



New Testament Teacher Manual

New Testament

Teacher Manual

Religion 211–212

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Introduction to the Teacher Manual

Our Purpose

The Objective of Seminaries and Institutes of Religion states:

“Our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 1).

As an institute teacher, you achieve this purpose through living the gospel, teaching the gospel to students, and administering programs appropriately. This manual will help you fulfill the purpose of teaching the gospel: “We teach students the doctrines and principles of the gospel as found in the scriptures and the words of the prophets. These doctrines and principles are taught in a way that leads to understanding and edification. We help students fulfill their role in the learning process and prepare them to teach the gospel to others” (*Gospel Teaching and Learning*, x).

The following Fundamentals of Gospel Teaching and Learning will help you and your students meet the Objective of Seminaries and Institutes of Religion as you study the scriptures together:

- “Teach and learn by the Spirit.
- “Cultivate a learning environment of love, respect, and purpose.
- “Study the scriptures daily, and read the text for the course.
- “Understand the context and content of the scriptures and the words of the prophets.
- “Identify, understand, feel the truth and importance of, and apply gospel doctrines and principles.
- “Explain, share, and testify of gospel doctrines and principles.
- “Master key scripture passages and Basic Doctrines” (*Gospel Teaching and Learning*, 10).

The teaching suggestions in this manual model ways to achieve these outcomes in your teaching. (Note that the Fundamentals of Gospel Teaching and Learning should be seen as outcomes rather than teaching methods.) “When implemented wisely and in harmony with each other, [these fundamentals] contribute to the students’ ability to understand the scriptures and the doctrines and principles they contain. They also encourage students to take an active role in their learning of the gospel and increase students’ ability to live the gospel and teach it to others” (*Gospel Teaching and Learning*, 10).

Purpose of This Manual

The New Testament is your primary text as you prepare and teach this course. Prayerfully study the scripture blocks you will teach. This manual and the corresponding *New Testament Student Manual* are designed to aid newly called teachers as well as teachers with many years of experience. As you become familiar with the context and content of each scripture block, this manual will help you to identify converting doctrines and principles contained in the scriptures.

You are encouraged to select teaching ideas that best meet the needs of your students and personalize them to your teaching style. The Holy Ghost will guide you in this process. You may choose to use all or part of the curriculum suggestions to teach a scripture block, or you may adapt the suggested ideas to the needs and circumstances of your class. Regarding the value of thoughtfully using the curriculum, President Henry B. Eyring of the First Presidency taught:



“Those called by the prophet to assure the correctness of doctrine taught in the Church review every word, every picture, every diagram in that curriculum which you receive. We can unlock the power of the curriculum simply by acting on our faith that it is inspired of God. . . .

“Sticking with the content of the curriculum as well as its sequence will unlock our unique teaching gifts, not stifle them” (“The Lord Will Multiply the Harvest” [evening with a General Authority, Feb. 6, 1998], 4–5).

How This Manual Is Organized

Religion 211–212 is designed as a two-semester course. Religion 211 guides students in studying the Gospels of Matthew, Mark, Luke, and John, which give accounts of Jesus Christ’s life, ministry, Atonement, and Resurrection. Religion 212 covers the books of Acts through Revelation, which deal with the growth and challenges of the early Christian Church and describe the Savior’s continuing guidance of His Church through the ministry of the Holy Ghost and the Apostles. This teacher manual contains 56 lessons, 28 for each half of the New Testament. Each lesson is designed to be taught during a 50-minute class period. If your class meets twice each week, you would teach one lesson from the manual each time the class meets. If your class meets only once each week for 90 to 100 minutes, it is recommended that you teach two lessons from the manual during that class period.

In most seminary and institute scripture courses, the books and chapters of scripture are taught in the sequence in which they appear in the standard works (see *Gospel Teaching and Learning*, 38). Teachers of Religion 211, however, may choose whether they will teach the Gospels

sequentially (teaching each gospel individually from Matthew through John) or as a harmony (teaching the life and ministry of Jesus Christ chronologically, referring to all four Gospels in the process). This manual takes the sequential approach. One advantage of teaching the Gospels sequentially is that it more easily allows students to see the individual themes, purposes, and points of emphasis of each Gospel writer. It also “provides the basis for understanding the full scope of the message the inspired writer intended to convey” (*Gospel Teaching and Learning*, 38). Just as members of the Church today benefit from hearing many individual testimonies of their fellow Latter-day Saints in sacrament meetings, we benefit from studying the Gospel accounts in ways that allow us to appreciate the individual testimonies of Matthew, Mark, Luke, and John.

Another advantage of treating each book of the New Testament separately is that students may more easily find commentary and insights in the student manual as they study the scriptures on their own.

One challenge of teaching the Gospels sequentially is dealing with shared accounts—teachings and events in the Savior’s life that are recorded in more than one of the Gospels. A key to avoiding repetitiveness in teaching the Gospels is to be aware of the distinctive contributions and themes of each Gospel writer and to decide where a repeated account should be emphasized and where it may be summarized. This manual has been prepared to guide you in that process. Generally, this manual recommends that a shared account be taught with most emphasis from the Gospel where it contains the greatest detail or the most prominent thematic role. The appendix contains a chart titled “Shared Accounts in the Gospels.” The chart illustrates where teachings and events in the Savior’s life have been given emphasis in this manual. Referring to this chart and paying close attention to the teaching suggestions in this manual will help you avoid treating the shared material of the four Gospels in a superficial or redundant way.

For teachers who choose to teach the Gospels as a harmony, the chart “Teaching the Gospels as a Harmony,” found in the appendix of this manual, shows how you might organize the sections of the manual to fit a harmony approach.

Each lesson in the manual consists of five sections:

- Introduction and Timeline
- Chapter Overviews
- Suggestions for Teaching
- Teaching Helps
- Supplemental Teaching Ideas

Introduction and Timeline

Each lesson begins with a brief introduction of the scripture passages covered in that lesson. These introductions, also found in the student manual, will familiarize you with the basic scriptural content of each lesson.

The timeline and map provide a general idea of when and where the events contained in that particular lesson took place.

Chapter Overviews

Chapter overviews found near the beginning of each lesson summarize the contents of each chapter of scripture covered in that lesson. Instructive teachers face the difficult task of teaching relatively lengthy passages of scripture in limited time and thus must be selective about what material to study in detail and what material to summarize in class. When you need to summarize material, these chapter overviews may be helpful.

Suggestions for Teaching

This section provides suggestions for how to teach specific scripture passages. As the teacher, you should carefully study these suggestions. They demonstrate how to incorporate the Fundamentals of Gospel Teaching and Learning into your teaching in order to bring about greater conversion in students. You may personalize these suggestions to meet student needs, observe time constraints, and follow the guidance of the Holy Ghost. You might adapt lesson ideas in this manual by choosing to give greater emphasis to a particular doctrine or principle than is given in the lesson material or by choosing to give less emphasis to a segment of the scripture block than is given in the lesson material. Seek the guidance of the Holy Ghost to help you make these adaptations as you prepare and teach.

Each lesson in this manual focuses on a passage of scripture rather than on a particular concept, doctrine, or principle. This format will help you and your students study the scriptures sequentially and consider doctrines and principles in context as they emerge naturally from the scripture text.

In the body of each lesson, you will find that several key doctrines and principles are highlighted in bold. These doctrines and principles are identified in the curriculum because (1) they reflect a central message of the scripture block, (2) they are particularly applicable to the needs and circumstances of the students, or (3) they are key truths that can help students deepen their relationship with the Lord. President Henry B. Eyring has counseled: “As you prepare a lesson, look in it for converting principles. . . . A converting principle is one that leads to obedience to the will of God”

“Converting Principles” [evening with a General Authority, Feb. 2, 1996], 1). Be aware that this manual does not attempt to identify all doctrines and principles that might be found in the New Testament.

The teaching suggestions in this manual follow the pattern described in chapter 3 of *Gospel Teaching and Learning*. You will see that in each lesson not all segments of a scripture block are taken to the feeling level, which means to feel the truth and importance of a doctrine or principle, and the application level. Some segments receive less attention because they are less central to the overall message of the inspired writer or because they might be less applicable to young adults. You have the responsibility to adapt these materials according to the needs and interests of the students you teach.

The teaching suggestions in this manual provide students with many opportunities to identify doctrines and principles in the scriptures. The lesson also suggests places where you as the teacher may choose to identify a doctrine or principle. As students speak about the truths they discover, their words may differ from how a doctrine or principle might be stated in the manual. They may also discover truths that are not mentioned in the lesson outline. Be careful not to suggest that students’ answers are wrong simply because the words they use to express them differ from those used in the manual or because they identify a truth that is not mentioned in the curriculum. However, if a student’s statement could be more accurate, consider carefully how you could clarify his or her understanding. If a student’s statement is doctrinally incorrect, it is your responsibility to kindly help the student correct his or her statement while maintaining an atmosphere of love and trust.

Teaching Helps

Teaching helps are included with the teaching suggestions in each lesson. These teaching helps offer guidance on the effective use of various teaching methods, skills, and approaches, and they occasionally provide insight on basic principles of religious education. As you come to understand the principles contained in the teaching helps, look for ways to apply them consistently in your teaching.

Supplemental Teaching Ideas

Supplemental teaching ideas appear at the end of each lesson. These provide suggestions for teaching doctrines and principles that may not be identified or emphasized in the main body of the lesson. In some instances they offer an alternative approach to teaching a scripture block. You should not feel obligated to use these teaching ideas. You should

make decisions about whether to use these suggestions based on the time available, the needs of your students, and the guidance of the Spirit.

In some lessons you will find references and links to media pieces you might choose to show students during the course of instruction.

Some teachers may, with the approval of their institute director, choose to take two semesters to teach Religion 211 and two semesters to teach Religion 212. Teachers who make this decision may find the supplemental teaching ideas to be a valuable resource.

Decide How to Teach

As you select teaching methods for your lessons, plan methods that will help students experience a learning process similar to what you experienced during lesson preparation. You might ask yourself: (1) What methods or learning activities will help my students understand the context and content they need to know? (2) What will help my students identify, verbalize, and understand key doctrines and principles? (3) What methods will lead my students to feel the truth and importance of those doctrines and principles? (4) What is an effective way to help students see how they might apply these principles in their lives?

You can expect students to be spiritually mature and to take their role as learners seriously. Speaking to religious educators, Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles stated: “Make your objective to help students understand, retain, and use divine truth. Keep that objective foremost in every aspect of your preparation and teaching. . . . Assure that there is abundant participation because that use of agency by a student authorizes the Holy Ghost to instruct. It also helps the student retain your message. As students verbalize truths, they are confirmed in their souls and strengthen their personal testimonies” (“To Understand and Live Truth” [evening with a General Authority, Feb. 4, 2005], 2–3).

When preparing to teach, consider the difference between a teacher-centered lesson and a student-centered lesson. There is a big difference between a teacher who asks, “What will *I* do in my class today?” and one who asks, “What will *my students* do in class today?” Similarly, there is a big difference between a teacher who asks, “What will *I* teach today?” and one who asks, “How will I help *my students* discover what they need to know today?” In each case, the second approach produces deeper, longer-lasting, and more meaningful learning than the first. Part of the process of preparing a lesson is to ask, “What is important for the students to learn?” and “What is important for me to study, prepare, and teach so that the students are able to learn what is being taught?” The following suggestions may be helpful during your lesson preparation and presentation:

- Encourage students to read assigned sections of the New Testament and the student manual before each lesson.
- Expect students to fulfill their role as learners.
- Lead students to search the scriptures for understanding and to discover truths of the gospel for themselves. Students are edified when they are led through a learning process that is similar to what the teacher has experienced during lesson preparation. They should then be given opportunities to explain the gospel in their own words and to share and testify of what they know and feel.
- Use a variety of methods and approaches. Variety in teaching means varying the methods used in each class and also from day to day.
- Create an environment where students feel the Spirit of the Lord and have the privilege and responsibility to teach and to learn from one another (see D&C 88:78, 122).

Generally, as the lesson progresses from understanding the context and content of a scripture passage to discovering, discussing, and applying doctrines and principles, the importance of students taking an active role increases. Elder David A. Bednar of the Quorum of the Twelve Apostles taught:



“I have observed a common characteristic among the instructors who have had the greatest influence in my life. They have helped me to seek learning by faith. They refused to give me easy answers to hard questions. In fact, they did not give me any answers at all. Rather, they pointed the way and helped me take the steps to find my own answers. I certainly did not always appreciate this approach, but experience has enabled me to understand that an answer given by another person usually is not remembered for very long, if remembered at all. But an answer we discover or obtain through the exercise of faith, typically, is retained for a lifetime” (“Seek Learning by Faith” [evening with a General Authority, Feb. 3, 2006], 5).

Adapting the Manual to Those with Disabilities

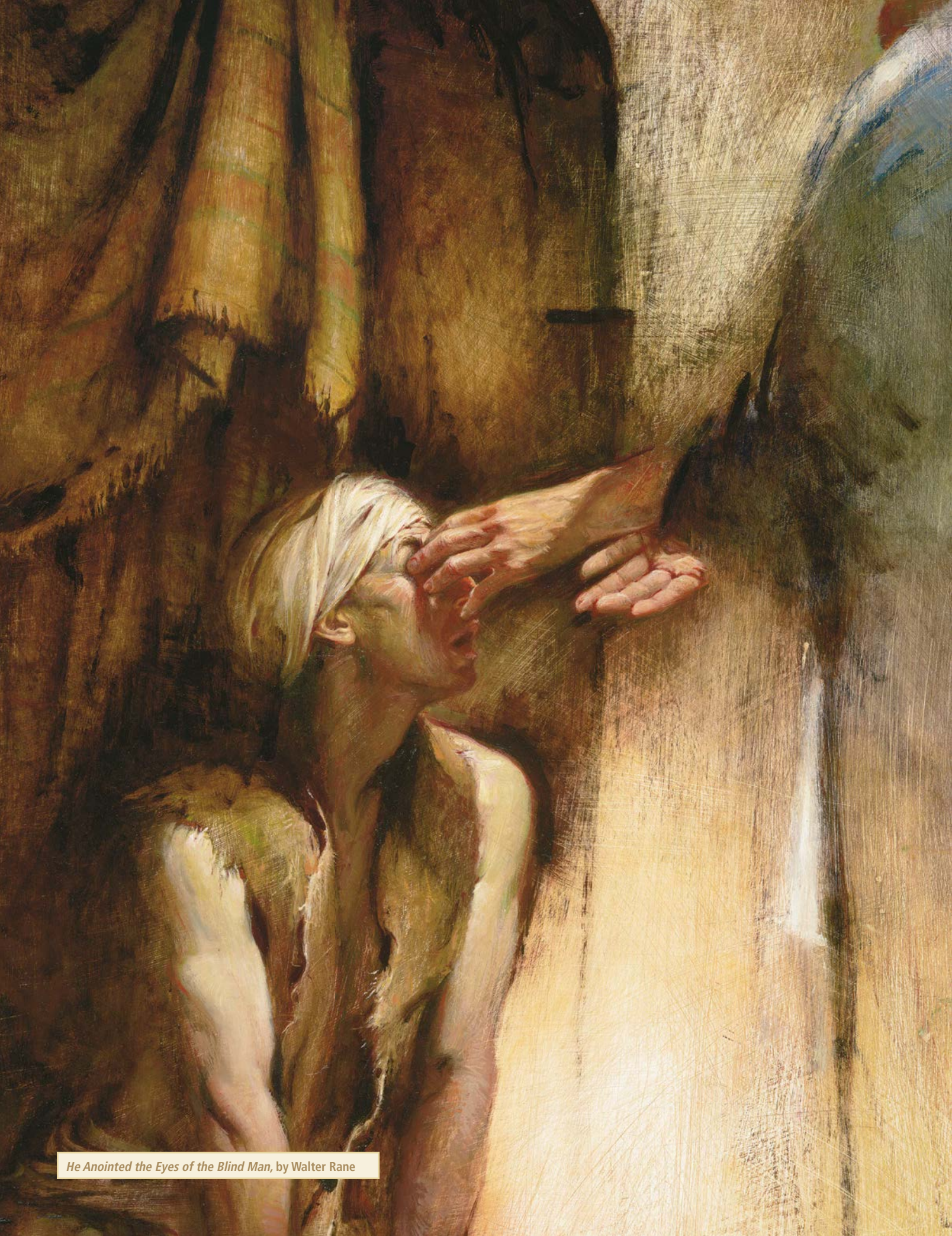
When instructing students with disabilities, you may adapt the lessons to meet student abilities. For example, to adapt lessons for students who cannot read, you might consider reading aloud yourself, having fellow students read, or using prerecorded materials to narrate the scriptures (such as an mp3, CD, or audiotape). When lessons call for written responses, you might encourage students to give oral responses instead.

For more ideas and resources, consult the Disability Resources page at disabilities.lds.org and the Seminaries and Institutes of Religion policy manual section titled “Adapted Classes and Programs for Students with Disabilities.”

New Testament Student Manual

The Religion 211–212 *New Testament Student Manual* contains valuable commentary, much of it by General Authorities and other leaders of the Church. The student manual can be a valuable resource to help you during lesson preparation. The teacher manual regularly refers you to commentary found in the student manual. You will bless the lives of your students by encouraging them to use this resource in their personal study of the New Testament.

Each chapter of the student manual concludes with sections titled “Points to Ponder” and “Suggested Assignments.” Many of these questions and activities can be adapted into teaching ideas for use in class.



He Anointed the Eyes of the Blind Man, by Walter Rane

Introduction to the New Testament

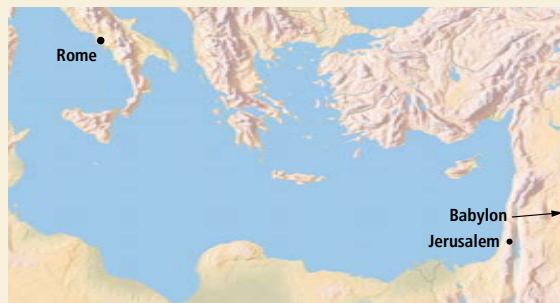


Introduction and Timeline

The New Testament consists of 27 separate books, written mainly, though not exclusively, by Apostles of the Lord Jesus Christ. These books teach and testify of the ministry and Atonement of Jesus Christ and the rise of the early Christian Church. The Bible—the Old and New Testaments—has influenced more people than any other book ever written. Elder L. Tom Perry (1922–2015) of the Quorum of the Twelve Apostles stated that the New Testament “is the centerpiece of scriptural history, just as the Savior Himself should be the centerpiece of our lives. We must commit ourselves to study it and treasure it!” (“The Sabbath and the Sacrament,” *Ensign or Liahona*, May 2011, 6).

The chapter titled “Introduction to the New Testament” in the student manual contains a brief overview of the historical period between the Old and New Testaments, a short summary of the contents of the four Gospels with emphasis on the final week of the Savior’s mortal life, a brief history of how the New Testament came to be, information about the Joseph Smith Translation, and

statements on the importance of the New Testament for The Church of Jesus Christ of Latter-day Saints and its members.



1. Return of Jewish captives from Babylon to Jerusalem (about 530 B.C.)
2. Book of Malachi written (about 430 B.C.)
3. Maccabean revolt (167–163 B.C.)
4. Roman period (63 B.C. onward)
5. Life of Jesus Christ
6. Canonization of the New Testament (A.D. 100–400)

Suggestions for Teaching

Purposes of the Four Gospels

Invite students to briefly explain some of the differences between the following types of books. You may want to display books as visual aids:

- A child’s book and a college textbook
- A cookbook and a book of poetry
- A biography and a science book

Ask:

- In what ways is it helpful to understand the purpose of a book before reading it?

Have students turn to the chart “Overview of the Four Gospel Writers’ Testimonies of Jesus Christ” in the student manual “Introduction to the New Testament.” Give them time to examine its contents, looking for the different focus and purpose of each gospel writer.

Ask:

- How would you describe the purpose of the New Testament?
- Why is it important to understand that the writers of the four Gospels wrote with different audiences in mind?
- What does the emphasis on the final week of the Savior’s mortal life reveal about the purposes of the Gospel writers?

Share the following principle with students: **By studying the four Gospels we can deepen our testimony of the ministry and Atonement of Jesus Christ.**

Using Visual Aids

When using visual aids it is best to present them at the same time that you are talking about the subject. Consider holding up a child’s book, a college textbook, or a copy of the New Testament as you present these questions.

Share the following passage from the Bible Dictionary with your students:

“The word *gospel* means ‘good news.’ The good news is that Jesus Christ has made a perfect atonement for mankind that will redeem all mankind from the grave. . . . Therefore, the records of His mortal life and the events pertaining to His ministry are called the Gospels. . . . The four Gospels are not so much biographies as they are testimonies” (Bible Dictionary, “Gospels”).

Sharing and Testifying

After a student has made a comment, you might invite additional sharing and testifying in class by asking, “Who else feels that this passage helps you understand something important about Jesus Christ? Please explain.” Asking questions like these will encourage students to add a second witness to what another student has already talked about.

Ask students to look again at the chart “Overview of the Four Gospel Writers’ Testimonies of Jesus Christ.” Read together the fourth row, “Focus on Jesus Christ.” Then assign students to four groups and have each group look up one of the sets of scriptures in the last row, “Examples of testimonies of the Savior.” After students have had time to search, have them report to the rest of the class, sharing examples of how certain scriptures illustrate each Gospel writer’s particular focus on Jesus Christ.

As a follow-up experience, you might invite students to open to any chapter in the Gospels of Matthew, Mark, Luke, or John and take several minutes to identify a story or a teaching that shows them that Jesus Christ was the Messiah, the Son of God. Give several students the opportunity to tell what they found. This can be a wonderful opportunity, as you begin a new semester, for your students to share their feelings for the Savior. As individuals explain what they found, you might ask follow-up questions such as:

- Why does that account or teaching impress you?
- What does that account or teaching help you to understand about the Savior?

Affirm to your students that the Gospels of Matthew, Mark, Luke, and John were not written strictly as comprehensive biographies of Jesus Christ. You might point out to students that the Joseph Smith Translation changes the title of each Gospel to include the word *testimony*, as in “The Testimony of St. Matthew.” This change helps us understand that each Gospel writer was conveying his profound witness that Jesus of Nazareth was the long-awaited Messiah, the Son of God, who came to redeem all of God’s children—and that believing and following Him is the only way to eternal life. Encourage students as they study the four Gospels to keep this in mind and to regularly ask themselves:

- How does this chapter, this parable, this teaching, or this miracle help me to better understand and rely on the teachings and Atonement of Jesus Christ?

You might also encourage students to write regularly in a study journal about what they are learning. This can help them extend their memory of these discoveries and deepen their love for the Savior.

The Historical Setting of the New Testament

Have students read the commentary for “The Intertestamental Period” in the student manual section “Introduction to the New Testament.” As students read, have them look for answers to the following questions:

- What were some changes that occurred within Jewish society during this time?
- At the time of the Savior, what kind of deliverance were the people in the land of Judea most likely looking toward?

After discussing the previous questions, help students see that what occurred during the intertestamental period had a great bearing on the setting of the New Testament. Emphasize to students the importance of this idea: **Understanding the historical and cultural setting of the New Testament can help us understand and apply its doctrines and principles.** Help students discover the value of understanding the New Testament setting by having them read the entry “Scriptures” under “The New Testament Setting” in the student manual section “Introduction to the New Testament.” Have students read Luke 24:44, and then ask:

- How does the information about the scriptures in New Testament times help you better understand Luke 24:44? (Help students understand that the Savior told the disciples that all three divisions of Old Testament scripture—the “law,” the “prophets,” and the “writings” or “psalms”—testified of Him.)

Provide another example by having students turn to Matthew 22. Briefly share with students the contents of verses 23–28. Point out to students that the Savior did not directly

answer the Sadducees' question; rather, He taught them about the resurrection (see verses 29–33). Then have students read the entry "Sadducees" under "The New Testament Setting" in the student manual section "Introduction to the New Testament." Ask:

- How does understanding some of the religious beliefs of the Sadducees help you to understand why the Savior responded to the Sadducees' question the way He did? (They accepted the truthfulness of the scriptures, but they rejected belief in immortality and the resurrection; thus, He taught them that the scriptures verify the reality of the resurrection. The reality of the resurrection is more important than the answer to the question they asked.)
- Why do you think it is important when studying the New Testament to keep in mind the conditions that existed at that time?

