

Old Testament

Class Member Study Guide



Foreword

This course focuses primarily on the teachings in the Old Testament. It also covers the books of Moses and Abraham, which are part of the Pearl of Great Price. Together, these books give us an account of God's dealings with his people from the time of the Council in Heaven to a few hundred years before the Savior's birth. They provide powerful examples of faith and obedience. They also show the consequences of forgetting, disobeying, or opposing God. Prophecies in these books bear witness of the Savior's birth, atonement, second coming, and millennial reign.

This study guide outlines each week's reading assignment, provides insightful application questions, and suggests additional scripture references to give clarity and breadth to your study. (The Bible Dictionary, Topical Guide, and footnotes in the LDS edition of the King James Bible also provide many

helpful insights.) The study guide is designed for the following uses:

- a. *Individual scripture study.* The application questions included with each reading assignment will help you see how the teachings of the Old Testament prophets can help you come closer to Christ.
- b. *Family scripture study.* This study guide will be a valuable tool for lessons in family home evening and for other family discussions.
- c. *Preparation for class discussion.* As you study the reading assignments and consider the application questions, you will be better prepared to make meaningful contributions in your Gospel Doctrine class.

Guided by the Spirit in your study, you will be able to testify with Job, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

"This Is My Work and My Glory"

Moses 1

Study the following scriptures:

- a. Moses 1:1–11. Moses sees God and talks with him face to face. Moses learns that he is a son of God in the similitude of the Only Begotten of the Father.
 - b. Moses 1:12–23. Satan confronts Moses; Moses casts him out.
 - c. Moses 1:24–39. God appears again and teaches of his work and glory.
- What did Moses learn about God from the experiences described in

Moses 1:1–7? What did Moses learn about himself? What difference can it make in our lives to know that we are children of God, created in the similitude of his Son?

- How did Moses receive strength to resist the temptations of Satan? (See Moses 1:18, 20–21.) How did Moses get Satan to leave? How can prayer strengthen us to resist temptation? What else can we do to gain this strength?
- Even though God has created worlds and people that are numberless to

us, he assured Moses that he knows them all (Moses 1:35). How have you come to feel that Heavenly Father and Jesus Christ know you individually and love you?

- Why is it important for us to know what God’s work and glory is? What are some specific ways we can assist him in this great work?

“Thou Wast Chosen Before Thou Wast Born”

2

Abraham 3; Moses 4:1–4

Study the following scriptures:

- a. Abraham 3:11–12, 22–23; Doctrine and Covenants 138:53–57. Abraham talks with the Lord face to face and learns that in the premortal life many “noble and great” spirits were foreordained to their mortal missions (Abraham 3:11–12, 22–23). President Joseph F. Smith learns more about the “noble and great ones” in a vision of the Savior’s visit to the spirit world before His Resurrection (D&C 138:53–57).
 - b. Abraham 3:24–28; Moses 4:1–4. Abraham and Moses are shown in vision that Jesus Christ was chosen in the Council in Heaven to be our Savior and that we chose to follow him. They are also shown that Lucifer (Satan) and the spirits who followed him were cast out of heaven.
- Whom did President Joseph F. Smith see in his vision of the spirit world?

(See D&C 138:53.) What were these people foreordained to do? (See D&C 138:55–56.)

- In addition to foreordaining the prophets to their callings, God foreordained many “other choice spirits” to help build up his kingdom in different ways. What might you have been foreordained to do? (See D&C 138:56.)
- Who were the two spirits in the Council in Heaven who offered to be our Savior? (See Abraham 3:27; Moses 4:1–2.) How did their offers differ? Why did Heavenly Father choose Jesus Christ to be our Redeemer? (See Moses 4:2–3.)

Additional reading: Isaiah 14:12–15; Revelation 12:7–9; Alma 13:3–5; Doctrine and Covenants 29:36–39; and the rest of Abraham 3 and Doctrine and Covenants 138.

The Creation

3

Moses 1:27–42; 2–3

Study the following scriptures:

- a. Moses 1:27–42. Moses receives a vision of God’s creations and is commanded to write an account of the Creation of the earth.
- b. Moses 2:1–25; 3:1–14. Moses learns that God is the Creator of all things.

c. Moses 2:26–31; 3:7, 15–25. Moses learns that men and women are created in God’s image.

- What has God revealed about the purpose of the Creation? (See Moses 1:39; Abraham 3:24–25; see also 1 Nephi 17:36.)

- Which of God's creations are especially beautiful to you? How would we be benefited by noticing the beauties of creation more carefully each day?

- How do the creations "bear record" of God? (See Moses 6:63; Alma 30:44.)

Additional reading: Abraham 4–5; Genesis 1–2.

"Because of My Transgression My Eyes Are Opened" 4

Moses 4; 5:1–15; 6:48–62

Study the following scriptures:

- Moses 4; 5:10–11; 6:48–49, 55–56. Satan comes to the Garden of Eden and seeks to deceive Eve. Eve and Adam partake of the fruit of the tree of knowledge of good and evil (4:5–12). Having fallen, Adam and Eve are cast out of the garden (4:13–31). Adam and Eve later rejoice in the blessings of the Fall (5:10–11). Enoch teaches about the effects of the Fall (6:48–49, 55–56).
- Moses 5:14–15; 6:50–54, 57–62. Because of the Atonement of Jesus Christ, mortals are saved from physical death through the Resurrection and may be saved from spiritual death through faith, repentance, baptism, the gift of the Holy Ghost, and obedience to the commandments.
- Moses 5:1–9, 12. Adam and Eve begin life as mortals. They teach their children gospel truths (5:1–4, 12). Adam offers sacrifices in simi-

tude of the sacrifice of the Only Begotten (5:5–9).

- What were the results of the Fall for Adam and Eve—and for us? (See Moses 4:22–29; 5:10–11; 6:48–49, 55–56; 2 Nephi 2:22–23; 9:6; Genesis 3:16–23.)
- When prophets teach about the Fall of Adam and Eve, they often also teach about the Atonement of Jesus Christ (Moses 5:10–15; 6:48–62; 2 Nephi 9:6–10). Why is it important to teach the Atonement along with the Fall?
- What was the purpose of the sacrifices that Adam offered? (See Moses 5:7–9.) What similar reminders have we been given?

Additional reading: Genesis 2–3; 1 Corinthians 15:20–22; 2 Nephi 2:5–30; 9:3–10; Helaman 14:15–18; Doctrine and Covenants 19:15–19; 29:34–44; Articles of Faith 1:2; "Fall of Adam," Bible Dictionary, page 670.

"If Thou Doest Well, Thou Shalt Be Accepted" 5

Moses 5–7

Study the following scriptures:

- Moses 5:16–41. Cain loves Satan more than God and obeys Satan's command to make an offering to the Lord (5:16–19). The Lord rejects

Cain's offering and commands Cain to repent (5:20–25). Cain covenants with Satan and kills Abel (5:26–33). The Lord curses Cain, and Cain is shut out from the presence of the Lord (5:34–41).

- b. Moses 6:26–63. Enoch, a fourth great-grandson of Adam, is called by the Lord to preach repentance (6:26–36). Enoch obeys the Lord’s command (6:37–63).
- c. Moses 7:13, 17–21, 23–47, 68–69. The faith of Enoch is so great that mountains are removed, rivers change course, and all nations fear (7:13, 17). The Lord and Enoch weep over the wickedness of the people on the earth (7:23–47). The people in the city of Enoch are of one heart and one mind with the Lord, and the entire city is taken to heaven (7:18–21, 68–69).
- How did Cain respond when the Lord asked where Abel was? (See Moses 5:34.) What does it mean to be our brother’s keeper? (See 1 John 3:11, 17–18.)
 - Why did the Lord call Enoch and his people Zion? (See Moses 7:18.) What does it mean to be “of one heart and one mind”? What can we do to become of one heart and one mind with the Lord? in our families? in the Church?
- Additional reading: Moses 5:42–55; 6:10–23; 7:14–16, 59–64; 2 Nephi 2:25–27; Genesis 4:1–16.

“Noah . . . Prepared an Ark to the Saving of His House”

Moses 8:19–30; Genesis 6–9; 11:1–9

Study the following scriptures:

- a. Moses 8:19–30; Genesis 6:5–22; 7:1–10. Noah preaches the gospel, but the people do not listen (Moses 8:19–25). Because of the people’s wickedness, the Lord declares that he will destroy all flesh from the earth (Moses 8:26–30; Genesis 6:5–13). The Lord commands Noah to build an ark and take his family and two of every living thing into it (Genesis 6:14–22; 7:1–10).
- b. Genesis 7:11–24; 8; 9:8–17. It rains for 40 days and 40 nights (7:11–12). All people and creatures that are not on the ark die (7:13–24). When the waters recede, Noah, his family, and the animals leave the ark, and Noah offers sacrifice to the Lord (8:1–22). The Lord sets the rainbow as a token of his covenant with Noah (9:8–17).
- c. Genesis 11:1–9. A few generations after the flood, the people try to build a tower to heaven. The Lord confounds their language and scatters them over the whole earth.
- What was the world like when the Lord called Noah to preach the gospel? (See Moses 8:20–22.) What similarities can you see between the people of Noah’s day and the people of our day?
 - How could the people of Noah’s day have avoided destruction? (See Moses 8:23–24.) How can listening to and following the prophets help us avoid spiritual and temporal destruction?
 - Why did Noah build the ark? (See Hebrews 11:7.) What “arks” do we have today that can help save us from the evil around us? (You may want to refer to the pamphlet *For the Strength of Youth* [34285] to answer this question.) How can we help others find refuge in these “arks”?
- Additional reading: Hebrews 11:7; Moses 7:32–36.

