supporting one another in temporal ways.

One truth we can learn from 2 Corinthians 8:12–13 is that **God wants us to be willing to give even when we may not have anything to give.**

To better understand what this truth means, read the following statement by Elder Holland, and then consider the following questions: “Rich *or* poor, we are to ‘do what we can’ when others are in need” (“Are We Not All Beggars?” 41).

- What can we do for others if we do not have anything physical to give them?
- Why should we do all that we can do for others?

- According to 2 Corinthians 8:14–15, who benefits when all the Saints consistently give of their abundance?

Ponder some ways in which everyone benefits when we are all willing to give.

Read the following statement by Elder Holland, looking for how the Lord can help us respond compassionately to the poor: “I don’t know exactly how each of you should fulfill your obligation to those who do not or cannot always help themselves. But I know that God knows, and He will help you and guide you in compassionate acts of discipleship if you are conscientiously wanting and praying and looking for ways to keep a commandment He has given us again and again” (“Are We Not All Beggars?” 41).

Notice that Elder Holland said we should be “conscientiously wanting and praying and looking for ways” to help the poor and needy. Fast offerings, local service projects, and humanitarian opportunities are a few ways the Church has established so that we can help meet the needs of the poor. Can you think of any other ways we can do this?

 **3.** In your scripture study journal, write about a time you helped someone in need and how you felt as a result. You could also write one thing you plan to do based on what Paul taught about giving to the poor and needy.

As recorded in 2 Corinthians 8:16–24, Paul spoke to the Corinthian Saints about Titus and two other brethren who were being sent to collect charitable contributions for the Saints in Jerusalem. Paul spoke of his confidence in the Corinthian Saints and explained that their giving generously would be evidence of their love for others.

2 Corinthians 9

Paul teaches about the blessings of being a sincere giver

Paul continued to praise the Corinthian Saints (see 2 Corinthians 9:1–5). He told them that he had sent Titus and others to confirm their willingness to give freely to the poor.

Think about whether you have ever given something to someone or done something for someone grudgingly, or unwillingly. Why is it sometimes hard to be cheerful about giving your time, money, or other resources to help others?

Read 2 Corinthians 9:6–7, looking for the comparison Paul used to teach the Church members in Corinth about giving freely.

To sow means to plant seeds. Who are the sowers in this comparison?

Consider how giving to others is like sowing seeds in a field. What happens if we only sow sparingly? What happens when we sow bountifully?

According to 2 Corinthians 9:7, how does the Lord expect us to sow, or give?

From 2 Corinthians 9:6–7 we learn the following truth: **If we give to those in need with a cheerful heart, God will generously bless us.**

How can our giving to others with a cheerful attitude lead to us receiving more abundantly? _____

Read 2 Corinthians 9:8–10, looking for blessings Paul said would come to the Saints if they gave with a cheerful heart. Mark or note in your scriptures some phrases Paul used to describe how the Lord blesses those who give with a cheerful heart.

Notice that the phrases Paul used to describe the Lord's blessings suggest that we will receive the Lord's grace, which includes temporal blessings sufficient for our needs.

According to 2 Corinthians 9:10, who is "he that ministereth seed to the sower"? How can remembering where the seed comes from help us to give cheerfully?

Read 2 Corinthians 9:11–15, looking for what Paul taught about those Saints who give and receive cheerfully.

 **4.** Answer the following question in your scripture study journal: According to 2 Corinthians 9:11–15, how do those who freely give of their substance and those who receive of another's substance feel toward God? (Consider marking or noting any phrases of gratitude found in these verses.)

Consider writing the following truth near 2 Corinthians 9:11–15 in your scriptures: **Recognizing God's generosity in blessing us can help us feel gratitude toward Him.**

 **5.** Answer the following question in your scripture study journal: When have you felt gratitude toward God after recognizing the blessings He sent you for serving and giving to others in a cheerful manner? (Consider adding your testimony of the principles and truths identified in 2 Corinthians 8–9.)

To help you apply this lesson, consider ways you might help someone in need this week (perhaps someone in your family). Set a specific goal to help that person, and write it on a piece of paper.

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

I have studied 2 Corinthians 8–9 and completed this lesson on (date).

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

UNIT 24: DAY 2

2 Corinthians 10–13

Introduction

The Apostle Paul taught about the spiritual war that the children of God are engaged in. He defended himself against those who opposed him. He recounted how he was caught up into the third heaven, and he described how his weaknesses proved to be a blessing to him. Before ending his epistle, Paul urged the Saints in Corinth to examine themselves and to prove their faithfulness.

2 Corinthians 10–11

Paul writes about spiritual warfare, Satan's deceptions, and his own tribulations



What thoughts come to mind when you see the word *war*?

Think of ways in which we are engaged in a war against Satan. What are some of the most difficult battles we face in this spiritual war?

Read 2 Corinthians 10:3–6, looking for what the Apostle Paul taught we must do to be successful in this war against Satan.

The instruction to bring "into captivity every thought to the obedience of Christ" (2 Corinthians 10:5) means to control our thoughts, including avoiding inappropriate thoughts, and to focus on good, uplifting

things. One truth we can learn from verse 5 is that **as we control our thoughts in obedience to Jesus Christ, we will be more successful in the war against Satan.**

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

- a. What are some things we can do to help us control our thoughts? (See Alma 37:36; D&C 121:45; and First Presidency Preface, in *Hymns* [page x], for helpful ideas.)
- b. What blessings have you experienced as you have controlled your thoughts in obedience to the Savior?

Consider what you will do to control your thoughts in obedience to the Savior. Some people find praying, reading or memorizing scriptures, and singing hymns to be helpful.

In 2 Corinthians 10:7–18 we learn that Paul gloried in the Lord and taught that his own weaknesses should not be used to justify not listening to him.

In 2 Corinthians 11 we read that Paul mentioned additional ways Satan seeks to corrupt our thoughts and lead us away from Jesus Christ, including the use of false Christs and false Apostles. Paul told of the sufferings he had endured as a true Apostle of the Savior.

2 Corinthians 12

Paul recounts being caught up into heaven and teaches how acknowledging our weaknesses can benefit us



Think of a time when you have been hurt by thorns. In what ways can thorns make life difficult?

The Apostle Paul used the concept of a thorn to symbolize a trial or weakness he experienced.



As you read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, consider the kinds of trials and weaknesses you have experienced: “Some have lost a loved one to death or care for one who is disabled.

Some have been wounded by divorce. Others yearn for an eternal marriage. Some are caught in the grip of addictive substances or practices like alcohol, tobacco, drugs, or pornography. Others have crippling physical or mental impairments. Some are challenged by same-gender attraction. Some have terrible feelings of depression or inadequacy. In one way or another, many are heavy laden” (“He Heals the Heavy Laden,” *Ensign* or *Liahona*, Nov. 2006, 6).

As you study 2 Corinthians 12, look for truths that can help you as you experience trials and weaknesses.

Read 2 Corinthians 12:1–4, looking for a vision Paul had. (In these verses Paul was referring to himself in the third person when he told about “a man.” In verse 2 the statement “whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth” illustrates that Paul was seeing a vision.)

Read 2 Corinthians 12:5–6, looking for how Paul responded to this vision of the celestial kingdom.

Notice that though Paul had this vision, he would not “glory” (or boast) about it. Perhaps he was concerned that others might think too highly of him when he still had mortal struggles to overcome.

Read 2 Corinthians 12:7–9, looking for how the Lord helped Paul remain humble. (To “be exalted above measure” [verse 7] means to become prideful.)



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles commented that Paul’s “thorn in the flesh” was “some unnamed physical infirmity, apparently a grievous one from which the Apostle suffered either continuously or recurringly” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:448).

Notice how many times Paul prayed to have this thorn in the flesh removed. (The word *thrice* [verse 8] means three times.)

Consider marking the phrase in 2 Corinthians 12:9 that explains that the Lord chose not to remove Paul’s thorn in the flesh.

From these verses we learn that **the Lord may allow us to experience weaknesses and trials so we can learn to be humble.** You may want to write or note this truth in your scriptures near 2 Corinthians 12:7–9.

Read 2 Corinthians 12:9–10, looking for truths Paul learned that helped him endure his weaknesses. As you read, keep in mind that *grace* is “divine help or strength . . . given through the mercy and love of God” (Guide to the Scriptures, “Grace,” scriptures.lds.org).

You may want to mark words or phrases in 2 Corinthians 12:9–10 that teach the following truths: **The grace of Jesus Christ is sufficient to strengthen us in our weaknesses. The Lord does not always remove our challenges, but He will strengthen us as we endure them faithfully.**



Elder Dallin H. Oaks testified, “The healing power of the Lord Jesus Christ—whether it removes our burdens or strengthens us to endure and live with them like the Apostle Paul—is available for every affliction in mortality” (“He Heals the Heavy Laden,” 8).



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

- What does it mean to you that the Savior’s grace “is sufficient” (2 Corinthians 12:9) to strengthen you in your weaknesses?
- How can the truths taught in 2 Corinthians 12:9–10 help you as you experience weaknesses and trials?
- When have you or someone you know been strengthened by the Savior to help with a weakness or during a trial?

2 Corinthians 13

Paul exhorts the Saints to examine themselves and to prove their faithfulness

Some people today challenge the teachings and the authority of those who are called to serve in leadership positions in the Church. Similarly, there were false teachers among the Corinthian Saints who challenged Paul and his authority as an Apostle.

Read 2 Corinthians 13:3, looking for what some Church members in Corinth were seeking proof of.

Read 2 Corinthians 13:5–6, looking for what the Apostle Paul urged the Corinthian Saints to do rather than question whether the Lord spoke through him as an Apostle. (A *reprobate* is a corrupt or immoral person.) Consider marking the action words in verse 5 that tell what the Corinthian Saints should do.

When Paul asked the Corinthian Saints to examine whether they were “in the faith” [verse 5], he was asking them to consider whether they were faithful to the Lord and His Church. From 2 Corinthians 13:5–6 we learn that **rather than criticizing Church leaders, Church members should examine their own faithfulness.**



Read the following statement by the Prophet Joseph Smith, looking for what he taught will happen if we choose to criticize our leaders instead of examining our own faithfulness: “[If a man] rises up to condemn others, finding fault with the

Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 318).



3. Take a few moments to ponder the following questions.

Then sign your name in your scripture study journal to indicate that you have completed this assignment.

- On a scale of 1–10 (where 10 is perfectly), how well do you follow the counsel of Church leaders?
- What is one standard taught by prophets and apostles that you could follow more faithfully?
- On a scale of 1–10 (where 10 is every opportunity you have), how often do you express gratitude for your Church leaders, either in person or in prayer?
- What could you do to show more appreciation for the sacrifice and effort your leaders make on your behalf?



4. Answer the following question in your scripture study journal: What blessings can come from regularly doing a spiritual self-examination such as this?

In 2 Corinthians 13:7–14 we learn that Paul exhorted the Saints to avoid evil and strive for perfection.



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

I have studied 2 Corinthians 10–13 and completed this lesson on (date).

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

INTRODUCTION TO

Galatians

Why Study This Book?

The Epistle of Paul the Apostle to the Galatians was written to Jewish Christians who were straying from the Lord by relying once again on the works of the law of Moses. The Apostle Paul sought to correct this problem by emphasizing the difference between the burdensome “yoke” of the law of Moses, which led to spiritual bondage, and the gospel of Jesus Christ, which leads to spiritual freedom. Studying this epistle can help you better appreciate the liberty offered through the gospel of Jesus Christ.

Who Wrote This Book?

The Apostle Paul wrote Galatians (see Galatians 1:1).

When and Where Was It Written?

Paul likely wrote his Epistle to the Galatians while traveling through Macedonia during his third missionary journey in about A.D. 55–57 (see Bible Dictionary, “Pauline Epistles”).

To Whom Was It Written and Why?

“There is some uncertainty as to what churches were addressed in this epistle. They were either in northern Galatia, the district of which Ancyra was capital, or in the district on the borders of Phrygia and Galatia that was visited by Paul on his first missionary journey. In either case the Galatian churches were certainly visited by Paul on his second (Acts 16:6) and third (Acts 18:23) journeys” (Bible Dictionary, “Pauline Epistles”).

Paul wrote to the Saints in Galatia because he was deeply concerned that they were straying from the Lord by following the teachings of some who sought to “pervert the gospel of Christ” (see Galatians 1:6–7). Jewish Christians were teaching gentile Christians the false doctrine that they had to be circumcised and observe the ritual requirements of the law of Moses in order to be saved (see Galatians 6:12; see also Acts 15:1). Some Galatian Saints had embraced the teachings of these people (see Galatians 4:10).

Paul’s main purposes in writing this epistle included:

1. Defending himself against the accusations of the false teachers who opposed him.
2. Teaching that all people, whether Jew or Gentile, are saved by the Atonement of Jesus Christ by placing their faith in Jesus Christ instead of relying upon the works of the law of Moses.
3. Clarifying the role of the law of Moses in God’s plan.
4. Distinguishing between the old covenant God made through Moses and the new covenant in Christ.
5. Calling upon the Saints to live by the Spirit.

UNIT 24: DAY 3

Galatians

Introduction

The Apostle Paul rebuked the Galatian Saints for following after false teachings, and he rebuked the false teachers who were leading them astray. He also taught that just as Abraham became an heir of God, the Galatian Saints could become heirs of God by having faith in and following Jesus Christ rather than by obeying the ritual requirements of the law of Moses.

Galatians 1–2

Paul rebukes the Saints for following false teachers and encourages them to return to the gospel

Imagine that one of your siblings or friends told you that he or she is no longer sure that the teachings of the Church are true. As a result, this person has stopped attending Church and is no longer living the gospel.



1. Write in your scripture study journal what you would say to your sibling or friend to help him or her return to believing in the Church’s teachings.

As you study Galatians 1 and learn why the Saints in Galatia were falling away from the true gospel, look for a truth that can help your sibling or friend regain his or her faith.

Galatia was a region in north-central Asia Minor that included many cities the Apostle Paul visited during his second and third missionary journeys (see Acts 16:6; 18:23; see also Bible Maps, no. 13, “The Missionary

Journeys of the Apostle Paul"). Read Galatians 1:6–7, looking for a problem that existed among the Church members in Galatia.

Those who were troubling the Galatian Saints and corrupting gospel teachings were raising doubts (see Galatians 1:7, footnote *a*) about Paul's teachings that salvation comes only through Jesus Christ. These false teachers were Jewish Christians known as Judaizers. They claimed that the Galatians Saints needed to be circumcised and observe the rituals of the law of Moses in order to be saved.

Read Galatians 1:8–9, looking for what Paul said about those who preached a different gospel than the one he preached as an Apostle of the Lord.

Read Galatians 1:10–12, looking for the source of Paul's teachings. You may want to mark or note in your scriptures what you find.

From Paul's teachings we learn that **Jesus Christ reveals true doctrine to His prophets.**



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

- a. How can remembering that God is the source of true doctrine help us when we have questions about the prophets' teachings?
- b. What can we do to receive revelation from God so that we can know for ourselves that the prophets' teachings are true?
- c. How could this truth help someone who is struggling with believing the prophets' teachings?

As recorded in Galatians 1:13–2:21, Paul told the Saints about his conversion and first missionary journeys. He also explained why gentile Christians did not need to rely on the tradition that salvation was in the law of Moses, but rather it is through faith in Jesus Christ that we are forgiven (or justified). Paul testified that he lived "by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Galatians 3–4

Paul invites the Galatians to obtain all of the blessings promised to Abraham through Jesus Christ

Why might the following individuals feel at a disadvantage in receiving all of the Lord's blessings, compared to others in the Church who knew of and were faithful to the gospel from an early age?

- A young man grew up in a less-active family and was not taught the gospel when he was young. His family is now returning to activity in the Church and is beginning to learn and live the gospel.

- A woman ridiculed and criticized the Church for many years. She recently experienced a change of heart and was baptized.

As you study Galatians 3–4, look for a truth that can help you understand what blessings are available to everyone, regardless of his or her circumstances or previous choices.

Because many of the Galatian Saints were gentile converts to Christianity, they were not literal descendants of Abraham, to whom all of the blessings of God were promised.

Read Galatians 3:7–9, looking for what Paul taught about those who "are of faith" (Galatians 3:7), or who believe in Jesus Christ.

According to verse 8, what did the Lord promise Abraham? _____

According to verse 9, what will happen to those who have faith in Jesus Christ? _____



To be "blessed with faithful Abraham" (Galatians 3:9) refers to being able to receive the blessings of the covenant God made with Abraham that through

him all people could enjoy the blessings of the higher priesthood, celestial marriage, and exaltation (see Guide to the Scriptures, “Abrahamic Covenant,” scriptures.lds.org).

We read in Galatians 3:10–25 that the law of Moses was never intended to be the means whereby people could be “justified” (Galatians 3:11), meaning they were pardoned from sin and pronounced innocent. It was intended to be a guide or “schoolmaster” (Galatians 3:24) to help the Israelites come unto Jesus Christ and be justified by their faith in Him. Note that to be *justified* means “to be pardoned from punishment for sin and declared guiltless” (Guide to the Scriptures, “Justification, Justify,” scriptures.lds.org).

Complete the following chart by reading the scripture passages and answering the questions:

| Galatians 3:26–27. What do we need to do to receive the blessings promised to Abraham? | Galatians 3:28–29; 4:7. No matter who or what we were before, what do we become when we enter the gospel covenant through baptism? |
|--|--|
| | |

From Galatians 3:26–29; 4:7 we learn that **all those who exercise faith in Jesus Christ and enter the gospel covenant will become one in Christ and heirs of God.**

Why is it important to know that God promises these blessings to everyone who enters the covenant, regardless of his or her circumstances or previous choices? _____

We read in Galatians 4:8–31 that Paul invited the Galatian Saints to return to Jesus Christ and to escape the bondage that comes from attempting to keep the many traditions of the law of Moses.

Galatians 5–6

Paul encourages the Galatian Saints to restore their faith in Jesus Christ

What are some of the most difficult temptations you face? How can you overcome these temptations?

As you study Galatians 5–6, look for principles that can help you overcome temptations.

Read Galatians 5:16–17, looking for two competing forces Paul described.

To “walk in the Spirit” (Galatians 5:16) means to live worthy of and follow the promptings of the Holy Ghost. To “fulfil the lust of the flesh” (Galatians 5:16) means to give in to temptations to sin.

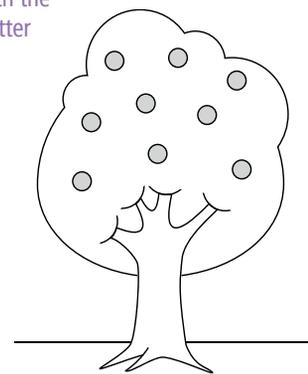
Complete the following principle based on what you learn from Galatians 5:16: **As we walk in the Spirit, we will overcome** _____

Consider how walking in the Spirit can help you overcome temptations.

Read Galatians 5:22–23, looking for other results of walking in the Spirit. (Note that Galatians 5:22–23 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Scripture Mastery—Galatians 5:22–23

 **3.** To help you memorize Galatians 5:22–23, in your scripture study journal draw a tree that has nine pieces of fruit—three rows with three pieces of fruit each. Above the tree, write *But the fruit of the Spirit is . . .* Below the tree, write *against such there is no law.* Starting with the top row of fruit, write the first letter of each fruit Paul listed. Practice reciting the scripture mastery by looking at this image and referring to the scripture passage as needed. Continue reciting it until you can repeat the scripture mastery without looking at the picture or your scriptures. Recite the scripture to a member of your family or seminary class.



 **4.** Answer the following question in your scripture study journal: How could acquiring these gifts increase your ability to help people?

Read Galatians 6:1–2, looking for what the Apostle Paul taught about how members of the Church should respond to someone who has sinned. To be “overtaken in a fault” (Galatians 6:1) means to sin.

Why is it important to have “the spirit of meekness” (Galatians 6:1) as we try to help someone return to the gospel path?

As recorded in Galatians 6:3–5, Paul taught that we should not be arrogant and self-righteous and that every person will “bear his [or her] own burden” (Galatians 6:5), or be accountable for his or her choices.

What will grow when you plant each of the following kinds of seeds? Write your guesses in the corresponding blank spaces. (The answers are at the end of this lesson.)

| | |
|----|---|
| a. |  |
| b. |  |
| c. |  |

Paul used the idea of seeds to teach spiritual truths. Read Galatians 6:7–8, looking for what Paul taught about what we can expect when we sow, or plant, seeds. Paul’s teachings in these verses are often called the law of the harvest.

Read Galatians 6:9–10, looking for why Paul taught the law of the harvest after he invited the Galatians to help each other stay on or return to the gospel path.

From these verses we learn that **if we are diligent in well doing, we will reap the blessings of our actions.**

 **5.** Respond to at least two of the following assignments in your scripture study journal:

- a. How can the promise that we will reap “in due season” help us to not “faint” (Galatians 6:9), or give up in our efforts to serve others and to live the gospel in our own lives?
- b. When have you or someone you know been diligent in well doing even though the blessings did not come immediately?
- c. Prayerfully consider who you can help return to the gospel path. As you consider this person, write a goal about how you will be diligent in well doing as you seek to help him or her, even though you might not see immediate results from your efforts.

As recorded in Galatians 6:11–18, Paul concluded his epistle to the Galatian Saints by testifying that the peace and mercy of Jesus Christ are upon all those who become new creatures through faith on His name.

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

I have studied Galatians 1–6 and completed this lesson on (date).

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

Answers to the kinds of seeds: a. Sunflower, b. Pumpkin, c. Bean.

INTRODUCTION TO

Ephesians

Why Study This Book?

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that “Ephesians is an epistle for all the world, for Jew and Gentile, for husband and wife, for parent and child, for master and servant. It was the mind and will of God in Paul’s day; it is the voice of inspiration in our day; it is an epistle of universal appeal and application.

“ . . . It contains some of Paul’s best writing, and is a document that deals with fundamentals, with the gospel of God in all its saving glory” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:489).

Ephesians 1

Introduction

The Apostle Paul wrote a letter to the Saints in Ephesus about their foreordination to receive the gospel. He wrote about the final dispensation—the dispensation in which we now live—during which God will “gather together in one all things in Christ” (Ephesians 1:10). Paul taught that we can come to know Heavenly Father and Jesus Christ through revelation.

Ephesians 1:1–8

Paul teaches the Saints that they were foreordained to receive the gospel

Think about a time in your life when you agreed to accept an important responsibility. When the task grew challenging, how were you sustained by knowing that you had agreed to the assignment and that someone trusted you to fulfill it? How were you blessed or rewarded for fulfilling your responsibility?



The Apostle Paul was under house arrest in Rome.

In this epistle the Apostle Paul sought to strengthen those who were already members of the Church and to help recent converts grow in their spiritual knowledge and remain faithful to their covenants.

Read Ephesians 1:3–8, looking for truths Paul taught the Saints to help them remain faithful to their covenants.



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

- What are two or three basic doctrines you would teach to help a Church member remain faithful to his or her covenants and stay active in the Church?
- How could understanding those truths help someone choose to remain faithful?

Studying the Epistle to the Ephesians can inspire you to set aside the things of this world and can help you grow spiritually and learn to more fully partake of the unity and fellowship of the Church.

Who Wrote This Book?

The Apostle Paul wrote the Epistle to the Ephesians (see Ephesians 1:1).

When and Where Was It Written?

Paul stated that he was a prisoner at the time he wrote the Epistle to the Ephesians (see Ephesians 3:1; 4:1; 6:20). Ephesians may have been written during Paul’s first imprisonment in Rome, around A.D. 60–62 (see Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org). During this time Paul was being held under house arrest, but he had the freedom to receive visitors and teach the gospel (see Acts 28:16–31).

To Whom Was It Written and Why?

In the King James Version of the Bible, Ephesians 1:1 states that the Epistle to the Ephesians is addressed “to the saints which are at Ephesus.” However, the earliest manuscripts of Ephesians do not contain the words “which are at Ephesus.” This suggests the possibility that Paul may not have written the epistle specifically to the Ephesians but to several congregations of Saints, including those in Ephesus. Ephesus served as Paul’s headquarters during his third missionary journey (see Acts 19:9–10; 20:31), and he had great affection for these people (see Acts 20:17, 34–38).

In this letter, Paul addressed gentile members of the Church (see Ephesians 2:11) who were perhaps recent converts (see Ephesians 1:15). He wrote to help develop the spirituality and testimonies of those who were already members. His main purposes were to help these converts grow in their spiritual knowledge of God and the Church (see Ephesians 1:15–18; 3:14–19); to promote unity, particularly between gentile and Jewish Saints (see Ephesians 2:11–22; 4:1–16; 5:19–6:9); and to encourage the Saints to withstand the powers of evil (see Ephesians 4:17–5:18; 6:10–18). Many Saints in Ephesus were living righteously enough to be sealed up to eternal life (see Ephesians 1:13; Bruce R. McConkie, *Doctrinal New Testament Commentary*, 2:493–94).

Learning Basic Doctrines

As you begin this lesson, be aware of the list of Basic Doctrines found in the introductory material in this manual. Learning the Basic Doctrines will help you live the gospel and increase your ability to teach these important truths to others. Look for greater understanding of some of these doctrines as you study Ephesians 1.

The phrase “before the foundation of the world” in Ephesians 1:4 refers to the premortal existence, and the phrase “the adoption of children by Jesus Christ to himself” and the word *predestinated* in Ephesians 1:5 refer to those who were chosen or foreordained there to receive the gospel during mortality. One truth we learn from these verses is that **God’s children were foreordained to receive the blessings**

of the gospel. Receiving these blessings depends upon our faithfulness in this life.

As you read the following statement from *True to the Faith*, think about how understanding the doctrine of foreordination could help someone choose to remain true to his or her covenants and active in the Church:

“In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination.

“Foreordination does not guarantee that individuals will receive certain callings or responsibilities. Such opportunities come in this life as a result of the righteous exercise of agency, just as foreordination came as a result of righteousness in the premortal existence. . . .

“The doctrine of foreordination applies to all members of the Church, not just to the Savior and His prophets. Before the creation of the earth, faithful women were given certain responsibilities and faithful men were foreordained to certain priesthood duties. Although you do not remember that time, you surely agreed to fulfill significant tasks in the service of your Father. As you prove yourself worthy, you will be given opportunities to fulfill the assignments you then received” (*True to the Faith: A Gospel Reference* [2004], 69–70).

How can understanding that we were foreordained to receive the gospel and its many blessings in order to accomplish tasks here in mortality help us remain faithful to our covenants?

Ephesians 1:9–12

Paul speaks of the dispensation of the fulness of times

Locate the definition of *dispensations* in the Basic Doctrines section at the beginning of this manual or in the Bible Dictionary. Read the paragraphs that explain what a dispensation is. As you read, look for which dispensation we live in.

From what you read, when did the dispensation we live in begin? _____

Read Ephesians 1:9–10, looking for what Paul wrote would happen in our dispensation, the “dispensation of the fulness of times.” (The phrase “mystery of his will” refers to God’s plans and purposes.)

When Paul wrote that “all things in Christ,” both in heaven and on earth, would be gathered “together in one” (Ephesians 1:10), he was referring to the Restoration and bringing together of all the keys, powers, and promises God has revealed to His children since the world began, as well as other knowledge that has never before been revealed (see D&C 128:18).

From Ephesians 1:10, we learn the following truth: **During the dispensation of the fulness of times, all things from former dispensations will be restored.**



Elder B. H. Roberts of the Seventy explained how each past dispensation relates to the dispensation of the fulness of times: “This is the dispensation of the fullness of times, and we see running into it, as mighty streams rush into the ocean, all

the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth” (in Conference Report, Oct. 1904, 73).



 **2.** Elder Roberts taught that truth, light, and righteousness must flood the earth in the last dispensation. In your scripture study journal, list five or more of the truths, scriptures, covenants, and powers from previous dispensations that have been restored or brought forth in the dispensation of the fulness of times. (If you need help, see “Restoration of the Gospel” in *True to the Faith: A Gospel Reference* [2004], 135–39.)

 **3.** Complete one or both of the following:

- a. Answer the following questions in your scripture study journal: How is living in the dispensation of the fulness of times a blessing for you? What resources in our dispensation enable the truth and light of the gospel to flood the earth?
- b. On a social media website you have access to, post an explanation of dispensations and why you are grateful to live in this dispensation. When you are finished, write in your scripture study journal how you feel about posting your message.



Elder David A. Bednar of the Quorum of the Twelve Apostles said: “My beloved brothers and sisters, what has been accomplished thus far in this dispensation communicating gospel messages through social media channels is a good

beginning—but only a small trickle. I now extend to you the invitation to help transform the trickle into a flood. . . . I exhort you to sweep the earth with messages filled with righteousness and truth—messages that are authentic, edifying, and praiseworthy—and literally to sweep the earth as with a flood” (“To Sweep the Earth as with a Flood” [Brigham Young University Campus Education Week devotional, Aug. 19, 2014], LDS.org).

What are you doing to help flood the earth with messages filled with righteousness and truth? Consider how you might share meaningful truths that have been restored in this dispensation with those near you and those who live far away.

In Ephesians 1:11–12 Paul taught that through Jesus Christ the Saints had obtained an inheritance in the kingdom of God.

Ephesians 1:13–23

Paul teaches about the Holy Spirit of Promise

Read Ephesians 1:13–14, looking for a blessing the Saints had received because of their faithfulness and their trust and belief in Jesus Christ.

Being “sealed [by the] holy Spirit of promise” means that the Holy Ghost “witnesses to the Father that the saving ordinances have been performed properly and that the covenants associated with them have been kept” (Guide to the Scriptures, “Holy Spirit of

Promise,” scriptures.lds.org). The phrase “the earnest of our inheritance” in Ephesians 1:14 indicates that when the faithful Saints are sealed by the Holy Spirit of Promise, they will receive the personal assurance that they will eventually inherit the celestial kingdom. (For more information on calling and election, read 2 Peter 1 and the commentary provided for that chapter in the Unit 30: Day 1 lesson.)

As recorded in Ephesians 1:15–16, Paul told the Saints that he continually gave thanks to God for their faithfulness. Read Ephesians 1:17–18, looking for what Paul prayed God would give the Saints.

Think about what these verses teach us about how we can come to know Heavenly Father.

One truth we can identify in these verses is that **we can come to know Heavenly Father through the spirit of revelation.**

As you read the following statement by Elder David A. Bednar, mark what he taught about the spirit of revelation:



“Revelation is communication from God to His children on the earth and one of the great blessings associated with the gift and constant companionship of the Holy Ghost. The Prophet Joseph Smith taught, ‘The Holy Ghost is a revelator,’ and ‘no man can receive the Holy Ghost without receiving revelations’ (*Teachings of Presidents of the Church: Joseph Smith* [2007], 132).

“The spirit of revelation is available to every person who receives by proper priesthood authority the saving ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost—and who is acting in faith to fulfill the priesthood injunction to ‘receive the Holy Ghost.’ This blessing is not restricted to the presiding authorities of the Church; rather, it belongs to and should be operative in the life of every man, woman, and child who reaches the age of accountability and enters into sacred covenants. Sincere desire and worthiness invite the spirit of revelation into our lives” (“The Spirit of Revelation,” *Ensign* or *Liahona*, May 2011, 87).

Think about how revelation through the Holy Ghost can help us come to know Heavenly Father.

 **4.** In your scripture study journal, write how revelation through the Holy Ghost has helped you or someone you know come to know Heavenly Father better.

Living worthy of the companionship of the Holy Ghost can help you come to know Heavenly Father better.

In Ephesians 1:19–23 Paul continued to teach about the Saints’ inheritance and Jesus Christ’s position as the head of His Church.

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

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

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

UNIT 25: DAY 1

Ephesians 2–3

Introduction

The Apostle Paul taught the Saints in Ephesus that all sinners could be saved by God’s grace and that Jews and Gentiles had become one in the household of God. Paul also explained that the Church of Jesus Christ is built upon the foundation of apostles and prophets, and he shared his desire that the Saints experience the love of Jesus Christ.

Ephesians 2

Paul teaches how the blood of Jesus Christ saves both Jew and Gentile

Think about a time when you may have felt excluded or separated from others.

At the time the Apostle Paul wrote his epistle to the Ephesians, some Church members who were Jews felt that they were superior to gentile converts because the Jews were Israelites by birth and the males had been circumcised.

Read Ephesians 2:1–3, looking for how Paul described the spiritual condition of both the gentile Saints (*you* and *ye* in verses 1–2) and the Jewish Saints (*we* in verse 3) before their conversion to the Savior and His Church. The phrase “prince of the power of the air” in verse 2 refers to the devil and his influence throughout the world.

- According to verses 1–2, what was the spiritual condition of the Gentiles before their conversion?

- According to verse 3, what was the spiritual condition of Paul and the Jews before their conversion? _____

Paul described both the Gentiles and the Jews as being spiritually dead, or separated from God, because of their sins (see verse 1). They were following after the ways or desires of the flesh and thus subjecting themselves to the wrath of God.

Read Ephesians 2:4–6, looking for the spiritual condition of the gentile and Jewish Saints after their conversion. The word *quickened* in verse 5 means made alive, and the phrase “heavenly places” in verse 6 refers to the celestial kingdom (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 2:500).

Notice that after their conversion, the Lord had quickened both the Jews and Gentiles, or made them alive from their spiritually dead and sinful state. We refer to this as being spiritually reborn or saved from our sins.

Read Ephesians 2:7–10, looking for what enabled the Gentiles and Jews to make this transformation.

These verses teach the following truth: **Because of the grace of God, all mankind can be saved through faith in Jesus Christ.**

True faith in Jesus Christ always leads to following Him and doing good works. Notice that Paul emphasized that we cannot save ourselves, no matter how good our works are (see Ephesians 2:8–9). President Dieter F. Uchtdorf of the First Presidency explained our need for the grace of God:



“Because we have all ‘sinned, and come short of the glory of God’ [Romans 3:23] and because ‘there cannot any unclean thing enter into the kingdom of God’ [1 Nephi 15:34], every one of us is unworthy to return to God’s presence.

“Even if we were to serve God with our whole souls, it is not enough, for we would still be ‘unprofitable servants’ [Mosiah 2:21]. We cannot earn our way into heaven; the demands of justice stand as a barrier, which we are powerless to overcome on our own.

“But all is not lost.

“The grace of God is our great and everlasting hope.

“Through the sacrifice of Jesus Christ, the plan of mercy appeases the demands of justice [see Alma 42:15] ‘and [brings] about means unto men that they may have faith unto repentance’ [Alma 34:15].

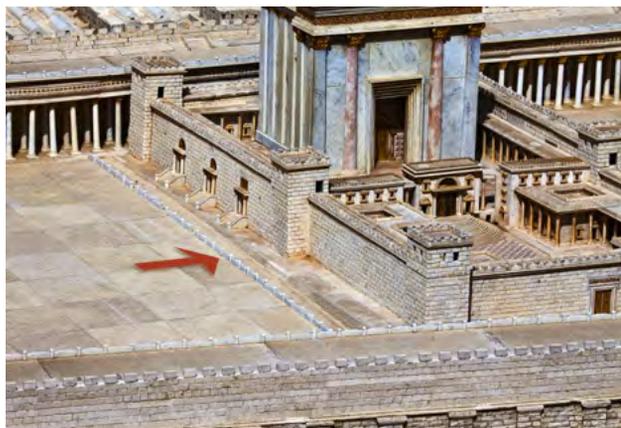
“Our sins, though they may be as scarlet, can become white as snow [see Isaiah 1:18]. Because our beloved Savior ‘gave himself a ransom for all’ [1 Timothy 2:6], an entrance into His everlasting kingdom is provided unto us [see 2 Peter 1:11].

“The gate is unlocked! . . .

“To inherit this glory, we need more than an unlocked gate; we must enter through this gate with a heart’s desire to be changed—a change so dramatic that the scriptures describe it as being ‘born again; yea, born of God, changed from [our worldly] and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters’ [Mosiah 27:25]. . . .

“Grace is a gift of God, and our desire to be obedient to each of God’s commandments is the reaching out of our mortal hand to receive this sacred gift from our Heavenly Father” (“The Gift of Grace,” *Ensign* or *Liahona*, May 2015, 108, 110).

 **1.** Answer the following question in your scripture study journal: How does exercising faith in Jesus Christ and repenting of our sins help us receive God’s gift of grace?



The accompanying picture shows part of a model of Herod’s temple in Jerusalem. The arrow points to the “wall of partition” (Ephesians 2:14) in the outer courts of the temple. Because the Gentiles were not Israelites by birth, living under the Mosaic law, they were forbidden to go beyond this wall to the more sacred areas of the temple. They were considered “aliens [foreigners] from the commonwealth of Israel, and strangers from the covenants of promise” (Ephesians 2:12). The physical wall of partition symbolized the spiritual separation that existed between Jews and

Gentiles before Peter’s revelation that the gospel was to be preached to the Gentiles.

Read Ephesians 2:12–15, looking for what broke down the barrier between the Jews and Gentiles. The word *enmity* in verse 15 means “antagonism, hostility, and hate” (Guide to the Scriptures, “Enmity,” scriptures.lds.org).

According to these verses, what brought the Gentiles and the Jews together?

Through the blood of Christ (the Atonement), the figurative wall spiritually separating the Jews and Gentiles was removed, and they became “one new man” (Ephesians 2:15), or one unified body, or group, in Christ. You may want to write or note the following truth near Ephesians 2:12–15: **As we come unto Jesus Christ and partake of His grace, we become unified with the Saints of God.**

Read Ephesians 2:16–19, looking for phrases that emphasize the truth that as we come unto Jesus Christ and partake of His grace, we can be unified with the Saints of God.

Consider why you think this truth is important for us to understand and apply in the Church today.

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

- How can we help others become or feel again like “fellowcitizens” (Ephesians 2:19) in the Church rather than strangers?
- When has someone helped you feel like a fellow citizen with the Saints rather than a stranger?
- When have you tried to help someone feel the same way?

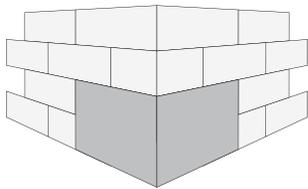
Consider someone you know who might benefit by attending a Church activity. Invite this person to an upcoming activity or Church meeting, and make a consistent effort to help this individual feel welcome in your ward or branch.

Read Ephesians 2:20–22, looking for what Paul taught was the foundation of the Church.

Complete the following truth based on Paul’s teachings in those verses: **The Lord’s Church is founded on _____, with Jesus Christ as the _____.**

The cornerstone is a large stone laid at the corner of a foundation to give strength and stability to the entire building.

In what way is Jesus Christ the “chief corner stone” (Ephesians 2:20) of the Church? _____



As you consider Ephesians 2:21–22, think about what happens to the rest of the Church because of this Cornerstone.



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

- In what ways do the apostles and prophets form the remainder of the foundation of the Church?
- How does this foundation provide stability to the Church and protect it against the devil’s attacks?

Ephesians 3

Paul expresses his desires for the Ephesian Saints

As recorded in Ephesians 3:1–16, the Apostle Paul preached about Jesus Christ and taught that through Him, Gentiles can be “fellowheirs” (verse 6) with Israel and partakers of God’s promises. Paul’s ministry was to preach the gospel of Jesus Christ to the Gentiles.

Read Ephesians 3:17–19, looking for what Paul desired the Saints to know and feel.

According to these verses, what did Paul want the Saints to know and feel? _____

From Ephesians 3:1–19 we learn that **apostles and prophets seek to help God’s children know and feel the love of Jesus Christ.**



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

- How do apostles and prophets help God’s children understand the blessings of exaltation and feel the love of Jesus Christ in our day?
- When have the teachings of apostles and prophets helped you understand the blessings of exaltation or feel the love of Jesus Christ in your life?



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

I have studied Ephesians 2–3 and completed this lesson on (date).