Encourage students as they study the New Testament to be mindful of the conditions and setting in which events took place. Point out that helpful information about the setting is contained throughout the student manual. An awareness of the cultural conditions of that day will help students to understand the Savior's teachings and the events of His ministry.

Introduction to the Gospel According to St. Matthew

Ask your students:

- What are some things people look forward to? (Note that there is no specific answer students should give here; rather, this is a readiness question to prepare students for the questions and teaching ideas that follow.)

Read Matthew 11:2–3 with your class. Ask:

- What details in these verses suggest that the people were looking forward to something?

Have your students read John 1:37–41, 45 and John 4:25.

- What were the people waiting and watching for?

Ask a student to read aloud the entry "Messiah" under "The New Testament Setting" in the student manual section "Introduction to the New Testament." Ask another student to read Matthew 16:13–16.

- What is the significance of Peter's declaration in verse 16? (Jesus was the long-awaited Messiah.)

Write *Matthew 1:21–23; 8:16–17; 13:34–35; 21:4–5; 27:35* on the board, and invite students to silently read these scriptures, looking for a phrase that is repeated in each reference.

- What phrase is repeated in these verses? ("That it might be fulfilled.")

Write the following statistics on the board.

Number of occurrences of "that it might be fulfilled" or "was fulfilled"

Matthew: 12

Mark: 1

Luke: 0

John: 5

- What do you think Matthew wanted his readers to know by repeatedly using the phrases "that it might be fulfilled" and "was fulfilled"?

Emphasize the following truth for students: **Matthew wrote to testify that Jesus Christ's life and mission were the fulfillment of Old Testament messianic prophecies.**

Consider writing this truth on the board.

If time permits, you might invite students to quietly study the section titled "Introduction to the Gospel According to St. Matthew" in chapter 2 of the student manual. Ask them to share with the class information they find important to keep in mind when studying Matthew. Conclude by explaining that Matthew assumed his audience was already familiar with Jewish traditions and customs. Therefore, he frequently quoted from or alluded to Old Testament sources and prophecies so his readers might recognize that the life and ministry of Jesus Christ were the fulfillment of ancient messianic prophecies.

Writing Doctrines and Principles on the Board

One way to be sure that students identify doctrines and principles is to write them on the board. This practice does not need to be followed for every doctrine or principle you discuss in class, but consider writing on the board the ones that you feel are most important in each lesson for students to know and internalize.

Supplemental Teaching Ideas

Coming Forth, Canonization, and Translations of the New Testament

Explain to students: **Our gratitude for the New Testament can increase as we learn about its history.**

Consider having students imagine that they lived some-time between A.D. 100 and A.D. 400. There are numerous written documents that various individuals claim should be regarded as scripture. There is no official list describing which writings are scripture and which ones should be disregarded, and there are no living Apostles with authority to make these decisions. Have students list criteria that could be used to determine which writings might be included as scripture and which ones might be discarded. You could list student ideas on the board. Ask students to compare their questions with the criteria that early Christians used to evaluate which books should be included in the New Testament. These criteria are included in the section “The Canonization of New Testament Texts” under “Introduction to the New Testament” in the student manual.

If the circumstances of your class permit, you might assign students ahead of time to research in the library or on the internet one of the individuals, Bible translations, or topics covered in the section “Translations of the Bible” under “Introduction to the New Testament” in the student manual. You could give each student three to five minutes to report to the class.

Consider discussing with the class:

- In what ways do you see the Lord’s influence in making the Bible available for all nations of the earth?

The Bible Plays a Central Role in The Church of Jesus Christ of Latter-day Saints

Consider having students study the following scriptures and discuss what each of them teaches about the Bible:

- 2 Timothy 3:16–17
- 1 Nephi 13:38–41
- Doctrine and Covenants 42:12; 84:57
- Articles of Faith 1:8

Then have students search the following scriptures and discuss why it is necessary for Church members to teach from the Bible as well as modern-day scripture and revelation: Deuteronomy 19:15; Ezekiel 37:15–17; 2 Nephi 29:8.

Read President M. Russell Ballard’s statement in the student manual section “The Church of Jesus Christ of Latter-day Saints and the Bible,” and discuss the following questions:

- How does the Bible serve as one of the “pillars of our faith”? **(The Bible plays a central role in The Church of Jesus Christ of Latter-day Saints.)**
- What role has the Bible played in the development of your faith in Jesus Christ?

You might consider having several students share their favorite verse or verses from the Bible and tell why the passage is meaningful to them. Consider having students open to any book in the New Testament and search for five minutes, identifying doctrines and principles that are part of the plan of salvation. Make a list on the board of student findings. Invite students to explain how knowing and following these doctrines and principles will lead us to salvation.

The Joseph Smith Translation of the Bible

Ask a student to read the Bible Dictionary entry titled “Joseph Smith Translation.” Then have the class make a list of some of the things they learned about the Joseph Smith Translation. The list might include items like the following:

- It is a revision of the King James Bible.
- It is a work that took Joseph Smith three years to complete.
- Joseph Smith received several sections of the Doctrine and Covenants while working on it.
- It helps to restore some precious things that were lost from the Bible.
- It is a valuable aid to understanding the Bible.
- It is a witness of the Prophet Joseph Smith’s divine calling.

Make sure the students understand that the Joseph Smith Translation is not the official Bible of the Church. Then have students study some of the following scriptures and explain what information they provide about the Joseph Smith Translation of the Bible: Moses 1:39–41; Doctrine and Covenants 35:20–21; 42:56–57; 76:15–19; 104:58–59.

Encourage students in their personal study of the Bible to use the Joseph Smith Translation helps in the footnotes and Bible appendix.

Matthew 1–4

Introduction and Timeline

Matthew 1–4 constitutes a prelude to the mortal ministry of Jesus Christ. In Matthew 1–2, you will have the opportunity to study about the birth and childhood of Jesus Christ. One of the messages of these chapters, in keeping with Matthew’s theme of fulfillment of prophecy, is that the Savior’s birth fulfilled Old Testament prophecies. In Matthew 3, John the Baptist declared that “the kingdom of heaven is at hand” and “he that cometh after me is mightier than I” (Matthew 3:2, 11). These declarations prepare the reader for the baptism of Jesus Christ, at which time Heavenly Father declared that He was “well pleased” with His Son (Matthew 3:17). In further preparation for His public ministry, Jesus Christ went into the wilderness “to be *with God*” (Joseph Smith Translation, Matthew 4:1 [in Matthew 4:1, footnote *b*]). Satan also tempted Jesus in the wilderness—but Jesus promptly rejected each of his temptations.



1. In Nazareth, Joseph learned that Mary would bring forth a son, to be named Jesus.
2. Jesus Christ was born in Bethlehem.
3. The Wise Men visited Jesus Christ in Bethlehem.
4. Joseph, Mary, and Jesus fled to Egypt and later returned to Nazareth.
5. Jesus Christ was baptized by John the Baptist in the Jordan River.
6. Jesus Christ was tempted in the wilderness.

Chapter Overviews

Matthew 1

Matthew gave a genealogy of Jesus Christ, showing His descent from Abraham and David. Joseph learned from an angel that his espoused wife, Mary, was to bring forth a son, who would be the Savior.

Matthew 2

Wise Men from the east visited the child Jesus. Joseph was warned in a dream of Herod’s evil intentions and took his family to Egypt for safety. Herod ordered the death of young children in the area surrounding Bethlehem. Joseph learned of Herod’s death in a dream and took his family to Nazareth.

Matthew 3

John the Baptist preached and baptized in fulfillment of prophecy. Jesus Christ was baptized, the Holy Ghost descended upon Him, and the Father acclaimed Him as His Beloved Son.

Matthew 4

Jesus Christ dismissed the temptations of Satan in the wilderness and began His earthly ministry by preaching repentance, teaching, healing, and calling disciples to follow Him.

Welcoming Students to Class


Before each class begins, you can help create a learning environment of love and respect by greeting students with a handshake and a warm smile, calling them by name, telling them you are happy to see them, expressing appreciation, or asking about their family, work, or school.

Prior Preparation

Whenever possible, prepare charts, pictures, items on the board, or other visual items before class. This saves valuable teaching time during the class.



Suggestions for Teaching

 *Note to teacher: Since you will be teaching Luke 1–2 later, it will be important to stay in Matthew for this lesson. Keep in mind that as the teacher of this course, you have the freedom to adapt the teaching ideas found in this manual to best meet the needs of your students. You also have the freedom to use ideas of your own to meet student needs.*

Matthew 1–2

Genealogy and Birth of Jesus Christ

Ask students to skim Matthew 1:1–16 and discover what this scripture passage contains. After students have identified these verses as the Savior’s genealogy, ask them to take a closer look at the verses and identify any names they recognize. Ask which ancestors of Jesus are named in the very first verse. (David and Abraham.) To help students better understand this detail, ask a student to read the student manual commentary for Matthew 1:1, 17.

- Why would it have been significant for Matthew’s Jewish audience to read that Jesus Christ was a descendant of David and of Abraham? (As students share their ideas, make sure they understand this truth: **Matthew emphasized that Jesus Christ’s birth fulfilled ancient prophecies.**)

Show your students a picture of the Nativity, including Mary, Joseph, and the baby Jesus. You could use *The Birth of Jesus* (*Gospel Art Book* [2009], no. 30; see also LDS.org). Ask one of your students to briefly summarize to the class the account of the birth of Jesus. This will quickly get students thinking about the events connected with the birth of Jesus Christ. You may want to list main parts of the story on the board as your student relates them. Explain that Luke 1–2 contains parts of the account of the Savior’s birth, which you will study later in the course.


Display the following chart on the board or on a poster, or give a copy to your students on a handout:

Ancient Prophecy	New Testament Fulfillment	Event That Fulfilled Prophecy
Isaiah 7:14	Matthew 1:18–25	
Micah 5:2	Matthew 2:1, 5	
Hosea 11:1	Matthew 2:13–15	
Jeremiah 31:15	Matthew 2:16–18	

Have students read Isaiah 7:14 and Matthew 1:18–25, looking for what prophecies were fulfilled. After students have found answers (virgin birth, child named Immanuel), write them on the board in the appropriate box. Assign students individually or in pairs to read the other sets of verses listed in the chart to discover other events that fulfilled prophecy. Fill in the remainder of the chart as students report their findings.

Explain that many Jews living at the time of Jesus Christ’s birth were familiar with Old Testament prophecies. Ask students to imagine Matthew’s Jewish readers, who had waited many years for Old Testament promises to be fulfilled.


- What do you think it would have been like for Matthew’s readers, who knew the prophecies regarding the coming Messiah, to read Matthew’s account of the Savior’s birth?
- What does it mean to you to know that the Savior’s birth fulfilled ancient prophecies?
- What other significant truths or insights did you gain from reading Matthew 1–2? (Possible answers: Jesus’s name bore witness of His identity and mission. The name Immanuel bears witness that God is with His covenant people. Many of the Jews, who should have been aware of the signs of the Messiah’s birth, failed to recognize them, while believers from foreign lands noticed the signs and acted upon them. Satan cannot overthrow the purposes of God. Inspired dreams are one means of receiving revelation.)

 *Note to teacher: If you decide to teach about the visit of the Wise Men, the student manual commentary for Matthew 2:1–12 has helpful insights for your discussion of these verses.*

Many families around the world today read from Matthew 1–2 and Luke 1–2 during the Christmas season. Suggest to students that it is appropriate at times other than Christmas to read some of these ancient prophecies in our families and discuss their fulfillment. Invite students to watch for additional instances throughout the Gospel of Matthew when Jesus Christ fulfilled ancient prophecy.

Matthew 3:1–12

John the Baptist Preached in Judea

 *Note to teacher: Details about John the Baptist’s life and ministry will be taught in lessons from the Gospels of Mark, Luke, and John. The focus here will be on how John the Baptist fulfilled prophecy by preparing the way for Jesus Christ.*

After reminding students that one of the themes in Matthew is that Jesus Christ fulfilled ancient prophecies, ask students to look in Matthew 3:1–3 and find out who else fulfilled ancient prophecy. (John the Baptist.)

- According to Matthew 3:3, which Old Testament prophet wrote about John the Baptist? (Isaiah. You might need to explain that “Esaias” is Isaiah, and that Matthew 3:3 quotes from Isaiah 40:3.)
- According to Isaiah’s prophecy in Matthew 3:3, what would John the Baptist do? (Prepare the way of the Lord.)

Ask a student to read aloud Matthew 3:4–12, and ask the other students to raise their hand each time these verses mention a way in which John the Baptist helped people prepare for the coming of the Lord Jesus Christ. As students raise their hands, pause in the reading and have them identify and explain what they notice. (Possible answers: He baptized people. He taught people to confess their sins. He called people to repent. He taught people that a time of judgment was coming. He taught that the One coming after him was greater than him and would baptize with the Holy Ghost.) As students respond, ask them to explain:

- How would that action or teaching of John the Baptist help prepare people for Jesus Christ?
- What can we do to “prepare . . . the way of the Lord” in our lives?

You might point out that students are about to “meet” Jesus as He enters the story line in the Gospel of Matthew and invite them to prepare their hearts to learn from Him.


Matthew 3:13–17

The Baptism of Jesus Christ

Have students consider the following situation: They are having a religious conversation with a friend who is not a member of The Church of Jesus Christ of Latter-day Saints. During the course of the conversation, the subject of baptism comes up. The friend questions why we need to be baptized. In his or her mind, the only requirement to be saved is to repent and accept Jesus Christ in one’s heart. Ask a few students how they might explain the need for baptism to their friend.

After several responses, ask a student to read Matthew 3:13–15.

- As recorded in Matthew 3:15, what reason did Jesus give for asking John to baptize Him? (As students share their ideas, help them understand this truth: **Jesus Christ was baptized to fulfill all righteousness.**)

 Rather than having a student read Matthew 3:13–15, you might choose to show the video “The Baptism of Jesus” (2:55) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. This video covers Matthew 3:13–17. Before you show the video, ask students to follow along in their scriptures as the video is played. Explain that although we do not know the actual words John spoke when baptizing Jesus, we do know that John had proper authority and that Christ’s baptism was performed by immersion. At the conclusion of the video, ask: What reason did Jesus give for asking John to baptize Him? Then have

students mark Jesus’s words, found in Matthew 3:15. Then continue with the teaching suggestions below.

- What do you think it means that Jesus Christ was baptized “to fulfil all righteousness”?

Encourage students, as they work through the remainder of Matthew 3, to look for additional truths they might teach to others about baptism.

Ask your students to turn to 2 Nephi 31:5–12. Have a student read verses 5–6 and note the question Nephi asked in verse 6. Students may want to write this reference in the margin of their scriptures as a cross-reference to Matthew 3:15.

Have students study 2 Nephi 31:7–9 and identify how the Savior fulfilled righteousness by being baptized. (He showed the children of men that He humbled himself before the Father. He witnessed to the Father that He would be obedient to Him. He showed the children of men the narrow gate by which they should enter, setting an example for them.)

Help students see the importance of baptism for all people by having a student read 2 Nephi 31:10–12. Bear testimony of this truth: **It is important for all men to repent and to follow the Savior’s example by being baptized and receiving the gift of the Holy Ghost.**

Ask students to skim again Matthew 3:13–17, looking for additional truths regarding baptism. What gospel truths do you learn, or have you learned, from these verses?

(Possible answers: **The members of the Godhead are separate and distinct Beings.** Jesus Christ was baptized by immersion. Both John the Baptist and God the Father testified that Jesus Christ is the Son of God.)

- How do these verses teach that God the Father, Jesus Christ, and the Holy Ghost are separate and distinct from one another? (Jesus Christ was in the Jordan River, the Holy Ghost descended upon Him, and Heavenly Father spoke from heaven.)
- Where else in the scriptures can we read about the separate nature of the members of the Godhead?

If time permits, consider having students search some of the following scripture references and discuss how they further witness that God the Father, Jesus Christ, and the Holy Ghost are separate and distinct persons: Matthew 26:39; John 17:3; Acts 7:55–56; Hebrews 1:1–2; Doctrine and Covenants 130:22; Joseph Smith—History 1:17. The student manual commentary for Matthew 3:13–17 can assist you as you discuss the separate nature of the members of the Godhead in class.

Matthew 4:1–11

The Savior Was Tempted in the Wilderness

Have students quietly read Matthew 4:1–11 and look for how Jesus Christ responded to Satan’s three temptations. Ask the students:

- What did you notice about how the Savior dealt with Satan’s temptations?

Tell the students you are going to give them a moment to ponder the answer to the following question before they share their thoughts:

- What do you learn from Jesus Christ’s example in dealing with temptations that can be applied in your life? (As students share their ideas, help them understand these principles: **When we fast and pray, we have greater spiritual strength to overcome temptation.** Scripture study prepares us to overcome temptation. We have the ability to choose to dismiss temptations quickly.)

Have students read the student manual commentaries for Matthew 4:3–10 and for Matthew 4:4–11. Write on the board: **If we follow the Savior’s example, we can overcome temptation.**

Then ask the following questions:

- How can we benefit from scriptural knowledge during a time of temptation?
- What else could we do to help us overcome temptations?

To deepen students’ understanding of these verses, consider having a student read the student manual commentary for Matthew 4:2–10. Write three headings on the board: (1) *Physical Appetites*; (2) *Pride, Fashion, and Vanity*; and (3) *Riches and Power*. Invite students to name common temptations faced today that are examples of each of

Time to Ponder Questions

Class members are more likely to give a thoughtful answer to a question if they are given sufficient time to ponder their response. For example, after asking a question, you could say, “Please take a moment to think about your response, and then I will ask for answers.” Then give the students time to ponder before calling on them.

the three categories. As students name temptations, list them on the board under the appropriate category.


Have students read Hebrews 2:17–18; 4:15–16, and discuss as a class:

- Why was it necessary for the Savior to experience temptation?
- Why is it important for us to understand that Jesus Christ experienced the same kinds of temptations we face today?

After discussing students' responses, conclude today's lesson by giving students a few minutes to write in a study journal or on a piece of paper their response to one of the following questions:

- How can I better apply the Savior's example when facing temptation?
- What can I do now to be better prepared for temptation when it comes?

Encourage students to follow through with what they have written. Testify that as they consistently do so, they will gain increased ability to resist temptation.

 *Note to teacher: Time constraints will probably not permit you to teach everything found in Matthew 1–4. Based upon the promptings of the Spirit and the needs of your students, you may choose to use the supplemental teaching idea for Matthew 4:17–25 instead of one of the main teaching ideas found in this lesson. Or, you might choose to begin lesson 4, which covers Matthew 8–12, by noting that in Matthew 4, the Savior began to teach, preach, and heal throughout Galilee. Matthew 8–9 provides greater detail for this aspect of the Savior's ministry.*

Supplemental Teaching Ideas

Matthew 1:1–17. Matthew's Genealogy of Jesus Christ

As you study Matthew 1:1–17 in class, encourage your students to consider this idea: **Matthew's genealogy of Jesus Christ reveals the Savior's prophetic and divine right to reign on earth.**

To teach this truth, help students understand what it means for Jesus Christ to be a descendant of Abraham, David, and Judah. The following information may help in your discussion of these terms:

- *Abraham*: See Genesis 22:18; Galatians 3:16. As Church members we are all the seed (descendants) of Abraham and have a responsibility to bless the people of the earth. However, Jesus Christ is the only descendant of Abraham who can bless "all the nations of the earth." How is Jesus Christ uniquely able to do this?
- *David*: See 2 Samuel 7:8, 12–13; Isaiah 9:6–7; 16:5; Jeremiah 23:5–6; Luke 1:32. What prophecies were made concerning the seed of David? As recorded in Matthew 12:22–23, after the people saw Jesus cast out a devil, they asked if Jesus was the "son of David," showing that they were aware of the ancient prophecies.
- *Judah*: See Genesis 49:10. The Lord promised that the tribe of Judah would reign in Israel "until Shiloh come." The Hebrew word *Shiloh* may be a short form of *asher-lo*, which can be translated "whose right it is." Jesus Christ came through the lineage of Judah,

fulfilling the prophecy that it would be His right to reign in Israel.

Note also that Matthew refers to Jesus as "Christ" (Matthew 1:16). The Greek title *Christ* and the Hebrew title *Messiah* are synonymous, meaning "Anointed One." In Old Testament times, prophets, priests, and kings were anointed to fulfill their roles and responsibilities (see Exodus 40:13; 1 Samuel 15:1; 1 Kings 19:16). Therefore, the term *Christ* helped Matthew's readers to understand the Savior's divine role. The anointing of prophets, priests, and kings foreshadowed the coming of Jesus Christ—the great Prophet, Priest, and King (see "I Know That My Redeemer Lives," *Hymns*, no. 136, verse 3).

Matthew 1:19–24; 2:13–15, 19–23. Joseph Was an Example of a Righteous Husband and Father

Share with your students the following portions of "The Family: A Proclamation to the World":

"Husband and wife have a solemn responsibility to love and care for each other and for their children. . . . By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families" (*Ensign or Liahona*, Nov. 2010, 129).

Consider dividing your class into small groups. Assign each group to study Matthew 1:19–24; 2:13–15, 19–23

and look for examples from Joseph's life that illustrate the following ideas:

- Joseph was a righteous husband and father.
- Joseph showed love and care for Mary.
- Joseph presided over his family in love and righteousness.
- Joseph provided protection for his family.

You may find the student manual commentary for Matthew 1:18–25 helpful in your discussion with students. For application of these principles, consider asking students when they have observed Joseph's traits in a righteous husband or father they know, or how they plan to be like Joseph when they are married.

Matthew 1:20–24; 2:12–14, 19–22. Revelation through Dreams

Ask students to name various ways in which the Lord gives us revelation. Then ask:

- What form of revelation is described in Matthew 1:20?

Point out this truth: **The scriptures contain examples of inspired dreams or visions as one form of revelation from the Lord.**

Ask students to briefly review Matthew 1–2 and identify who received inspired dreams or visions and what message was given in each inspired dream or vision. (In Joseph Smith Translation, Matthew 1:20, 24; 2:13, 19, the words “dream” and “sleep” are changed to “vision”; see Matthew 2:19, footnote a.) Then, consider putting the following references on the board and having students discover other instances of inspired dreams or visions in the scriptures: Genesis 28:10–15; Genesis 37:5–7, 9; Genesis 41:1–8; Daniel 2:1, 19, 36–45; and 1 Nephi 3:2. Discuss how the Lord used dreams or visions in these instances as a form of revelation.

Matthew 4:17–25. Jesus Christ Began His Mortal Ministry

Point out to students that one of Matthew's major themes is: **Jesus Christ came to establish the kingdom of heaven on earth.**

Matthew used the phrase “kingdom of heaven” 33 times in his Gospel. Explain to students that at a time when Israel was being ruled by yet another powerful

earthly kingdom (Rome), Jesus Christ came preaching a message about the kingdom of heaven.

In the kingdom of heaven established on earth, Jesus (like His Father) was King. He called leaders to serve in His kingdom, and He taught laws of righteousness to govern His kingdom. He began to establish the kingdom during His mortal ministry, but He taught that its fulness would come at a future time when He would return in glory. He showed by His teachings and miracles that when the kingdom did come in its fulness, it would mean a dramatic reversal in the order of things—heavenly ways rather than earthly ways would prevail, and death, disease, suffering, hunger, and thirst would be done away.

Ask students to look in Matthew 4:17–25 to learn how Jesus Christ began to establish His kingdom. Some of the following questions may be helpful:

- Matthew 4:17. According to this verse, why did Jesus want people to repent? (The kingdom of heaven, meaning the Lord's true Church, was at hand. Individuals must repent in order to become part of the kingdom.)
- Matthew 4:18–22. Whom did Jesus call to follow Him? What was to be their role in His kingdom?
- Matthew 4:23. In even the best kingdoms on earth, there is death, disease, and suffering. What do the Savior's actions in this verse suggest about the kingdom of heaven?
- Matthew 4:24–25. How did people react when they learned about the Lord's kingdom on earth?