The Abrahamic Covenant

7

Abraham 1:1–4; 2:1–11; Genesis 12:1–8; 17:1–9

Study Abraham 1:1–4; 2:1–11; Genesis 12:1–8; 17:1–9. In these passages Abraham seeks to be righteous and worthy of the blessings of God. God covenants with Abraham, promising that Abraham will have a numerous posterity who will receive a promised land and the blessings of the priesthood and the gospel.

All Church members are the seed of Abraham, which means we are his descendants and heirs to the blessings and responsibilities of the Abrahamic covenant. These great blessings come to us when we keep gospel covenants.

The first covenant we make is baptism. We later receive the fulness of the Abrahamic covenant in the temple.

- What blessings did the Lord promise Abraham as part of the Abrahamic covenant? (See Abraham 2:6–11; Genesis 12:1–8; 17:1–9.)
- What are our responsibilities as heirs of the Abrahamic covenant? (See Abraham 2:9, 11; Genesis 18:19.)

Additional reading: Doctrine and Covenants 132:19–24, 29–32; Genesis 15; “Abraham, Covenant of,” Bible Dictionary, page 602.

Living Righteously in a Wicked World

8

Genesis 13–14; 18–19

Study the following scriptures:

- a. Genesis 13. After living in Egypt for a time, Abraham and his family return to Canaan. Abraham settles in Hebron, and his nephew Lot settles near Sodom.
- b. Genesis 14:1–2, 8–24. Lot is taken captive and is rescued by Abraham (14:1–2, 8–16). Abraham pays tithes to Melchizedek and refuses to accept the spoils of war from the king of Sodom (14:17–24).
- c. Genesis 18:16–33; 19:1–29. The Lord says that he will destroy Sodom and Gomorrah because of the people’s wickedness (18:16–22). Abraham pleads with the Lord to spare the cities if he can find righteous people living there (18:23–33). Lot and his family are commanded to leave

Sodom (19:1–23). The Lord destroys Sodom and Gomorrah (19:24–29).

- At first Lot “lived in the cities of the plain,” outside Sodom, but he “pitched his tent toward Sodom” (Genesis 13:12). Later he lived in the city of Sodom itself (Genesis 14:12). What things might we do that are the spiritual equivalent of pitching our tents toward Sodom?
- What did Abraham ask when he learned that the Lord was going to destroy Sodom and Gomorrah? (See Genesis 18:23–32.) What do we learn from the fact that the Lord would spare the cities if righteous people could be found in them?

Additional reading: Genesis 12; Joseph Smith Translation, Genesis 14:25–40; 19:9–15.

“God Will Provide Himself a Lamb”

9

Abraham 1; Genesis 15–17; 21–22

Study the following scriptures:

- a. Abraham 1:1, 5–20. As a young man, Abraham is persecuted by the false priests of Pharaoh. They attempt to sacrifice him, but he is saved by Jehovah.
- b. Genesis 15–17; 21. Later in his life, Abraham is promised seed (15:1–6). Sarah gives Hagar to Abraham as his wife; Hagar bears Ishmael (16:1–16). God again speaks of his covenant with Abraham, promising that Abraham will be the father of many nations (17:1–14). The birth of Isaac, through whom the covenant would continue, is announced (17:16–22). Sarah bears Isaac (21:1–12).
- c. Genesis 22. God commands Abraham to sacrifice Isaac (22:1–2). Abraham prepares to sacrifice Isaac, but God provides a ram to be sacrificed instead (22:3–19).

Note: Genesis 17 tells of the Lord changing Abram’s name to Abraham and Sarai’s name to Sarah (see verses 5, 15). The names Abraham and Sarah are used throughout this section.

- How did Abraham respond to God’s command to sacrifice Isaac? (See Genesis 22:2–3.) How did Isaac respond to this situation? (See Genesis 22:3–10.) What can we learn from Abraham and Isaac about faith and obedience? (See Hebrews 11:17–19; James 2:21–23.)
- Abraham’s willingness to sacrifice Isaac was a similitude of Heavenly Father’s willingness to sacrifice his Only Begotten Son (Jacob 4:5; Genesis 22:8, 13). What are some similarities between Abraham’s experience and Heavenly Father’s? What is the greatest difference?

Additional reading: Hebrews 11:8–19; James 2:21–23; Jacob 4:5; Doctrine and Covenants 132:34–36.

Birthright Blessings; Marriage in the Covenant

10

Genesis 24–29

Study the following scriptures:

- a. Genesis 24. Abraham emphasizes the importance of marriage in the covenant through the selection of a worthy wife for Isaac.
- b. Genesis 25:20–34. Rebekah receives a revelation concerning her unborn twin sons (25:22–23). When these sons are grown, Esau sells his birthright to Jacob (25:29–34).
- c. Genesis 26–29. Isaac and his descendants are promised the blessings of

the Abrahamic covenant (26:1–5). Esau marries out of the covenant (26:34–35). Isaac blesses Jacob to rule over peoples and nations (27:1–46). Isaac pronounces on Jacob the blessings of the Abrahamic covenant and sends him away to find a worthy wife (28:1–10). Jacob marries Leah and Rachel in the covenant (29:1–30).

- How might some of us make errors similar to Esau’s, choosing things that bring immediate gratification

rather than things that have eternal value?

- What can we learn about Jacob from his efforts to marry in the covenant? (See Genesis 28:1–5; 29:1–28.)

- What are some things children and youth can do to prepare to be married in the temple? After two people have been married in the temple, what must they do to ensure they have a truly eternal marriage?

“How Can I Do This Great Wickedness?”

Genesis 34; 37–39

11

Study the following scriptures:

- a. Genesis 37. Joseph, eleventh son of Jacob, is hated by his brothers and sold into slavery.
- b. Genesis 39. Joseph prospers as a slave but is accused of immorality and sent to prison (39:1–20). The keeper of the prison gives Joseph responsibility over the other prisoners (39:21–23).
- c. Genesis 34:1–12; 35:22; 38:1–30. The sin of immorality has negative consequences on Jacob’s family (34:1–12; 35:22; 38:1–30).

Jacob’s wives bore him twelve sons, who became the beginnings of the twelve tribes of Israel (the Lord

changed Jacob’s name to Israel; see Genesis 32:28). Jacob’s eleventh son was Joseph; as the eldest son of Jacob and Rachel, Joseph received the birthright when Reuben, the eldest son of Jacob and Leah, lost it through unrighteousness (1 Chronicles 5:1–2).

- What did Joseph do when Potiphar’s wife tried to tempt him to sin? (See Genesis 39:11–12.) How can we follow Joseph’s example when we are tempted?
- What can we learn from Joseph about turning bad experiences and circumstances into good ones? (See Genesis 39:20–23; see also Romans 8:28.)

Additional reading: Genesis 34:13–31.

“Fruitful in the Land of My Affliction”

Genesis 40–45

12

Study the following scriptures:

- a. Genesis 40–41. In prison, Joseph correctly interprets the dreams of Pharaoh’s servants. He then interprets Pharaoh’s dreams about cattle and corn. Joseph is made ruler over all Egypt under Pharaoh and prepares the people for a famine.
- b. Genesis 42–45. Jacob twice sends his sons to Egypt to buy grain. Joseph makes himself known to his broth-

ers and forgives them, and they rejoice together.

- What does the world tell us to do when someone has wronged us, as Joseph’s brothers had done to him? What does the Lord tell us to do? (See D&C 64:8–11.) How have you been blessed when you have dealt kindly with others who have mistreated you? How can we become more forgiving?

- How did Joseph's imprisonment in Egypt, which was a trial for him, become a blessing for him, his family, and all Egypt? (See Genesis 45:4–8.) What experiences have

you had in which events that at first appeared negative became blessings?

Additional reading: 2 Nephi 2:2; Doctrine and Covenants 64:8–11; 122:5–9.

Bondage, Passover, and Exodus

Exodus 1–3; 5–6; 11–14

13

Study the following scriptures:

- a. Exodus 1–3. The Israelites are made slaves by the Egyptians (1:1–14).

Pharaoh orders that all sons born to the Israelites be killed (1:15–22). Moses is born and is raised by Pharaoh's daughter (2:1–10). The Lord appears to Moses at the burning bush and calls him to deliver Israel from bondage (3:1–22).

- b. Exodus 5–6. Moses and Aaron ask Pharaoh to free Israel, but Pharaoh refuses and places greater burdens on the people (5:1–23). The Lord promises to fulfill the covenant he made with Abraham (6:1–8).