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

UNIT 25: DAY 2

Ephesians 4–6

Introduction

In his letter to the Ephesian Saints, the Apostle Paul taught that the Lord established His Church and called leaders to both perfect and unify the Saints. He also encouraged Church members to leave behind their former lives and begin new lives as followers of Christ. Paul then taught the Saints how to strengthen their family relationships and encouraged them to “put on the whole armour of God” (Ephesians 6:11) in order to resist Satan’s temptations.

Ephesians 4:1–16

Paul teaches the importance of Jesus Christ’s Church

Consider the following two scenarios:

- At school your teacher asks the class to express their views on a controversial topic. As students share their opinions, you realize that most of them support a position that is different from the teachings of the Church.
- Lawmakers in your country are considering legalizing behavior that Church leaders have taught is wrong.

Why might situations like these be difficult for a member of the Church? _____

As you study Ephesians 4:1–16, look for a truth about how you can know what is right and what is wrong in a world of changing values and beliefs.

Read Ephesians 4:1–6, looking for what the Apostle Paul taught about the Church and its doctrine.

What do you think Paul meant when he taught that there is “one Lord, one faith, [and] one baptism” (Ephesians 4:5)?

In Paul’s day, as it is in ours, there is only one true Church of Jesus Christ upon the earth (see D&C 1:30).

As recorded in Ephesians 4:7–10, Paul taught that through the Atonement of Jesus Christ, we have all been given the opportunity to receive the gift of God’s grace (His enabling power to save us). He also taught that Christ had given other gifts to mankind.

Read Ephesians 4:11, looking for what offices the Lord gave, or established, in His Church. (Ephesians 4:11–14 is a scripture mastery passage. You may want to mark

or note it in a distinctive way to help you locate it in the future.)

The titles of the offices of the priesthood in the Church of Jesus Christ today may not be the same as the titles used in Paul's day, and the early Church of Jesus Christ may not have had every calling that the Church has today. For example, the Prophet Joseph Smith taught that "an evangelist is a Patriarch" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 140). Also, a pastor is a shepherd, or one who leads a flock—a fitting description of modern-day bishops, branch presidents, stake presidents, and district presidents. You may want to write or note in your scriptures the modern-day equivalent of these terms.

 **1.** Write the following incomplete truth in your scripture study journal: *The Lord has called apostles, prophets, and other Church leaders to help . . .* (You will be adding to this statement.)

Read Ephesians 4:12–13, looking for what Paul taught about why the Lord gave the Church apostles, prophets, and other leaders.

Notice that the Lord gave members of His Church apostles, prophets, and other Church leaders to *perfect the Saints*. Add this phrase to the incomplete truth you wrote in your scripture study journal. Also write in your scripture study journal a few ways in which apostles, prophets, and other Church leaders help to perfect us.

Read Ephesians 4:14, looking for another reason why the Lord gave His Church apostles, prophets, and other leaders.

From this verse we learn that the Lord also gave the Saints these leaders to *protect them from false doctrine*. Add this phrase to the statement you wrote in your scripture study journal.

From Ephesians 4:11–14 we learn the following truth: **The Lord has called apostles, prophets, and other Church leaders to help perfect the Saints and protect them from false doctrine.**



Consider what can happen to a boat that is tossed about on the water during a violent storm.

 **2.** Reread the two scenarios from the beginning of this lesson. Then answer the following questions in your scripture study journal:

- How can a boat that is tossed about on rough waters and by violent winds be likened to someone who is "tossed to and fro" (Ephesians 4:14) by the changing winds of false teachings and public opinions?
- How do the teachings of apostles, prophets, and other Church leaders help followers of God navigate these troubled waters and return safely to Heavenly Father?

 **3.** In your scripture study journal, write how an apostle, prophet, patriarch, bishop, or teacher has helped you improve or grow spiritually or helped protect you from false doctrine and deception. If the person you chose is a local leader, consider writing this person a letter of gratitude describing how he or she has helped you.

Read Ephesians 4:15–16, looking for the way in which our Church leaders should teach us the truths of the gospel.

Scripture Mastery—Ephesians 4:11–14

 **4.** To help you practice explaining the doctrine taught in Ephesians 4:11–14, teach a family member or friend why the Lord established His Church and called leaders to serve in it. Be sure to use Paul's teachings in Ephesians 4:11–14 as part of your teaching. When you are finished teaching, ask the person you taught to sign your scripture study journal.

Ephesians 4:17–32

Paul encourages the Saints to put off evil and become new through Jesus Christ

Many of the people whom Paul wrote to in Ephesus may have been recent converts to the Church. As you study Ephesians 4:17–32, look for what Paul taught these Church members they needed to do as disciples of Jesus Christ.

Read Ephesians 4:17–20, looking for words or phrases that describe the spiritual state of Gentiles who had not joined the Church. Notice what Paul said was the reason the other Gentiles were in this spiritual state.

Read Ephesians 4:21–24, looking for what had helped members of the Church become different from other people. Consider marking or noting what you find in your scriptures.

What did Paul say an individual who had been taught the truth should "put off" (Ephesians 4:22)?

We “put on the new man” (Ephesians 4:24) when we diligently live the gospel of Jesus Christ daily by developing faith in Christ, repenting of sins, receiving saving ordinances, and keeping the commandments. From Paul’s teachings we can identify the following truth: **Disciples of Jesus Christ put off their old, sinful ways and put on new, righteous ways.**

Read Ephesians 4:25–32, looking for the things disciples of Christ need to “put off” (verse 22) or “put away” (verse 31) and the things disciples of Christ need to “put on” (verse 24). You may want to mark or note in your scriptures what you find. Note that the Joseph Smith Translation of Ephesians 4:26 begins “Can ye be angry, and not sin?” (in Ephesians 4:26, footnote a).

 **5.** In your scripture study journal, draw a picture of or describe a scenario that illustrates the possible behavior of someone who needs to put off his or her sinful nature in one of the areas Paul described. Also draw a picture or describe a scenario that illustrates how that same individual might act if he or she came unto Christ and became a new person. You may want to draw upon your own experience or the experiences of others as you complete this assignment.

Remember that putting off our old ways and fully following Jesus Christ is a continual process and not a one-time event.

Ephesians 5–6

Paul counsels the Saints regarding their relationships and to “put on the whole armour of God”

We read in Ephesians 5 that the Apostle Paul taught Church members that they should use the Savior’s relationship with the Church as a guide in their family relationships and with others. The phrase “submitting yourselves one to another” in Ephesians 5:21 means placing others ahead of ourselves, and the phrase “the fear of God” refers to our love and respect for God.

Read Ephesians 6:1–4, looking for Paul’s counsel to children about their relationship with their parents.

Ponder how your family relationships would be strengthened by following this counsel.

After urging the Church members to “put on the new man” (Ephesians 4:24) to become righteous and holy, Paul counseled them to put on other things for protection.

Read Ephesians 6:11–13, looking for what Paul taught that the Saints of God should put on.

What were the reasons Paul gave for why we should “put on the whole armour of God” (Ephesians 6:11)?

You may want to mark or note these reasons in your scriptures.

Read Ephesians 6:14–17, looking for the various pieces of spiritual armor that Paul said make up the whole armor of God.

How can putting on these pieces of armor help us to avoid sin? What can you do to put on the whole armor of God each day?

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

I have studied Ephesians 4–6 and completed this lesson on (date).

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

INTRODUCTION TO

Philippians

Why Study This Book?

In his Epistle to the Philippians, the Apostle Paul gave the Saints in Philippi encouragement and exhorted them to stand fast in unity and work together to defend the faith. Perhaps one of the most important principles Paul taught in Philippians is that praying to God and trusting in Him brings “the peace of God, which passeth all understanding” (Philippians 4:7). Studying Paul’s messages of encouragement in this epistle can help you in your efforts to endure to the end faithfully. As you strive to follow Christ, you too can gain confidence and, like Paul, declare, “I can do all things through Christ which strengtheneth me” (Philippians 4:13).

Who Wrote This Book?

Although Timothy is mentioned along with Paul in the epistle’s greeting (see Philippians 1:1), Paul wrote the Epistle to the Philippians. This is supported by the use of the singular pronoun *I* throughout the letter and the reference to Timothy in Philippians 2:19. Timothy may have acted as Paul’s scribe, writing the letter under Paul’s direction.

When and Where Was It Written?

Paul likely wrote Philippians sometime between A.D. 60 and 62, while he was imprisoned in Rome (see Philippians 1:7, 13, 16; see also Acts 28:16–31; Guide to the Scriptures, “Philippians, Epistle to,” scriptures.lds.org).

To Whom Was It Written and Why?

Philippi was the first place in Europe where Paul formally preached the gospel and established a branch of the Church (see Acts 16:11–40; Bible Dictionary, “Pauline Epistles”). One of Paul’s purposes in writing this letter was to express gratitude for the affection and financial assistance the Saints in Philippi had extended to him during his second missionary journey and his imprisonment in Rome (see Philippians 1:3–11; 4:10–19; see also Bible Dictionary, “Pauline Epistles”).

Paul also praised the members in Philippi for their faith in Jesus Christ and gave them counsel based on information about them that he had received from a Philippian disciple named Epaphroditus (see Philippians 4:18). Paul’s counsel included encouragement to be humble and united (see Philippians 2:1–18; 4:2–3). Paul also warned the Philippians to beware of corrupt Christians, such as those who taught that circumcision was necessary for conversion. Such individuals (often referred to as Judaizers) falsely claimed that new converts had to submit to the former Old Testament law of circumcision before becoming Christian (see Philippians 3:2–3).



“Every time you kick ‘Mormonism’ you kick it _____; you never kick it _____. The Lord Almighty so orders it” (*Teachings of Presidents of the Church: Brigham Young* [1997], 264).

(You will discover the answers later in this lesson.)

What are some examples, either from history or from our day, of people kicking, or opposing, the Savior’s Church and His followers? _____

As you study Philippians 1, look for a truth that can help you understand how opposition can affect the Lord’s work.

Locate Philippi on the accompanying map showing the missionary journeys of the Apostle Paul.



UNIT 25: DAY 3

Philippians 1–3

Introduction

The Apostle Paul encouraged the Saints in Philippi to work together in living the gospel of Jesus Christ. He counseled them to follow the Savior’s example of humility and selflessness, and he taught that God was working within them to bring about their salvation. Paul described sacrifices he had made to follow Jesus Christ.

Philippians 1

Paul describes blessings that come from opposition

What words could you use to fill in the blanks of the following statement by President Brigham Young?

Paul established a branch of the Church in Philippi during his second missionary journey (see Acts 16). He later wrote his epistle to the Philippians while he was imprisoned, likely in Rome. In Philippians 1:1–11, we read that Paul expressed gratitude and love for the Philippian Saints.

Read Philippians 1:12–14, looking for what resulted from the opposition Paul experienced during his missionary efforts.

As described in these verses, the opposition Paul experienced led to “the furtherance [advancement] of the gospel” (Philippians 1:12). People throughout the “palace,” or military headquarters, knew Paul was imprisoned for preaching about Jesus Christ. Paul’s imprisonment also inspired other Church members to become bolder in preaching the gospel.

From Philippians 1:12–14 we learn that **opposition we experience in following Jesus Christ can help further His work.**

In President Young’s statement, fill in the blanks with the words *upstairs* (which means forward in this context) and *downstairs*.



1. Imagine that you are a writer for a blog or a newspaper. In your scripture study journal, write headlines for two or three true situations in which opposition helped further the Savior’s work. These stories might come from the scriptures or from the lives of people you know. (The following is one example of a headline: “Protests against missionary work serve to increase people’s interest in learning the message of the gospel from local missionaries.”)

As recorded in Philippians 1:15–26, Paul taught that whatever happened to him would magnify the Savior.

Read Philippians 1:27–30, looking for what Paul encouraged the Saints in Philippi to do for the gospel. Note that the word *conversation* in verse 27 refers to conduct.

Joseph Smith Translation, Philippians 1:28 reads, “And in nothing terrified by your adversaries, who reject the gospel, which bringeth on them destruction; but you who receive the gospel, salvation; and that of God” (in Philippians 1:28, footnote *a*).

Notice in Philippians 1:27–30 what Church members would experience on behalf of the Savior. Consider how the Philippian Saints would have been blessed by remembering that opposition they experienced in following Jesus Christ could help further His work.

Philippians 2

Paul teaches about the Savior’s condescension and instructs the Saints concerning their salvation

Read Philippians 2:2–4, looking for the Apostle Paul’s counsel to the Philippian Saints. In verse 3 the word *vainglory* means conceit and the phrase “lowliness of heart” refers to humility.

Read Philippians 2:5–9, and consider marking or noting words or phrases that illustrate the humility and selflessness of Jesus Christ.

We can learn the following principle from Paul’s teachings in these verses: **If we follow Jesus Christ’s example of humility and selfless concern for others, then we can become more unified.**



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

- What are some ways in which we can follow the Savior’s example of humility and selflessness in our families, schools, and wards or branches?
- When have you seen people consider others’ needs before their own? How did these efforts increase unity?

As recorded in Philippians 2:9–11, Paul taught that ultimately “every knee [will] bow” and “every tongue [will] confess that Jesus Christ is Lord.” Take a moment to visualize that moment, and think about what you hope this experience will be like for you.

Read Philippians 2:12–13, looking for what Paul counseled the Philippians to do that could enable their experience of bowing before the Lord to be joyful. The phrase “fear and trembling” in verse 12 refers to reverential awe and rejoicing (see Psalm 2:11; Guide to the Scriptures, “Fear,” scriptures.lds.org).

Some people misunderstand Paul’s instruction to “work out your own salvation” (Philippians 2:12) to mean that we are saved by our own works. We can be saved only through the Atonement of Jesus Christ. We must, however, satisfy the requirements for salvation, which God has provided (see Articles of Faith 1:3–4). As recorded in Philippians 2:13, Paul taught that God helps those who are trying to satisfy the requirements for salvation by helping them to “will,” or desire, and to obey “his good pleasure,” or His commandments.

From Philippians 2:12–13 we learn that **God helps us desire and do what is required of us for salvation, which is made possible through the Atonement of Jesus Christ.** Consider writing or noting this truth in your scriptures.

Through the influence of the Holy Ghost, God can help us change and purify our desires so that we want to obey Him (see Mosiah 5:2). When have you felt God changing your heart so that you wanted to obey Him? How has He helped you to more faithfully keep His commandments?

As recorded in Philippians 2:14–30, Paul reminded the Saints that they “shine as lights in the world” (Philippians 2:15) and told them he would send messengers to learn of their well-being.

Philippians 3

Paul describes sacrifices he made to follow Jesus Christ

What is an object that represents something you value that the world would also consider valuable (such as

an object representing family, friends, education, food, technology, or wealth)? _____

What would you be willing to give up this valued possession for?

As you study Philippians 3, look for what Paul gave up in order to gain a prize that is also available to us.

As recorded in Philippians 3:1–2, Paul warned the Church members in Philippi of corrupt teachers (“dogs”) who claimed that Church converts should conform to certain Jewish practices, including circumcision (“the concision”). In Philippians 3:3 he taught that those who “worship God in the spirit, and rejoice in Christ Jesus” were “the circumcision,” or God’s covenant people.

Read Philippians 3:4–6, looking for what Paul said about his Jewish heritage.

Note the social and religious advantages in Jewish society that Paul once possessed. He had an Israelite lineage, he was a Pharisee, he was zealous for Judaism, and he strictly obeyed Jewish religious law.

Read Philippians 3:7–11, and consider marking or noting words or phrases that indicate how Paul viewed the advantages he once had in Jewish society.

Paul willingly “suffered the loss of all things” (Philippians 3:8) so that he could know Jesus Christ; “be found in him” (Philippians 3:9), or be in a covenant relationship with Him; be justified through faith in Him; suffer for His sake; and be part of “the resurrection of the just,” or the righteous (Joseph Smith Translation, Philippians 3:11 [in Philippians 3:11, footnote a]).

Read Philippians 3:12–14, looking for what Paul recognized about his spiritual progression. Note that the word *apprehend* in this context means to obtain.

Rather than focusing on what he had left behind, Paul was pressing forward to obtain “the prize of the high calling of God” (Philippians 3:14), which is eternal life. Complete the following principle based on what we can learn from Paul’s example: **If we _____**

_____, then we can come to know Him and obtain eternal life.

President Gordon B. Hinckley told of meeting a naval officer who had come from another nation to the United States for advanced training and who had joined the Church during his stay. Consider what that young man was willing to give up to follow Jesus Christ.



“He was introduced to me just before he was to return to his native land. . . . I said: ‘Your people are not Christians. What will happen when you return home a Christian, and, more particularly, a Mormon Christian?’

“His face clouded, and he replied, ‘My family will be disappointed. They may cast me out and regard me as dead. As for my future and my career, all opportunity may be foreclosed against me.’

“I asked, ‘Are you willing to pay so great a price for the gospel?’

“His dark eyes, moistened by tears, shone from his handsome brown face as he answered, ‘It’s true, isn’t it?’

“Ashamed at having asked the question, I responded, ‘Yes, it’s true.’

“To which he replied, ‘Then what else matters?’” (“It’s True, Isn’t It?” *Ensign*, July 1993, 2).



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

- What have you (or someone you know) given up to follow the Savior?
- Why are the prizes of knowing Jesus Christ and progressing toward eternal life worth the sacrifices you have made?



4. Ponder whether there is something you need to give up to more fully follow Jesus Christ. On a separate piece of paper, write down a goal to give this thing up. Place the paper where you can see it often over the next few weeks. Then write *Completed assignment 4 in your scripture study journal.*

In Philippians 3:15–21 we read Paul’s warning of the destruction awaiting those who focus solely on earthly pleasures. He also taught that Jesus Christ will change our imperfect physical bodies into immortal bodies like His.

Ponder before Responding

By taking time to think about a question rather than immediately responding to it, you can invite the Holy Ghost to give you impressions and instruction. Investing added thought can make your responses more personally meaningful and edifying.



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

I have studied Philippians 1–3 and completed this lesson on (date). Additional questions, thoughts, and insights I would like to share with my teacher:

Philippians 4

Introduction

The Apostle Paul instructed the Saints in Philippi to be prayerful and to seek after whatsoever is righteous. He also declared his confidence in the enabling strength of Jesus Christ. Paul concluded his epistle with another expression of thanks to the Philippian Saints for the support they gave him in his times of need.

Philippians 4:1–14

Paul instructs the Saints in Philippi to be prayerful and to seek after whatsoever is righteous

Throughout our lives we will experience challenges or circumstances that may lead us to worry. For example:

- “I am worried about passing an upcoming test.”
- “I am worried about a family member who is sick.”
- “I am worried about standing up for my beliefs.”
- “I am worried about whether I can be a successful missionary.”

What are some worries or concerns you are currently experiencing in your life?

As you study Philippians 4, look for a truth that can help us when we face circumstances that may lead us to worry.

In Philippians 4:1–5 we read how Paul counseled the Saints to stand firm in faithfulness to the Lord, to rejoice in the Lord, and to let their moderation, or gentleness (see Philippians 4:5, footnote *a*), be evident to others.

Read the first phrase of Philippians 4:6, looking for Paul’s counsel to the Saints.

The phrase “be careful for nothing” in verse 6 means to not be overly concerned about anything (see Philippians 4:6, footnote *a*).

Read the remainder of Philippians 4:6, looking for what Paul counseled the Saints to do instead of worrying. (*Supplication* is a humble, earnest request.)

Read Philippians 4:7, looking for the blessing that Paul promised for praying humbly and sincerely with thanksgiving. Note that the word *keep* in this verse means guard (see Philippians 4:7, footnote *c*).

One principle we can learn from these verses is that **as faithful followers of Jesus Christ, if we pray with supplication and thanksgiving, then we can**

have God’s peace. Following Paul’s wise counsel to take everything to God in prayer and supplication with thanksgiving can help us maintain a proper balance in life, rather than being overanxious or unduly concerned about every detail and its outcome.



Elder Richard G. Scott of the Quorum of the Twelve Apostles taught about how choosing to live this principle can help us: “Because He respects your agency, Father in Heaven will never force you to pray to Him. But as you exercise that agency and

include Him in every aspect of your daily life, your heart will begin to fill with peace, buoyant peace. That peace will focus an eternal light on your struggles. It will help you to manage those challenges from an eternal perspective” (“Make the Exercise of Faith Your First Priority,” *Ensign* or *Liahona*, Nov. 2014, 93).



1. Notice in Philippians 4:6 that Paul suggested that our prayers and requests should be offered with thanksgiving. Answer the following questions in your scripture study journal:

- How do you think expressing gratitude can help bring us God’s peace?
- According to Elder Scott, how can God’s peace help us with challenges we experience?

Consider the worries or concerns you thought of earlier in this lesson. Choose to apply the principle Paul taught by praying with supplication and thanksgiving instead of worrying. As you notice the worries of others around you, consider sharing Paul’s words and this principle with them.

For the next 30 seconds, focus your thoughts on the Savior and what He has done for you.

What effect did focusing on this thought have on you?

Read Philippians 4:8–9, looking for what Paul admonished the Philippian Saints to think and do. Consider marking or noting each type of thing that Paul instructed the Saints to focus their thoughts on. The phrase “think on” in verse 8 means to give careful, continuing thought.

In verse 9, what did Paul counsel Church members to *do*? What blessing did he promise the Saints if they would focus on righteousness and follow his teachings and example?

One principle we can learn from Paul’s instruction is that **if faithful Saints focus their thoughts on whatsoever is righteous and if they follow the apostles and prophets, then the God of peace will be with them.**

-  **2.** In your scripture study journal, write how focusing our thoughts on whatsoever is righteous can influence our desires and behaviors.

Read Articles of Faith 1:13 (in the Pearl of Great Price), looking for how it is similar to Philippians 4:8.

When the Prophet Joseph Smith cited this “admonition of Paul” from Philippians 4:8 in the thirteenth article of faith, he changed “think on these things” to the more active “seek after these things.” Think about why it is important for us to seek after things that are true, honest, just, pure, lovely, virtuous, and of good report or praiseworthy.

-  **3.** Read the counsel on one of the following topics from the *For the Strength of Youth* booklet: “Dating,” “Dress and Appearance,” “Education,” “Entertainment and Media,” “Friends,” “Language,” or “Music and Dancing.” In your scripture study journal, write the name of the topic you selected. Then write your answers to the following questions:

- a. How can we use Paul’s instruction recorded in Philippians 4:8–9 to guide our choices concerning this topic?
- b. As we strive to follow Paul’s instruction, what challenges might we encounter concerning this topic?
- c. Why is having “the God of peace . . . with you” (Philippians 4:9) worth the effort of seeking righteous things and following the apostles and prophets?

How can you improve your efforts to focus your thoughts on righteous things? Consider the blessings that have come to you as you have followed the teachings of apostles and prophets. Continue to live this principle so the Lord can continue to provide His companionship and peace in your life.

As recorded in Philippians 4:10, Paul thanked the Philippian Saints for the support and care they had offered him during his trials. Read Philippians 4:11–12, looking for what Paul told the Saints he had learned.

What had Paul learned to do in all circumstances?

Read Philippians 4:13–14, looking for the source of Paul’s strength. (Philippians 4:13 is a scripture mastery passage. You may want to mark or note it in your scriptures in a distinctive way so you can locate it in the future.)

Paul’s statement in verse 13 pertains to his ability, through the strength provided by Jesus Christ, to do all things that were pleasing to or required by God, including being content in any circumstance. Like Paul, **we can do all things through Jesus Christ, who gives us strength.**

What can we do to receive the strength that Jesus Christ provides? _____



President Dieter F. Uchtdorf of the First Presidency taught about what the strength of God’s grace can enable us to do: “[An] element of God’s grace is the opening of the windows of heaven, through which God pours out blessings of power and strength, enabling us to achieve things that otherwise would be far beyond our reach. It is by God’s amazing grace that His children can overcome the undercurrents and quicksands of the deceiver, rise above sin, and ‘be perfect[ed] in Christ’ [Moroni 10:32]” (“The Gift of Grace,” *Ensign* or *Liahona*, May 2015, 108).

Some of the ways we might experience this strength include increased resilience, resolve, courage, patience, and perseverance, as well as increased physical, mental, and spiritual stamina and power.

-  **4.** In your scripture study journal, write about an experience when your faith in Jesus Christ gave you strength to do something good.

Scripture Mastery—Philippians 4:13

-  **5.** Memorizing Philippians 4:13 will help this truth come to your mind as you or those around you struggle to have the strength to overcome difficulties and live righteously. Read Philippians 4:13 repeatedly to help you memorize it. Recite it to a family member or friend, and invite that person to share an experience when having faith in Jesus Christ gave him or her strength to do something good. Then sign your name in your scripture study journal.

Philippians 4:15–23

Paul closes his epistle to the Philippians with an expression of thanks

In Philippians 4:15–23 we read that the Apostle Paul again thanked the Philippian Saints for supporting him during his times of need. The Saints’ gifts were a pleasing offering to God, and Paul promised that God would meet their needs as well.

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

I have studied Philippians 4 and completed this lesson on (date).

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

INTRODUCTION TO

Colossians

Why Study This Book?

The Apostle Paul wrote his Epistle to the Colossians because of a report that they were falling into serious error (see Bible Dictionary, “Pauline Epistles”). False teachings and practices in Colossae were influencing the Saints there and threatening their faith. Similar cultural pressures pose challenges for Church members today. Part of this epistle’s value lies in how it identifies and exposes falsehoods while emphasizing Jesus Christ’s divinity and saving work. By studying the book of Colossians, you can deepen your conversion to the Savior and receive protection from deception and sin.

Who Wrote This Book?

The Epistle to the Colossians was sent by Paul and Timothy (see Colossians 1:1, 23; 4:18). Paul apparently handwrote his own salutation at the close of the epistle (see Colossians 4:18), indicating that a scribe, perhaps Timothy, had assisted him in writing the body of the letter.

When and Where Was It Written?

Paul wrote the Epistle to the Colossians during his first imprisonment in Rome, around A.D. 60–62 (see Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org). He probably wrote it around the same time he wrote Philippians, Ephesians, and Philemon.

To Whom Was It Written and Why?

This epistle was written to the faithful Saints in Colossae, a site in modern-day Turkey. Paul instructed the Colossian Saints to share the letter with the members of the Church in nearby Laodicea (see Colossians 4:16).

Paul wrote this epistle “after he was visited by Epaphras, the evangelist of the Church in [Colossae] [see Colossians 1:7–8]. Epaphras told Paul that the Colossians were falling into serious error—they thought they were better than other people because they carefully observed certain external ordinances [see Colossians 2:16], denied themselves certain physical wants, and worshiped angels [see Colossians 2:18]. These practices made the Colossians feel they were being sanctified. They also felt they understood the mysteries of the universe better than other Church members. In his letter, Paul corrected them by teaching that redemption comes only through Christ and that we are to be wise and serve Him” (Guide to the Scriptures, “Colossians, Epistle to,” scriptures.lds.org).

UNIT 26: DAY 1

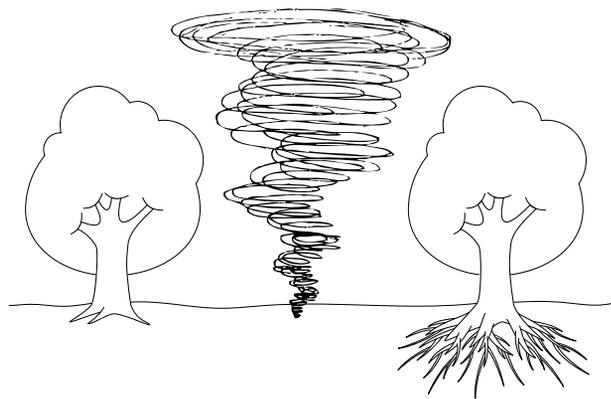
Colossians

Introduction

The Apostle Paul taught of Jesus Christ’s preeminence (superiority, greatness, or excellence) and warned against false doctrine. He encouraged the Colossian Saints to set their affections on heavenly things and develop the characteristics of Christ. Paul also instructed them to be gracious and wise in their interactions with others.

Colossians 1–2

Paul teaches of Jesus Christ’s preeminence and warns against false doctrine



Imagine two trees of similar size—one with shallow roots and one with deep roots. If a severe windstorm

came, which of those trees would be most likely to fall? Why? _____



Read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles, looking for the type of whirlwinds we need to beware of: “More concerning than the prophesied earthquakes and wars [of the last days] are the spiritual whirlwinds that can uproot you from your spiritual foundations and land your spirit in places you never imagined possible, sometimes with your barely noticing that you have been moved” (“Spiritual Whirlwinds,” *Ensign* or *Liahona*, May 2014, 18).

What are some examples of spiritual whirlwinds that can uproot or separate us from our faith in Jesus Christ? _____

Why can these spiritual whirlwinds be more troubling than physical challenges, such as earthquakes or wars?

Ponder for a moment what spiritual whirlwinds might be affecting you.

The Apostle Paul wrote an epistle to the Church members in Colossae after learning about influences and false teachings there that threatened to uproot them from their faith in Jesus Christ. As you study Colossians, look for how Paul sought to strengthen the Church members’ faith in Christ and for the blessings of having deeply rooted faith in Christ.

Learning the Geographic Setting

Locating the geographic settings of scripture accounts on a map can help you better understand the context and content of the scriptures. Maps can help you understand the relationship between various locations.

Colossae is a site in modern-day Turkey. Look on Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul,” and locate the city of Laodicea on the map. Colossae was approximately 11 miles (17.7 kilometers) southeast of Laodicea.

As recorded in Colossians 1:1–11, Paul greeted the

Saints in Colossae and acknowledged their faithfulness. He explained that the gospel brings forth fruit, or blessings, in the lives of those who accept and live it. Paul then taught the Saints about Jesus Christ.

Read Colossians 1:12–19, looking for truths Paul taught about Jesus Christ. You may want to mark or note in your scriptures what you find. The phrase “translated

us” in verse 13 means “changed us”; the word *invisible* in verse 15 means “unseen.”

Colossians 1:12–19 teaches the following truth about Jesus Christ: **Jesus Christ is the Redeemer, the firstborn of Heavenly Father’s spirit children, the Creator of all things, the head of the Church, and the first to be resurrected.**



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

- Why do you think it is important for us to know and believe these truths about Jesus Christ?
- How can knowing and believing these truths strengthen our faith in Him?

Paul taught that Jesus Christ is our Redeemer (see Colossians 1:14). Read Colossians 1:20–22, looking for what Paul taught the Colossian Saints about their need for a Redeemer.

According to verse 21, how does someone become alienated, or separated, from God?

The word *reconcile* (see Colossians 1:20–21) means to bring into agreement or harmony. According to Colossians 1:20–22, how did Jesus Christ reconcile us to God? (The phrase “made peace through the blood of his cross” [verse 20] refers to the Atonement of Jesus Christ.)

The blessing of being reconciled to God is conditional. Read Colossians 1:23, looking for what is required to be reconciled to God.

To “continue in the faith grounded and settled” (Colossians 1:23) means to remain steadfast in our faith in Jesus Christ by keeping His commandments and repenting of our sins. From Colossians 1:20–23 we learn the following truth: **We can be reconciled to God through the Atonement of Jesus Christ if we continue to be grounded and settled in our faith.**



2. Recall the condition of the two trees from earlier in this lesson. Then answer the following questions in your scripture study journal:

- Who do you know who is like the tree with deep roots—grounded and settled in his or her faith in Christ?
- How is his or her example a blessing to you?

Recall the whirlwind that was buffeting those two trees. Read Colossians 2:4, 8, looking for the spiritual whirlwinds that were threatening to uproot the Colossian Saints.

At that time there were several philosophies and traditions being taught by some people who were trying to diminish the importance of Jesus Christ.

Other false religious philosophies that were gaining popularity were that angels were mediators for God that should be worshipped and the idea that the body is evil (see Colossians 2:16–23).

Why would believing false teachings, including teachings that diminish the importance of Jesus Christ, make it easy for someone to be spiritually uprooted?

Read Colossians 2:6–7, looking for the counsel Paul gave to help the Saints avoid being led astray by worldly philosophies and traditions.

From these verses we learn the following truth: **By being rooted and built up in Jesus Christ, we can avoid being led astray by worldly philosophies and traditions.**



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

- a. What do you believe is one of the most important things we can do to be rooted and built up in Jesus Christ?
- b. Why do you believe that particular thing is so important?

Consider the following statement by Elder Andersen as he continued his talk on spiritual whirlwinds:



“The worst whirlwinds are the temptations of the adversary. Sin has always been part of the world, but it has never been so accessible, insatiable, and acceptable. There is, of course, a powerful force that will subdue the whirlwinds of sin. It is called repentance.

“Not all the whirlwinds in life are of your own making. Some come because of the wrong choices of others, and some come just because this is mortality. . . .

“How do you prepare for your whirlwinds? ‘Remember . . . it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, . . . his shafts in the whirlwind, . . . when all his hail and his mighty storm shall beat upon you, it shall have no power . . . to drag you down . . . because of the rock upon which ye are built’ [Helaman 5:12]. This is your safety in the whirlwind” (“Spiritual Whirlwinds,” 18–19).



4. Recall those personal spiritual whirlwinds that you thought about at the beginning of this lesson. In your scripture study journal, record what you will do to remain rooted and built up in Jesus Christ and to avoid being uprooted by spiritual whirlwinds.

Colossians 3–4

Paul encourages the Colossians to set their affections on heavenly things and be wise

As recorded in Colossians 3–4, the Apostle Paul urged the Colossian Saints to stop their unrighteousness and develop the characteristics of Jesus Christ. He also encouraged them to be prayerful and wise, especially in their interactions with those who were not Christians. He then relayed the greetings of several of his fellow servants, including Luke.



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

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

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

INTRODUCTION TO

1 Thessalonians

Why Study This Book?

The First Epistle to the Thessalonians is believed to be the earliest of the Apostle Paul’s existing epistles and may be the oldest book in the New Testament. Paul’s teachings in this epistle are focused primarily on the Second Coming of Jesus Christ, including the hardships that followers of Jesus Christ will face before His return (see 1 Thessalonians 3:3), the Resurrection of Christians at the Second Coming (see 1 Thessalonians 4:13–14), and the timing of Christ’s coming (see 1 Thessalonians 5:1–2). Through your study of this book, you will learn about the Second Coming and receive encouragement to remain faithful to the Lord.

Who Wrote This Book?

Paul wrote 1 Thessalonians (see 1 Thessalonians 1:1; see also 1 Thessalonians 2:18).

When and Where Was It Written?

“Paul wrote the epistles to the Thessalonians from Corinth during his second missionary journey,” around A.D. 50–51 (Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org).

To Whom Was It Written and Why?

Paul wrote 1 Thessalonians to the members of the Church in Thessalonica. Thessalonica was the most populous and prosperous city in the ancient Greek kingdom of Macedonia because of two important features: the city was built on the best natural harbor in the Aegean Sea, and it was located on the major highway that connected Rome and Asia.

During Paul's second missionary journey, the Spirit directed Paul and his companions—Silas, Timothy, and Luke—to travel across the Aegean Sea into Macedonia (see Acts 16:6–12). This initiated the preaching of the gospel in Europe. After preaching in Philippi (see Acts 16:12–40), Paul and Silas traveled to Thessalonica.

Paul labored with Silas in Thessalonica, but they were forced out of the city by Jewish leaders (see Acts 17:1–9). Later, Timothy reported to Paul that the Thessalonian Saints had remained faithful despite persecution and that their righteous influence was spreading (see Acts 18:5; 1 Thessalonians 1:7–8; 3:6–8).

The Thessalonian converts were some of the first Europeans to embrace the gospel, and they faced persecution as a result. They also had many questions about the Second Coming. Therefore, in his letter to the Thessalonians, Paul wrote words of encouragement and strength and addressed their questions about the Second Coming of Jesus Christ.

UNIT 26: DAY 2

1 Thessalonians

Introduction

The Apostle Paul wrote to the Saints in Thessalonica after learning they had been faithful to the gospel amidst persecution. He praised them for their faithfulness and willingness to teach the gospel. Paul also taught them about the Resurrection of the dead at the Second Coming of Jesus Christ, and he taught them how to prepare for the Second Coming.

1 Thessalonians 1–2

Paul praises the Thessalonian Saints for their faithfulness in affliction

Locate Thessalonica on Bible Maps, no. 13, “The Missionary Journeys of the Apostle Paul,” located in the Bible appendix. The Saints in Thessalonica were some of the earliest European converts to the Church. Paul, Silas, and Timothy had first preached there during Paul's second missionary journey but were driven out of the city by some of the Jewish leaders (see Acts 17:5–15). The Thessalonian Saints continued to be persecuted even after Paul and his companions left. Paul later wrote this epistle to the Saints to encourage them as they faced persecution.



1. Have you ever tried to share the gospel with someone? In your scripture study journal, write about your experience. Consider the following questions: How was your message received? In what ways were you blessed because of your efforts to share the gospel? What are some challenges we might experience as we try to share the gospel with others?

As you study 1 Thessalonians 1–2, look for truths that can help you as you share the gospel with others.

Read 1 Thessalonians 1:5–6, looking for how the Apostle Paul had shared the gospel with the Thessalonians when he was with them. You may want to mark the words *word* and *power* in verse 5.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained the difference between the “word” and the “power” of the gospel.



“The true gospel consists of two things: The Word, and The Power. Anyone can have the word; the books in which it is written are universally available. But the power must come from God; it is and must be dispensed according to his mind and his will to those who abide the law entitling them to receive it.

Marking and Annotating the Scriptures

One of the most helpful ways to learn and to remember things we learn is by marking and annotating the scriptures. In the print version of the scriptures, this can be done by underlining, shading, or outlining key words or phrases in the scriptures. In addition, we can write definitions, principles, prophetic commentary, or personal insights and impressions in the margins of the scriptures. Various types of marking and noting can also be done in the electronic versions of the scriptures, such as in the Gospel Library mobile app.

“The word of the gospel is the spoken or written account of what men must do to be saved. . . .

“But actual salvation comes only when the power of God is received and used; and this power is the power of the priesthood and the power of the Holy Ghost” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:42–43).

Consider marking in 1 Thessalonians 1:6 what the Thessalonians did after they had been taught the gospel by the word and power of God.

From 1 Thessalonians 1:5–6 we can learn the following principle: **As we teach the gospel of Jesus Christ by the word and power of God, we can help others become followers of the Lord and His servants.**

Read 1 Thessalonians 1:7–9, looking for how the example of the Thessalonian Saints affected other believers around them.

From the example of the Thessalonian Saints, we can learn the following truth: **We can share the gospel through our example.**



In the following statement, underline what President Dieter F. Uchtdorf of the First Presidency said is the most effective way to share the gospel: “The most effective way to preach the gospel is through example. If we live according to our beliefs, people will notice. If the countenance of Jesus Christ shines in our lives [see Alma 5:14], if we are joyful and at peace with the world, people will want to know why. One of the greatest sermons ever pronounced on missionary work is this simple thought attributed to Saint Francis of Assisi: ‘Preach the gospel at all times and if necessary, use words’ [in William Fay and Linda Evans Shepherd, *Share Jesus without Fear* (1999), 22]” (“Waiting on the Road to Damascus,” *Ensign* or *Liahona*, May 2011, 77).

Think about when someone else’s example helped you to either accept the gospel or more fully live the gospel.

In 1 Thessalonians 2:1–13, Paul wrote about his earlier ministry in Thessalonica. He addressed some critics in Thessalonica who questioned his sincerity and motivations during his ministry. Paul defended himself by describing the sincere and earnest manner in which he and his companions had taught and served the Saints. His words are reminiscent of those found in Doctrine and Covenants 12:8: “And no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity.”

Paul had not been back to Thessalonica after he was driven out during his second missionary journey (see

Acts 17:10). He said he had been unable to return because he was “hindered” by Satan from doing so (1 Thessalonians 2:18). Paul did not give any details about how Satan hindered him from returning to Thessalonica, but it is clear that persecution from Jews had already forced Paul to take many detours in his journey (see Acts 17:14–15).