This may be an appropriate time to teach more about the kingdom of heaven by providing an overview of the five major sermons in Matthew, each of which has relevance to “the kingdom of heaven.” *Matthew 5–7*: The laws of righteousness that govern the kingdom of heaven. *Matthew 10*: The authorized leaders in the kingdom of heaven. *Matthew 13*: Parables of the kingdom of heaven that begin with “the kingdom of heaven is like unto.” *Matthew 18*: Instructions on directing and regulating the Church, which is the kingdom of heaven on earth. *Matthew 24–25*: Being prepared for the future coming of the kingdom of heaven in its fulness.

Matthew 5–7

Introduction and Timeline

President Thomas S. Monson (1927–2018) spoke of the Sermon on the Mount and the Galilean hillside where it took place: “Here it was that the greatest person who ever lived delivered the greatest sermon ever given—the Sermon on the Mount” (“The Way Home,” *Ensign*, May 1975, 15). As the Savior began His Galilean ministry, He declared that “the kingdom of heaven is at hand” (Matthew 4:17), and then in the Sermon on the Mount (see Matthew 5–7) taught doctrines and principles of righteousness that govern the lives of those who belong to His kingdom and lead to happiness and eventual perfection.

At the conclusion of the sermon, “the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes” (Matthew 7:28–29; see similar sermons in Luke 6:17–49 and 3 Nephi 12–14). In other words, the people were astonished by what He said and by how He said it. He did not teach by citing precedent or previous authority, as the scribes and rabbis did. He taught as one having the authority of God Himself.



Jesus Christ taught the Sermon on the Mount in Galilee.

Chapter Overviews

Matthew 5

Jesus Christ began His Sermon on the Mount by teaching the Beatitudes. He declared that the law of Moses was fulfilled and taught the righteous way of life that leads to becoming perfect like Heavenly Father.

Matthew 6

The Savior continued the Sermon on the Mount, teaching how to pray, fast, and serve others. He taught His disciples to place love of God over the cares of the world.

Matthew 7

Jesus Christ concluded the Sermon on the Mount, teaching that the way to eternal life is narrow and that those who enter into the kingdom of heaven are those who do the will of Father in Heaven.


What to Teach

Elder Jeffrey R. Holland taught: “First of all, we are teaching people, not subject matter per se; and second, every lesson outline that I have ever seen will inevitably have more in it than we can possibly cover in the allotted time.

“So stop worrying about that. It’s better to take just a few good ideas and get good discussion—and good learning—than to be frenzied, trying to teach every word in the manual. . . .

“An unrushed atmosphere is absolutely essential if you are to have the Spirit of the Lord present in your class” (“Teaching and Learning in the Church,” *Ensign* or *Liahona*, June 2007, 91).

Suggestions for Teaching

 *Note to teacher: Because there are so many important teachings in this scripture block, you will have to be selective about what you teach. Consider the needs of your students and seek the guidance of the Spirit as you determine what to teach. If the length of your course permits, you might consider taking two class sessions to teach this material.*

Matthew 5:1–12

The Beatitudes

To help students understand the context of the Sermon on the Mount, have a student read Matthew 4:25 and Matthew 5:1. Explain that Matthew 5 is a continuation of Matthew 4.

Ask students a few questions like these: What brings you happiness? When have you been really happy? Why did you feel happy? What is true happiness? Would you be interested if you came across a speech by the Creator of the universe titled “Keys to Happiness”? Why?

Have students skim through Matthew 5:1–12, looking for how most of the verses begin. Explain that in Matthew 5, the word *blessed* means “happy.” Explain that these verses are often called the Beatitudes, and share the following definitions of the Beatitudes with your class:

“The Latin *beatus* is the basis of the English ‘beatitude,’ meaning ‘to be fortunate,’ ‘to be happy,’ or ‘to be blessed’” (Matthew 5:3, footnote a).

“Name given to certain declarations of blessedness in the Sermon on the Mount (Matt. 5:3–11; Luke 6:20–22). They describe certain elements that go to form the refined and spiritual character, all of which will be present whenever that character exists in its perfection. Rather than being isolated statements, the Beatitudes are interrelated and progressive in their arrangement” (Bible Dictionary, “Beatitudes”).

To help students see this progressive arrangement of the Beatitudes, have them read Matthew 5:3 and 3 Nephi 12:3 and ask:

- Why do you think the attribute of being “poor in spirit” is first in the Beatitudes? (We must recognize our spiritual need before we can make progress toward Father in Heaven.)
- What important phrase does the Book of Mormon add to this Beatitude? Why do you think the phrase “who come unto me” is an important addition?

Assign students as individuals, pairs, or small groups to study one or more of the Beatitudes in Matthew 5:3–12 and 3 Nephi 12:3–12 and any related material in the student manual. Ask them to ponder how coming unto Christ helps us to develop the attribute they studied and to receive the promised blessing. While the students are discussing the Beatitudes, you could write notes on the board like the following, showing the attributes to be developed and the blessings that are promised:

Matthew 5; 3 Nephi 12	Attribute	Promised Blessing
Verse 3	Humility	Entrance into the kingdom
Verse 4	Mourning and penitence	Comfort and forgiveness
Verse 5	Meekness	Promise of celestial glory
Verse 6	Seeking righteousness	Gift of the Holy Ghost
Verse 7	Merciful	Mercy and forgiveness
Verse 8	Pure in heart	See God
Verse 9	Peacemakers	Children of God, heirs
Verses 10–12	Enduring opposition in this life	Great reward in heaven

Ask:

- As you look at this list, what do you see that shows how the Beatitudes are interrelated and reflect a progression of coming unto Christ and becoming more like Him?
- From your experience, how has living one of the Beatitudes increased your level of happiness?

Encourage students to consider which of the Beatitudes they most need to improve in and commit to work on this attribute during the coming week or month. As you teach the remainder of Matthew 5–7, you might encourage students to consider how the Beatitudes are connected to the rest of what the Savior taught in the Sermon on the Mount. Ask students to consider this principle: **Applying the principles taught in the Beatitudes helps us to come unto Christ and to obtain greater happiness.** Ask them to share ways in which they have seen the truth of this principle.

Matthew 5:17–48

Jesus Christ Taught Us How to Become Like Heavenly Father

Ask students: “If there was any advice or counsel you could offer your fellow students about how to return home to Heavenly Father, what would that advice be?”

Help establish the context of this scripture block by asking students to read Matthew 5:17, 48. Jesus taught that He came to fulfill the law, and He also taught that the ultimate purpose of His teachings was to help us become like Father in Heaven.

List the following scriptures on the board:

Matthew 5:21–26

Matthew 5:27–32


Matthew 5:33–37

Matthew 5:38–42

Matthew 5:43–47

Explain to students that in each of these passages from Matthew 5, Jesus Christ referred to a law or custom people were familiar with, and then He taught a higher principle that gave correct understanding of the law or custom. In this way, He taught that the gospel of Jesus Christ was greater than the laws and customs of Moses’s dispensation. Explain that you will ask students to study one of the scriptures listed and then ask them to report the following to the class:

1. The law or custom that the people had heard.
2. The principle Jesus Christ taught.
3. How living that principle helps us become more like Heavenly Father.
4. A brief experience illustrating how the principle has helped you (if desired).

 **Note to teacher:** *It might be helpful to write these four items on the board so the students can refer back to them.*

To help students better understand this assignment, study the first scripture as a class. Have a student read Matthew 5:21–26 aloud, and then guide students in identifying the answers to the four items. (1. The law was “Thou shalt not kill.” 2. The higher or more complete principle was that we should choose not to become angry or treat people with contempt. 3. The principle can help us become more like Heavenly Father because He is loving and sees the worth of each soul. 4. You might tell about a time when you chose not to become angry.)

Divide your class into small groups or pairs. Assign each group to study one of the four remaining blocks of scripture listed on the board. After students have had time to read and consult with each other, have groups share their responses with the class.

For additional analysis and discussion of Matthew 5, you might ask:

- How could one or more of the Beatitudes help us live the principles the Savior taught in Matthew 5:21–48? (Possible answers: Being meek can help us not to become angry with others. Being pure in heart can help us not to lust after others. Being willing to be persecuted for righteousness' sake can help us to turn the other cheek. Being a peacemaker can help us to love our enemies.)

Have students look in Matthew 5:48 for what might be the most difficult commandment that the Savior ever gave.

- What commandment did Jesus give in this verse?
- How might someone feel when first reading this verse?

Have students read 1 Nephi 3:7 and Philippians 4:13.

- What do these scriptures teach about the Savior's command to be perfect?

Ask a student to read the statement by President Russell M. Nelson in the student manual commentary for Matthew 5:48.

- How does this statement encourage you in your quest for eventual perfection?

Explain to students that in Matthew 5 we learn this principle: **By following the teachings of Jesus Christ, we can become like our Father in Heaven.** Testify that with the help of the Lord, we can fulfill all of God's commandments. Although we will not achieve perfection in this life, we can strive for perfection and actually become perfect in many commandments while in mortality. Through the Atonement of Jesus Christ, becoming perfect like our Father in Heaven is possible in the eternities (see Moroni 10:32–33; D&C 67:13; 76:69).

Matthew 6:1–18; 7:7–11

The Savior Discoursed on Worshipping the Father

Explain that as recorded in Matthew 6, the Savior taught important principles about how to worship the Father, including by praying, by fasting, and by serving others. Have students make a brief list on the board of various reasons why people might pray, fast, or serve others. Ask one-third of your class to read Matthew 6:1–4, another third to read verses 5–6, and another third to read verses 16–18. Have each student look for the counsel the Savior gave concerning our worship.



Instead of the group activity just described, consider showing the video “Sermon on the Mount: The Lord’s Prayer” (2:18) from *The Life of Jesus Christ Bible Videos*, available at LDS.org. This video covers Matthew 6:1–13. Before you show the video, encourage students to follow along in their scriptures, beginning at Matthew 6:1, and to look for what Jesus taught about sincere worship. At the conclusion of the video, continue with the teaching suggestions as indicated.

Ask several individuals to report what they learned about worship. Then ask the following question:

- How would you summarize in your own words what the Savior taught in all three of these blocks of scripture? (As students share their ideas, make sure they understand this principle: **God will reward those who worship Him with sincerity and love.** Consider writing this principle on the board.)

To further clarify and apply this principle, read the quotation by President Dallin H. Oaks in the student manual commentary for Matthew 6:1–4. Then ask:

- How can a person determine if he or she worships God and serves others “for the love of God and the love of his children”?
- What should motivate our worship—including our praying, fasting, service, and payment of tithing and fast offerings?

Have one student read Matthew 6:22–23 and another student read the student manual commentary for Matthew 6:22. Ask the following question to briefly discuss what these sources teach that can help our worship be more acceptable to God:

- In what way do these verses and the commentary help you as you evaluate the way you worship God?

“Look for” Skills

One of the more effective scripture teaching skills is to send students into a block of scripture looking for specific things. This scripture study skill encourages students to develop a spirit of inquiry that will increase their comprehension of the scriptures.

To help students further see how prayer can be a more meaningful worship experience, have one student read Matthew 6:7–8 and another student read the student manual commentary for Matthew 6:7. Ask:

- How did Elder Joseph B. Wirthlin define vain repetitions?
- What suggestions did Elder Wirthlin give for helping us remove vain repetitions from our prayers?

Explain to your students that we can learn additional truths regarding our worship by studying the prayers of the Savior recorded in the scriptures. Have students identify the first six words in Matthew 6:9. (“After this manner therefore pray ye.”) Ask:

- What is meant by the phrase “after this manner”? (If students need help answering this question, see the student manual commentary for Matthew 6:9.)

Invite students to silently read Matthew 6:9–13 (sometimes referred to as the Lord’s Prayer) and Matthew 7:7, looking for what we can learn about how to pray. After students have had sufficient time to read and ponder, discuss their findings. Some principles that should come out in the discussion include:

- **Prayer is a time to show reverence and respect to our Father in Heaven** (Matthew 6:9).
- **We pray to seek the Lord’s will** (Matthew 6:10).
- **Part of prayer is asking for things we need** (Matthew 6:11; 7:7).
- **In prayer we should seek forgiveness of sins** (Matthew 6:12).
- **When we pray, we may ask for help in overcoming temptation** (Matthew 6:13).

You might conclude this portion of the lesson by asking questions such as the following:

- What have you done to show reverence and respect to Heavenly Father in your prayers? How has showing reverence and respect toward Heavenly Father in your prayers affected your prayers?
- What do the words *ask*, *seek*, and *knock* teach you about effective prayer?
- What can we do to better align our desires with the Lord’s will? What have you done to better align your life with the Lord’s will?

Matthew 6:19–34

Seeking First the Kingdom of God

Explain to students that in Matthew 6:19–34, the phrase “take no thought” (or a variation of it) is mentioned several times (see Matthew 6:25, 27–28, 31, 34). This phrase means, “Do not be overly anxious or worried.” Give students time to silently read Matthew 6:19–34, looking for two or three verses that they feel emphasize the main ideas the Savior taught. Invite several students to share which verses they selected and why they selected them. To further analyze the ideas that the students find, you could ask questions like the following:

- According to the Savior’s teachings, what types of things should we not be overly anxious about?
- What are some examples of laying up treasures in heaven?
- What is the relationship between laying up treasures in heaven and seeking the kingdom of God? (As students share their responses, make sure they understand this principle: **If we are seeking first the kingdom of God, heavenly concerns take priority over earthly concerns.** You could write this principle on the board.)


Read or ask a student to read the quotation by President Ezra Taft Benson in the student manual commentary for Matthew 6:33.

- How does putting God first in our lives cause other priorities to fall into their proper place?

Invite students to share experiences when they have felt less anxiety or worry because they chose to make the kingdom of God a higher priority in their lives. You might ask them to tell about challenges they faced in making this choice, what other activities became less important, and how the Lord blessed them when they made Him and His kingdom their first priority.

Student Sharing of Personal Experiences

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles taught: “The more [students] discuss what the gospel actually means in their lives, the more will be their inspiration, growth, and joy as they try to solve their personal concerns and challenges” (“Teaching by the Spirit,” *Ensign*, Jan. 1989, 15). One way to accomplish this is to ask students to share how they have successfully applied a gospel truth in their lives. Students will do better with this type of question if you give them a moment to think about their answers before calling on them.

 *Note to teacher: Consider summarizing Matthew 7:13–20 with the students. This could be done by quickly highlighting several key doctrines, such as the following: narrow is the way that leads to eternal life, beware of false prophets, and by their fruits you shall know them.*

Matthew 7:21–29

Doing the Will of the Father

Write the following sentences on the board:

*To enter the kingdom of heaven, it is not enough to _____.
I must also _____.*

Assign half of your class to read Matthew 7:21–23 and the other half to read verses 24–27. Have students verbally fill in the sentence on the board, based on the scriptures they read. As students share their reports, this principle should be emphasized:

Those who enter the kingdom of heaven are those who do the will of the Father.

As you conclude the lesson, encourage students to take a minute or two and write how they might better live one or more teachings discussed in class today. To help students apply these teachings, ask if any class members might be willing to share what they have written.

Supplemental Teaching Ideas

Matthew 5:13–16. “The Salt of the Earth” and “the Light of the World”

Hold up a container of salt, and have a student read Matthew 5:13. Ask:

- How does salt lose its savor, and how can we relate this teaching to our lives? (Refer to the student manual commentary for Matthew 5:13 if students need help answering this question.)

Hold up a light bulb, candle, or other object associated with light. Have a student read Matthew 5:14–16, and ask:

- According to the Savior’s teachings, *why* are we to be a light to the world?
- How does setting a righteous example for others glorify our Father in Heaven?

Emphasize that the Savior’s words about being “the salt of the earth” and “the light of the world” teach this important principle: **We glorify our Father in Heaven when we set a righteous example for others.**

Consider telling students that the Joseph Smith Translation adds the phrases “*I give unto you to be the salt of the earth*” and “*I give unto you to be the light of the world*” (Joseph Smith Translation, Matthew 5:15–16; italics added). Salt was a preservative and a symbol of the gospel covenant. Light helps others to see. By using these symbols, the Savior was inviting

all of us to become missionaries by living the gospel, sharing its light, and inviting others to enter into covenants with the Lord.

Matthew 6:14–15; 7:1–6, 12. How We Treat Others Affects Our Relationship with God

Begin by asking, “Have you ever felt mistreated or misjudged by someone? Have you ever mistreated or misjudged someone else?” Ask students to read Matthew 6:14–15 and Matthew 7:12. Then ask:

- How do the Savior’s teachings in these passages illustrate the principle taught in Matthew 7:2?
- How do the teachings in Luke 6:38; Alma 41:14–15; and Doctrine and Covenants 1:10 further help you understand this principle?

As a class, read and discuss Matthew 7:1–5. You could have students read the student manual commentary for Matthew 7:1–5 and then discuss the following questions:

- What is required in order to “judge righteous judgment”? (To help students understand this concept, you might ask them to review and discuss John 7:24; 1 Corinthians 4:5; and the student manual commentary for Matthew 7:1.)
- How can we avoid improperly judging or criticizing others?
- How do the Savior’s teachings in Matthew 7:2, 12 relate to the Beatitude in Matthew 5:7?

Through discussion of these questions, the following principle should be highlighted: **The way we treat others affects the blessings and rewards we receive from God.**

Matthew 5-7; see also Matthew 2:13-16, 19-20; 3:16; 8:27, 34; 17:2. Similarities between Jesus Christ and Moses

Point out that Matthew drew numerous parallels between Moses and Jesus Christ, perhaps hoping

Jewish readers of his Gospel would accept this doctrine: **Jesus Christ was the Messiah foreshadowed by Moses** (see Deuteronomy 18:15). Share some of the following points with your students, or put some of the information about Moses on the board and have students find the corresponding information about Jesus Christ from the Gospel of Matthew. Help students understand that many aspects of Moses's life serve as a type, or foreshadowing, of the life and ministry of Jesus Christ.

Moses	Jesus Christ as the New Moses
Pharaoh sought to kill Moses as an infant (see Exodus 1:22).	Herod sought to kill Jesus Christ (see Matthew 2:13-16).
Moses came out of Egypt (see Exodus 2).	Jesus Christ came out of Egypt (see Matthew 2:15).
Moses was tempted by Satan (see Moses 1:12-22).	The Savior was tempted by Satan in the wilderness (see Matthew 4:1-11).
The first five books of the Old Testament are the books of Moses.	The Savior delivered five major sermons in the Gospel of Matthew (see Matthew 5-7; 10; 13; 18; 24-25).
Moses gave the law to the Israelites (see Exodus 20).	The Savior fulfilled the law (see Matthew 5:17-48).
Moses received the law on a mountain (see Exodus 19-20).	Jesus Christ taught from a mountain (see Matthew 5:1).
Moses controlled the waters of the Red Sea (see Exodus 14).	Jesus Christ commanded the winds and the sea (see Matthew 8:24-27; 14:25).
Moses was meek above all men (see Numbers 12:3).	Jesus Christ is "meek and lowly in heart" (see Matthew 11:29).
Moses was transfigured on Mount Sinai (see Exodus 34:29).	Jesus Christ was transfigured on a mountain (see Matthew 17:1-13).
Moses raised the brass serpent in the wilderness (see Numbers 21:6-9).	The Savior was raised on the cross (see Matthew 27:35; John 3:14-15).
Moses was sent to deliver Israel (see Exodus 3:8).	The Savior was sent to deliver all mankind (see Matthew 1:21; 28:18-20).

4

Matthew 8–12

Introduction and Timeline

Matthew 8–12 presents a continuation of the Savior’s Galilean ministry overviewed in Matthew 4:23: “Jesus went about all Galilee, teaching . . . and preaching . . . and healing all manner of sickness” (see also Matthew 9:35). Having recorded an important part of the Savior’s *teaching* and *preaching* in chapters 5–7, Matthew next documented in chapters 8–9 numerous miracles that Jesus Christ performed. These miracles illustrate the Savior’s power and authority over all things and prepare readers for Matthew 10, which records the Savior conferring on His Apostles the power to minister and to perform similar miracles. The Savior’s power can give us confidence in His promise and ability to lighten the burdens of all who come unto Him (see Matthew 11:28–30).



1. The Savior used His power to heal many people, calm a storm, and cast out devils.
2. Jesus called Twelve Apostles and gave them power and authority.
3. Jesus taught throughout the area of Galilee.

Chapter Overviews

Matthew 8

Jesus Christ healed a leper, a centurion’s son, and Peter’s mother-in-law. He cast out many devils and calmed a storm.

Matthew 9

Jesus Christ healed a paralytic and a woman with an issue of blood, and He raised a ruler’s (Jairus’s) daughter from the dead. Jesus called Matthew to be His disciple. When accused of associating with publicans and sinners, Jesus responded that He came to call sinners to repentance.

Matthew 10

Jesus Christ empowered and instructed the Twelve Apostles and sent them forth to preach, minister, and heal the sick. He warned the Apostles of opposition they would face and counseled them to take up their cross and follow Him. He taught that those who receive His Apostles receive Him.

Matthew 11

Jesus Christ affirmed the greatness of John the Baptist. He also upbraided the wicked and proclaimed judgment upon them. He invited the heavy-laden to come unto Him and take His yoke upon them.


Matthew 12

Jesus Christ healed a man on the Sabbath and was accused by Pharisees of casting out devils by Satan’s power. He spoke of judgment against the unrepentant and those who blaspheme against the Holy Ghost. His “family” consists of those who do the will of Father in Heaven.

Suggestions for Teaching

Matthew 8–10

The Calling of the Twelve Apostles


 *Note to teacher: The miracles recorded in Matthew 8–9 will be taught in detail in Mark and Luke. In this lesson, they are referred to only briefly to help students understand the power that the Savior bestowed on the Twelve Apostles.*

Briefly have students respond to the following questions:

- How do we recognize individuals who have authority to enforce laws? (They may wear a uniform or have a badge.)
- How do we know when people in the Church have authority? (We sustain them in Church; they conduct and preside at meetings.)
- How would individuals living in the time of Jesus Christ recognize that He had authority? (Answers might center on His teachings or miracles.)

Assign half of the class to look briefly in Matthew 8 and the other half of the class to look in Matthew 9 for evidence that Jesus Christ came with power and authority. Give students only a few minutes to identify these evidences. List students' responses on the board. (Most of the responses will likely be focused upon specific miracles that Jesus Christ performed and the manner in which He taught.)

- How do the responses listed on the board show that the power and authority of the Savior was different from the power and authority the scribes and Pharisees claimed to have?

 *Note to teacher: You will want to leave this list on the board because you will refer back to the list of responses later in the lesson.*

Show the picture *Christ Ordaining the Apostles* (*Gospel Art Book* [2009], no. 38; see also LDS.org), and have a student read Matthew 10:1.

- According to this verse, what could the Apostles do with the power the Savior gave to them?

As students share their responses, emphasize this truth: **Jesus Christ came with power and authority, which He conferred on His Twelve Apostles.**

Ask students to identify the names of the Twelve Apostles, found in Matthew 10:2–4. Then turn with students to the chart in the student manual commentary for Matthew 10:2–4. Give students a few minutes to read over the information contained in the chart. Help students analyze the information in the chart by asking questions such as:

- What general observations do you have about these twelve men?
- What do you notice about the occupations of these men? (In general they were common men, chosen from various walks of life.)
- In what areas of the world did these men preach the gospel of Jesus Christ? (Note that although the Savior specifically commanded His Apostles not to teach the gospel to the Gentiles, as recorded in Matthew 10:5–6, He later changed these instructions, as recorded in Matthew 28:19.)

Have half of your students study Matthew 10:7–15, 40–42, and prepare to answer the following questions:

- What do these verses further teach about the authority Jesus Christ conferred upon His Apostles? (Jesus gave them the authority to do the same things He had done, as recorded in Matthew 8–9.)
- How might these verses affect how we view living Apostles today? (To help students understand that Apostles today hold the same power as the ancient Apostles, you may want to refer to the quotation by Elder L. Tom Perry in the student manual commentary for Matthew 10:1–5.)

