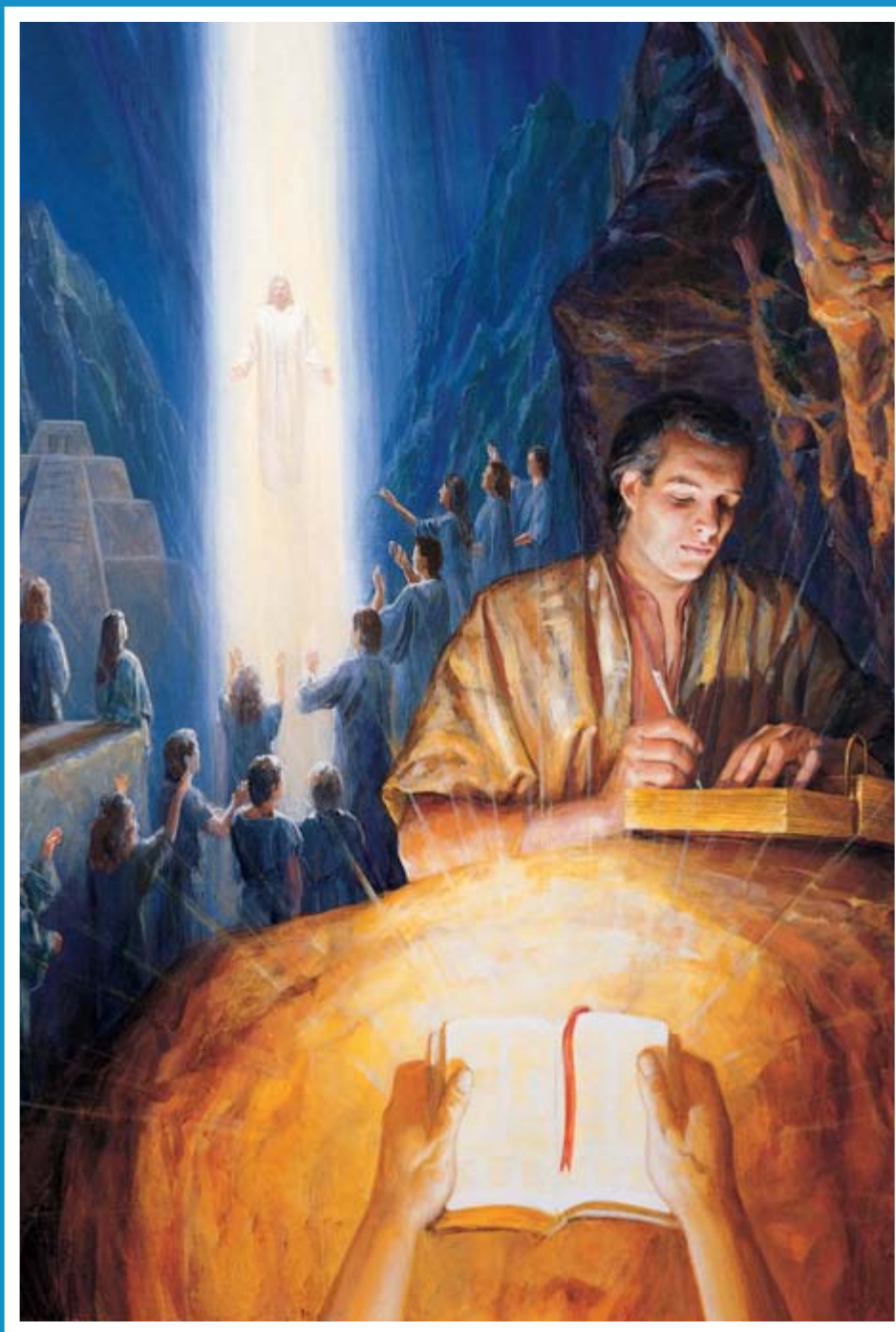


Book of Mormon Video Guide



Book of Mormon Video Guide

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Introduction

The Book of Mormon video materials consist of a DVD or two videocassettes and this guide. They have been prepared by the Church Educational System for use in the Book of Mormon seminary course.

The DVD or two videocassettes contain presentations designed to help you teach the Book of Mormon. This guide provides suggestions for using the presentations effectively.

QUESTIONS YOU MAY ASK

WHAT IS THE RELATIONSHIP BETWEEN THIS GUIDE AND THE TEACHER RESOURCE MANUAL?

Because video presentations are updated more frequently than printed materials, the video guide is packaged separately from the teacher resource manual.

The teaching suggestions in the video guide may be used instead of or in addition to those in the teacher resource manual. Carefully read both the video guide and the teacher resource manual to be sure you cover the entire scripture block.

The teacher resource manual includes reminders when a video presentation is available for a given scripture block.

As you prepare, you may discover additional ways to use the videos. Feel free to incorporate your own teaching ideas, but maintain the continuity and flow of the principles being taught.

HOW DO I PREPARE TO USE THESE MATERIALS?

It is important that you seek the Spirit of the Lord through prayer, scripture study, and pondering.

Successful teaching of the scriptures begins as you become familiar with the scripture block and with the printed and video resources available. Then, under the direction of the Spirit, select and organize appropriate instructional activities that will meet the needs of your students.

The video presentations have materials and methods that require advance preparation. Read through all the suggestions in the video guide and make the necessary preparations before showing the video. Preview the video presentation more than once if possible.

The video guide suggests things to do before, during, and after the video.

Remember that each video presentation serves as only a part of the instructional activities for teaching a scripture block. Give careful attention to how and when to use the video in the overall lesson for the day.

The video's effectiveness ultimately depends on how you use it. A video presentation may not make sense to the students or its power may be diminished if you do not use it as designed.

PURPOSE

To help students understand that because the Book of Mormon was written for our day, it is relevant to our needs and can be a powerful influence in our lives.

BEFORE THE VIDEO

READINESS Have the students write a note or a short letter to someone in the past who could benefit from our knowledge of his or her history. For example:

- A relative who has booked passage on the Titanic
- A Hebrew slave in Egypt who has not put lamb's blood over his door
- A Jew living in A.D. 32 who was invited to hear a preacher from Galilee

DISCUSSION Discuss the possibility that someone from the past might have suggestions about how we should live today. What difference would it make if prophets had seen our day and knew of our doing?

SCRIPTURE INSIGHT Read Mormon 8:34–41 together. Consider the following with your students: Who is speaking? How might Moroni's writing have been influenced if he was speaking to us as if we were present? What difference would it have made in their writing if the major writers of the Book of Mormon had seen our day?

USING THE VIDEO

For Our Day 12:12

"LOOK FOR" ACTIVITY Suggest that the students watch for illustrations of the Book of Mormon's influence in our day.

SHOW THE VIDEO The video features students from around the world describing the influence the Book of Mormon is having on their lives.

AFTER THE VIDEO

QUOTATIONS You may wish to share the following quotations with your class:

"The Book of Mormon was written for us today. God is the author of the book. It is a record of a fallen people, compiled by inspired men for our blessing. Those people never had the book—it was meant for us" (Ezra Taft Benson, "The Book of Mormon Is the Word of God," *Ensign*, Jan. 1988, 3).

"I believe that the reason our Heavenly Father has had his prophet direct us into a more intensive study of the Book of Mormon is that this generation needs its message more than any of its forbears" (Dallin H. Oaks, in Conference Report, Oct. 1988, 77; or *Ensign*, Nov. 1988, 66).

"From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm" (Marion G. Romney, in Conference Report, Apr. 1980, 90; or *Ensign*, May 1980, 67).

DISCUSSION Discuss the difference the Book of Mormon is making in the lives of the individuals portrayed in the video. Why is it having so much influence? Suggest that students ask themselves as they read: "Why is this story (or teaching) included in the Book of Mormon?" Discuss the idea that God is the author of the book.

CONCLUSION You may wish to conclude with the following promise from President Ezra Taft Benson: "I bless you with increased *understanding* of the Book of Mormon. I promise you that from this moment forward, if we will daily sup from its pages and abide by its precepts, God will pour out upon each child of Zion and the Church a blessing hitherto unknown" (in Conference Report, Apr. 1986, 100; or *Ensign*, May 1986, 78).

2 *1 Nephi 9***"FOR A WISE PURPOSE"****PURPOSE**

To help students understand the structure of the Book of Mormon.

BEFORE THE VIDEO

DISCUSSION Hold up a copy of the Book of Mormon and ask, "Who wrote the Book of Mormon?" Answers may vary greatly, but will probably include Mormon, Nephi, Moroni, and Joseph Smith. Write these four names on the board in preparation for the next activity.

SCRIPTURE ACTIVITY Have the students refer to the title page of the Book of Mormon and match the following phrases with one of the names on the board: "written by" (Mormon), "taken from" (Nephi), "sealed by" (Moroni), and "translated by" (Joseph Smith Jr.).

Three of the four prophets listed on the board were also involved in a process called abridging. To "abridge" means to shorten, paraphrase, quote, re-tell, and comment on an original work. Ask "Which of the prophets did not abridge parts of the Book of Mormon?" (Joseph Smith Jr.). Allow students five minutes to try to abridge the

description on the title page of the Book of Mormon by rewriting it. Discuss the challenges involved in abridging.

USING THE VIDEO

"For a Wise Purpose" 11:30

"LOOK FOR" ACTIVITY Have the students label six strips of paper to be used as bookmarks with the following phrases:

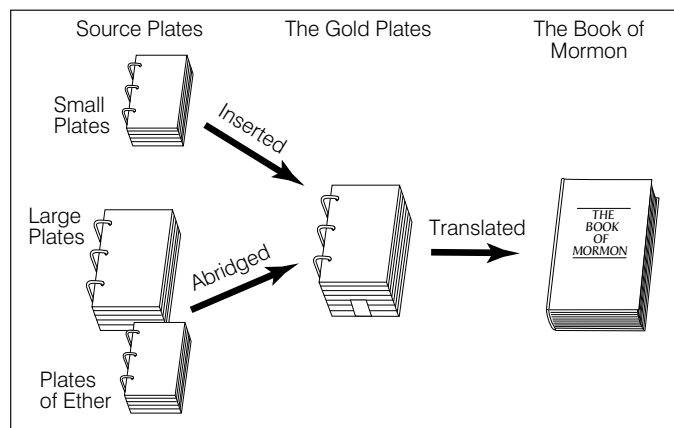
- From the small plates of Nephi
- Mormon's explanation
- From Mormon's abridgement of the large plates of Nephi
- Mormon's writings
- From Moroni's abridgement of the plates of Ether
- Moroni's farewell

As students watch the video, suggest they try to determine where to divide the Book of Mormon with the six bookmarks. You may also have students refer to the following pages in their own books as they watch the video: title page, A Brief Explanation about the Book of Mormon, and Names and Order of Books in the Book of Mormon.

SHOW THE VIDEO The video shows a seminary teacher and his class encountering oversized models of the Book of Mormon, the gold plates, and other source plates.

AFTER THE VIDEO

Use the following graphic as a review of the video:



Note: Although the video portrayal shows a sealed portion on the gold plates, this is not intended to represent any authoritative statement regarding the proportion of sealed plates to unsealed plates. No record has been found in which Joseph Smith stated how the sealed portion of the gold plates were sealed or what fraction of the total volume the sealed portion constituted. Orson Pratt said that two thirds of the plates were sealed (see *Journal of Discourses*, 3:347), while George Q. Cannon wrote that only one third of them were sealed (see *A History of the Prophet Joseph Smith for Young People* [1957], 27; see also *Life of Joseph Smith the Prophet* [1986], 45).

For a reference concerning the Book of Lehi being on the lost 116 pages of manuscript, see the preface to the first edition of the Book of Mormon, written by Joseph Smith in 1830.

ACTIVITY Have students turn to Names and Order of Books in the Book of Mormon. Divide the list of books into their source groups and mark them.

SCRIPTURE SEARCH Read 1 Nephi 9 with the class. Help the students discover which group of plates Nephi was discussing. Have them look up the following references and identify which plates were being discussed:

- 1 Nephi 19:1–5; 2 Nephi 5:28–33; Omni 1:30 (the large and small plates of Nephi)
- 3 Nephi 5:14–17; Mormon 6:6; 8:1–4; Moroni 1:1–4; 10:2 (the plates of Mormon)
- Ether 1:1–5 (the plates of Ether)
- Alma 37:3–5 (the brass plates of Laban)
- Ether 3:21–28; 4:1, 4–7; 5:1 (the sealed portion)

CONCLUSION Emphasize the miracle of the Book of Mormon, including its structure and prophecies concerning the various plates. You may want to testify of the truthfulness of the Book of Mormon, that God put it together "for a wise purpose," and that the coming forth of the book was not by chance. You could also indicate that a book this complex could not have been written by an uneducated young man like Joseph Smith.

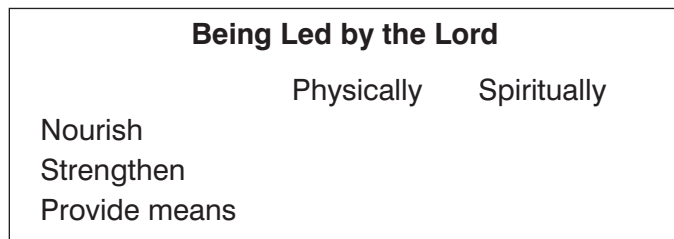
PURPOSE

To help students understand that if they are faithful in keeping His commandments, the Lord will lead them as He led Nephi.

BEFORE THE VIDEO

INTRODUCTION An excellent example of how the Lord’s faithful and obedient children can be led by Him is shown in 1 Nephi 17. Occasionally young people have a difficult time seeing how they are led by the Lord. Often they expect Him to remove obstacles or eliminate opposition. But as Nephi explained, it is more likely that the Lord will lead them by nourishing them, strengthening them, and providing means for them to overcome obstacles and meet opposition as they strive to keep His commandments (see 1 Nephi 17:3).