1 Thessalonians 3–5

Paul teaches the Thessalonian Saints about the Second Coming

Mark whether you think the following statements about the Second Coming of Jesus Christ are true (T) or false (F):

- _____ 1. The faithful Saints who die before the Second Coming will not be resurrected until the end of the Millennium.
- _____ 2. The faithful Saints who are alive at the Second Coming will be caught up to meet Christ when He comes.
- _____ 3. The Second Coming will surprise everyone as a thief in the night.

As you study 1 Thessalonians 3–5, look for truths about the Second Coming of Jesus Christ that will help you know the correct answers to the true–false quiz (the answers are also included at the end of the lesson).

In 1 Thessalonians 3:1–7 we learn that Timothy reported to Paul that the Saints had remained faithful despite experiencing persecution.



Read 1 Thessalonians 3:11–13, looking for what Paul hoped the Lord would do for the Saints to prepare them for His Second Coming. Consider marking or noting in your scriptures what you find.

In 1 Thessalonians 4:1–12 we learn that Paul urged the Saints to become sanctified, or made clean

and pure, through obedience to God’s commandments, which Paul and others had taught them.

The Thessalonian Saints misunderstood some aspects of the Second Coming of Jesus Christ. They worried that Church members in Thessalonica who had died would not be able to experience the blessings of the Second Coming.

Read 1 Thessalonians 4:13–14, 16, looking for what Paul taught about faithful Saints who die before the Second Coming. He used the words *asleep* and *sleep* to refer to those who are dead.

From these verses we learn the following truth: **Faithful Saints who die before the Second Coming of Jesus Christ will be resurrected when He comes again.**

The phrase “them also which sleep in Jesus will God bring with him” in 1 Thessalonians 4:14 means that the faithful Saints who are resurrected at the Second Coming will be caught up to meet the Savior and will descend with Him in glory (see D&C 88:97–98).

Read 1 Thessalonians 4:15, 17, looking for what Paul taught about the faithful Saints who are alive when Christ comes again. Also read the Joseph Smith Translation of 1 Thessalonians 4:15, 17 (in 1 Thessalonians 4:15, footnote *a*, and 1 Thessalonians 4:17, footnote *a*).

From these verses we learn the following truth: **Faithful Saints who are alive at the Second Coming of Jesus Christ will be caught up to meet Him when He comes.**

Read 1 Thessalonians 4:18, looking for what Paul hoped the Saints would do after learning these truths about the Second Coming.

 **2.** Answer the following question in your scripture study journal: What comfort do you find in these doctrines about the Second Coming of Jesus Christ?

Read 1 Thessalonians 5:1–3, looking for the two analogies Paul used to describe the timing of the Second Coming.

What do you think Paul’s analogy of a thief in the night teaches us about the Second Coming?



Elder Bruce R. McConkie explained: “[The Lord] shall come as a thief in the night, unexpectedly and without warning, to the world, to those who are in spiritual darkness, to those who are not enlightened by the power of the Spirit” (*Doctrinal New Testament Commentary*, 3:54; see also Matthew 24:42–43).

Elder McConkie also taught the following concerning the analogy of a woman in labor: “She does not know the hour or the minute of the child’s arrival, but she does know the approximate time” (*Doctrinal New Testament Commentary*, 3:54).

Based on this analogy, we might also consider how the trials preceding the Second Coming are similar to the pains of labor. But just as the arrival of a baby is wonderful, so will the Second Coming be wonderful to the righteous.

Read 1 Thessalonians 5:4–6, looking for why faithful Saints will not be surprised by the Second Coming. You may want to mark or note what you find.

The phrase “children of light” in verse 5 refers to faithful Church members who “cast off the works of darkness” (Romans 13:12) and have the companionship of the Holy Ghost and will, therefore, be prepared for the Second Coming (see D&C 106:4–5).

We learn the following principle from 1 Thessalonians 5:4–6: **If we are faithful and watch for the signs preceding the Second Coming of Jesus Christ, then we will be prepared when He comes again.**



President Joseph Fielding Smith taught that ways we can prepare for the Second Coming are “to pay heed to the words of Christ, to his apostles and watch” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:53).

Review your answers in the true–false quiz at the beginning of this lesson. Based on the truths you have learned, would you change any of your answers?

In 1 Thessalonians 5:7–22 the Apostle Paul counseled the Saints on how to prepare for the Second Coming of Jesus Christ.

Read 1 Thessalonians 5:12–22, looking for what Paul counseled the Saints to do to prepare themselves and others to meet the Savior at His Second Coming.

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

- What is one item of counsel from 1 Thessalonians 5:14–22 that stands out to you?
- How can living this counsel help you and others be prepared for the Second Coming?

Read 1 Thessalonians 5:23–24, looking for what Paul said God would do for His faithful Saints as they prepare for the Second Coming.

Based on what you have learned today, determine what you will do to better prepare yourself for the Second Coming of Jesus Christ. Write your goals and plans on a piece of paper, and put the paper where it will help remind you of those goals and plans.



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

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

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

Answers to the true–false quiz: (1) False, (2) True, (3) False.

INTRODUCTION TO

2 Thessalonians

Why Study This Book?

In his Second Epistle to the Thessalonians, Paul wrote words of counsel and clarification to members of the Church who misunderstood certain aspects of the Second Coming of Jesus Christ. Studying his teachings can help you understand the nature of the apostasy that occurred and how to prepare appropriately for the Lord's return.

Who Wrote This Book?

The Apostle Paul wrote 2 Thessalonians (see 2 Thessalonians 1:1; see also 2 Thessalonians 2:5; 3:17). The beginning of the epistle also contains a greeting from Silas and Timothy (2 Thessalonians 1:1).

When and Where Was It Written?

"Paul wrote the epistles to the Thessalonians from Corinth during his second missionary journey," around A.D. 50–51 (Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org).

To Whom Was It Written and Why?

Paul wrote 2 Thessalonians to members of the Church in Thessalonica. The themes of 1 Thessalonians and 2 Thessalonians are similar, suggesting that he wrote 2 Thessalonians to clarify and expand on the first epistle. It appears that the Thessalonians had received a fraudulent letter that claimed to be from Paul, which caused some to believe that the Second Coming had already occurred (see 2 Thessalonians 2:2).

"In the short interval between the two epistles the Church suffered from persecution [see 2 Thessalonians 1:4]; the prospect of an immediate return of the Lord fostered an unhealthy excitement [see 2 Thessalonians 2:2]" (Bible Dictionary, "Pauline Epistles"). Paul wrote 2 Thessalonians in order to strengthen the faith of these members and to correct doctrinal misunderstandings.

UNIT 26: DAY 3

2 Thessalonians

Introduction

Shortly after writing his first epistle to the Thessalonian Saints, the Apostle Paul wrote them a second epistle, in which he explained more truths about the Second Coming of Jesus Christ. He taught that the Savior would not come again until after an apostasy had occurred. Paul then preached against idleness and counseled the Saints to "be not weary in well doing" (2 Thessalonians 3:13).

2 Thessalonians 1–2

Paul encourages the Saints by prophesying of the Second Coming of Jesus Christ



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles said: "With admiration and encouragement for everyone who will need to remain steadfast in these latter days, I say to all and especially the youth of the Church that if you haven't already, you

will one day find yourself called upon to defend your faith or perhaps even endure some personal abuse simply because you are a member of The Church of Jesus Christ of Latter-day Saints. Such moments will require both courage and courtesy on your part" ("The Cost—and Blessings—of Discipleship," *Ensign* or *Liahona*, May 2014, 6).



1. In your scripture study journal, write about an experience when you needed to defend your faith or endure opposition because of your membership in the Church. Include how you responded in the situation. If you have not had to defend your faith or experienced opposition because of your membership in the Church, write about how you think you would respond if you faced this kind of situation.

The Apostle Paul wrote a second letter to the Thessalonian Saints and addressed several topics, including persecution that the Saints were facing. As you study 2 Thessalonians 1, look for a principle that can help you endure opposition and tribulation you may face as a member of the Church.

Read 2 Thessalonians 1:3–5, looking for why Paul praised the Thessalonian Saints.

Consider marking or noting in verse 5 the reward the Saints would receive for enduring persecution and tribulation with "patience and faith" (2 Thessalonians 1:4).

From 2 Thessalonians 1:3–5 we learn that **if we faithfully endure opposition and tribulation with patience and faith, we may be counted worthy of the kingdom of God.**

Think about what it means to patiently endure trials. Why do we need faith to patiently endure opposition or tribulation?



Read the following statement by President Dieter F. Uchtdorf of the First Presidency, marking what it means to patiently endure trials: “Patience is not passive resignation, nor is it failing to act because of our fears. Patience means active waiting and enduring. It means staying with something and doing all that we can—working, hoping, and exercising faith; bearing hardship with fortitude, even when the desires of our hearts are delayed. Patience is not simply enduring; it is enduring well!” (“Continue in Patience,” *Ensign* or *Liahona*, May 2010, 57).

 **2.** Think of someone you know or have read about in the scriptures who faithfully and patiently endured persecution and tribulation. In your scripture study journal, write about why this person’s example is meaningful to you.

Think about the opposition or tribulations you might currently be experiencing, and decide how you can endure these challenges with patience and faith. Consider praying for help.

Paul prophesied of the Second Coming of Jesus Christ. Read 2 Thessalonians 1:6–10, looking for words and phrases Paul used to describe the Second Coming. As you read, notice how the experience of the righteous will be different from the experience of the wicked when the Lord comes.

One truth we can learn from these verses is that **at the Second Coming of Jesus Christ, the righteous will rest and the wicked will be destroyed.**

What do you think the righteous will rest from?

How can this doctrine comfort those who are currently enduring hardships because of their commitment to Jesus Christ?

Have you ever wondered when the Second Coming of Jesus Christ will be? According to 2 Thessalonians 2:2, the Saints in Thessalonica may have thought the Lord’s Second Coming was about to happen or had already occurred. Paul was concerned that they had been misled.

Read 2 Thessalonians 2:1–3, looking for what Paul said would happen before the Second Coming. In verse 3 the phrase “that day” refers to the Second Coming and the phrase “falling away” means apostasy, or departing from the truth. (Note that 2 Thessalonians 2:1–3 is a scripture mastery passage. You may want to mark it in a distinctive way to help you locate it in the future.)

From 2 Thessalonians 2:1–3 we learn that **before the Second Coming of Jesus Christ, an apostasy would occur.**

In these verses Paul suggested that Church members of his day should be more concerned about the apostasy that had already begun among them than about when the Lord’s Second Coming would be. The following explanation can help you understand the Great Apostasy, which occurred shortly after the deaths of Paul and the other Apostles. Paul knew this falling away would occur before the Lord’s Second Coming.

“After the death of Jesus Christ, wicked people persecuted the Apostles and Church members and killed many of them. With the death of the Apostles, priesthood keys and the presiding priesthood authority were taken from the earth. The Apostles had kept the doctrines of the gospel pure and maintained the order and standard of worthiness for Church members. Without the Apostles, over time the doctrines were corrupted, and unauthorized changes were made in Church organization and priesthood ordinances, such as baptism and conferring the gift of the Holy Ghost.

“Without revelation and priesthood authority, people relied on human wisdom to interpret the scriptures and the principles and ordinances of the gospel of Jesus Christ. False ideas were taught as truth. Much of the knowledge of the true character and nature of God the Father, His Son Jesus Christ, and the Holy Ghost was lost. The doctrines of faith in Jesus Christ, repentance, baptism, and the gift of the Holy Ghost became distorted or forgotten. The priesthood authority given to Christ’s Apostles was no longer present on the earth. This apostasy eventually led to the emergence of many churches” (*Preach My Gospel: A Guide to Missionary Service* [2004], 35).

Considering what you have learned about the Apostasy, ponder why it was necessary for the gospel of Jesus Christ and His Church to be restored before the Lord’s coming.

The “man of sin” mentioned in 2 Thessalonians 2:3 refers to Satan. The Restoration of the gospel, including the coming forth of the Book of Mormon, exposed the deceptions of Satan and his followers.

We read in 2 Thessalonians 2:4–17 that Paul prophesied that the Lord would permit Satan to deceive the earth’s inhabitants until the time of the Second Coming (see Joseph Smith Translation, 2 Thessalonians 2:7–9 [in the Bible appendix]). Paul encouraged the Saints to “stand fast” in the truths they had been taught (2 Thessalonians 2:15).

Scripture Mastery—2 Thessalonians 2:1–3



3. Using the scripture study helps (such as footnotes, the Guide to the Scriptures, or the Topical Guide), find another scripture that teaches about the Apostasy. You may want to write or note this reference in your scriptures by 2 Thessalonians 2:1–3. In your scripture study journal, write how you would use these verses to explain the basic doctrines of the Apostasy and the Restoration to someone who is not a member of the Church.

2 Thessalonians 3

Paul warns of those who do not follow the Lord’s counsel, and he preaches about self-reliance

At the time Paul wrote his second epistle to the Thessalonians, some of the Church members were idle, or lazy, and were not working to become self-reliant. They expected to be provided for by the labor of others.

What problems might have resulted from this situation?

According to 2 Thessalonians 3:1–9, Paul commended the Thessalonian Saints who were faithful and warned them about associating with those who were “disorderly” (verse 6). One meaning of the word *disorderly* is undisciplined, and in the context of 2 Thessalonians 3 it implies being lazy or idle. The Church members who were being disorderly were those who were able to work to support themselves but refused to do so. Paul pointed out that he and his companions had set an example of self-reliance by working to support themselves.

Read 2 Thessalonians 3:10–13, looking for what Paul instructed the Saints to do regarding those who refused to work.

Paul also counseled the Saints to “be not weary in well doing” (2 Thessalonians 3:13). He was instructing them to improve themselves in all areas and to help others (see also D&C 64:33).

From Paul’s instruction we learn that **we are commanded to strive to be self-reliant and to help others.**

Read the following statement, looking for what being self-reliant means:

“One of the blessings of work is developing self-reliance. When you are self-reliant, you use the blessings and abilities God has given you to care for yourself and your family and to find solutions for your own problems. Self-reliance does not mean that you must be able to do all things on your own. To be truly self-reliant, you must learn how to work with others and turn to the Lord for His help and strength.

“Remember that God has a great work for you to do. He will bless you in your efforts to accomplish that work” (*For the Strength of Youth* [booklet, 2011], 41).

Think of one thing you can do to become more self-reliant now and in the future. Set a goal, and seek the Lord’s help in achieving this goal.

As recorded in 2 Thessalonians 3:14–18, Paul concluded his epistle by encouraging the Saints to help those who were idle become more self-reliant by “hav[ing] no company with” them, or withdrawing from them (verse 14). He encouraged the Saints, however, to not treat the idle as enemies but as brothers and sisters in the gospel.



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

I have studied 2 Thessalonians and completed this lesson on (date).

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

INTRODUCTION TO

1 Timothy

Why Study This Book?

In 1 Timothy we read that the Apostle Paul counseled Timothy, a Church leader in Ephesus, to ensure that sound doctrine was taught and not to allow popular falsehoods to distract from the teachings of the gospel. He taught Timothy about the offices of bishop and deacon and discussed the qualifications for those who served in these positions. Paul also recounted his deep gratitude for the mercy he had received from Jesus Christ when he was converted. Studying 1 Timothy can help increase your awareness of the importance of teaching sound doctrine in the Church. You can also deepen your appreciation for the Savior’s mercy and for the important role of bishops and other Church leaders.

Who Wrote This Book?

Paul wrote 1 Timothy (see 1 Timothy 1:1).

When and Where Was It Written?

Paul's First Epistle to Timothy was likely written sometime between A.D. 64 and 65, possibly while Paul was in Macedonia (see Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org; 1 Timothy 1:3). Before writing this epistle, Paul had been released from his two-year imprisonment (house arrest) in Rome and was likely traveling widely, visiting regions where he had previously established branches of the Church (see Bible Dictionary, "Pauline Epistles").

To Whom Was It Written and Why?

Paul wrote this epistle to Timothy, who had served with Paul during his second missionary journey (see Acts 16:1–3). Following their mission, Timothy continued to be a faithful missionary and Church leader (see Acts 19:22; Philippians 2:19) and one of Paul's most trusted associates (see 1 Corinthians 4:17). Paul referred to Timothy as his "own son in the faith" (1 Timothy 1:2). Timothy's father was a Greek Gentile, but he had a righteous Jewish mother and grandmother who had taught him and helped him learn the scriptures (see Acts 16:1; 2 Timothy 1:5; 3:15).

At the time this epistle was written, Timothy was serving as a Church leader in Ephesus (see 1 Timothy 1:3). Paul hinted that some members doubted Timothy's leadership abilities because he was young (see 1 Timothy 4:12). Paul intended to visit Timothy in person, but he was unsure whether he would be able to do so (see 1 Timothy 3:14; 4:13). Paul wrote his epistle to Timothy to help the young Church leader better understand his duties.

UNIT 26: DAY 4

1 Timothy

Introduction

The Apostle Paul wrote to Timothy, a priesthood leader in Ephesus, and counseled him to ensure that true doctrine was taught. He gave the qualifications for bishops and deacons and counseled Timothy to be an example of the believers. Paul admonished the Saints to care for the poor and widows. He closed his epistle

by teaching that "the love of money is the root of all evil" (1 Timothy 6:10).

1 Timothy 1–3

Paul instructs Timothy concerning his responsibilities in watching over the Church



Read the following account given by President Thomas S. Monson: "I'm reminded of an experience I had many years ago when I served as a bishop. During the opening exercises of our priesthood meeting one Sunday morning, we were preparing to ordain a young man to the office of priest. Visiting our ward that day was a high councilor who also served as a temple worker. As I prepared to have the young man sit down to face the congregation so that we could proceed with the ordination, the high councilor stopped me and said, 'Bishop, I always have those being ordained turned to face the temple.' He repositioned the chair so that the young man would be facing in the direction of the temple. I immediately recognized an unauthorized practice" ("Opening Remarks" [worldwide leadership training meeting, Nov. 2010], lds.org/broadcasts).

As the bishop, President Monson, rather than the high councilor, was authorized to preside over the Lord's work in his ward. What do you think a bishop should do in such a situation? (The rest of President Monson's account appears later in this lesson.)

The Apostle Paul wrote an epistle to Timothy, a young priesthood leader in Ephesus. In the branch of the Church he presided over, Timothy faced challenges similar to those President Monson faced in the account you read.

Read 1 Timothy 1:3–7, looking for what responsibility Paul had given Timothy.

The word *fables* (verse 4) refers to false teachings; heeding "endless genealogies" (verse 4) refers to the false tradition that salvation came only to those of the chosen seed of Abraham, who were often known by their lengthy or endless genealogies; and "vain jangling" (verse 6) refers to pointless discussion (see 1 Timothy 1:6, footnote c).

According to 1 Timothy 1:6–7, why was it important for Timothy to fulfill the responsibility Paul had given him?

From Paul's teaching we learn that **priesthood leaders have the responsibility to ensure that true doctrine and correct practices are taught.**



Read the rest of President Monson’s account, looking for how he responded to what the high councilor did: “I could see the potential for it [having the person face the temple] to become more widespread in practice. Although much younger than the high councilor, I knew what needed to be done. I turned the chair back so that it was again facing the congregation and said to him, ‘In our ward, we face the congregation’” (“Opening Remarks,” lds.org/broadcasts).

 **1.** In your scripture study journal, write about how members of the Church are blessed by priesthood leaders who work to ensure that true doctrine and correct practices are taught in the Church.

In 1 Timothy 1:8–11 we learn that Paul warned about those who desired to be teachers of God’s law but did not have a correct understanding of the law. Read 1 Timothy 1:12–16, looking for why Paul expressed gratitude toward Jesus Christ.

According to verses 15–16, how is Paul “a pattern” for all those who believe in Jesus Christ?

In 1 Timothy 1:17–2:15 Paul counseled Timothy to hold to his faith, and he taught that Jesus Christ is our Mediator. Paul also admonished women to dress modestly. In 1 Timothy 3 we read Paul’s teachings concerning the qualifications for bishops and deacons. Note that these deacons in the ancient Church were not 12- or 13-year-old young men, as they commonly are now.

1 Timothy 4–5

Paul describes the characteristics of a faithful minister of Jesus Christ

In 1 Timothy 4:1–11 we read the Apostle Paul’s prophecy that “in the latter times” (verse 1) some Church members would depart from the faith and follow false teachings and practices, such as forbidding to marry. Paul exhorted Timothy to nourish the Saints with true doctrine.

Read 1 Timothy 4:12, looking for what Paul counseled Timothy to be. The word *conversation* in verse 12 refers to conduct or behavior (see 1 Timothy 4:12, footnote c).

What do you think it means to be “an example of the believers”?

In what ways did Paul counsel Timothy to be an example of the believers?

 **2.** Consider the ways Paul counseled Timothy to be an example of the believers (see 1 Timothy 4:12). Choose three of those ways, and in your scripture study journal, write how someone could be an example of the believers in each of those ways.

Read 1 Timothy 4:13–16, looking for additional advice Paul gave Timothy that would help him be an example of the believers.

As recorded in 1 Timothy 5, Paul instructed Timothy about how the Saints were to care for those in need, including widows.

1 Timothy 6

Paul exhorts Timothy to help others seek for eternal riches



Do you think having a lot of money can lead to more evil or to more good? Why? _____

In 1 Timothy 6, we read of Paul’s counsel to Timothy concerning money. Read 1 Timothy 6:6–10, looking for what Paul taught and warned about wealth.

What do you think is meant by the phrase “the love of money is the root of all evil” (1 Timothy 6:10)?

One truth we learn from Paul’s teachings is that **the love of money leads to unrighteousness and apostasy.**

It is important to understand that the love of money rather than money itself leads to unrighteousness. Consider how Paul’s warning can be heeded by all people—from the poor to the wealthy.

 **3.** In your scripture study journal, explain how the love of money (rather than money itself) leads to unrighteousness.

Read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“There is nothing inherently evil about money. The Good Samaritan used the same coinage to serve his fellowman that Judas used to betray the Master. It is ‘the *love of money* [which] is the root of all evil.’ (1 Tim. 6:10; italics added.) The critical difference is the degree of spirituality we exercise in viewing, evaluating, and managing the things of this world and our experiences in it.

“If allowed to become an object of worship or priority, money can make us selfish and prideful, ‘puffed up in the vain things of the world.’ (Alma 5:37.) In contrast, if used for fulfilling our legal obligations and for paying our tithes and offerings, money can demonstrate integrity and develop unselfishness. The spiritually enlightened use of property can help prepare us for the higher law of a celestial glory” (“Spirituality,” *Ensign*, Nov. 1985, 63).

Read 1 Timothy 6:11–12, 17–19, looking for what counsel Paul gave to Timothy and to those who were rich.

Consider how Paul’s counsel can help us to have the right attitude toward seeking riches and using money and other forms of physical wealth.

According to 1 Timothy 6:19, if the Saints trusted God and were rich in good works, what did Paul say they could “lay hold on”?

One truth we can learn from Paul’s counsel is that **if we trust in the living God and are rich in good works, then we can lay hold on eternal life.**



4. Answer the following question in your scripture study journal: If trusting in God and following after righteousness are our greatest priorities, how can that affect the way we view, seek after, and use money?

As you trust in God and make following after righteousness your greatest priority, you can obtain the true riches of eternal life.



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

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

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

INTRODUCTION TO

2 Timothy

Why Study This Book?

Paul’s Second Epistle to Timothy emphasizes the power that comes from having a testimony of Jesus Christ (see 2 Timothy 1:7–8). It also contains a prophecy of the “perilous times” that would exist in the days of Paul and Timothy as well as in the last days (see 2 Timothy 3:1–7). To help Timothy with the challenges he faced, Paul encouraged him to trust in the scriptures and in Church leaders (see 2 Timothy 3:14–17) and to rely on true doctrine (see 2 Timothy 4:2). By studying this book, you will learn doctrines and principles that can help you live faithfully as you experience the perilous times of the latter days.

Who Wrote This Book?

The Apostle Paul wrote 2 Timothy (see 2 Timothy 1:1).

When and Where Was It Written?

Paul’s Second Epistle to Timothy was likely written sometime between A.D. 64 and 65 (see Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org). Paul wrote the epistle during his second imprisonment in Rome shortly before his martyrdom (see Bible Dictionary, “Pauline Epistles”).

During his imprisonment Paul was in chains (see 2 Timothy 1:16; 2:9), he was likely in a cell or dungeon and exposed to the elements (see 2 Timothy 4:13, 21), and his friends struggled to locate him (see 2 Timothy 1:17). Luke was apparently his only regular visitor (see 2 Timothy 4:11), and Paul expected that his life was coming to an end (see 2 Timothy 4:6–8).

To Whom Was It Written and Why?

In this letter Paul encouraged Timothy and offered strength to help him carry on after Paul’s impending death. Paul was aware that his time was short, and he desired to see Timothy, whom Paul figuratively called “my dearly beloved son” (2 Timothy 1:2).

At the end of his letter, Paul requested that Timothy and Mark visit him and bring him a few items that he had left behind (see 2 Timothy 4:9–13). Although Paul’s letter was addressed specifically to Timothy, its counsel can be applied to those who live in “the last days” (2 Timothy 3:1) because Paul taught of challenges and solutions that are relevant to our day as well as his.

2 Timothy

Introduction

In his second epistle to Timothy, the Apostle Paul taught that fear does not come from God and counseled Timothy to not be ashamed of his testimony of Jesus Christ. He encouraged Timothy to faithfully endure trials and instructed him to teach the Saints to repent. Paul explained that although apostasy and wickedness would be prevalent in their day as well as in the last days, Timothy should remain faithful to the truths he had already learned. Paul also taught about the purposes of the scriptures. He ended his letter by encouraging Timothy to diligently fulfill his ministry.

2 Timothy 1

Paul counsels Timothy not to be ashamed of the gospel

Think of a time you experienced fear. Where were you? What were you doing?



President Gordon B. Hinckley explained how fear can influence us: “Who among us can say that he or she has not felt fear? I know of no one who has been entirely spared. Some, of course, experience fear to a greater degree than do others. Some

are able to rise above it quickly, but others are trapped and pulled down by it and even driven to defeat. We suffer from the fear of ridicule, the fear of failure, the fear of loneliness, the fear of ignorance. Some fear the present, some the future. Some carry the burden of sin and would give almost anything to unshackle themselves from those burdens but fear to change their lives. Let us recognize that fear comes not of God, but rather that this gnawing, destructive element comes from the adversary of truth and righteousness. Fear is the antithesis [opposite] of faith. It is corrosive in its effects, even deadly” (“God Hath Not Given Us the Spirit of Fear,” *Ensign*, Oct. 1984, 2).

How might fear affect our ability to live the gospel?

As you study 2 Timothy 1, look for a principle that can help you overcome fear.

While Paul was imprisoned in Rome near the end of his life, he wrote his second epistle to Timothy. As recorded in 2 Timothy 1:1–5, Paul expressed his desire to see Timothy and recalled Timothy’s sincere faith.

Read 2 Timothy 1:6–8, looking for what Paul reminded Timothy to do to overcome fear.

The “gift of God” received by the laying on of hands (2 Timothy 1:6) likely refers to the Holy Ghost. The phrase “stir up” in verse 6 means to rekindle or revive (see 2 Timothy 1:6, footnote *a*). Paul counseled Timothy to rekindle the gift of the Holy Ghost, or to invite the Holy Ghost to be with him.

According to 2 Timothy 1:7, what blessings can come from having the Spirit with us?

Paul referred to worldly fear, which creates anxiety, uncertainty, and alarm and differs from what the scriptures refer to as “the fear the Lord” (Proverbs 9:10). To fear the Lord is “to feel reverence and awe for Him and to obey His commandments” (Guide to the Scriptures, “Fear,” scriptures.lds.org). Our fear, or reverence, of the Lord can strengthen us against worldly fear.

One principle we can learn from Paul’s counsel to Timothy is that **as we earnestly seek to have the Spirit to be with us, we can overcome fear and be unashamed of our testimony of Jesus Christ.**



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

- What are ways in which you can show that you are not ashamed of your testimony of Jesus Christ?
- When has the Spirit helped you overcome worldly fear or given you courage to stand firm in your testimony of Jesus Christ?

Ponder what you can do to invite the Spirit to be with you so that you can overcome worldly fear and be unashamed of your testimony of Jesus Christ.

As recorded in 2 Timothy 1:9–18, Paul urged Timothy to remain faithful to true doctrine. He testified of the saving power of Jesus Christ, which makes possible the Resurrection, immortality, and eternal life.

2 Timothy 2

Paul instructs Timothy to faithfully endure hardships

As recorded in 2 Timothy 2:1–9, Paul encouraged Timothy to rely on the gospel and to endure hardships as a good soldier would. Paul also said he experienced many trials for being a disciple of Christ.

Read 2 Timothy 2:10–12, looking for what Paul said about why he endured such hardships. “The elect” (verse 10) refers to faithful Church members (see D&C 29:7), and the word *suffer* in verse 12 refers to enduring and remaining constant (see 2 Timothy 2:12, footnote *a*).

One principle we can learn from these verses is that **as we endure hardships and remain faithful to**

the Lord, we can help ourselves and others obtain salvation through Jesus Christ.

How can we help others obtain salvation through Jesus Christ by faithfully enduring our own trials? _____

In 2 Timothy 2:13–19 Paul counseled Timothy to remind the Saints to avoid contention and to “depart from iniquity” (verse 19). Consider marking the last sentence in 2 Timothy 2:19.



To help Timothy understand the Saints’ need for repentance, Paul used different kinds of vessels, or containers, as a metaphor for members of the household, or Church, of Jesus Christ.

Read 2 Timothy 2:20, looking for what kinds of vessels are “in a great house.” The phrase “some to honour, and some to dishonour” suggests that some Church members were worthy and had dedicated themselves to noble purposes, while others had not.

Read 2 Timothy 2:21, looking for what makes someone a fitting “vessel . . . for the master’s use.” The phrase “purge himself from these” refers to becoming thoroughly clean from iniquity (see 2 Timothy 2:19).

One principle we can learn from Paul’s metaphor is that **if we purge ourselves of iniquity, we can better serve the Lord.**

What can we do to purge ourselves of iniquity?

Read 2 Timothy 2:22, looking for some things Paul wrote that we can do to purge ourselves of iniquity.

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles gave an example of how this principle applies to missionaries:



“The Lord has drawn lines of worthiness for those called to labor with Him in this work. No missionary can be unrepentant of sexual transgression or profane language or pornographic indulgence and then expect to challenge others to repent of those very things! You can’t do that. The Spirit will not be with you, and the words will choke in your throat as you speak them. You cannot travel down what Lehi

called ‘forbidden paths’ [1 Nephi 8:28] and expect to guide others to the ‘strait and narrow’ [2 Nephi 31:18] one—it can’t be done.

“But there is an answer to this challenge for you every bit as much as there is for that investigator to whom you will go. Whoever you are and whatever you have done, you can be forgiven. Every one of you . . . can leave behind any transgression with which you may struggle. It is the miracle of forgiveness; it is the miracle of the Atonement of the Lord Jesus Christ. But you cannot do it without an active commitment to the gospel, and you cannot do it without repentance where it is needed. I am asking you . . . to be active and be clean. If required, I am asking you to *get* active and *get* clean” (“We Are All Enlisted,” *Ensign* or *Liahona*, Nov. 2011, 45).

Ponder why it is essential to be clean from sin when proclaiming the gospel. Consider any sins you may need to repent of so you can better serve the Lord. Remember that your bishop or branch president can be an important source of help as you strive to become clean and pure.

2 Timothy 3

Paul describes the perilous times of the last days

Have you ever worried that you or your future children might not be able to withstand the evils of the world in our day?

The Apostle Paul taught Timothy how to overcome the perils of the world. Read 2 Timothy 3:1–5, looking for some of the perils Paul said Timothy and we would experience or witness in our lives. You may want to use the footnotes to help you understand some difficult words.

Think about a recent time when you may have observed these types of perilous behaviors.

In 2 Timothy 3:6–13 Paul continued to describe these perils, and he prophesied that in the last days they would only get worse.

Notice in 2 Timothy 3:7 that Paul mentioned those who are “ever learning, and never able to come to a knowledge of the truth.” What are some philosophies or ideas that are prominent today but are contrary to the truth God has revealed through His prophets?

After describing these perils, Paul provided counsel to Timothy—and us—about how to overcome these spiritual perils.

Read 2 Timothy 3:14–17, looking for Paul’s advice. (Note that 2 Timothy 3:15–17 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it in the future.)

Think about what it might mean to “continue thou in the things which thou hast learned and hast been assured of” (2 Timothy 3:14).

We can learn the following two principles from these verses: **If we continue in the truths we have learned from trusted sources and in the scriptures, we can overcome the spiritual peril of the last days. As we study the scriptures, we can learn doctrine and receive correction and instruction that will help us grow toward perfection.**

 **2.** In your scripture study journal, write about a time when the scriptures have helped you in one or more of the following ways:

- a. To understand a doctrine of the gospel
- b. By offering reproof or correction concerning something in your thinking, choices, or behavior that was not right
- c. By providing an answer to a prayer or giving instruction on how you might solve a problem

Scripture Mastery—2 Timothy 3:15–17

 **3.** Take a few moments and memorize 2 Timothy 3:16–17. Then write in your scripture study journal: *I have memorized 2 Timothy 3:16–17. Consider how you might study your scriptures this week in a way that invites the promises of these verses into your life.*

2 Timothy 4

Paul declares that he has fought a good fight and charges Timothy to continue preaching

It is likely that 2 Timothy was the last letter the Apostle Paul wrote before his death. Read 2 Timothy 4:1–5, looking for two things: (1) Paul’s counsel to Timothy and (2) Paul’s prophecy about the future of the ancient Christian Church. Use the footnotes to help you understand what you read. The phrase “be instant in season, out of season” in verse 2 means to be urgent in the work of the Lord and to reprove or correct those who are not (see Joseph Smith Translation, 2 Timothy 4:2 [in 2 Timothy 4:2, footnote b]).

Write down your findings in the following chart:

| Paul’s counsel to Timothy | Paul’s prophecy about the ancient Christian Church |
|---------------------------|--|
| | |

Why do you think Paul encouraged Timothy to continue preaching and ministering to the people even though he knew that many would turn away from the truth?

Read 2 Timothy 4:6–8, looking for what Paul wrote about his own efforts to spread the gospel.

Notice that Paul’s athletic references to fighting a good fight and finishing the course describe how he faithfully completed his mission. According to verse 8, what did Paul know awaited him after death?

We can learn the following principle from these verses: **If we remain faithful in all the Lord requires of us, we will receive a crown of righteousness.** A “crown of righteousness” includes becoming like Heavenly Father.

 **4.** In your scripture study journal, list some of the requirements the Lord has given to the youth of the Church to help them become more like their Father in Heaven. (If you need help, look in the *For the Strength of Youth* booklet.) Then write the answers to the following questions:

- a. Why might youth choose to give up being faithful to some of these requirements?
- b. Who do you know who, like Paul, is a good example of remaining faithful even when it is difficult? What have they done that exemplifies this principle?

As recorded in 2 Timothy 4:9–22, Paul concluded his letter by explaining that even though he had felt lonely at times in his work, he knew the Lord was with him and strengthened him.

Remember to remain faithful in what the Lord requires of you. You may want to write about any impressions or promptings from Heavenly Father that you may have had during this lesson. Consider setting a goal to act on your impressions.

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

I have studied 2 Timothy and completed this lesson on (date).

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

INTRODUCTION TO

Titus

Why Study This Book?

Paul's letter to Titus, like his letters to Timothy, contains timeless counsel from the Apostle Paul to a local Church leader. Paul wrote that the "hope of eternal life" was first promised by God in the pre-earth life "before the world began" (Titus 1:2). He taught that the Saints should look forward to "that blessed hope" of exaltation and to the Second Coming (Titus 2:13). Paul also wrote to Titus about "the washing of regeneration" and the "renewing of the Holy Ghost" (Titus 3:5), alluding to the ordinance of baptism and the purifying effect of receiving the gift of the Holy Ghost, both of which are preparatory to being "made heirs according to the hope of eternal life" (Titus 3:7). By studying Paul's inspired counsel to Titus, you can increase your faith that the doctrines and ordinances of the gospel bring hope for eternal life.

Who Wrote This Book?

The book of Titus was written by Paul (see Titus 1:1).

When and Where Was It Written?

It is likely that Paul wrote the Epistle to Titus between his writing of 1 and 2 Timothy, around A.D. 64–65 (see Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org). Paul wrote the Epistle to Titus after his first imprisonment in Rome. He did not indicate where he was when he wrote this epistle.

To Whom Was It Written and Why?

This epistle was written by Paul to Titus, whom Paul referred to as "mine own son after the common faith" (Titus 1:4). Titus was a Greek (see Galatians 2:3) and had been converted to the gospel by Paul himself (see Bible Dictionary, "Titus"). After his conversion, Titus labored with Paul to spread the gospel and organize the Church (see Bible Dictionary, "Titus"). He helped gather donations for the poor in Jerusalem (see 2 Corinthians 8:6, 16–23) and also accompanied Paul to the Jerusalem council (see Galatians 2:1). Paul entrusted Titus to take his first epistle to the Saints living in Corinth (see 2 Corinthians 7:5–15). He wrote to Titus to strengthen him in his assignment to lead and care for the branch of the Church in Crete in spite of opposition (see Titus 1:5, 10–11; 2:15; 3:10).

UNIT 27: DAY 2

Titus

Introduction

In this epistle the Apostle Paul exhorted Titus, who was a fellow missionary then serving in Crete, to use sound doctrine to teach and correct others. Paul also counseled Titus to teach the Saints to be righteous examples, to have hope of redemption through the Atonement of Jesus Christ, and to continue in good works.

Titus 1

Paul exhorts Titus to use sound doctrine to teach and correct the Saints and others in Crete

Locate the island of Crete on Bible Maps, no. 13, "The Missionary Journeys of the Apostle Paul." Near the end of Paul's life, Paul wrote a letter to Titus, who was serving as a Church leader in Crete. Titus had been converted by Paul several years earlier, and after his baptism he had served with Paul in various assignments. In his epistle, Paul encouraged Titus and counseled him about his calling.

As recorded in Titus 1:1–6, Paul testified of the hope he had for eternal life, which God had promised before the world began (see Titus 1:2). He explained that he had sent Titus to set the Church in order in Crete and to call men to serve as bishops.

Read Titus 1:7–8, looking for characteristics that a bishop should have and characteristics a bishop should avoid. You may want to mark or note what you find.

In Titus 1:7, the word *self-willed* means obstinate or arrogant and the phrase "filthy lucre" refers to money that is obtained through dishonest or otherwise unrighteous means.

Why do you think the characteristics Paul listed are necessary for bishops to have or to avoid? _____

Read Titus 1:9, looking for another characteristic bishops should have. "Sound doctrine" refers to true doctrine.

In Titus 1:9 we learn that it is important for bishops to hold fast to the word of God so they can use true doctrine to encourage others to live the gospel and to "convince the gainsayers." A gainsayer is someone who speaks against or denies an idea (in this case, the truthfulness of the gospel). Gainsayers can be both nonmembers and members of the Church.

One principle we can learn from Paul's teachings about bishops is that **as we hold fast to the word of God, we will be able to use true doctrine to encourage others to live the gospel of Jesus Christ and to refute those who oppose it.**

Consider what President Boyd K. Packer of the Quorum of the Twelve Apostles said about the power that true doctrine has in helping individuals live the gospel of Jesus Christ:



"True doctrine, understood, changes attitudes and behavior.

"The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior.

Preoccupation with unworthy behavior can lead to unworthy behavior. That is why we stress so forcefully the study of the doctrines of the gospel" ("Little Children," *Ensign*, Nov. 1986, 17).



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

- What can you do to be ready to teach true doctrine so that you can encourage others to live the gospel? (See D&C 11:21.)
- What are some examples from the scriptures of times when someone taught true doctrine to a person who expressed doubt or animosity toward the Church or its doctrine? (Include at least one example of a time when someone repented because he or she was taught true doctrine.)