Have the other half of your students study Matthew 10:16–27 and look for answers to the following questions:

As Students Enter the Room

Many gospel teachers have found it helpful to have reverent Church music playing in the background as students enter the classroom. Music is a powerful tool for inviting the Spirit and can be an effective way to help students prepare to learn. Sometimes this music might relate to the lesson being taught that day.




- Which parts of the Savior’s counsel do you think would have given the Apostles the greatest comfort?
- Though the Savior gave this counsel specifically to His Apostles, what parts of this counsel do you think also apply to all members of the Church? How does the counsel apply?

As students work on reading their assigned verses and accompanying questions, you might consider having them study alone or in pairs, and then you could invite several students from each group to present their answers to the class.

You might conclude this portion of the lesson by inviting a few students to share the feelings they have for living Apostles and how they have witnessed apostolic power and authority today.

Matthew 11:28–30

“Come unto Me” and “Take My Yoke upon You”

 *Note to teacher: Before teaching these three verses, you might quickly give students an overview of Matthew 11:1–27 by reading to them the chapter overview for Matthew 11 found at the beginning of this lesson. Or if you feel that your students need additional instruction on the life of John the Baptist, you could consider teaching the information under “Matthew 11:1–19. John the Baptist,” found in the supplemental teaching ideas for this lesson.*

Refer students to the list you made earlier on the board showing evidences of the Savior’s authority. Point out that most of these items relate to miracles Jesus Christ performed. Write the following references on the board:

Matthew 8:2, 5, 16
Matthew 9:2, 18, 20, 27, 32

Repetitions and Patterns in Scripture

Identifying repetitions and patterns in scripture is a study skill that increases comprehension. You can help students develop this skill in class by saying something like the following: “As you study these verses, notice the words or phrases that are repeated. How does this repetition draw attention to a doctrine or principle?”

Ask students to read these verses and look for what is repeated, looking especially at the verbs used in the verses.

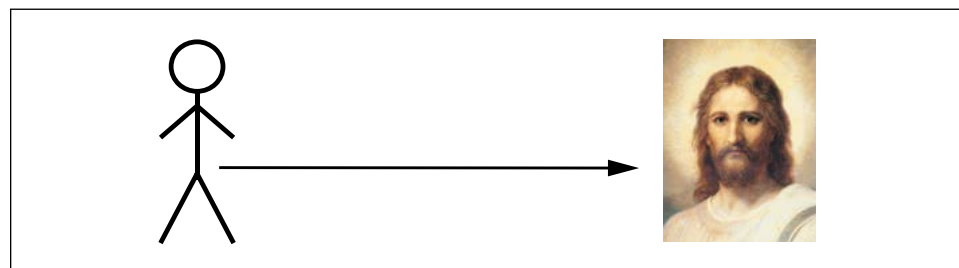
As students report what is repeated in these verses, help them recognize that individuals either “came” unto Christ or were “brought” to Him. Ask students:

- What did Jesus Christ do for those who came unto Him or were brought unto Him? (He healed them, made them whole, cast out devils, and forgave sins.)
- Point out that in many of the miracles listed on the board, the people had diseases and the Savior healed their physical bodies. What are examples of other types of burdens people might have? (Possible answers: Grief, loneliness, fear, discouragement, temptations, and problems in relationships with others. You might add these to the list on the board.)

Invite the class to silently read Matthew 11:28–30 and ponder how the Savior’s invitation relates to the list on the board of burdens people carry and burdens the Savior relieved through His miracles.

- To whom did Jesus Christ extend His invitation? (All who are heavy-laden or who have burdens.)

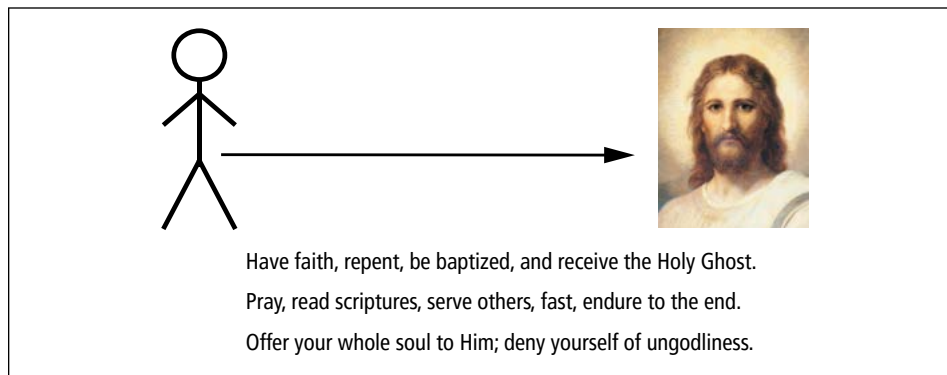
Draw a stick figure on one side of the board, tape a picture of the Savior on the other side of the board, and draw an arrow between them pointing to the Savior (you may need to erase the board before doing this). The board might look something like the following:



Help students to identify the principles taught in Matthew 11:28–30 by asking:

- What did Jesus Christ promise to those who come unto Him? (As part of the students' discussion, help them to understand this principle: **When we come unto Jesus Christ with our burdens, He gives us rest.** Consider writing the principle on the board.)
- How would you explain how a person comes unto Christ? (Write student responses on the board beneath the arrow. Possible answers: Pray, read scriptures, serve others, fast.)

Invite students to quietly study Omni 1:26; Moroni 10:32; and the fourth article of faith for additional ways we come unto the Savior. If time permits, you might also refer students to Elder Jeffrey R. Holland's statement in the student manual commentary for Matthew 11:28–30, "Come unto Me." Ask students to share what they find, and add their answers to the board. The board might look something like the following:



Have a student read the student manual commentary for Matthew 11:28–30, "Take My Yoke upon You."

- What does it mean to take upon ourselves the Savior's yoke? (We are willing to keep His commandments. We are bound to Him. He stands side by side with us, giving us the strength we need to press forward in living the gospel.)
- What do you find encouraging in President Howard W. Hunter's statement?
- How have you experienced the rest that comes from coming unto Jesus Christ and taking upon yourself His yoke?

Point out that the "rest" promised by the Savior does not mean that all our burdens will be taken from us. In many instances, the Savior strengthens us to bear our burdens and causes our burdens to feel lighter (see Mosiah 24:15). If we are faithful, the final "rest" we are promised is "the fulness of his glory" (D&C 84:24), which means exaltation.

As the Spirit prompts you, this might be an appropriate time to speak of your love for the Savior and share how He has relieved your heavy burdens or strengthened you in bearing your burdens because you have taken upon yourself His yoke.

Matthew 12

The Choice to Follow or Oppose the Savior

Summarize Matthew 12:1–28 by pointing out that the Savior proclaimed His identity and performed miracles, and Matthew recorded how the Jewish people and leaders chose to react to Him. The Savior healed many, causing some of the Jewish people to wonder aloud whether He was the "son of David" (Matthew 12:23), meaning the Messiah. Many were willing to commit to follow Him. On the other hand, the Pharisees accused Him of being evil, openly opposed Him, and conspired how they might destroy Him (see Matthew 12:14, 24).

Before teaching the rest of Matthew 12, tell students that the last half of Matthew 12 records that the Savior referred to the Pharisees as a "generation of vipers" (verse 34), "an evil and adulterous generation" (verse 39), and "this wicked generation" (verse 45). Ask:

- What does this tell you about the conversations Jesus was having with the Pharisees at that time?

Summarizing

Summarizing allows you to cover a large amount of material in a short amount of time. It can also help students understand the context of what they read. You can summarize by reviewing chapter or section headings in the scriptures, identifying key words or phrases, pointing out a few highlights in the story line, or mentioning a few main ideas. The chapter overviews in this teacher manual can also help you summarize as needed.

Write these doctrines and principles on the board:

Once we have been presented with evidences of Christ's divinity, we cannot remain neutral in our attitudes and actions toward Him.

Being a disciple of Jesus Christ requires our committed devotion.

In the Day of Judgment, the Lord will judge us based upon what is in our hearts.

Divide your class into small groups. If you have a large class, more than one group may be assigned the same material. Assign each group to study one of the following scripture blocks:

- Matthew 12:30, 33–37 and the student manual commentaries for Matthew 12:22–30, 33 and for Matthew 12:30.
- Matthew 12:38–42 and the student manual commentary for Matthew 12:41–42.
- Matthew 12:43–45 and the student manual commentary for Matthew 12:31–32, 43–45.

As groups study their assigned material, have them (1) identify which statement on the board they feel best reflects the Savior's teachings to the Pharisees, as recorded in their assigned verses; (2) prepare to explain to the rest of the class how the Savior used these teachings to rebuke the Pharisees; and (3) prepare to share how they think their assigned verses apply to us today.

After sufficient time, have several groups report their findings. If you assigned more than one group to study the same material, you might have just one group report their findings and the other group(s) share any additional information they discussed.

Conclude by sharing your testimony of this truth: **Being a disciple of Jesus Christ requires our committed devotion to Him.**

Supplemental Teaching Ideas

Matthew 9:14–17. New Cloth and New Bottles

Show the class an old article of clothing with a hole in it and explain that the Savior made a statement about patching a hole in an old garment. Ask students to look in Matthew 9:16 and find out what He said. Then have students read Matthew 9:14 and identify the question that elicited Jesus Christ's response in verses 15–17. ("Why do we and the Pharisees fast oft, but thy disciples fast not?") Have students read Matthew 9:15–17 and the student manual commentary for Matthew 9:14–17, and ask students to identify truths they learn from these verses. One truth that should come from the discussion is: **The gospel taught by Jesus Christ was not meant to repair what was wrong with Jewish beliefs and practices of His day, but rather to replace false beliefs and religious practices.** If you have recent converts in your class, you might have them share a few of the gospel truths that were important in their conversion.

Matthew 10:28–39. The Savior Taught His Disciples That He and His Father Are Mindful of Them

Have a student read Matthew 10:28–31. What do these verses teach about Heavenly Father? (Possible answers:

He is mindful of all of His creations. Because we are children of God, we are the most valuable of His creations.)

Consider having students quietly study Matthew 10:37–39 and the student manual commentaries for Matthew 10:34–37 and for Matthew 10:39. As follow-up questions, you might ask: What does the Lord promise to those who make Him and His kingdom preeminent in their lives? What does that promise mean to you? In what types of situations would these verses be particularly applicable?

Testify to students: **The Lord is mindful of and will bless those who lose their lives for His sake.**

Matthew 11:1–19. John the Baptist

Have students read Matthew 11:1–5, and ask: What did John ask his followers to do, as recorded in these verses? Explain that even when in prison, John continued to testify and to send his disciples to Jesus Christ. Have students silently study Matthew 11:7–19. As they study, have them think about why the Savior would teach that John the Baptist is among the greatest prophets ever to live. Conduct a follow-up discussion with the students about

the greatness of John the Baptist. The student manual commentaries for Matthew 11:13–14 and for Luke 7:24–30 provide helpful information for this discussion. Also, the following scripture passages might be used to deepen the students' appreciation and understanding of John the Baptist: Isaiah 40:3; Malachi 3:1; Luke 1:76–77; John 5:32–35; 1 Nephi 10:7–10; Doctrine and Covenants 84:27–28. Help students understand that John the Baptist's life illustrates these principles: **The servants of God do God's will, not man's will. The servants of God do not seek to satisfy public opinion.**

Matthew 12:31–32, 43–45. Blasphemy against the Holy Ghost

Explain to students that anciently the sin of blasphemy (speaking disrespectfully or irreverently of God or sacred things) was considered one of the most serious sins and was punishable by death. Ask students what is meant by "blasphemy against the Holy Ghost." (This is also referred to as the "sin against the Holy Ghost," "denying the Holy Ghost," or "the unpardonable sin.") Have students study the statement by the Prophet Joseph Smith in the student manual commentary for Matthew 12:31–32, 43–45 as well as Doctrine and Covenants 29:43–45; 76:30–37; 88:32. A main doctrine that should come out of this discussion is: **The only sin that cannot be forgiven is blasphemy against the Holy Ghost.** To help students understand why they do not need to be overly anxious about committing this sin, consider discussing the quotations by President Spencer W. Kimball and President Boyd K. Packer, also in the student manual commentary for Matthew 12:31–32, 43–45.

Matthew 12:43–45. Parable of the Empty House

Point out that the Savior's teachings in Matthew 12:43–45 apply to blasphemy against the Holy Ghost. However, these teachings can also help us understand the following principle: **Repentance means not just forsaking sin but also replacing sin with faith in Jesus**

Christ. You might have students quietly study Matthew 12:43–45; Doctrine and Covenants 58:43; and Doctrine and Covenants 82:7, looking for how they would apply these verses in their lives. After sufficient time to study the material, have students write a two- or three-sentence summary of what they learned. Students could then either share their summary with the class or with someone sitting next to them.

Share with students the following real-life experience of someone who learned about this principle of repentance:

"For more than 10 years, I watched [an inappropriate television show] while rearing children. This was the only time during the day I could sit down and rest. When I decided to give up this bad habit I could hardly get by without watching it daily. Then I decided I must get something to take its place, so every day at the appointed hour, I would read the scriptures. I would read them the entire time the program was aired. It was difficult, but it paid off in gospel knowledge and spiritual dividends" (Phyllis L. Berry, in "How to Overcome a Bad Habit," *Church News*, Jan. 16, 1988, 15).

- How does replacing sinful habits with more productive actions aid in forsaking sins?

To help students explore possible applications for this principle, you could ask them to name positive actions that can fill an "empty" life with more faith in Christ and thus replace bad habits. List these actions on the board, and then encourage students to choose one of the items on the board—or another worthwhile activity—and use it to replace a bad habit or some action of lesser importance in their lives.

5

Matthew 13–15

Introduction and Timeline

The events in Matthew 13–15 took place at a time when Jesus Christ and His disciples were facing increasing opposition from many of the Pharisees (see Matthew 12:14; 15:1–20).

At this point in the Savior's public ministry, He began using a teaching method that reached listeners at their individual levels of spirituality—He began to teach in parables (see Mark 4:34). Jesus Christ used the parables found in Matthew 13 to teach truths about the kingdom of heaven, which is the Church, including the eventual Apostasy and latter-day Restoration (see Bible Dictionary, "Kingdom of heaven or kingdom of God," "Parables").

The account in Matthew 14 of Jesus Christ walking on the waters of the Sea of Galilee provides an example of the Savior's power over the elements. This experience teaches that the Savior, who can walk on water and calm storms, can also lift His disciples and give them peace during storms of opposition. The storm can also be seen as a symbol of the opposition the Lord and His disciples

were facing at that time. The Savior's power to lift and to heal is further illustrated by the healings described in Matthew 15.



1. Jesus Christ continued to minister in Galilee.
2. Jesus Christ taught in parables.
3. The Savior walked on water on the Sea of Galilee.
4. The Savior healed the daughter of a Gentile woman.

Chapter Overviews

Matthew 13

Jesus Christ taught the parables of the sower, the wheat and the tares, the mustard seed, the leaven, the treasure hidden in the field, the pearl of great price, and the net cast into the sea. The Savior was rejected by those in His hometown.


Matthew 14

Hearing of the death of John the Baptist, Jesus Christ sought to be alone, yet multitudes followed Him. Jesus had compassion on the five thousand and fed them. He walked on the Sea of Galilee and bade Peter to come to Him. He healed many people in the land of Gennesaret.

Matthew 15

Scribes and Pharisees contended with Jesus over things that defile a man. The Savior healed the daughter of a Gentile woman and fed the four thousand.

Suggestions for Teaching

 **Note to teacher:** *The death of John the Baptist, feeding of the five thousand, hand-washing traditions, and feeding of the four thousand—all found in Matthew 14–15—will be taught in later lessons from the Gospel of Mark.*

Matthew 13

Jesus Christ Taught in Parables

The following short exercise is designed to prepare students to think about parables. Begin by asking students to fill in the following blanks with names of objects they might encounter in their everyday lives. (You might write these on the board.)

The Holy Ghost is like _____.
Faith is like _____.
Repentance is like _____.

After several students share their answers, ask why they chose the objects they did. Point out that the Savior frequently taught using parables, which, like the phrases on the board, compare two unlike things. Parables are short fictitious stories in which “divine truth is presented by comparison with material things” (Bible Dictionary, “Parables”). Have students read the student manual commentary for Matthew 13.

- Why do you think parables can be an effective method for teaching gospel truths?

Write the following verse numbers from Matthew 13 on the board—*24, 31, 33, 44, 45, 47*—and have students look at several of them and identify what gospel subject the Savior compared to something else. Write the following phrase on the board and invite students to name some of the comparisons that could fill in the blank, based on the verses they read in Matthew 13:

The kingdom of heaven is like _____.

(Possible answers: A man sowing good seed, a mustard seed, leaven, treasure hid in a field, a merchant man seeking pearls, a fishing net.) Emphasize that by reading Matthew 13, we can learn how Jesus Christ used parables to teach about the kingdom of heaven. One definition of the “kingdom of heaven” is the Church (see the student manual commentary for Matthew 13:11). Invite students as they study Matthew 13 to consider how these parables apply to the Church today. Explain that keeping this application in mind will make these parables more relevant.

While one student reads aloud the parable of the sower in Matthew 13:1–8, have the rest of the class listen and identify the main symbols in this parable. After students have shared their ideas, help students better understand the parable by asking questions such as:

- What is a sower? What does it mean to sow seeds? (To plant them.)
- What are the different soil types identified in the parable? (“Way side,” “stony places,” “among thorns,” and “good ground.”)
- How does the condition of each type of soil affect the seed’s ability to grow and produce fruit? (If needed, refer students to the explanation of the soil types found in the student manual commentary for Matthew 13:4–8.)


Remind students that the divine truth taught in a parable is uncovered by making a comparison between the physical objects and the spiritual concepts being taught. To help students discover the meaning of the parable of the sower, point out that this parable is one of the parables the Savior Himself interpreted. Have a student read Matthew 13:18–19, and ask:

- What did the Savior compare the seed to? (The word of the kingdom, or the gospel.)
- What did the Savior compare the soil to? (The hearts of people.)

Have a student read Matthew 13:20–23, and ask questions like the following to help students understand the gospel truths Jesus taught in this parable:

- While this parable is often called the parable of the sower, why might it also be accurate to call it “the parable of the soils”? (It really has more to do with the soil in which seeds are planted than with seeds or with the person who planted the seeds.)
- What reasons did the Savior give for why some people fail to live up to their spiritual potential?
- How would you state the central message of this parable? (As students present their ideas, make sure they understand these principles: **The condition of our hearts determines how we receive the gospel of Jesus Christ. We must eliminate unnecessary distractions from our lives if we are to produce the good works the Lord desires of us.**)
- How would you relate the message of this parable to your own life?

Divide your class into small groups, and assign each group one or more of the following parables to study in Matthew 13. Let students know that they will be reporting their findings to the rest of the class.

 *Note to teacher: If your class is too small to divide into seven groups, you might assign parables to individual students, or you might assign the longer parables to students while you summarize and teach the shorter ones.*

- The wheat and tares (verses 24–30, 36–43)
- The mustard seed (verses 31–32)
- The leaven (verse 33)
- The treasure hidden in a field (verse 44)
- The pearl of great price (verses 45–46)
- The gospel net (verses 47–50)
- The treasure new and old (verse 52)

Explain that there is more than one possible meaning of these parables. Ask groups to spend five to seven minutes studying their parable and any related student manual material or other study aids, such as the footnotes or Topical Guide. Have them look for answers to questions such as:

- What do the main objects in the parable teach about the meaning of the parable?
- What is the meaning of the parable?
- How does the parable apply to us today?

Have students report their findings to the class. As they report, use follow-up questions like the ones below to help students understand that there is a central message of these parables: **In the last days, the Lord will gather the righteous into the kingdom of heaven, which is the Church.**

- How does the parable of the wheat and the tares describe what eventually happened to the Church that Jesus Christ established? What do we call the historical event represented by the sowing of tares? (The Apostasy; see D&C 86:1–7.)
- What do the symbols in the parable of the mustard seed teach about the blessings that can come to those who are gathered into the kingdom of heaven (the Church) in the last days? (Possible answers: The Church is a place of safety, rest, refuge, or nourishment.)
- What do the parables in Matthew 13:44–46 teach about the value of membership in the kingdom of heaven?


To conclude this portion of the lesson, consider inviting a few students to share their feelings about the Restoration of the gospel of Jesus Christ and about what membership in the Church has meant to them.

Follow-Up Questions

Follow-up questions can help students think more deeply about a principle they are discussing. For example, if students suggest how a scripture account can be likened to themselves, you might ask, “Can you think of an experience that helped you understand the truth of what we are talking about?” or, “What else can we learn from this scriptural account?”

Matthew 14:22–36

Jesus Christ Walked on Water

 *Note to teacher: Before teaching Matthew 14:22–36, point out to students that the accounts of the death of John the Baptist and the feeding of the five thousand, found in Matthew 14:1–21, will be taught in later lessons.*

Read Matthew 14:22–25 to your class. During the reading, have students close their eyes and imagine or visualize that they were present for these events.

Ask students to describe the disciples' possible thoughts and feelings during the following events:

- The Master sent the disciples ahead by ship (see Matthew 14:22).
- The disciples rowed all night against waves and contrary winds (see Matthew 14:24–25).

Have a student read Matthew 14:26–29, and then ask:

- Why were the disciples afraid when they saw Jesus? (They thought He might be a spirit.)
- What do these verses show about Peter? (He exercised tremendous faith in the Lord.)

Have students silently read Matthew 14:30–33 and look for what caused Peter to sink.

- According to verses 30–31, why did Peter begin to sink?


Ask students to read the quotation by President Howard W. Hunter in the student manual commentary for Matthew 14:27–31. Help them identify a principle taught in this scripture account by asking:

- How would you summarize what President Hunter taught about the account of Peter walking on water? (As students share their responses, help them understand: **Having faith in Jesus Christ and relying on Him enable us to overcome fear and tribulation.** Consider writing this principle on the board.)

The following questions can help students analyze the account of the Savior walking on water and feel the importance of this experience:

- What are some possible indications that we have lost faith in the Savior or have stopped relying on Him?
- How does fear affect a person's ability to deal with difficult circumstances?
- How have you been able to maintain trust in the Savior in circumstances that seem discouraging or even frightening?

Share what you have done to stay focused on the Savior and how doing this has helped you dispel fear and move forward in faith. Invite students to take a moment and ponder what they can do to better focus on Jesus Christ and exercise faith in Him throughout each day.

 *Note to teacher: To maintain a sequential study of Matthew, you might quickly summarize the contents of Matthew 15 for your students. This could be done by using the overview of Matthew 15 found at the beginning of this lesson. If the promptings of the Spirit and needs of the students dictate, you could use the last supplemental teaching idea to teach Matthew 15.*

Visualizing

When students visualize, they try to see in their minds the events of the scriptures. They can do this by trying to imagine being a participant in the story they are reading. Visualizing is a scripture study skill that helps students analyze, understand, and apply what they read.

Supplemental Teaching Ideas

Matthew 13:1–52. Joseph Smith Interpreted Parables Found in Matthew 13

Consider having students turn to the student manual commentary for Matthew 13:3–52 and read the quotation by the Prophet Joseph Smith in the first paragraph.

- According to the Prophet Joseph Smith, what key doctrine do the parables of Matthew 13 teach?

An effective way to cover the large amount of material in these parables might be to assign students as individuals, pairs, or small groups to study the parables and corresponding statements by the Prophet Joseph Smith included in the chart in the student manual commentary for Matthew 13:3–52. Depending on the size of your class, you could assign one or two parables to each student, pair, or group:

- The sower (Matthew 13:3–9, 18–23)
- The wheat and tares (Matthew 13:24–30, 36–43)
- The mustard seed (Matthew 13:31–32)
- The leaven and the treasure new and old (Matthew 13:33, 52)
- The gospel net (Matthew 13:47–50)

After sufficient time, ask students to summarize their assigned parable. Explain that the Prophet Joseph Smith taught that all these parables work together to teach an important truth: **Jesus Christ foretold the growth and destiny of the kingdom of heaven (the Church) from the time of His ministry through the Millennium.**

Matthew 13:10–17. Why Jesus Christ Spoke in Parables

Have students read Matthew 13:10–15, and ask:

- As recorded in Matthew 13:10, what question did the disciples ask Jesus Christ?
- What is meant by the Savior’s answer, recorded in verse 13, “They seeing see not; and hearing they hear not”?