- c. Exodus 11–13. After sending many plagues on Egypt, the Lord promises to send one more plague on them, in which the firstborn in every home will die (11:1–10). The Lord instructs Moses in the preparation of the Passover, which will protect Israel from the plague (12:1–20). The firstborn in Egypt are killed (12:29–30). Pharaoh tells Moses to take his people from Egypt, and the Israelites leave (12:31–42). Moses tells the children of Israel to keep the Feast of Unleavened Bread in the future as a memorial of their deliverance (13:1–16). The Lord

goes before the camp of Israel in a cloud by day and a pillar of fire by night (13:17–22).

- d. Exodus 14. Pharaoh and his army pursue the Israelites (14:1–9). The people are afraid, and Moses appeals to the Lord for help (14:10–18). The Israelites cross the Red Sea on dry ground; Pharaoh's men pursue them and are drowned (14:19–31).

- At the Last Supper, the Savior instituted the sacrament in place of the Passover (Matthew 26:19, 26–28). What similarities are there between the Passover and the sacrament? (See Exodus 12:14; 13:9–10; D&C 20:75–79.)
- What did Moses tell the children of Israel when they saw Pharaoh's army and their faith faltered? (See Exodus 14:13–14.) How can we develop faith strong enough to sustain us when we are filled with fear?
- How did the Lord save the children of Israel from the advancing Egyptian army? (See Exodus 14:21–31.) How can this story help us in times of trial?

Additional reading: Exodus 4; 7–10; 15.

“Ye Shall Be a Peculiar Treasure unto Me”

14

Exodus 15–20; 32–34

Study the following scriptures:

a. Exodus 15:22–27; 16:1–31; 17:1–7.

The children of Israel murmur because they are thirsty and hungry; the Lord provides water, manna, and quail.

b. Exodus 17:8–13; 18:13–26. Amalek attacks Israel. Israel prevails while Moses holds up his hands, but Amalek prevails when Moses tires and lowers his hands. Aaron and Hur hold up Moses’ hands, and Israel wins the battle (17:8–13). Moses appoints judges, delegating authority to them (18:13–26).

c. Exodus 19–20. The Lord meets with Moses on Mount Sinai and gives Israel the Ten Commandments.

d. Exodus 32–34. Moses receives stone tablets containing instructions from the Lord but breaks the tablets when he sees the people worshipping a golden calf (31:18; 32:1–24). The Lord takes the ordinances of the Melchizedek Priesthood from Israel and gives them a lesser law, the law of Moses (Joseph Smith Translation, Exodus 34:1–2). Moses hews new tablets of stone, but the new tablets do not include “the words of the everlasting covenant of the holy priesthood” (Exodus 34:1–5; Joseph Smith Translation, Deuteronomy

10:2). The people covenant to obey the law of Moses (34:10–35).

- How is manna a representation of Christ? (See John 6:35.) How does Christ’s living bread differ from manna? (See John 6:48–51.) How can we daily partake of Christ’s living bread?
- What did the Lord promise the children of Israel if they would be obedient? (See Exodus 19:3–6.) How do these promises apply to us today?
- Why did the Lord give the children of Israel the law of Moses? (See Galatians 3:23–24; Mosiah 13:29; Alma 25:15–16; D&C 84:19–27.) How would this law help make Israel holy and bring them to Christ? (See Mosiah 13:30; Alma 34:14–15.)
- When was the law of Moses fulfilled? (See 3 Nephi 15:4–10.) Now that the Lord no longer requires animal sacrifices, which were an important part of the law of Moses, what sacrifice does he ask us to make? (See 3 Nephi 9:19–22.) What does it mean to offer a broken heart and a contrite spirit?

Additional reading: Psalm 78; 1 Corinthians 10:1–11; Doctrine and Covenants 84:19–27.

“Look to God and Live”

Numbers 11–14; 21:1–9

15

Study the following scriptures:

a. Numbers 11. The Israelites complain about the manna and desire to eat meat (11:1–9). As instructed by the

Lord, Moses gathers 70 elders to assist him (11:10–17, 24–30). The Lord answers the Israelites’ desire for meat by sending them an overabundance

- of quail and smiting them with a plague because of their greed and overindulgence (11:18–23, 31–35).
- b. Numbers 12. Miriam and Aaron speak against Moses (12:1–3). The Lord chastens and punishes Miriam and Aaron for their murmuring (12:4–16).
- c. Numbers 13–14. Moses instructs 12 men to search the land of Canaan (13:1–20). They return with favorable reports of the land’s resources, but all except Joshua and Caleb fear the inhabitants and desire to return to Egypt (13:21–14:10). The Lord tells Moses that the faithless and complaining Israelites will wander in the wilderness 40 years, until all of the adult generation are dead but Joshua and Caleb (14:11–39).
- d. Numbers 21:1–9. The Israelites

destroy the Canaanites who come against them (21:1–3). The Lord sends fiery serpents as punishment for the Israelites’ incessant complaining (21:4–6). Moses makes a serpent of brass, fastens it to a pole, and tells the people that if they look at it, they will live (21:7–9).

- Why did the Israelites complain about the manna? (See Numbers 11:4–6.) What are the dangers of wanting more than we have?
- Just as the children of Israel needed to look at the brass serpent to live, we need to look to Jesus Christ to receive eternal life (Alma 37:46–47; Helaman 8:15). What does it mean to look to Christ?

Additional reading: John 3:14–16; 1 Nephi 17:41; Alma 33:18–22; 37:46–47; Helaman 8:13–15.

“I Cannot Go Beyond the Word of the Lord”

Numbers 22–24; 31:1–16

16

Study the following scriptures:

- a. Numbers 22:1–21. Balak, king of Moab, is terrified by the approach of the Israelites. He offers Balaam rewards if he will come to Moab and curse the Israelites. God commands Balaam to refuse, and Balaam obeys (22:1–14). Balak offers Balaam additional honor and wealth if he will come to Moab and curse Israel. God tells Balaam he can go if he desires but that he must speak only the words God gives him (22:15–21). Balaam decides to go.
- b. Numbers 22:22–35. God is angry with Balaam for going to Moab, knowing that he hopes for some reward from Balak. While on his way, Balaam learns the dangers of displeasing God when his donkey and an angel speak to him.
- c. Numbers 22:36–24:25. Three times Balak asks Balaam to curse Israel, but Balaam obeys God and blesses Israel each time (22:36–24:9). He then curses Moab and prophesies of Jesus Christ (24:10–25).
- d. Numbers 31:1–16. The Israelites destroy the Midianites and slay Balaam. Moses explains that Balaam had counseled the Midianites to entice the Israelites into sin. (The consequences of Balaam’s counsel are described in Numbers 25:1–3. Although Balaam would not curse Israel directly, he apparently wanted a reward from Balak badly enough that he suggested tempting Israel to

sin, causing them to lose God's protection.)

- How did Balaam respond to the offer of rewards in exchange for going to Moab to curse Israel? (See Numbers 22:5–14.) What so-called rewards are we sometimes offered in exchange for disobeying God?
- On his way to Moab, Balaam tried three times to force his donkey forward (Numbers 22:22–30). In what way was this like Balaam's relation-

ship with the Lord? What are some modern parallels of individuals and groups stubbornly trying to do what they want rather than submitting to God's will or to the righteous counsel of parents or leaders?

- Three writers in the New Testament referred to Balaam (2 Peter 2:15–16; Jude 1:11; Revelation 2:14). What were their impressions of him? What lessons can we learn from the story of Balaam?

“Beware Lest Thou Forget”

Deuteronomy 6; 8; 11; 32

17

Study the following scriptures:

- a. Deuteronomy 6:1–9; 11:18–21. Moses gives instructions to the Israelites to help them remember their covenants. He instructs parents to teach their children his words.
- b. Deuteronomy 6:10–12; 8:1–20. Moses reminds the Israelites of God's blessings to them. He warns them that they will perish if they do not obey God's commandments and remember Him.
- c. Deuteronomy 32:1–4, 15–18, 30–40, 45–47. Moses counsels the Israelites to be mindful of the Rock of their salvation (Jesus Christ).

After testing, chastening, and teaching the Israelites in the wilderness for 40 years, the Lord said they were ready to enter the promised land. But first he had some important instructions for them. Moses delivered these instructions in three sermons that are recorded in Deuteronomy.

- Why do you think Moses told the people to place passages of scripture between their eyes, on their hands,

on the posts of their houses, and on their gates? How would such constant reminders affect our actions? What can we do in our homes to remind us of the Lord, his words, and our covenants with him? Do the pictures on our walls, the books we read, and the movies and television shows we watch remind us of the Lord, or do they suggest a longing for the world?

- What are Moses' main messages in Deuteronomy 6:10–12 and 8:1–20? What does it mean to forget the Lord? (See Deuteronomy 8:11.) What are the consequences of forgetting him? (See Deuteronomy 8:19.)
- Who is the Rock spoken of in Deuteronomy 32:3–4? (Jesus Christ.) Why do you think Jesus Christ is sometimes called the Rock? (See Helaman 5:12.) What does it mean to build upon the Rock? (See Deuteronomy 32:46–47; Matthew 7:24–27; D&C 50:44.)