Think about a time when learning true doctrine helped encourage or convince you or someone you know to more fully live the gospel of Jesus Christ.

While true doctrine can help us encourage others to live the gospel and answer with faith and testimony those who oppose the Church, it does not necessarily lead someone to accept the doctrine of Jesus Christ. Because all individuals have agency, they can choose to accept or reject true doctrine.



2. Write the following in your scripture study journal:

- List at least three scripture mastery passages that you have studied this year that could be especially helpful to encourage others to live the gospel. Explain how each passage could be helpful.
- List at least three scripture mastery passages that could be used to help answer those who oppose a teaching or practice of the Church. Explain how each passage could help teach true doctrine to counter their opposition.

Continue to master key scripture passages so you will be prepared to teach true doctrine to others.

As recorded in Titus 1:10–16, Paul taught Titus that the Saints in Crete needed to rely on true doctrine because there were many deceivers and false teachers among them. He counseled Titus to rebuke the false teachers so they would forsake their errors and "be sound in the faith" (Titus 1:13). Paul also explained that people demonstrate their closeness to God through their actions.

Titus 2

Paul counsels Titus to teach the Saints in Crete to live true doctrine

Read Titus 2:1, looking for what else the Apostle Paul instructed Titus to do with true doctrine.

Read Titus 2:3–5, looking for Paul's counsel about how older women should live and what they should teach younger women. Then read Titus 2:2, 6–8, looking for Paul's counsel about how older and younger men should live. In verse 2, *sober* means calm or serious and *temperate* means self-controlled. In verse 7, to show *gravity* means to be dignified and respectful. The phrase "in all things shewing thyself a pattern of good works" in Titus 2:7 means to be a good example of living the gospel. Consider marking or noting any of Paul's counsel that applies to you.

One truth we learn from Paul's counsel to Titus is that **followers of Jesus Christ are to be good examples for others.**



3. Think of an older member of your ward or branch who has been a good example of living the gospel and being dedicated to it. In your scripture study journal, explain how this person's example has helped you.

Select one of the behaviors listed in Titus 2:2–8, and set a goal to better incorporate that behavior into your life so your good example can bless others.

Titus 2:9–10 records that Paul counseled Titus to teach Church members who worked as servants to be honest and agreeable in their dealings with their masters. By being honest and agreeable, these Church members would honor the Lord and set a good example for their employers.

Read Titus 2:11–15, looking for what the gospel does for the Saints and what Christ did for all of us. You may want to mark what the gospel leads people to look forward to. Joseph Smith Translation, Titus 2:11 reads,

“For the grace of God which bringeth salvation to all men, hath appeared” (in Titus 2:11, footnote b).

Based on Paul’s teachings in Titus 2:14, we learn that **Jesus Christ gave Himself for us so that He could redeem us and purify us**. The phrase “a peculiar people” in verse 14 refers to the Lord’s treasured people whom He has purchased or redeemed (see 1 Peter 1:18–19; 2:9) and who covenant to keep His commandments (see Exodus 19:5–6).

Titus 3

Paul tells Titus what the Saints in Crete must do after they are baptized

As recorded in Titus 3:1–2, Paul counseled Titus to teach the Saints in Crete to obey the law of the land and to set a good example by being meek and not speaking evil of others. Read Titus 3:3–8, looking for what Paul said about how the gospel of Jesus Christ had changed him, the Church members in Crete, and all of the Saints.

Notice in Titus 3:3 how Paul described himself and the other Church members before they learned about the gospel of Jesus Christ. You may want to mark in Titus 3:4–6 what changed the people. In Titus 3:5 the phrase “the washing of regeneration” refers to being baptized.

Consider how you have been changed because of the gospel of Jesus Christ.



4. Notice in Titus 3:8 that Paul counseled the Saints to “be careful to maintain good works.” In your scripture study journal, write about the good works you do and that you will continue to do to demonstrate your belief in God.

As recorded in Titus 3:9–15, Paul advised the Saints to avoid contending, or arguing, with unbelievers. He also told Titus that he would send other Church leaders to visit Crete.



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

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

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

INTRODUCTION TO

Philemon

Why Study This Book?

The Epistle to Philemon contains personal counsel from the Apostle Paul regarding a situation with Philemon’s slave Onesimus. As you study this epistle, you can learn that when people join the Church of Jesus Christ, they become brothers and sisters in the gospel (see Philemon 1:16). You can also come to feel the importance of the duty that disciples of Jesus Christ have to extend mercy and forgiveness to others (see Philemon 1:16–17).

Who Wrote This Book?

Paul wrote the Epistle to Philemon (see Philemon 1:1).

When and Where Was It Written?

The Epistle to Philemon was prepared by Paul during the Apostle’s first imprisonment in Rome, around A.D. 60–62 (see Philemon 1:1, 9; Guide to the Scriptures, “Pauline Epistles,” scriptures.lds.org).

To Whom Was It Written and Why?

“This epistle is a private letter about Onesimus, a slave who had robbed his master, Philemon, and run away to Rome” (Bible Dictionary, “Pauline Epistles”). Philemon was probably a Greek convert and was a resident of Colossae (see Colossians 4:9). He allowed a Church congregation to meet in his home (see Philemon 1:2, 5). After running away, Onesimus joined the Church and became “a brother beloved . . . in the Lord” (Philemon 1:16; see Philemon 1:10–12).

Paul wrote to Philemon to encourage him to receive Onesimus back as a brother in the gospel without the severe punishments that would usually be inflicted on runaway slaves (see Philemon 1:17). Paul even offered to make up any financial loss Onesimus had caused Philemon to suffer (see Philemon 1:18–19).

Philemon

Introduction

In this epistle the Apostle Paul commended Philemon for his faith and his love for the Savior and fellow Church members. He counseled Philemon to receive his runaway slave Onesimus back as a brother in the gospel.

Philemon

Paul counsels Philemon to receive his runaway slave Onesimus back as a brother in the gospel



1. As members of the Church, we often encounter new people. Imagine that someone new joins your ward or branch. In your scripture study journal, write about the social challenges that someone might experience when joining the Church or moving into a new ward or branch. If you have joined the Church or moved into a new ward or branch in recent years, describe any social challenges you experienced.

Think about the following questions: How do you treat new members of your ward or branch? How do you treat Church members who behave differently, have different interests, or belong to different social groups than you do?

As you study the Apostle Paul's epistle to Philemon, look for a truth that can guide you in your interactions with fellow Church members.

During his first imprisonment in Rome, while under house arrest, Paul wrote to Philemon, who was probably a Greek convert to the Church. As recorded in Philemon 1:1–3, Paul began his epistle by greeting Philemon and others, including the congregation that met in Philemon's home.

Read Philemon 1:4–7, looking for why Paul praised Philemon. In this context the word *communication* refers to participation and fellowship (see Philemon 1:6, footnote *a*) and the phrase "become effectual" means to become active or take effect (see Philemon 1:6, footnote *b*).

It may help to know that when Paul said that "the bowels of the Saints [had been] refreshed" (Philemon 1:7), he meant that their hearts had been cheered by Philemon.

Paul's main purpose in writing to Philemon was to address a situation involving Philemon and his servant, or slave, named Onesimus. Onesimus had run away and may have stolen something from Philemon (see Philemon 1:18). Slavery was not viewed as evil within the New Testament Judeo-Christian culture and was supported by Roman law. Punishments for runaway slaves included being severely beaten, branded on the forehead, or even killed. After running away, Onesimus had encountered the Apostle Paul.

Read Philemon 1:8–12, looking for what Paul beseeched, or sincerely asked, Philemon to do. Note that in verse 8, the word *enjoin* means to command and *convenient* means proper or fitting.

If you had been in Philemon's position, what might you have thought or felt when you received Paul's request?

Notice the phrase "whom I have begotten in my bonds" (Philemon 1:10). One meaning of the verb *beget* is to give life to someone. While Paul was in prison, he had helped Onesimus begin a new life as a follower of Jesus Christ.

As recorded in Philemon 1:13–14, Paul wanted to keep Onesimus with him so that Onesimus could assist him, but Paul did not want to do so without Philemon's consent.

Read Philemon 1:15–16, looking for how Paul encouraged Philemon to view his relationship with the newly converted Onesimus. Consider marking or noting what you find.

Why might viewing Onesimus as a "brother beloved" (Philemon 1:16) have been difficult for Philemon?

One truth we can learn from verse 16 is that **we are brothers and sisters in the gospel**.

We are all spirit children of Heavenly Father (see Hebrews 12:9), and thus are all brothers and sisters. In addition, through the ordinances of baptism and confirmation, the continual exercise of faith in Jesus Christ, and consistent repentance, we are spiritually reborn. In this way we become sons and daughters of Jesus Christ (see Mosiah 5:7) and, therefore, brothers and sisters in His covenant family. Regardless of our gender, culture, age, background, or social status, we become equal in God's kingdom.

As you read the following statement by President Spencer W. Kimball, look for ways in which the truth that we are brothers and sisters in the gospel can

influence the way we treat one another, particularly new members of the Church:



“I have always been uplifted by reading the short epistle of Paul to Philemon; it teaches us a principle and a spirit concerning gospel brotherhood. . . .

“It is an inspiration and joy to see this same spirit at work throughout the Church, to see the Saints embrace and help and assist and pray for those who daily enter the kingdom of our Lord. Continue to reach out to each other—and the many more who will enter the Church. Welcome them and love and fellowship them.

“Sadly, there have been occasional incidents where some among us have not done so, accounts of some who have rejected those whom the Lord has accepted by baptism. If the Lord was ‘not ashamed to call them brethren’ (Heb. 2:11), let us, therefore, . . . take our brothers and sisters by the hand and lift them up into our circles of concern and love” (“Always a Convert Church: Some Lessons to Learn and Apply This Year,” *Ensign*, Sept. 1975, 4).



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

- a. Why do you think it is important to understand that we are brothers and sisters in the gospel?
- b. When have you seen someone treat others as brothers and sisters in the gospel? What good results came from such kindness and love?



3. Write a letter to someone in your ward or branch who may need to feel loved and accepted. You might compliment the person on his or her gifts and contributions and express your regard as a brother or sister in the gospel. After you write the letter, record a summary of it in your scripture study journal.

To prepare to identify an additional truth illustrated in Paul’s epistle to Philemon, think about a time when someone offended or wronged you.

Read Philemon 1:17, looking for what Paul counseled Philemon to do for Onesimus, Philemon’s runaway slave.

Paul was asking Philemon to welcome Onesimus back into his household without inflicting on him the severe punishments that runaway slaves normally received. As illustrated in Paul’s instruction to Philemon, we learn that **disciples of Jesus Christ extend mercy and forgiveness to others.**

Why can it sometimes be difficult to extend mercy and forgiveness to others?

Note that extending mercy and forgiveness to those who have wronged us does not necessarily mean allowing them to avoid the consequences of their actions, nor does it mean immediately restoring our trust in them. Instead, it means that we show compassion toward others and let go of any resentment, anger, or hurt we may be harboring. When appropriate, we may also allow those who have wronged us to regain our trust.

Read Philemon 1:18–21, looking for what Paul offered to do on Onesimus’s behalf.

Just as Paul interceded on Onesimus’s behalf, Jesus Christ will intercede on our behalf and plead our cause before Heavenly Father (see D&C 45:3–5). Jesus Christ has also paid the spiritual debt we owe for our sins.

How can remembering what Jesus Christ has done on our behalf help us extend mercy and forgiveness to others?



4. Answer one or more of the following sets of questions in your scripture study journal (be sure to not write anything too personal or private):

- a. When have you, like Philemon, needed to extend mercy and forgiveness to someone else? How were you able to extend mercy to and forgive this person? How were you blessed in doing so?
- b. When have you, like Onesimus, hoped to receive mercy and forgiveness from another person? How did you seek this person’s mercy and forgiveness? How were you blessed by doing so?
- c. When have you, like Paul, served as a mediator between someone who was seeking forgiveness and the person who needed to extend forgiveness and mercy? How were you able to help the wrongdoer receive forgiveness and the injured person forgive the wrongdoer?

Consider what you can do to extend mercy and forgiveness to others. As you seek to include, accept, and extend forgiveness to others, the Lord will help you in your efforts.



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

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

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

INTRODUCTION TO

Hebrews

Why Study This Book?

The Epistle of Paul the Apostle to the Hebrews testifies of the superiority of Jesus Christ. He is greater than the angels and has a more excellent name and a higher calling. Angels are servants of God, but Jesus Christ is His Son. This book also teaches that Jesus is greater than Moses and that His ministry brought a new covenant superior to the old covenant under the law of Moses. As the Great High Priest of the Melchizedek Priesthood, His priesthood is greater than that of the high priests under the law of Moses.

While the scriptures are filled with references to Jesus Christ's atoning sacrifice, His Resurrection, and His Ascension into heaven, Hebrews emphasizes the ongoing work of the Redeemer in the lives of all who turn to Him in obedience and faith. Studying the book of Hebrews can help you better understand the doctrine of the Atonement and inspire you to live with faith in Heavenly Father and Jesus Christ.

Who Wrote This Book?

Most Latter-day Saints accept Paul as the author of Hebrews (see Bible Dictionary, "Pauline Epistles"). However, there are some who question whether Paul wrote this epistle because its style and language are different from his other letters. It is generally agreed that even if the pen was not Paul's, the ideas were his because the doctrines in Hebrews agree with those found in his other letters. The Prophet Joseph Smith attributed statements from Hebrews to the Apostle Paul (see *Teachings of Presidents of the Church: Joseph Smith* [2007], 105). For the purposes of this manual, we accept Paul as the author.

When and Where Was It Written?

We do not know where Paul's letter to the Hebrews was written. We also do not know exactly when it was written. However, most assume that it was written around A.D. 60–62, near the same time as Paul's letters to the Philippians, the Colossians, the Ephesians, and Philemon (see Guide to the Scriptures, "Pauline Epistles," scriptures.lds.org).

To Whom Was It Written and Why?

Paul wrote the Epistle to the Hebrews to encourage Jewish members of the Church to maintain their faith in Jesus Christ and to not return to their former ways (see Hebrews 10:32–38). Under the pressure of various afflictions, many of these Jewish Christians were apparently withdrawing from the Church and returning to the relative safety of Jewish worship at the synagogue (see Hebrews 10:25, 38–39). Paul desired to show these Jewish Christians that the law of Moses itself pointed to Jesus Christ and His Atonement as the true source of salvation.

UNIT 27: DAY 4

Hebrews 1–4

Introduction

The Apostle Paul taught the Hebrew Saints, or Jewish Christians, about the true nature of Jesus Christ. He also taught them about the Savior's Atonement and some of the blessings that come as a result of the Atonement. Paul shared the experience of the ancient Israelites wandering in the wilderness to teach the Saints what they must do to enter into the rest of the Lord.

Hebrews 1

Paul teaches about the nature of Jesus Christ

Read the following scenarios:

- A young woman is tired of being called the "good" girl because she doesn't participate with her friends in some of their activities. She is considering relaxing her standards to be part of the group.
- A young man serving a full-time mission realizes that missionary work is more difficult than he anticipated, and he is thinking of returning home.

What do these scenarios have in common? What are some reasons people may think about giving up in their efforts to do what they know is right?

The Apostle Paul wrote his Epistle to the Hebrews at a time when some Jewish (or Hebrew) converts were not attending Church meetings because of persecution and other types of pressure. They were returning to the

familiarity and, therefore, relative safety of traditional Jewish worship, which did not include a belief in Jesus Christ (see Hebrews 10:25, 38–39). Paul wrote this epistle to encourage these Church members to remain faithful to Jesus Christ.

As you study this epistle to the Hebrews, look for truths that can help you remain faithful to Christ when you may feel like giving up.

Read Hebrews 1:1–3, 10, looking for doctrines Paul taught the Jewish Saints about the Savior.

-  **1.** In your scripture study journal, write the doctrines about Jesus Christ that you find in Hebrews 1:1–3, 10. For example, from verses 2 and 10 you could identify the following doctrine: **Jesus Christ created the heavens and the earth.** As you look closely you will discover that these verses teach several additional significant doctrines about the Savior.

Identifying Doctrines and Principles

The scriptures contain many more doctrines and principles than are identified in this seminary manual. As you study the scriptures on your own, practice looking for additional truths you can apply in your life. Hebrews 1:1–3, 10 offers an ideal opportunity to practice identifying doctrines about the Lord Jesus Christ.

Notice the phrase “express image of his person” in Hebrews 1:3. This phrase means that Jesus Christ looks like Heavenly Father and shares His divine character. The phrase “upholding all things by the word of his power” in the same verse means that Jesus Christ is all powerful.

Consider which of the truths you identified in Hebrews 1:1–3, 10 might

be helpful to you if you are tempted to turn away from doing the Lord’s will.

A theme often found in Hebrews is the superiority of Jesus Christ. For instance, in Hebrews 1:4–14, Paul showed that the Savior is greater than the angels. In subsequent chapters, he continued to show the excellency and superiority of Christ.

Why would knowing that Jesus Christ is greater than all things help someone who is struggling to remain faithful to Him? _____

Continue looking for this theme as you study the rest of Paul’s letter to the Hebrews.

Hebrews 2

Paul teaches that Jesus Christ is the Captain of our salvation

Consider the process of selecting a captain or leader for different teams or groups you may participate in (for example, athletics, debate, drama, or school clubs). What qualifications would you look for if you were selecting a captain or leader?

In Hebrews 2, the Apostle Paul explained more about the nature and identity of Jesus Christ to the Jewish converts to help them understand why they should continue to follow Him. Read Hebrews 2:10, looking for what Paul taught that Jesus Christ is the captain of.

From this verse we can learn that **Jesus Christ is the Captain of our salvation.**

-  **2.** Answer the following question in your scripture study journal: In what way is Jesus Christ the Captain of our salvation?

Read Hebrews 2:8–9, 14–18 looking for phrases that describe why the Savior is qualified to be the Captain of our salvation. You may want to mark what you find.

In Hebrews 2:9, Paul’s teaching that Jesus Christ “was made a little lower than the angels” refers to the Savior’s condescension from His premortal throne to experience mortality and His suffering and death, through which He “descended below all things” (D&C 88:6). The phrase “partakers of flesh and blood” in Hebrews 2:14 means we are mortal. The phrase “to make reconciliation for the sins of the people” in Hebrews 2:17 means that Christ was able to atone for our sins.

According to verse 9, what did Jesus do for all people? According to verse 14, whom did He conquer through His Atonement?

Notice that Paul not only referred to the Savior as the Captain of our salvation, but he also called Him “a merciful and faithful high priest” (Hebrews 2:17). Paul likened Jesus Christ to a Jewish high priest because the high priest was viewed as a mediator between the people and God.

According to Hebrews 2:18, why is the Savior able to succor (comfort or help) us? _____

Read Hebrews 4:14–16, looking for additional insight that Paul provided about how the Savior is a merciful and faithful high priest.

From Hebrews 2:17–18 and 4:14–16, we can identify the following truth: **Because Jesus Christ suffered and was tempted in all things, He understands us perfectly and can help us in times of need.** (See also Alma 7:11–13.)

 **3.** In your scripture study journal, write down your feelings about how the truths identified in Hebrews 2 can help you be confident in your decision to follow Jesus Christ as your leader.

Hebrews 3–4

Paul teaches how we can enter into the Lord's rest

What is something that you may feel concerned or anxious about at times? Think about how you can find peace and rest from this and other sources of turmoil and anxiety.

During Paul's time the Jewish Saints were being persecuted for living the gospel of Jesus Christ. As recorded in Hebrews 3–4, Paul referred to an experience from the Old Testament to teach the Saints how to find rest in this life and the next.

Anciently, after they were freed from Egypt, the children of Israel provoked the Lord's anger because of their disobedience. As a consequence, they were not allowed to enter into the Lord's rest (see Numbers 14; Jacob 1:7–8; Alma 12:33–37; 13:6, 12–13, 28–29).

Consider marking the phrase “my rest” in Hebrews 3:11.

Read Doctrine and Covenants 84:24, looking for what that passage teaches about the Lord's rest.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught, “True saints enter into the *rest of the Lord* while in this life, and by abiding in the truth, they continue in that blessed state until they rest with the Lord in heaven. . . . The rest of the Lord, where mortals are concerned, is to gain a perfect knowledge of the divinity of the great latter-day work. . . . The rest of the Lord, in eternity, is to inherit eternal life, to gain the fulness of the Lord's glory” (*Mormon Doctrine*, 2nd ed. [1966], 633).

Read Hebrews 4:1 looking for what Paul was concerned that some members of the Church would fail to do.

Read the following passages: Hebrews 3:7–8, 12–15, 18–19; 4:2–3, 6–7, 11. Also read Joseph Smith Translation, Hebrews 4:3 (in the Bible appendix). As you read these passages, look for what Paul repeatedly taught about how we can enter into the rest of the Lord.

Notice the phrase “harden not your hearts” (Hebrews 3:8, 15; 4:7). This phrase means that we should not close our hearts to truth and inspiration; we should keep our hearts open, willing, and obedient to God and His commandments.

From Paul's teachings we can learn that **if we remain faithful to the Savior and harden not our hearts, we will enter into the rest of the Lord.**

In what ways does choosing to believe in the Savior and keeping our hearts open to God's purpose and plan help us remain faithful to the Lord? Think of someone you know who is a good example of this principle. What specifically does this person do to remain faithful?

 **4.** In your scripture study journal, write what you will do to remain faithful to Jesus Christ and keep your heart open to Him.

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

I have studied Hebrews 1–4 and completed this lesson on (date).

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

UNIT 28: DAY 1

Hebrews 5–6

Introduction

The Apostle Paul taught that those who receive the priesthood must be called of God and that Jesus Christ was “called of God [to be] an high priest after the order of Melchisedec” (Hebrews 5:10). Paul encouraged Church members to have diligence, faith, patience, and hope in obtaining God's promises.

Hebrews 5

Paul teaches that those who receive the priesthood must be called of God

Imagine that an acquaintance writes the title *Doctor* on a piece of paper and attaches it to his shirt. Even though he would be wearing a label displaying the proper title, what concerns would you have if this person attempted to operate on you after you had been in an accident? What concerns would you have if he wore a label displaying the title *Law Enforcement*

Study the Scriptures Daily

Consistent, daily personal scripture study can help you learn the gospel, develop your testimony, and hear the voice of the Lord. President Harold B. Lee said, “If we’re not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn’t increasing in depth” (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 66). As you continue your study of the New Testament, you will be blessed for reading the scriptures daily.

Officer and tried to give you a ticket for doing something wrong?

Why would you be reluctant to trust this person to perform the tasks associated with the titles he took upon himself?

Despite wearing a label with the proper title, this person would lack the needed authority and ability to perform those tasks. Just as society has established ways to obtain authority to carry out certain responsibilities, God has established a way to obtain His authority

to carry out certain responsibilities in His Church. As you study Hebrews 5, look for the pattern God has established to obtain His authority.

The Apostle Paul described the Savior as “a great high priest” (Hebrews 4:14). Read Hebrews 5:1–3, looking for what Paul taught about the role of the high priest among the Israelites under the law of Moses.

“Under the law of Moses, the presiding officer of the Aaronic Priesthood was called the high priest. The office was hereditary and came through the firstborn among the family of Aaron, Aaron himself being the first high priest of the Aaronic order.” The high priest usually served for the remainder of his life, but this office was eventually seized by wicked men. “High priests were inappropriately appointed and deposed at pleasure by Herod and the Romans alike. The office was filled by 28 different men between 37 B.C. and A.D. 68” (Bible Dictionary, “High priest”).

Read Hebrews 5:4, looking for how the high priest was to be chosen.

To understand how Aaron was “called of God” (Hebrews 5:4), read Exodus 28:1, which records an interaction that took place between God and Moses on Mount Sinai.

Consider why it is significant that God revealed Aaron’s call to Moses rather than to Aaron himself or someone else. Moses was the prophet and was, therefore, authorized to receive such revelation and to govern the use of the priesthood on earth.

From Paul’s instruction in Hebrews 5:4, we learn that **those who are ordained to the priesthood must be called of God by revelation through His authorized servants.** In the Church today, authorized priesthood leaders are to interview each candidate for ordination and seek the guidance of the Holy Ghost to determine a candidate’s readiness and worthiness to be ordained to the priesthood.

How does this truth relate to the process of calling people to serve in other positions in the Church?

Read Articles of Faith 1:5, looking for how the preceding truth identified in Hebrews 5:4 and being “called of God, as was Aaron” is reflected in what the Prophet Joseph Smith wrote. Note that *prophecy* refers to revelation.

According to the fifth article of faith, along with being “called of God, by prophecy,” what else must occur for someone to be authorized “to preach the Gospel and administer in [its] ordinances”?

Both the Old and New Testaments record that prophets, priesthood holders, and gospel teachers received their callings by the laying on of hands by an authorized priesthood holder (see Numbers 27:18–23; Acts 6:5–6; 13:2–3; 1 Timothy 4:14).



 **1.** Answer one or both of the following questions in your scripture study journal:

- How does the process of calling people to positions in the Church today reflect the pattern that was established in the scriptures?
- Why is it important to know that priesthood authority can be received only in this way?

Read Hebrews 5:5–6, looking for who gave the Savior His authority.

According to these verses, Heavenly Father gave the priesthood to His Son, Jesus Christ. He was to be “a priest for ever after the order of Melchisedec” (Hebrews 5:6).

As an office in the Melchizedek Priesthood, the office of high priest “applies to Jesus Christ as the great High Priest. Adam and all the patriarchs were also high priests. Today, three presiding high priests form the Presidency of the Church and preside over all other

priesthood holders and Church members. Additional worthy men are ordained high priests as appropriate throughout the Church today” (Guide to the Scriptures, “High Priest,” scriptures.lds.org).

Read Hebrews 5:7–10, and consider marking in verse 9 what Jesus Christ became. Verses 7–8 refer to Melchizedek, a prophet and king who lived during the time of Abraham.



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that these verses “apply to both Melchizedek and to Christ, because Melchizedek was a prototype of Christ and that prophet’s ministry typified and foreshadowed that of our Lord” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:157).



2. Answer the following question in your scripture study journal: How is Jesus Christ “the author of eternal salvation” (Hebrews 5:9) to all who obey Him?

As recorded in Hebrews 5:11–14, Paul expressed a desire to teach more on this subject but said the people lacked the spiritual understanding and maturity to understand more advanced teachings.

Hebrews 6

The Saints are encouraged to have diligence, faith, patience, and hope in obtaining God’s promises

God has promised His children blessings such as peace, happiness, forgiveness, answers to prayer, blessings included in patriarchal blessings, resurrection, and eternal life. Some of these blessings are conditional upon our choices.

What is one promised blessing you are looking forward to receiving?

As recorded in Hebrews 6, Paul encouraged the Saints to not give up striving for the Lord’s promised blessings. As you read this chapter, look for truths that can help you receive blessings God has promised.

Read Hebrews 6:1–3, looking for what Paul taught the Saints to work toward. Note that Joseph Smith Translation, Hebrews 6:1 (in Hebrews 6:1, footnote *a*) states, “Therefore *not* leaving the principles of the doctrine of Christ” (italics added). Joseph Smith Translation, Hebrews 6:3 (in the Bible appendix) states, “And we will go on unto perfection if God permit.”

To be perfect means to be spiritually mature or complete (see Guide to the Scriptures, “Perfect,” scriptures.lds.org). We read in Hebrews 6:1–2 that the first principles

and ordinances of the gospel form the foundation we should build upon as we work toward perfection, or spiritual maturity.

As recorded in Hebrews 6:4–8, Paul described those who are referred to as sons of perdition—those who have a complete and perfect knowledge that Jesus is the Christ and then turn away from this truth and become enemies to God. Paul contrasted these individuals with the Saints whom he was addressing in this epistle, who labored in the name of Christ (see Hebrews 6:9–10).

Read Hebrews 6:11–15, looking for what Paul encouraged the Saints to do as they worked toward inheriting God’s promised blessings. It may help to know that the phrase “shew the same diligence to the full assurance of hope” in verse 11 refers to being diligent until we receive God’s promised blessings.

Paul described Abraham as an example of diligence, faith, and patience in seeking God’s promised blessings. Abraham was 75 years old when God promised him posterity, and he then waited 25 years in faith for this promise to be fulfilled through the birth of Isaac. From Paul’s instruction we learn that **through diligence to the end, faith in Jesus Christ, and patience, we can inherit the blessings God has promised.**



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

- Why do you think diligence, faith in Jesus Christ, and patience are important as we seek to receive God’s promised blessings?
- When have you received a promised blessing through diligence, faith in Jesus Christ, and patience?

As recorded in Hebrews 6:16–18, Paul taught that God will keep His promises and never lie. Therefore, we can have hope in His promises and be assured of their fulfillment.

Read Hebrews 6:19–20, looking for how our hope in God’s promises affects our lives.

One truth we can identify in Hebrews 6:19 is that **our hope in God’s promises is a spiritual anchor for our souls.** Hope is “the confident expectation of and longing for the promised blessings of righteousness” (Guide to the Scriptures, “Hope,” scriptures.lds.org).



4. In your scripture study journal, draw a picture of an anchor. Consider what an anchor does for a ship. Write about how your hope in God’s promises has been a spiritual anchor for you.

Ponder how you can more fully develop diligence, faith, patience, and hope. You may want to record the impressions you receive in your personal journal.

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

I have studied Hebrews 5–6 and completed this lesson on (date).

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

UNIT 28: DAY 2

Hebrews 7–10

Introduction

The Apostle Paul taught that Jesus Christ is the Mediator of the “new covenant with the house of Israel” (Hebrews 8:8). He explained that the Savior’s sacrifice was superior to the sacrifices that the high priests performed under the law of Moses. He also explained that the Mosaic ordinances pointed the people to the Savior and His Atonement.

Hebrews 7–8

Paul taught that Jesus Christ is the Mediator of the new covenant



In the spaces provided, identify the object that produced each shadow.

Why are you able to identify what the object is based on its shadow?

The Old Testament tells about many ceremonies and ordinances that symbolized and foreshadowed the Savior and His Atonement. Because Paul knew that the Jewish Christians, or Hebrews, were familiar with these

ceremonies and ordinances, he referred to them in his epistle as he taught these Saints about Jesus Christ.

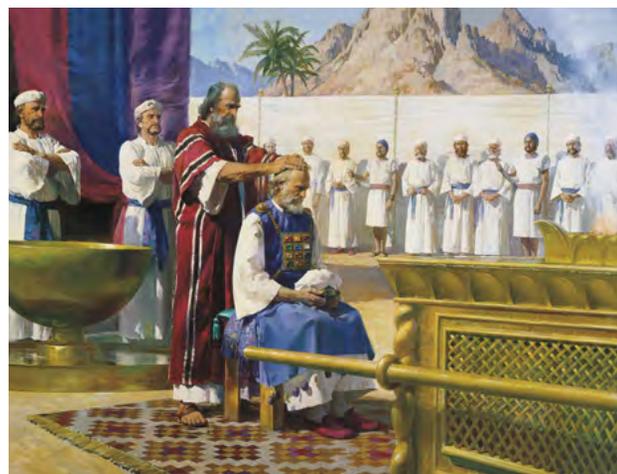
All scriptures contain types, shadows, symbols, and similitudes of Jesus Christ. Types, shadows, symbols, and similitudes are representations of greater realities. Much of this imagery is in the form of people, objects, events, and circumstances.

The law of Moses was intended to be a type and shadow of Jesus Christ, or a symbol that pointed the Israelites to Jesus Christ and His atoning sacrifice (see 2 Nephi 11:4; Jacob 4:4–5). The Apostle Paul explained how several parts of the law did this. He wanted to help the Jewish Saints remain faithful to Jesus Christ instead of reverting to following the law of Moses, as some were doing.

You read in Hebrews 2:17 that Paul referred to Jesus Christ as “a merciful and faithful high priest.” From Moses’s day to the time of Jesus Christ, the high priest was the presiding officer of the Aaronic Priesthood, which is sometimes called the Levitical Priesthood, referring to the authority of the Aaronic Priesthood held by members of the tribe of Levi (see Bible Dictionary, “Aaronic Priesthood”).

Scriptural Symbolism

The Bible Dictionary states: “The scriptures are rich in symbolism and figurative expression. Ceremonies and ordinances are symbolic in their performance, and all bear record of Jesus Christ. . . . The tabernacle ceremony was symbolic of eternal things (Heb. 8–10), as was the entire law of Moses, containing types and shadows of Christ” (“Symbolism”). Understanding these types and shadows can deepen your understanding and love of the gospel of Jesus Christ.



Moses ordained Aaron as the high priest of the Aaronic Priesthood.

Read Hebrews 7:1–4, looking for what Paul taught about Melchizedek. Also read Joseph Smith Translation, Hebrews 7:3 (in the Bible appendix) for clarification about what Paul taught in verse 3.

Melchizedek was “a notable prophet and leader who lived about 2000 B.C. He is called the king of Salem (Jerusalem), king of peace, and ‘priest of the most High God’ [Hebrews 7:1]” (Bible Dictionary, “Melchizedek”; see also Joseph Smith Translation, Genesis 14:25–40 [in the Bible appendix]). Paul understood Melchizedek’s greatness and used him as a type and shadow of Jesus Christ.

In Hebrews 7:15–17 Paul referred to an Old Testament prophecy about the coming of a priest “after the order of Melchizedec” (Hebrews 7:17; see also Psalm 110:4). Paul taught that Jesus Christ fulfilled this prophecy.

“One of Paul’s purposes in Hebrews 7 was to show the Melchizedek Priesthood’s superiority over the Levitical or Aaronic Priesthood and its accompanying ordinances. If perfection and exaltation were attainable through the Levitical Priesthood, why was there a need for a change to the higher priesthood? Paul taught that perfection, or being ‘made like unto the Son of God’ (Hebrews 7:3), does not come by the Levitical Priesthood but through Jesus Christ and His order of the priesthood. Jesus Christ ‘sprang out of Juda,’ not Levi, so Paul taught that His right to the priesthood would be based not on ancestry but on ‘the power of an endless life’ (see Hebrews 7:14–16). As the premortal Jehovah, He had created the earth and governed the events of the Old Testament with the same priesthood power He would hold during His mortal ministry” (*New Testament Student Manual* [Church Educational System manual, 2014], 480).

Read Hebrews 7:23–28, looking for the differences between Jesus Christ and the Levitical high priests who administered Aaronic Priesthood ordinances for the people. The phrase “maketh men high priests which have infirmity” in verse 28 means that they have weaknesses. Also read Joseph Smith Translation, Hebrews 7:25–26 (in the Bible appendix).



In Hebrews 7:25 the phrase “he ever liveth to make intercession for them” means that Jesus Christ’s

mission is to intervene on our behalf to help us return to God’s presence.

How would you explain the differences between Jesus Christ and the Levitical high priests? _____

Read Hebrews 8:1–4, looking for the gift, or sacrifice, Jesus Christ offered. Note that the Joseph Smith Translation of Hebrews 8:4 reads, “Therefore while he was on the earth, he offered for a sacrifice his own life for the sins of the people. Now every priest under the law, must needs offer gifts, or sacrifices, according to the law” (Joseph Smith Translation, Hebrews 8:4 [in Hebrews 8:4, footnote a]).

What truth can we learn from Joseph Smith Translation, Hebrews 8:4 about what Jesus Christ did for us? _____



1. Ponder what the atoning sacrifice of Jesus Christ means to you personally, and complete one of the following statements in your scripture study journal. Consider finding an appropriate time to share what you wrote with a family member or friend.

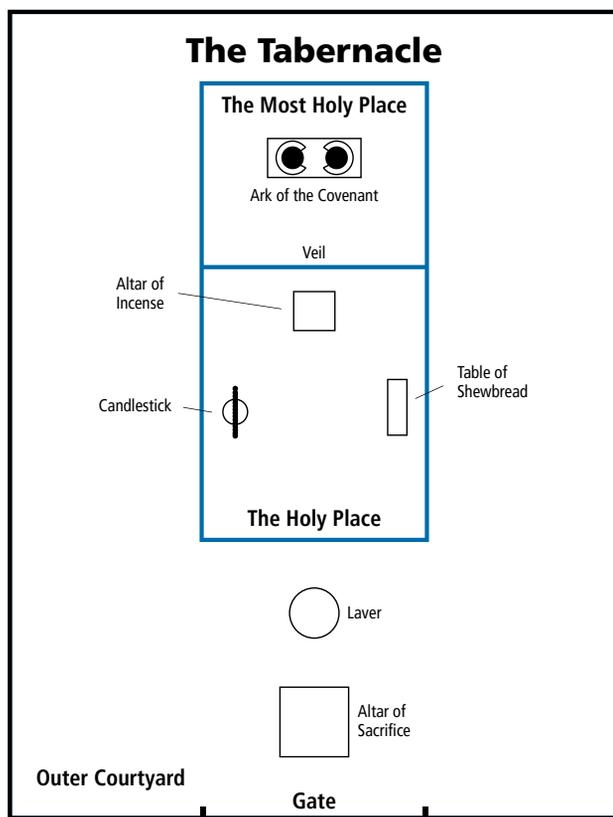
- a. I am grateful for my Savior because . . .
- b. I know my Savior loves me because . . .
- c. I have been blessed by the atoning sacrifice of Jesus Christ because . . .

A mediator is one who resolves differences between two persons or groups. The Atonement of Jesus Christ reconciles human beings (all of whom are sinners) to God the Father. Because of His sacrifice, Jesus Christ is “the mediator of a better covenant” (Hebrews 8:6), a covenant in which the Lord declared He “will put [His] laws into their mind, and write them in their hearts,” and He “will be to them a God, and they shall be [His] people” (Hebrews 8:10). This covenant, if accepted by the people, would help them come to “know the Lord” (Hebrews 8:11) and be cleansed from “their sins and their iniquities” (Hebrews 8:12).

Hebrews 9–10

Paul showed how the Mosaic ordinances pointed to the Savior’s Atonement

We read in Hebrews 9–10 that the Apostle Paul continued to compare the Levitical high priests to Jesus Christ by discussing the duties those high priests performed on the Day of Atonement.



Once a year on the Jewish holy day called the Day of Atonement (also called Yom Kippur), the high priest was allowed to enter the Most Holy Place (also called the Holy of Holies or the Holiest Place) in the tabernacle or, later, the Jerusalem temple. Before going in, the high priest sacrificed a bullock as an act of atonement “for himself and his house” and then sacrificed a he-goat as an act of atonement “for the congregation of Israel.” He sprinkled the animals’ blood in special places and on specific items in the Most Holy Place as further acts of atonement. He then “confessed all the sins of the people of Israel” over another he-goat (called the scapegoat), which was driven into the wilderness, symbolizing the removal of the people’s sins. Afterward he changed his clothes and “offered the burnt offerings of two rams for himself and his people” (Bible Dictionary, “Fasts”; see also Leviticus 16).

Read Hebrews 9:11–12, 24, 28 and Hebrews 10:1, 4, 10–12, looking for how the events on the Day of Atonement were types and shadows of Jesus Christ’s atoning sacrifice.

The high priests were permitted to enter the Most Holy Place of the tabernacle once a year on the Day of Atonement. What “holy place” (Hebrews 9:12) could the Savior enter (and all humankind as well) because of His Atonement?

What could Jesus Christ’s sacrifice do that “the blood of bulls and of goats” (Hebrews 10:4) could not do?

Even though animal blood could not actually atone for the sins of the people, the Levite high priests performed these ordinances to demonstrate “a shadow of good things to come” (Hebrews 10:1), or to point to the Savior’s Atonement.

Read Hebrews 10:17–20, looking for what the Savior’s sacrifice makes possible.

According to Hebrews 10:19, we can enter “the holiest” place, or God’s presence in the celestial kingdom, because of Jesus Christ’s sacrifice. The phrase “new and living way” in Hebrews 10:20 refers to the gospel of Jesus Christ, or the plan by which we can be forgiven and sanctified through His Atonement and thereby become worthy to return to God’s presence.