Invite students to read the student manual commentary for Matthew 13:13, and ask:

- What is the difference between those who receive truth through the parables and those who do not?

- How would you state a principle being taught by the Savior in Matthew 13:12–13? (As part of the students’ discussion, help them to understand this principle: **We receive truth taught in parables line upon line as we seek it in faith.**)
- How has your understanding of one of Jesus Christ’s parables increased over the years?

Consider having students read the following scriptures and then discuss the differing reactions to the Savior’s parables: Matthew 13:16–17, 51; 21:45–46; 22:15. Then ask:

- How do these differing reactions illustrate the principle that we must have faith in order to receive truth from parables?
- Even though the Pharisees may have understood the Savior’s meaning on a superficial level, why would they have learned more from His parables if they had not had an attitude of opposition to Him?

Matthew 15:21–31. The Savior Healed the Daughter of a Gentile Woman and Taught Gentile Multitudes

Share the following definition of faith with your class: “Faith is to hope for things which are not seen, but which are true (Heb. 11:1; Alma 32:21), and must be centered in Jesus Christ in order to produce salvation. To have faith is to have confidence in something or someone. . . . Faith in Jesus Christ is the first principle of the gospel and is more than belief, since true faith always moves its possessor to some kind of physical and mental action” (Bible Dictionary, “Faith”).

Have students search Matthew 15:21–28 and Matthew 15:29–31, looking for how individuals demonstrated faith in Jesus Christ through their physical or mental actions and how they were rewarded. Refer to the student manual commentary for Matthew 15:21–28 for insights into the faith demonstrated by the woman of Canaan. You might also ask students to read 2 Nephi 26:33. As a result of the discussion, help students to understand: **The power of the Savior is available to all who have faith in Him, regardless of nationality.**

Matthew 16–18

Introduction and Timeline

Matthew 16 records that the Savior promised to give Peter the keys of the kingdom of heaven (see Matthew 16:18–19). Six days later the Lord took Peter, James, and John onto a mountain, where He was transfigured before them in the presence of Moses and Elias, who was Elijah (see Matthew 17:1–13). Latter-day prophets have taught that Peter, James, and John received the promised priesthood keys on this occasion. Then, as recorded in Matthew 18, the Savior taught His disciples doctrines and principles that would help them use these keys when they would lead the Church after His departure.

As recorded in Matthew 16, Peter bore his testimony that Jesus is the Christ, and the Savior explained that Peter had received that knowledge by revelation.



1. Pharisees and Sadducees tempted Jesus Christ to show them a sign.
2. Peter testified near Caesarea Philippi that Jesus is the Christ.
3. On a Galilean mountain, Jesus Christ was transfigured in the presence of Peter, James, and John.
4. In Galilee, the Savior instructed His disciples in Church leadership.

Chapter Overviews

Matthew 16

The Pharisees sought a sign from Jesus Christ. Peter bore his witness of Christ, which he had received by revelation. The Savior promised to give Peter the keys of the kingdom of heaven. Jesus Christ foretold His death and Resurrection.


Matthew 17

Jesus was transfigured before Peter, James, and John on a mount, and Moses and Elias (Elijah) appeared to them. Jesus Christ healed a boy suffering from seizures. The Savior told of His coming death, and He worked a miracle to pay tribute money.

Matthew 18

Jesus Christ taught His disciples principles that would help them guide the Church. All of the Twelve received keys of the kingdom. Through the parable of the unmerciful servant, the Savior taught why we must forgive others.

Suggestions for Teaching

 *Note to teacher: Every student and every class of students is different from other students and classes. If you have properly prepared yourself, the Holy Ghost will enlighten you and guide you in determining what to teach. You may receive impressions about those you teach, what you should emphasize in teaching them, and how you can teach them most effectively. To best meet the needs of your students, prayerfully consider the ideas that follow. You are also encouraged to consider the other lesson possibilities presented in the supplemental teaching ideas at the end of the lesson.*

Teaching from Inspired Sources

President Ezra Taft Benson (1899–1994) reminded gospel teachers of the importance of teaching the doctrines and principles of the gospel as found in the scriptures and words of the prophets: “Always remember, there is no satisfactory substitute for the scriptures and the words of the living prophets. These should be your original sources. Read and ponder more what the Lord has said, and less about what others have written concerning what the Lord said” (“The Gospel Teacher and His Message” [address to Church Educational System religious educators, Sept. 17, 1976], 3).

Matthew 16:1–18

Jesus Christ Taught His Disciples near Caesarea Philippi

Ask: What are some ways in which people seek to obtain a witness of spiritual truths?

Explain to students that as they study Matthew 16:1–18, they will have the opportunity to contrast the way some Pharisees and Sadducees sought for a witness of the Savior with the way Peter received a witness that Jesus was the Christ. Have a student read Matthew 16:1.

- What types of miracles had the Savior previously performed that the Pharisees and Sadducees may have either seen or heard about? (If students need help here, you might have them briefly skim Matthew 8–9.)
- Why do you think Matthew used the word *tempting* to describe the request of the Pharisees and Sadducees? (You might need to explain that *tempting* in this verse means “testing.” The Pharisees and Sadducees were trying to place the burden on Jesus to prove Himself to them; they did not take responsibility to gain a testimony for themselves.)

Read Matthew 16:2–4, and ask students to look for answers to the following questions:

- As recorded in verses 2–3, what did the Savior chasten the Pharisees and Sadducees about? (They failed to discern the “signs of the times”—the fulfillment of prophecies—that would have helped them recognize that Jesus was the Christ.)
- Why is seeking after signs an inadequate way to gain a lasting testimony of Jesus Christ? (During the discussion, help students understand these truths: **A testimony of Jesus Christ comes through revelation. Those who look only for physical signs of the truthfulness of the gospel often overlook spiritual witnesses presented to them.**)
- If someone were looking solely for physical evidences of the truthfulness of the gospel today, what types of spiritual witnesses might they overlook?

If students do not know what is meant by “the sign of the prophet Jonas” in Matthew 16:4, have them cross-reference this verse with Matthew 12:39–40 and Jonah 1:17 (see also the student manual commentary for Matthew 16:4).

Briefly summarize Matthew 16:5–12 by telling students that in these verses the Savior warned His disciples of the “leaven of the Pharisees and of the Sadducees,” which was their false teachings, philosophies, and ideas. These false teachings and beliefs led them to reject the Savior and the truths He taught. (For further ideas to help in teaching this subject, see the information on Matthew 16:6–12 in the supplemental teaching ideas for this lesson.) Have a student read Matthew 16:13–15. Encourage students to pay special attention to the two questions Jesus asked His disciples.

- Of the two questions the Savior asked His disciples, which one do you feel is the more important question? (Students will likely say the second question.)
- Why do you think the Savior wanted His disciples to think more about who *they* said He was than who *others* said He was?

Share the following definition of a testimony from President M. Russell Ballard of the Quorum of the Twelve Apostles:



“A testimony is a witness or confirmation of eternal truth impressed upon individual hearts and souls through the Holy Ghost, whose primary ministry is to testify of truth, particularly as it relates to the Father and the Son” (“Pure Testimony,” *Ensign or Liahona*, Nov. 2004, 40).

Then have students silently read Matthew 16:16–18, looking for how Peter received his testimony of Jesus Christ. To help students better understand that a testimony comes through revelation, ask the following question:

- How was the source of Peter’s testimony of Jesus Christ different from how the Pharisees and Sadducees learned about Jesus? (As the students share their responses, help them understand this truth: **A testimony of Jesus Christ comes through revelation.** You may want to write this principle on the board.)

Remind students that it is significant that Peter declared Jesus to be “the Christ.” “The English word *Christ* is from a Greek word meaning ‘anointed’ and is the equivalent of *Messiah*, which is from a Hebrew and Aramaic term meaning ‘anointed’” (Bible Dictionary, “Anointed One”; see also Guide to the Scriptures, “Anointed One,” scriptures.lds.org). Though Peter had previously witnessed the Savior performing miracles (see Matthew 8–9), it was through revelation that Peter recognized Jesus as the Messiah.

Explain that some people in our day read Matthew 16:18 and mistakenly believe that Jesus Christ designated Peter as the rock upon which the Church would be built. Have students read the student manual commentary for Matthew 16:18, “Revelation Is the Rock upon Which the Church Is Built.”

- Why must the Lord’s Church be founded on revelation?

Invite a few students to briefly share an experience when the Holy Ghost bore witness to them of the divinity of Jesus Christ. Ask them to share how that testimony has been a strength to them. You might also ask students to explain how the personal testimonies of members of the Church are an important part of the rock upon which the Church is built.

Matthew 16:19–20; 17:1–13

Peter, James, and John Received Priesthood Keys on the Mount of Transfiguration

Ask several students to share how they might respond if someone said to them, “I’ve got something I want to give you.” After a few responses, explain that as recorded in Matthew 16, the Savior promised to give Peter something.

Read Matthew 16:19 with students, and ask:

- What did Jesus promise to give Peter? (Priesthood keys of the kingdom of heaven.)
- What did Jesus say Peter would be able to do with these keys of the kingdom of heaven? (Bind and loose things on earth that would then be bound and loosed in heaven.)

Ask students to read the student manual commentary for Matthew 16:19 in order to understand more about these keys.

- What did Peter do with the keys Jesus Christ later gave to him? (He presided over the Church on earth. As guided by the Holy Ghost, he gave direction to other Church leaders.)
- Why is it necessary for priesthood keys to be held by modern-day Church leaders?

Make sure that students understand this doctrine: **Priesthood keys are necessary to administer the kingdom of God.** You may want to write this doctrine on the board.

Write the following names on the board: *God the Father, Jesus Christ, Peter, James, John, Moses, and Elias (Elijah)*. Give students time to study Matthew 17:1–9 and the information in the student manual commentaries for Matthew 17:3–5 (including the chart) and for Matthew 17:3–9. Students can study individually or in pairs. Ask them to look for what each of the individuals listed on the board did on the Mount of Transfiguration. After sufficient time, lead a class discussion on what each individual did on the Mount of Transfiguration. Make sure students understand that the Savior, Moses, and Elijah each gave priesthood keys to Peter, James, and John.

Explain to students that in 1836, Jesus Christ, Moses, Elijah, and Elias appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and conferred on Joseph and Oliver the same priesthood keys given earlier to Peter, James, and John (see D&C 110). Share the following quotation by President Henry B. Eyring of the First Presidency:




“I testify that the priesthood was restored with all its keys to Joseph Smith. And I bear solemn witness that those keys have been passed to the present day to the President of The Church of Jesus Christ of Latter-day Saints, who is the president of the priesthood in all the earth” (“A Priesthood Quorum,” *Ensign* or *Liahona*, Nov. 2006, 45).

- Why is it necessary for the President of the Church to hold the same priesthood keys today that were given to Peter, James, and John on the Mount of Transfiguration? (Possible answers: As with Peter, the Church President must have the authority to govern and direct

all of God’s work in the Church. The Church President holds all the priesthood keys necessary to ensure that priesthood ordinances performed in the Church are binding on earth and in heaven. The Church organization today is a restoration of the Lord’s original Church, so the same priesthood keys are necessary.)

Consider inviting a few students to share how the restoration of keys of the priesthood has blessed their lives. Share your testimony of the calling of the current President of the Church, and testify that he has these same keys today. Under his direction and as he delegates those keys, all the ordinances of salvation are administered on the earth.

 *Note to teacher: To maintain continuity in the lesson, briefly point out to students that Matthew 17:14–18:20 contains accounts of the Savior healing a lunatic boy, miraculously providing tribute money, and teaching that those who seek to be great in the Lord’s eyes must become as little children and those who abuse any of God’s children will be held accountable to God.*

Matthew 18:21–35

Parable of the Unmerciful Servant

Share the following story told by President Thomas S. Monson (1927–2018):

Using Stories

Stories can help create learner readiness, can help students learn gospel principles through the experiences of others, and can show students how to apply the principles in their own lives. When sharing a story, consider: Will the story invite the Spirit? Will the story edify and strengthen those I teach? Will it help learners better understand the principle being taught? Will it be a wise use of time? Will it be clear to students whether the story is true or fictional?



“I am acquainted with a family which came to America from Germany. The English language was difficult for them. They had but little by way of means, but each was blessed with the will to work and with a love of God. “Their third child was born, lived but two months, and then died. Father was a cabinetmaker and fashioned a beautiful casket for the body of his precious child. The day of the funeral was gloomy, thus reflecting the sadness they felt in their loss. As the family walked to the chapel, with Father carrying the tiny casket, a small number of friends had gathered. However, the chapel door was locked. The busy bishop had forgotten the funeral. Attempts to reach him were futile. Not knowing what to do, the father placed the casket under his arm and, with his family beside him, carried it home, walking in a drenching rain” (“Hidden Wedges,” *Ensign*, May 2002, 19).

Pause and ask: What thoughts and feelings do you think the family might have had when their bishop failed to show up for the funeral?

Share the conclusion of President Monson’s story:



“If the family were of a lesser character, they could have blamed the bishop and harbored ill feelings. When the bishop discovered the tragedy, he visited the family and apologized. With the hurt still evident in his expression, but with tears in his eyes, the father accepted the apology, and the two embraced in a spirit of understanding. No hidden wedge was left to cause further feelings of anger. Love and acceptance prevailed” (“Hidden Wedges,” 19).

- Why was it important for this family to be willing to forgive in this difficult situation?
- Why is it sometimes difficult to forgive others?

Explain that after Peter, James, and John received the keys of the kingdom, the Savior instructed His Apostles about how to use the keys, including how to deal with transgressors in the Church (see Matthew 18:15–19). This instruction prompted Peter to ask a question about forgiving others.

Have a student read Matthew 18:21–22.

- How would you state in your own words the truth being taught by the Savior in Matthew 18:21–22? (If necessary, refer students to the student manual commentary for Matthew 18:21–22.)

As the students share their ideas, make sure they understand this doctrine: **The Lord has commanded us to forgive those who offend us.**

Have students silently read Matthew 18:23–30. As they read, have half of the class look for similarities between the two servants. Have the other half of the class look for differences between the two servants. After sufficient time, ask students to share with the class what they discovered. Either during or after students give their responses, consider asking follow-up questions such as:

- What is the difference between ten thousand talents and a hundred pence? (The student manual commentary for Matthew 18:23–35 will help in explaining this difference.)
- Why do you think the wording of the requests of both servants, found in verses 26 and 29, is significant? (Note that the requests are identical. Both men asked for patience and mercy.)
- What is your reaction to the unwillingness of the first servant to forgive the man who owed him money? Why do you feel that way?

To help students understand the deeper meaning of this parable, it might be important at this point to define whom the individuals in the parable represent. Write the following on the board:

A certain king:
First servant:
Second servant:

Ask: Whom do these individuals in the parable represent?

Complete the board illustration as students respond. It should look something like the following:

A certain king: The Lord
First servant: Us
Second servant: Those who have offended us

- How does the debt of ten thousand talents symbolize our debt to the Lord? (It includes everything He has given us, as well as the amount of offense we have caused Him.)
- How does the debt of a hundred pence symbolize the debt others owe to us? (It represents the amount of offense they have caused us.)

Invite students to silently study Matthew 18:31–35. After sufficient time, ask:

- What principle does this parable teach us about the Lord’s willingness to forgive us and our responsibility to forgive others? (As the students share their responses, emphasize this principle: **If we are to receive forgiveness from the Lord, we must be willing to forgive others.** Consider writing this principle on the board.)

To conclude the lesson, you might ask students if they would be willing to share an experience with forgiving someone or being forgiven by someone else. If appropriate share an experience of your own. Testify that in order to receive forgiveness from the Lord, we are required to forgive others.

Bearing Testimony

As a teacher, you should bear testimony of the doctrines you teach, not simply that the gospel is true. Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles taught: “Bear your witness from the depths of your soul. It will be the most important thing you say to them in the entire hour, and it may save someone’s spiritual life. . . . If we will testify of the truths that we have taught, God will confirm to our hearts and to the hearts of our students the message of the gospel of Jesus Christ” (“Teaching and Learning in the Church,” *Ensign or Liahona*, June 2007, 104–5).

Supplemental Teaching Ideas

Matthew 16:6–12. Beware of the Leaven of the Pharisees and the Sadducees

Consider showing students a container of yeast, which is also known as leaven. Have a brief discussion about what leaven (yeast) is and what effect it has on a loaf of bread. Read Matthew 16:6–12 with your students. If you have not discussed the Pharisees and Sadducees prior to this time, consider having students read the entries for “Pharisees” and “Sadducees” in either the Bible Dictionary or the Guide to the Scriptures.

For examples of the teachings of the Pharisees and Sadducees and their opposition to the Savior, you might have students look in Matthew 9:10–11; Matthew 12:1–2, 14, 23–24, 38; Matthew 15:1–3, 7–9; Matthew 22:23; and selected verses from Matthew 23. Ask students:

- What influence do false beliefs have on an individual's actions? Can you think of an example?
- Why do you think the Savior told His disciples to beware of the leaven of the Pharisees and Sadducees?

Help students to see the following application of these verses: **False doctrines will corrupt those who believe them.** Conclude by asking:

- What are some ways individuals can protect themselves against false and corrupting doctrines or philosophies today? (Possible answers: Study the scriptures and apply their teachings in our lives; listen carefully to and obey the words of living prophets; critically examine ideas in the world in light of the teachings of Jesus Christ.)

Matthew 17:1–13. Significant Events Occurred at the Mount of Transfiguration

Have students search the following resources to discover what we know about what transpired on the Mount of Transfiguration:

- Matthew 17:1–9
- 2 Peter 1:16–19; Doctrine and Covenants 131:5
- Doctrine and Covenants 63:20–21
- Student manual commentary for Matthew 17:3–9

Invite students to discuss how the events that occurred on the Mount of Transfiguration might help them better understand and appreciate the role of prophets and apostles in the Lord's Church today. The events that transpired on the Mount of Transfiguration should help students understand that Apostles in the Church are of such great importance because they hold priesthood keys.

Matthew 17:24–27. The Savior Worked a Miracle in Paying Tribute Money

Consider writing the following statements on the board and having students determine how they might use Matthew 17:24–27 to teach one of the statements:

- The Savior made provision for the demands upon His disciples.
- The Savior showed humility and did not needlessly offend others.
- Through His example, the Savior taught that we should pay our debts and obligations.

Matthew 18:1–22. Jesus Christ Taught His Disciples Principles to Guide the Church

Point out to students that the Savior directed His teachings recorded in Matthew 18 to His disciples, who were called to be leaders (see Matthew 18:1, 18). Consider sharing the following scenario (or one of your own) with your class:

A member of the Church was just called to serve in a leadership position. The member's family first joined the Church five years ago. The member is married and has two young children. The member has a steady job that provides for most of the family's needs, and the member's spouse works part-time to help meet the needs of the family. This is the member's first leadership calling in the Church. The member feels inadequate and lacks the knowledge and experience to be successful. A Church leader counseled the member to prayerfully study Matthew 18:1–22 in order to discover numerous leadership principles about becoming an effective Church leader.

Have your students work as individuals, pairs, or small groups to study Matthew 18:1–22. Ask the students to look for spiritual truths that will help the member be an effective Church leader. After sufficient time, have a discussion about how the principles students found could help the member, or anyone else, in his or her Church calling.

Principles of leadership may include: **Leaders are better able to lead when they are personally converted** (see Matthew 18:3). **Humility is a key attribute of effective leaders** (see Matthew 18:2–4). **Effective leaders repent of their wrongdoings** (see Matthew 18:7–9). **Leaders are mindful of children** (see Matthew 18:10). **Leaders follow the Savior's example when they seek out those who are lost** (see Matthew 18:11–14). **Leaders know how to handle trespasses sensitively and discreetly** (see Matthew 18:15–17). **Effective leaders are unified and seek the Lord's assistance in their work** (see Matthew 18:19–20). **Leaders forgive others** (see Matthew 18:21–22).

Matthew 19–23

Introduction and Timeline

Jesus Christ's mortal ministry was drawing to a close. After a final journey from Galilee to Judea and a few days in Jerusalem, it would be complete. With only a few weeks remaining in His mortal life, the Savior taught doctrines of the kingdom—such as the sanctity of marriage; the reward of eternal life for those who keep their covenants; and the two great commandments, which are to love God and to love our neighbor. Knowing what awaited Him, the Savior boldly entered Jerusalem and confronted the Jewish leadership, openly revealed their secret plots to kill Him, and rebuked them for their hypocrisy.



1. Jesus Christ taught and ministered near Jerusalem.
2. Jesus Christ made His triumphal entry into Jerusalem.
3. The Savior cleansed the temple and taught there.
4. The Savior cursed the fig tree.

Chapter Overviews

Matthew 19

The Savior left Galilee for the last time in mortality and traveled south toward Judea. He taught about the sanctity of marriage. He counseled the rich young man to sell his possessions and to give to the poor. He encouraged His disciples, promising that those who sacrifice for His sake would inherit everlasting life.

Matthew 20

Jesus Christ taught the parable of the laborers in the vineyard, foretold His own death and Resurrection, and taught His Apostles to serve others. He healed two blind men.

Matthew 21

Jesus Christ rode triumphantly into Jerusalem amid shouts of “Hosanna.” He cleansed the temple, cursed a fig tree, and withstood the challenge of the chief priests and elders as He taught in the temple. He told the parable of the two sons and the parable of the wicked husbandmen.

Matthew 22

The Savior continued to teach in the temple. He told the parable of the marriage of the king's son. Jewish leaders confronted Jesus and were silenced as He taught about paying tribute to Caesar and to God and about marriage and the Resurrection. He taught the two great commandments, and He asked, “What think ye of Christ?”

Matthew 23

Jesus Christ concluded His teaching in the temple by denouncing the hypocrisy of the Jewish leaders. He lamented the coming destruction of Jerusalem.

The Needs of Students

In most lessons there are more scriptural truths that could be studied than class time will permit. Once you have studied the scriptures and the lesson material, you should decide which doctrines and principles are the most important for your students to understand and apply. As you seek the guidance of the Holy Ghost, you will be guided to understand the needs of your students and the scriptural teachings to emphasize.

Knowing Your Students

As you come to know each student, you will be better prepared to relate to individual students. Some students may be especially sensitive to certain topics. If you approach such topics carelessly, you may hurt or offend some students. Consider ahead of time what statements or topics may be potentially uncomfortable for some students. You need not avoid teaching true doctrines, but you can strive to teach with appropriate balance and with love and concern for individual students.

Suggestions for Teaching

Matthew 19:3–12; 22:23–33

The Savior’s Teachings on Marriage

Draw the following continuum on the board:



Begin establishing the relevance of today’s lesson in the minds of the students by reading the following statements to the class. As you read each statement, pause for a moment and have students silently consider where on the continuum they would place themselves. Ask them to think about how well each of the following statements represents their attitudes and beliefs.

- I believe God desires for me to prepare for marriage.
- I plan on marrying in the temple.
- In God’s plan for His children, He intends for marriage to last forever.
- Satan is working to destroy marriages and families.
- There are many reasons for which divorce is justified.

As you teach this section on marriage, remember that some of your students may have experienced the pain of divorce in their families. Some may have been through a divorce themselves. Keep these students in mind and be sensitive to them as you direct the learning in this section.

Read Matthew 19:3 with your class, and ask a few students to restate the Pharisees’ question in their own words. Have a student read Matthew 19:4–6 while the rest of the class listens for the Savior’s answer concerning divorce.

- How would you restate in your own words the Savior’s answer to the Pharisees’ question about divorce?