SCRIPTURE ACTIVITY If the Lord’s children keep His commandments, the Lord “doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them” (1 Nephi 17:3). Help the class recall examples of how the Lord led Lehi and his group. Possible illustrations include Nephi and his brothers going back for the brass plates, enlisting Ishmael and his household, the Lord’s freeing Nephi from his brothers, Lehi’s vision of the tree of life, Nephi’s vision, and their experiences in the wilderness, including the broken bow incident. You might draw a diagram like the following on the board:



DISCUSSION Laman and Lemuel had a different view of the wilderness experience than Nephi did. They could not see how they had been led by the hand of the Lord. Discuss the contrast between Laman and Lemuel’s view recorded in 1 Nephi 17:20–21 with Nephi’s view recorded in 1 Nephi 17:3, 6.

Recall with your students that Laman and Lemuel “knew not the dealings of that God who had created them” (1 Nephi 2:12) and were not willing to inquire of the Lord because they believed “the Lord maketh no such thing known unto us” (1 Nephi 15:9). On the other hand, Nephi cried unto the Lord, and the Lord softened Nephi’s heart (see 1 Nephi 2:16–20).

USING THE VIDEO

“I Will Prepare the Way” 13:27

“LOOK FOR” ACTIVITY Suggest that as they watch the video the students look for ways Susan’s experiences parallel Nephi’s and how both depend upon the Lord.

SHOW THE VIDEO The video shows a modern-day Nephi, Susan Jensen, who has been invited by her Laurel teacher and bishop to find someone to fellowship. She feels overwhelmed by the assignment, but is encouraged by her returned missionary brother, Andy. Even though Susan’s situation is far less dramatic than Nephi building a ship, the principle of being led by the Lord operates in a similar manner.

AFTER THE VIDEO

SCRIPTURE ACTIVITY Compare the similarities and differences between Nephi building a ship and Susan fellowshiping Linda. Point out to the class that Nephi was commanded by the Lord to build the ship, whereas Linda was asked to find someone to fellowship. In a spiritual sense, however, they are both on the Lord’s errand. The following chart may be helpful:

Nephi—	Susan—
Was commanded to build a ship (see 1 Nephi 17:7–8).	Was asked to fellowship someone.
Asked where to find ore (see 1 Nephi 17:9).	Prayed to know who to fellowship.
Learned from the Lord where to find ore (see 1 Nephi 17:10).	Learned from the Spirit that she should fellowship Linda.
Made tools of the ore (see 1 Nephi 17:16).	Summoned courage and talked to Linda.
Was mocked by his brothers, who complained and wouldn’t labor (see 1 Nephi 17:18).	Was ridiculed by her friends for trying to influence Linda.
Testified that the Lord had power to instruct him to build a ship (see 1 Nephi 17:51).	Learned that the Lord had the power to instruct her to help Linda.
Was filled with the power of the Lord and shook his brothers (see 1 Nephi 17:54).	Exercised her faith, and Linda’s heart was softened by the power of the Lord.
Built the ship with the help of his brothers (see 1 Nephi 18:1).	Was led by the Lord to an opportunity to help Linda at the library.
His brothers beheld that the ship was exceedingly fine (see 1 Nephi 18:4).	Marveled that Linda finally came to a Laurel activity.

CONCLUSION Discuss how the Lord nourished, strengthened, and provided means for Nephi and Susan. In what way was Susan’s faith tested? Discuss what the class feels the Lord meant when He said, “I will prepare the way” (1 Nephi 17:13).

PURPOSE

To help students understand that Heavenly Father has provided all things necessary for us to choose freedom and eternal life or captivity and death.

BEFORE THE VIDEO

INTRODUCTION Lehi taught his sons that “the way is prepared from the fall of man” (2 Nephi 2:4) for them to use their agency to choose eternal life. Lehi explained that redemption comes only because of the sacrifice of Jesus Christ, that Adam’s Fall made it possible for us to come to earth, and that all things are provided for us to use our agency and choose freedom and eternal life or captivity and death. The lesson shows how the Fall and the redemption from the Fall are prerequisites to coming to earth and using our agency. The video shows how law, opposition, enticement, the power to choose, and the knowledge of good and evil are all necessary for us to exercise agency.

SCRIPTURE INSIGHT Help students understand how the Fall was a positive thing for us. You may wish to discuss the following with the class:

- 2 Nephi 2:19–25** The Fall of Adam and Eve allowed them to bear children in mortality and introduced the opposition that allows us to do good.
- 2 Nephi 2:3–10** The redemption includes the following:
- The way of salvation was prepared before the Fall.
 - Salvation is free because of the merits, mercy, and grace of the Savior.
 - The Savior will make intercession (intervene) for all those who believe in Him and keep His commandments.
 - The Atonement overcomes all the negative effects of the Fall.

USING THE VIDEO

“Act for Themselves” 18:42

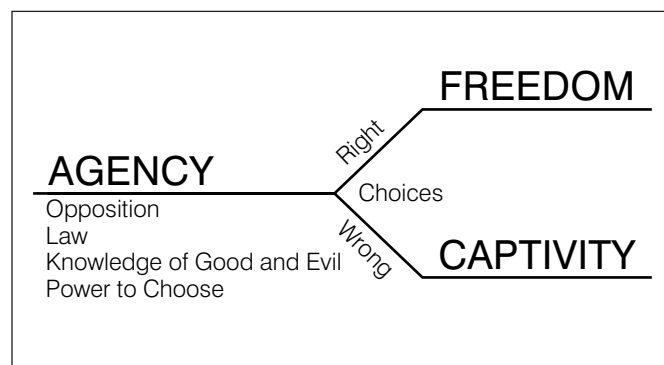
“LOOK FOR” ACTIVITY Lehi taught his sons that the following principles are needed for man to exercise his agency: law; opposition in all things, including enticement toward the good and the bad; the knowledge of good and evil; and the power to choose. Suggest that students look for these four principles and how they are necessary for our use of agency. Also suggest that they watch for ways our use of agency affects our freedom.

SHOW THE VIDEO The video portrays a young man who thinks his parents are taking away his agency. Through a discussion with his alter ego, he comes to an understanding of what agency is, how it operates, and how it affects freedom.

AFTER THE VIDEO

DISCUSSION You may want to draw the chart found at the end of this lesson on the board. The following questions might be helpful as you read and discuss Lehi’s teachings in 2 Nephi 2 with the class:

- Why must there be an opposition in all things? (see 2 Nephi 2:10–11, 15). (President Ezra Taft Benson said, “Opposition provides choices, and choices bring consequences—good or bad” [in Conference Report, Apr. 1988, 5; or *Ensign*, May 1988, 6].)
- How do laws help us gain eternal life? (see 2 Nephi 2:13). (Without law we could not progress because we could neither keep the law and be righteous nor break the law and be wicked.)
- What part does Satan play in our agency? (see 2 Nephi 2:16–18). (We cannot act for ourselves unless we are enticed by both good and evil; Satan was allowed to come here to entice us toward evil.)
- Why is it important that we know good from evil? (see 2 Nephi 2:5, 18, 26). (In order for us to be accountable for how we use our agency, we must be able to tell right from wrong.)
- How did we get the power to choose our own destiny? (see 2 Nephi 2:16, 26). (God has given us the power to choose.)
- How can making correct choices bring freedom and making incorrect choices bring captivity? (see 2 Nephi 2:26–30). (By making correct choices we keep our freedom and are not restricted by the consequences of sins; by making wrong choices we must be acted upon by the punishment of the law, which is captivity.)



CONCLUSION Help students understand that as they grow in the gospel, obedience is the key factor that determines how much freedom they enjoy in their lives.

PURPOSE

To help students learn to recognize the false teachings and deadly tactics of the enemies of Christ.

BEFORE THE VIDEO

INTRODUCTION Many young people can easily detect the blatant influences of Satan in their midst. Obvious evil, such as pornographic movies, promiscuity, and illicit drugs, are not difficult temptations to recognize. However, many students are vulnerable to more subtle and cleverly camouflaged deceits of Satan. This lesson is designed to help students recognize Satan's false doctrines and subtle tactics so they can avoid them.

READINESS If you were going to war, what information would you want about the enemy? Where would you find this information? What war are you presently fighting?

QUOTATION President Ezra Taft Benson discussed his awareness of the battle we are in and the best way to uncover the enemy:

"The Book of Mormon brings men to Christ through two basic means. First, it tells in a plain manner of Christ and his gospel. It testifies of his divinity and of the necessity for a Redeemer. . . .

"Second, the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. . . . It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day" (in Conference Report, Apr. 1975, 94; or *Ensign*, May 1975, 64; italics added).

SCRIPTURE ACTIVITY Have students search 2 Nephi 28:4–9 for the false teachings of the enemies of Christ. (The list might include the following: "there is no God today"; "the Redeemer hath done his work"; God "hath given his power unto men"; there are no miracles; "eat, drink, and be merry"; God "will justify in committing a little sin"; "lie a little"; "dig a pit for thy neighbor; there is no harm in this"; God will not punish us.) Discuss examples of these teachings in today's world. Who are the enemies of Christ?

Have students search 2 Nephi 28:12–16 to discover why men become enemies of Christ. (The word *pride* appears five times in these verses and is implied an additional six times.) Discuss why pride might be a characteristic of an enemy of Christ. *Note:* Two *Book of Mormon Video* presentations deal specifically with pride: "Pride" (Jacob 2) and "The Pride Cycle" (Helaman 7–12).

USING THE VIDEO

Spiritual Crocodiles 8:22

"LOOK FOR" ACTIVITY Crocodiles are terrifying, dangerous, and deadly. As students watch the video, suggest they try to discover what makes the victims of these huge reptiles vulnerable to their deadly attacks.

SHOW THE VIDEO The video is a portrayal of Elder Boyd K. Packer's analogy "Spiritual Crocodiles" (see Conference Report, Apr. 1976, 44–47; or *Ensign*, May 1976, 30–32). Elder Packer compared deadly crocodiles that lie in wait for unsuspecting animals to the spiritual and moral sins of our day, which can be deadly to our young people.

AFTER THE VIDEO

DISCUSSION Discuss the ways the crocodiles' victims are vulnerable to the danger of attack. The following points may be helpful in your discussion:

- Crocodiles are often well camouflaged.
- Some victims, like the English boy, ignore warnings.
- Crocodiles often victimize the young, who are innocent and less wary.
- Victims underestimate how fast and powerful the enemy is.
- Victims see others go down to drink without being attacked.
- Crocodiles wait in places where victims go to satisfy needs, that is, the watering hole.
- Crocodiles are patient; they let the animals feel safe with their presence and then attack when the animals' guards are down.

SCRIPTURE ACTIVITY Read 2 Nephi 28:20–22 together and help the students discover the following tactics that Satan uses to make us vulnerable to his attacks on our soul:

- Some he stirs up to anger against that which is good.
- Others he pacifies, and lulls them away into a carnal sense of security.
- Others he flatters away.

Discuss how these tactics are similar to those portrayed in the video. (In both cases the tactics get the victims to overlook the danger.)

Discuss the relationship between Satan's tactics and the false teachings and actions described in 2 Nephi 28:4–16. (Satan uses these tactics to persuade us to say and do that which is wrong. Refer to the examples in 2 Nephi 28:24–29.) What is subtle and clever about what Satan does? (His tactics are so effective that they persuade people to believe deadly things, like there is no God or there is no harm in sin.)

DISCUSSION Suggest that the class provide examples of each tactic and discuss how these tactics make us vulnerable to Satan's attacks. The following points might be helpful:

- In addition to stirring us to anger against that which is good, Satan has confused many about what is good and what is evil (see 2 Nephi 15:20; Moroni 7:14). Many praise abortion, birth control for unmarried young people, gay rights, and suggestive television shows, music, and movies, though their praise effectively condones sin.
- Individuals often reveal to what extent Satan has pacified them by defending their pacified condition. Phrases like “I can handle it” or “I can take care of myself” or “I think I’m old enough to deal with it” all suggest individuals who are blind to danger.
- The proud are particularly susceptible to flattery. Many seem to crave the feelings of arrogance that come with praise.

SCRIPTURE ACTIVITY Read 2 Nephi 28:14, 30 with the class and discuss how individuals can avoid Satan’s

tactics and dangerous attacks. (Verse 14 says that all have gone astray except the humble followers of Christ; verse 30 says that the Lord provides line upon line to His children, and those who hearken and follow His counsel are given more.)

Discuss how obedience to counsel from the Holy Spirit, the scriptures (especially the Book of Mormon), parents, Church leaders, and righteous friends can help us avoid dangers we may not see.

CONCLUSION Refer once again to President Ezra Taft Benson’s previously quoted statement: “*The Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. . . . It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day.*”

6 Jacob 2

PRIDE

Note: This is the first of two presentations about pride in the *Book of Mormon Video* package. The second presentation is “Pride Cycle” (Helaman 7–12). President Ezra Taft Benson defined pride as “enmity toward God and enmity toward our fellowmen” (in Conference Report, Apr. 1989, 3; or *Ensign*, May 1989, 4). This presentation emphasizes the recognition of pride. The second presentation emphasizes the results of pride and its effect on society.

PURPOSE

To help students recognize the sin of pride as enmity toward others.

BEFORE THE VIDEO

INTRODUCTION A major resource for this presentation is President Ezra Taft Benson’s April 1989 general conference address, read by President Gordon B. Hinckley (see Conference Report, Apr. 1989, 3–7; or *Ensign*, May 1989, 4–7). As you prepare to teach this lesson, you may want to carefully read President Benson’s address and outline his major points.