Additional reading: Deuteronomy 4; 7:1–4; 13:1–8; 34.

“Be Strong and of a Good Courage”

18

Joshua 1–6; 23–24

Study the following scriptures:

- a. Joshua 1. The Lord calls Joshua to succeed Moses. Joshua prepares the Israelites to possess the land that the Lord has promised them.
- b. Joshua 3–4; 6. The Israelites cross the Jordan River on dry ground and place 12 stones there as a memorial of their crossing. Through the faith of the Israelites, Jericho is destroyed.
- c. Joshua 23; 24:14–31. Joshua and his people covenant to serve the Lord.

Moses was the only leader an entire generation of Israelites had known. But the Lord took him at the end of their sojourn in the wilderness—just when they faced a great test.

Remembering his promises to Israel, the Lord raised up a new leader, Joshua.

- What did the Lord tell Joshua to do to “have good success”? (See Joshua 1:8.) Why do you think scripture study would have been important for Joshua to succeed in his calling? How has regular scripture study helped you?
- What important counsel did Joshua give at the end of his life? (See Joshua 24:14–15.) Why is it important to choose *today* to serve the Lord? How can we show that we have chosen to serve him?

Additional reading: Joshua 7; 14.

The Reign of the Judges

19

Judges 2; 4; 6–7; 13–16

Study the following scriptures:

- a. Judges 2:6–23. The rising generation of the children of Israel forsake the Lord to serve false gods.
- b. Judges 4:1–16. Barak is commanded to free Israel from Jabin, king of Canaan (4:1–7). He agrees to go if Deborah will go with him (4:8–9). Deborah and Barak deliver Israel from the Canaanites (4:10–16).
- c. Judges 6–7. Gideon is commanded to deliver Israel from the Midianites (6:1–24). He and 10 other men destroy Baal’s altar (6:25–35). The Lord assures Gideon of help by granting him two signs (6:36–40). Gideon and 300 other men deliver Israel (7:1–25).

- d. Judges 13–16. An angel instructs Samson’s parents to raise him as a Nazarite (13:1–25). Samson performs great feats of strength but breaks many of his Nazarite vows (14–15). Samson gives in to Delilah’s enticing; his hair is cut, and he becomes weak, is captured by the Philistines, and dies while pulling down their temple (16:1–31).

After Joshua died, judges served as Israel’s rulers and military leaders. Most of their reign was tragic as Israel went through the cycle of apostasy, captivity, repentance, and delivery many times. Offsetting the tragic parts of this history are stories of righteous judges such as Deborah and Gideon, who remained true and exercised faith

and courage in helping deliver their people.

- What can we learn from Deborah about being a true friend? How have your friends helped you face difficult challenges or obey the Lord's commandments? How can we be better friends to others?
- As a Nazirite and a member of the house of Israel, Samson made covenants with the Lord. What

covenants do we make with the Lord? How have these covenants strengthened you?

- What were the consequences of Samson's violation of his covenants? (See Judges 16:17–21.) What are the consequences when we violate our covenants?

Additional reading: "Judges, The" and "Judges, Book of," Bible Dictionary, pages 719–20.

"All the City . . . Doth Know That Thou Art a Virtuous Woman"

20

Ruth; 1 Samuel 1

Study the following scriptures:

- a. Ruth 1–2. After her husband dies, Ruth goes to Bethlehem with her mother-in-law, Naomi. In Bethlehem, Ruth works in the fields of Boaz, who treats her kindly.
- b. Ruth 3–4. Ruth lies at the feet of Boaz, and he promises to marry her. They marry and have a child.
- c. 1 Samuel 1; 2:1–2, 20–21. Hannah is blessed with a son, whom she lends to the Lord as she promised. She is later blessed with more children.

- What did Ruth give up by going to Bethlehem with Naomi? What did Ruth gain by going with Naomi? (The gospel of Jesus Christ; see Ruth 1:16.) What can we learn from Ruth about making sacrifices for the gospel?
- How do you think Hannah felt about giving Samuel to the service of the Lord? What does the Lord ask us to give him? What should our attitude be about giving to him?
- What righteous qualities did Ruth, Naomi, and Hannah exemplify?

God Will Honor Those Who Honor Him

21

1 Samuel 2–3; 8

Study the following scriptures:

- a. 1 Samuel 2:12–17, 22–25. The sons of Eli commit transgressions and are counseled by their father.
- b. 1 Samuel 2:27–36; 3:12–14. A man of God warns Eli about the consequences of the wickedness in his family.

- c. 1 Samuel 3. The Lord calls Samuel, and Samuel responds.
 - d. 1 Samuel 8. The Israelites want a king so they can be "like all the nations." Samuel warns them about the dangers of such a choice.
- What did the actions of Eli's sons suggest about whom they chose to

honor? (See 1 Samuel 2:12–17, 22–25.) In what areas of our lives do we sometimes honor and please ourselves rather than the Lord?

- A man of God came and chastised Eli, saying that Eli honored his sons more than God (1 Samuel 2:27–29). In what way had Eli honored his

sons more than God? How do we sometimes honor other people more than God?

- How did Samuel honor the Lord? How did the Lord honor him? (See 1 Samuel 3:19; see also 1 Samuel 2:30.) How do you think the Lord will honor us if we honor Him?

“The Lord Looketh on the Heart”

1 Samuel 9–11; 13; 15–17

22

Study the following scriptures:

- 1 Samuel 9–11. Saul seeks guidance from Samuel (9:1–14, 18–24). The Lord reveals to Samuel that Saul is to be king (9:15–17). Samuel counsels Saul and anoints him as Israel’s first king (9:25–27; 10:1–8). Saul is spiritually reborn, and he prophesies (10:9–13). Samuel presents Saul to the people (10:17–27). Saul leads Israel to victory in a battle (11:1–11). He refuses to punish the men who had doubted his ability to lead the people (11:12–15).
- 1 Samuel 13:1–14. Saul offers a burnt offering without the proper authority.
- 1 Samuel 15. Saul is commanded to destroy the Amalekites and all their possessions, but he saves some of their animals for a sacrifice (15:1–9). The Lord rejects Saul as king, and Samuel tells Saul that obedience is better than sacrifice (15:10–35).
- 1 Samuel 16. The Lord chooses David to succeed Saul as king (16:1–13). The Holy Spirit departs from Saul, and an evil spirit takes possession of him (16:14–16; note that in the Joseph Smith Translation

these verses show that the evil spirit was *not* from God). Saul chooses David to play the harp for him and to be his armor bearer (16:17–23).

- 1 Samuel 17. David slays Goliath in the strength of the Lord.
 - How did Samuel respond to Saul’s explanation for saving the Amalekites’ animals? (See 1 Samuel 15:22.) How can Samuel’s words apply to us?
 - What did Samuel learn while he tried to determine which of Jesse’s sons should succeed Saul as king? (See 1 Samuel 16:6–7.) What does 1 Samuel 16:7 teach about how the Lord evaluates us? What does the Lord look for in our hearts? How can we improve our ability and commitment to see beyond the outward appearance of others and look on the heart?
 - How did David get the courage to fight Goliath? (See 1 Samuel 17:32–37, 45–47.) How has the Lord helped you overcome “Goliaths” that you have encountered?

Additional reading: 1 Samuel 12; 14.

“The Lord Be Between Thee and Me For Ever”

23

1 Samuel 18–20; 23–24

Study the following scriptures:

- a. 1 Samuel 18:1–16. Jonathan and David make a covenant of friendship (18:1–4). David is honored by the Israelites for his success in battle (18:5–7). Saul becomes jealous of David and tries to kill him (18:8–16; note that the Joseph Smith Translation of verse 10 indicates that the evil spirit that came upon Saul was *not* from God).
- b. 1 Samuel 18:17–30; 19:1–18. David fights the Philistines in exchange for the right to marry Saul’s daughter, unaware that Saul is hoping David will die in battle (18:17–25). David triumphs over the Philistines and marries Saul’s daughter Michal (18:26–28). Jonathan tells David to hide and tries to convince Saul not to kill him (19:1–7). Saul fails in another attempt to kill David (19:9–10). Michal saves David from another of Saul’s attempts on his life (19:11–18).
- c. 1 Samuel 20. Jonathan and David renew their covenant of friendship

and peace. When Saul again tries to kill David, Jonathan warns David.

- d. 1 Samuel 23–24. David continues to fight the Philistines and flee Saul. David finds Saul and spares his life.
- Why do you think Jonathan was not jealous of David or threatened by him? (1 Samuel 18:1, 3.)
 - What prompted Saul to turn against David? (See 1 Samuel 18:6–9.) Why is it sometimes difficult to be happy about the success of others? How do jealousy and pride affect our spiritual well-being?
 - How did faith in God influence the friendship of Jonathan and David? (See 1 Samuel 20:23.) How does our love of God affect our love of others?
 - What does David’s example teach us about revenge? (See 1 Samuel 24:6–15.)

Additional reading: 1 Samuel 14:1–16; 2 Samuel 1.