As students share their responses, emphasize this doctrine: **Marriage between a man and a woman is a sacred relationship ordained of God.**

Have students read Matthew 19:7–9, and ask:

- What is meant by the phrase “from the beginning it was not so”? (God did not intend for Adam and Eve or their posterity to get divorced.)
- What reason did Jesus Christ give in Matthew 19:9 that might justify divorce?

In modern society people seek divorce for numerous reasons. Share the following statement by President James E. Faust (1920–2007) of the First Presidency, in which he discussed what would be “just cause” for divorce:



“In my opinion, ‘just cause’ [for divorce] should be nothing less serious than a prolonged and apparently irredeemable relationship which is destructive of a person’s dignity as a human being.

“At the same time, I have strong feelings about what is not provocation for breaking the sacred covenants of marriage. Surely it is not simply ‘mental distress,’ nor ‘personality differences,’ nor ‘having grown apart,’ nor having ‘fallen out of love’” (“Father, Come Home,” *Ensign*, May 1993, 36–37).

Help students explain the sacred nature of marriage by asking questions like the following:

- From President Faust’s teachings about divorce, what do we learn about marriage?
- In modern society, what attitudes about marriage and divorce reflect a lack of respect for the sanctity of marriage? (If needed, you might refer to the quotations by President

Dallin H. Oaks and President Gordon B. Hinckley in the student manual commentary for Matthew 19:1–12.)

- What do you think a married couple can do to create a relationship that is unified and permanent?

Ask students to think back to the five questions you asked at the beginning of the lesson concerning their beliefs toward marriage and divorce. Ask each of the five questions again, but this time ask students to think about how the Savior would answer.

Explain to students that as recorded in Matthew 22, another group of Jewish leaders asked the Savior a different question about marriage. Read Matthew 22:23–28 together as a class.

- According to Matthew 22:23, what group came to Jesus and what did they believe?
- Since the Sadducees did not believe in the Resurrection, what do you think about the question they asked the Savior? (They were not sincerely seeking an answer about marriage in the Resurrection.)

Help students understand the context of the Sadducees' question by explaining that according to the law of Moses, when a man died leaving his wife childless, his brother was supposed to marry the deceased man's wife to provide for her and to raise up children for the deceased man (see Deuteronomy 25:5). This is referred to as Levirate marriage (see Bible Dictionary, "Levirate marriage").

Have the class silently study Matthew 22:29–32 and the student manual commentary for Matthew 22:23–30, looking for what Jesus taught about marriage in the eternities. Then ask:


- What are we to understand from the statement, "In the resurrection they neither marry, nor are given in marriage"? (Marriage is an ordinance that must be performed on earth in a temple, by proxy if necessary, in order to endure beyond this life. Marriage does not endure after the Resurrection for those who do not marry for eternity.)
- As recorded in verses 31–32, how did the Savior correct the false beliefs of the Sadducees regarding the Resurrection? (He said that Abraham, Isaac, and Jacob were among "the living," thereby declaring that they would be resurrected.)

To help students feel the importance of eternal marriage, invite a few students to share how they have come to believe in eternal marriage. (Students should not share comments that are too personal.) Testify that marriage is sacred, and even though Satan is trying to destroy marriages and families, we can enjoy the blessings of marriage and family eternally by following the teachings of the Lord.

Matthew 19:16–29; 20:1–16

The Rich Young Man and the Parable of the Laborers in the Vineyard

Invite students to read Matthew 19:16, and ask them how they would respond to the young man's question.

 **Note to teacher:** To save time during class, write the next two sets of questions on the board before class begins.

Divide the class into two groups. Assign half of the class to study Matthew 19:16–29 and the student manual commentaries for Matthew 19:16–22 and for Matthew 19:27–29.

Have these students consider responses to the following questions:

- What is the difference between the young man's commitment to follow the Savior and Peter's commitment?
- The young man asked, "What lack I yet?" Based on these verses, what do you think he lacked?

Assign the other half of the class to study Matthew 20:1–16 and the student manual commentary for Matthew 20:1–16. Tell these students that the parable they will study helps answer the question of what we must do to inherit eternal life. As they study, have students consider responses to the following questions:

- From an eternal perspective, why is it fair that each laborer received the same reward? What is our reward when we labor faithfully in God's vineyard?

- Just as the householder made an agreement with the laborer, we make a covenant with the Lord when we are baptized. What does this parable teach about keeping the baptismal covenant we have made?

After the students have had time to study, invite a few students from each half of the class to (1) give an overview of the scriptures they studied, and (2) explain their answers to the questions. After their responses, invite students to state a principle they learned by asking:

- From what you read in these verses and from the reports given, what must a person do to inherit eternal life? (During the discussion, make sure these principles are emphasized: **We must be willing to make the sacrifices required of us as the Savior’s disciples. All who keep God’s commandments and their covenants with Him will receive the reward of eternal life.**)

As you conclude this portion of the lesson, draw students’ attention once more to Matthew 19:20 and the phrase “What lack I yet?” Give students a moment to ponder what they may lack that is required for eternal life and what commandment the Lord would have them obey more fully. Encourage students to ponder whether the covenants they have made with their Heavenly Father are more important to them than the things of the world.

Matthew 21:1–16, 23–46; 22:1–14, 35–46

The Triumphal Entry, Cleansing of the Temple, and Teaching through Parables



Show a picture of Christ’s triumphal entry into Jerusalem. You could use *Triumphal Entry* (*Gospel Art Book* [2009], no. 50; see also LDS.org). Ask students to ponder the picture as a student reads aloud Matthew 21:1–11.

- What do you think your reaction would have been if you had been in Jerusalem that day?

Ask a student to read the student manual commentary for Matthew 21:1–11.

- What message did Jesus convey to the people by the way He rode into Jerusalem? (Jesus declared that He was the Messiah and the King of Israel.)

Display a chart like the following on the board or a poster, or make copies of the chart and distribute them to students:

Our Actions Reveal Whether We Accept Jesus Christ as the Son of God		
Who	Reference	What do these people’s actions reveal about their feelings toward the Savior?
Money changers in the temple	Matthew 21:12–13	
Chief priests	Matthew 21:15–16, 23–27, 45–46	
First son	Matthew 21:28–32*	
Second son	Matthew 21:28–32*	
Husbandmen	Matthew 21:33–42*	
Those invited to the wedding	Matthew 22:1–6*	
Those in the highways	Matthew 22:8–14*	

* Student manual commentary is available.

Assign each student to study one or more of the scripture passages shown in the chart and any related material in the student manual. Ask students to look for what the actions of the individuals reveal about their feelings toward Jesus Christ. After a few minutes, have students report what the individuals they studied about did and what these actions reveal about the individuals’ possible attitudes toward the Savior. Fill in the chart with student responses. Then have each student turn to another member of the class and, referring to the completed chart, discuss how the scripture passages teach this principle:

Our actions reveal whether we accept Jesus Christ as the Son of God. After students have discussed this, ask:

- How do some people today show that they have the same feelings toward the Savior as the individuals you studied?

Give a sheet of paper to each student and have students write a paragraph describing one of the following topics: (1) Think about your actions today, and then write what you feel these actions reveal about your feelings toward the Savior. (2) Think about what you can do for the remainder of the day to demonstrate your devotion to the Savior. Write your thoughts, and then act on them today. After students have completed the writing, have them put the paper where they will be reminded of it and can reflect upon it throughout the rest of the day.

Matthew 21:17–22; 23:1–33

The Barren Fig Tree and Hypocrisy

Have a student read aloud Matthew 21:17–19.

- What was there about the outward appearance of this fig tree that would have led people to expect to find fruit growing on it? (Its leaves.)
- How might the Jewish leadership be like the fig tree? (The Jewish leaders had an outward appearance of righteousness, but inwardly they did not repent or believe in Jesus Christ. Spiritually, they had “withered” and would not bear fruits of righteousness.)

Prepare students for the remainder of this teaching suggestion by explaining that, as recorded in Matthew 23, the Savior denounced the deliberate hypocrisy of the Jewish leaders. The Bible Dictionary states that the word *hypocrite* “generally denotes one who pretends to be religious when he is not” (Bible Dictionary, “Hypocrite”).

Read Matthew 23:1–3, and have students look for what Jesus warned the people about.

- What group of people did Jesus Christ warn His disciples about? (Scribes and Pharisees.)
- As recorded in verse 3, what did Jesus say that the scribes and Pharisees did wrong? (Their actions did not match what they taught.)
- What principle can you learn from the Savior’s teachings in verses 2–3 that can help to guide your own behavior?

As the students present their ideas, help them to understand this principle: **Sincerely following the Lord requires our behavior to be consistent with the faith we profess.** Writing this principle on the board will help students see its importance.

Have students quietly read Matthew 23:4–7, looking for actions of the scribes and Pharisees that Jesus said were not right. If students have difficulty understanding the word *phylacteries*, refer them to the student manual commentary for Matthew 23:1–5.

- What details in these verses help us understand why the scribes and Pharisees acted as they did? (They did things to be seen of men and to receive praise from others.)

Have students quickly skim Matthew 23:13–29, looking for a phrase that is repeated often. (“Woe unto you, scribes and Pharisees, hypocrites.”) You might invite students to highlight the phrase “Woe unto you” in their scriptures. Explain to students that *woe* is a term the Lord used to denounce the actions of the scribes and Pharisees and to declare that distress and sorrow would come upon them because of their actions. Have students study Matthew 23:13–33 and the student manual commentary for Matthew 23:13–33, including the chart summarizing the hypocritical actions denounced by the Lord. Then ask the class the following questions:

- Which of the hypocritical actions identified by the Lord stands out most to you? Why?
- What are some examples of hypocrisy that we could be guilty of today?
- What are steps that a person might take to identify and then eliminate hypocrisy in his or her life?

As time permits, you might read and discuss the student manual commentary for Matthew 23:23–28. Conclude by testifying of the principle discussed earlier: **Sincerely following the Lord requires our behavior to be consistent with the faith we profess.** Invite students to examine their lives for possible areas of hypocrisy. Encourage them to take steps to eliminate

Writing Assignments

Writing assignments can be an effective way to invite the Holy Ghost to help students apply gospel principles to their lives. You can ask students to write responses to questions such as, “What do you feel the Holy Ghost was trying to teach you in today’s lesson?” You could also provide the beginning of a sentence for students to complete, such as, “Today the Spirit taught me . . .” or “Write your thoughts and feelings about . . .”

any forms of hypocrisy they might identify. This would also be an appropriate time to praise students for Christlike attributes you have seen in them and Christlike actions you have observed.

Supplemental Teaching Ideas

Matthew 19:13–15. Little Children

Ask students to read Matthew 19:13–15, and then ask them to explain the Savior's statement, "Of such is the kingdom of heaven." (**The kingdom of heaven is made up of people who possess the righteous qualities of little children.**) Ask students:

- In what ways are people in the kingdom of heaven like little children?

Have students read Mosiah 3:16, 19 and Doctrine and Covenants 74:7. Then ask them to list attributes of little children that could also describe all those in the kingdom of heaven. ("The blood of Christ atoneth for their sins"; "submissive, meek, humble, patient, full of love"; "holy, being sanctified through the atonement of Jesus Christ.")

It might be helpful for students to read Joseph Smith Translation, Matthew 19:13: "Then were there brought unto him little children, that he should put his hands on them and pray. And the disciples rebuked them, *saying, There is no need, for Jesus hath said, Such shall be saved*" (compare Matthew 19:13, footnote *b*). The disciples rebuked people *not* because they brought children to Jesus, but rather because the disciples thought it was unnecessary for Jesus to bless little children since they were already saved in the kingdom of heaven. Consider having students search 3 Nephi 17:12, 21–24; Moroni 8:8–12, 22; and Doctrine and Covenants 29:46–47 to discover more about this principle: **Little children are saved in the kingdom of heaven.**

Matthew 20:30–34; 21:1–15; 22:41–46. "Son of David"

Throughout your students' study of the Gospel of Matthew, you have the opportunity to help students understand the following truths: (1) **Old Testament prophets foresaw the future ministry of Jesus Christ and prophesied that He would come through the lineage of King David.** (2) **Disciples of Jesus Christ recognized that He fulfilled the prophecies about the Messiah being the seed of David.** (3) **Jesus Christ will reign on earth during the Millennium, fulfilling prophecies that an everlasting kingdom will be established from the lineage of David.**

You might have students study what the following Old Testament scriptures teach about the reign of a king who would come through David's lineage:

2 Samuel 7:12–13; Psalm 132:11; Isaiah 9:6–7; Jeremiah 23:5–6; Ezekiel 37:24–28. Discuss how these scriptures were, or will be, fulfilled by Jesus Christ.

Have students read Matthew 20:30–31; 21:9, 15; and 22:42.

- What is the significance of the people of the Savior's day declaring Jesus Christ to be the "Son of David"?
- As recorded in Matthew 22:41–46, how did Jesus Christ broaden people's understanding of "the Son of David"? (See the student manual commentary for Matthew 22:41–46.)

Discuss some of the following scriptures to show that Jesus Christ, as the Son of David, will reign on the earth during the Millennium: Zechariah 14:9; Luke 1:32; Articles of Faith 1:10.

Matthew 22:35–40. The Two Great Commandments

Consider having students study Matthew 22:35–40 and the quotation by President Ezra Taft Benson in the student manual commentary for Matthew 22:35–40. Explore the following questions:

- What is significant about the order in which Jesus Christ placed these commandments?

Write the following principle on the board: **The greatest commandment is to love God with all of our heart, soul, and mind.**

- What might be the result if the order of these two commandments were reversed?
- How is it a blessing to our fellowmen when we put our love for God ahead of our love for other people?
- What are modern situations when it might be difficult to put our love for God ahead of our love for other people? (Possible answers: Your employer asks you to do something dishonest. A good friend asks you to go to a party where there will be drinking and promiscuity. Someone wants to marry you outside the temple. A wayward child presses a parent for special favors or privileges. A fellow student wants to copy your homework.)

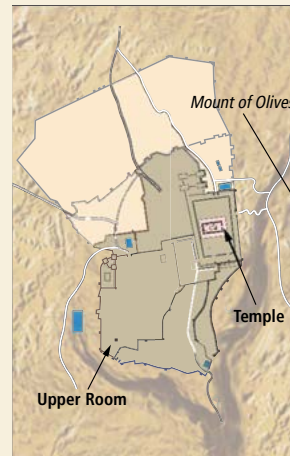
You might conclude by asking students to share experiences from their lives that have required them to put God first. Follow this by asking students how they made the decision they did, how it made them feel, and what was the result of their decision.

Matthew 24–25; Joseph Smith—Matthew

8

Introduction and Timeline

Chapters 24–25 of Matthew contain what is sometimes called the Olivet Discourse, so named because the Savior delivered it on the Mount of Olives. After spending much of the final week of His mortal ministry teaching at the temple, Jesus looked back on the temple and its surrounding structures and prophesied: “I say unto you, There shall not be left here one stone upon another, that shall not be thrown down” (Matthew 24:2; Joseph Smith—Matthew 1:3). Peter, James, John, and Andrew later approached Jesus privately with two questions: (1) “When shall these things be?”—referring to the destruction of the temple; and (2) “What shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3; see also Mark 13:3–4). In Matthew 24 and Joseph Smith—Matthew, you will study the Savior’s responses to these two questions.



Jerusalem at the Time of Jesus Christ (Traditional Locations)

On the Mount of Olives overlooking Jerusalem, Jesus Christ taught His disciples about the destruction of Jerusalem and His Second Coming.

Chapter Overviews

Matthew 24; Joseph Smith—Matthew

The Savior foretold the destruction of Jerusalem and taught about the signs that would precede His Second Coming.

Matthew 25

To help His disciples know how to be prepared for His Second Coming, the Savior taught the parables of the ten virgins, the talents, and the sheep and the goats.

Suggestions for Teaching

Joseph Smith—Matthew; Matthew 24

Jesus Christ’s Teachings about the Destruction of Jerusalem and the Second Coming

Invite students to name three or four recent world or local news stories that deal with natural disasters, manmade disasters, corruption, violence, or crime. Ask students:

- What are some of the emotions people might have in response to troubling news stories like these?

Tell students that the scriptures they will study today are directly related to these types of events in the world. The Savior taught about the troubles of the last days, and what He taught can give us hope and assurance as we live in troubled times.


Explain to students that Joseph Smith—Matthew, found in the Pearl of Great Price, is Joseph Smith’s inspired translation, or revision, of Matthew 24. Have students quietly read

Joseph Smith—Matthew 1:4 and identify the two main questions the disciples asked Jesus Christ. You might want to identify these questions by writing them on the board:

*When shall these things be concerning the destruction of the temple and of Jerusalem?
What signs will precede the Second Coming of Jesus Christ and the end of the world?*

Consider having students identify the same questions in Matthew 24:3. Tell students that the inspired changes found in Joseph Smith—Matthew answer these two questions more clearly than the passages in Matthew 24. Joseph Smith—Matthew 1:1–21 deals with events leading up to the destruction of Jerusalem in A.D. 70. Joseph Smith—Matthew 1:22–55 deals with the Second Coming of Jesus Christ, particularly the events and signs preceding it, often referred to as “signs of the times.” Students may want to make note of this in their scriptures by writing “Destruction of Jerusalem, verses 1–21,” and “Signs of Second Coming, verses 22–55” in the margin of their scriptures near the beginning of Joseph Smith—Matthew.

- Of the two questions on the board, which one relates more directly to us? (Signs preceding the Second Coming.)

 **Note to teacher:** *The supplemental teaching ideas at the end of this lesson contain a suggestion for how to teach Joseph Smith—Matthew 1:1–21, verses that pertain to the destruction of Jerusalem.*

Assign students to quietly study Joseph Smith—Matthew 1:22–36 and make a list on a piece of paper of the signs Jesus Christ prophesied would precede His Second Coming. After students have had time to make their lists, have a few students verbally share their lists with the class. (Possible answers: False Christs, false prophets, wars and rumors of wars, elect to be gathered from the four quarters of the earth, famines, pestilences, earthquakes, iniquity to abound, and the gospel to be preached in all the world.)

- What evidence have you seen that some of these signs have occurred or are occurring? (Students might mention some of the news stories they shared earlier.)

Ask students to look at Joseph Smith—Matthew 1:20, 22–23 and identify a term used in all three verses. After students have identified the term *elect*, you might point out to students that the term *elect* is also found in verses 27, 29, 37, and 39. Explain that the term *elect*, as used in Joseph Smith—Matthew, refers to baptized members of the Church, for they are “the elect according to the covenant” (Joseph Smith—Matthew 1:22). Have a student read Joseph Smith—Matthew 1:22–23. As the student reads, have the rest of the class look for how the Savior encouraged the elect to respond when they see the signs that will precede His Second Coming.

- How would you summarize the Savior’s counsel about how we should respond to the signs preceding His Second Coming?

As the students share their ideas, make sure they understand this principle: **The elect need not be troubled when they see the signs preceding the Second Coming.** Consider writing this principle on the board.

- What does the Savior’s admonition, “See that ye be not troubled,” mean to you as it applies to the prophesied events you read about in Joseph Smith—Matthew 1:21–36? (As students discuss responses to this question, be sure they understand that one reason the Savior revealed these “signs of the times” was to warn us and prompt us to prepare for His coming. Another reason was to provide assurance that He is in control and that He will come again.)

Consider reading the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“The Savior warned that in the last days even those of the covenant, the very elect, could be deceived by the enemy of truth [see Matthew 24:24; see also Joseph Smith—Matthew 1:22]. . . . The encouraging thing, of course, is that our Father in Heaven knows all of these latter-day dangers, these troubles of the heart and soul, and has given counsel and protections regarding them” (“Safety for the Soul,” *Ensign or Liahona*, Nov. 2009, 88).

Encourage students to look for the encouraging “counsel and protections” the Lord gave as they study further in Joseph Smith—Matthew. Point out that even though the Lord’s counsel in verses 1–21 applies to the destruction of the city of Jerusalem and the temple there, many of these teachings apply to our day as well, and the following material will refer to teachings throughout Joseph Smith—Matthew.


Write the following verse numbers from Joseph Smith—Matthew on the board:

Joseph Smith—Matthew 1:5–6, 11, 12, 27, 37, 38–39, 46–50

Assign students as individuals or in pairs to study these verses and any accompanying footnotes, looking for Jesus Christ’s teachings that will help us “be not troubled” in the last days. Encourage students to mark key words and phrases in these verses.

After students have had sufficient time to study, invite them to select one of the scripture references on the board and to explain to the class (1) what Jesus taught, (2) what it means, and (3) how it can be applied so that we can have greater faith, hope, and trust in Jesus Christ as the events preceding the Second Coming continue to unfold. As students report, you might fill in the board with each response so that when all of the verses have been discussed, the board might look something like the following:

The Savior’s Teachings That Will Help Us “Be Not Troubled” in the Last Days	
Joseph Smith—Matthew 1:5–6	Be cautious and take heed against deceivers.
Joseph Smith—Matthew 1:11	Remain steadfast.
Joseph Smith—Matthew 1:12	Stand in holy places.
Joseph Smith—Matthew 1:27	Gather into Christ’s true Church.
Joseph Smith—Matthew 1:37	Treasure up the word of God.
Joseph Smith—Matthew 1:38–39	Be familiar with the signs preceding the Second Coming.
Joseph Smith—Matthew 1:46–50	Be watchful, faithful, and always ready.

 *Note to teacher: As you consider the needs of your students, you might choose to deepen student understanding of what is taught in these verses by discussing one or more of the corresponding entries in the student manual.*

Have a student read the story by President M. Russell Ballard from the student manual commentary for Joseph Smith—Matthew 1:22; Matthew 24:24. This story can help students feel the importance of the Savior’s teachings recorded in Joseph Smith—Matthew. Then ask:

- Which of the Savior’s teachings listed on the board are illustrated in this story? (Possible answers: Avoid deception; even the elect must be watchful; treasure up the Lord’s word.)


Help students summarize the content of these scripture references by asking:

- As you think about the scriptures listed on the board, how would you summarize the Savior’s message to us today? (As students share their responses, make sure they understand these truths: **Those who keep the commandments need not be troubled**)

Scripture Marking

When students mark key words, phrases, or verses, their scriptures take on more personal meaning. Marking can help students remember what they learn and can make it easier for them to locate those verses at a later time. A teacher can encourage scripture marking by saying something such as, “This is an important detail; you may want to mark it in your scriptures.”

as the Second Coming approaches. The Savior taught us how to be prepared for the Second Coming.)

 **Note to teacher:** Students may benefit from having you write the bold statements on the board. Doing so will emphasize the message of the truths.

Consider asking one or more of the following questions to deepen understanding and application of the principles taught in these verses:

- How can we be ready for the Second Coming, even though we do not know when it will happen?
- How can our faith be strengthened by knowing the signs that will precede the Second Coming?
- How have you (or someone you know) been strengthened or protected by adhering to one or more of the Savior’s teachings listed on the board?

Have a student read the student manual commentary for Joseph Smith—Matthew 1:23; Matthew 24:6.


- What do you see in President Thomas S. Monson’s statement that can bring us strength and comfort in the last days?

Conclude by encouraging students to ponder what they can do to deepen their trust in the Lord and in His plans for the last days. Testify that, as President Monson declared, “the future is as bright as your faith.”

Matthew 25

Three Parables about Preparing for the Second Coming

Prepare students to discuss the three parables in Matthew 25 by dividing your class into small groups, with three to four students in each group. If your class is small, an individual student may serve as a group. If you have a large class, more than one group may be assigned to each parable.

 Give each group or student a copy of the handout “Study Questions for Matthew 25.” Assign each group or student to study one of the parables found in Matthew 25 and to discuss the corresponding study questions. Give groups about eight to ten minutes to study and discuss the parable and questions. Each group should select a spokesperson to give a brief overview of the parable to the rest of the class and to share responses to the group’s study questions.

After the groups have shared their thoughts and the class has discussed the three parables, consider asking a few students to explain what these parables teach them personally about how to be prepared to meet the Savior. Some doctrines and principles that might come out of this discussion are: **Righteous living prepares us to meet the Savior. If we continually seek the Spirit, we will be prepared to meet the Lord. Through developing our talents and improving upon what the Lord has given us, we can prepare to meet the Lord. We show our love for God by the way we treat His children.**

- What difference does it make in your life to know that you will meet the Savior in the future, either when you die or when the Savior comes to earth again?