SCRIPTURE ACTIVITY As you read and discuss Jacob 2:1–16 with the class, the following may be helpful:

- **Verses 6–11:** How did Jacob feel about his responsibility?
- **Verses 12–13:** How had God blessed the Nephites?
- **Verse 13:** What sin did Jacob warn the Nephites about? (Pride.) What two things were they doing that displayed their pride? (Judging each other by material possessions and creating class distinctions.)

- **Verses 14–16:** According to these verses, how does God regard the sin of pride? (He condemns it. Pride is abominable, and it will destroy our souls.)

DISCUSSION Discuss how pride affects us today. You may want to ask the following questions:

- To what extent do we suffer from the sin of pride?
- Do we still suffer from the same signs of pride as in Jacob’s day? (that is, judging each other by material possessions and class distinctions).
- How does pride destroy our souls?

USING THE VIDEO

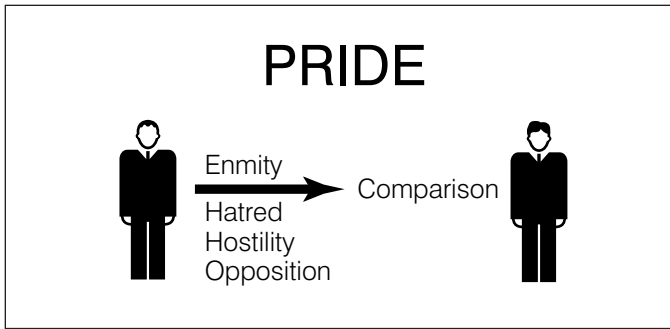
Pride 9:51

“LOOK FOR” ACTIVITY Suggest that the students watch for President Benson’s definition of pride.

SHOW SEGMENT 1 Segment 1 (4:48) shows a Latter-day Saint family spending an evening at a futuristic computer simulation center where they encounter various situations depicting pride.

DIAGRAM Discuss video segment 1 with the class. Discuss the following questions and quotes and draw the accompanying diagram on the board:

- What is the central feature of pride? (Enmity.)
- What is enmity? (“*Enmity* means ‘hatred toward, hostility to, or a state of opposition.’ It is the power by which Satan wishes to reign over us” [Ezra Taft Benson, in Conference Report, Apr. 1989, 3; or *Ensign*, May 1989, 4].)
- How can we determine if we are guilty of pride? (If we have feelings of hatred, hostility, or opposition toward others, we have pride.)

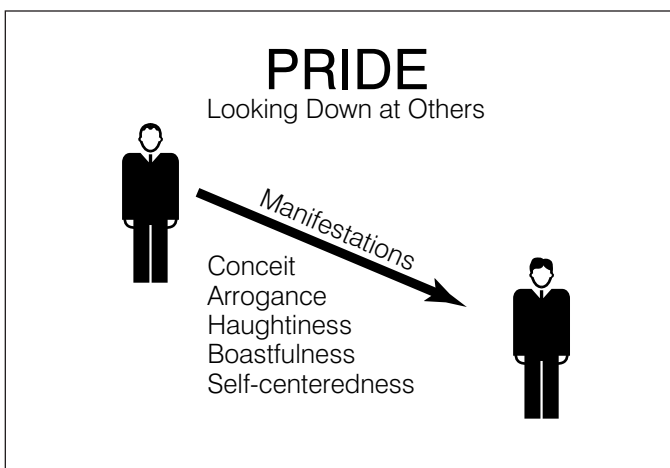


DISCUSSION How might the following quotations from President Benson relate to Lisa in segment 1?

- “We are tempted daily to elevate ourselves above others and diminish them” (in Conference Report, Apr. 1989, 4; or *Ensign*, May 1989, 4). (Lisa saw herself as better than Jennifer.)
- “In the words of C. S. Lewis: ‘. . . It is the comparison that makes you proud: the pleasure of being above the rest’” (in Conference Report, 4; or *Ensign*, 4). (Lisa wanted to be sure that everyone else, including Jan, knew she was better than Jennifer.)
- “The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others” (in Conference Report, 4; or *Ensign*, 4). (Lisa used clothes and money to prove to herself that she was superior to Jennifer.)

How did Lisa display enmity? (Lisa displayed hatred for her fellowman by thinking she was better than others.)

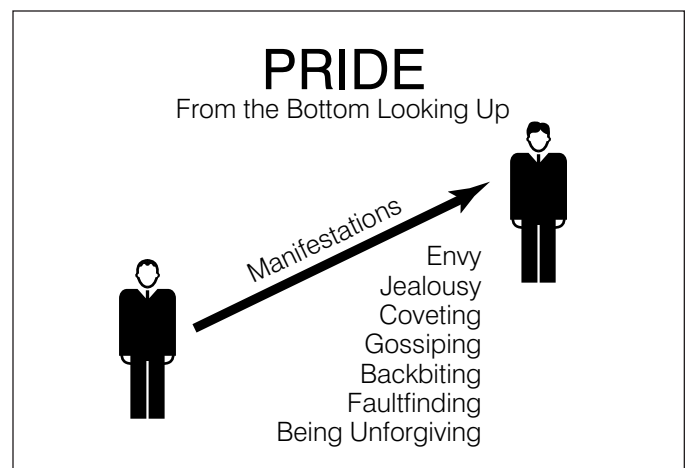
DIAGRAM Lisa’s pride was from the top looking down because she felt she was superior to others. Help students apply their understanding of this form of pride by drawing on the board a diagram similar to the one below. With the class, list manifestations of pride from the top looking down (conceit, arrogance, haughtiness, boastfulness, self-centeredness, demeaning others, and so forth).



DISCUSSION Discuss the following questions with the class:

- How did Jan display enmity? (She admitted she did not like Lisa.)
- Why was Jan surprised that she was guilty of pride? (She assumed that only arrogant and conceited people like Lisa have pride.)
- Why was Jan’s pride harder for her to recognize than Lisa’s? (“Pride is a sin that can readily be seen in others but is rarely admitted in ourselves” [Benson, in Conference Report, 5; or *Ensign*, 5].)
- How might the following quote apply to Jan? “Most of us consider pride to be a sin of those on the top, such as the rich and the learned, looking down at the rest of us. . . . There is, however, a far more common ailment among us—and that is pride from the bottom looking up” (Benson, in Conference Report, 5; or *Ensign*, 5). (Jan felt justified in finding fault with Lisa’s arrogance and being critical of Lisa.)
- Why is this pride from the bottom looking up “far more common” than pride from the top looking down?
- How does this more common form of pride manifest itself?

DIAGRAM Jan’s pride was from the bottom looking up. Help students apply their understanding of this form of pride by drawing a third diagram similar to the one below. Discuss with the class the manifestations of this form of pride. (“It is manifest in so many ways, such as faultfinding, gossiping, backbiting, murmuring, living beyond our means, envying, coveting, withholding gratitude and praise that might lift another, and being unforgiving and jealous” [Benson, in Conference Report, 5; or *Ensign*, 5].) Why do many fail to see these actions and attitudes as manifestations of pride? (“Pride is a very misunderstood sin, and many are sinning in ignorance. . . . In the scriptures there is no such thing as righteous pride—it is always considered a sin” [Benson, in Conference Report, 3; or *Ensign*, 4].)



“LOOK FOR” ACTIVITY Suggest that the students watch for what influence Steve’s friends have on his pride.

SHOW SEGMENT 2 Segment 2 (1:45) shows Steve entering a simulation of his home, where he and a few of his friends are watching an inappropriate video.

DISCUSSION Discuss segment 2, considering how the following quotes from President Benson’s general conference address relate to Steve:

- “Disobedience is essentially a prideful power struggle against someone in authority over us” (in Conference Report, 5; or *Ensign*, 5). (Steve was not willing to be obedient and do what his mother asked.)
- “The proud do not receive counsel or direction easily” (in Conference Report, 5; or *Ensign*, 6). (Steve was not willing to take his mother’s counsel. He placed himself above the rules of his house.)
- “Contention in our families drives the Spirit of the Lord away” (in Conference Report, 5; or *Ensign*, 6). (Instead of being obedient, Steve contended with his mother.)

How did Steve display enmity? (He was hostile toward his mother. He was in a state of opposition to his mother, her authority, and the family rules.)

Add the manifestations shown in segment 2 to the first diagram of pride.

“LOOK FOR” ACTIVITY Suggest that the students try to discover the antidote for pride.

SHOW SEGMENT 3 Segment 3 (3:18) shows the conclusion of Steve’s discussion with his mother.

AFTER THE VIDEO

DISCUSSION Discuss segment 3, considering how the following quotes from President Benson’s general conference address relate to Steve:

- “Defensiveness is used by them [the proud] to justify and rationalize their frailties and failures” (in Conference Report, 5; or *Ensign*, 6). (Steve rationalized to his mother that since a friend brought the video, watching it should be all right.)
- “The proud stand more in fear of men’s judgment than of God’s judgment” (in Conference Report, 4; or *Ensign*, 5). (Steve was afraid to face his friends. He admitted that in this case he was more concerned about what his friends would think than what the Lord would think.)
- “The antidote for pride is humility—meekness, submissiveness. . . . It is the broken heart and contrite spirit” (in Conference Report, 6; or *Ensign*, 6). (Steve learned that the way to set aside pride is to be humble.)
- “Our motives for the things we do are where the sin is manifest. Jesus said He did ‘always those things’ that pleased God” (in Conference Report, 4; or *Ensign*, 5). (Steve was thinking more about pleasing his friends than pleasing God.)

CONCLUSION You may want to share the following quote from President Benson’s general conference address:

“God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Alma said, ‘Blessed are they who humble themselves without being compelled to be humble’ (Alma 32:16).

“Let us choose to be humble. . . .

“We can do it. I know we can” (in Conference Report, 6; or *Ensign*, 6–7).

Suggest that the students watch for the element of pride as they continue reading the Book of Mormon.

7 Jacob 5–6

THE OLIVE TREE ALLEGORY

Note: Teaching Jacob 5–6 may require more than one class period. The content of Jacob 5 may also require additional preparation time.

PURPOSE

To help students understand that the children of Israel have been scattered throughout the world and that every nation is blessed as the Lord gathers His children for the last time.

BEFORE THE VIDEO

READINESS ACTIVITY Ask how the scriptures are like a pair of eyeglasses. What are these kinds of

comparison called? (Similes and metaphors.) When a comparison is long and has more than one level of meaning it is often called a parable or an allegory. Jacob 5 contains one of the greatest allegories in all scripture. What is being compared? (see Jacob 5:3). (The house of Israel to a tame olive tree.)

SCRIPTURE UNDERSTANDING Ask what the phrase “house of Israel” means in Jacob 5:3 (the descendants of the twelve tribes of Israel; see footnote 3a). *Israel* was the name the Lord gave to Abraham’s grandson Jacob. In the Old Testament, Israel’s twelve sons and their descendants were known as the twelve tribes of Israel.

USING THE VIDEO

The Olive Tree Allegory 14:33

VIDEO OVERVIEW Jacob 5 records four visits of the master to his vineyard as follows: first, verses 4-14; second, verses 15-28; third, verses 29-60; and fourth, verses 61-77 (see *Book of Mormon Student Manual* [Religion 121 and 122], 162). The first video segment introduces students to the care of an olive vineyard. Segments 2-4 summarize the results of the first three visits to the vineyard. Segment 5 illustrates the work in the vineyard in our day in preparation for the master's fourth and final visit. Between segments your students use their scriptures to visit the vineyard.

"LOOK FOR" ACTIVITY Suggest that the students try to discover how pruning, digging, nourishing, and grafting olive trees applies to Israel.

SHOW SEGMENT 1 Segment 1 (6:54) shows a seminary class visiting an Old Testament olive vineyard. After learning how to work in the vineyard, they are shown a decaying olive tree similar to the one in Zenos's allegory.

Note: The worker named Joseph does not represent the Savior or any specific person. He merely serves as a guide.

SCRIPTURE UNDERSTANDING After watching segment 1, you may want to refer to Jacob 5 and ask questions like the following:

- **Verse 3:** In the allegory, who is the Lord of the vineyard? (Jesus Christ.)

What is the vineyard? (see footnote 3*b*; Topical Guide, "vineyard of the Lord," 556). (The world.)

If the olive tree was beginning to decay, what was happening to Israel? (see footnote 3*d*). (Israel was in apostasy.)

- **Verse 4:** What might the Lord of the vineyard do when a tree begins to decay? (Prune it, dig about it, and nourish or fertilize it.)

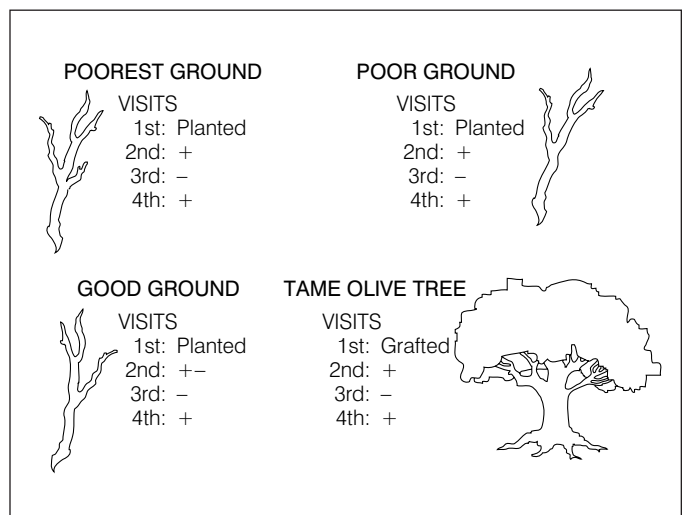
What could pruning, digging, and nourishing mean when applied to Israel? (see footnote 4*a*). (The Lord sends His prophets to work with Israel. He persuades His children to be obedient and to produce good fruit.)