“Create in Me a Clean Heart”

24

2 Samuel 11–12; Psalm 51

Study the following scriptures:

- a. 2 Samuel 11. David commits adultery with Bathsheba, the wife of Uriah (11:1–5). David fails in his attempt to hide his sin (11:6–13). He arranges the death of Uriah (11:14–17). David marries Bathsheba, and they have a son (11:26–27).
- b. 2 Samuel 12:1–23. The prophet Nathan teaches of the severity of

David’s sins by telling David a parable (12:1–6). David is told that he will be punished because of his sins (12:7–14; note that in the Joseph Smith Translation of verse 13, Nathan states, “The Lord hath not put away thy sin that thou shalt not die”). The first son of David and Bathsheba dies in infancy (12:15–23).

- c. Psalm 51. A repentant David seeks forgiveness.

David succeeded Saul as king and became one of the greatest kings in the history of Israel. He united the tribes into one nation, secured possession of the land that had been promised to his people, and set up a government based on God's law. However, the last 20 years of his personal life were marred by the consequences of his sinfulness.

- What did David do that led him to commit adultery? (See 2 Samuel 11:2–4.) What might lead people to be tempted to commit sexual sins? What can we do to avoid being tempted to commit sexual sins?
- What more serious sin did David commit in an attempt to hide his immorality? (See 2 Samuel 11:14–17.) From whom do you

think David thought he could hide his sin? How do people try to cover up sins today? What happens when we try to cover our sins?

In a psalm to the Lord, David expressed a desire to help others repent, saying, “I [will] teach transgressors thy ways; and sinners shall be converted unto thee” (Psalm 51:13). Even though David forfeited his exaltation because he arranged the death of Uriah, we can learn from his repentant attitude as he sought forgiveness for the sin of adultery. His words in Psalm 51 teach many aspects of true repentance. As you study the psalm, look for ways that you can apply David's repentant example to your life.

Additional reading: 2 Samuel 2–10.

“Let Every Thing That Hath Breath Praise the Lord”

25

Psalms

Study the scriptures discussed here and as much of the book of Psalms as you can.

The book of Psalms is a collection of poems originally sung as praises or petitions to God. Many were written by David. This book is like a hymnal from ancient Israel.

Many psalms prophesy of Christ's mission as the Messiah. Note the fulfillment of the following prophecies about Christ that are written in the book of Psalms:

<u>Prophecy</u>	<u>Fulfillment</u>
Psalm 69:20	Mark 14:32–41
Psalm 22:7–8	Matthew 27:39–43
Psalm 22:16	Mark 15:25

<u>Prophecy</u>	<u>Fulfillment</u>
Psalm 22:18	Matthew 27:35
Psalm 22:1	Matthew 27:46
Psalm 16:10	Acts 2:31–32; 13:34–35

Read the following psalms that express gratitude to the Savior for his mercy, forgiveness, and love: Psalms 23; 51; 59:16; 78:38; 86:5, 13; 100:4–5; 103:2–4, 8–11, 17–18.

Read the following psalms that teach the importance of trusting in the Lord: Psalms 4:5; 5:11; 9:10; 18:2; 56:11; 62:8; 118:8–9.

Read the following psalms about the temple: Psalms 5:7; 15:1–3; 24; 27:4; 65:4; 84:1–2, 4, 10–12; 122; 134.

King Solomon: Man of Wisdom, Man of Foolishness

26

1 Kings 3; 5–11

Study the following scriptures:

- a. 1 Kings 3:5–28. Solomon succeeds his father, David, as king, and follows the Lord. The Lord appears to Solomon and blesses him with wisdom, riches, and honor (3:5–15). Two women take a child to Solomon, who wisely determines which woman is the mother of the child (3:16–28).
- b. 1 Kings 5–6; 7:1–12. King Solomon directs the construction of a great temple (5–6). He has a palace built for himself (7:1–12).
- c. 1 Kings 8:22–66; 9:1–9. Solomon dedicates the temple and asks the Lord to bless the Israelites with spiritual and temporal prosperity (8:22–66). The Lord again appears to Solomon, promising to bless the Israelites if they serve him but to curse them if they turn to other gods (9:1–9).
- d. 1 Kings 10–11. Solomon's fame grows because of his wealth and wisdom (10:1–13, 24–25). He becomes excessively wealthy (10:14–23, 26). He marries many non-Israelite women who persuade him to worship false gods (11:1–10). The Lord stirs up adversaries against Solomon (11:11–25).

A prophet foretells that the kingdom of Israel will be divided because of Solomon's wickedness (11:26–40).

- What does it mean to have an “understanding heart”? (See 1 Kings 3:28; 4:29.) Why did Solomon feel a special need for that blessing? (See 1 Kings 3:7–8.) How would having “the wisdom of God” help us with our responsibilities at home, at work, at school, and in the Church? How can we receive this wisdom?
- What promise did the Lord give Solomon regarding the temple? (See 1 Kings 6:11–13.) What similar promise has the Lord given us today? (See D&C 97:15–17.) What can we do to keep the influence of the temple strong in our lives?
- How did Solomon's riches and honor increase after the temple was built? (See 1 Kings 10:1–15, 24–25.) How did Solomon misuse these blessings? (See 1 Kings 10:16–23, 26–29.) How should wisdom, riches, and honor be used? (See Jacob 2:18–19.)

Additional reading: 1 Kings 2:1–12; 4:29–34; 7:13–51; 1 Chronicles 29; Doctrine and Covenants 46.

The Influence of Wicked and Righteous Leaders

1 Kings 12–14; 2 Chronicles 17; 20

27

Study the following scriptures:

- a. 1 Kings 12:1–20. Rehoboam succeeds his father, Solomon, as king over the twelve tribes of Israel. He rejects the counsel of wise men to serve his people, seeking instead to

impose greater burdens on them (12:1–15). The kingdom is divided as ten tribes revolt (12:16–19; the ten tribes retain the title kingdom of Israel, while the tribes of Judah and Benjamin remain under Rehoboam's rule and are called the kingdom of

Judah). The kingdom of Israel selects Jeroboam as king (12:20).

- b. 1 Kings 12:25–33; 13:33–34; 14:14–16, 21–24. Jeroboam leads his people into idolatry (12:25–33; 13:33–34). A prophet foretells the destruction of Jeroboam’s family and the scattering of Israel (14:14–16). Rehoboam leads the kingdom of Judah into idolatry (14:21–24).
- c. 2 Chronicles 17:1–10; 20:1–30. Jehoshaphat, Rehoboam’s great-grandson, reigns righteously in the kingdom of Judah (17:1–10). As Judah’s enemies come against them, Jehoshaphat and his people fast and pray. The Lord tells them the battle is not theirs, but his. Their attackers

war among themselves and destroy each other (20:1–30).

- What counsel did the older men give Rehoboam about ruling successfully? (See 1 Kings 12:6–7; 2 Chronicles 10:7.) How can we apply this counsel at home, at work, at school, and in the Church?
- Jehoshaphat influenced the people of Judah to humble themselves before the Lord (2 Chronicles 20:3–4). What examples have you seen of righteous leadership? What can we do to influence those we serve to live righteously?

Additional reading: 1 Kings 11:26–40; 2 Kings 17:20–23.

“After the Fire a Still Small Voice”

1 Kings 17–19

28

Study the following scriptures:

- a. 1 Kings 17. Elijah seals the heavens against rain, flees from Ahab and Jezebel, and is miraculously sustained in the wilderness (17:1–6). The Lord sends Elijah to a widow who gives him food and water (17:7–16). Elijah raises the widow’s son from the dead (17:17–24).
- b. 1 Kings 18. After more than two years of famine, Elijah meets with Ahab and challenges the priests of Baal to call down fire from heaven to consume their sacrifice (18:1–2, 17–24). The priests of Baal fail, but Elijah prays and the Lord sends down fire to consume the sacrifice he has prepared (18:25–40). Elijah prays to end the famine, and the Lord sends rain (18:41–46).
- c. 1 Kings 19. Jezebel tries to kill Elijah (19:1–2). Elijah flees into the wilder-

ness and is fed by an angel (19:3–8). Elijah goes to Horeb, where he is comforted by the Holy Ghost and instructed to continue in God’s work (19:9–19).

After Jeroboam led Israel into idolatry, he and his descendants were destroyed. They were followed by another succession of idolatrous kings. Of those rulers, Ahab was the king who “did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him” (1 Kings 16:33). He married Jezebel, adopted her practice of Baal worship, and encouraged his people to join him in the worship of this false god. The prophet Elijah delivered words of warning to Ahab and his kingdom.

- Why do you think the Lord commanded the poor widow to feed Elijah before feeding herself and

her son? (See 1 Kings 17:14–16.) In what ways are we asked to put the things of God first in our lives?

- When the people gathered to hear Elijah at Mount Carmel, he asked, “How long halt ye between two opinions?” (1 Kings 18:21). How do we sometimes halt between two opinions?
- How did God comfort Elijah on Mount Horeb? (See 1 Kings 19:9–13.) What can we learn from this about how God communicates with us? Why do you think God communicates more often through the “still small voice” of the Holy Ghost than through loud and spectacular displays of power? How can we discern the whisperings of the Holy Ghost?