Give students a moment to consider what has been discussed in class today and to determine what they could do to better prepare to meet the Savior. Consider asking students if any of them would like to share their testimony of the Second Coming or of any teachings discussed today. Share your testimony that Jesus Christ will come again to the earth. Though wickedness will be widespread in the last days, following the teachings in Matthew 24–25 will help us live with faith in the Lord Jesus Christ and have the peace and joy that comes from righteous living.

Group Work

Group work actively involves students in the learning process. Group work is more effective when there are no more than four persons in each group—this encourages participation by each group member. Assigning someone to be the leader in each group also leads to greater success. The leader encourages each group member to contribute and ensures that the group stays on task to complete the assignment.

Study Questions for Matthew 25



The Parable of the Ten Virgins

Read Matthew 25:1–13 and the student manual commentaries for Matthew 25:1–13 and for Matthew 25:10–12. Prepare answers to the following questions:

- Note that the five foolish virgins were not called “wicked.” What is the difference between “foolish” and “wicked”? What do you consider foolish about the actions of the five virgins?
- What significance do you see in the phrase found in verse 6, “Go ye out to meet him”? Why should we not wait patiently for Him to come to us? (see also D&C 133:5, 10, 19).
- Why were the wise virgins unable to share their oil with the foolish virgins?
- How does Alma 34:32–33 help to explain why the door remained shut after the five foolish virgins returned with oil in their lamps?
- What does this parable teach you about how to prepare to meet the Savior? (see also D&C 45:56–57).

The Parable of the Talents

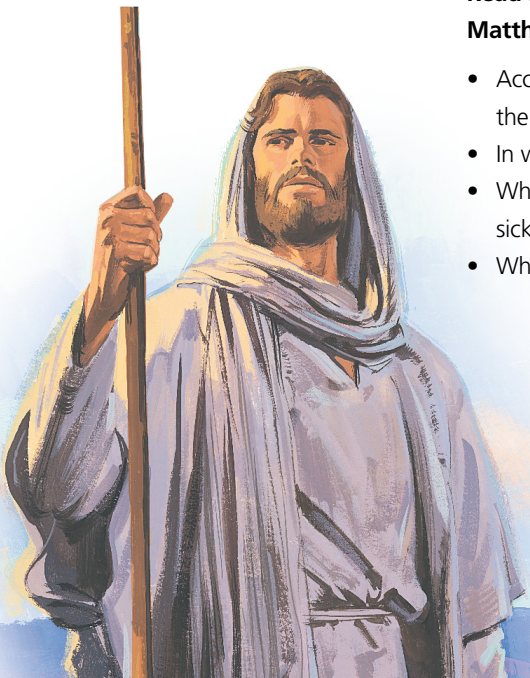
Read Matthew 25:14–30 and the student manual commentary for Matthew 25:14–30. Prepare answers to the following questions:

- Based on the rewards and punishment the master gave his servants, what would you say is the definition of a faithful servant?
- Why do you think the servants who were given five talents and two talents were given the same commendation? What does this teach you about how the Lord will judge us?
- How might Doctrine and Covenants 46:11–12, 26; 82:18–19 help us understand why the Lord was displeased with the servant who was given only one talent?
- What does this parable teach you about how to prepare to meet the Savior?

The Parable of the Sheep and the Goats

Read Matthew 25:31–46 and the student manual commentary for Matthew 25:31–46. Prepare answers to the following questions:

- According to this parable, what will be an essential difference between the wicked and the righteous at the Judgment Day?
- In what ways is Jesus Christ an example of serving “the least of these”?
- What are some practical ways we can feed the hungry, clothe the naked, and visit the sick in our Church units and neighborhoods?
- What does this parable teach you about how to prepare to meet the Savior?



Supplemental Teaching Ideas

Joseph Smith—Matthew 1:1–21; Matthew 24:1–5, 9–23. Jesus Christ Foretold the Destruction of Jerusalem and the Rejection of His Apostles

Remind students that Joseph Smith—Matthew 1:1–21 deals with events leading up to the destruction of Jerusalem in A.D. 70 and that the Savior’s instructions to the Saints in His day can apply to our day as well. To provide a brief overview of the destruction of Jerusalem, consider using the student manual commentaries for Joseph Smith—Matthew 1:2–4; Matthew 24:1–3 and for Joseph Smith—Matthew 1:13–20; Matthew 24:16–22.

Explain that the Savior prophesied that His Apostles would be hated and killed (see Joseph Smith—Matthew 1:7). To help students understand the fulfillment of this prophecy, you might have them review the following scriptures:

- Acts 12:1–4. James was killed, and Peter was cast into prison by Herod Agrippa.
- John 21:18–19. The Savior prophesied of the way in which Peter would die.
- 2 Timothy 1:15. The Apostle Paul was rejected by some members of the Church.
- 3 John 1:9–10; Revelation 1:9. The Apostle John was rejected and later banished.

Matthew 25:14–30. “The Joy of Thy Lord”

Have a student briefly summarize the parable of the talents for the class. Consider asking students to look at Matthew 25:21, 23 and to identify the reward for faithfulness.

- In the parable of the talents, what did the servants do that showed they were faithful?
- What does the phrase “joy of thy lord” mean to you?

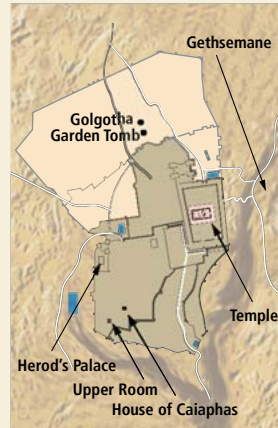
You might ask students to search the following scriptures, looking for how the joy described in these verses differs from “joyful” moments we have in this life: Mosiah 2:41; Doctrine and Covenants 101:36; 138:17. (Students should be able to see that the joy of faithful Saints in the next life is described using words like “full,” “fulness,” and “never-ending.” Joyful moments in this life are partial and temporary when compared with the eternal joy of faithful Saints.)

Explain that the “talents” in this parable referred to a sum of money. Modern Church leaders commonly apply this term to the talents and gifts of the Spirit we have been given. Consider having a class discussion on (1) how we can understand the gifts and talents we have and (2) what we can do to develop these talents and use them to build the kingdom of heaven. The parable promises that if we will develop and use our talents in a righteous manner, we will enter into the joy of the Lord.

Matthew 26

Introduction and Timeline

The information in Matthew 26 begins Matthew's account of the events of the Atonement—from the Savior's foretelling of what was about to happen to Him through Peter's three denials of Christ. The important events leading up to and including the Atonement account include (1) the Savior's Last Supper with His disciples, at which He instituted the sacrament—an ordinance that represents His Atonement; (2) His suffering in the Garden of Gethsemane, during which He experienced intense agony of body and soul, yet submitted His will to His Heavenly Father; and (3) His betrayal, arrest, and trial before the Jewish council.



Jerusalem at the Time of Jesus Christ (Traditional Locations)

1. Jesus Christ ate the Last Supper with His disciples.
2. Jesus Christ instituted the sacrament.
3. The Savior suffered in Gethsemane.
4. Jesus Christ was betrayed, arrested, and tried before Caiaphas.
5. Peter denied knowing Jesus Christ.

Chapter Overview


Matthew 26

Chief priests and scribes conspired to kill Jesus Christ. Judas Iscariot agreed to betray Jesus for thirty pieces of silver. Jesus ate the Passover meal with His disciples, at which time He said that one of them would betray Him. He instituted the sacrament and then suffered in Gethsemane. Jesus was betrayed by Judas, arrested, and taken to stand trial before Caiaphas, where He was falsely accused and abused. Peter denied Jesus three times.

Suggestions for Teaching

Matthew 26:17–30

Instituting the Sacrament at the Last Supper

 *Note to teacher: As you start class, you might consider having your class members sing one of the more familiar sacrament hymns as the opening hymn.*

Ask students to respond to the following:

- How many times would you estimate you have partaken of the sacrament?
- Why do you think the Lord wants us to participate in the sacrament so often?

Briefly discuss the students' responses. Then explain to students that in this lesson they will have the opportunity to study the Last Supper, during which the Savior instituted the sacrament. Through the scripture study and discussion that follow, they can learn more about why the Lord commanded us to partake so often of the sacred emblems of the sacrament.

Before having students read portions of Matthew 26, mention that the account of the woman anointing the feet of Jesus, found in Matthew 26:6–13, will be taught when they

Teaching by the Spirit

Teachers should do all they can to create an atmosphere in which students can be taught by the Holy Ghost. To do this, teachers can start each class with a song and prayer, teach from the scriptures and words of the prophets, and express love for Heavenly Father and Jesus Christ. Asking questions about how the gospel has blessed the students' lives and then giving students time to ponder also encourages them to teach and learn by the Spirit.

Questioning and Waiting for Responses

Do not be concerned if students are silent for a few seconds after you have asked a question. Avoid answering your own question—allow students time to think of responses first. If students still hesitate to respond, you may need to rephrase the question or call on students by name.

study the Gospel of Mark. Then have students look in Matthew 26:17 and identify the feast that Jews were celebrating in Jerusalem at that time. After students have identified the Passover, invite a student to explain briefly why Jews celebrate the Passover. If needed, you might refer students to the student manual commentary for Matthew 26:17–30 for a brief explanation of the meaning of the Passover feast.

Have a student read Matthew 26:18–21, and then ask:

- What thoughts do you think you might have had if you had been at the Last Supper and heard the Savior say, “One of you shall betray me”?

Have one student read Matthew 26:22–25 and another student read the quotation by President Boyd K. Packer in the student manual commentary for Matthew 26:21–22.

Ask students the following questions:

- What is the lesson President Packer wanted us to learn from the example of these early Apostles?
- What are some examples of occasions when we could apply the example set by these Apostles? (All occasions when we are receiving gospel instruction.)

Explain that the Gospel of John (see John 13:26–30) suggests that immediately after the conversation between Jesus and Judas recorded in Matthew 26:25, Judas left the supper to go betray the Savior to those with whom he had already conspired (see Matthew 26:14–16). It appears that after Judas’s departure, Jesus instituted the sacrament. Have students silently study Matthew 26:26–28, looking for key words and phrases Jesus Christ used to teach His disciples about the sacrament. Students should identify phrases such as “this is my body,” “my blood of the new testament,” “drink ye all of it” (meaning “all of you drink from it”), and “for the remission of sins.”

- What doctrine or principle do you learn about the sacrament from these verses? (As students share their thoughts, emphasize these truths: **The emblems of the sacrament represent the body and atoning blood of Jesus Christ. By partaking worthily of the sacrament, we can obtain a remission of our sins.**)

Help students deepen their understanding of the sacrament by having them read the student manual commentary for Matthew 26:26–28. Then ask:

- Elder Jeffrey R. Holland taught that “every ordinance of the gospel focuses in one way or another on the atonement of the Lord Jesus Christ.” How does partaking of the emblems of the sacrament focus on the Atonement?
- Keeping in mind what the Savior taught in these verses, why do you think the Lord has commanded us to partake of the sacrament weekly?
- What have you done in the past to make your sacrament experience more meaningful?

Share how the sacrament has blessed your life. Encourage students to feel the importance of these truths about the sacrament and think about how they can apply them by taking a moment to ponder what the Holy Ghost has taught them today about the sacrament. Invite them to make a silent commitment to the Lord that they will follow those promptings and choose at least one specific thing they will do this week to make their sacrament experience more worshipful.

Learner Application

Application takes place when students accept in their hearts and minds what is taught and then act and live according to those principles. You can encourage application by following up on an invitation to apply a gospel principle. For instance, you might begin the next class by asking if any class members would like to share what they did to enrich their sacrament experience.

Matthew 26:36–46

Submitting to His Father’s Will in Gethsemane

If you have access to olives and olive oil, you might show some olives or some olive oil to your students and ask:

- What does it take to extract oil from olives? (The olives must be crushed and pressed.)

Ask students to consider the meaning of the word *Gethsemane* as one student reads Matthew 26:36 and another student reads the quotation by President Russell M. Nelson in the student manual commentary for Matthew 26:36. Discuss as a class why it was appropriate for the Savior to take upon Himself the weight of all our sins, sorrows, and infirmities in a place called Gethsemane.

Have students read Matthew 26:37–38 and look for indications that Jesus was already feeling the tremendous weight that accompanied the Atonement. (He began to be

sorrowful and very heavy. His soul was exceedingly sorrowful, even unto death.)
 After discussing student findings, ask:

- If the Atonement demanded so much of Him, why do you think Jesus Christ was willing to do all that the Atonement required of Him?

Have students look for additional answers to this question as they quietly study Matthew 26:39–44, the quotation by Elder Richard G. Scott in the student manual commentary for Matthew 26:37–39, and the first two paragraphs in the student manual commentary for Matthew 26:39.

- What doctrinal truths did you discover that help you better appreciate why the Savior was willing to do what the Atonement required of Him? (As students share their answers, emphasize these truths: **Jesus Christ was motivated by complete and perfect love for His Father in Heaven and devotion to Him. Jesus Christ was willing to endure the sufferings of the Atonement because of His great love for us.**)
- Of the challenges Elder Scott identified that Jesus Christ faced in carrying out the Atonement, which one is most meaningful to you, and why?

Ask students to underline “not as I will, but as thou wilt” at the end of Matthew 26:39, and “thy will be done” at the end of Matthew 26:42. Ask students:

- What does it mean to you that in the Garden of Gethsemane, Jesus Christ told His Father, “Thy will be done”?

Help students understand this doctrine: **During His suffering in Gethsemane, Jesus Christ submitted His will to the will of His Father in Heaven.** You might emphasize this doctrine by writing it on the board.

As time permits, you might use the following diagram and discussion questions to help students further explore the Savior’s submission to the Father. Draw a diagram like the following on the board:

<i>Before He Came to Earth</i>	<i>During His Suffering</i>	<i>After His Resurrection</i>
Moses 4:2	Matthew 26:39	3 Nephi 11:11

Have students take several minutes and read the scriptures you have written on the board. As they read, have them (1) identify what these scriptures have in common and (2) consider what these references teach about the Savior’s relationship to His Father. Have students explain any insights they learned as they studied and pondered these verses.

- What does it mean to you that Jesus Christ was submissive to Heavenly Father “in all things from the beginning”? (3 Nephi 11:11). (Students should understand that Jesus Christ submitted to His Father’s will in the premortal world and in mortality. Jesus also bore witness of His submission following His Resurrection.)

Explain to students that Jesus Christ is the great Exemplar. On numerous occasions He has invited us to follow Him and do the works He has done. Have students read the quotation by Elder Robert D. Hales in the student manual commentary for Matthew 26:39. Then ask:

- Why is it sometimes difficult for us to do what Heavenly Father wants us to do?
- What spiritual attributes must we have in order to submit to God’s will in our lives?
- How has submitting to the will of Heavenly Father blessed your life, even when doing so was very difficult? What were your feelings during and after you were submissive to His will?

Help students to be taught by the Holy Ghost by asking them to respond in writing to the question, “How can I better follow Jesus Christ’s example of submission to the Father?” After a few minutes, ask students if any of them would like to share their feelings for the Savior and their gratitude for the Atonement. Share your gratitude and your testimony that in Gethsemane Jesus Christ submitted His will to His Father in Heaven.

Matthew 26:1–5, 14–25, 47–68

Jesus Christ's Betrayal, Arrest, and Trial before Caiaphas

Tell students that Matthew intended for his readers to understand that the Savior's betrayal, arrest, and trials before Jewish and Roman leaders were the fulfillment of Old Testament prophecies (this idea is discussed further in a supplemental teaching idea for this lesson). In addition, Matthew's account helps us understand the character of Jesus Christ. Write the following phrases on the board:

"Behold, the hour is at hand" (Matthew 26:45).

"Rise, let us be going" (Matthew 26:46).

Have students examine Matthew 26:45–47 and look at these phrases in their context.

Ask students:

- What was happening at this time? (The Savior had completed His suffering in Gethsemane, and He recognized that this was the moment when He would be betrayed by Judas, thus beginning the events that would lead to His Crucifixion.)
- What other options did He have as Judas and the multitude approached? (He could have fled. He could have defended Himself.)
- What do the phrases written on the board teach you about the character of Jesus Christ? (They show that He was willing to submit to His Father's will. Instead of fleeing from the painful events that were before Him, He went toward Judas and the multitude and took the disciples with Him. He knew that these events were part of Heavenly Father's plan for Him.)

To help students further understand the Savior's submission to the events preceding His Crucifixion, briefly review with students the account of the Savior cursing the fig tree found in Matthew 21:17–20 and the account of the Savior confounding the chief priests and other Jewish leaders in Matthew 21:23–27; 22:23–33. Consider asking a student to read aloud the statement by Gerald N. Lund in the student manual commentary for Matthew 26:51–54. Ask students to keep the Savior's power in mind as they read further in Matthew 26.

Read together the account of Judas betraying the Savior, found in Matthew 26:47–49. Then assign students to work together in pairs to read these scriptures about the events that followed: Matthew 26:50–53; Matthew 26:59–64; and Matthew 26:66–68. Ask students to discuss with each other what the scriptures teach about the Savior's submissiveness.

After students have had time to discuss these passages, invite several students to share the highlights of their discussions. Students will probably give some of the following ideas: Jesus could have destroyed His enemies but instead allowed them to arrest Him. He had the ability to verbally confound His enemies, but during the trials He supplied the evidence against Him they sought. He could have called upon legions of angels to defend Him, yet He chose not to do so.

Summarize this discussion by making sure that students understand this truth: **The Savior willingly submitted to the betrayal, arrest, and trials leading to His Crucifixion.**

If time permits, you might read the student manual commentary for Matthew 26:51–54 with your students. Then conclude by asking:

- When have you submitted to the Lord's will for you, even though doing so was hard for you? How were you blessed because you did this?

Bear testimony of Heavenly Father's great love for each of us. Testify that He has a plan for each of us, and when we willingly follow that plan, as the Savior did, it leads to happiness and eternal life with Him.

Supplemental Teaching Ideas

Matthew 26:29. A Future Sacrament Meeting


Read Matthew 26:29 and Luke 22:18. Then ask students to briefly review Doctrine and Covenants 27:5–14.

Discuss these passages and the student manual commentary for Matthew 26:29. Help students to understand this truth: **The Savior promised that He will once again partake of the sacrament with the faithful.**

Matthew 26:1–5, 14–25, 47–68. Jesus Christ's Betrayal, Arrest, and Trial before Caiaphas

Consider having students read Matthew 26:24, 54, 56 and Matthew 27:9 and look for evidence supporting

this truth: **Matthew was helping us see that events in the Savior's life fulfilled prophecy.**

 Give each student a copy of the following exercise (or prepare this exercise on the board before class). Ask students to read the Old Testament prophecies and match them with their fulfillment. Students may match them by placing the appropriate letter in the blanks or by drawing lines connecting the matching scriptures.

Make sure that students understand this truth: **Jesus Christ's betrayal and arrest fulfilled prophecy.**

- How does understanding the fulfillment of these scriptural prophecies strengthen your confidence in the prophecies about events in our day?

Matthew 26

___ 1. Isaiah 50:6

a. Matthew 26:14–16

___ 2. Zechariah 13:7; Isaiah 53:6

b. Matthew 26:20–25, 47–50

___ 3. Isaiah 53:7

c. Matthew 26:31, 55–56

___ 4. Psalm 41:9

d. Matthew 26:59–63

___ 5. Zechariah 11:12

e. Matthew 26:67

___ 6. Zechariah 11:13

f. Matthew 27:3–10

10

Matthew 27–28

Introduction and Timeline

In Matthew 27–28 we read about Jesus Christ’s terrible suffering and painful death for all mankind and about His Resurrection. Matthew showed how these events and others leading up to it fulfilled prophecy. After experiencing ridicule, trials, and abuse at the hands of Roman soldiers, Jesus Christ was crucified. His body was placed in a tomb. At the dawning of the first day of the week, an angel of the Lord proclaimed the joyful news that Jesus had risen from the dead. Many others were also resurrected shortly thereafter, a manifestation of the truth that the Savior’s Resurrection made possible the Resurrection of all mankind. After His Resurrection, Jesus Christ met His disciples at an appointed place in Galilee and commissioned them to take His gospel to all nations. President Gordon B. Hinckley taught: “The Resurrection of Jesus Christ was the great crowning event of His life and mission. It was the capstone of the Atonement” (in “Special Witnesses of Christ,” *Ensign*, Apr. 2001, 15).



1. Jesus Christ was condemned before Pilate.
2. Barabbas was released.
3. Jesus Christ died and was buried.
4. Jesus Christ was resurrected.
5. On a mount in Galilee, the Savior commissioned His disciples to preach the gospel to all the world.

Chapter Overviews


Matthew 27

After betraying Jesus Christ, Judas Iscariot hung himself. Pilate questioned Jesus, released Barabbas, and sentenced Jesus Christ to be crucified. In fulfillment of prophecy, Jesus was scourged, mocked, crucified, and buried in the tomb of the wealthy Joseph of Arimathea.

Matthew 28

An angel of the Lord announced the Resurrection of Jesus Christ. The resurrected Lord appeared to a group of women disciples. The chief priests conspired to discredit the Resurrection. The risen Lord appeared to the eleven Apostles and commissioned them to teach and baptize in all nations.

Suggestions for Teaching

 *Note to teacher: Consider beginning this lesson by having the class sing a hymn dealing with the Crucifixion and Resurrection, such as “There Is a Green Hill Far Away” (Hymns, no. 194) or the first three verses of “We’ll Sing All Hail to Jesus’ Name” (Hymns, no. 182).*

Matthew 27:1–54

The Crucifixion of Jesus Christ

Briefly summarize Matthew 27:1–25 by pointing out to your students that in these verses, Matthew recorded the death of Judas Iscariot, Pilate’s interrogation of Jesus, and Pilate’s

indecision regarding what to do with Jesus Christ. Summarizing these verses will allow you to spend more time studying the account of the Crucifixion and Resurrection of Jesus Christ.

Distribute a sheet of paper to each student, and then display a picture of the Crucifixion of Jesus Christ. You could use *The Crucifixion* (*Gospel Art Book* [2009], no. 57; see also LDS.org). Ask students to select one of the faithful onlookers depicted in the picture and imagine they are that person. Have a student read the student manual commentary for Matthew 27:35–50. Then read aloud Matthew 27:26–56 to your class, and encourage students to follow along in their scriptures and ponder what thoughts and feelings may have occurred to the person they selected in the picture. When you have completed the reading, allow students several minutes to write what they imagine the person they selected would have said about what they witnessed. Invite several students to share what they wrote with the class.



As you consider the impressions of the Spirit and the needs of your students, you may want to use some of the following teaching ideas to add greater depth to the students' understanding of the death of the Lord Jesus Christ.

Teaching Idea 1

Invite students to look over Matthew 27:26–35 and imagine the physical pain Jesus endured during these events. (To help students understand the brutal practice of scourging, you might use the student manual commentary for Matthew 27:26.) Remind students of the Savior's statement, recorded in Matthew 26:53, that He could have summoned twelve legions of angels to come to His aid. Then have students read 1 Nephi 19:9–10, looking for further evidence that the Savior allowed the scourging and other painful and humiliating acts to be done to Him. You might ask questions like the following:

- Consider this truth: **The Savior permitted the scourging and other painful and humiliating acts to be done to Him.** What evidence can you find in these scriptures that this statement is true?
- What can you learn from Jesus Christ's example during His Crucifixion? (see also Matthew 5:44).

Teaching Idea 2

Write the following question on the board:

What physical, mental, and emotional challenges did the Savior endure during the 24 hours preceding His death on the cross?

Use the discussion of this question to help students better understand this truth:

The Savior stayed true to His mission despite the ridicule and scorn directed at Him while He was on the cross. As students give their answers, have a student write responses on the board. The list might look like the following:

What physical, mental, and emotional challenges did the Savior endure during the 24 hours preceding His death on the cross?