- **Verse 7:** How might grafting help a decaying tree? (Withered branches can be replaced with good branches from another tree.)
- **Verse 8:** What might taking away young and tender branches mean? (see footnote 8*a*). (The scattering of Israel.)
- **Verse 10:** What do the wild branches represent? (see footnote 10*a*; Bible Dictionary, "Gentile," 679). (Gentiles, or those who are not of the house of Israel.)

What is meant when a "Gentile" is grafted into the house of Israel? (see 1 Nephi 10:14). (To come to a knowledge of the true Messiah and embrace the gospel.)

- **Verse 14:** What is meant by hiding branches in the vineyard's nethermost parts? (see footnote 14*a*). (The scattering of Israel among other nations and the bondage of Israel in other lands.)

ACTIVITY The following drawing may help students understand the allegory. Provide each student with a piece of plain white paper and suggest they sketch the tame olive tree in the lower right-hand corner of the paper and an olive branch in each of the other three corners. The branches represent the scattered branches in the vineyard's nethermost parts. Label them "Poorest Ground," "Poor Ground," and "Good Ground." Label the tree "Tame Olive Tree." To the side of each branch and the tame tree write "Visits" and "1st," "2nd," "3rd," and "4th." You may want to make a similar sketch on the board. Label the first visit as shown in the drawing below:



"LOOK FOR" ACTIVITY Suggest that the students try to discover the meaning of the change of clothing in segment 2. (The clothing represents a change from Old Testament time to the time of Christ.)

SHOW SEGMENT 2 Segment 2 (2:13) takes place after the grafts have bonded. The seminary class tastes the fruit of the tame olive tree and goes to see how the branches are doing in the nethermost parts of the vineyard.

ACTIVITY When the fruit is good (tame), make a plus (+) sign by the visit; when the fruit is bad (wild), make a minus (-) sign. Ask if the tame olive tree was bearing good fruit or bad fruit (good fruit; see Jacob 5:17). Make a plus sign by the second visit. Have the students search Jacob 5:19-25 to discover what kind of fruit each scattered branch was bearing. Have them record their answers in the space next to the second visit.

Note: The branch in good ground bearing good and bad fruit refers to the Nephites and the Lamanites (see the chapter heading for Jacob 5).

“LOOK FOR” ACTIVITY Suggest that the students watch segment 3 for the correct answers to the preceding activity.

SHOW SEGMENT 3 Segment 3 (1:22) shows the seminary students reporting the results of their visits to the nethermost parts of the vineyard (the second visit). They are sent out again to see how the trees in the vineyard are doing.

ACTIVITY Ask what kind of fruit the students would expect during the third visit. The following verses from Jacob 5 may be helpful:

- **Verses 29–32:** What has happened to the fruit of the tame (natural) tree?
- **Verses 38–40:** What has happened to the branches?

“LOOK FOR” ACTIVITY Suggest that the students watch segment 4 for the correct answers to the preceding activity.

SHOW SEGMENT 4 Segment 4 (1:25) shows the students reporting that all of the fruit was corrupt or bad. They are shown trees where the branches have overcome the root and are asked what they think should be done if all the trees are bearing bad fruit.

SCRIPTURE UNDERSTANDING If all the trees are corrupt, what should be done? The following verses from Jacob 5 may be helpful in finding an answer:

- **Verses 41, 47:** How does the Lord of the vineyard feel about His vineyard?
- **Verse 42:** What does it mean if all the fruit in all of the vineyard is corrupt? (see footnote 42a). (Complete apostasy.)
- **Verse 48:** What was one of the main causes of this complete apostasy? (see footnote 48a). (Haughtiness, or pride.)
- **Verses 50–51:** Why did the Lord decide to spare the vineyard a little longer?
- **Verse 52:** What does the grafting in this verse signify? (see footnote 52a). (The gathering of Israel.)

“LOOK FOR” ACTIVITY Suggest that the students watch for what it means to work in the Lord’s vineyard.

SHOW SEGMENT 5 Segment 5 (2:39) is a music and visual montage illustrating work in the vineyard today.

AFTER THE VIDEO

SCRIPTURE UNDERSTANDING As you discuss segment 5 with students, help them understand what the Church is doing today to prepare the world for the Millennium and how each member of the Church fits into the Lord’s plan. The following verses from Jacob 5 may be helpful:

- **Verse 61:** Who is being called to the work? (Servants. This may represent all Church members who are willing to do the Lord’s work, not just missionaries.)

What might the phrase “prepare the way” mean? (see footnote 61c). (Preparing a people for the Second Coming and the Millennium. Remind the students that the three aspects of the mission of the Church are to spread the gospel, perfect the Saints, and redeem the dead.)

- **Verses 65–66:** What happens to the bad fruit, or the wicked? (They are destroyed as righteousness increases.)
- **Verse 74:** Is the fruit of the fourth visit good or bad? (Eventually all of the fruit is good.)
- **Verse 75:** What does the Lord of the vineyard say to His servants who labor in the vineyard this last time? (“Blessed art thou; . . . ye shall have joy with me.”)

DISCUSSION You may want to see how well students understand the allegory by asking them to summarize it from their drawings. You might also ask the questions below:

- Why did the Lord scatter Israel?
- How are the nations of the earth blessed as the Lord gathers Israel?
- Why do you suppose only a few servants are willing to work in the vineyard? (see Jacob 5:70).
- How does the master’s tone in Jacob 5:47 compare with that in verse 75?

SCRIPTURE UNDERSTANDING Read the chapter heading for Jacob 6. What is this chapter about? What is Jacob’s testimony? (see Jacob 6:1–4). Who does Jacob say will be blessed and who does he say will be cursed as Zenos’s allegory comes to pass?

CONCLUSION Help students understand that the allegory of the olive tree is a way to show the Lord’s concern for Israel. With all the allegory’s detail, students need to clearly see that the Lord will not let Israel go—that His hand is stretched out still, pleading for Israel to repent. The Lord will work and toil and exercise infinite patience in its behalf. As the Lord gathers His children the last time, in His great wisdom, all the nations of the earth are blessed (see Jacob 6:4–8).

PURPOSE

To teach students a process by which they can have a personal experience with spiritual things.

BEFORE THE VIDEO

INTRODUCTION Many young people in the Church are having significant spiritual experiences. The Spirit bears witness concerning gospel truths, provides answers to prayer, and teaches how to live. Some young people, however, are spiritually stagnant and are not motivated to seek spiritual growth until a tragedy or a crisis occurs in their lives. Others are content to wait until they leave home for schooling or a mission before they pursue spiritual experiences. But students need not wait. If they have an appropriate level of worthiness, the process of pondering and mighty prayer that Enos identified can enable them to enjoy greater blessings of spirituality almost immediately.

USING THE VIDEO

“And My Soul Hungered” 10:20

“LOOK FOR” ACTIVITY Suggest that the students identify Jared’s motivation and how he sought spiritual growth.

SHOW THE VIDEO The video portrays a modern-day parallel to the story of Enos. Jared is motivated to seek answers to his own spirituality when he learns his friend Mike is having significant spiritual experiences.

AFTER THE VIDEO

SCRIPTURE ACTIVITY The writings of Enos suggest significant spiritual experiences. Have the class search Enos 1:1–5 to discover the process he went through to receive a remission of his sins. Discuss Jared’s experience with each part of that process. The following verses from Enos may be helpful:

- **Verse 2:** Enos had a “wrestle . . . before God.” How did Jared wrestle? (He asked questions, searched the scriptures, and listened to parents, friends, and teachers.)

- **Verse 3:** Enos let the things he had been taught sink deep into his heart. How did Jared allow teachings to sink deep into his heart? (He remembered and pondered things he had been taught and read in the scriptures; see also footnote 3*b*, which gives a significant cross-reference in 1 Nephi 10:17–19.)
- **Verse 4:** Enos wrote, “My soul hungered.” What were some indications that Jared’s soul hungered? (He spent time reading, pondering, and praying. He asked Mike about his experiences.)

Enos “cried unto [the Lord] in mighty prayer.” What do you think Jared did to make his prayer a mighty prayer? (Student choice.) If you wanted to make your prayers mighty, what would you do?

SCRIPTURE INSIGHT To be fruitful, many of the activities mentioned above involve pondering. Pondering can play a significant role in helping us to understand spiritual things (see 1 Nephi 11:1; 3 Nephi 17:3).

QUOTATION Elder Marvin J. Ashton said, “By pondering, we give the Spirit an opportunity to impress and direct. Pondering is a powerful link between the heart and the mind. . . . If we use the gift to ponder, we can take these eternal truths and realize how we can incorporate them into our daily actions” (in Conference Report, Oct. 1987, 24; or *Ensign*, Nov. 1987, 20).

SCRIPTURAL INSIGHT Have the students read through the rest of Enos and find other ideas that would help them experience more of what they have been taught (for example, having faith in Christ, showing concern for others, and laboring with all diligence).

CONCLUSION Help the students realize that great experiences await those who continue to strive for spiritual growth.

SUGGESTED RESOURCE Packer, Boyd K. “The Candle of the Lord.” *Ensign*, Jan. 1983, 51.

9 *Omni*

AN OVERVIEW OF BOOK OF MORMON HISTORY

PURPOSE

To help students understand the relationship of people, places, and events in the Book of Mormon.

Note: This video can be used at the beginning of the year or in *Omni* when the relationship of people, places, and events becomes more difficult to understand.

BEFORE THE VIDEO

READINESS List the following Book of Mormon pages on the board: 145, 163, 164, 189, and 190. Have students

find the date at the bottom of each of those pages, and then write the date below the page number on the board. Help students discover why the Book of Mormon covers the same time period three times. (For this time period there are three records of three different groups.) Explain that Book of Mormon history skips around because there are times when two or more stories are going on at the same time. If your students have Book of Mormon bookmarks, have them look at the chronology chart (or see page 204 of the student study guide). The video is to help students understand Book of Mormon history using the bookmark as an organizer.

USING THE VIDEO *An Overview of Book of Mormon History 9:25*

“LOOK FOR” ACTIVITY Suggest that the students try to identify the relationship of people, places, and events in segment 1.

SHOW SEGMENT 1 Segment 1 (2:30) is a walk-through of the Book of Mormon, aided by computer animation and an off-screen narrator. The presentation is based on the student bookmark, which is a great resource if understood. Showing the segments separately can reinforce understanding since students will have to recall the content of each segment.

DISCUSSION IDEAS You may want to draw a large version of the student bookmark on the board, with the names missing. (Or make a similar bookmark from cardboard, use masking tape on the floor, or make a handout.) As you review segment 1 with the students, help them understand the division of the Nephites and Lamanites, how the Mulekites and Nephites combined, the passage of time, and the duration of the Jaredite nation’s existence. You might have the students go through the story from memory.

At this point you may want to have the students look at their Book of Mormon bookmark. Explain that it was developed as a resource to help them understand the Book of Mormon.

“LOOK FOR” ACTIVITY Suggest that the students watch for the Nephites who went to live among the Lamanites.

SHOW SEGMENT 2 Segment 2 (2:07) begins with King Mosiah in the land of Zarahemla and ends with his sons’ mission to the Lamanites.

DISCUSSION Help students understand the two concurrent kingdoms of Mosiah and Zeniff (see Omni 1:12–30; Mosiah 1; 9). Review the escape of Alma the Elder and his people (see Mosiah 18). Review the mission to the Lamanites and the preaching of Alma the Younger (see Alma 1–16 and 17–27).

“LOOK FOR” ACTIVITY Suggest that the students watch for reasons the Nephite society fell.

SHOW SEGMENT 3 Segment 3 (2:18) begins with Captain Moroni and ends with the prophet Moroni burying the plates in A.D. 421.

DISCUSSION Briefly review Samuel’s prophecy, the Savior’s visit to the land of Bountiful, the destruction of the Nephites, and Moroni burying the plates.

SHOW SEGMENT 4 Segment 4 (2:30) is a brief review of Book of Mormon history. Its use is optional.

AFTER THE VIDEO

SUMMARY AND CONCLUSION You may want to have students practice identifying elements of the bookmark as quickly as they can.

10 *Mosiah 2–5*

BECOMING CHILDREN OF CHRIST

PURPOSE

To help students understand how the Atonement enables each of us to overcome the natural man and become the sons and daughters of Christ.

Note: King Benjamin taught the concept of the nothingness of man. Teaching this concept without the benefit of an understanding of the goodness of God and the Atonement could leave some students troubled. Therefore, teach both concepts the same day, even though this scripture block may take several days to complete.

BEFORE THE VIDEO

READINESS To provide a perspective for the study of King Benjamin’s address, turn with the class to Mosiah 4:7–8 and refer to the first phrase of each verse. Discuss what students think the “man who receiveth salvation” is like and what the “means whereby salvation cometh” is. Read Mosiah 4:5–8 to discover what a person needs to know to be saved. You may wish to write the following headings on the board:

1. The Goodness of God
2. The Nothingness of Man

3. Salvation Is in Christ through the Atonement

4. Trust in the Lord

Suggest to your class that as they study King Benjamin’s address they look for ways these principles relate to each other. List aspects of these principles with each heading as you read King Benjamin’s address with the class.

SCRIPTURE ACTIVITY Discuss the importance of reading King Benjamin’s message with the same preparation he asked of his own people: Do not trifle with his words. “Open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view” (Mosiah 2:9).

Help students discover King Benjamin’s example of service and leadership by studying the following verses from Mosiah 2:

- **Verses 10–19:** Why was King Benjamin so willing to serve his fellowman? (He understood he was also serving God [see vv. 16–19].) Ask your students to share a time when they served somebody because they wanted to serve God.

- **Verses 20–25:** Why did King Benjamin spend his days in the service of God and his people? (He loved the Savior and understood the goodness of God and the nothingness of man.) Why will we always be indebted to Heavenly Father and the Savior? (We owe everything we are and have to Them.)
- **Verse 34:** How do we show our gratitude for God’s goodness? (We should render all that we have and are to Him.) What might it mean for a student to give all that he or she has and is? (Student response.) As we come to understand the goodness of God and our indebtedness to Him, should we serve Him out of duty or gratitude?