“He Took Up . . . the Mantle of Elijah”

2 Kings 2; 5–6

29

Study the following scriptures:

- 2 Kings 2:1–18. Elijah prepares Elisha to become the new prophet (2:1–10). Elijah is taken up into heaven. Elisha takes up Elijah’s mantle and becomes the prophet (2:11–15). Fifty men search for Elijah for three days despite Elisha’s counsel (2:16–18).
- 2 Kings 5. Elisha heals Naaman of leprosy (5:1–14). Naaman praises God and offers Elisha a reward, which Elisha declines (5:15–19).
- 2 Kings 6:8–18. Elisha guides the king of Israel in a war with Syria (6:8–10). The king of Syria commands his men to capture Elisha, and the army surrounds the city of Dothan (6:11–14). Unafraid, Elisha prays, and the Lord reveals a moun-

tain full of horses and chariots of fire, then smites the Syrian army with blindness (6:15–18).

- What can the story of Naaman teach us about following the counsel of the prophet—even when we may not like or understand it or when it may be about small or simple matters? What are some of the small, simple things we have been asked to do by the prophet or other Church leaders? Why are these things sometimes hard to do? How can we increase our willingness to follow the counsel of Church leaders?
- What did Elisha mean when he told his servant, “They that be with us are more than they that be with them”? (2 Kings 6:16). How have you seen that Elisha’s statement is still true today?

“Come to the House of the Lord”

2 Chronicles 29–30; 32; 34

30

Study the following scriptures:

- 2 Chronicles 29–30. Hezekiah, king of Judah, opens the doors of the temple and instructs the priests

and Levites to cleanse and sanctify it for worship (29:1–19). When the temple is cleansed, Hezekiah and his people worship together and praise

the Lord (29:20–36). Hezekiah invites all Israel to come to the temple in Jerusalem (30:1–9). Some laugh at the invitation, but the faithful of Israel worship the Lord in Jerusalem (30:10–27).

- b. 2 Chronicles 32:1–23. Sennacherib, king of Assyria, invades Judah and speaks against the Lord (32:1–19). Isaiah and Hezekiah pray for help, and an angel of the Lord destroys much of the Assyrian army (32:20–23).
- c. 2 Chronicles 34. After Hezekiah’s son and grandson rule in wickedness, Hezekiah’s great-grandson Josiah becomes king of Judah. Josiah destroys the idols in the kingdom and repairs the temple (34:1–13). The book of the law is found in the temple and read to Josiah, who weeps when he learns how far the people have strayed from

the law (34:14–21). Huldah the prophetess tells of the forthcoming desolation of Judah but prophesies that Josiah will not have to witness it (34:22–28). Josiah and his people covenant to serve the Lord (34:29–33).

- What can we learn from Hezekiah about the proper relationship between trusting in our own efforts and trusting in the Lord? (See 2 Chronicles 32:7–8.)
- While Josiah and his people were at the temple, what did they covenant to do? (See 2 Chronicles 34:31–33.) How can we prepare to make the sacred temple covenants? Once we have made these covenants, why is it important that we return to the temple as often as possible?

Additional reading: 2 Kings 18–19; 22–23; Isaiah 37:10–20, 33–38.

“Happy Is the Man That Findeth Wisdom”

Proverbs and Ecclesiastes

31

Study the scriptures discussed here and as much of the books of Proverbs and Ecclesiastes as you can.

Proverbs are generally short sayings that give counsel about living righteously. The Old Testament records that Solomon “spake three thousand proverbs” (1 Kings 4:32). Some of these wise sayings are included in the book of Proverbs. Although Solomon and the other authors of this book were not prophets, much of what they wrote was inspired by the Lord. The book of Ecclesiastes also contains wise sayings, and some believe Solomon to be its author.

- The books of Proverbs and Ecclesiastes emphasize the importance of wisdom. What differences

are there between being learned and being wise? (See Proverbs 1:7; 9:9–10; 2 Nephi 9:28–29.)

- What counsel is given in Proverbs 3:5–7? What experiences have taught you to trust the Lord?
- Why is the Lord concerned with the words we speak? (See Proverbs 16:27–28; 18:8; 25:18; Matthew 12:36–37.) How can we overcome the problems of lying, gossiping, or speaking negatively about others?
- Proverbs 13:10 and 16:18 teach that pride leads to contention and destruction. How can pride do this? How does pride affect our families?
- Proverbs 22:6 says to “train up a child in the way he should go.”

What should parents do to follow this counsel? (See D&C 68:25–28.) How can parents more effectively teach children the principles of the gospel?

- Why is it important to develop a happy attitude and a good sense of humor? (See Proverbs 15:13; 17:22.) What can we do to encourage uplifting humor in our families?

“I Know That My Redeemer Liveth”

Job 1–2; 13; 19; 27; 42

32

Study the following scriptures:

- a. Job 1–2. Job experiences severe trials. He remains faithful to the Lord despite losing his possessions, children, and health.
 - b. Job 13:13–16; 19:23–27. Job finds strength in trusting the Lord and in his testimony of the Savior.
 - c. Job 27:2–6. Job finds strength in his personal righteousness and integrity.
 - d. Job 42:10–17. After Job has faithfully endured his trials, the Lord blesses him.
- What kind of man was Job? What trials did Job experience?
 - How did Job’s testimony of the Savior help him endure his trials?

(See Job 19:25–27.) How can a testimony of the Savior give us strength during adversity?

- Job’s integrity was another source of spiritual strength during his afflictions (Job 27:2–6). What is integrity? How did personal integrity strengthen Job during his trials? How can personal integrity help us during times of trial?
- After Job had faithfully endured his trials, how did the Lord bless him? (See Job 42:10–15; James 5:11.) How does the Lord bless us as we faithfully endure trials? (See Job 23:10; 3 Nephi 15:9.)

Additional reading: Other chapters in Job; Doctrine and Covenants 121:1–10.

Sharing the Gospel with the World

Jonah 1–4; Micah 2; 4–7

33

Study the following scriptures:

- a. Jonah 1–2. The Lord calls Jonah to preach repentance to the people of Nineveh. Jonah tries to flee from the Lord on a ship, is swallowed by a great fish, prays, and is delivered from the belly of the fish.
- b. Jonah 3–4. Jonah prophesies the downfall of Nineveh and is angry when the people of Nineveh repent and the Lord spares the city (the

Joseph Smith Translation of Jonah 3:9–10 explains that the people, not God, repented). The Lord teaches Jonah to love all people.

- c. Micah 2:12–13; 4:1–7, 11–13; 5:2–4, 7–8; 6:6–8; 7:18–20. Micah prophesies of the mission of Israel in the last days.
- Why did the Lord want Jonah to go to Nineveh? (See Jonah 1:2.) Why did Jonah go to Tarshish instead?

(See Jonah 1:3.) What are some reasons why we choose not to share the gospel? What can we learn from the story of Jonah that can help us be more valiant in obeying the Lord and sharing the gospel?

- What did Micah prophesy about the latter-day temple? (See Micah 4:1–2.)
- How can Micah 6:6–8 help us when we feel overwhelmed by all that is expected of us?

“I Will Betroth Thee unto Me in Righteousness”

34

Hosea 1–3; 11; 13–14

Study the following scriptures:

- a. Hosea 1–3. Using the similitude of a faithful husband and an adulterous wife, the prophet Hosea describes the relationship between the Lord and Israel. In these chapters Hosea represents the Lord as the husband, and Gomer represents Israel as the wife.
 - b. Hosea 11; 13–14. Because of his love for his people, the Lord continues to invite Israel to repent and return to him.
- What does the comparison in Hosea 1–3 teach us about the level of com-

mitment and devotion the Lord expects from us?

- Who or what were Israel’s “lovers”—the things that caused the people to turn from the Lord? What things may divert us from our dedication to following the Savior?
- What did the husband promise his wife if she would return to him? (See Hosea 2:19.) What does the Lord promise his people if they will repent and return to him? (See Hosea 2:20, 23.)

Additional reading: The rest of Hosea.

God Reveals His Secrets to His Prophets

35

Amos 3; 7–9; Joel 2–3

Study the following scriptures:

- a. Amos 3:6–7. Amos teaches that the Lord reveals his secrets to the prophets.
- b. Amos 7:10–17; 8:11–13; 9:8–15. Amos is called of God to be a prophet (7:10–15). He prophesies of the captivity and scattering of Israel (7:16–17; 9:8–10). He prophesies that there will be a famine of hearing the word of the Lord (8:11–13). He prophesies that in the last days Israel will be a great and prosperous people (9:11–15).

- c. Joel 2; 3:16–17. Joel prophesies of the wars and calamities of the last days (2:1–11). He calls on the people to repent (2:12–14; note that the Joseph Smith Translation of verses 13 and 14 explains that the people, not the Lord, were to repent). Joel prophesies that God will bless his people in the latter days and pour out his Spirit upon them (2:15–32; 3:16–17).

Amos ministered to the people of the kingdom of Israel from about 800 to 750 B.C. Most of these people were in apostasy. As Amos confronted the

people with their sins, he prophesied dire penalties. Nevertheless, he emphasized that God was eager to cleanse anyone who would repent. Amos also prophesied about the latter days.