Read Hebrews 10:22–24, looking for what we must do to enter the celestial kingdom. Then complete the following principle: **Because of Jesus Christ’s Atonement, we can enter the celestial kingdom if**

What do you think it means to “hold fast” (Hebrews 10:23) to our faith in Jesus Christ?

Read Hebrews 10:35, looking for the counsel Paul gave that can help us hold fast to our faith in Jesus Christ. You may want to mark what you find.

What do you think it mean to “cast not away . . . your confidence”? (Hebrews 10:35).



Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles explained what it means to “cast not away [our] confidence”: “In Latter-day Saint talk that is to say, Sure it is tough—before you join the Church, while you are trying to join, and after you have joined. That is the way it has always been, Paul says, but don’t draw back. Don’t panic and retreat. Don’t lose your confidence. Don’t forget how you once felt. Don’t distrust the experience you had. That tenacity [firmness] is what saved Moses and Joseph Smith when the adversary confronted them, and it is what will save you” (“Cast Not Away Therefore Your Confidence,” *Ensign*, Mar. 2000, 8).

 **2.** In your scripture study journal, write about someone you know who is a good example of holding fast to his or her faith in Jesus Christ and not casting away his or her confidence.

 **3.** Think about your commitment to hold fast to your faith in Jesus Christ. In your scripture study journal, write how you will increase your commitment and ability to do this.



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

I have studied Hebrews 7–10 and completed this lesson on (date).

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

UNIT 28: DAY 3

Hebrews 11

Introduction

The Apostle Paul taught Church members about faith and the importance of exercising faith in Jesus Christ. He cited examples of righteous men and women from the Old Testament who exercised faith in Christ and thereby performed miracles, endured hardships, and received great blessings.

Hebrews 11:1–6

Paul teaches Church members the importance of exercising faith in Jesus Christ

Read the following account, and notice what the young woman did to exercise faith:

A young woman from the Philippines explained that one summer her father had to go away to work. When he received his pay he would send it home to his family. One Saturday, the family had used all the money except for two bills worth 20 pesos each. As the young woman looked at the list of items her family needed, she knew they would not have enough money to buy all of the items and pay the fare to transport her family to church the next day. She asked her mother what she should do. Her mother told her to buy the items and that God would provide the means for the fare.

The young woman prayed that she could buy the items on the list and still have enough money to pay for transportation to church the next day. She first had to buy charcoal so her family would have fuel to cook. She was shocked when she found out that the price of a bag of charcoal had doubled from 5 pesos to 10 pesos. Knowing that her family needed the fuel to cook their food, she bought two bags of charcoal for a total of 20 pesos. This young woman prayed even more fervently that her family would still be able to go to church. As she prayed, something whispered to her: “Go on and buy the things you need. It’s all right.” So she continued on her way

to the marketplace with only 20 pesos left (adapted from the video “Pure and Simple Faith,” LDS.org).



1. Answer the following question in your scripture study journal: In what ways did this young woman exercise faith in Jesus Christ?

Read Hebrews 11:1, looking for what the Apostle Paul taught about faith. Also read Joseph Smith Translation, Hebrews 11:1 (in Hebrews 11:1, footnote b).

Elder David A. Bednar of the Quorum of the Twelve Apostles used Hebrews 11:1, as well as other sources, to explain three basic elements of faith:



“The Apostle Paul defined *faith* as ‘the substance of things hoped for [and] the evidence of things not seen’ (Hebrews 11:1). Alma declared that faith is not a perfect knowledge; rather, if we have faith, we ‘hope for things which are not seen, [but] are true’ (Alma 32:21). Additionally, we learn in the *Lectures on Faith* that faith is ‘the first principle in revealed religion, and the foundation of all righteousness’ and that it is also ‘the principle of action in all intelligent beings’ [*Lectures on Faith* (1985), 1].

“These teachings highlight three basic elements of faith: (1) faith as the *assurance* of things hoped for that are true, (2) faith as the *evidence* of things not seen, and (3) faith as the principle of *action* in all intelligent beings. I describe these three components of faith in the Savior as simultaneously facing the future, looking to the past, and initiating action in the present.

“Faith as the assurance of things hoped for looks to the future. . . .

“Faith in Christ is inextricably tied to, and results in, hope in Christ for our redemption and exaltation. And assurance and hope make it possible for us to walk to the edge of the light and take a few steps into the darkness—expecting and trusting the light to move and illuminate the way [see Boyd K. Packer, ‘The Candle of the Lord,’ *Ensign*, Jan. 1983, 54]. The combination of assurance and hope initiates action in the present.

“Faith as the evidence of things not seen looks to the past and confirms our trust in God and our confidence in the truthfulness of things not seen. We stepped into the darkness with assurance and hope, and we received evidence and confirmation as the light in fact moved and provided the illumination we needed. The witness we obtained after the trial of our faith (see Ether 12:6) is evidence that enlarges and strengthens our assurance.

“Assurance, action, and evidence influence each other in an ongoing process” (“Seek Learning by Faith,” *Ensign*, Sept. 2007, 61–63).

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

- a. Write a brief explanation of what it means to have faith in Jesus Christ.
- b. Complete the following definition of faith, as given by the Apostle Paul in Joseph Smith Translation, Hebrews 11:1: **Faith is the assurance of . . . , the evidence of . . .** (Consider marking or noting this truth in Hebrews 11:1.)

Think of a time when you were asked to do something that you felt nervous about doing or that seemed beyond what you could do. Perhaps your confidence was strengthened when you remembered something you did or experienced in the past. That previous experience provided evidence that may have helped you face the new challenge with an assurance that you could succeed. In spiritual matters, evidence of God’s help in the past gives us assurance as we face the future, and it helps us act confidently with faith in the present. As Elder Bednar taught, assurance, evidence, and action—three elements of faith—work together as we face the future, look to the past, and take action in the present.

 **3. Respond to the following in your scripture study journal:**

- a. How is exercising faith in Jesus Christ different from merely believing in Him?
- b. How does the account of the young woman from the Philippines illustrate the three elements of faith that Elder Bednar described?
- c. Describe a time when you exercised faith in the Lord.

Read Hebrews 11:2–5, looking for examples Paul used to illustrate what can happen when people exercise faith in Jesus Christ. The phrase “the elders obtained a good report” in verse 2 means the elders received a witness, or testimony.

Read Hebrews 11:6, looking for what Paul taught about faith.

One principle we learn from Hebrews 11:6 is that **to please God we must exercise our faith by coming unto Him, believing in Him, and believing that He rewards those who diligently seek Him.** Consider marking or noting this truth in verse 6.

Read the conclusion of the account of the young woman from the Philippines, looking for what happened because she exercised faith in Jesus Christ:

As the young woman went to pay for the other items her family needed, she reached into her pocket and felt a big lump of paper. When she opened it she found an additional five bills, worth 20 pesos each, wrapped in her one remaining 20-peso bill. At that moment she knew she had enough to purchase the things her family needed and pay the fare for her family to go to church. This young woman explained that during this experience she felt God’s help and God’s love for her. When she got home she thanked Heavenly Father for the miracle (adapted from the video “Pure and Simple Faith,” LDS.org). We can have faith that the Lord answers prayers in His own way and in His own time.

 If you have access to the Internet, you may want to watch the video “Pure and Simple Faith” (5:22), which is available on LDS.org.

What evidence did this young woman gain from exercising faith in Jesus Christ? _____

How might this experience help the young woman exercise faith in the future?

When we look to past evidences that God has helped us, we can be assured that He will help us again in the future. Because of this evidence and assurance, we can have faith to take action in the present. If we continue to act in faith, then this process will continue and our faith will grow stronger.

Consider what faithful actions you need to take in your life. Do you believe that God will help you as you act? You may want to write a goal to act on one of the promptings you may have had during this lesson. As you fulfill your goal, you will gain evidence of God’s love for you.

Hebrews 11:7–40

Paul gives examples of righteous people from the Old Testament who exercised faith

What are some situations that you face now or will face in the future that require you to exercise faith in Jesus Christ? _____

As you study Hebrews 11:7–40, look for the blessings of exercising faith in Jesus Christ.

The Apostle Paul gave examples of righteous people from Old Testament times who exercised faith. This was to assure his readers that they too would be blessed by exercising faith. Quickly scan Hebrews 11, looking for the phrases “by faith” and “through faith.” Consider marking or noting these phrases in your scriptures.

Look for Repeated Words, Phrases, and Ideas in the Scriptures

Those who wrote the scriptures often emphasized important truths through repetition. As you discover repeated words, phrases, and ideas, seek to understand why they are emphasized and what the Lord would have you learn from them.

Read Hebrews 11:7, looking for how Noah exercised faith in God. What blessings did Noah receive because he acted in faith?

 **4.** Read about the examples of faith in three or more of the passages included in the accompanying chart. As you read them, look for how the individuals exercised faith and what blessings they received. In your scripture study journal,

draw the chart with the passages you chose, and include your thoughts about those individuals you read about. Also include a list of similar blessings that you hope to receive by exercising faith in the Savior.

| Scripture Reference | Individuals Who Exercised Faith | Thoughts | Blessings I Hope to Receive |
|---------------------|---------------------------------------|----------|-----------------------------|
| Hebrews 11:8–10 | Abraham | | |
| Hebrews 11:11–12 | Sara (Sarah, Abraham’s wife) | | |
| Hebrews 11:17–19 | Abraham, Isaac | | |
| Hebrews 11:20–21 | Isaac, Jacob | | |
| Hebrews 11:23–28 | Moses | | |
| Hebrews 11:29–31 | Israelites, Rahab (see Joshua 2:1–22) | | |

Read Hebrews 11:13–16, looking for what we can learn from the example of Abraham, Sarah, and others about exercising faith. The phrase “better country” in verse 16 refers to eternal life.

Many of the promises given to Abraham and Sarah were not fulfilled while they were alive. Why do you think they stayed faithful even though they did not receive all of God’s promises in this life? How can their example help us to remain faithful?

Read Hebrews 11:32–35, looking for additional blessings that have come to those who exercised faith in Jesus Christ. You may want to mark or note what you find.

Read Hebrews 11:36–40, looking for what happened to many individuals even though they were faithful.

The Joseph Smith Translation of Hebrews 11:40 reads “God having provided some better things for them through their sufferings, for without sufferings they could not be made perfect” (Joseph Smith Translation, Hebrews 11:40 [in Hebrews 11:40, footnote a]). Notice the blessing that is promised to all who exercise faith in Christ.

One truth we can identify from the example of these faithful people is that **as we exercise faith in Jesus Christ, we can endure suffering, accomplish miracles, receive divine promises, strengthen our testimony of Him, and move toward perfection.**

 **5.** In your scripture study journal, write about someone you know who is an example of exercising faith in Jesus Christ. What blessings have you seen come into that person’s life because he or she exercised faith?

Think again about situations that require you to exercise faith in Jesus Christ. Look for opportunities to trust His promises and faithfully act in a way that will invite His guidance and blessings.

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

I have studied Hebrews 11 and completed this lesson on (date).

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

INTRODUCTION TO

James

Why Study This Book?

The General Epistle of James is well known among members of The Church of Jesus Christ of Latter-day Saints for the significant passage in James 1:5 that led young Joseph Smith to seek for truth from God. Throughout his epistle, James emphasized that we are to be “doers of the word, and not hearers only” (James 1:22). Studying this book can help you understand the importance of manifesting your faith through your “works,” or actions (see James 2:14–26), and inspire you to seek “the crown of life, which the Lord hath promised to them that love him” (James 1:12).

Who Wrote This Book?

The epistle states that it was authored by “James, a servant of God and of the Lord Jesus Christ” (James 1:1).

Christian tradition has held that this James, like Jude, is one of the sons of Joseph and Mary and, therefore, a half brother of Jesus Christ (see Matthew 13:55; Mark 6:3; Galatians 1:19). The fact that James is mentioned first in the list of Jesus’s brothers in Matthew 13:55 may indicate that he was the oldest of the half brothers. Like the Lord’s other half brothers, James did not initially become a disciple of Jesus (see John 7:3–5). However, after Jesus was resurrected, James was one of the individuals to whom He appeared as a resurrected being (see 1 Corinthians 15:7).

Later, James became an Apostle and, according to early Christian writers, the first bishop of the Church in Jerusalem (see Acts 12:17; 21:18; Galatians 1:18–19; 2:9). As a leader in the Church, he played a prominent role in the council held in Jerusalem (see Acts 15:13). His influence in the Church was no doubt strengthened by his kinship to Jesus, yet James showed humility in introducing himself not as the *brother* of Jesus, but as a *servant* of the Lord (see James 1:1).

When and Where Was It Written?

It is unknown when James wrote this letter. Since he lived in Jerusalem and watched over the affairs of the Church there, he likely wrote this epistle from that area.

The fact that James did not mention the Jerusalem conference of about A.D. 50 (see Acts 15) could indicate that this letter was written before it took place. If this letter was indeed written before the Jerusalem conference, it is one of the earliest epistles in the New Testament.

To Whom Was It Written and Why?

James addressed his letter “to the twelve tribes which are scattered abroad” (James 1:1), meaning all the house of Israel; he was inviting them to “receive the gospel . . . [and] come into the fold of Christ” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:243). James instructed Church members to live their lives as expressions of their faith in Jesus Christ.

UNIT 28: DAY 4

Hebrews 12–James 1

Introduction

The Apostle Paul counseled the Jewish members of the Church to run the race of discipleship by following the example of Jesus Christ. He also explained the blessings of receiving the Lord’s chastisement. James, who was also an Apostle of Jesus Christ, encouraged the scattered house of Israel to be patient in their afflictions and to seek wisdom from Heavenly Father. James also taught them to resist temptation, to be doers of the word, to serve others, and to stay spiritually clean.

Hebrews 12

Paul counsels the Saints to run the race of life with faith and patience

In the space provided, describe what difficulties a runner might encounter as he or she runs a long-distance race: _____



What can motivate a runner to keep running even when he or she faces difficulties?

In what ways is life as a disciple of Jesus Christ like an endurance race? What difficulties might we face as disciples of Jesus Christ? What difficulties have you faced as a follower of Jesus Christ?

As you study Hebrews 12, look for truths that will help you continue following Jesus Christ even when it becomes difficult.

Read Hebrews 12:1, looking for what the Apostle Paul told the Saints they needed to do to successfully run the race of discipleship.

Imagine running a race while wearing a backpack filled with rocks. How would wearing this backpack affect your running?

How might your sins be like the rocks in the backpack? Imagine how it would feel to remove the backpack after running with it for awhile.

Consider what it means to run the race of discipleship with patience.

Read Hebrews 12:2–4, looking for what Paul told the Saints to do that would help them put aside their sins and patiently endure opposition. The word *contradiction* in verse 3 refers to opposition (see Hebrews 12:3, footnote *a*).

One principle we can learn from what Paul taught the Saints is that **as we look to the example of Jesus Christ, we can find strength to put aside our sins and patiently endure opposition.**

Read Hebrews 12:2–4 again, looking for the role that the Savior has in our lives.

What do you think Paul meant when he described Jesus Christ as “the author and finisher of our faith” in verse 2? Consider marking the kind of opposition that the Savior endured in mortality.



Paul told the Saints that Jesus Christ was willing to suffer death on the cross and endure the shame of the world because He knew the joy that He would receive if He remained faithful to Heavenly Father.



Elder Neal A. Maxwell of the Quorum of the Twelve Apostles taught that “learning to despise the shame of the world means coming to think nothing of it, just as in taking no heed of temptation (see D&C 20:22)” (*Lord, Increase Our Faith* [1994], 99).

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles said the following about the Savior’s endurance: “Jesus held on. He pressed on. The goodness in Him allowed faith to triumph even in a state of complete anguish. The trust He lived by told Him in spite of His feelings that divine compassion is never absent, that God is always faithful, that He never flees nor fails us” (“None Were with Him,” *Ensign* or *Liahona*, May 2009, 88).

Think about how looking to the example of Jesus Christ could help you when you face suffering and obstacles. Consider how looking to the Savior’s example might inspire you to put aside your sins and have more patience with yourself and others.

Think about a time when someone corrected you. How did you react to that correction? Why is it sometimes difficult to receive correction from someone?

What are some reasons you think people might seek to correct us, especially when they know we may not like their correction? _____

As we run the race of discipleship, we can expect to be chastened, or corrected.

Read Hebrews 12:6–9, looking for who will correct us and why. The word *bastards* in verse 8 refers to those born out of wedlock, who were not considered legal heirs. (Hebrews 12:9 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it more easily in the future.)



How do you respond to correction?

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

- In what ways is Heavenly Father's chastening an indication of His love for His children?
- What are some of the ways Heavenly Father might correct us?

Although Heavenly Father's chastening can come in many ways, we should be careful to not assume that every trial or suffering we experience comes from God.

In Hebrews 12:10, Paul acknowledged that although our earthly fathers who love us may sometimes chastise us in an imperfect way, Heavenly Father's chastening is perfect and is designed for our benefit.

Read Hebrews 12:10–11, looking for what blessings come from submitting humbly to God's chastening. The phrase "partakers of his holiness" in verse 10 refers to becoming more like God.

Notice in verse 11 what Paul taught about how we might feel at first when we are chastened. Remembering that Heavenly Father knows what is best for us can help us submit to chastening when it

comes. One principle we can learn from these verses is that **if we submit to chastening from Heavenly Father, we will become more like Him and have the peace that comes from righteousness.**

 If you have access to the Internet, watch the *Mormon Messages* video "The Will of God" (3:02), which is available on LDS.org. This video portrays the love and wisdom found in Heavenly Father's correction in our lives.

Think about a time when you felt chastened by Heavenly Father. How did you respond? On a separate piece of paper, you might want to design a sign reminding you to submit to the chastening of Heavenly Father in the future. Place the sign in a location where it will remind you of Paul's teachings in Hebrews.

In Hebrews 12:12–29, Paul told the Saints to help other Church members stay faithful so they would not forfeit God's blessings. He also explained that the Saints who remain faithful and serve God will receive incomparable glory and a place in God's kingdom.

Scripture Mastery—Hebrews 12:9

 **2.** Reread Hebrews 12:9, looking for additional doctrines we can learn about our Heavenly Father. List what you find in your scripture study journal. Also answer the following question: Why is it important to believe that we are children of God?

Hebrews 13

Paul gives various counsel to the Saints

Paul concluded his letter to the Hebrew Saints by giving them counsel on various subjects. Read Hebrews 13:1–9, 17, looking for the counsel Paul gave the Saints.

From what you read, which counsel do you think is most needed in our day? Why? _____

Consider which portions of Paul's counsel you could better implement in your own life.

In Hebrews 13:10–25, Paul taught that after Jesus Christ completed the Atonement, animal sacrifices were no longer required (see 3 Nephi 9:18–20). Instead, the Saints could offer to God praise and good works.

James 1

James encourages scattered Israel to seek wisdom from God and to be doers of the word

Have you ever wished that you were wiser or that you better understood Heavenly Father’s will for you? Ponder situations in your life in which you would like to have more wisdom.

Read Joseph Smith—History 1:9–10, looking for questions the Prophet Joseph Smith had as a youth.



Joseph was reading in the Epistle of James when he discovered how to find answers to his questions. James was an Apostle of Jesus Christ and a bishop in Jerusalem. Christian tradition also holds that James was the son of Mary and Joseph and, therefore, a half brother to Jesus Christ.

Read James 1:1–4, looking for what James taught the house of Israel about their struggles and afflictions. The Joseph Smith Translation, James 1:2 (in James 1:2, footnote *a*) changes the phrase “divers temptations” to “many afflictions.”

Notice the references to patience in James 1:3–4. Why is patience important to have during struggles and afflictions?

Read James 1:5–6, looking for what Joseph Smith discovered that helped him find answers to his questions. It might help to know that in verse 5 the word *liberally* means freely and generously, and *upbraideth* means to rebuke or criticize. (James 1:5–6 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it easily in the future.)

 **3.** In your scripture study journal, write one or two principles you can learn from James 1:5–6.

What do you think it means to “ask in faith, nothing wavering” (James 1:6)?

Read Joseph Smith—History 1:12, which records Joseph’s reaction to James 1:5. What was the result of Joseph Smith acting on what is taught in James 1:5–6?



Think about times when Heavenly Father has generously answered your prayers after you prayed to Him in faith. Consider how you might apply the principles you identified in James 1:5–6 so you can receive wisdom and answers to your questions.

As recorded in James 1:7–11, James warned against being double-minded, or wavering in loyalty and commitment to the Lord. He also warned those who were rich about problems that can come with wealth.

In James 1:12–21, James taught that **we show our love for the Lord by resisting temptation, which is one of the requirements for receiving the crown of eternal life.** He also taught that all good gifts come from God and that the Saints should give up “all filthiness” and receive the Lord’s words “with meekness” (James 1:21).

Read James 1:22, looking for what James encouraged the Saints to do with God’s word.

Consider how Joseph Smith followed this counsel. Ponder how you will act on what you have learned as you studied this lesson.

Read James 1:27, looking for ways you can be a doer of the word. James’s use of the word *religion* in this context refers to showing our devotion to God.

Scripture Mastery—James 1:5–6

Memorizing James 1:5–6 will help you throughout your life when you have questions about the gospel, as you seek the Lord’s help in making decisions, and as you teach the gospel to others.

Spend a few minutes trying to memorize James 1:5–6. Remember to frequently review memorized scripture mastery passages so you can retain what you have learned.

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

I have studied Hebrews 12–James 1 and completed this lesson on (date).

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

UNIT 29: DAY 1

James 2–3

Introduction

The Apostle James encouraged the Saints to reach out to the downtrodden and taught that true followers of Jesus Christ are not to give preference to the rich over the poor. He also taught the relationship between faith and works, and he taught the Saints the importance of controlling their speech. He then contrasted the world’s wisdom with the wisdom that comes from God.

James 2:1–13

James teaches followers of Christ not to show favoritism toward the rich

Think of a time when you have seen someone treated better than others because he or she was popular, wore fashionable clothes, was from a wealthy or influential family, or some other arbitrary reason.

 **1.** In your scripture study journal, write a little about your experience and describe how you felt about it. Also answer the following question: Why do people sometimes show favoritism?

Read Joseph Smith Translation, James 2:1 (in James 2:1, footnote *a*), looking for what James wrote about “respect to persons.” To have “respect to persons” means to show favoritism or to treat a person or group differently than others because of their circumstances or characteristics.

Read James 2:2–4, looking for an example James gave of a situation when the Saints should not show favoritism to one person more than another.

Think about situations in our day where people treat others poorly because of their circumstances or characteristics.

According to James 2:5–7, James reproved the Saints who despised the poor. He reminded them that God had chosen the poor who were rich in faith and that it was the rich who had oppressed the poor and committed blasphemy against the Lord.

Read James 2:8, looking for what James reminded the Saints to do that would help them eliminate favoritism.

Why do you think this commandment was referred to as “the royal law” (James 2:8)? _____

President Marion G. Romney of the First Presidency taught about this teaching from James and applied it to fast offerings:



“We must love our neighbors as ourselves. The Savior put this law second only to the love of God [see Matthew 22:37, 39]. . . .

“In the payment of our fast offerings, we must do so with the royal law in mind. . . .

“The caring for the poor and the handicapped and those who need our help is a main purpose and an absolute requirement in fulfilling the royal law of loving our neighbors as ourselves” (“The Royal Law of Love,” *Ensign*, May 1978, 95).

Finish the following principle from what James taught in these verses: **Faithful disciples of Jesus Christ**

 **2.** Write this principle in your scripture study journal. Then answer the following questions:

- How was the Savior an example of loving others regardless of their circumstances?
- Who is someone you know who strives to love all people regardless of the circumstances? What does this person do to show he or she loves all people regardless of their circumstances?

Consider how you treat others. Look for opportunities to follow the Savior’s example by loving others regardless of their circumstances.

Imagine that, after hearing James’s teachings about loving all people, you hear someone say that it is not a big deal if we show favoritism to some while

mistreating others. This person also says there are far worse things we could do.

Read James 2:9–10, looking for why it is a serious matter to not love all people regardless of their circumstances.

There are many commandments, and disobeying any one of these commandments means that we have broken God’s law, become unclean, and are unable to dwell with God. It is as though we have become “guilty of all” (James 2:10) because the result is the same: separation from God (see 1 Nephi 10:21).

From these verses, we can learn the following doctrine:

If we commit even one sin, we become guilty before God.

Even though our disobedience makes us unclean, we can still have hope. President Dieter F. Uchtdorf of the First Presidency taught how we can be made clean again:



“The grace of God is our great and everlasting hope.

“Through the sacrifice of Jesus Christ, the plan of mercy appeases the demands of justice [see Alma 42:15] ‘and [brings] about means unto men that they may

have faith unto repentance’ [Alma 34:15].

“Our sins, though they may be as scarlet, can become white as snow [see Isaiah 1:18]. Because our beloved Savior ‘gave himself a ransom for all’ [1 Timothy 2:6], an entrance into His everlasting kingdom is provided unto us [see 2 Peter 1:11].

“The gate is unlocked!” (“The Gift of Grace,” *Ensign* or *Liahona*, May 2015, 108).

What do we need to do to become clean through the Atonement of Jesus Christ so that we may enter the Lord’s kingdom?

The process of overcoming our weaknesses and becoming clean and pure through the Savior’s Atonement is accomplished by striving to be a little better each day. Becoming like the Savior should be the quest we follow throughout our entire life.

James 2:11 contains an example of James’s teaching in verse 10, emphasizing that breaking any of God’s commandments makes us sinners. In James 2:12–13 he encouraged the believers to be merciful in the way they treat people because if they treat others without mercy, they also will be judged without mercy.

James 2:14–26

James teaches about the roles of faith and works in our salvation

People use the word *faith* to mean different things. Some might use it to describe a belief in something, while others might use it to describe an action. In James 2:14–26 we learn how James corrected a false idea about faith.

Read James 2:14, looking for what James asked the Saints about faith.

In this context the Apostle James used the word *works* differently than the Apostle Paul used it. When Paul used the word *works*, he referred to the works of the law of Moses. When James used the word *works*, he referred to acts of devotion or works of righteousness.

Read James 2:17–18, looking for what James taught about faith. (James 2:17–18 is a scripture mastery passage. You may want to mark it in a distinctive way, so you can easily locate it in the future.)

What do you think the phrase “faith, if it hath not works, is dead, being alone” (verse 17) means?

From these verses we learn that **true faith in Jesus Christ is shown by our righteous works.**

Reflect on your actions during the past week. Did many of those actions show that you have true faith in Jesus Christ? Would it be easy for someone else to recognize that you have true faith in Jesus Christ?

Scripture Mastery—James 2:17–18



3. Read James 2:17 a few times, and then try to recite it from memory. Do the same with James 2:18. Test yourself by writing both verses from memory in your scripture study journal.

James 3

James teaches the Saints the importance of controlling their speech

Imagine squeezing all of the toothpaste out of the tube.

Now imagine trying to put all of the toothpaste back into the tube.

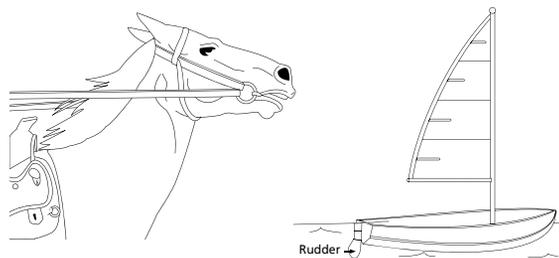


How can this toothpaste be like the words we speak?

Have you ever said anything that you later regretted? As you study James 3:1–12, look for truths that will help guide you in choosing the words you speak.

Read James 3:2–4 and the first sentence of James 3:5, looking for how James described those who do not offend others in their speech.

Notice in verse 2 how James taught that to “offend not in word,” or in what we say, indicates a level of self-control. The phrase “we offend all” in verse 2 means that we all stumble or make mistakes, and the word *tongue* in verse 5 refers to the words we speak.



A *bit* (James 3:3) is a small piece of metal placed in a horse’s mouth. The bit connects to the reins, allowing a rider to direct the horse. A *helm* (James 3:4) refers to a ship’s rudder and helps someone to steer or turn a ship.

According to James, what do a horse’s bit and a ship’s helm have in common?

How can James’s comparison of these objects to a tongue, or the words we speak, help us understand the power of our words?

One truth we can learn from these verses is that **learning to control what we say can have a great effect on our lives.**

How can something that may seem so small as learning to control what we say have a large effect on our lives?

Read the last sentence of James 3:5 and also James 3:6, looking for what else James compared our words to. The word *matter* in verse 5 refers to a forest (see James 3:5, footnote b).

Think about how lives could be “set on fire” (James 3:6), or put at risk, by our unwise use of words. How can making small changes in what we say affect our lives in positive ways? How can such changes affect the lives of others?

As recorded in James 3:8, James warned that an untamed tongue, or untamed speech, is like deadly poison. In this day of digital communication and social media, be aware that poisonous or unkind words can spread rapidly, destroying lives, and can be permanently remembered in the digital world.

Read James 3:7–12, looking for what else James compared our words to.

From James 3:9–10 we learn that **followers of God strive to use their words for righteous purposes, not to spread evil.**

After quoting James 3:2–10, Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles spoke about what our words should and should not be used for:



“Obviously James doesn’t mean our tongues are *always* iniquitous, nor that *everything* we say is ‘full of deadly poison.’ But he clearly means that at least some things we say can be destructive, even venomous—and that is

a chilling indictment for a Latter-day Saint! The voice that bears profound testimony, utters fervent prayer, and sings the hymns of Zion *can be* the same voice that berates and criticizes, embarrasses and demeans, inflicts pain and destroys the spirit of oneself and of others in the process. . . .

“So, brothers and sisters, in this long eternal quest to be more like our Savior, may we try to be ‘perfect’ men and women [see James 3:2] in at least this one way now—by offending not in word, or more positively put, by speaking with a new tongue, the tongue of angels. Our words, like our deeds, should be filled with faith and hope and charity, the three great Christian imperatives so desperately needed in the world today. With such words, spoken under the influence of the Spirit, tears can be dried, hearts can be healed, lives can be elevated, hope can return, confidence can prevail” (“The Tongue of Angels,” *Ensign* or *Liahona*, May 2007, 16, 18).

Think about some things you can do to be a little more “perfect” (James 3:2) in choosing what you say.

“How you communicate should reflect who you are as a son or daughter of God. Clean and intelligent language is evidence of a bright and wholesome mind. Good language that uplifts, encourages, and compliments others invites the Spirit to be with you” (*For the Strength of Youth* [booklet, 2011], 20).

Seek to Improve

When we take the time to honestly evaluate how well we are living a certain gospel principle, we give the Holy Ghost the opportunity to help us realize what we are doing well and how we can improve. As you evaluate yourself, try to seek the guidance of the Holy Spirit and be completely honest.



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

- a. When have you been uplifted or encouraged by another person's words?
- b. How have you been blessed as you have tried to uplift or encourage others with your words?

On a separate piece of paper, write a goal concerning what you will do to better control what you say and to use your language for righteous purposes. Be sure to act on what you write down.

As recorded in James 3:13–18, James contrasted the world's wisdom with wisdom that comes "from above" (verse 17), or wisdom that comes from God. The world's wisdom leads to "envying" (verse 16); "strife" (verse 14), or contention; and "confusion" (verse 16), while the wisdom that comes from God is "pure" and "full of mercy" (verse 17).



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

I have studied James 2–3 and completed this lesson on (date).

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

UNIT 29: DAY 2

James 4–5

Introduction

The Apostle James counseled the Saints to resist the devil, to draw closer to God, and to patiently endure affliction while awaiting the Second Coming of the Savior. He taught that the sick should "call for the elders of the church" (James 5:14) to administer to them. James also taught about the importance of helping sinners repent.

James 4

James counsels the Saints to draw closer to God and to resist the devil

Think of a family member or friend you feel close to. Why do you feel close to this person?

How did you become close to this person? _____

Now consider how close you feel to God. How will your life be blessed by having a strong relationship with God?

As you study James 4, look for truths that can help you strengthen your relationship with God.

As recorded in James 4:1–3, James rebuked the Saints for giving in to worldly desires. Read James 4:4, looking for the type of friendship James warned the Saints about. The word *enmity* means hostility or hatred.

James's counsel in verse 4 does not mean we should avoid associating with people who are not members of the Church. Rather, we should avoid accepting and following the false teachings and unrighteous desires, standards, and practices of the world. James taught that befriending the world (worldliness) would make us enemies of God.

Read James 4:6–8, looking for what James counseled the Saints to do.

Based on what you learned from James 4:8, complete the following principle: **As we draw near to God,** _____. Consider marking the words in James 4:8 that teach this principle. This principle is confirmed in modern revelation (see D&C 88:63).



1. In your scripture study journal, make a list of what you can do to draw near to God.

One way you can draw near to God is to follow Paul's counsel to "cleanse your hands" and "purify your [heart]" (James 4:8). As used in the scriptures, hands can represent our actions and the heart can represent our desires. Ponder how having clean hands and a pure heart can help you draw closer to God.

Read James 4:9–12, 17, looking for additional counsel James gave the Saints to help them draw closer to God. The phrase "let your laughter be turned to mourning" in verse 9 refers to feeling godly sorrow for sin.

According to James 4:17, what did James teach is a sin?

We can learn from James 4:17 that **if we know to do good but choose not to do it, we commit sin.** Consider marking the words in James 4:17 that teach this truth.

Why do you think it is a sin to know the good things we should do but to choose not to do them?

President James E. Faust of the First Presidency expounded on this truth. The word *omission* in this context refers to the good acts that we should do but that we neglect or leave undone.



“I fear that some of our greatest sins are sins of omission. These are some of the weightier matters of the law the Savior said we should not leave undone [see Matthew 23:23]. These are the thoughtful, caring deeds we fail to do and feel so guilty for having neglected them.

“As a small boy on the farm during the searing heat of the summer, I remember my grandmother Mary Finlinson cooking our delicious meals on a hot woodstove. When the wood box next to the stove became empty, Grandmother would silently pick up the box, go out to refill it from the pile of cedar wood outside, and bring the heavily laden box back into the house. I was so insensitive and interested in the conversation in the kitchen, I sat there and let my beloved grandmother refill the kitchen wood box. I feel ashamed of myself and have regretted my omission for all of my life. I hope someday to ask for her forgiveness” (“The Weightier Matters of the Law: Judgment, Mercy, and Faith,” *Ensign*, Nov. 1997, 59).



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

- a. What are some examples of “sins of omission” that can prevent you from drawing closer to God?
- b. What is one thing you will do to draw closer to God? Commit to act on any promptings you receive that will help you complete this goal.

James 5

James teaches the Saints to patiently endure affliction and instructs the sick to call for the elders

In James 5:1–6 we read that the Apostle James condemned the rich who misused their wealth and persecuted the just. He warned that misery and judgment awaited them.

Read James 5:7–11, looking for what James instructed the Saints to do as they faced affliction while awaiting the Second Coming of Jesus Christ.

These verses show the relationship between trials and patience and how the faithful, like Job, respond to suffering and adversity. Notice in James 5:10 whom the Saints could look to for examples of people who patiently endured affliction.

List some examples from the scriptures of prophets who patiently endured affliction: _____

Consider what advice you would give a friend who said, “I feel awful. I have been sick for over a week. I have visited a doctor and have been taking medication, but I still do not feel any better. I don’t know what else to do.”

Read James 5:13–16, looking for what James counseled those who were sick and afflicted to do.



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught, “When elders anoint a sick person and seal the anointing, they open the windows of heaven for the Lord to pour forth the blessing He wills for the person afflicted” (“Healing the Sick,” *Ensign* or *Liahona*, May 2010, 48).



Look again at James 5:15. In addition to the power of the priesthood, what else did James say would save or heal the sick?

One truth we can learn from James 5:14–16 is that **through the prayer of faith and the power of the priesthood, the sick can be healed.**

Elder Oaks taught the following about the prayer of faith and the healing power of the priesthood:



“As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is. . . .

“ . . . Even the servants of the Lord, exercising His divine power in a circumstance where there is sufficient faith to be healed, cannot give a priesthood blessing that will cause a person to be healed if that healing is not the will of the Lord.

“As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. I felt that trust in a talk my cousin gave at the funeral of a teenage girl who had died of a serious illness. He spoke these words, which first astonished me and then edified me: ‘I know it was the will of the Lord that she die. She had good medical care. She was given priesthood blessings. Her name was on the prayer roll in the temple. She was the subject of hundreds of prayers for her restoration to health. And I know that there is enough faith in this family that she would have been healed unless it was the will of the Lord to take her home at this time.’ I felt that same trust in the words of the father of another choice girl whose life was taken by cancer in her teen years. He declared, ‘Our family’s faith is in Jesus Christ and is not dependent on outcomes.’ Those teachings ring true to me. We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome” (“Healing the Sick,” 50).

How do Elder Oaks’s teachings help you understand the healing power of the priesthood? Why do our faith and prayers need to be in harmony with God’s will? (See Bible Dictionary, “Prayer.”)



3. Imagine that one of your friends or family members is sick. In your scripture study journal, write a letter to that person explaining what you have learned about the healing power of the priesthood. Be sure to explain why it is important

that our faith in Jesus Christ does not depend on the outcome of a priesthood blessing. Include any examples of people you know who have been blessed through prayers of faith and the power of the priesthood.

James also compared the healing of the sick to the forgiveness of sin (see James 5:16).



Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that the humility and faith required for us to be healed physically are the same humility and faith required for us to receive forgiveness: “There are . . . sacred

occasions on which men are privileged to ascend to those spiritual heights where they gain the justifying approval of the Spirit for their conduct and as a consequence are forgiven of their sins. James named the ordinance of administration to the sick as one of these. . . . The person who by faith, devotion, righteousness, and personal worthiness, is in a position to be healed, is also in a position to have the justifying approval of the Spirit for his course of life, and his sins are forgiven him, as witnessed by the fact that he receives the companionship of the Spirit, which he could not have if he were unworthy” (*Mormon Doctrine*, 2nd ed. [1966], 297–98).

This does not mean, however, that someone who is not healed when given a priesthood blessing is unworthy. All blessings are given according to God’s greater understanding, and we can feel His love and the peace of the Spirit confirming our worthiness.

As recorded in James 5:17–20, James referred to the prophet Elijah as an example of someone who used the power of fervent prayer. He also counseled the Saints to help sinners repent. Notice in James 5:20 the promised blessings that come to those who “[convert] the sinner from the error of his way.”



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

I have studied James 4–5 and completed this lesson on (date).

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

INTRODUCTION TO

1 Peter

Why Study This Book?

A theme found throughout the First Epistle General of Peter is that through the Atonement of Jesus Christ, the Savior's disciples can faithfully endure and respond to suffering and persecution. Every chapter of 1 Peter speaks of trials or suffering, and Peter taught that patiently enduring trials is "more precious than . . . gold" and would help believers gain "the salvation of [their] souls" (1 Peter 1:7, 9). Peter also reminded the Saints of their identity as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9). By studying the counsel Peter gave in this epistle, you can receive hope, encouragement, and strength that can help you with the challenges you face.

Who Wrote This Book?

The author of this epistle is "Peter, an apostle of Jesus Christ" (1 Peter 1:1).

"Peter was originally known as Simeon or Simon (2 Pet. 1:1), a fisherman of Bethsaida living at Capernaum with his wife. . . . Peter was called with his brother Andrew to be a disciple of Jesus Christ (Matt. 4:18–22; Mark 1:16–18; Luke 5:1–11). . . .

". . . The Lord selected [Peter] to hold the keys of the kingdom on earth (Matt. 16:13–18). . . .

"Peter was the chief Apostle of his day" (Guide to the Scriptures, "Peter," scriptures.lds.org).

Peter's writings demonstrate his growth from a simple fisherman to a mighty Apostle.

When and Where Was It Written?

Peter wrote this first epistle likely between A.D. 62 and 64. He wrote from "Babylon" (1 Peter 5:13), probably a symbolic reference to Rome.