SCRIPTURE INSIGHT The message in Mosiah 3 was given to King Benjamin by an angel (see v. 2). In verses 5–11 the angel prophesied of Christ. Read verses 16–17. What do we learn about the goodness of God?

USING THE VIDEO

Becoming Children of Christ 11:29

“LOOK FOR” ACTIVITY Suggest that your students try to discover the meaning of the term “natural man.”

SHOW SEGMENT 1 Segment 1 (3:29) shows Linda and Susan, two young women from video presentation 3, “I Will Prepare the Way.” (It is not necessary to have seen presentation 3 to understand this video.) Linda discovers that the natural man is an enemy to God.

SCRIPTURE ACTIVITY An understanding of the concept of the natural man is crucial in order to understand the mission of the Savior and our indebtedness to Him. Read Mosiah 3:19 with the class. What is the natural man? (The part of us that sins and wants to follow the world.) Why would the natural man be an enemy to God? (Because sin and worldliness keep us from being worthy to be in His presence.) What is the condition of the natural man? (see Mosiah 16:3–5). Help the class identify the following doctrinal points:

- The Fall of Adam provided the general conditions of mortality. Our personal fall occurs when we commit sin (see Mosiah 16:3).
- All individuals, except the Savior, commit sin. Thus, to one degree or another, all are fallen or natural (see Mosiah 16:3).
- Because all sin, all are lost. The Savior’s Atonement provides the only way for us to be redeemed from this fallen or natural state (see Mosiah 16:4).
- If the natural man remains in his fallen state and does not undergo a spiritual rebirth through the Atonement, he will remain an enemy to God forever (see Mosiah 16:5).

If the concept of the natural man is properly taught, your students should recognize the “nothingness” of man, or his inability to redeem himself from his fallen condition, and the need to access the goodness of God through the

Atonement. This is done by humbly trusting in God enough to turn our lives over to Him.

“LOOK FOR” ACTIVITY Suggest that as your students view segment 2 they look for ways to overcome the natural man and become children of Christ.

SHOW SEGMENT 2 In segment 2 (8:00) Susan’s brother Andy and Linda’s bishop help them learn how to put off the natural man and become children of Christ.

AFTER THE VIDEO

SCRIPTURE INSIGHT Refer again to Mosiah 3:19. Help the class understand the doctrinal meaning of each of the following phrases:

- *“Yields to the enticings of the Holy Spirit.”* Yielding to the Spirit can lead us to do what is right or good (see D&C 11:12). The Spirit can also change our nature so that the desire to sin is replaced with a desire to follow Christ.
- *“Putteth off the natural man.”* The ways of the “natural man” are filled with pride, selfishness, and rebellion against God (see Mosiah 16:5). In order to put off this nature, an individual must repent of his or her sins (see Mosiah 26:29) and submit to the will of God (see Mosiah 24:15).
- *“Becometh a saint through the atonement of Christ the Lord.”* As we humbly accept the Atonement of the Savior, He can remove the effects of sin from us (see Alma 34:8–16) and we can experience a “mighty change . . . in our hearts” (Mosiah 5:2) as we change from our fallen state to a state of righteousness (see Mosiah 27:25).
- *“Becometh as a child, submissive, meek, humble, patient, full of love.”* We are not asked to be childish, but to become *like* a child—willing to submit to a righteous Father, doing His will instead of our own (see 3 Nephi 11:37–38).

Suggest that the class recall and discuss ways the video illustrates Mosiah 3:19.

SCRIPTURE SEARCH Suggest that your students search the following verses in Mosiah 4 to discover what happened to King Benjamin’s people:

- **Verses 1–2:** What was the reaction of King Benjamin’s people, who were “active” members, when they finally understood the concept of their own nothingness? (The fear of the Lord came upon them.) How did the people put their trust in God? (They begged for God’s mercy and for Him to apply His atoning blood to them.) Note how the goodness of God and the Atonement is taught hand in hand with the concept of the natural man.
- **Verse 3:** What happened to the people when they called upon the Lord in humility? (They were filled

with joy and peace and received a remission of their sins.) How is this experience an example of Mosiah 3:19?

- **Verses 8–10:** If we trust in God, what are we expected to believe? (God is the Creator, He is all powerful, and we must repent and ask Him for forgiveness.)
- **Verse 11:** If we trust in God, what are we expected to do? (Always remember His goodness and our nothingness, calling upon Him daily and standing steadfast in faith.)
- **Verses 12–30:** What changes come to Saints who rely upon God and put their trust in Him? (They are “filled with the love of God,” “always retain a remission of [their] sins,” and “grow in the knowledge” of Christ [v. 12]. They do “not have a mind to injure one another, but to live peaceably” [v. 13]. They use their means to help the poor [see vv. 14–25]. They return things they borrow [see v. 28].)

SCRIPTURE ACTIVITY Help students understand the following verses in Mosiah 5:

- **Verses 2–4:** How is the mighty change of heart brought about? (Through the Holy Spirit. We prepare ourselves and call upon the Lord in humility, but He is the one who brings about the change.) What is the

condition that results? (We have no more desire to sin, but to do good continually.) How is the experience of King Benjamin’s people an example of Mosiah 3:19?

- **Verse 5:** How do we make a commitment to the Lord that we will follow Him? (We make, or renew, our covenant to keep His commandments.)
- **Verse 7:** What is the name that King Benjamin gave his people? Why? (The children of Christ, because they were spiritually begotten by Him.) What might it mean to be spiritually begotten of the Lord? (To have the Lord change our heart through His Spirit, and thus be spiritually born of Him.)
- **Verses 8–9:** What does it mean to be free? (Free from the consequences of sin and free to follow the Savior.)

APPLICATION Read Mosiah 27:25–26 with the class. As students think about this scripture, suggest they ask themselves questions like the following: Do I understand why everyone needs to experience the mighty change of heart? Do I desire the mighty change of heart? Am I putting off the natural man? Am I doing those things that would bring about the mighty change of heart? Do I know how to evaluate whether I am experiencing the mighty change? Have I taken upon me the name of Christ? Am I becoming a child of Christ?

11 Mosiah 18:1–16

“STAND AS WITNESSES”

PURPOSE

To review our part of the baptismal covenant and the great promises the Lord has made to those who keep this covenant.

BEFORE THE VIDEO

READINESS Help your class focus on the meaning of their baptismal covenant in their daily lives. Help them to understand that when they were baptized they promised to do certain things. The following may be helpful:

- At what age do you suppose most young men make the commitment to serve a full-time mission?
- Even though young women do not have the obligation to serve a full-time mission, have they made a commitment to stand as witnesses of Christ?
- At what age do you think most people make the commitment to marry in the temple?
- Have you ever been faced with the decision of whether to help someone in need, especially if it was inconvenient?
- Have you already made a commitment to do all of these things?

SCRIPTURE ACTIVITY Have students scan Mosiah 18:6–16 to discover our part of the baptismal covenant and the promises the Lord makes to those who keep this covenant. You may wish to list students’ insights on the board. The following chart may be helpful:

Our Part of the Covenant	The Promises of the Lord
“Desirous to come into the fold of God” (v. 8)	“Redeemed of God” (v. 9)
“Desirous . . . to be called his people” (v. 8)	“Numbered with those of the first resurrection” (v. 9)
“Willing to bear one another’s burdens” (v. 8)	“Have eternal life” (v. 9)
“Willing to mourn with those that mourn” (v. 9)	“Pour out his Spirit more abundantly upon you” (vv. 10, 13)
“Comfort those that stand in need of comfort” (v. 9)	“Grant unto you eternal life, through the redemption of Christ” (v. 13)
“Stand as witnesses of God at all times and in all things, and in all places” (v. 9)	“Filled with the grace of God” (v. 16)
“Witness before him that ye have entered into a covenant” (v. 10)	
“Serve him and keep his commandments” (v. 10)	

Refer the class to the sacramental prayers in Moroni 4–5. What is our part of the covenant as stated in the sacramental prayers? (We witness that we are willing to take upon us the name of Christ, always remember Him, and keep His commandments.) What is the Lord's promise to us if we do these things? (We will always have His Spirit to be with us.)

USING THE VIDEO

"Stand as Witnesses" 7:42

"LOOK FOR" ACTIVITY Suggest that the students look for things that Candace does to keep her baptismal covenant.

SHOW THE VIDEO The video portrays true experiences from the life of Candace Taylor. As Candace prepares to attend a six-week summer ballet workshop, her father reminds her of her baptismal covenant, including her promise to stand as a witness for Christ at all times and in all places. While at the workshop, she shares her beliefs and gives a copy of the Book of Mormon to a friend.

AFTER THE VIDEO

DISCUSSION In your discussion of the video, you may wish to ask questions like the following:

- What did Candace do to keep her baptismal covenant?
- How did she stand as a witness of Christ?
- What do you think Candace may have learned as she shared the gospel?
- In addition to missionary work, what are other ways we can stand as witnesses of Christ?
- If you are going to live up to your baptismal covenant to be a witness of Christ at all times and in all things and in all places, what are some things in your life you need to give up? What do you need to do that you are not doing?

DISCUSSION Review the Lord's promises to those who keep their baptismal covenant (see Mosiah 18:9–10, 13, 16 and the chart in the previous scripture activity). Read Mosiah 18:2 with your class and discuss how the Savior's Atonement relates to our baptismal covenant. (The promise of eternal life for those who keep their baptismal covenant is "brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven.") You may also wish to discuss what it means to renew our baptismal covenant each time we partake of the sacrament.

12 Alma 5

"CAN YOU IMAGINE?"

PURPOSE

To provide students with the means of evaluating their spirituality and planning for their future spiritual growth.

BEFORE THE VIDEO

Note: The topic of spiritual rebirth should have been introduced while studying the book of Mosiah. The first part of this lesson serves as a review and need not require much class time. The second part of the lesson will help students evaluate their present spiritual condition.

SCRIPTURE ACTIVITY What does it mean to have a change of heart? (It means to have "no more disposition to do evil, but to do good continually" [Mosiah 5:2] and to be spiritually reborn [see Mosiah 5:7].) Alma the Elder and his followers had experienced a change of heart and a spiritual rebirth. The following questions may be helpful as you study Alma 5:

- **Verses 4–6:** In what two ways were Alma the Elder and his followers delivered? (They were delivered from the physical bondage of the Lamanites and the spiritual bondage of hell.) Which do you feel is the most important?
- **Verse 7:** Who changed their hearts? (The Lord [see Alma 5:4–5; Mosiah 5:2].)

- **Verses 10–13:** On what conditions were they saved? (Alma believed the words of the prophet Abinadi [see v. 11]; according to Alma's faith, the Lord wrought a mighty change in his heart [see v. 12]; Alma preached to his people and the Lord wrought a mighty change in their hearts; they humbled themselves and put their trust in God; they were faithful until the end [see v. 13].)
- **Verse 14:** How would you answer Alma's questions in this verse?

Explain that today's lesson is designed to help the class learn to answer questions like those in Alma 5:14.

READINESS Suggest that the students close their eyes and imagine something like watching a waterfall or eating a dessert. Ask one or two students to describe to the rest of the class what they imagined. Have them share as much detail as possible. Next, ask the students to imagine they are standing before the Lord on Judgment Day. Point out that how they imagine they would feel is more important than what they see. Then have them read Alma 5:15–18 and choose the verse that best represents what they imagined.

USING THE VIDEO

"Can You Imagine?" 12:07

"LOOK FOR" ACTIVITY Suggest that the students watch for things Mike's alter ego does to help Mike

imagine what it would be like to stand before the Lord to be judged.

SHOW THE VIDEO The video shows Mike reunited with his alter ego (introduced in video presentation 4, "Act for Themselves"). His alter ego helps Mike prepare a lesson to help his priesthood class ask the questions posed in Alma 5:15–26. Special emphasis is given to Mike's preparation to stand before God at the Judgment. Together they try to answer three main questions: Can you imagine being brought before God at the Judgment? How will you feel at that time if your life is stained by sin? Are you prepared to meet God?

AFTER THE VIDEO

DISCUSSION Discuss how Mike's alter ego helped Mike feel what it would be like to stand before God. (He asked Mike questions from Alma 5 and used personal illustrations from Mike's life.) Have your students identify the questions Alma asked in verses 14–15, 19, 26–30, and 53–55. Suggest they use these questions to

evaluate their spiritual standing and progress. They may wish to compare how they are today with how they were a year ago or use a scale of 1 to 10 to evaluate how they are doing.

After completing this exercise, explain to the students that Alma 5 can be used over and over throughout their lives to help them evaluate how they are progressing. Ask and discuss, "When is the most important time to feel the things Alma asked?" (Now is the most important time [see v. 26].)

SCRIPTURE INSIGHT In Alma 5:45–46, Alma testified of things he came to know by revelation. Have the students discover how Alma came to know the truth, and discuss how they can use the same method to come to know the truth for themselves.

As a final testimony, read Alma 5:58–62 together as a class, pointing out the goodness of Jesus Christ and how He is able to care for the righteous.

13 Alma 36

"GOD HAS DELIVERED ME"

PURPOSE

To help students realize that God will deliver all His children who repent and put their trust in Him.

Note: Although this scripture block emphasizes the deliverance that comes through repentance and the mercy of the Savior, make sure students understand that it is far better not to sin.

BEFORE THE VIDEO

SCRIPTURE DISCUSSION Suggest that the students search Alma 36:1–5 and identify what Alma was teaching his son Helaman. (Put your trust in God—He can and will deliver His children.) Especially note Alma's testimony in verse 3.

USING THE VIDEO

"God Has Delivered Me" 16:30

"LOOK FOR" ACTIVITY Suggest that the students try to identify the misunderstandings Skip has about repentance.