Joel ministered to the people of the kingdom of Judah. Many of Joel's prophecies were about the latter days.

- What did the prophet Amos teach about the importance of prophets? (See Amos 3:7.) What does Doctrine and Covenants 1:37–38 teach about the respect we should have for the messages of the prophets?
- What did Amos prophesy would be the result if Israel rejected or

ignored prophets' messages? (See 8:11–13.) In what ways can the absence of the word of the Lord be compared to a famine? How can having the blessings of the restored gospel be compared to a feast?

- Review Joel 2:12–32 and 3:16–17 and look for answers to the following questions: What invitations has the Lord given to those living in the latter days? What blessings has the Lord promised to those who follow him in the latter days?

Additional reading: Joseph Smith—History 1:41; Doctrine and Covenants 1:14–28, 37–38.

The Glory of Zion Will Be a Defense

Isaiah 1–6

36

Study Isaiah 1–6.

Isaiah prophesied many things about the earthly mission of the Savior, about the destruction that would follow Israel's wickedness, and about the mission and destiny of latter-day Israel.

- Many of Isaiah's warnings and prophecies apply both to his time, which was a time of great wicked-

ness, and to our time. How are the conditions described in Isaiah 1–5 evident in the world today?

- What three holy places mentioned in Isaiah 4:5–6 offer safety from evil? What expressions are used in these verses to describe how these holy places will protect us?

Additional reading: 2 Nephi 11.

“Thou Hast Done Wonderful Things”

Isaiah 22; 24–26; 28–30

37

Study the following scriptures:

- a. Isaiah 22:22. The Savior opens the door to Heavenly Father's presence.
- b. Isaiah 24:21–22. The Savior shows mercy for those in spirit prison.
- c. Isaiah 25:1–4; 32:1–2. The Savior is a strength and a refuge.
- d. Isaiah 25:6–9. The Savior will prepare a feast and destroy the “vail.”
- e. Isaiah 25:8. The Savior wipes away our tears.
- f. Isaiah 26:19. The Savior will bring the Resurrection.
- g. Isaiah 28:16. The Savior is our sure foundation.

h. Isaiah 29:4, 9–14, 18, 24. The Savior will restore the gospel to the earth.

i. Isaiah 30:19–21. The Savior knows our trials and directs our paths.

- How does the Savior “wipe away [our] tears”? (Isaiah 25:8).
- Isaiah prophesied that when the Messiah would come, he would die and be resurrected (Isaiah 25:8). Who else will be resurrected? (See Isaiah 26:19; 1 Corinthians 15:20–22; Alma 11:43–44.) What does Isaiah 26:19 suggest about how we will feel when we are resurrected? (See also D&C 138:12–16, 50.)

Compare the following verses in Isaiah 29 with the corresponding passages to

see how some of Isaiah’s prophecies have been fulfilled:

Isaiah 29:4 Moroni 10:27

Isaiah 29:9–10, 13 Joseph Smith—
History 1:18–19

Isaiah 29:11–12 Joseph Smith—
History 1:63–65

Isaiah 29:14 Doctrine and
Covenants 4:1; 6:1

- Isaiah told of people drawing near to the Lord with their mouths while their hearts are far from Him (Isaiah 29:13). How can we make sure that we are close to the Lord in our thoughts and actions as well as in our words?

“Beside Me There Is No Saviour”

Isaiah 40–49

38

Study Isaiah 40–49.

- Review Isaiah 40:28–31; 42:16; 43:1–4; 44:21–23; and 49:14–16. As you read each passage, look for answers to the following questions: Which attribute of the Savior is mentioned in this passage? How does knowing of this attribute help increase our faith in the Savior?
- Babylon is often used in the scriptures as a symbol for the wickedness

of the world. What are the results of seeking after the ways of the world? (See Isaiah 47:1, 5, 7–11.) What has the Lord promised to those who seek him rather than the world? (See Isaiah 48:17–18.)

- Many of the prophecies in Isaiah 49 apply both to the work of the Savior and to the work of his servants. What does Isaiah 49:1–6 teach about our responsibilities in the latter days?

“How Beautiful upon the Mountains”

Isaiah 50–53

39

Study Isaiah 50–53.

- What does Isaiah 53:2–5 tell us about the life of the Savior? Why can he understand our sorrows and our grief? (See Alma 7:11–13;

Hebrews 2:16–18; 4:15.) How have you sensed that he understands your sorrows and grief? Why was the Savior willing to suffer the pain of being wounded, bruised, and scourged? (See 1 Nephi 19:9.)

- Isaiah prophesied about a number of events that were connected with the Atonement of the Savior. What do the following verses teach about the Savior's love and his atoning sacrifice?

Isaiah 50:5–7 (see also Matthew 26:39; Philippians 2:8)

Isaiah 51:6 (see also Mosiah 16:9; Alma 34:10)

Isaiah 53:2–4 (see also Alma 7:11–13; Hebrews 2:16–18)

Isaiah 53:8–11 (see also Mosiah 15:10–13)

Additional reading: Mosiah 14–15.

“Enlarge the Place of Thy Tent”

Isaiah 54–56; 63–65

40

Study Isaiah 54–56; 63–65.

- Isaiah compared the Church to a tent and the stakes of the Church to tent stakes (Isaiah 54:2). What counsel did he give regarding the Church and the stakes? (See Isaiah 54:2–3.) What can we do to strengthen the stake in which we live?

- Isaiah wrote that God's word can nourish our souls much like rain and snow nourish seeds (Isaiah 55:10–13). How does God's word nourish our souls? (See Alma 32:28.)
- As recorded in Isaiah 65:17–25, what conditions will exist during the Millennium?

“I Have Made Thee This Day . . . an Iron Pillar”

Jeremiah 1–2; 15; 20; 26; 36–38

41

Study Jeremiah 1–2; 15; 20; 36–38.

Jeremiah ministered from 626 to 586 B.C., during the reigns of five kings (from Josiah to Zedekiah). With Josiah, he tried to turn the people from idolatry and immorality. Jeremiah's life was full of sorrow, but his response to trials can inspire us. He was beaten and imprisoned for prophesying against the kingdom of Judah. His life was constantly threatened. However, through all the adversity and opposition, he was like an “iron pillar” (Jeremiah 1:18). The book of Jeremiah provides a personal, faith-promoting record of this prophet's response to his life's sorrow and frustration.

- What does Jeremiah's call teach us about the doctrine of foreordination? (See Jeremiah 1:5.)
- What opposition did Jeremiah face as he fulfilled the mission given to him by the Lord? (See Jeremiah 20:1–6; 26:7–15; 36:1–6, 20–24, 27–32; 37:12–16; 38:4–13.)
- What can we learn from Jeremiah to help us when we experience adversity?
- In Jeremiah 20:9, how did Jeremiah describe the word of the Lord inside him? What do you think it means to have the word of the Lord be a burning fire in your bones?

“I Will Write It in Their Hearts”

42

Jeremiah 16; 23; 29; 31

Study Jeremiah 16; 23; 29; 31.

- As recorded in Jeremiah 31:31–34, what did the Lord promise to do in the latter days? (See also Ezekiel 11:17–20; 36:24–28; 2 Corinthians 3:2–3.) What does it mean to have God’s law written in our hearts? What must we do to have God’s law

written in our hearts? How is our behavior affected when we have God’s law written in our hearts?

- According to Jeremiah 29:12–14, what can we do to draw close to God?

Additional reading: Jeremiah 3–9; 13; 30; 32:37–42; 33; 35.

The Shepherds of Israel

43

Ezekiel 18; 34; 37

Study the following scriptures:

- a. Ezekiel 34. The Lord reproves those shepherds who do not feed the flock. He will seek all the lost sheep and be their Shepherd.
- b. Ezekiel 18:21–32. Ezekiel teaches that the wicked who repent will be saved and that the righteous who turn to wickedness will be cast out.
- c. Ezekiel 37:1–14. Ezekiel sees a vision in which many dry bones are given life.
- d. Ezekiel 37:15–28. Ezekiel prophesies that the stick of Judah and the stick of Joseph will become one in the Lord’s hand.

In 597 B.C. King Nebuchadnezzar of Babylon carried into captivity many people from the kingdom of Judah. Among these captives was Ezekiel, whom the Lord called as a prophet five years later. Ezekiel ministered to his exiled people until 570 B.C.

Ezekiel’s writings include rebukes and promises that apply not only to the

ancient kingdom of Judah but to all Israel, including Church members today. Although Jerusalem had been destroyed, Ezekiel foresaw a day when Israel would be gathered and restored.

- Who are the “shepherds of Israel” spoken of in Ezekiel 34? In what ways can each of us be considered a shepherd of Israel?
- How is the Savior like a shepherd to us? (See Ezekiel 34:11–16; Psalm 23.)
- What does it mean to “make . . . a new heart and a new spirit”? (Ezekiel 18:31). How can we experience this change of heart? (See Alma 5:7–14.)
- In the prophecy recorded in Ezekiel 37:15–28, one of the things the stick of Judah represents is the Bible. One of the things the stick of Joseph represents is the Book of Mormon. What blessings have come from having the Book of Mormon in addition to the Bible?