It is generally accepted that Peter died during the reign of the Roman emperor Nero—likely after A.D. 64, when Nero began to persecute Christians (see Bible Dictionary, "Peter, Epistles of").

To Whom Was It Written and Why?

Peter addressed this epistle to Church members living in the five Roman provinces of Asia Minor, located in modern-day Turkey (see 1 Peter 1:1). Peter considered his readers to be the "elect" of God (1 Peter 1:2). He wrote to strengthen and encourage the Saints in the "trial of [their] faith" (1 Peter 1:7) and to prepare them for a future "fiery trial" (1 Peter 4:12). Peter's message also taught them how to respond to persecution (see 1 Peter 2:19–23; 3:14–15; 4:13).

Peter's counsel was very timely because Church members were about to enter a period of heightened persecution. Until approximately A.D. 64, about the time when Peter wrote this epistle, the Roman government generally tolerated Christianity. In July of that year, a fire destroyed much of Rome, and it was rumored that Emperor Nero himself had ordered the fire to be started. In an effort to divert blame for the disaster, some prominent Romans accused the Christians of starting the fire. This led to intense persecution of Christians throughout the Roman Empire. Peter indicated that when the Saints "suffer as a Christian" (1 Peter 4:16), they can feel joy knowing that they are following in the footsteps of Jesus Christ (see 1 Peter 2:19–23; 3:15–18; 4:12–19).

UNIT 29: DAY 3

1 Peter 1–2

Introduction

The Apostle Peter wrote to strengthen the faith of the Saints as they were suffering intense persecution from the Roman Empire. He emphasized that they had been redeemed through the precious blood of Jesus Christ and reminded them of their divine heritage as God's peculiar people. He instructed the Saints to glorify God among men and endure suffering as Jesus Christ did.

1 Peter 1

Peter teaches the Saints of their potential inheritance and the necessity of trials



Elder M. Russell Ballard of the Quorum of the Twelve Apostles said, “As I travel throughout the Church, I see members being tried in the crucible of affliction” (“Hyrum Smith: ‘Firm As the Pillars of Heaven,’” *Ensign*, Nov. 1995, 9).

A crucible is a container in which metals or other substances are refined, which means they are heated and melted in order to remove impurities and strengthen the final product. As used by Elder Ballard, “the crucible of affliction” may refer to the challenging trials of life. What are some trials, or “crucibles of affliction,” you have experienced?



The Apostle Peter wrote this epistle to strengthen and encourage the Saints as they experienced trials. Until about A.D. 64, the time when Peter wrote this epistle, the Roman government displayed a general tolerance for Christianity. In July of that year a fire destroyed much of Rome. Some prominent Romans accused the Christians of starting the fire. This led to the intense persecution of Christians throughout the Roman Empire. Some of the mistreatment experienced by Christians came from their former friends and neighbors.

As you study 1 Peter 1–2, look for truths that can help you stay faithful during your trials.

In 1 Peter 1:1–2, Peter greeted the Saints in the Roman provinces of Asia Minor (modern-day Turkey) and reminded them that they were an elect people.

Read 1 Peter 1:3–5, looking for future blessings the Saints were promised. Consider marking what you find.

In the scriptures the words *salvation* and *exaltation* are often used to mean the same thing. In 1 Peter 1:5, Peter was referring to exaltation, or eternal life, which is to live in God’s presence and to continue as families (see D&C 132:19–20).

Read 1 Peter 1:6, looking for how the Saints responded to the promise of these future blessings. Note that the word *temptations* refers to trials and afflictions (see 1 Peter 1:6, footnote *b*).

We can learn the following truth from 1 Peter 1:3–6:
Although we experience trials, we can rejoice

in Jesus Christ’s Atonement and in the future blessings God has promised to give us.

Peter taught that despite the difficulties we go through, we can rejoice because we will have great blessings through Jesus Christ’s Atonement. How can remembering Christ’s Atonement help you rejoice even when you are experiencing trials?

Read 1 Peter 1:7–9, looking for what Peter taught about the Saints’ trial of faith. Consider marking what he compared the Saints’ trial of faith to.

Faith, like gold, is precious. However, faith is more precious than gold because gold “perisheth” (1 Peter 1:7) while faith in Jesus Christ leads to salvation (see 1 Peter 1:9), which is eternal. In addition, gold is refined by intense heat, and similarly, our faith and beliefs are sometimes challenged by troubles, questions, and doubts. One truth we can learn from Peter’s words to the Saints is that **our faith in Jesus Christ is tested and refined as we faithfully endure trials.**



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

- What are some trials that you or your friends are facing right now?
- In what ways are these trials testing you or their faith?

Read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles, and mark what he encouraged us to do when we experience trials of our faith:



“How do you remain ‘steadfast and immovable’ [Alma 1:25] during a trial of faith? You immerse yourself in the very things that helped build your core of faith [before the trial]: you exercise faith in Christ, you pray, you ponder the scriptures, you repent, you keep the commandments, and you serve others.

“When faced with a trial of faith—whatever you do, you don’t step away from the Church! Distancing yourself from the kingdom of God during a trial of faith is like leaving the safety of a secure storm cellar just as the tornado comes into view” (“Trial of Your Faith,” *Ensign* or *Liahona*, Nov. 2012, 40).

Why do you think it is important to do the things Elder Anderson encouraged us to do when our faith is being tested? _____

Read 1 Peter 1:13–17, looking for what Peter encouraged the Saints to do to faithfully endure their trials. Consider marking what you find. The phrase “gird up the loins of your mind” in verse 13 means to prepare yourself.

Read 1 Peter 1:18–21, looking for additional truths Peter taught the Saints to help them faithfully endure their trials rather than abandon their faith.

The following are some truths Peter taught the Saints in these verses: **We are redeemed through the precious blood of Jesus Christ. Because Jesus Christ lived a sinless life, He could offer Himself as a perfect sacrifice for us. Jesus Christ was foreordained to be our Redeemer.**



The Prophet Joseph Smith taught, “At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it” (*Teachings of Presidents of the Church: Joseph Smith*

[2007], 209).

How could remembering these truths help the Saints faithfully endure their trials?



2. Think of a time when you or someone you know chose to endure a trial with faith in Jesus Christ rather than abandon faith in Him. In your scripture study journal, write about that experience and ways your or that person’s faith in the Savior was strengthened in the process.

In 1 Peter 1:22–25, Peter encouraged the Saints to love one another and remember that they had been born again by the word of God, which endures forever.

1 Peter 2:1–12

Peter emphasizes the Saints’ responsibilities

What are some of the ways Church members are different from those who follow after the ways of the world? What are some challenges we might face because we are different? _____

As you study 1 Peter 2:1–12, look for a principle that can strengthen your desire to be different from the world.

As recorded in 1 Peter 2:1–8, Peter taught that faithful Saints are like living stones built upon the cornerstone of Jesus Christ and that those who are disobedient are offended by Him because He does not support their disobedience.

Read 1 Peter 2:9–10, looking for how Peter described the faithful Saints. Consider marking phrases that stand out to you.

Which of the titles that Peter gave to the Saints is your favorite? _____

To understand what it means to be “a peculiar people,” read 1 Peter 2:9, footnote *f*.

How might the words Peter used to describe the Saints in 1 Peter 2:9–10 have helped them take courage as they experienced religious persecution? _____

Read 1 Peter 2:11–12, looking for what Peter pleaded with the Saints to do as the Lord’s peculiar, or treasured, people. Note that Peter may have called the Saints “strangers” and “pilgrims” either because they lived among people who were culturally and religiously different than the Saints or because they were away from their heavenly home, living as mortals temporarily.

Peter told the Saints that they could be examples to those around them and help others glorify God (see 1 Peter 2:12). From 1 Peter 2:11–12 we learn that **God calls His Saints to be separate and distinct from the world so that others can see their example and glorify Him.** Consider writing or noting this principle in your scriptures.



Sister Elaine S. Dalton when she was the Young Women general president said: “If you desire to make a difference in the world, *you must be different from the world*” (“Now Is the Time to Arise and Shine!” *Ensign* or *Liahona*, May 2012, 124).



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

- What are some ways Latter-day Saint youth have been asked to be separate and distinct from the world?
- How has your choice to be separate and distinct from the world impacted others for good or helped lead them to God?
- What can you do better to be separate and distinct from the world so you can be an example? (Write a goal about what you plan to do to be an example to others.)

1 Peter 2:13–25

Peter counsels the Saints to endure suffering as the Savior did

In 1 Peter 2:13–18, Peter taught the Saints to submit themselves to the laws and civil authorities that governed them (including the Roman emperor who promoted severe persecution against them). He encouraged those who suffered hardship as servants to bear their suffering with patience and to remember that God was aware of them.

Read 1 Peter 2:19–20, looking for Peter’s counsel to the Saints on how they should endure sufferings.

Peter encouraged the Saints to endure their sufferings patiently. Read 1 Peter 2:21–25, looking for Peter’s description of how Jesus Christ responded to persecution. Consider marking what you find.

According to 1 Peter 2:21, what is something the Savior’s suffering can provide for us? _____

We can learn the following truth from Peter’s teachings about enduring trials: **We can follow the Savior’s example by patiently enduring trials.**

Consider what you can do to better follow Jesus Christ’s example in enduring trials patiently.

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

I have studied 1 Peter 1–2 and completed this lesson on (date).

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

UNIT 29: DAY 4

1 Peter 3–5

Introduction

The Apostle Peter encouraged the Saints to always be ready to testify of Jesus Christ and to live righteously in order to dispel false accusations made against them. He taught that Jesus Christ preached the gospel in the spirit world after His death. Peter also admonished the elders of the Church to watch over God’s flock with the same care as Jesus Christ, the Chief Shepherd.

1 Peter 3:1–17

Peter counsels Saints to be united in righteousness and to be ready always to testify of Christ

Read the following account by President Thomas S. Monson:



“We will have opportunities throughout our lives to share our beliefs, although we don’t always know when we will be called upon to do so. Such an opportunity came to me in 1957, when I worked in the publishing business and was asked to go to Dallas, Texas, [USA,] sometimes called ‘the city of

churches,’ to address a business convention. Following the conclusion of the convention, I took a sightseeing bus ride through the city’s suburbs. As we passed the various churches, our driver would comment, ‘On the left you see the Methodist church’ or ‘There on the right is the Catholic cathedral.’

“As we passed a beautiful red brick building situated upon a hill, the driver exclaimed, ‘That building is where the Mormons meet.’ A lady in the rear of the bus called out, ‘Driver, can you tell us something more about the Mormons?’

“The driver pulled the bus over to the side of the road, turned around in his seat, and replied, ‘Lady, all I know about the Mormons is that they meet in that red brick building. Is there anyone on this bus who knows anything more about the Mormons?’” (“Dare to Stand Alone,” *Ensign* or *Liahona*, Nov. 2011, 67).

If you had been on that bus, what would you have done or said?

In what ways might this kind of opportunity be exciting to you? In what ways might it be challenging for you?

As you study 1 Peter 3:1–17, look for a principle that can help you when you have opportunities to share the gospel with others.

In 1 Peter 3:1–11 we read that the Apostle Peter exhorted wives to help bring unbelieving husbands to Christ through their righteous conduct (see Joseph Smith Translation, 1 Peter 3:2 [in 1 Peter 3:2, footnote *b*]). He counseled husbands to honor their wives. He also counseled members to “be . . . of one mind” (1 Peter 3:8) and to live according to gospel standards.

Read 1 Peter 3:14–16, looking for what Peter counseled the Saints to do when they encountered people who questioned their beliefs or persecuted them because of those beliefs.

The word *answer* in verse 15 can also be translated as “defense” (see 1 Peter 3:15, footnote *b*). Peter admonished the Saints to share and defend their religious beliefs. Notice also that Peter suggested they do so with meekness and fear. *Meekness* means gentleness, humility, and patience (see Guide to the Scriptures, “Meek, Meekness,” scriptures.lds.org). The word *fear* means reverence or respect (see 1 Peter 3:15, footnote *a*).

One truth we can learn from 1 Peter 3:15 is that **as followers of Jesus Christ, we should strive to always be ready to share and defend our beliefs**

with meekness and reverence. Consider writing or noting this truth in your scriptures next to 1 Peter 3:15.

Read the rest of President Monson’s account of his experience on the bus:



“I waited for someone to respond. I gazed at the expression on each person’s face for some sign of recognition, some desire to comment. Nothing. I realized it was up to me to do as the Apostle Peter suggested, to ‘be ready always to give an answer to every man that asketh you a reason of the hope that is in you.’ I also realized the truth of the adage ‘When the time for decision arrives, the time for preparation is past.’

“For the next 15 or so minutes, I had the privilege of sharing with those on the bus my testimony concerning the Church and our beliefs. I was grateful for my testimony and grateful that I was prepared to share it” (“Dare to Stand Alone,” 67).



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

- What are some things you can do to always be ready to share your beliefs?
- Why do you think it is important to share your beliefs with meekness and reverence?
- When have you shared your beliefs or testimony with others?

Think about how you will prepare to share and defend your beliefs. Act on any promptings you receive.

1 Peter 3:18–4:19

Jesus Christ preached the gospel in the spirit world after His death

Imagine that you are a full-time missionary. Think about how you would respond to someone who says the following: “I believe what you are teaching me is true, but I wonder about people who die without having the chance to hear the truth. It doesn’t seem fair for God to punish them or prevent them from living with Him again if they never had the chance to learn about His plan of salvation.”

Read 1 Peter 3:18–20, including the Joseph Smith Translation in 1 Peter 3:20, footnote *a*. Then read 1 Peter 4:5–6, including the Joseph Smith Translation in 1 Peter 4:6, footnote *a*. As you read, look for truths Peter taught that you could share with the person in the above scenario. The “spirits in prison” in 1 Peter 3:19 refer to those in the spirit world who did not accept the gospel or have the opportunity to hear it while in mortality.

What do we learn from these verses about those in the spirit world who did not accept the gospel or have the opportunity to receive it in this life?



President Joseph F. Smith

President Joseph F. Smith was pondering the meaning of 1 Peter 3:18–20 and 1 Peter 4:6 when he received a revelation and vision of the Savior’s visit to the spirit world. This revelation is recorded as Doctrine and Covenants 138. President Smith saw that Jesus Christ, between the time of His death and Resurrection, preached the gospel and personally ministered to the righteous spirits in the spirit world. Jesus Christ then organized and authorized righteous servants to teach the gospel to the spirits in spirit prison (see D&C 138:1–12, 18–19, 27–30).

According to 1 Peter 4:6, why is the gospel preached to those who are dead?

A truth we can learn from this verse is that **the gospel is preached to those who have died so that they may have the same opportunities as those who hear the gospel in mortality.** (Note that 1 Peter 4:6 is a scripture mastery scripture. You may want to mark it in a distinctive way so you can easily locate it in the future.)



2. Review the scenario you read at the beginning of this section. In your scripture study journal, write how you would use 1 Peter 4:6 to respond to the concern you read about. Include your feelings about how the doctrine of salvation for the dead is evidence of God’s mercy and compassion for His children.

In 1 Peter 4:7–19 we read that Peter urged the Saints to have fervent charity because charity covers, or prevents, a multitude of sins. He also referred to a future “fiery trial” (1 Peter 4:12) that the Saints may yet have to endure, and he taught the Saints to rejoice when they suffer trials and persecution because of their belief in Jesus Christ.

Scripture Mastery—1 Peter 4:6



3. Write the words from 1 Peter 4:6 on a small card or piece of paper. On the other side write what you can do to help your ancestors who have received the gospel in the spirit world and are waiting to be freed from spirit prison. In your scripture study journal, write that you completed this part of the assignment. During the next week, work on memorizing 1 Peter 4:6 by reciting it each morning and evening before you say your personal prayers. Also review what you wrote about ways to participate in the work of salvation for your ancestors.

1 Peter 5

Peter counseled the elders to watch over God's flock and encouraged the Saints to remain steadfast in the faith

To help prepare the Saints for the trials they would experience, the Apostle Peter taught the elders of the Church about their responsibilities as Church leaders. Read 1 Peter 5:1–3, looking for Peter's counsel to the elders of the Church.

To “feed the flock of God” (verse 2) means to take care of and watch over the members of the Church. Peter taught that Church leaders should serve willingly and with love rather than grudgingly or out of a desire for reward. They were to be examples to the members instead of “lords” (verse 3) over them.

One truth these verses teach is that **Church leaders have the responsibility to care for and watch over God's flock with love and by example.**

Read 1 Peter 5:4, looking for how Peter referred to the Savior.

What Christlike qualities and attributes can help Church leaders watch over and care for the members of the Church? _____



When have you been blessed by the Christlike love or example of a Church leader?

As you respect, trust, and follow Church leaders whom the Lord has called, they will help shepherd and care for you spiritually.

In 1 Peter 5:5–14, Peter taught the Saints to respect the elderly, to cast their cares upon Jesus Christ, and to remain steadfast in their faith, despite afflictions. Peter assured them that if they did so, God would perfect and strengthen them.

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

I have studied 1 Peter 3–5 and completed this lesson on (date).

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

INTRODUCTION TO

2 Peter

Why Study This Book?

The Prophet Joseph Smith remarked, “Peter penned the most sublime language of any of the apostles” (in *History of the Church*, 5:392). *Sublime* means exalted in thought, of outstanding worth, and tending to inspire admiration.

As an eyewitness of Jesus Christ's transfiguration (see 2 Peter 1:16–18), Peter exhorted his readers to grow in their knowledge of the Savior and to seek to obtain godly attributes so they can partake of the “divine nature” (see 2 Peter 1:4–8). He assured his readers that this spiritual growth would help them make their “calling and election sure” (2 Peter 1:10). “Peter reaffirms that the Lord will come from heaven in great glory and in judgment upon the earth” (Bible Dictionary, “Peter, Epistles of”). By studying Peter's second epistle, you can develop greater faith in Jesus Christ and receive instruction and inspiration that can help you become more like Him.

Who Wrote This Book?

The author of the Second Epistle General of Peter is Simon Peter, the chief Apostle of Jesus Christ (see 2 Peter 1:1).

When and Where Was It Written?

We do not know exactly when and where this epistle was written. It is commonly assumed that Peter wrote it in Rome, after the epistle known as 1 Peter, which was likely written around A.D. 64 (see Bible Dictionary, “Peter, Epistles of”).

To Whom Was It Written and Why?

Peter stated that he was writing “to them that have obtained like precious faith with us” (2 Peter 1:1). This may indicate that Peter's audience was the same gentile Christians who received his first epistle (see 2 Peter 3:1). The content of 2 Peter 1:12–15 shows that Peter meant this letter to be a farewell message to his readers.

Unlike the First Epistle of Peter, which helped the Saints deal with external persecution, Peter's second epistle addressed the internal apostasy that threatened the future of the Church. False prophets and teachers were spreading "damnable heresies [false teachings], even denying the Lord that bought them" (2 Peter 2:1). Peter wrote this letter to encourage the Saints to grow in their knowledge of the Lord and to "make [their] calling and election sure" (2 Peter 1:10).

UNIT 30: DAY 1

2 Peter

Introduction

The Apostle Peter encouraged the Saints to grow in their knowledge of Jesus Christ by seeking to become like Him. Peter also warned that false prophets and teachers lead people astray. He prophesied that in the last days, the wicked would scoff at the righteous for believing that Jesus Christ would return. Peter encouraged the Saints to prepare diligently for the Savior's Second Coming.

2 Peter 1:1–11

Peter teaches how to partake of the divine nature of Jesus Christ

Think of attributes or qualities that you admire in a family member or friend. Do you believe you could develop those same good attributes or qualities? If you are a young woman, think about the Young Women theme, which states in part: "We are daughters of our Heavenly Father, who loves us, and we love Him." Consider the values contained in this theme, particularly divine nature.

Whether you are a young woman or a young man, what does "divine nature" mean to you? _____

The Apostle Peter wrote this epistle to Church members who had obtained faith in Jesus Christ. As recorded in 2 Peter 1:1–4, he taught them that they could "be partakers of the divine nature" (verse 4). The phrase "divine nature" refers to the attributes of Heavenly Father and Jesus Christ.

Read 2 Peter 1:5–7, looking for some attributes of the Father and Son's divine nature. In the chart below, list the attributes you find in the passage. Then, on a scale of 1 to 10, evaluate how diligently you feel you are striving to attain these divine attributes in your life (1 = Not striving to attain; 10 = Diligently striving to attain). The first divine attribute is already listed. The word *temperance* in verse 6 means self-control.

| Divine Attributes | | | | | | | | | | |
|-------------------|---|---|---|---|---|---|---|---|---|----|
| Faith | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

Read 2 Peter 1:8–11, looking for what blessings can come to those who are diligent in developing the divine attributes of Heavenly Father and Jesus Christ. The phrase "to make your calling and election sure" in verse 10 means that while in mortality you receive God's assurance or promise that you have obtained eternal life; Peter refers to this as "a more sure word of prophecy" (2 Peter 1:19).



The Prophet Joseph Smith taught that one's calling and election is made sure after a person has been proven faithful to the Lord: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure" (in *History of the Church*, 3:380).

2 Peter 1:12–21

Peter shares his witness of Jesus Christ and teaches about scripture

Why do you think some people are critical about the ages of some of the prophets and apostles? How would you respond to someone who says the prophets and apostles are too old to be effective leaders? As you continue to study 2 Peter 1, look for a truth about prophets and apostles that is more important than their age.

As recorded in 2 Peter 1:12–19, the Apostle Peter knew he would soon die, and so he shared his eyewitness testimony of Jesus Christ. In his testimony he mentioned “a more sure word of prophecy” (2 Peter 1:19). This “more sure word of prophecy” is defined more clearly in Doctrine and Covenants 131:5 as the knowledge a person may receive in this life by revelation that he or she “is sealed up unto eternal life.” This is also referred to as “[making] your calling and election sure” (2 Peter 1:10), which you studied about in the first part of 2 Peter 1.

Read 2 Peter 1:20–21, looking for what Peter taught about the role of “holy men of God,” or prophets. Note that Joseph Smith Translation, 2 Peter 1:20 (in 2 Peter 1:20, footnote *a*) reads, “Knowing this first, that no prophecy of the scriptures is given of any private will of man.”

Based on what Peter taught, we can identify the following truth: **Prophets receive scripture through the Holy Ghost.** (You may want to write or note this in your scriptures.) Scriptures are “words, both written and spoken” (Guide to the Scriptures, “Scriptures,” scriptures.lds.org; see also D&C 68:2–4).

Some scripture has been canonized. A canon is “a recognized, authoritative collection of sacred books. In The Church of Jesus Christ of Latter-day Saints, the canonical books are called the standard works and include the Old and New Testaments, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price” (Guide to the Scriptures, “Canon,” scriptures.lds.org).



As you read the following testimony by Elder Dallin H. Oaks of the Quorum of the Twelve, look for his witness that prophets continue to receive scripture: “The priesthood line is the channel by which God has spoken to His children through the scriptures in times past. And it is this line through which He currently speaks through the teachings and counsel of living prophets and apostles and other inspired leaders” (“Two Lines of Communication,” *Ensign* or *Liahona*, Nov. 2010, 84).

Consider the importance of knowing that God used and still uses prophets to give scripture to His children.



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

- What are some passages of scripture, either from prophets of old or from prophets today, that have impacted your life?
- How have you been blessed through those scriptures?

Reflect again upon Elder Oaks’s testimony and watch for an opportunity in the coming days to testify to others, as the Spirit directs, about the reality of prophets and of the importance of receiving and studying scripture.

2 Peter 2

Peter warns about being deceived by false teachers

Why might people choose to sin even when they know that what they are doing is wrong? _____

In 2 Peter 2 we read that the Apostle Peter warned the Saints about people who sought to deceive them. As you study 2 Peter 2, look for truths that can help you recognize and avoid deceptions that lead to sin.

Read 2 Peter 2:1–3, looking for Peter’s warning about who would try to deceive the Saints. “Damnable heresies” (2 Peter 2:1) are false and destructive teachings.

One truth we can learn from these verses is that **false teachers seek to deceive us.**

Read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, looking for what false teachers teach today in order to deceive us:



“False prophets and false teachers are those who declare that the Prophet Joseph Smith was a duplicitous deceiver; they challenge the First Vision as an authentic experience. They declare that the Book of Mormon and other canonical works are not ancient records of scripture. They also attempt to redefine the nature of the Godhead, and they deny that God has given and continues to give revelation today to His ordained and sustained prophets.

“False prophets and false teachers are those who arrogantly attempt to fashion new interpretations of the scriptures to demonstrate that these sacred texts should not be read as God’s words to His children but merely as the utterances of uninspired men, limited by their own prejudices and cultural biases. They argue, therefore, that the scriptures require new interpretation and that they are uniquely qualified to offer that interpretation.

“Perhaps most damningly, they deny Christ’s Resurrection and Atonement, arguing that no God can save us. They reject the need for a Savior. In short, these detractors attempt to reinterpret the doctrines of the Church to fit their own preconceived views, and in the process deny Christ and His messianic role.

“False prophets and false teachers are also those who attempt to change the God-given and scripturally based doctrines that protect the sanctity of marriage, the divine nature of the family, and the essential doctrine of personal morality. They advocate a redefinition of morality to justify fornication, adultery, and homosexual relationships. Some openly champion the legalization of so-called same-gender marriages” (“Beware of False Prophets and False Teachers,” *Ensign*, Nov. 1999, 63–64).

Consider times when you may have encountered teachings or messages from false teachers. Why it is helpful to be aware of the messages and teachings of false teachers?

In 2 Peter 2:4–17 we read several examples of what happened to people who followed false teachers in the past, including those who followed Satan in the premortal life, the people who lived during Noah’s time, and the people of Sodom and Gomorrah. Peter also gave examples of individuals who had not been influenced by false teachers, such as Noah and Lot. Peter then described the wicked behavior of false teachers.

How does a fisherman catch fish? _____

A fisherman’s techniques for catching fish are like those of a false teacher. Read 2 Peter 2:18–19, looking for how false teachers entice Saints to follow their teachings.

How are the teachings of false prophets and teachers like a fishing lure or bait?

In 2 Peter 2:19 we learn that false teachers promise liberty. In other words, they teach that sin, rather than obedience to the commandments, leads to greater freedom.

We can learn from these verses that **false teachers seek to deceive us into believing that sin leads to greater liberty.**

Read verse 19 again, looking for what happens to people who are overcome by false teachings and sin.

 **2.** In your scripture study journal, write two or three examples of false teachings that appear to promote freedom but actually lead to bondage.

Read 2 Peter 2:20–22, looking for what Peter taught about those who return to sin after escaping from it.

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

- Why do you think those who “have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ” (2 Peter 2:20) may be tempted to return to their sinful ways?
- What advice would you give to help someone remain faithful to Jesus Christ and His gospel rather than return to previous sins?

2 Peter 3

Peter testifies of the Second Coming of Jesus Christ

As the Apostle Peter concluded this epistle, perhaps one of his last written testimonies, he reminded the Saints of Jesus Christ’s Second Coming and taught them how to prepare for it. As recorded in 2 Peter 3:1–9, he taught that in the last days some people would scoff at and mock those who believed in the Second Coming.

Read 2 Peter 3:10–14, looking for what Peter taught about the Second Coming. The word *conversation* in verse 11 refers to conduct or behavior (see 1 Timothy 4:12, footnote c), and “hasting unto” in verse 12 means to earnestly desire something.

What counsel did Peter give the Saints to prepare them for the Second Coming?

The phrase “without spot, and blameless” in verse 14 means being clean from sin. Those who are clean from sin have been reconciled to God, or restored to harmony and unity with Him, and will be found at peace with the Savior when He comes. From Peter’s teachings we learn that **we can prepare for the Savior’s Second Coming by leading godly lives and earnestly watching for His Coming.** Consider writing or noting this principle in your scriptures next to 2 Peter 3:11–14.

What are some things we can do to lead godly lives as we earnestly watch for the Second Coming?

In 2 Peter 3:15–18 we read that Peter acknowledged that some of Paul’s teachings are difficult to understand. He also warned about falling into wickedness. He invited the Saints to “grow in grace, and in the knowledge of our Lord” (2 Peter 3:18).

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

I have studied 2 Peter and completed this lesson on (date).

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

INTRODUCTION TO

1 John

Why Study This Book?

In this epistle the Apostle John addressed the dangerous spread of apostate influences in the Church. He warned the Saints to have no fellowship with darkness and to stay in the safety of gospel light. Studying 1 John can help you become more discerning of false teachings about Jesus Christ, and following John's counsel can help you maintain close fellowship with the Lord as you abide in the truth. In addition, studying this book can help you come to understand the great love Heavenly Father has for each of His children, which He manifested by offering His Son, Jesus Christ, as a sacrifice for all mankind.

Who Wrote This Book?

"In none of these three epistles does the writer mention himself by name; but tradition assigns them to John," one of the original Twelve Apostles (Bible Dictionary, "John, Epistles of"). The author of the Epistles of John was an eyewitness of the resurrected Savior, which was certainly true of John the Apostle (see 1 John 1:1–4; 4:14).

When and Where Was It Written?

It is unknown exactly when and where 1 John was written. It was likely written sometime in the latter part of the first century A.D.

Although John spent much of the early part of his life in Palestine, the area was hostile to Christians and Jews after the destruction of Jerusalem and its temple in A.D. 70. Tradition states that John left Palestine to live in Ephesus during his later years. If this was the case, John could have written the letter from Ephesus between A.D. 70 and 100.

To Whom Was It Written and Why?

The audience for 1 John is not explicitly stated, but it appears from his writings that John wrote to believers (see 1 John 1:3–4; 2:12–14), perhaps those in Asia Minor (modern-day Turkey), where some historical sources say John may have lived and ministered in the late first century A.D.

At this time false teachers had created a schism, or division, among the Saints in the region (see 1 John 2:18–19, 22, 26; 4:1), and apostasy was spreading in the Church. A particular philosophy that was gaining popularity was Docetism. Docetism was part of a larger movement known as Gnosticism. A core teaching in many forms of Gnosticism was that the spirit was completely good and that matter, including the physical body, was completely evil.

Followers of Gnosticism believed that salvation was not achieved by being freed from sin but rather by freeing the spirit from matter, meaning the physical body. They also believed that salvation was achieved through special knowledge (*gnosis*) rather than through faith in Jesus Christ.

Docetism comes from the Greek word *dokeō*, meaning "to seem" or "to appear." Followers of Docetism overemphasized Jesus's spiritual nature to the point that they rejected the idea that He came to earth in actual bodily form. They believed that God was invisible, immortal, all-knowing, and immaterial, and they considered the physical world and the physical body to be corrupt and evil. Therefore, they believed that since Jesus was the divine Son of God, He could not have experienced the limitations of being human. In their view, Jesus Christ was not literally born in the flesh and He did not inhabit a tangible body, bleed, suffer, die, or rise with a physical resurrected body—He only seemed to do these things.

Although the Apostle John refuted these false teachings in 1 John, they persisted and crept into the Church membership. These and other false doctrines are part of what led to the Great Apostasy.

UNIT 30: DAY 2

1 John

Introduction

The Apostle John invited Church members to seek fellowship with the Father and His Son, Jesus Christ. He emphasized the need to keep the commandments of God to show our love for Him. John also reminded Church members to love others.

1 John

John explains the importance of keeping the commandments and loving one another

 **1.** In your scripture study journal, write the word *apostasy* and its definition. If you need help, use the Topical Guide, the Guide to the Scriptures, or the Basic Doctrines document at the beginning of this study guide.

The Apostle John wrote this epistle at a time when apostasy was threatening the Church. He warned the Saints about antichrists (see 1 John 2:18–26; 4:3). An antichrist is “anyone or anything that counterfeits the true gospel plan of salvation and that openly or secretly opposes Christ” and the authority and teachings of His chosen servants (Guide to the Scriptures, “Antichrist,” scriptures.lds.org). Some antichrists in John’s day were teaching that Jesus Christ did not have a physical body while on earth but only appeared to be a physical being.

Read 1 John 1:1–4, looking for what John testified of to refute this false teaching. Note that “the Word of life” in verse 1 refers to Jesus Christ.

Notice in verses 3–4 that John wanted the Saints to have fellowship with the leaders of the Church, who had fellowship with Heavenly Father and Jesus Christ. He also desired that they experience a fulness of joy. One principle we can learn from these verses is that **if we receive and follow the teachings of prophets and apostles, we can gain fellowship with the Father and the Son.**

To have fellowship means to enjoy a relationship of trust, friendship, interaction, and unity. Think of the men who serve in the First Presidency and Quorum of the Twelve Apostles. How does following the teachings of the prophets and apostles help us gain fellowship with our Heavenly Father and His Son, Jesus Christ?

Read 1 John 1:5–6, looking for what can prevent us from having fellowship with our Father in Heaven.

One of the most significant themes of John’s writing is presented in 1 John 1:5—Jesus Christ is the Light of the World (see John 1:4–9; 8:12; 9:1–5). Think of a time when you have walked in literal darkness. John’s use of the word *darkness* refers to spiritual darkness.

What do you think it means to walk in spiritual darkness? _____

Study 1 John 1:7–2:6, looking for truths John taught that can help us know how to walk in the light of the gospel. The word *propitiation* in 1 John 2:2 means an atoning sacrifice that satisfies the justice of God.

 **2.** In your scripture study journal, write some of the truths you identified in 1 John 1:7–2:6. Then consider how you would answer the following questions:

- a. Why do you think our love for God becomes more perfect, or complete, as we keep His commandments?
- b. When have you experienced a greater love for God as you have strived to keep His commandments?

Read the following descriptions, looking for a particular commandment that these two young people struggle to obey:

- A young man reads the scriptures each day and faithfully performs many of his priesthood duties, but he is often unkind to his younger brother.
- A young woman regularly attends her Church meetings and has received her Young Womanhood Recognition. However, she often posts rude comments about some of her classmates and teachers on social media.

What commandment do these two young Latter-day Saints struggle to obey? (Review the scripture mastery passage Matthew 22:36–39 for help in answering this question.)

Reflect on situations in which you might struggle to show love for others.

 **3.** Read 1 John 2:9–11; 4:7–11, 19–21, looking for what John taught about love. Consider marking or noting the teachings that are meaningful to you. Then answer the following questions in your scripture study journal:

- a. Which of John’s teachings about love are meaningful to you? Why?
- b. One principle we could identify from these verses is that **when we love God, we will love others**. Why do you think we will show our love for others when we truly love God?

Notice that John referred to hating others in 1 John 4:20. There are many ways that we can withhold our love or kindness from others besides hating them. What do you think some of those ways might be?

Read 1 John 3:17–18, looking for how we ought to demonstrate our love for others.

Why do you think it is important that we demonstrate our love through our actions and not through our words alone?

Who do you know that is a good example of showing love to others?

 If possible, watch the video entitled “Two Brothers Apart” found on LDS.org. As you watch, look for how these brothers exemplified this principle and what effect it had on each of them.

 **4.** Think of someone in your life for whom you could show more love. In your scripture study journal, write the name of that individual and something specific you can do to demonstrate your love or kindness toward that person. You do not need to show your love in extravagant ways. Small, simple gestures of charity and kindness are often the most meaningful.

When we demonstrate our love through our actions, we are walking as Jesus walked, or living our life as Jesus did (see 1 John 2:6; 3:1–3). The Lord will bless you as you apply this truth in your life.

Read 1 John 4:12, and then read Joseph Smith Translation, 1 John 4:12 (in 1 John 4:12, footnote a). What does the Joseph Smith Translation clarify about being able to see God?

In 1 John 5, John taught what we must do to be born again, which means “to have the Spirit of the Lord cause a mighty change in a person’s heart so that he has no more desire to do evil, but rather desires to seek the things of God” (Guide to the Scriptures, “Born Again, Born of God,” scriptures.lds.org). Read the following passages, and list what we must do to be born again:

1 John 5:1 _____

1 John 5:2–3 _____

1 John 5:4 _____

Joseph Smith Translation, 1 John 5:18 (in 1 John 5:18, footnote b) _____

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

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

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

INTRODUCTION TO

2 John

Why Study This Book?

In his second epistle the Apostle John expressed concern regarding apostate influences in the Church. At the same time, he also expressed joy for Church members who had remained strong and loyal to the gospel (see 2 John 1:4). His words illustrate the joy and gratitude that Church leaders feel for those who remain faithful to the Lord. As you study 2 John, you can be strengthened by John’s reminder to love one another, obey God’s commandments, and faithfully abide in the doctrine of Christ.

Who Wrote This Book?

The author identified himself as “the elder” (2 John 1:1), and tradition holds that John, one of the original Twelve Apostles, wrote this epistle (see Bible Dictionary, “John, Epistles of”).

When and Where Was It Written?

It is unknown exactly when and where 2 John was written. If the tradition of John’s long residence in Ephesus is correct, he could have written this epistle from there between A.D. 70 and 100.

To Whom Was It Written and Why?

The Second Epistle of John was written to “the elect lady and her children” (2 John 1:1). It is unknown whether John was addressing his family or another specific group of people or was speaking to the Church collectively in figurative language.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote that 2 and 3 John may be letters that John wrote to members of his immediate family (see *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:409–10, 12–14).

Another possibility is that the phrase “the elect lady” actually refers to a Christian congregation (see 2 John 1:13). The Greek word for *church* is feminine, and it was common to personify the Church as a woman (see Ephesians 5:25–27, 32; Joseph Smith Translation, Revelation 12:1–3, 7 [in the Bible appendix]; Revelation 19:7–8).

As with 1 John, John apparently wrote this epistle to respond to false teachings that Jesus Christ did not literally come to earth in the flesh. He explained that members who taught that Christ did not have a physical body should not be received into one’s house, or congregation (see 2 John 1:7–10).

INTRODUCTION TO

3 John

Why Study This Book?

In this brief epistle, the Apostle John praised Gaius, a Church member who was loyal during a time of rebellion against Church leaders. John's teachings can help you better understand the apostasy that occurred in the New Testament Church and can inspire you to remain faithful to Church leaders despite opposition.

Who Wrote This Book?

The author identified himself as "the elder" (3 John 1:1) and is traditionally understood to be the Apostle John.

When and Where Was It Written?

It is unknown exactly when and where 3 John was written. If the tradition of John's long residence in Ephesus is correct, he could have written this epistle from there between A.D. 70 and 100.

To Whom Was It Written and Why?

The Third Epistle of John was written to Gaius, a faithful member of the Church whom John praised for showing unselfish devotion to the cause of Christ by providing accommodations for God's traveling servants (see 3 John 1:5–8).

John also warned Gaius about someone named Diotrephes, who may have held a local leadership position in the Church. Diotrephes openly opposed the Apostle John and other Church officials and even prevented local Church members who wanted to receive them from attending Church meetings (see 3 John 1:9–10). John encouraged Gaius to continue in goodness and said he expected to visit Gaius soon (see 3 John 1:11–14).

UNIT 30: DAY 3

2 John–3 John

Introduction

The Apostle John warned the Saints about people who deceive and preach that Jesus Christ did not come in the flesh. He also praised Gaius, a Church member, for his faithfulness.

2 John

John warns about people who teach false doctrine

Think of a well-known athlete. What might this athlete do to stay in the best health in order to perform well?



What could happen if this athlete, after working hard to get in shape, stopped working out and began eating junk food, watching a lot of TV, playing a lot of video games, and using substances that are harmful to the body?

Consider how the work that successful athletes must do to preserve their best physical condition can be compared to the work that Church members must do to preserve the blessings they have obtained through the gospel. As you study 2 John, look for a principle that can help you preserve the blessings you have obtained as a Church member.

As recorded in 2 John 1:1–4, the Apostle John began this epistle by addressing "the elect lady and her children," which may have been either a direct address to a female Church member and her children or symbolic language to describe a Church congregation.

Read 2 John 1:5–6, looking for the commandment that John reminded the Saints about.

Read 2 John 1:7, looking for why John counseled Church members to "walk after" (2 John 1:6), or obey, God's commandments.