SHOW THE VIDEO Skip, a junior in high school, and his returned-missionary uncle are on a fishing trip. Skip has recently been doing things that are not in harmony with Church standards. His uncle's concern for Skip brings them to a discussion about the seriousness of sinning and the nature of repentance.

AFTER THE VIDEO

SCRIPTURE ACTIVITY AND DISCUSSION As you read the following verses from Alma 36 with your class,

compare Alma's feelings with Skip's. Discuss how each doctrinal point corrects Skip's wrong ideas about repentance:

- **Verses 12–13:** Describe what Alma recognized about his sins as opposed to what Skip recognized. What was Skip's attitude about the things he was doing wrong? (He did not feel they were serious.)

Doctrinal point: "That first step is the turning point at which the sinner consciously recognizes his sin. This is the awakening, the conviction of guilt. Without this there can be no true repentance because there is no acknowledgement of sin" (Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 150).

- **Verses 14–16:** Identify the phrases that indicate how Alma felt about his sinful condition. What did Skip feel? (Little or no remorse.)

Doctrinal point: "Alma serves as a pattern. The horror for sin that engulfed him should be felt by every wayward member of the kingdom; then repentance would be forthcoming, as it was with our Nephite friend" (Bruce R. McConkie, *A New Witness for the Articles of Faith* [1985], 229).

- **Verses 14–16:** Scan verses 14–16 and find phrases that indicate pain and suffering. How much pain and suffering was Skip feeling for his sins? (Very little.) Why? (Because he still was not going through the process that leads to true repentance.)

Doctrinal point: "If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility" (Spencer W. Kimball, *The Teachings of Spencer W. Kimball* [1982], 99).

- **Verse 17:** What happened to Alma as a result of his suffering? (He was motivated to remember Christ.) What did Skip understand about repentance and suffering? (Skip did not think that he needed to suffer to repent.) What is the purpose of suffering?

Doctrinal point: "The purpose of the personal suffering that must occur as part of the process of repentance is not to punish the transgressor, but to change him" (Dallin H. Oaks, *Sins, Crimes, and Atonement* [address to religious educators, 7 Feb. 1992], 6).

What is the difference between the Savior's suffering for our sins and our own suffering for our sins? (The sinner suffers as he faces the natural consequences of sin. He also suffers as he changes from his sinful state. Further, a sinner suffers the consequences of sin for which he has not repented. The Savior's suffering paid the price for our sins if we repent.)

- **Verse 18:** How was Alma delivered from his sins? (He pleaded for the Savior to extend mercy to him in his desperate condition.)

Doctrinal point: "Because his father had taught him that the Savior was his only source of hope, Alma began the process which took him to full repentance. If I had the chance to teach one thing, it would be what it means and how it feels to exercise faith in Jesus Christ unto repentance" (Henry B. Eyring, in Conference Report, Oct. 1986, 95; or *Ensign*, Nov. 1986, 74).

What did Skip understand about pleading for the Savior's mercy and forgiveness? (Little or nothing. He did not realize that repentance requires him to exercise faith in the mercy and grace of Jesus Christ in order to receive forgiveness. He thought that because the Savior paid the price for his sins, all he had to do was stop sinning. He did not think he needed to seek the Savior's mercy through faith and repentance.)

- **Verses 18–19:** How did what happened to Alma prepare him for the experience he described in

verses 18–19? (His suffering brought humility, a change of heart, and a recognition of how much he needed the Savior's help.) What was wrong with Skip's idea that repentance is quick and easy? (It kept him from feeling godly sorrow and remorse for his sins and from going through the suffering and pain that brings about humility, a change of heart, and increased faith in the Savior.)

Doctrinal point: "Alma learned the eternal truth that the pain and misery that come from sin can only be erased by repentance. Physical pain ends with death. Spiritual pain, or misery, is everlasting, unless we repent" (Dallin H. Oaks, in Conference Report, Oct. 1991, 103; or *Ensign*, Nov. 1991, 74).

- **Verses 20–22:** To what extent is the Savior responsible for the feelings that Alma expressed in verses 20–22? (Without the Savior, Alma could never have come to that condition of joy, totally free from the pains of sin.)

Doctrinal point: "When a person has gone through the process that results in what the scriptures call a broken heart and a contrite spirit, the Savior does more than cleanse that person from sin. He also gives him or her new strength" (Oaks, *Sins*, 6).

What kept Skip from experiencing the same feeling of relief and joy that Alma felt? (His desire to continue to sin, his lack of understanding about sin and repentance, and his unwillingness to repent.)

- **Verses 23–30:** What evidence is there that Alma truly changed? What was Alma's testimony to his son Helaman?

SUMMARY As Skip came to understand what happened to Alma, do you think he was becoming more motivated to repent? Ask for a student to try to summarize what the class learned about repentance from Alma.

DISCUSSION Help your students understand that the time for repentance is now. You may wish to ask questions like the following: Do you have feelings of regret for things you are doing that are wrong? Do you understand the seriousness of what you are doing? Would it require the appearance of an angel for you to repent? To what extent do you understand that only the Savior can deliver you from your predicament?

14 Alma 39

"THESE THINGS ARE AN ABOMINATION"

PURPOSE

To help students understand the seriousness of sexual immorality and why they should keep themselves morally clean.

BEFORE THE VIDEO

Note: A unique aspect of how Alma counseled with his son is that he focused on teaching Corianton correct doctrine as well as teaching him correct behavior. Alma 39 addresses Corianton's sin, while Alma 40–42

answers Corianton's doctrinal questions. Corianton was given the opportunity to understand his sins in the light of doctrine. Elder Boyd K. Packer said:

"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" (in Conference Report, Oct. 1986, 20; or *Ensign*, Nov. 1986, 17).

The instruction that follows provides three significant doctrinal reasons why youths should keep themselves morally clean.

READINESS ACTIVITY List the following sins on the board: not keeping the Sabbath day holy, disobeying your parents, boasting about yourself, sexual sins, not doing your duty, murder, violating the Word of Wisdom, denying the Holy Ghost, stealing, and telling a lie. Have the students individually rank the sins from least to most serious.

Invite a few students to share the three sins they ranked the most serious and to explain why. *Caution:* Do not be concerned with the ranking of the sins past the top three.

SCRIPTURE ACTIVITY Read Alma 39:4–7 with the class and have them find the three most serious sins in the eyes of the Lord. Why would the Lord rank sexual immorality next to murder in seriousness? (Student response.) Have students read verses 1–3. What were some of Corianton's sins? What was the most serious sin Corianton committed? (Sexual sin.) Since God ranks sexual sins next to murder, why do you think so many people commit them?

USING THE VIDEO *"These Things Are an Abomination" 7:41*

"LOOK FOR" ACTIVITY Suggest that the students look for how a father uses doctrine to help his daughter, who is concerned for a friend.

SHOW THE VIDEO The video shows a young lady who is concerned about a friend who believes "It's my body, so I can do whatever I want." Her father helps her come to understand some things about her relationship with Christ that help her know what to say to her friend.

AFTER THE VIDEO

DISCUSSION To help students recognize the importance of moral purity, explain the importance in our Heavenly Father's plan of having a body and the price the Savior paid so we can retain our bodies eternally. What would have happened to our spirits and bodies had Christ not atoned? (We would have been spirits, subject to the devil eternally [see 2 Nephi 9:7–9].) Because of the Atonement, what is the relationship of our souls to Christ? (He bought us "with a price" [1 Corinthians 6:20].)

DOCTRINAL POINTS Discuss how the following doctrinal points relate to morality:

- "The purchase price for our fullness of joy—body and spirit eternally united—is the pure and innocent blood of the Savior of this world. We *cannot* then say in ignorance or defiance, 'Well, it's *my* life,' or worse yet, 'It's *my* body.' It is *not*. 'Ye are not your own,' Paul said. 'Ye are bought with a price.' So in answer to the question, 'Why does God care so much about sexual transgression?' it is partly because of the precious gift offered by and through his Only Begotten Son to redeem the souls—bodies *and* spirits—we too often share and abuse in cheap and tawdry ways" (Jeffrey R. Holland, "Of Souls, Symbols, and Sacraments," *Brigham Young University 1987–88 Devotional and Fireside Speeches* [1988], 79).

Why did the Savior pay the price of suffering to buy our bodies and spirits? (He loves us. He was obedient to the Father's will and performed His part in Heavenly Father's plan.) How does a person show appreciation to the Savior for the price He paid to purchase them? (By keeping His commandments.) How can understanding the Savior's sacrifice for you help you remain morally clean? (We are indebted to Him because of His Atonement for us.)

- "The power of creation—or may we say procreation—is not just an incidental part of the plan: it is essential to it. Without it the plan could not proceed. The misuse of it may disrupt the plan.

"Much of the happiness that may come to you in this life will depend on how you use this sacred power of creation" (Boyd K. Packer, in Conference Report, Apr. 1972, 136–37; or *Ensign*, July 1972, 111).

How does morality and immorality affect the family and the plan of happiness?

- "Those who make themselves worthy and enter into the new and everlasting covenant of marriage in the temple for time and all eternity will be laying the first cornerstone for an eternal family home in the celestial kingdom that will last forever. Their reward is to have 'glory added upon their heads forever and forever.' These eternal truths, if you believe them with all your soul, will be as a girdle of armor about your loins to safeguard your virtue as you would protect your life" (Harold B. Lee, *Stand Ye in Holy Places* [1974], 332).

How can understanding the eternal significance of families help you be morally clean now?

Note: For additional help with practices and standards that encourage youth to be morally clean, refer to the pamphlet *For the Strength of Youth* (34285).

SCRIPTURE UNDERSTANDING Use Alma 39:9 as a discussion point on what it means to "go no more after the lusts of your eyes." The phrase "cross yourself" means to deny yourself all evil and follow Christ (see

footnote 9c; 3 Nephi 12:30). Alma counseled Corianton to deny himself of lusting. Point out that Corianton was taught “except ye do this,” he could not inherit the kingdom of God.

SCRIPTURE INSIGHT Make sure students understand that repentance is possible for them. Corianton repented, fulfilled his mission, and became a good and faithful member of the Church. Alma 39:10–15 records some

things Corianton had to do in his repentance process. They included refraining from the sin, turning to the Lord, and returning to the Zoramites and acknowledging the wrong he had done. Encourage students that if they have been involved with immoral behavior, they must visit with their Church leader, as Corianton did, as an important and necessary step in obtaining forgiveness from God.

15 Alma 40–42

THE MEDIATOR

PURPOSE

To help students understand the reality of justice and how the Atonement extends mercy to mankind.

BEFORE THE VIDEO

INTRODUCTION Because Corianton had broken commandments, he began to rationalize the consequences of sin and to worry about some of the doctrines of the Church. Corianton’s concerns included what happens to a person after death (see Alma 40), whether it is fair to reward or restore a person to what he was in mortality (see Alma 41), and the punishment of sinners (see Alma 42). Alma taught gospel doctrine to answer his son’s questions. His teachings seem to have been instrumental in motivating Corianton to repent. Learning these doctrines should have a positive effect on your students.

DISCUSSION It would be helpful to review Corianton’s actions in the beginning of Alma 39. Often Alma perceived that Corianton was worried about a doctrine of the gospel. Have the students try to see things from Corianton’s point of view and figure out why he was worried. For example, after reading Alma 40:1, ask, “From what you know about Corianton, why would he be worried about resurrection? Why would a wicked person have a different outlook on the Resurrection than a righteous person?”

SCRIPTURE UNDERSTANDING The following are some important doctrinal points that you should make while teaching Alma 40:

- **Verses 1–2:** Christ was the first one resurrected.
- **Verse 4:** There is a time appointed for the resurrection of all men.
- **Verses 6, 9:** There is a space of time between death and resurrection.
- **Verse 11:** All spirits will be taken home to God. This means that they will return to the world of spirits (see Joseph Fielding Smith, *Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 2:84–87).

- **Verses 12–14:** The righteous will be in a state of happiness while the wicked are in a state of misery. The “outer darkness” referred to here is spirit prison and should not be confused with the final state of Satan and the sons of perdition (see Joseph F. Smith, *Gospel Doctrine* [1986], 448; Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 349).
- **Verse 18:** The righteous who died before Christ will be resurrected before the righteous who die after Christ. The wicked will rise last (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:300).
- **Verse 23:** The spirit and the body will be reunited, and the body will be restored to its perfect and proper frame.

SCRIPTURE UNDERSTANDING Understanding the plan of restoration will prepare your students for a discussion of justice and mercy while you study Alma 42. Begin your discussion of restoration by examining the process of restoring something like a piece of furniture, a car, or an antique back to its original condition. The following are doctrinal points that you should make while teaching Alma 41:

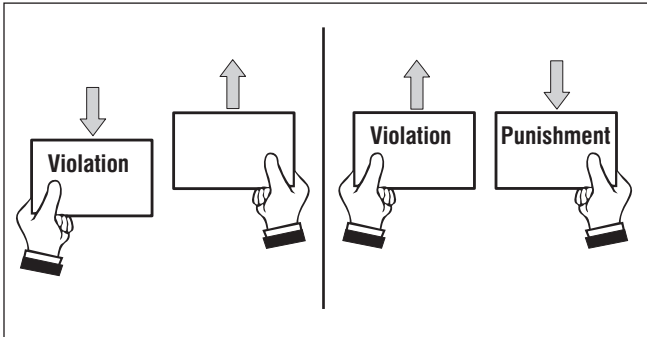
- **Verses 2–7:** The plan of restoration includes the restoration of the body and the spirit, or resurrection (see v. 2), and the restoration of actions—good for good and evil for evil (see vv. 3–7).
- **Verse 10:** The wicked are not restored to happiness.
- **Verse 12:** Restoration does not take something from its natural state and place it in an unnatural state, or place it in a state opposite its nature.
- **Verse 15:** Restoration condemns the sinner.