Additional reading: Ezekiel 2.

“Every Thing Shall Live Whither the River Cometh”

44

Ezekiel 43–44; 47

Study the following scriptures:

- a. Ezekiel 43:1–12; 44:6–9, 23. Ezekiel is shown a vision of the temple in Jerusalem.
 - b. Ezekiel 47:1, 6–12. Ezekiel sees a river flowing from the temple that gives life to the desert and heals the Dead Sea.
 - c. Ezekiel 47:2–5. Ezekiel measures the river’s depth and discovers that the water gets deeper each time he wades into it.
- What do you learn about the temple from Ezekiel 43:1–12 and 44:6–9, 23?

- According to Ezekiel’s vision, what changes will take place in the Judean wilderness and the Dead Sea, which are east of Jerusalem, because of the river flowing from the temple? (See Ezekiel 47:6–12.) How does the water of life available in the temple heal and give life to marriages? families? our ancestors? the Church?

As you study the account in Ezekiel 47:1, 6–12, you may also want to study Revelation 22:1–3 and 1 Nephi 8:10–11; 11:25. Notice the similar images in these passages.

“If I Perish, I Perish”

Daniel 1; 3; 6; Esther 3–5; 7–8

45

Study the following scriptures:

- a. Daniel 1. Daniel and his friends refuse to eat King Nebuchadnezzar’s food (1:1–16). The Lord blesses Daniel and his friends with good health and wisdom (1:17–21).
- b. Daniel 3. Shadrach, Meshach, and Abednego refuse to worship King Nebuchadnezzar’s idol (3:1–12). King Nebuchadnezzar casts them into a fiery furnace, and the Lord saves them from death (3:13–30).
- c. Daniel 6. King Darius’s men persuade the king to sign a decree that for 30 days all petitions must be directed to him rather than to any other man or to God (6:1–9). In spite of the king’s decree, Daniel prays to God (6:10–13). As punishment for disobeying the decree, Daniel is thrown into a den of lions (6:14–17). The Lord sends an angel to protect Daniel (6:18–23).
- d. Esther 3–5; 7–8. Mordecai, Esther’s cousin, refuses to bow to Haman (3:1–4). Haman persuades King Ahasuerus to prepare a decree calling for the death of all Jews in the kingdom (3:5–14). Esther learns of Haman’s plan to kill her people and risks her life by going to ask King Ahasuerus for help (4:1–17). The king grants Esther’s request to come with Haman to a banquet (5:1–8). At the banquet Esther reveals Haman’s plot to kill the Jews (7:1–6). The king hangs Haman (7:7–10). The king

honors Mordecai and grants Esther's request to reverse Haman's decree (8:1–17).

As a young boy, Daniel was carried captive from Jerusalem to Babylon. He and other promising Hebrew youths—including his friends Shadrach, Meshach, and Abednego—were trained in the court of King Nebuchadnezzar.

Esther was a Jewish woman who lived shortly after the time of Daniel. After her parents died, she was raised by her cousin Mordecai. Esther was very beautiful, and Ahasuerus, the king of Persia and Media, was so pleased with her beauty that he made her his queen.

- What did Daniel and his friends propose when they were given the king's meat and wine? (See Daniel

1:8–14.) How are the blessings they received similar to the Lord's promises to us if we obey the Word of Wisdom? (See Daniel 1:15, 17, 20; D&C 89:18–20.)

- What happened when Shadrach, Meshach, and Abednego were cast into the furnace? (See Daniel 3:21–27.) Who was in the furnace with them? (See Daniel 3:25.) How does the Savior help us when we turn to him during our trials?
- What challenges do we face today that require courage like Esther's? What blessings will we receive as we strive to do what is right even when we are faced with difficult consequences?

Additional reading: Esther 1–2; 6; 9–10.

"A Kingdom, Which Shall Never Be Destroyed"

Daniel 2

46

Study the following scriptures:

a. Daniel 2:1–23. King Nebuchadnezzar has a dream and commands his advisers to describe and interpret it (2:1–13). Daniel prays with his friends, and God reveals to him the dream and its interpretation (2:14–23).

b. Daniel 2:24–49. Daniel reveals that King Nebuchadnezzar's dream foretells the rise and fall of the great kingdoms of the earth and the latter-day triumph of the kingdom of God over all other kingdoms.

- How did Daniel describe the great image that the king had seen in his

dream? (See Daniel 2:31–33.) What did the different parts of the image represent? (See Daniel 2:36–43.)

- What did the "stone . . . cut out without hands" represent? (See Daniel 2:44–45; D&C 65:2.) What did Daniel prophesy concerning the Church in the latter days? (See Daniel 2:34–35, 44.) How is Daniel's prophecy that the Church will "fill the whole earth" and "never be destroyed" being fulfilled today?

Additional reading: Doctrine and Covenants 65.

“Let Us Rise Up and Build”

Ezra 1–8; Nehemiah 1–2; 4; 6; 8

47

Prayerfully study the following scriptures:

- a. Ezra 1–6. King Cyrus frees the Jews who have been captive in Babylon and invites them to return to Jerusalem and rebuild the temple (Ezra 1). Zerubbabel and Jeshua lead approximately 50,000 people back to Jerusalem, and they begin to rebuild the temple (Ezra 2–3). The Samaritans offer to help work on the temple, are turned down, and attempt to stop the work; the rebuilding ceases (Ezra 4). Several years later, the prophets Haggai and Zechariah exhort the Jews to finish the temple; the Samaritans continue to oppose it (Ezra 5; see also Haggai 1). King Darius renews the decree of Cyrus to rebuild the temple, and it is finished and dedicated in about 515 B.C. (Ezra 6).
- b. Ezra 7–8. Ezra receives permission from King Artaxerxes of Persia to lead another group of Jews back to Jerusalem. Ezra and his people fast and pray, and the Lord protects them.
- c. Nehemiah 1–2; 4; 6. Learning that the Jews who have returned to Jerusalem are “in great affliction and reproach,” Nehemiah receives permission from King Artaxerxes to go to Jerusalem to rebuild the city walls (Nehemiah 1–2). The enemies of the Jews seek to prevent them from rebuilding the walls. Nehemiah keeps the work going forward until the walls are finished (Nehemiah 4; 6).
- d. Nehemiah 8. After the walls are rebuilt around Jerusalem, Ezra reads the scriptures to the people. The people weep and desire to obey the words of the law.

After Nebuchadnezzar died in 562 B.C., Babylonia declined rapidly in power. In 539 B.C. Babylon fell to the Medes and the Persians, who were united under the leadership of Cyrus (see Daniel 5). Unlike Nebuchadnezzar, Cyrus was a benevolent ruler who treated conquered peoples kindly and respected their religions.

Shortly after taking over Babylon, Cyrus invited the Jews (Israelites) in his empire to return to Jerusalem and rebuild the temple.

In 458 B.C. Ezra, a Jewish priest and scribe, brought another group of Jews back to Jerusalem from Babylon. Nehemiah, a Jew who held the important office of cupbearer (butler) in the court of the Babylonian king, obtained a royal commission authorizing him to rebuild the walls of Jerusalem. Nehemiah and Ezra worked together to help the Jews accomplish this task.

- What did Nehemiah do when Sanballat asked him to stop working and meet with him? (See Nehemiah 6:1–4.) How do some people try to distract Church members from the Lord’s work today? How should we respond to such distractions?
- How long did Ezra read the scriptures to the people? (See Nehemiah 8:3, 17–18.) How did the people respond? (See Nehemiah 8:3, 6, 9, 12.) How can we be more attentive as we read the scriptures? How can we develop the kind of excitement for the scriptures that these people had?

Additional reading: Haggai 1; “Ezra,” Bible Dictionary, page 669; “Nehemiah,” Bible Dictionary, page 738.

Zechariah 10–14; Malachi

Study Zechariah 10–14 and Malachi.

- Zechariah and Malachi prophesied of many events of the last days. What events are described in the following passages?

Zechariah 12:2–3, 8–9

Zechariah 14:3–4 (see also D&C 45:48)

Zechariah 12:10; 13:6 (see also D&C 45:51–53)

Zechariah 14:5 (see also D&C 88:96–98)

Zechariah 14:9

Zechariah 14:12–13; Malachi 4:1–3 (see also 1 Nephi 22:15–17, 19)

Malachi 3:1

Malachi 4:5–6 (see also D&C 2; 110:13–16)

- Malachi said that people “rob God” when they do not pay tithes and offerings (Malachi 3:8–9). How is this true?
- What does it mean to “turn the heart of the fathers to the children, and the heart of the children to their fathers”? (It means to be sealed for eternity to all our ancestors—our “fathers”—and to all our posterity—our “children”—through the sealing power of the priesthood and the temple ordinances for the living and the dead.)
- How have you felt your heart turn to your ancestors as you have done family history and temple work for them? How do the promises of temple covenants turn your heart to your parents, spouse, and children?

Additional reading: Doctrine and Covenants 45.

THE CHURCH OF
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