What were the deceivers and antichrists teaching?

When John wrote this epistle, a philosophy known as Docetism was gaining popularity. Docetists believed that God was so exalted that He was above suffering, death, or any other mortal experience. Therefore, they concluded that Jesus Christ, as the Son of God, did not actually come in the flesh but that His spirit only *seemed* (the meaning of a Greek word from which *docetism* is taken) to do things that a mortal would do or experience.

What are some examples of false teachings in our day that contradict the truths of the gospel? _____

Why are these teachings spiritually dangerous? _____

Read 2 John 1:8, looking for what John counseled Church members to do because of these false teachings. To “look to yourselves” means to be watchful or careful not to adopt false teachings. *Wrought* means performed (see 2 John 1:8, footnote *a*), or worked for and received.

One principle we can learn from 2 John 1:6–8 is that **as we keep God’s commandments and are watchful, we can continue to enjoy the gospel blessings we have received.**



1. Respond to the following in your scripture study journal:

- a. List gospel blessings you have received and hope to receive.
- b. Why must we continue to keep God’s commandments and live the gospel in order to obtain and continue to enjoy the gospel blessings we have received?

Read 2 John 1:9, looking for what John taught would happen to those who abide, or stay, in the doctrine of Christ. The doctrine of Christ is to have faith, repent, be baptized, receive the gift of the Holy Ghost by one with proper priesthood authority, and endure to the end (see 2 Nephi 31:15–21).

One truth we can learn from 2 John 1:9 is that **if we abide in the doctrine of Christ, we will have the Father and the Son with us.**

One way we have the Father and Son with us is through the companionship of the Holy Ghost.

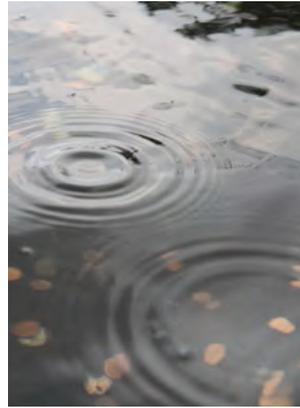
Ponder the two truths identified in this lesson. How are you doing in your efforts to keep God’s commandments, to be watchful, and to abide in the gospel? What gospel blessings do you want to enjoy now and in the future? What will you do today to more faithfully keep the commandments and abide in the doctrine of Christ?

As recorded in 2 John 1:10–13, John encouraged the Saints to avoid people who spread false doctrine. He also expressed his desire to personally visit the Saints he was writing to.

3 John

John praises Gaius for his faithfulness

What happens to the surface of water when something touches it? Is it possible to touch a body of water without affecting it? How might touching the surface of water be like living the gospel?



In 3 John, the Apostle John addressed a faithful member of the Church named Gaius. Read 3 John 1:1–4, looking for how John was affected by Gaius’s faithfulness in living the gospel. The word *children* in verse 4 may refer to Church members whom John had helped convert to the gospel.

Based on how Gaius’s faithfulness affected John, what truth can we identify from 3 John 1:1–4 about how living the gospel can affect ourselves and others?



2. Think about when you have felt joy because you have seen someone else’s efforts to live the gospel. In your scripture study journal or on a separate piece of paper, write a letter thanking that person for his or her efforts to live the gospel, and explain how his or her faithfulness has affected you. If you write the letter on a separate piece of paper, write a brief summary of the letter in your scripture study journal. Consider giving the letter to the person you wrote to.

Think of a time when you heard a Church leader or missionary you did not know speak in a Church meeting or during general conference. We may at times be tempted to give less consideration or respect to some Church leaders or teachers if we are not familiar with them.

Read 3 John 1:5–8, looking for what Gaius was doing that pleased John. The reference to brethren and strangers in verse 5 refers to

Personal Experience with Truths You Identify

After you identify and understand doctrines and principles found during your scripture study, think about experiences you have had with those doctrines and principles throughout your life. Sharing your experiences with others will invite the Holy Ghost to witness to them and you of the truth and importance of what you have found in the scriptures.

traveling teachers or missionaries whom Gaius was not familiar with.

John also wrote about a local Church leader named Diotrephes, whom John was not pleased with. Read 3 John 1:9–10, looking for why John was not pleased with him.

Diotrephes had become rebellious and committed personal apostasy. One truth we can learn from the good example of Gaius and the poor example of Diotrephes is the following: **Church members ought to receive and sustain all servants of the Lord.**

 **3.** In your scripture study journal, write some ways we can “receive” (3 John 1:8) servants of the Lord.

Look for opportunities to apply the preceding truth by receiving and sustaining local and general Church leaders.

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

*I have studied 2 John–3 John and completed this lesson on (date).
Additional questions, thoughts, and insights I would like to share with my teacher:*

INTRODUCTION TO

Jude

Why Study This Book?

The General Epistle of Jude describes the forces of apostasy that were at work in the early Church. As you study this epistle, you can learn how to discern those who seek to turn disciples of Jesus Christ away from the faith. You can also come to feel the importance of earnestly contending for the faith and remaining true to it.

Who Wrote This Book?

The author of this epistle identified himself as “Jude, the servant of Jesus Christ, and brother of James” (Jude 1:1). Traditionally the author has been understood to be the Jude who was the half-brother of Jesus Christ (see Matthew 13:55; Mark 6:3; Bible Dictionary, “Jude”).

Jude was evidently a Church member of high esteem in Jerusalem, and he may have traveled as a missionary (see Acts 1:13–14; 1 Corinthians 9:5). There is no indication of what priesthood office Jude held, but the epistle itself suggests that he had a position of authority that qualified him to write letters of counsel.

When and Where Was It Written?

We do not know where the Epistle of Jude was written. If this letter was indeed authored by Jude the brother of Jesus, it was probably written between A.D. 40 and 80.

To Whom Was It Written and Why?

The Epistle of Jude was addressed to faithful Christians—“to them that are sanctified by God the Father, and preserved in Jesus Christ” (Jude 1:1). Jude’s stated purpose was to encourage his readers to “earnestly contend for the faith” (Jude 1:3) against ungodly teachers who had entered the Church and were promoting immoral behavior and false teachings that denied the Lord Jesus Christ.

UNIT 30: DAY 4

Jude

Introduction

Jude exhorted Church members to “earnestly contend for the faith” (Jude 1:3) against false teachers. He described false teachers and counseled the Saints to build their lives upon the gospel of Jesus Christ.

Jude 1:1–19

Jude exhorts Church members to earnestly contend for the faith against false teachers

-  **1.** In your scripture study journal, list a few different ways you could respond in each of the following situations:
- On a social media site, a friend posts a statement criticizing the Church’s position on same-sex marriage.
 - A neighbor learns that you are a member of the Church. He tells you that he has read the Book of Mormon and feels that it is uplifting literature but not the word of God.
 - During a class discussion at school, a peer argues that viewing pornography is harmless and should not be discouraged.

Jude's letter to faithful Christians came at a time when Church members faced fierce opposition. Read Jude 1:3–4, looking for what Jude encouraged Church members to do in the face of opposition.

Notice that Jude encouraged the Saints to “earnestly contend for the faith” (verse 3). This means they were to boldly defend, teach, and testify of the gospel. “Ungodly men” (verse 4) with evil intentions had subtly entered the ranks of the Church. These Church members promoted corrupt, immoral practices by teaching that the doctrine of grace allowed for a complete license to sin because God would mercifully forgive. They also rejected certain truths about Heavenly Father and Jesus Christ.

One truth we can learn from Jude's instruction is that **disciples of Jesus Christ should earnestly contend for the gospel of Jesus Christ against false teachings and corrupt practices.**

Contending for the gospel does not mean we are contentious in spirit. We should be kind and bold but not overbearing as we defend and testify of the truth (see Alma 38:12; 3 Nephi 11:29). To effectively contend for the gospel—to defend, teach, and testify—also means we need to know what the correct doctrines and principles of the gospel are.



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

- a. How can we contend for the gospel without being contentious?
- b. Recall the situations presented in assignment 1. In these and similar situations, what are some ways we can contend for the gospel against false teachings and corrupt practices?

Elder Neil L. Andersen of the Quorum of the Twelve Apostles shared an account of a young woman who contended for the gospel:



“Recently, I spoke with a Laurel from the United States. I quote from her email:

“This past year some of my friends on Facebook began posting their position on marriage. Many favored same-sex marriage, and several LDS youth indicated they “liked” the postings. I made no comment.

“I decided to declare my belief in traditional marriage in a thoughtful way.

“With my profile picture, I added the caption “I believe in marriage between a man and a woman.” Almost instantly I started receiving messages. “You are selfish.” “You are judgmental.” One compared me to a slave owner. And I received this post from a great friend who is a strong member of the Church: “You

need to catch up with the times. Things are changing and so should you.”

“I did not fight back,” she said, “but I did not take my statement down.”

“She concludes: ‘Sometimes, as President Monson said, “You have to stand alone.” Hopefully as youth, we will stand together in being true to God and to the teachings of His living prophets.’” (“Spiritual Whirlwinds,” *Ensign* or *Liahona*, May 2014, 19–20).

Think about a time when you or someone you know contended for the gospel of Jesus Christ. Consider what more you can do to defend and stand up for the truth. Commit to follow any promptings you receive.

In Jude 1:5–7 Jude compared the rebellious Church members to those who were unfaithful among the ancient Israelites who were led out of the land of Egypt; those who rebelled against God in “their first estate” (Jude 1:6; see also Abraham 3:22–26), or the premortal existence; and the wicked people in and around Sodom and Gomorrah who were destroyed.

As recorded in Jude 1:8–16, Jude described many characteristics that would help Church members recognize those who were spreading corrupt philosophies and practices in the Church. For example, he described them as “clouds . . . without water, carried about of winds” and “trees whose fruit withereth, without fruit” (Jude 1:12). How might false teachers be like clouds without water and fruit trees without fruit?

Jude may have referred to information found in the apocryphal books the Assumption of Moses and the Book of Enoch in his epistle. The Assumption of Moses describes “Michael the archangel . . . contending with the devil . . . about the body of Moses” (Jude 1:9). The book tells how Michael ultimately won, and Moses was translated at the end of his life (see Alma 45:19). The Book of Enoch contains a prophecy from Enoch about the Second Coming (see Jude 1:14–15). The Lord revealed that many things contained in apocryphal books are correct, and those who are enlightened by the Spirit can benefit from reading them. However, some of the books contain additions that corrupt the original text (see D&C 91). (For more information about the Apocrypha, see Bible Dictionary, “Apocrypha.”)

Read Jude 1:8, 10, 14–19, looking for additional characteristics of false teachers. You may want to mark or note what you find. In the accompanying chart, fill in the blanks based on what you learn in the verses. Some of the statements in the chart are given to help you understand Jude's writing. (Note that “the last time” [verse 18] refers to the period of time in which Jude lived as well as the last days in which we live.)

| Characteristics of False Teachers | |
|---|--|
| <ul style="list-style-type: none"> • Defile their bodies with immorality (verse 8) • Despise authority and speak _____ of dignities, or Church leaders (verse 8) • Speak evil of things they do not _____ (verse 10) • Corrupt themselves by living according to the carnal knowledge they possess (verse 10) • Act in ungodly ways (verse 15) • Speak harsh words against _____ (verse 15) • Murmur and complain (verse 16) | <ul style="list-style-type: none"> • Follow and act upon their _____ (verse 16) • Boast (verse 16) • Express admiration for others for the sake of personal advantage (verse 16) • _____ the Lord's Church and its standards (verse 18) • Separate themselves from the believers (verse 19) • Think and act in sensual ways (verse 19) • Do not have the _____ (verse 19) |

Why is it important to recognize the characteristics of false teachers?

Not everyone with one or more of these characteristics is a false teacher. Nor is everyone who teaches something that is not correct a false teacher. They may be innocently mistaken in their understanding of a subject. However, knowing these characteristics can help us recognize false teachers whose intent is to weaken the faith and obedience of others by deceiving them and promoting evil.

In Jude 1:17, notice that Jude reminded the Saints that the Apostles of the Lord had warned Church members about false teachers. From this verse we learn that **apostles and prophets warn us of and help us recognize those who seek to weaken our faith and obedience.**

Prophets and apostles today continue to warn us of false teachers.



Elder M. Russell Ballard of the Quorum of the Twelve Apostles said: "As Apostles of the Lord Jesus Christ, it is our duty to be watchmen on the tower, warning Church members to beware of false prophets and false teachers who lie in wait to ensnare

and destroy faith and testimony. Today we warn you that there are false prophets and false teachers arising;

and if we are not careful, even those who are among the faithful members of The Church of Jesus Christ of Latter-day Saints will fall victim to their deception" ("Beware of False Prophets and False Teachers," *Ensign*, Nov. 1999, 62).

What are some false teachers or false teachings that modern prophets and apostles have warned against?

Considering what you have learned from Jude's epistle, why is it important to study the words of apostles and prophets? _____

Jude 1:20–25

Jude counsels the Saints to build their lives upon the gospel of Jesus Christ and help save others

Read Jude 1:20–21, looking for what Jude counseled the Saints to do to remain true to the faith. The phrase "praying in the Holy Ghost" in verse 20 means to pray with the assistance of inspiration from the Holy Ghost.

Use the truths you learn in these verses to complete the following truth: **We can remain true to the faith by** _____



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

- Why is remaining true to the faith worth any effort it takes?
- How has living by Jude's counsel helped you or others you know remain true to the faith?



4. On a separate piece of paper, write one way you can improve in following Jude's counsel, and place the paper where you will see it often as a reminder to apply what you wrote. When you have done this, write *Completed* in your scripture study journal.

As recorded in Jude 1:22–25, Jude counseled faithful Church members to assist others who were spiritually struggling, possibly due to the influence of the false teachers. He also offered praise unto God.



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

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

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

INTRODUCTION TO

Revelation

Why Study This Book?

As “the Revelation of Jesus Christ” (Revelation 1:1), this book is sometimes called the Apocalypse, which in Greek means a revelation, uncovering, or unveiling of that which is hidden (see Bible Dictionary, “Revelation of John”). This book is an unveiling of the Lord Jesus Christ and a revelation of His authority, power, and preeminent role in the Father’s plan of salvation. The book also reveals much important information about the events leading up to the Second Coming and the Millennium.

Studying the book of Revelation can help you gain a deeper understanding of the resurrected and glorified Son of God and His dealings with God’s children throughout the ages of earth’s history, particularly in the last days. This book extends a message of hope to the righteous and can encourage you to remain faithful to your testimony of the Savior in the midst of persecution and trials.

Who Wrote This Book?

The Apostle John, the beloved disciple of Jesus Christ, is the author of this book. The Book of Mormon affirms that John was foreordained to write the things recorded in the book of Revelation (see 1 Nephi 14:18–27; Ether 4:16).

When and Where Was It Written?

The book of Revelation was written at a time when Christians were facing false teachings, apathy, and severe persecution (see Revelation 1:9; 2:4, 10, 14–15; 3:16; 6:9). This persecution most likely came at the hands of Roman officials in the final two decades of the first century A.D. John wrote from the island of Patmos in the Aegean Sea, about 60 miles (100 kilometers) southwest of Ephesus (see Revelation 1:9).

To Whom Was It Written and Why?

The Apostle John wrote a message of hope and encouragement to the Saints in his day (see Revelation 1:4, 11) and those in the latter days. The first three chapters of Revelation were specifically addressed to seven branches of the Church in Asia Minor (see Revelation 1:4, 11; 2–3). Because of intense persecution, the Saints were in great need of the encouraging message found in Revelation. In addition, the Book of Mormon prophet Nephi testified that “God hath ordained the apostle” John to write about the end of the world (1 Nephi 14:25) and that his words would come forth to both the Gentiles and the remnant of Israel in the latter days (see 1 Nephi 13:20–24, 38; 14:19–27).

UNIT 31: DAY 1

Revelation 1–3

Introduction

While on the island of Patmos, the Apostle John wrote a letter of encouragement to seven congregations of the Church. In it he described revelations he had received. John bore record of what had been delivered to him from an angel and from Jesus Christ. He also conveyed the Lord’s words of commendation, correction, and warning to the Saints.

Revelation 1:1–11

John bears record of his vision

Put a checkmark by each of the following events that you would like to know more about:

- Premortal existence
- The last days
- The Second Coming of Jesus Christ
- The Millennium
- The Final Judgment

The book of Revelation is “also known as the *Apocalypse*, a Greek word meaning revealed or uncovered” (Bible Dictionary, “Revelation of John”).

In this book the Apostle John recorded truths that were revealed to him about the premortal existence, Jesus Christ and His role in Heavenly Father’s plan of salvation, the events leading up to the Second Coming, the Millennium, and the Final Judgment.

Look for truths about these topics as you study the book of Revelation.

Read Joseph Smith Translation, Revelation 1:1–3 (in the Bible appendix), looking for what John taught about the revelation he had received. You may want to mark or note what John wanted the Saints to do.

The Apostle John mentioned both those who read his words and those who hear his words. In John’s day many Saints could not read, so they became acquainted with what he wrote in the book of Revelation by listening to others read it aloud.

Based on John’s teachings in Revelation 1:3, we can learn the following principle: **As we read, seek to understand, and obey the Lord’s words, we will be blessed.** One blessing John taught that we would receive was being prepared for the Second Coming of Jesus Christ.

The Joseph Smith Translation clarifies that John addressed his letter “to the seven servants who are over the seven churches in Asia” (Joseph Smith Translation, Revelation 1:4 [in the Bible appendix]). This helps us understand that “the seven churches in Asia” refers to seven Church congregations, like wards and branches today, that were located in what is now the western area of modern-day Turkey.

Read Joseph Smith Translation, Revelation 1:5–8 (in the Bible appendix), looking for what John wanted the seven congregations to know about Jesus Christ.

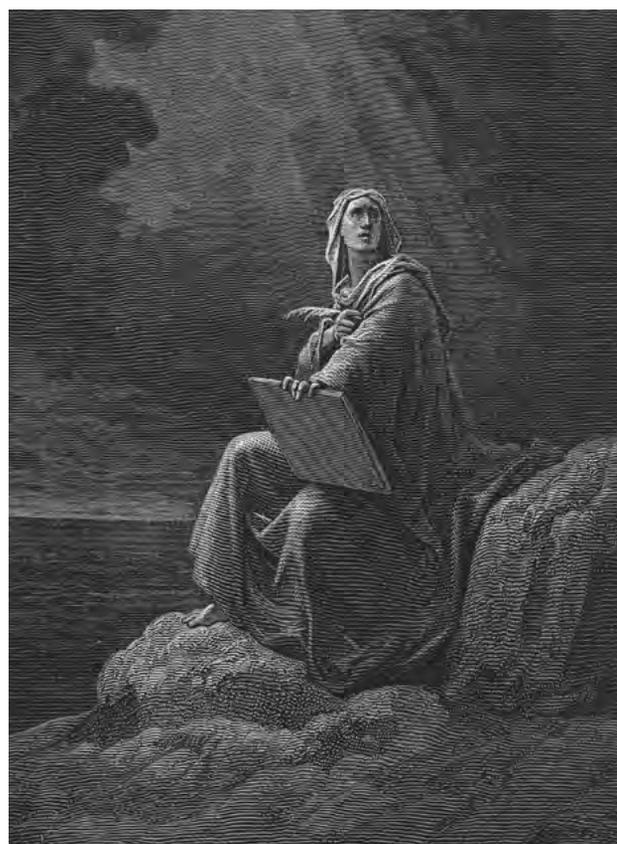
Notice that John explained that we can be “washed . . . from our sins” and become clean through the blood, or the Atonement, of Jesus Christ and be made “kings and priests unto God” (Revelation 1:5–6).

 **1.** Answer the following questions in your scripture study journal: What phrases about the Savior in Revelation 1:5–8 are especially meaningful to you? Why?

Read Revelation 1:9–11, looking for where John was when he received this revelation and where the seven churches were located. Notice where some of these cities are on the accompanying map.



John received this revelation during a difficult time for members of the Church. There was intense persecution toward the Saints, including some of them being killed, as well as apostasy and divisions among Church members. Additionally, all the Apostles except John had been killed. The book of Revelation may have been written during the reign of the Roman emperor Domitian (A.D. 81–96), who had reinstated emperor worship throughout the Roman Empire and exiled or executed those who did not worship gods approved by the Roman government. Many people believe John was exiled to the island of Patmos for that reason.



John received a vision when he was on the island of Patmos.

We learn from the Book of Mormon that Nephi had a vision similar to John’s vision. Nephi saw the events of the last days (including Jesus Christ’s Second Coming, the Millennium, and the completion of God’s work on the earth), but he was commanded not to write about them because John had been foreordained to do so (see 1 Nephi 14:24–29). Consider the importance the Lord has placed on John’s record. As you continue to study John’s words in Revelation, look for truths about the last days, the Second Coming, the Millennium, and the completion of God’s work on the earth.

Revelation 1:12–20

John sees Jesus Christ in a vision

Think of three companies you are familiar with. Do any of the companies use a logo to identify itself?

Why do you think companies use logos? _____

In the book of Revelation the Apostle John used symbols and images to teach important messages about the gospel. Symbols can be a powerful teaching tool because they can communicate to people in different generations and cultures and on many levels. They can also communicate several different messages.

Read Revelation 1:12–18, looking for symbols John saw and used to describe his revelation. You may want to mark or note what you find.

 **2.** In the accompanying chart, read the passages in the right-hand column of the following chart to consider possible meanings for symbols John wrote about in Revelation 1:12–18. In your scripture study journal, record the possible meaning for each symbol.

| Symbol | Possible meaning |
|---|--|
| a. Seven golden candlesticks (Revelation 1:12) | a. See Revelation 1:20; 3 Nephi 18:24 |
| b. The Savior’s right hand (Revelation 1:16–17) | b. See Mark 14:62; 16:19 |
| c. Seven stars (Revelation 1:16) | c. See Revelation 1:20; Joseph Smith Translation, Revelation 1:20 (in Revelation 1:20, footnote b) |
| d. A sharp two-edged sword (Revelation 1:16) | d. See Hebrews 4:12 |
| e. The keys of death and hell (Revelation 1:18) | e. See 2 Nephi 9:10–13 |



Based on the message the Lord revealed to His Saints through John, one truth we can learn is that **Jesus Christ watches over and cares for His faithful followers.**

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

- Why would it have been important for Church members in John’s day to know that Jesus Christ continued to watch over and care for them?
- Why is it important for us to remember this same truth?

Think about a time when you felt that God had watched over and cared for you. Consider how that experience has blessed you.

Notice in Revelation 1:17–18 that the Savior told John that He held the keys of hell and death. From these verses we can learn that **Jesus Christ is a glorified resurrected being who has power over death and hell.**

Consider what this doctrine teaches about the eventual outcome of the battle between good and evil that exists throughout the earth.

Ponder how the following statement relates to Jesus Christ’s power over death and hell: “The message of Revelation is the same as that of all scripture: there will be an eventual triumph on this earth of God over the devil; a permanent victory of good over evil, of

the Saints over their persecutors, of the kingdom of God over the kingdoms of men and of Satan” (Bible Dictionary, “Revelation of John”).

Because we know that good will eventually triumph over evil, what remains to be seen is whose side we choose to be on—Satan’s or God’s.



President Ezra Taft Benson said: “Each day the forces of evil and the forces of good pick up new recruits. Each day we personally make many decisions that show where our support will go. The final outcome is certain—the forces of righteousness will finally win. What remains to be seen is where each of us personally, now and in the future, will stand in this fight—and how tall we will stand. Will we be true to our last-days, foreordained mission?” (“In His Steps” [Brigham Young University fireside, Mar. 4, 1979], 1, speeches.byu.edu).

Consider what you can do to more fully choose to be on God’s side. Act on any promptings you may receive.

Revelation 2–3

John writes the words of Jesus Christ to the leaders of the seven churches

Revelation 2:1–3:13 includes the Lord’s message to specific churches in Asia Minor. Read these verses, looking for the counsel and promises the Lord gave to these Church members.

Which of those promises would you like to receive?

Read Revelation 3:14–17, looking for a condition the Church members in Laodicea needed to overcome in order to receive exaltation. In verse 14, “the Amen” refers to Jesus Christ.



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

- a. What do you think it means that these Church members were “neither cold nor hot” (Revelation 3:15) but were lukewarm disciples of Jesus Christ?
- b. In your opinion, what are some things lukewarm disciples of Jesus Christ might do and might not do?

Think about what you have done to follow Jesus Christ over the past few days and whether you might be a hot, cold, or lukewarm disciple of Jesus Christ.

Read Revelation 3:19, looking for why the Lord said He was correcting the Saints in Laodicea. You may want to mark or note what you find.

Read the first phrase in Revelation 3:20, looking for what the Savior said He was doing.



What are some different ways people might respond if they realized the Savior was knocking on the door of their homes? _____

Think about the feelings you might have if you heard a knock at the door of your home and realized it was the Savior. Would you open the door?

Read the rest of Revelation 3:20, looking for the blessing the Lord offered to the Laodicean Saints and what they needed to do to obtain it.

Based on the Lord’s message to the Saints in Laodicea, we can learn the following principle: **As we open the door to the Savior, He will come in to us and sup with us.**

In ancient Near Eastern culture, eating a meal with someone was a sign of fellowship. It indicated that a bond of friendship and peace existed or was at least being offered.

What do you think the door mentioned in Revelation 3:20 represents?

Think about what the door might represent as you read the following account by President Spencer W. Kimball:



“One day [an artist named Holman Hunt] was showing his picture of ‘Christ Knocking at the Door’ to a friend when the friend suddenly exclaimed: ‘There is one thing wrong about your picture.’

“‘What is it?’ inquired the artist.

“‘The door on which Jesus knocks has no handle,’ replied his friend.

“‘Ah,’ responded Mr. Hunt, ‘that is not a mistake. You see, this is the door to the human heart. It can only be opened from the inside.’

“And thus it is. Jesus may stand and knock, but each of us decides whether to open” (*The Miracle of Forgiveness* [1969], 212).

Consider what you can do to open your heart to the Savior.

Read Revelation 3:21–22, looking for the Lord’s promise and counsel to the Saints.

According to verse 22, what counsel did the Lord give?

Strive to “hear what the Spirit saith” (Revelation 3:22) by reflecting on what you have learned in this lesson. Act on any impressions you may receive.

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

I have studied Revelation 1–3 and completed this lesson on (date).

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

UNIT 31: DAY 2

Revelation 4–5

Introduction

In a vision, the Apostle John saw glorified beings worshipping Heavenly Father as He sat on His throne. He also saw a book that was sealed with seven seals and the Lamb, or Jesus Christ, who is worthy to open the book.

Revelation 4

John sees glorified beings worshipping Heavenly Father

Imagine being in the celestial kingdom. How do you picture the celestial kingdom? What do you think it will be like?

As recorded in Revelation 4–5, the Apostle John saw a vision of a part of the celestial kingdom.



1. Read Revelation 4:1–8. In your scripture study journal, draw a simple diagram of what John saw. Note that to be “in the spirit” (verse 2) means to be in a revelatory state or to see a vision through the Spirit.

In Revelation 4:3 John wrote that to look upon Heavenly Father was “like a jasper and a sardine stone.” Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained:



“In striving to record for mortal comprehension the grandeur, glory, and beauty of the Almighty of Almighties, John likens his appearance to precious and semi-precious stones. The jasper mentioned is believed by commentators

to be a diamond. . . .

“ . . . How can mortal prophets find language to unveil to the view of their fellow mortals the splendor and transcendent beauty of that eternal world of celestial might and glory? They speak of rainbows and jewels, of circling flames of fires, of burning coals of fire with lightning flashing forth therefrom; they tell of thunders and voices, of the sound of the rushing of many waters, and of majestic displays of might and beauty—all in an attempt to record in mortal words that which can be seen and known only by the power of the Spirit. (Ezek. 1 and 10; Isa. 6.) But the Lord be praised that they have made such attempts so that those who have not seen and heard may gain some meager knowledge of those things hidden behind the windows of heaven” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:464–66).

Seek to Understand Symbols in the Scriptures

The Lord and His prophets often use symbols to teach gospel truths. The scriptures are full of symbols, parables, and images that carry important meaning. As you study the scriptures, look for symbols. When you find them, pause to think about what they may represent. Symbols often convey multiple meanings.

Modern revelation helps us understand more about what John saw. For example, the Lord gave the revelation recorded in Doctrine and Covenants 77

after the Prophet Joseph Smith asked Him to interpret some of the symbols and events recorded in Revelation 1–11.

 **2.** Copy the accompanying chart in your scripture study journal. Read each cross-reference and write on the chart additional information you find about what John saw. (After you are done, check your answers with those given at the end of the lesson.)

| Revelation 4 | | |
|--|---|------------------------|
| What John Saw | Cross-References | Additional Information |
| Throne (Revelation 4:2–3) | D&C 137:1–4 | |
| Twenty-four elders with crowns (Revelation 4:4) | D&C 77:5 | |
| Seven Spirits of God (Revelation 4:5) | Joseph Smith Translation, Revelation 4:5 (in Revelation 4:5, footnote a). | |
| Sea of glass (Revelation 4:6) | D&C 77:1; 130:6–9 | |
| Four beasts (Revelation 4:6–7) | D&C 77:2–3 | |
| The beasts' eyes and wings (Revelation 4:8) | D&C 77:4 | |

Read Revelation 4:8–11, looking for what those assembled around Heavenly Father said and did.

What could the elders casting their crowns before Heavenly Father's throne represent?

One principle we can learn from these verses is that **as we recognize Heavenly Father's greatness, we desire to worship and praise Him.**

Think about what can help us recognize Heavenly Father's greatness.

Tonight, before you pray, consider the great plan of happiness and how Heavenly Father has blessed you. As you pray, remember to thank Him specifically for all that He has blessed you with.

Revelation 5

John sees a book sealed with seven seals and the Lamb, who is worthy to open it

Read Revelation 5:1–4, looking for what John saw in Heavenly Father's hand.



Note that the book, or scroll, that John saw was sealed with seven seals. In ancient times, important documents were sealed with clay or wax seals. Only the owner of the document and those whom the owner authorized were allowed to break the seals and read the text.

Read Doctrine and Covenants 77:6–7, looking for the meaning of the book and the seals.

The 7,000-year period of the earth's "temporal existence" (D&C 77:6) refers to the time since the Fall of Adam and Eve. It does not refer to the actual age of the earth, including the periods of creation. Each seal represents a 1,000-year period.

According to Revelation 5:2, what qualification did a person need in order to open the book?

Notice that John wept when he saw that no one could open the book. He may have thought that God's "will, mysteries, and . . . works" (Doctrine and Covenants 77:6) pertaining to the salvation of His children would not be revealed or carried out. What would happen to Heavenly Father's children if His plan for their salvation could not be carried out?

Read Revelation 5:5–7, looking for why John was told not to weep. Also read Joseph Smith Translation, Revelation 5:6 (in Revelation 5:6, footnote b). In the scriptures, horns are often a symbol of power or authority; eyes often symbolize light and knowledge; and the number twelve can symbolize divine government and organization, or the priesthood.

The title "Lamb" (Revelation 5:6) points to Jesus Christ's role as the sacrificial offering that was given to atone for God's children (see also Isaiah 53:7; 1 Corinthians 5:7; 1 Peter 1:18–19). The phrase "a Lamb as it had been slain" (Revelation 5:6) refers to the Lamb displaying the marks of having been slain.

John the Baptist referred to the Savior as “the Lamb of God” (John 1:29, 36).

Read Revelation 5:8–10, looking for how the beings surrounding Heavenly Father’s throne praised the Lamb.

Based on what John saw and heard regarding the Lamb, we learn that **Jesus Christ is the only one who is worthy and able to redeem us.**

Why do you think Jesus Christ is the only one who is worthy and able to redeem us? _____

According to Revelation 5:10, those whom Jesus Christ redeems become kings and priests, which includes women as queens and priestesses.

Read Revelation 5:11–14, looking for how others joined in worshipping and praising Jesus Christ and Heavenly Father.

The glorified beings and all creation recognized the goodness of Heavenly Father and Jesus Christ and felt gratitude for the Lamb’s role in Heavenly Father’s plan. Therefore, they worshipped and praised the Father and the Son. Similarly, **as we recognize and feel gratitude for what Heavenly Father and Jesus Christ have done for us, we desire to worship and praise Them.**



Elder Bruce R. McConkie taught the following about worship: “True and perfect worship consists in following in the steps of the Son of God; it consists in keeping the commandments and obeying the will of the Father to that degree that we advance from grace to grace until we are glorified in Christ as he is in his Father. It is far more than prayer and sermon and song. It is living and doing and obeying. It is emulating the life of the great Exemplar” (“How to Worship,” *Ensign*, Dec. 1971, 130).



3. Respond to the following in your scripture study journal:

- a. List some reasons you feel gratitude and love toward Heavenly Father and Jesus Christ.
- b. How do the things you listed affect your desire to worship and praise Heavenly Father and Jesus Christ?

Think about the following question: What more could you do to worship Heavenly Father and Jesus Christ? Make a plan, and act on the promptings you receive.



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

I have studied Revelation 4–5 and completed this lesson on (date).

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

UNIT 31: DAY 3

Revelation 6–7

Introduction

The Apostle John saw a vision of the Lamb of God opening the first six seals of the sealed book. In the sixth seal, which symbolizes this latter-day dispensation, John saw the servants of God who had “washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).

Revelation 6

John saw the Lamb of God opening the first six seals of the sealed book

What are some concerns or fears you or people you know may have about living in the latter days? _____



The Prophet Joseph Smith taught how ancient prophets felt about our day: “The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar

delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 186).

Why do you think ancient prophets felt this way about our day?

The Apostle John, also called John the Revelator, was one of the prophets who knew about the events of the latter-days and prophesied of our day with joyful anticipation. As you study Revelation 6–7 look for truths that can comfort you and those you know concerning the events of the latter days.

Remember that Revelation 5:1–5 records that John saw a book with seven seals that only the Lamb was worthy to open. In his vision, John saw figurative representations of some of the major events pertaining to each of the 1,000-year time periods represented by the seven seals.



1. In your scripture study journal, draw a simple picture showing the events of the first five seals, found in the references below. As you read about each seal, think about what some of the symbolism might mean.

- a. First seal (Revelation 6:1–2)
- b. Second seal (Revelation 6:3–4)
- c. Third seal (Revelation 6:5–6)
- d. Fourth seal (Revelation 6:7–8)
- e. Fifth seal (Revelation 6:9–11)

Even though the Lord has not revealed the meaning of some symbols found in the scriptures, He has revealed the meaning of many of them through His prophets. As you study the scriptures and have questions, you can look at prophetic commentary to see what Church authorities have said about certain passages. Information in the accompanying chart can help you understand some of the symbolism found in Revelation 6:1–11 regarding the opening of the first five seals.

| | |
|--|--|
| <p>First seal (About 4000 to 3000 B.C.)</p> | <p>White horse = Victory Bow = Warfare Crown = Conqueror Elder Bruce R. McConkie of the Quorum of the Twelve Apostles suggested that Revelation 6:1–2 describes Enoch’s day and that the rider is Enoch (see <i>Doctrinal New Testament Commentary</i>, 3 vols. [1966–73], 3:476–78).</p> |
| <p>Second seal (About 3000 to 2000 B.C.)</p> | <p>Red horse = Bloodshed Sword = War and destruction Elder McConkie suggested that Revelation 6:3–4 describes Noah’s day, when wickedness covered the earth. The rider of the red horse could be the devil himself or, perhaps, “a person representing many murdering warriors” (see <i>Doctrinal New Testament Commentary</i>, 3:478–79).</p> |

| | |
|---|---|
| <p>Third seal (About 2000 to 1000 B.C.)</p> | <p>Black horse = Famine Balances = High prices for food Elder McConkie suggested that Revelation 6:5–6 describes Abraham’s day, when many died of starvation (see <i>Doctrinal New Testament Commentary</i>, 3:479–80). A person could purchase only enough food to live on with a whole day’s wages, indicating extreme famine prices.</p> |
| <p>Fourth seal (About 1000 B.C. to the birth of Christ)</p> | <p>Pale horse = Death Death and hell = Destruction of the wicked and their reception into spirit prison (see Isaiah 5:14) Elder McConkie suggested that Revelation 6:7–8 refers to the time “of those great kingdoms and nations whose wars and treacheries tormented and overran [Israel] again and again” (see <i>Doctrinal New Testament Commentary</i>, 3:481). These nations included Babylon, Persia, Egypt, Assyria, Greece, and Rome.</p> |
| <p>Fifth seal (About the birth of Christ to A.D. 1000)</p> | <p>Altar = Sacrifice Souls = Martyrs, Christians killed for their beliefs Elder McConkie suggested that Revelation 6:9–11 refers to the many early Christians, including most of the original Apostles, who died as martyrs (see <i>Doctrinal New Testament Commentary</i>, 3:482–83). Because these Saints gave up their lives “for the word of God, and for the testimony which they held” (Revelation 6:9), they were given “white robes” (Revelation 6:11), symbolic of purity (see Revelation 7:13–14; 3 Nephi 27:19).</p> |

The sixth seal represents our own time and the events, particularly the calamities, leading up to the Millennium, when Jesus Christ will reign personally on the earth (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:485–86).

Read Revelation 6:12–17, looking for events that John foresaw in our day leading up to the Lord’s Second Coming. Also read Joseph Smith Translation, Revelation 6:14 (in Revelation 6:14, footnote *a*).

Notice that Revelation 6:16 describes how desperately some people would seek to escape the wrath of God. John then posed the question, “Who shall be able to stand?” (Revelation 6:17). Revelation 7 helps us understand who will be able to stand, or abide, the catastrophes of the sixth seal.

Revelation 7

John saw the servants of God who had washed their robes in the Lamb’s blood

Read Revelation 7:1–4, looking for what else John saw in the sixth seal. Also read Doctrine and Covenants 77:8–11, in which the Lord explained the meaning of these verses.



Elder Bruce R. McConkie explained that the word *Elias*, as found in Doctrine and Covenants 77:9, is “a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation” (*Mormon Doctrine*, 2nd ed. [1966] 221).

Some of the men who came to commit keys and powers were Adam; Moroni; John the Baptist; Peter, James, and John; Moses; and Elijah.

The sealing or marking of “the servants of our God in their foreheads” (Revelation 7:3) is a metaphor for their devotion, service, and belonging to God.



The Prophet Joseph Smith taught that the sealing of the faithful in their foreheads “signifies sealing the blessings upon their heads, meaning the everlasting covenant, thereby making their calling and election sure” (in *History of the Church*, 5:530).

The number 144,000 mentioned in Revelation 7:4 “is the number of representatives out of the twelve tribes of Israel who will be ordained to assist others in their quest for exaltation. . . . It is not, as some believe, the total number of people who will be exalted” (*New Testament Student Manual* [Church Educational System Manual, 2014], 544).

As recorded in Revelation 9, John referred again to these righteous servants. Read Revelation 9:3–4,

looking for what would happen to those who have not been sealed as the servants of God.

Read Revelation 7:9–10, looking for whom John saw. Notice what these people were wearing.

As recorded in Revelation 7:11–12, John saw that these people, along with the 24 elders and the four beasts mentioned in Revelation 4, encircled the throne of God and worshipped Him.

Read Revelation 7:13–17, looking for answers to the following questions. You may want to mark or note what you find.

- What had these people endured?
- How did their robes become white?
- What blessings will they receive?

Notice the people’s robes were “made . . . white in the blood of the Lamb” (Revelation 7:14), which is symbolic of the people being purified through the Atonement of Jesus Christ. The blessings in verses 16–17 describe the joy, peace, and devotion of those who inherit celestial glory (see also D&C 138:12–15).

We can learn from these verses that **if we endure tribulation faithfully and become pure through Jesus Christ’s Atonement, we will enjoy celestial glory with God.**

Think about what it would be like and how you would feel to be able to stand purified in the presence of God. How would these feelings compare to the feelings of the people described in Revelation 6:16?