SCRIPTURE ACTIVITY Read Alma 42:1 and have the students discover what was troubling Corianton. (He felt it was unjust to punish sinners.)

To help your students understand “the justice of God,” you may wish to show *New Testament Video* presentation 7, “Justice and Mercy.” Using the idea of

scales can help your students understand the Fall, repentance, justice, mercy, the Atonement, punishment, sin, and law, and how they relate to each other.

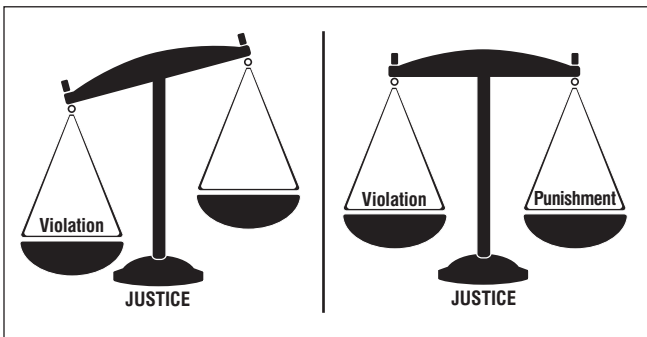
Draw scales on the board or make a scale out of a board on a pivot. Give each student two pieces of paper. One paper represents the violation side of the scale and the other paper represents the punishment side of the scale. Have students move their papers (as shown below), balancing or unbalancing their “scales” as you work through the examples.



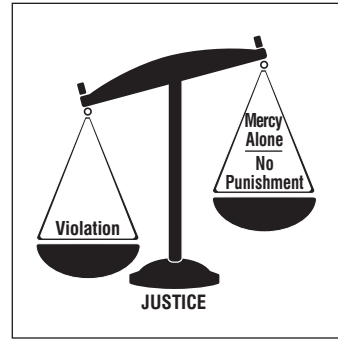
They will understand better if they write down the violations that unbalanced the scale on one paper and then write down how the scales of justice are balanced on the other paper. Repeat this for each violation.



- Justice requires that the scales be balanced (see Alma 41:3–4; D&C 1:31).



- If we violate a law, the scales become unbalanced. A payment or punishment is required to balance the scales (see Alma 41:12–13).



- Mercy cannot rob justice (see Alma 42:25). If we try to balance the scales of justice without a punishment, mercy would rob justice. A plan of mercy has been put in place so that mercy can be extended without robbing justice. This video presentation will help students understand how both mercy and justice can be satisfied.

USING THE VIDEO

The Mediator 10:49

“LOOK FOR” ACTIVITY Suggest that the students look for what must happen for mercy to be extended without robbing justice.

SHOW THE VIDEO The video is an adaptation of Elder Boyd K. Packer’s analogy “The Mediator” (see Conference Report, Apr. 1977, 79–81; or *Ensign*, May 1977, 54–56). When a young man gets into debt and is unable to meet his obligation, he pleads for mercy. The creditor demands justice, and the young man is shackled for prison. The young man’s friend mediates the situation, meeting the demands of justice while extending mercy to the young man.

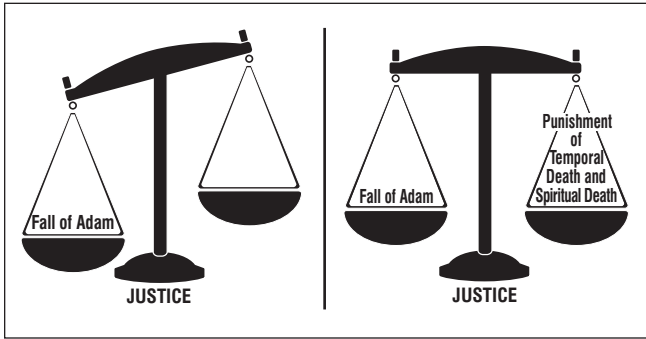
AFTER THE VIDEO

DISCUSSION Help students explain how justice was satisfied and mercy was extended in the parable. Discuss the video so students understand how mercy is extended to them through a mediator. Ask questions like: Who in the parable represents us? Who requires justice for broken laws? Who extends mercy by standing between us and justice? What is our responsibility to the Mediator?

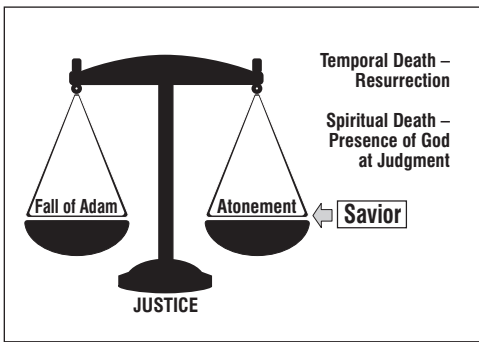
Using the scales, help students understand how the Mediator extends mercy and balances the scales of justice in each of the following: the Fall of Adam, our personal sins, and the “sins” of those who are not accountable (see the charts below).

SCRIPTURE EXPLANATION The “plan of mercy” allows a mediator (God Himself—Jesus Christ) to suffer the punishment for another’s violation of the law. This plan of mercy can satisfy justice and still extend mercy (see Alma 42:15).

THE FALL OF ADAM

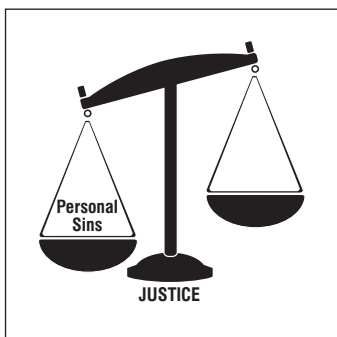


Because of the Fall of Adam, the scales of justice are out of balance. To balance the scales, the punishment of temporal death (separation of the spirit and body) and spiritual death (being cut off from the presence of God) were brought upon all mankind (see Alma 42:7-9). If no Atonement had been made, our bodies would remain in the grave and our spirits would be miserable, being subject to the devil and cut off from the presence of God forever (see 2 Nephi 9:7-9).

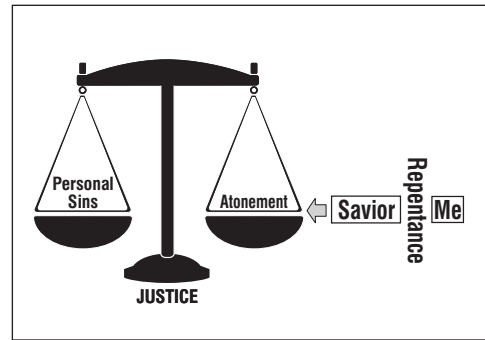


The Savior suffered the punishment and paid the price for Adam’s transgression. Through the Atonement and by the power of the Resurrection, the plan of mercy overcomes temporal death. We will all be resurrected. Spiritual death is overcome through the Atonement, and man is brought back into the presence of God to be judged (see Alma 42:23).

OUR PERSONAL SINS



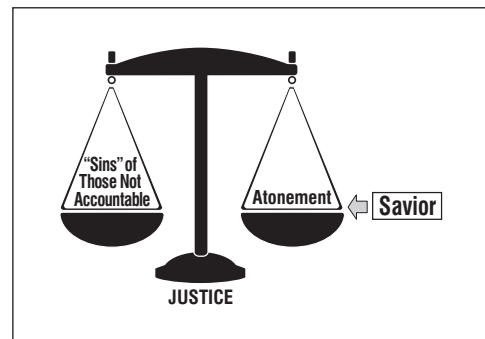
Because of our personal sins, the scales of justice are out of balance (see Alma 42:22).



Jesus Christ suffered the punishment for our personal sins so that we might not suffer if we repent (see D&C 19:16-19). Emphasize that there are still consequences for sin. For example, even though Christ suffered for our sins, the process of repentance still will be painful, and we will still feel the impact of our sins.

If we do not repent, we must suffer the punishment for our own sins to satisfy the demands of justice (see D&C 19:16-19; Alma 42:22). But being punished for our sins cannot correct the damage caused by our sins. This still requires the Atonement of Jesus Christ to fully balance the scales of justice.

THOSE WHO ARE NOT ACCOUNTABLE



Those who are not accountable (little children, those without the law, those mentally impaired, and so forth) are covered by the mercy of Christ and His Atonement (see Moroni 8:8; D&C 137:7-10).

DISCUSSION Read Alma 42:27-30 with the class and help them discover what it means to “partake of the waters of life freely.” Examine some ways we excuse ourselves by denying the justice of God. Like Corianton, we are invited to “come and partake of the waters of life freely.”

PURPOSE

To help students understand that Captain Moroni’s faith in Christ and his devotion to the Savior were the key to his character and the source of his greatness.

Note: This presentation is designed to be used with Mormon’s tribute of Captain Moroni in Alma 48:11–18. Teach the Alma 43–48 scripture block (possibly two or three days). Then use the video and lesson activities with Mormon’s tribute to emphasize Moroni’s great character as a follower of Christ.

BEFORE THE VIDEO

READINESS ACTIVITY Ask students to name a few popular men and women they think are heroes. You may wish to list them on the board. Have students name the abilities these people possess that they think are heroic. Discuss the qualities of a hero. (A hero is someone we can pattern our lives after. A true hero should be a person of high moral character.) If necessary, help students recognize that some of the persons they named do not qualify as someone we should pattern our lives after. Suggest that it might be interesting to see if today’s popular heroes could merit Mormon’s tribute of Captain Moroni. Read Alma 48:17 as a class. Then substitute for *Moroni* the names of some of the heroes the class suggested and see if Mormon’s tribute is as valid for them as it was for Moroni. Suggest that the class try to discover what made him a truly exceptional hero.

SCRIPTURE ACTIVITY Moroni was twenty-five years old when he was appointed commander of all the Nephite armies (see Alma 43:16–17). He obviously had great ability. Have students examine Alma 48:11–13 and identify some of Moroni’s character and qualities. You may wish to list these on the board and discuss what they mean. The following may help:

- Strong and mighty (see v. 11)
- “Perfect understanding” (v. 11)
- “Did not delight in bloodshed” (v. 11)
- Joyed in liberty and freedom (see v. 11)
- Grateful to God for blessings and privileges (see v. 12)
- “Firm in the faith of Christ” (v. 13)

SCRIPTURE ACTIVITY Have students read Alma 48:13–16 and identify how Moroni’s faith in Christ molded his character, abilities, and strategy to preserve the freedom of his people. The following may help:

- He had sworn with an oath to defend his people, rights, country, and religion (see v. 13).
- He taught his people not to give offense, but only to defend life (see v. 14).
- By keeping the commandments, he and the people

would be warned by God to flee or to prepare for war, and where to defend themselves (see vv. 15–16).

- He gloried “in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity” (v. 16).
- The devil did not have power over his heart (see v. 17).

QUOTATION Moroni’s faith in Christ gave him the ability to be a great leader. Share the following quote by President Ezra Taft Benson and discuss its meaning and how it applies to Moroni. “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” (*The Teachings of Ezra Taft Benson* [1988], 361).

USING THE VIDEO

“Firm in the Faith of Christ” 21:40

“LOOK FOR” ACTIVITY Because Moroni was “firm in the faith of Christ,” he was different than other military leaders. Have the students look for examples of how his leadership was different because of this faith and how the Lord blessed him because of it.

SHOW SEGMENT 1 In segment 1 (17:55) a grandfather and grandson discuss what makes a great hero. The grandfather’s example is Captain Moroni, who led the Nephites against Zerahemnah and the Lamanites, prepared the title of liberty, prayed mightily to the Lord, and rallied his people.

SCRIPTURE DISCUSSION Discuss the things Moroni said and did that could be considered unusual for a military leader. (He stopped the battle when the Nephites were winning. He offered to let Zerahemnah go. He returned the swords to the Lamanites when they refused to take an oath of peace.) Why did he do what he did? (Have students search Alma 44:3–5 to discover the source of Moroni’s strength and identify what motivated Moroni.) How does the title of liberty illustrate Moroni’s faith in Christ? (Student response.) What did Moroni use the title of liberty for, even before Amalickiah attacked? (see Alma 48:7).

APPLICATION Suggest that the students read Alma 48:17 and substitute their own name for Moroni’s. If this tribute were being given in honor of you, would it truly represent you? By patterning our lives after Moroni’s faith in Christ, the Lord can do great things with us also. Suggest that the students reflect on the qualities they found for Moroni and how well they are developing those traits in their lives.

Read the above quotation from President Benson to the class again. Discuss each blessing and how the Lord will help them as they turn their lives over to Christ as Moroni did.

SHOW SEGMENT 2 Segment 2 (3:45) is a music video summarizing Captain Moroni and other heroes depicted in the *Book of Mormon Video* presentations who showed a desire and ability to follow Christ.

17 Helaman 1–12

THE PRIDE CYCLE

PURPOSE

To help students recognize the cycle of pride portrayed in the book of Helaman and its effects on individuals and society.

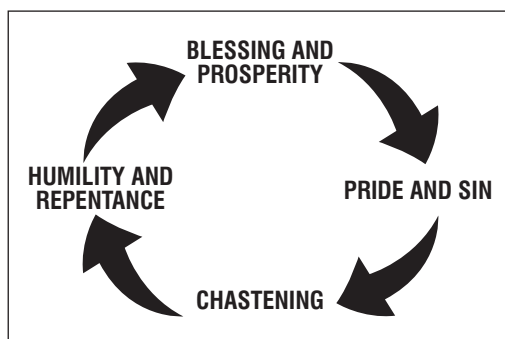
BEFORE THE VIDEO—DAY 1 (HELANMAN 1–6)

Note: This lesson may take two or more days to teach. On the first day, teach Mormon’s description of the pride cycle in Helaman 12:1–6 to gain a perspective for the entire block. Then teach chapters 1–6 of Helaman, looking for evidence of the pride cycle. On day two, use the video to help identify the pride cycle in chapters 7–11.