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

- a. What must we do so that the Savior can purify us through His Atonement?
- b. How has remembering the blessings of celestial glory helped you in your efforts to endure tribulation and become pure?

Review the list of concerns you wrote at the beginning of this lesson. Consider how the principle identified in Revelation 7 can help when you feel concerned about living in the last days.

You may want to spend a few minutes pondering and praying in your heart about how you can apply these principles in your life.



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

I have studied Revelation 6–7 and completed this lesson on (date).

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

Revelation 8–11

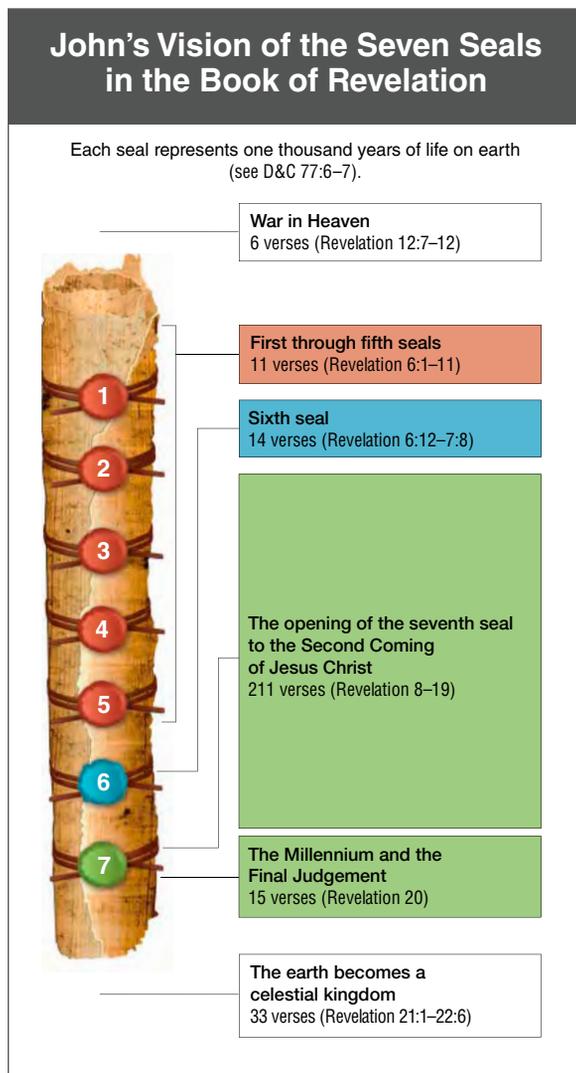
Introduction

The Apostle John saw the opening of the seventh seal and learned of his mission to participate in the gathering of Israel in the latter days. In spite of the many plagues, destructions, and judgments that would come upon the earth’s inhabitants, John saw that those who were worthy would be spared from many of them.

Revelation 8–9

John sees the opening of the seventh seal

Look at the accompanying chart on the book of Revelation. Notice how many verses refer to the events of the first six seals compared to the number of verses that refer to the events of the seventh seal.



The Apostle John wrote more about the events associated with the seventh 1,000-year period than he did about the events associated with any of the other 1,000-year periods. He wrote particularly about the events that would occur between the opening of the seventh seal and the Second Coming of Jesus Christ.

Why do you think John wrote so much about the events of the seventh seal? _____

As you study John’s vision in Revelation 8–11, consider what we can learn from what he wrote about these events.

Revelation 8:1–6 describes the Savior opening the seventh seal. John saw seven angels who were given seven trumpets. “Trumpets were used anciently to sound an alarm, signal [an army] for battle, or announce the arrival of royalty. The sounding of a trumpet, therefore, heralds or announces something highly significant” (Gerald N. Lund, “Seeing the Book of Revelation as a Book of Revelation,” *Ensign*, Dec. 1987, 50).

Read Doctrine and Covenants 77:12, looking for what the sounding of the seven trumpets will signify.

In Revelation 8:1–6, blowing the trumpets would signal the beginning of various plagues and destruction in preparation for Jesus Christ’s Second Coming and His reign throughout the Millennium.

Read each of the following references, which explain the events associated with the soundings of the first six trumpets. As you read, look for answers to the corresponding questions.

☛ *First*—Revelation 8:7. What happened as a result of the “hail and fire” that fell to the earth when the first angel sounded his trumpet?

☛ *Second*—Revelation 8:8–9. What three things were affected when the second trumpet was sounded?

☛ *Third*—Revelation 8:10–11. What happened when the star fell from heaven? (Note that wormwood is an herb; it is used to symbolize “bitter calamity or sorrow” [see Bible Dictionary, “Wormwood”].)

☛ *Fourth*—Revelation 8:12. Following the sounding of the fourth trumpet, what three things were partially darkened?

☛ *Fifth*—Revelation 9:1–3. What came out of the bottomless pit when the fifth angel opened it?

☛ *Sixth*—Revelation 9:13–16, 18. How many soldiers were involved in the great battle that John saw after the sixth trumpet had been sounded? What portion of mankind did he see killed in this battle?

Read Revelation 9:20–21, looking for how the wicked who survive these plagues will respond.

Revelation 10

An angel instructs John about his mission in the latter days

Revelation 10 contains a pause in the description of the seven trumpet soundings and their associated plagues. In this chapter we read that John was instructed by another angel.

Sweet

Bitter

What are some experiences in life that could be considered both sweet and bitter? _____

Read Revelation 10:1–3, looking for what the angel was holding.

Read Revelation 10:8–11, looking for what John was told to do with the little book. Notice how it tasted to him.

Read Doctrine and Covenants 77:14, looking for what the little book represented.

The Apostle John had been blessed by Jesus Christ to live until His Second Coming and to bring people to Him (see John 21:20–24; D&C 7:1–4). John’s mission would be to help gather the children of Israel. In what ways might such a mission be both sweet and bitter?



1. In your scripture study journal, use Revelation 10:8–11 to write a response to one or both of the following concerns:

- a. I have heard how hard it is to serve a mission. I have a hard time with rejection. I am not sure I want to serve.
- b. I have tried to do what is right. I read my scriptures, pray, and try to share the gospel, but some things in my life are still going badly—and I have never had anyone want to join the Church because of me. Maybe I will give up.

Revelation 11

John sees two prophets slain in Jerusalem, and the sounding of the seventh trumpet

Revelation 11 begins with the Apostle John’s description of events that will occur between the

sounding of the seventh trumpet and the Second Coming of Jesus Christ. During this time the wicked will have more power and control over the earth, and an army will try to conquer Jerusalem, which is part of the final great battle of Armageddon.

John described the city of Jerusalem and its being overcome by Gentiles (those who do not make and keep covenants with the Lord) for a period of 42 months, which is three and a half years.

Read Revelation 11:3–6, looking for what two of the Savior’s witnesses will do in Jerusalem immediately before His Second Coming.

These two prophets would, like Elijah and Moses, have the authority and power to seal the heavens and smite the earth with plagues. The fire that will come out of these two witnesses’ mouths could be symbolic of the power of the testimonies they will bear (see Jeremiah 5:14; 20:9).

Read Doctrine and Covenants 77:15, looking for who these two witnesses will be.

Read Revelation 11:7–12, looking for what will happen to these two prophets. Notice how the wicked will react.

Read Revelation 11:13–15, looking for what will happen after the two prophets are raised from the dead and ascend up into heaven.

After the sounding of the seventh trumpet, who will reign over “the kingdoms of this world” (Revelation 11:15)?

In Revelation 11:16–19 we read that the 24 elders who sat near God’s throne gave thanks and praise to God for rewarding the righteous and punishing the wicked.



2. Recall from the previous lesson the following principle found in Revelation 7: **If we endure tribulation faithfully and become pure through Jesus Christ’s Atonement, we will enjoy celestial glory with God.** Consider the events of the seventh seal that you studied today. In your scripture study journal, write how these principles can provide comfort and peace to those who experience some of the frightful calamities that will happen before the Lord’s Second Coming.

Elder Neil L. Andersen of the Quorum of the Twelve Apostles taught that despite the calamities of our day, we can look forward to the Lord’s coming with reverence and anticipation:



“We live, brothers and sisters, in the days preceding the Lord’s Second Coming, a time long anticipated by believers through the ages. We live in days of wars and rumors of wars, days of natural disasters, days when the world is pulled by confusion and commotion.

“But we also live in the glorious time of the Restoration, when the gospel is being taken to all the world—a time when the Lord has promised that He ‘will raise up . . . a pure people’ [D&C 100:16] and arm them ‘with righteousness and with the power of God’ [1 Nephi 14:14].

“We rejoice in these days and pray that we will be able to courageously face our struggles and uncertainties. The difficulties of some are more severe than those of others, but no one is immune. . . .

“Although the Lord reassures us again and again that we ‘need not fear’ [D&C 10:55], keeping a clear perspective and seeing beyond this world is not always easy when we are in the midst of trials. . . .

“Our faith grows as we anticipate the glorious day of the Savior’s return to the earth. The thought of His coming stirs my soul. It will be breathtaking! The scope and grandeur, the vastness and magnificence, will exceed anything mortal eyes have ever seen or experienced. . . .

“. . . We will kneel in reverence, ‘and the Lord shall utter his voice, and all the ends of the earth shall hear it’ [D&C 45:49]. ‘It shall be . . . as the voice of many waters, and as the voice of a great thunder’ [D&C 133:22]. ‘[Then] the Lord, . . . the Savior, shall stand in the midst of his people’ [D&C 133:25]” (“Thy Kingdom Come,” *Ensign* or *Liahona*, May 2015, 119–20, 122).



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

I have studied Revelation 8–11 and completed this lesson on (date).

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

UNIT 32: DAY 1

Revelation 12–13

Introduction

Revelation 12–14 contains an interruption in the chronological flow of the Apostle John’s vision. John saw a vision of a dragon threatening a woman and her child. He wrote about the War in Heaven and about the kingdoms of the world that would fight against the followers of God.

Revelation 12

John is shown that Satan and his angels have always warred against the Lord and His Church

Draw connecting lines between each of the threats listed in the left-hand column and the ways to combat them listed in the right-hand column.

| <u>Threats</u> | <u>Ways to combat threats</u> |
|---------------------|--------------------------------------|
| Sunburn | Repentance and trust in Jesus Christ |
| Enemy soldiers | Medicine or rest |
| Sickness | Sunscreen or clothing |
| Sin and guilt | Truths in Revelation 12 |
| Influences of Satan | Weapons of war |

Which of these threats have you had to combat lately? Which one do you think is the most dangerous? Why?

As you study Revelation 12, look for truths that can help you combat Satan’s influences. Revelation 12–14 is an interruption in John’s description of his vision of the events of the seventh seal. With this pause the Lord may have been helping John understand the meaning of the phrases “the kingdoms of this world” and “the kingdoms of our Lord” (Revelation 11:15). The Joseph Smith Translation of all of Revelation 12 is found in the Bible appendix and the Guide to the Scriptures.

Look at the following picture, and consider what the symbols in it might represent.



Read Revelation 12:1–2, 5, looking for what happened to the woman. (The Joseph Smith Translation places verse 5 directly after verse 2.)

Notice that the woman's child would "rule all nations with a rod of iron" (Revelation 12:5).

Read Revelation 12:3–4, looking for what threatened the woman and her child.

What do you think the symbols described in verses 1–4 could represent?

Read Joseph Smith Translation, Revelation 12:7–8 (in the Bible appendix), looking for what the dragon, the woman, and the child represent. You may want to write or note the meaning of each symbol next to Revelation 12:1–5.

The dragon represents Satan (see Joseph Smith Translation, Revelation 12:8), the woman represents "the church of God," and the child represents the "kingdom of our God and his Christ" (Joseph Smith Translation, Revelation 12:7). This kingdom includes faithful members of the Lord's Church. (For more explanation of the symbolism in these passages, see

New Testament Student Manual [Church Educational System manual, 2014], 550–52.)

According to Revelation 12:4, what was the dragon's intent?

Why do you think Satan seeks so diligently to destroy the kingdom of God and Christ? _____

Read Revelation 12:6, looking for what the woman did because of the threatening dragon.

The woman fleeing into the wilderness represents the Church entering the Great Apostasy and the priesthood being taken from the earth after the deaths of Jesus Christ and His Apostles.

After the Apostle John saw the dragon threatening the woman and her child, he was shown an event from our premortal life—when Satan and his followers fought against the plan of salvation and the Saints of God.

Read Joseph Smith Translation, Revelation 12:6–11 (in the Bible appendix), looking for both what happened to Satan during the War in Heaven and how the Saints of God overcame Satan and his followers. You may want to mark or note what you find.

Revelation 12:4 states that the dragon's tail "drew the third part of the stars of heaven." This is symbolic of the large number of Heavenly Father's spirit children who chose to follow Satan. "Michael and his angels" (Revelation 12:7) are Adam and other righteous spirit children of God.

According to Revelation 12:11, how did the righteous hosts of heaven (including you) overcome Satan?

According to Revelation 12:8–9, where were Satan and his followers sent after their rebellion?

Read Joseph Smith Translation, Revelation 12:12, 17 (in the Bible appendix), looking for whom Satan made war against after he was cast out of heaven.

Understanding how we overcame Satan in our pre-earth life can help us know how to overcome his influences and attacks here on earth. From these passages in Revelation 12 we can identify the following principle: **We can overcome Satan's influences through the Savior's Atonement and by remaining true to our testimonies of the gospel.** You may want to write or note this principle in your scriptures.

Elder James J. Hamula of the Seventy taught how Satan is attacking your generation:



“Reserved to come forth in these last days and labor for our Father and His Son are some of the most valiant and noble of our Father’s sons and daughters. Their valiance and nobility were demonstrated in the pre-earth struggle with Satan. . . .

“With God’s kingdom restored to the earth and your entry into the world, Satan knows that ‘he hath but a short time’ [Revelation 12:12]. Therefore, Satan is marshalling every resource at his disposal to entice you into transgression. He knows that if he can draw you into transgression, he may prevent you from serving a full-time mission, marrying in the temple, and securing your future children in the faith, all of which weakens not only you but the Church. He knows that nothing can overthrow God’s kingdom ‘save it [be] the transgression of [his] people’ [Mosiah 27:13]. Make no mistake about it—the focus of his war is now on you” (“Winning the War against Evil,” *Ensign or Liahona*, Nov. 2008, 50–51).

How do Satan and his followers try to weaken us?

Consider how Satan is waging war against you personally.



1. In your scripture study journal, list some ways you can increase your faith in Jesus Christ and strengthen your testimony of Him.



2. Respond to one or both of the following in your scripture study journal:

- a.** Write about an experience when your testimony of and faith in the Savior’s Atonement helped you combat Satan’s influences.
- b.** Write your testimony of the Atonement of Jesus Christ, and explain how the Atonement can help us in our war against Satan and his followers.

Select one or more of the ideas you listed, and apply them in your battles against Satan and his followers. You may want to write your goals on a separate piece of paper and put the paper where you can see it often. As you rely on the Savior’s Atonement, the Lord will help you in your fight against Satan.

Revelation 13

John writes about kingdoms of the earth that will receive power from Satan

In Revelation 13 we read that John saw a vision of fierce-looking beasts that represent wicked earthly kingdoms controlled by Satan. John also saw that

through these kingdoms, Satan would work wonders and false miracles to deceive the inhabitants of the earth.



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

I have studied Revelation 12–13 and completed this lesson on (date).

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

UNIT 32: DAY 2

Revelation 14–16

Introduction

In a vision, the Apostle John saw an angel come to earth to restore the gospel of Jesus Christ in the latter days. He also heard a voice from heaven describing the blessings enjoyed by those who die having been faithful to the Lord. John saw the gathering of the righteous and the gathering of the wicked in the latter days and the judgments of God being poured out upon the wicked.

Revelation 14

John sees the restoration of the gospel and the gathering of the righteous and the wicked

Some people wonder if it is possible to feel peace in a world that is filled with wickedness, disasters, and violence. Think about what you might say to these people.

As you study Revelation 14–16, look for truths that can bring you peace even though you live in a world filled with wickedness, disasters, and violence.

In Revelation 14:1–13 we read that the Apostle John saw a vision of the latter days, or our day. In his vision he saw the calamities that would come upon the wicked. He also saw what would bring peace to the righteous in our day.

Read Revelation 14:1–5, looking for whom John saw standing with the Savior “on the mount Sion” (Revelation 14:1), or Zion.

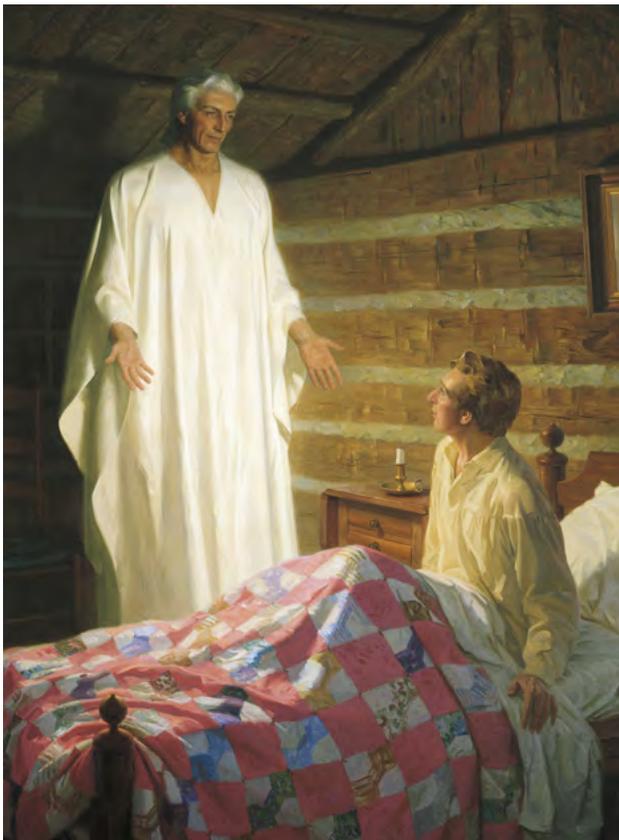
You might recall learning that the 144,000 mentioned in verse 1 are high priests of the twelve tribes of Israel from every nation and are ordained to bring people “to the church of the Firstborn” (D&C 77:11; see Revelation 7:4–8). The phrase “not defiled with

women” (Revelation 14:4) means they will be chaste, or morally clean. In Revelation 14:5 the phrase “in their mouth was found no guile” means they will be honest and sincere and the phrase “without fault” means they will be clean from sin.

 **1.** Answer the following question in your scripture study journal: Why do you think being chaste, honest, and clean from sin would help the 144,000 high priests take the gospel to others?

During John’s vision of the latter days, he saw three more angels. Read Revelation 14:6, looking for what the first angel had.

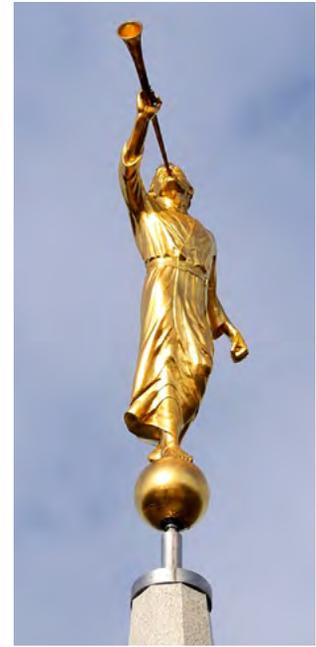
After quoting Revelation 14:6, President Gordon B. Hinckley declared: “That angel has come. His name is Moroni” (“Stay the Course—Keep the Faith,” *Ensign*, Nov. 1995, 70).



The angel Moroni appeared to Joseph Smith and told him that God had an important work for him to do (see Joseph Smith—History 1:29–35). According to Joseph Smith—History 1:34, under God’s direction, what did Moroni tell Joseph Smith about that helped restore the everlasting gospel to the earth?

Knowing Moroni’s role in the Restoration may help you understand why a statue of him is placed on top of many of our temples.

The angel described in Revelation 14:6 may also represent a combination of the many heavenly messengers, including Moroni, who have helped restore the gospel of Jesus Christ in the latter days (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:529–31; see also D&C 13; 110:11–16; 128:20–21).



Read Revelation 14:7, looking for what the angel said. The phrase “the hour of his judgment is come” refers to the time when the Savior will judge all the people of the earth. His judgments will occur both at His Second Coming and at the Final Judgment.

From John’s vision of the angel, we learn that **one reason God restored the gospel of Jesus Christ was to prepare the earth’s inhabitants for the Second Coming of Jesus Christ.**

In what ways does the gospel of Jesus Christ prepare people for His Second Coming?

How has the restored gospel of Jesus Christ brought you peace while living in a wicked and tumultuous world?

Read Revelation 14:8–11, looking for what the second and third angels said.

John was taught that Babylon, or wickedness, would exist in every nation. One meaning of the phrase “Babylon is fallen” (Revelation 14:8) is that the day will come when the wickedness of the world will end.

Consider how knowing that the wickedness of the world will end can bring you peace.

The Prophet Joseph Smith explained what the wicked will experience after they die:



“The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers” (*Teachings of Presidents of the*

Church: Joseph Smith [2007], 224).

“A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone [see Revelation 21:8]. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone” (*Teachings: Joseph Smith, 224*).

After learning what the wicked would experience after they die, John heard a voice from heaven describing what the righteous would experience after they die.

Read Revelation 14:12–13, looking for what the righteous will experience after they die.

To “rest from [our] labours” (verse 13) after we die means that we will no longer be burdened with troubles, cares, and sorrow (see Alma 40:12).

One principle we can learn from Revelation 14:12–13 is that **if we live righteously, then we will be blessed for our works and rest from our labors after we die.** You may want to write or note this principle in your scriptures next to Revelation 14:12–13.

 **2.** Consider how this principle might bring you peace even when you live in a world filled with wickedness. In your scripture study journal, write a note encouraging a friend who might wonder if it is worth it to live righteously while surrounded by wickedness.

We read in Revelation 14:14–20 that in his vision John saw two harvests. He saw that during the first harvest the righteous would be gathered from the wicked (see Revelation 14:14–16) and that during the second harvest the wicked would be gathered and ultimately destroyed (see Revelation 14:17–20).

Revelation 15–16

John sees the righteous in the celestial kingdom and seven plagues in the latter days

Revelation 15:2–4 contains the Apostle John’s further description of what it will be like for those who overcome Satan and are saved in the celestial kingdom. The rest of Revelation 15–16 contains his description of the seven plagues that would torment the wicked in the last days. These plagues would precede the Lord’s Second Coming.

In John’s vision, each plague was represented by an angel pouring out a “vial,” or bowl, “full of the wrath of God” (Revelation 15:7). Read the following passages from Revelation 16, looking for the seven plagues. Write a brief description of each plague next to its corresponding number in the following chart:

| | |
|--|--|
|  Plague 1: Revelation 16:2 | |
|  Plague 2: Revelation 16:3 | |
|  Plague 3: Revelation 16:4 | |
|  Plague 4: Revelation 16:8–9 | |
|  Plague 5: Revelation 16:10–11 | |
|  Plague 6: Revelation 16:12 | |
|  Plague 7: Revelation 16:17–21 | |

Read Revelation 16:15, looking for what we can do to be prepared for the Second Coming of Jesus Christ.

The phrase “keepeth his garments, lest he walk naked” (Revelation 16:15) refers to being spiritually ready. Those who “[keep their] garments” and are spiritually ready will eventually wear the robes of righteousness given to all who are worthy to live with God in the celestial kingdom (see Revelation 3:3–5; 7:13–17).

You may want to write or note the following truth in your scriptures next to Revelation 16:15: **If we are watchful and spiritually ready, then we will be prepared for the Second Coming of Jesus Christ.**

It is important to remember that the Lord loves His people and will watch over them in the last days, even in the midst of awful destruction and a great battle. We should be watchful and spiritually ready so we can receive the Lord’s protection and blessings. If you want to know more about Armageddon mentioned in Revelation 16:16, see the Bible Dictionary or Guide to the Scriptures entry “Armageddon.”



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

I have studied Revelation 14–16 and completed this lesson on (date).

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

UNIT 32: DAY 3

Revelation 17–19

Introduction

The Apostle John saw that spiritual Babylon, or the wicked world, will war against the Lamb of God and that the Lamb will triumph over evil. The Saints are called to come out of spiritual Babylon, and the clean and righteous will be called to the marriage supper of the Lamb. John saw Jesus Christ coming in great power to destroy those who fight against Him.

Revelation 17–18

John foresees the destruction of spiritual Babylon

Elder Lynn G. Robbins of the Seventy taught, “It is easier to avoid temptation than it is to resist temptation” (“Avoid It” [Brigham Young University devotional, Sept. 17, 2013], 1, speeches.byu.edu).

Why do you think it is easier to avoid temptation than it is to resist it? _____

Consider what can happen if we put ourselves in situations where we must constantly resist temptation.

As you study Revelation 17–18, look for a truth that will help you know how to avoid many of the temptations and sins of the world.

In Revelation 16 we learned that the Apostle John saw in vision seven angels that would pour out plagues upon the wicked in the last days. Read Revelation 17:1, looking for what one of the seven angels said he would show John.

According to Revelation 17:15, the “many waters” that the woman sits upon (see verse 1) represent people and nations she has power and influence over (see also 1 Nephi 14:11).

Read Revelation 17:2–6, looking for words and phrases that describe the woman and her influence on the world. The word *fornication* in verse 2 refers to immoral and unrighteous acts.

In verse 2, how is the woman’s influence upon the rulers and people of the earth described?

What do you think is represented in Revelation 17:6 by the woman being drunk with the blood of the Saints and martyrs? Note that the word *admiration* in this verse means astonishment or wonder.

The beast described in Revelation 17:3 may represent Rome in John’s day as well as corrupt kingdoms and nations in the last days (see Revelation 17:8–13).

Read Revelation 17:18, looking for what the woman represents.

The “great city” in verse 18 refers to spiritual Babylon (see Revelation 14:8; D&C 133:14). Because of the worldliness and corruption of ancient Babylon, and because it was a place where the children of Israel were captive, Babylon is often used figuratively in the scriptures to represent sin, worldliness, the influence of the devil on the earth, and spiritual captivity (see also 1 Nephi 13:1–9; 14:9–10).

Read Revelation 17:14, looking for whom the followers of Babylon will fight against.

What will be the outcome of this war?

From this verse we learn that **in the last days, Jesus Christ will overcome the wickedness of the world.** Consider marking or noting the words in Revelation 17:14 that teach this truth.



1. In your scripture study journal, write about how knowing this truth can help you as a follower of Jesus Christ.

In Revelation 18:1–3 we read that another angel announced the fall of wicked Babylon. Read Revelation 18:4, looking for what the Lord instructed His people to do.

What reasons did the Lord give for His people to come out of Babylon?

One principle we can learn from Revelation 18:4 is that **separating ourselves from the wickedness of the world can help us avoid sin and the judgments that will come upon the wicked in the last days.** Consider writing or noting this principle in your scriptures next to Revelation 18:4.



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

- a. How does the restored gospel of Jesus Christ help us separate ourselves from the wickedness of the world?
- b. What are some challenges youth may face as they try to separate themselves from the wickedness of the world but still continue to live among, love, and interact with those who do not share their standards?
- c. How has separating from unrighteous influences and practices helped you and others you know avoid some of the temptations and sins of the world?

Think about what unrighteous influences or practices you may need to separate yourself from and how you will do so. Ask Heavenly Father in prayer to help you in your efforts to separate yourself from those unrighteous influences and practices.

In Revelation 18:5–24 we read that John saw the fall of wicked Babylon and the sorrow of her supporters.

Revelation 19

John sees Jesus Christ coming in power to destroy those who fight against Him



Consider the best gift you could give your future spouse on your wedding day.



Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles: “On your wedding day the very best gift you can give your eternal companion is your very best self—clean and pure and worthy of such purity in return” (“Personal Purity,” *Ensign*, Nov. 1998, 77).

Why do you think being clean and pure is the best gift you could give your spouse on your wedding day?

Revelation 19 contains a marriage analogy used to depict the Savior’s Second Coming. According to Revelation 19:1–6 the Apostle John saw that the righteous will praise God for His judgments against the wicked.

Read Revelation 19:7, looking for whose marriage the angel announced to John.

What did John learn about the wife of the Lamb?

The “marriage of the Lamb” (Revelation 19:7) refers to the Savior’s Second Coming.



Read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles, looking for who the Lamb’s bride is: “In this dispensation the Bridegroom, who is the Lamb of God, shall come to claim his bride, which is the Church composed of the faithful saints who have watched for his return” (*Mormon Doctrine*, 2nd ed. [1966], 469).

Consider some of the ways a marriage relationship is a fitting symbol for our covenant relationship with Jesus Christ. As you ponder, think about how marriage is a relationship that requires faithfulness, sacrifice, love, commitment, and trust.

Read Revelation 19:8–9, looking for what the Saints can do to make themselves ready for the Savior’s Second Coming.

The white linen mentioned in verse 8 can symbolize holiness, cleanliness, and righteousness. As symbolized by the clothing of the Lamb’s wife, what must we do to make ourselves ready for the coming of the Lord Jesus Christ?

One truth we learn from these verses is that **if we are clean and righteous, then we will be ready for the coming of the Lord Jesus Christ**. Consider marking or noting the words in Revelation 19:8 that teach this truth.

The word *granted* in Revelation 19:8 means given or bestowed. To be cleansed of sin and made righteous is a gift from God.

Ponder the Doctrines and Principles

Pondering includes thinking, meditating, asking questions, and evaluating what you know and what you are trying to understand. Pondering often helps us understand what we need to do to apply gospel principles. As you continue to study the book of Revelation, consider taking time to ponder passages that you want to understand more deeply.



Consider the following questions: What has God done to provide a way for us to be cleansed of sin and become righteous? Why do you think being clean and righteous is one of the best gifts we can give to the Savior when He comes again?

Decide what you need to do to be clean and righteous so that you will be ready for the coming of the Lord Jesus Christ. Act on any promptings you receive.

Read Revelation 19:10, looking for how John reacted after hearing what the angel proclaimed to him. This angel had been given authority from God to speak for and represent Jesus Christ.

What did the angel declare to John that he (the angel) and other servants of God possess?

The “spirit of prophecy” (Revelation 19:10) refers to the gift of revelation and inspiration from God, which allows someone to receive and speak His word (see Guide to the Scriptures, “Prophecy, Prophecy,” scriptures.lds.org).

In what ways do you think testimony is like prophecy?

How can having a testimony of Jesus influence your preparation for the Second Coming?

Read Revelation 19:11–16, looking for words and phrases that describe the Savior at His Second Coming. Also read Joseph Smith Translation, Revelation 19:15 (in Revelation 19:15, footnote *a*).

The white horse mentioned in Revelation 19:11 is symbolic of conquest and victory. The Savior will come to conquer sin and wickedness.

Notice how the Savior’s clothing is described in Revelation 19:13. The phrase “vesture dipped in blood” means His clothing will be the color of blood. This

color symbolizes the destruction of the wicked at His coming (see Doctrine and Covenants 133:46–51), and it can also remind us of the suffering He experienced during His Atonement.

Elder Neal A. Maxwell of the Quorum of the Twelve Apostles taught:



“Having bled at every pore, how red His raiment must have been in Gethsemane, how crimson that cloak!

“No wonder, when Christ comes in power and glory, that He will come in reminding red attire (see D&C 133:48), signifying not only the winepress of wrath, but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary!” (“Overcome . . . Even As I Also Overcame,” *Ensign*, May 1987, 72).

According to Joseph Smith Translation, Revelation 19:15, John saw that when the Savior came as King of Kings and Lord of Lords (see Revelation 19:16), He would rule the nations with the word of God. In Revelation 19:17–21, John saw the destruction of those who fought against the Lamb of God. Note that the Joseph Smith Translation of Revelation 19:18 clarifies that “all men, both free and bond, both small and great” refers to “all who fight against the Lamb” (in Revelation 19:18, footnote *a*).



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

I have studied Revelation 17–19 and completed this lesson on (date).

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

Revelation 20–22

Introduction

The Apostle John saw in vision the millennial day and the Final Judgment. He also saw “a new heaven and a new earth” (Revelation 21:1) and the celestial city of God that will be established on the earth. John concluded his record with a plea for the Lord to return to the earth.

Revelation 20

John sees the millennial day and the Final Judgment

As part of Heavenly Father’s plan of salvation, every person who has lived on this earth will stand before God to be judged. Imagine what you think the Final Judgment will be like.

 **1.** In your scripture study journal, write what you hope to be thinking and feeling when you stand before God to be judged.

As recorded in Revelation 20:1–11, John saw that Satan will be bound during the Millennium and the righteous will be resurrected as part of the First Resurrection. He also saw that Satan will “be loosed [for] a little season” at the end of the Millennium (Revelation 20:3). After Satan and his followers fight against the Saints for the last time, he will be “cast into the lake of fire and brimstone . . . for ever” (Revelation 20:10). Then the Final Judgment will occur.

Read Revelation 20:12, looking for how God will judge us. (Revelation 20:12 is a scripture mastery passage. You may want to mark it in a distinctive way so you can locate it easily in the future.)

Complete the following doctrine that we learn from this verse: **God will judge us out of the _____ according to _____.**

The books referred to in Revelation 20:12 include the scriptures, Church records that record saving ordinances, and the book of life.

Read the following explanation of the book of life: “In one sense the book of life is the sum total of one’s thoughts and actions—the record of his life. However, the scriptures indicate that a heavenly record is kept of the faithful, whose names are recorded, as well as an account of their righteous deeds (D&C 88:2; 128:7)” (Bible Dictionary, “Book of life”).

Read Revelation 20:13, looking for what will happen before the Final Judgment.

The wicked and unrepentant will be resurrected in the last Resurrection, at the end of the Millennium, and will also stand to be judged according to their works (see D&C 76:85).

 **2.** Consider the preceding doctrine you identified (God will judge us out of the books that have been written according to our works). Then answer the following question in your scripture study journal: How might understanding and believing this doctrine affect our actions today and throughout our lives? Consider also what you can do better in your life to prepare for the Final Judgment and to find your name written in the book of life.

Scripture Mastery—Revelation 20:12

 **3.** Use scripture study tools such as footnotes, the Guide to the Scriptures (scriptures.lds.org), and the Topical Guide to locate additional scriptures that teach about the Final Judgment. Create a list of the references in your scripture study journal. You may also want to write or note these references in your scriptures near Revelation 20:12. Write in your scripture study journal what additional truths about the Final Judgment you have learned through these cross-references.

Revelation 21

John sees a new heaven and a new earth and the celestial city of God

Think of a time in your life when you experienced great sorrow or pain.

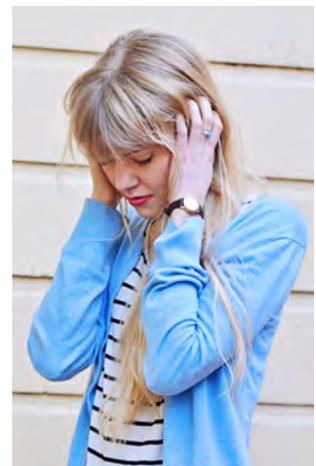
List some things in this life that can cause us great sorrow or pain: _____

As you study Revelation 21, look for a truth that can help bring you comfort during difficult times.

Revelation 21–22 is a continuation of the Apostle John’s vision of events that will occur after the Second Coming of Jesus Christ.

Read Revelation 21:1–2, looking for what John saw will happen.

John’s reference to “a new heaven and a new earth” (Revelation 21:1) could refer to the event that will



occur at the Lord's Second Coming, when the earth will change to the paradisiacal condition it enjoyed before the Fall of Adam and Eve. John could also be referring to the change that will occur at the end of the Millennium, when the earth will be changed to a celestial state (see D&C 29:22–24).

Read Revelation 21:3–4, looking for what God will do for His people.

From these verses we learn that **God will dwell with and comfort His people, and they will no longer experience death, sorrow, or pain.**



Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles explained that God will compensate the righteous for all mortal sorrows and pains: “The Lord compensates the faithful for every loss. That which is taken away from those who love the Lord will be added unto them in His own way. While it may not come at the time we desire, the faithful will know that every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude” (“Come What May, and Love It,” *Ensign* or *Liahona*, Nov. 2008, 28).



4. Answer the following question in your scripture study journal: How can knowing that God will comfort His people and compensate them for their sorrows and pains help us when we experience challenges now?

Read Revelation 21:7, looking for what the Lord promises those who faithfully overcome.

Based on what you have learned from the book of Revelation about the challenges and troubles of the last days, what kinds of things will we need to overcome in order to live with God?

Revelation 21:8 describes the state of the rebellious and unrepentant. The “second death” is a spiritual death, or separation from God, that those who willfully rebel against light and truth will experience.

Read Revelation 21:9–21, looking for John's description of the celestial city of God.

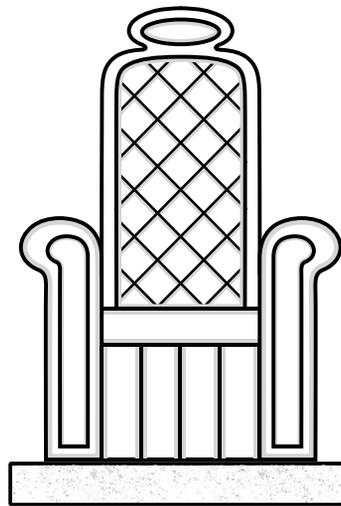
Read Revelation 21:22–27, looking for what Heavenly Father's and Jesus Christ's presence will be for those who live in this city.

Revelation 22

John concludes the record of his vision

In Revelation 22 we read more of the Apostle John's description of the holy city of God. As part of his description, John mentioned a throne (see Revelation 22:1).

Read Revelation 22:1–2, and draw what else John saw in addition to a throne.



Notice that John learned that the tree produced an abundance of fruit at all times and that its leaves could heal the nations. The Book of Mormon records that both Lehi and Nephi saw a vision of the tree of life. Nephi learned that both the tree and fountain of living waters represent the love of God (see 1 Nephi 11:25). The greatest manifestation of the love of God is the Atonement of Jesus Christ (see John 3:16; 1 John 4:9). The fruit of the tree might also represent the blessings of the Atonement, such as eternal life (see D&C 14:7).

In Revelation 22:3–12, we read that in addition to seeing this celestial city, John also received a witness from the angel who spoke to him that the things revealed to him were true. John also saw that the Savior would reward all men according to their works.

Read Revelation 22:14, looking for what we must do to be permitted to enter the celestial kingdom.

To “have right to the tree of life” (Revelation 22:14) means to be worthy to receive all of the blessings of the Atonement of Jesus Christ, including eternal life.

From this verse we learn that **if we keep the Lord’s commandments, then we can receive all the blessings of the Atonement of Jesus Christ and enter the celestial kingdom.** Keeping His commandments includes receiving all the ordinances necessary for entering the celestial kingdom.

Although some blessings of the Atonement—such as the gift of resurrection—are given freely to all of God’s children, other blessings—such as eternal life—are only available to those who diligently seek to exercise faith in Jesus Christ, repent, and follow His commandments.

In Revelation 22:15–19 we read that those who do not keep the Lord’s commandments will not be able to enter the celestial city. Jesus Christ testified that He gave this revelation to John, and John invited all to come to the waters of life to drink freely. John warned his readers not to alter the message of the book he had written.

Read Revelation 22:20, looking for John’s plea to the Savior.

Based on what you have learned in the book of Revelation, why do you think John was eager for the Lord to come? _____

 **5.** Congratulations for completing this seminary course on the New Testament. Consider what you have learned and felt this year, and take a few moments to write in your scripture study journal some of the teachings in the New Testament that have affected you the most this year. Also write how your testimony has been affected by your studies in seminary. Look for an opportunity to teach and testify of what you have learned.

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

I have studied Revelation 20–22 and completed this lesson on (date).

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



SEMINARIES AND
INSTITUTES OF RELIGION

THE CHURCH OF
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ENGLISH