A thorough understanding of President Ezra Taft Benson’s April 1989 general conference address, which was read by President Gordon B. Hinckley, will be valuable in teaching this lesson (see Conference Report, Apr. 1989, 3–7; or *Ensign*, May 1989, 4–7).

READINESS ACTIVITY Display a bicycle wheel. Place a mark on the wheel and spin it. Explain how the mark will continue to return to the same place in its cycle or course again and again as long as it is moving. To prevent the mark from returning to the same spot, a force must be applied.

SCRIPTURE ACTIVITY Mormon wrote about another cycle in Helaman 12—a kind of “pride cycle,” since pride always seems to enter into the hearts of men after God has richly blessed them. Read Helaman 12:1–6 with the class and draw the cycle on the board (see the diagram below). The cycle goes as follows: blessing and prosperity (v. 1), then pride and sin because of the easiness of life (vv. 2, 4–6), which leads to chastening so that the people might remember the Lord (v. 3), which should bring about humility and repentance (vv. 1, 3), which returns them back to a state of blessing and prosperity.



QUOTATION “When we direct our pride toward God, it is in the spirit of ‘my will and not thine be done.’ . . .

“The proud cannot accept the authority of God giving direction to their lives (see Helaman 12:6)” (Ezra Taft Benson, in Conference Report, Apr. 1989, 4; or *Ensign*, May 1989, 4).

SCRIPTURE INSIGHT Have the students search Helaman 12:4–6 to discover reasons the proud cannot accept God giving direction to their lives.

REVIEW You may wish to recall with the class some of the things about pride shown in the lesson activities for Jacob 2 and *Book of Mormon Video* presentation 6, “Pride.”

- What is the definition of pride? (Enmity toward God or our fellowman.)
- What is enmity? (Hatred toward, hostility to, or a state of opposition.)

Note: The video and lesson for Jacob 2 explored enmity toward our fellowmen. In Helaman 1–12, Mormon emphasizes enmity toward God.

SCRIPTURE ACTIVITY In the first six chapters of Helaman there are numerous references to one stage or another of the cycle of pride. Help students see the cycle and the many missed opportunities to repent and reverse it. The following are references to some of the more obvious examples:

- Prosperity and blessings (see Helaman 3:25, 32)
- Pride and sin (see Helaman 3:33, 36; 4:1, 12)
- Chastening (see Helaman 4:2, 11)
- Humility and repentance (see Helaman 4:14–15)

CONCLUSION Remind the students of President Benson’s warning: “The scriptures abound with evidences of the severe consequences of the sin of pride to individuals, groups, cities, and nations. ‘Pride goeth before destruction’ (Proverbs 16:18). It destroyed the Nephite nation” (in Conference Report, 4; or *Ensign*, 5). What will happen if these individuals or groups don’t repent? Where are we today as a society and as individuals in the pride cycle?

BEFORE THE VIDEO—DAY 2 (HELAMAN 7–12)

Note: The following list shows when to use the video segments and class activities in teaching the scripture blocks in Helaman 7–11:

- Helaman 7:1–8:10—Video segment 1
- Helaman 8:11–26—Class activity
- Helaman 8:27–9:8—Video segment 2
- Helaman 9:9–19—Class activity
- Helaman 9:20–10:1—Video segment 3
- Helaman 10–11—Class activity

READINESS Review the condition of the people when Nephi returned from his missionary labors in the land northward (see Helaman 6:34–7:1).

USING THE VIDEO

The Pride Cycle 15:10

“LOOK FOR” ACTIVITY Suggest that the students look for evidence of pride in the Nephite marketplace.

SHOW SEGMENT 1 In segment 1 (5:49) Nephi has returned to Zarahemla and sees the prosperity, pride, and wickedness of the people. He returns to his house and begins to pray on his garden tower. A crowd gathers. After his prayer, he calls them to repentance. The judges in the crowd attempt to incite the crowd against Nephi, while others defend him.

DISCUSSION The following questions may help in your discussion of segment 1:

- Why was Nephi grieved? (Because of the pride and wickedness of the people [see Helaman 7:26].)
- What evidence of enmity or pride was displayed in the marketplace? (The peoples’ love of riches, class distinctions, and oppression of the poor.)
- How might the following quotation relate to the people of Nephi? “Selfishness is one of the more common faces of pride. ‘How everything affects me’ is the center of all that matters—self-conceit, self-pity, worldly self-fulfillment, self-gratification, and self-seeking” (Benson, in Conference Report, 5; or *Ensign*, 6).
- Where would you place Nephi’s people on the “pride cycle”?
- What lies in store for this people? (Destruction [see Helaman 7:22, 28].)

Scan Helaman 8:11–26. Note the many examples Nephi gave of prophets being rejected by the people (Moses, Abraham, Zenos, Zenock, Ezias, Isaiah, Jeremiah, Lehi, and Nephi). Discuss reasons people reject prophets. Discuss how individuals can overcome the temptation to criticize a prophet and how we can become obedient to his counsel.

“LOOK FOR” ACTIVITY Suggest that the students watch closely for the relationship between pride and secret combinations.

SHOW SEGMENT 2 In segment 2 (2:19) Nephi prophesies to the people about the death of the chief judge at the hands of a member of their secret band. Five messengers race to the judgment hall and find the judge murdered.

DISCUSSION Relate the following quotations from President Benson to the Nephites:

- “Pride results in secret combinations which are built up to get power, gain, and glory of the world. . . . This fruit of the sin of pride, namely secret combinations, brought down both the Jaredite and the Nephite civilizations” (in Conference Report, 5; or *Ensign*, 6).
- “Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers” (in Conference Report, 4; or *Ensign*, 4).

At what point in the pride cycle are secret combinations likely to flourish? What are the secret combinations that Nephi was trying to expose? (see Helaman 7:25; 8:4). Do secret combinations exist in our day?

SCRIPTURE ACTIVITY Read Helaman 9:3–9 with the class to discover what happened to the five men who ran to the judgment hall. Then have the class read Helaman 9:10–19 and discuss the motives of those involved. (The judges sought to destroy the prophet; the five messengers supported Nephi and declared the truth.)

“LOOK FOR” ACTIVITY Suggest that the students look for how the people react to Nephi’s prophecy when they know he has told the truth. Also, suggest they try to discover why Nephi was so willing to teach the truth through all the opposition.

SHOW SEGMENT 3 In segment 3 (7:02) Nephi is bound and brought for judgment before the crowd. He responds to accusations by prophesying of Seantum’s guilt. Nephi’s innocence and the accuracy of his prophecy are dramatically portrayed. In spite of this, many people scorn Nephi and go their own way.

AFTER THE VIDEO

DISCUSSION Relate the following quotations from President Benson to the Nephites:

- “The proud wish God would agree with them. They aren’t interested in changing their opinions to agree with God’s” (in Conference Report, 4; or *Ensign*, 4).
- “Pride fades our feelings of sonship to God and brotherhood to man. It separates and divides us by ‘ranks,’ according to our ‘riches’ and our ‘chances for learning.’ . . . Unity is impossible for a proud people, and unless we are one we are not the Lord’s” (in Conference Report, 5–6; or *Ensign*, 6).

- "When pride has a hold on our hearts, we lose our independence of the world and deliver our freedoms to the bondage of men's judgment. . . . The reasoning of men overrides the revelations of God, and the proud let go of the iron rod" (in Conference Report, 5; or *Ensign*, 5).

SCRIPTURE ACTIVITY Helaman 10:2–19 teaches of the blessings to God's obedient, humble servants. Note the completion of the pride cycle as you teach Helaman 11.

APPLICATION Consider reading Helaman 12:1–6 again as a summary. Mormon, who saw the Nephite civilization destroyed because of pride (see Moroni 8:27), would not allow this cycle to destroy him. What can we

do individually, as a family, and as a church to prevent pride from destroying us? Refer to the pride cycle again, but this time exclude the term *chastening* from the cycle. How can the cycle be changed to the three-part cycle? (It changes if we are humble and immediately repent from sin and pride.) Testify that this is the cycle of the humble and that we can develop it in our personal lives. Discuss the closing remarks of President Benson's talk. Remember: humility is the antidote for pride. Encourage students to choose to be humble.

"God will have a humble people. Either we can choose to be humble or we can be compelled to be humble" (in Conference Report, 6; or *Ensign*, 6).

18 3 Nephi 17

"MY JOY IS FULL"

PURPOSE

To help students feel and understand that the healing, blessings, and love of the Savior are available to all worthy people.

BEFORE THE VIDEO

SCRIPTURE ACTIVITY Review 3 Nephi 11:13–15 with your students. Emphasize that each individual was permitted to witness for himself by feeling the wounds in the Savior's hands, feet, and side. To discover the other acts of personal compassion, you may wish to divide your class into three groups and have each group search 3 Nephi 17 for one of the following:

- Evidence that the Savior was sensitive to how the people felt.
- Acts of compassion performed by the Savior for the people.
- Ways the people responded to the Savior.

Discuss with the class what each group finds. Read with them those passages from 3 Nephi 17 that they feel are particularly powerful and sensitive.

USING THE VIDEO

"My Joy Is Full" 4:00

"LOOK FOR" ACTIVITY Suggest that the students look for examples of the Savior's compassion for each individual.

Note: The class will understand the end of the video best if they have read 3 Nephi 17:24, which describes how the Savior and the children were encircled about by angels.

SHOW THE VIDEO The video is a musical and visual summary of the Savior's visit to the people at the temple at Bountiful. The video portrays the impact the Savior's love, compassion, and healing had upon each individual present.

AFTER THE VIDEO

APPLICATION ACTIVITY Invite your students to express their feelings and to share examples of how the Savior has touched their lives in an individual way. Read 3 Nephi 17:25 together. What makes it possible today for each of us to see and hear and bear record "every man for himself"?

CONCLUSION The invitation to come unto Christ is as real now as it was two thousand years ago. As we draw close to the Savior and feel of His Spirit, we can "feel and see" today as the disciples of Christ saw and felt in any age or time.

19 4 Nephi–Mormon 6

"O YE FAIR ONES"

PURPOSE

To help students understand how pride and wickedness led the Nephites to reject Jesus Christ and His teachings, which brought about their destruction.

BEFORE THE VIDEO

Read Mormon 6:1–15 with the class. Ask them how Mormon must have felt as he witnessed the devastation of this final battle.

USING THE VIDEO

“O Ye Fair Ones” 5:18

Note: The video is intended as a readiness activity to introduce your study of 4 Nephi through Mormon 6.

“LOOK FOR” ACTIVITY Suggest that the students try to put themselves in the position of Mormon and Moroni and identify how they must have felt as they witnessed the destruction of the Nephite nation.

SHOW THE VIDEO The great destruction of the battle of Cumorah is initially depicted. Mormon mourns the great loss of the Nephite nation and laments, “How is it that ye could have fallen!” (Mormon 6:19).

AFTER THE VIDEO

DISCUSSION Read Mormon 6:16–19 with the class. What did Mormon say as he mourned the destruction of the Nephites? (“O . . . ye fair ones, how is it that ye could have fallen!” [Mormon 6:19].) Why were the Nephites destroyed?

SCRIPTURE ACTIVITY AND DISCUSSION Suggest that the students scan 4 Nephi 1:1–19 and identify the key elements of the Nephite society. Discuss how the Savior’s visit influenced the way that the Nephites treated one another and how they lived. Then have students search 4 Nephi 1:20–43 to identify factors that contributed to the Nephites’ destruction. You may wish to list these on the board. The following information might be helpful:

- A small group revolted from the Church and called themselves Lamanites (see v. 20).
- The people had wealth and pride (see vv. 23–24).
- They no longer had things in common; they divided into classes; they built churches to get gain; they denied the Church of Christ (see vv. 25–26).
- Many false churches arose, and persecution of the Saints developed (see vv. 29–34).
- Hate was taught (see v. 39).
- Secret combinations again flourished (v. 42).
- The people began to be proud in their hearts because of their exceeding riches (see v. 43).

As they study Mormon 1–5, have the students look for additional evidence of wickedness and an unrepentant attitude among the Nephites. Consider the following:

- The sorrowing of the damned (see Mormon 2:10–15).
- Mormon was allowed one last chance to preach repentance (see Mormon 3:2–3).

- The Nephites boasted in their own strength and began an offensive military campaign (see Mormon 3:9–16).
- The spiritual condition of the Nephites at the time (see Mormon 4:10–12).

SCRIPTURE INSIGHT Read Moroni 8:27. What was the major cause of the destruction of the Nephites? (Pride.) How could it have been avoided? (Through repentance [see Mormon 6:22].)

QUOTATION Ask how the following quote from President Ezra Taft Benson could apply to the Nephites and to us:

“My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. . . .

“Pride is the great stumbling block to Zion. I repeat: Pride *is* the great stumbling block to Zion.

“We must cleanse the inner vessel by conquering pride” (in Conference Report, Apr. 1989, 7; or *Ensign*, May 1989, 7).

DISCUSSION Discuss the following:

- How does the destruction of the Nephites apply to us today? (see D&C 38:39).
- How could a people who had been so blessed with the gospel, prophets, and scriptures turn against the Lord and become so wicked?
- To what extent are we like the Nephites? How can we avoid the fate of the Nephites? Are some in our day following the same path as the Nephites?
- How will the Second Coming be like the destruction of the Nephites? How will it be different?

Challenge students to learn from the destruction of the Nephites so they can be found worthy to abide the Second Coming.

QUOTATION Ask how the following quote from President Benson relates to the Nephites and to us today:

“God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. . . .

“We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives. . . .

“Let us choose to be humble. We can do it. I know we can” (in Conference Report, 6; or *Ensign*, 6–7).

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