The intense sufferings in the Garden of Gethsemane

Beating and scourging

Not sleeping or eating much during those 24 hours

Deep sorrow when the crowd cried out for Him to be crucified

The horrific pain and discomfort accompanying crucifixion

The betrayal by Judas and accusations during the trials

Have students look again at Matthew 27:39–44.

- What do you find significant about the word *if* as used in the ridicule and scorn directed at the Savior?

It might be helpful to briefly remind students of the manner in which Satan tempted the Savior in Matthew 4:1–11. Each of these temptations was preceded with the word *if* (see the student manual commentary for Matthew 27:40–43).

Ask students:

- As the Savior hung on the cross, how might His weakened physical condition have made these “if thou be . . .” statements more difficult to bear? (Temptations are often more difficult to resist when we are physically and emotionally fatigued.)
- What can we learn from Jesus’s example in dealing with the ridicule he received from others? (see also Matthew 5:11–12; 1 Peter 2:21–24).

Teaching Idea 3

Write this doctrinal statement on the board: **The Atonement of Christ included His suffering in Gethsemane and on the cross, His death, and His Resurrection.**

Then read the following statement to your class:

“[Jesus Christ’s] Atonement included His suffering for the sins of mankind, the shedding of His blood, and His death and subsequent resurrection from the grave” (Guide to the Scriptures, “Atone, Atonement”; scriptures.lds.org).

Ask students:

- According to this statement, which events were part of the Atonement of the Savior?

Ask students to search the following scriptures, looking for the connection between the Crucifixion of Jesus Christ and the Atonement: 1 Corinthians 1:18; 1 Nephi 11:33; Doctrine and Covenants 138:35. Then ask students:

- What did you learn from Matthew’s account and these verses about the relationship of the Savior’s Crucifixion to His Atonement? (Students should be able to explain that the Crucifixion was the culminating event of the Savior’s suffering for sins and that the scriptures speak of the Crucifixion as part of the Atonement.)

As you conclude this portion of the lesson, consider having students turn to the words of the hymn they sang at the opening of class. Give students a few minutes to read the words and to reflect upon what the hymn teaches about the death, Resurrection, and Atonement of Jesus Christ.



You may choose to supplement your lesson with the video “To This End Was I Born” (27:20) from the *S&I New Testament DVD*. Rather than showing the entire video, which runs nearly half an hour, consider showing only the last 10 minutes, beginning where Jesus was brought before Pilate for questioning.



Note to teacher: The supplemental teaching ideas for this lesson contain suggestions for how you might also use Matthew 27 to show that Jesus Christ’s death fulfilled prophecy.

Matthew 27:51–53; 28:1–10

The Resurrection of Jesus Christ

Ask students how they imagine the disciples of Jesus Christ must have felt at the end of the day when Jesus was crucified. You could list words on the board as the students give their answers: confused, frightened, deep sorrow, feeling like all was lost. Invite students to think about times in their own life when they may have experienced similar emotions.

Have several students take turns reading aloud Matthew 28:1–8. Ask the class to follow along, looking for words or phrases that show what emotions the women felt. Explain that *fear* in verse 8 means “awe” or “reverence.” You might invite students to highlight in verse 6 the words, “He is not here: for he is risen.” Then ask:

- Based on the information in these verses, what would these women be able to say as they told the disciples what they had witnessed? (The tomb was empty. They had seen an angel, who had told them that Jesus was risen.)

Have a student read Matthew 28:9–10, and then ask the following question:

- After the women had the experience described in these verses, what else would they be able to tell the disciples? (As students share their responses, help them understand this doctrine: **Jesus Christ was resurrected with a physical, tangible body.**)

Explain to students that Matthew recorded the appearance of other resurrected beings to inhabitants of Jerusalem. Have students quietly study Matthew 27:50–53, looking for *when* the events in these verses took place. (The earthquake and the tearing of the temple veil occurred *at the time* Jesus died, but the Saints who had been buried arose and appeared to people *after* His Resurrection.)

Have students quietly study 1 Corinthians 15:20–23 and Mosiah 15:20–22, looking for how the teachings in these verses clarify and give greater understanding to Matthew 27:51–53.

- Who were the “saints which slept” and “appeared unto many”? (The righteous who had lived before the time of Christ.)
- When these Saints rose from the dead, as recorded in Matthew 27:51–53, what truths about the Resurrection were taught? (As students share their ideas, help them understand this doctrine: **The Resurrection of Jesus Christ began the Resurrection of all of God’s children.**)

Read the following quotation by President Ezra Taft Benson (1899–1994) to your students, and have them consider why the words “He is not here: for he is risen” are among the greatest words ever spoken:



“The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has lived and died on earth is a scriptural certainty, and surely there is no event for which one should make more careful preparation. Nothing is more absolutely universal than the resurrection.

Every living being will be resurrected” (in Conference Report, Apr. 1964, 119–20).

Invite the students to discuss what the Resurrection means to them personally by asking:

- What difference does it make in your life to know the reality of the Resurrection?
- When have you seen the doctrine of the Resurrection comfort someone?

Read together the quotation by President Gordon B. Hinckley in the student manual commentary for Matthew 28:6. Conclude this portion of the lesson by inviting a few students to share how they have gained their testimonies that all mankind will be resurrected.

Matthew 28:16–20

Jesus Christ Commissioned His Apostles

Have students read and compare Matthew 28:16–20 and Matthew 10:5–6.

- How would you restate in your own words Jesus Christ’s command to His Apostles in Matthew 28:19–20? (As students share their ideas, emphasize this truth: **Jesus Christ commanded His Apostles to teach His gospel to all nations.**)
- How does this differ from what the Savior taught His Apostles in Matthew 10:5–6?

Help the students understand that the Savior’s mortal ministry focused only on “the lost sheep of the house of Israel” (Matthew 15:24), but following His Resurrection, He sent His Apostles to teach “all nations.”

Have a student read aloud the student manual commentary for Matthew 28:19–20.

Invite another student to read Doctrine and Covenants 84:62–64.

- How do modern Apostles fulfill the commission the Savior gave to His ancient Apostles?

Have students take a closer look in Matthew 28:20 and identify the Savior’s promise to His Apostles. Point out that the Lord gave this promise to His Apostles in the context of commissioning them to teach all nations, which implies that the Lord will be with us in our efforts to share the gospel. Then ask:

- How has the Lord been “with you” in your efforts to share the gospel?

Student Testimonies

Students can feel a strengthening of their own testimony of gospel truths when they hear other students bear testimony of those truths. A teacher can encourage students to share their testimonies in class by asking questions like: “How did you gain your testimony of . . . ?” “When did you first know that . . . ?” “How would you explain or testify of . . . ?” Or after a student has borne testimony of a truth, a teacher could ask, “Who else can testify of this truth?”

You might conclude by sharing your testimony of the Atonement and Resurrection of Jesus Christ. Testify of how you have felt the companionship of the Holy Ghost as you have shared the gospel of Jesus Christ with others.

Supplemental Teaching Ideas

Matthew 27:11–49. The Arrest, Trials, and Crucifixion of Jesus Christ Fulfilled Ancient Prophecies

Refer students to the chart in the student manual commentary for Matthew 27:35. Assign students to work in pairs and search the scripture references provided in the chart to see specific aspects of how the death of Jesus Christ was foretold by ancient prophets. Consider encouraging students to write cross-references in their scriptures linking the Old Testament prophecies to the New Testament fulfillments. Discuss with students why is it important to understand this doctrine: **The arrest, trials, and Crucifixion of Jesus Christ fulfilled ancient prophecies.**

Matthew 27:51. The Veil of the Temple Was Torn in Two

Have students read Matthew 27:51. Ask students to consider how this verse symbolically teaches the following doctrine: **The Atonement of Jesus Christ opened access to the presence of God for all who are worthy.**

You might draw a sketch of the ancient tabernacle on the board or project a diagram of it. (See page 156 of the Old Testament institute student manual for Genesis–2 Samuel.) Point out to students that in the ancient tabernacle, and later in the temple in Jerusalem, a veil separated the Holy Place from the Holy of Holies, which represented the presence of God.

Outline the basic duties of the high priest on the Day of Atonement by reading or referring to the student manual commentary for Matthew 27:51. (These duties can also be found in the Bible Dictionary under “Fasts.”) Then have students respond to the following:

- How were the duties of the high priest symbolic of the Atonement of Jesus Christ? (see also Hebrews 9:11–14, 24).
- How does understanding the symbolism of the high priests’ duties give meaning to the veil of the temple being “rent in twain” following the death of the Savior?

Consider pointing out that the rending of the veil also symbolized the end of the Mosaic dispensation and the law of Moses.

Mark 1–4

Introduction and Timeline

Mark 1–4 begins and ends by calling special attention to the identity of Jesus Christ. Mark 1:1 reads almost like a title to the Gospel of Mark: “The beginning of the gospel of Jesus Christ, the Son of God.” Mark 4:41 records the awestruck disciples’ exclamation after the Savior had calmed a storm at sea: “What manner of man is this?” Remembering these verses as you study Mark 1–4 can help you focus on Mark’s testimony concerning what manner of man Jesus Christ was. These chapters will, as Mark 1:1 suggests, begin to present the gospel (literally, the “good news”) of Jesus Christ, repeatedly testifying that He is the all-powerful Son of God (see Mark 1:11, 22, 24, 27, 34; 2:10, 28; 3:11, 22–27; 4:35–41).

These chapters also show that people responded to the Savior’s work in a variety of ways. Both Jesus Christ and John the Baptist preached repentance and forgiveness (see Mark 1:4, 14–15; 2:17). Many people were “astonished” and “amazed” by the Savior’s teachings and miracles, and they gathered around Him (see Mark 1:22, 27, 33, 45). Others, however, failed to understand

who He was and increasingly opposed Him (see Mark 2:1–3:7). Even the Savior’s disciples had to grow in their faith and understanding of who He was (see Mark 4:40–41).



1. Jesus Christ was baptized by John the Baptist in the Jordan River.
2. Jesus Christ began teaching, calling disciples, and working miracles in the Galilee area.

Chapter Overviews

Mark 1

John the Baptist preached the baptism of repentance for the remission of sins. Jesus was baptized by John, and the voice of God declared, “Thou art my beloved Son” (Mark 1:11). Jesus began to teach and work miracles by divine power and authority.

Mark 2

Jesus Christ forgave and healed a paralytic, dined with sinners and called them to repentance, and taught about the Sabbath.

Mark 3

After Jesus healed a man on the Sabbath day, some people began to plot how to destroy Him. Jesus ordained Twelve Apostles, refuted accusations that His power came from Satan, and taught that those who do the will of Heavenly Father are His family.

Mark 4

Jesus taught in parables, including the parable of the seed growing by itself. Jesus calmed a storm and His disciples asked, “What manner of man is this?” (Mark 4:41).

The Intent of the Inspired Writer

Part of effectively teaching the context and content of scriptures is helping students understand the intent of the inspired author. Nephi was able to “liken” Isaiah’s writings to his people because he understood Isaiah’s original context and meaning (see 1 Nephi 19:23–24; 2 Nephi 25:1–6). When we help students understand the writers’ purposes and the circumstances in which they wrote, students can better identify, understand, and apply scriptural truths in their lives.



Suggestions for Teaching

Introduction to the Gospel According to St. Mark

Ask students:

- In testimony meetings, what is valuable about hearing testimonies from several individuals rather than just one person?
- What do you think might be valuable about studying the Gospel of Mark, now that you have studied the Gospel of Matthew?

Ask students to read “Why study Mark?” and “What are some distinctive features of Mark?” under “Introduction to the Gospel According to St. Mark” in chapter 11 of the student manual. Ask them to look for why studying the Gospel of Mark can be valuable and relevant to them. After students have read, ask them to share why they think studying the Gospel of Mark will be valuable and relevant to them.

To help your students understand more about Mark’s purposes in writing, read “To whom was Mark written and why?” also in chapter 11 of the student manual.

Ask several students to respond to this question:

- If you had lived at the time Mark wrote, how do you think his Gospel might have helped you?

Explain that the Joseph Smith Translation changed the title of this Gospel to “The Testimony of St. Mark.” Mark’s most important purpose in writing was to bear testimony that Jesus was the Messiah and that the gospel being taught was His gospel. Explain that as we better understand Mark’s purposes in writing and the circumstances in which he lived, we can better understand how his Gospel blesses us in our day. To help students understand more about how Mark’s Gospel can bless them as it may have blessed the Saints in Mark’s day, display a picture of the Savior calming the storm. You could use the picture in the student manual commentary for Mark 4:35–41 or Jesus Calms the Storm (*Gospel Art Book* [2009], no. 40; see also LDS.org). Ask students to summarize what they know about the story of the Savior calming a storm on the Sea of Galilee. Have students read Mark 4:36–41, looking for details they might not have remembered. You might also want to have students read parts of the student manual commentary for Mark 4:35–41.

The following questions will help your students study and discuss Mark 4:35–41:

- What do verses 37–38 suggest about how the disciples were feeling about their situation? According to these verses, how did they feel about the Savior?
- What difficult or “stormy” circumstances were followers of Jesus Christ facing in Mark’s time? What kinds of “storms” do we face in our own day?
- How might this miracle have given hope to members of the Church in Mark’s day?
- When have you seen evidence of the Savior’s power to calm the storms in our lives?

To bring the discussion to a close, consider sharing the following statement from President M. Russell Ballard of the Quorum of the Twelve Apostles:




“In turbulent and sometimes frightening times, the Savior’s promise of infinite and eternal peace resonates with special power to us, just as His ability to calm the crashing waves must have profoundly affected those who were with Him on the Sea of Galilee that stormy night so long ago” (“The Peaceable Things of the Kingdom,” *Ensign*, May 2002, 87).

Summarize this part of the lesson by explaining this principle: **Studying the Gospel of Mark can strengthen our faith in Jesus Christ and our courage to follow Him.** Invite students to be prayerful as they study and to be attentive to truths they can learn from Mark’s Gospel that add to what they learned by studying the Gospel of Matthew.

Mark 1:1–11, 21–31; 2:1–12; 3:15, 22–30; 4:35–41

The Authority and Power of Jesus Christ

Ask students to look at Mark 1:22, 27; 2:10; 3:15, and mark in each verse the word *authority* or *power*.

 *Note to teacher: In these verses, the same Greek word is used to mean “authority” and “power.” There is not a distinction between these terms as there is in modern Latter-day Saint usage. In this lesson, focus on the Savior’s authority generally without distinguishing between “power” and “authority.”*

- What can you learn about the Savior by paying attention to the words *authority* and *power* in these verses?

Explain that one of the major themes in the Gospel of Mark is: **As the Son of God, Jesus Christ came with power and authority.** The first chapters of Mark help us recognize that the authority of Jesus Christ was evident from the beginning of His ministry.

To help students identify an early sign of Jesus’s authority, ask them to scan Mark 1:1–11. Ask for answers to the following questions:

- The Gospels of Matthew and Luke begin with accounts of Jesus’s birth, while the Gospel of John begins with a description of Jesus’s premortal existence. What event in the Savior’s life is found at the beginning of the Gospel of Mark? (The Savior’s baptism.)
- How do the events recorded in Mark 1:10–11 help us understand that Jesus Christ had power and authority? (See the student manual commentary for Mark 1:2–11.)

Explain that as Jesus Christ began His ministry, He demonstrated in many ways that He had come to earth with the authority of the Son of God. To help students deepen their understanding of the Savior’s power and authority, display the following chart on the board or on a poster:

Scripture	What We Learn about Jesus Christ’s Power and Authority
Mark 1:21–22	Jesus Christ demonstrated His authority when He _____.
Mark 1:23–27	Jesus Christ demonstrated His authority when He _____.
Mark 1:29–31	Jesus Christ demonstrated His authority when He _____.
Mark 2:5–12	Jesus Christ has power to _____.
Mark 3:22–27	Jesus Christ is more powerful than _____.
Mark 4:36–41	Jesus Christ has power over _____.

Assign students, individually or in pairs, to read one of the scripture passages, looking for information that would allow them to complete the statement next to their assigned scripture. After allowing students time to search, call on them to report what they found, and write their answers on the chart. As students give their answers, ask them to explain how specific words, phrases, or events illustrate the Savior’s power and authority. The finished chart might look like this:

Scripture	What We Learn about Jesus Christ’s Power and Authority
Mark 1:21–22	Jesus Christ demonstrated His authority when He <u>taught His doctrine.</u>
Mark 1:23–27	Jesus Christ demonstrated His authority when He <u>commanded an evil spirit to come out of a man.</u>
Mark 1:29–31	Jesus Christ demonstrated His authority when He <u>healed Simon’s mother-in-law.</u>
Mark 2:5–12	Jesus Christ has power to <u>forgive sins and to heal the sick.</u>
Mark 3:22–27	Jesus Christ is more powerful than <u>Satan.</u>
Mark 4:36–41	Jesus Christ has power over <u>the wind and the sea (the forces of nature).</u>

Ask students:

- How would you summarize the information in the chart?
- Think about some of the Savior’s teachings and miracles. Which ones have brought you a greater understanding of His divine power and authority?

Mark 1:4–5, 14–15, 40–45

Repentance and the Healing of a Leper

Ask students to compare Mark 1:4 with Mark 1:14–15, looking for what the verses have in common. (Both mention repentance. The invitation to repent was a key part of John the Baptist’s teachings, and this invitation is included in the Savior’s first teachings quoted in the Gospel of Mark.) Ask students:

- How would you define the meaning of the word *repentance*, using only one sentence?

After some students have responded, read the following quotation:

“Repentance is one of the first principles of the gospel (see Articles of Faith 1:4). It is essential to your happiness in this life and throughout eternity. Repentance is much more than just acknowledging wrongdoings. It is a change of mind and heart that gives you a fresh view about God, about yourself, and about the world. It includes *turning away from sin and turning to God for forgiveness*” (*True to the Faith: A Gospel Reference* [2004], 132; italics added).

Ask students:

- Why would repentance be incomplete if someone tried to *turn away from sin* without *turning to God*?
- Why would repentance be incomplete if someone tried to *turn to God* without *turning away from sin*?

Explain that sometimes when repentance is taught, people emphasize turning away from sin without emphasizing turning to the Lord. Explain that in Mark 1–2 (and throughout the Gospels), there are repeated opportunities to read about people who turned to the Lord. Ask a student to read Mark 1:40, looking for words and phrases that describe how the leper turned to the Lord. List student responses on the board (answers could include the following):

How the leper turned to the Lord (Mark 1:40)

“came . . . to him”

“beseeking him”

“kneeling down to him”

“saying unto him, . . . make me clean”

Help students understand the content of these verses by asking them to explain what the phrases on the board mean. You could ask questions like the following: What is implied by the word *beseeking*, compared to the word *asking*? (*Beseeking* means “begging” or “imploing,” while the word *asking* can mean “requesting help.”) What is suggested by the fact that the man was “kneeling down” to Jesus? (The man was humble and felt reverence for the Savior; perhaps he also felt desperation.) Write your students’ explanations next to the phrases on the board.

Ask students to silently read Mark 1:41–42 and the first paragraph of the student manual commentary for Mark 1:40–45. As they read, ask them to imagine how they would feel if they were the leper.

- Based on what you have learned about leprosy, how do you imagine the man’s life changed after this experience?

Ask a student to read Mark 1:40–42 aloud, this time substituting “sinner” for “leper,” and “sin” for “leprosy.” Ask students:

- As you read the verses this way, what words in the verses suggest the idea of being forgiven? (“Clean” and “cleansed.”)
- How can each of the phrases on the board apply to repenting and seeking forgiveness from God?
- What do these verses teach about how the Savior regards those who turn to Him to be cleansed?

Bear testimony of this principle: **When we turn to the Savior to be made clean, He has compassion on us and makes us clean.**

When discussing the comparison between the healing of the leper and obtaining forgiveness, you might need to clarify that while the leper was healed “immediately” (Mark 1:42), repenting and obtaining forgiveness of sins usually requires more time. However, turning to the Lord in faith does begin to make an immediate difference (see Alma 34:31). If time permits, you might have students read the poem by President Boyd K. Packer in the student manual commentary for Mark 1:40–45. This poem likens the Savior’s healing of lepers to the forgiveness that we can receive through repentance and the Atonement of Jesus Christ.

Mark 2:1–17

The Healing of a Paralytic and the Calling of Levi

The miracle recorded in Mark 2:1–12 can help students learn more about the role of acting with faith to obtain forgiveness. Ask students to silently read Mark 2:1–4, looking for what efforts the paralyzed man’s friends made to come to Jesus Christ for help. (You might also ask them to read the first paragraph of the student manual commentary for Mark 2:2–5.)

- What impresses you about what this group of five people did to reach the Savior?

Ask students to read Mark 2:5–12, looking for the two miracles the Savior performed for the man.



Rather than having students read Mark 2:5–12, consider showing the video “Jesus Forgives Sins and Heals a Man Stricken with Palsy” (2:57) from *The Life of Jesus Christ Bible Videos*, available at LDS.org. This video covers Mark 2:1–12.

Ask students to watch for the two miracles that the Savior performed for the man.

- What two miracles did the Savior perform for the man? (Forgave his sins and healed his paralysis.)
- What do you think this man might have said to a person who needed to turn to the Savior for forgiveness but felt overwhelmed or frightened by the difficulties that might be involved? (If time permits, you might have students read Hebrews 4:15–16 to further teach that we can turn to the Lord with confidence when we need forgiveness of our sins.)

Write this principle on the board: **If we exercise our faith and come unto the Savior, we can be forgiven of our sins.**

Explain that the next account in Mark teaches more about repentance and forgiveness.

Ask students if they remember what publicans were. (They were tax collectors. They were typically wealthy and hated in Jewish society.)

Ask students to look in Mark 2:14 and find the name of the publican whom Jesus called. (Levi, the son of Alphaeus. The “Levi” spoken of in these verses is the same person as Matthew, referred to in Matthew 9:9, who authored the Gospel of Matthew.)

- What was Levi’s response to Jesus’s invitation, “Follow me”? (“He arose and followed him.”)
- As recorded in Mark 2:15–16, what happened at Levi’s house? (Many publicans and sinners sat and dined together with Jesus and His disciples.)

Silent Pondering

As students silently ponder, they invite the Holy Ghost to teach them individually. President Dallin H. Oaks of the First Presidency taught that we “need quiet time and prayerful pondering as we seek to develop information into knowledge and mature knowledge into wisdom” (“Focus and Priorities,” *Ensign*, May 2001, 83). Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles declared that “a powerful testimony distills from quiet moments of prayer and pondering” (“The Power of a Strong Testimony,” *Ensign*, Nov. 2001, 88).

Explain that in cultures throughout the world, there are important meanings connected to social customs such as dining together, shaking hands, bowing to a person, or greeting someone with an embrace. To illustrate this, ask students to explain the meaning of an action that is a custom of friendship in their culture.

Ask students to learn what the custom of dining together meant in New Testament times by reading the student manual commentary for Mark 2:15–17.

- Why would the dinner with Jesus have been especially meaningful to Levi and the “publicans and sinners” who had decided to follow Him?
- How does this custom help explain why the scribes and Pharisees acted the way they did, as recorded in Mark 2:16?

Ask a student to read the Savior’s response to the scribes and Pharisees, as recorded in Mark 2:17.


- How did the Savior describe people who need repentance? (They are like “sick” people who need a “physician.”) How is repentance like going to a physician?

Explain that the account of the Savior’s meal with Levi and the scribes and Pharisees can help us understand this principle: **When we repent and receive forgiveness from the Savior, we enter into His fellowship.**

You might use one of the following activities to help students feel the importance of coming to the Savior:

Ask students to share their responses to this question: Think about the account of the leper, the healing of the paralytic, and the Savior’s eating with sinners. How do these accounts help you understand that repentance leads to forgiveness of sins and fellowship with Jesus Christ?

Ask the students to take a few moments to silently ponder the following questions: In your own efforts to repent, how have you both turned to the Lord and turned away from sin? When has repentance brought you forgiveness and the peace and joy that accompany it? (You might want to write these questions on the board.)

 **Note to teacher:** Because of the personal nature of the questions the students are asked to ponder, it is not appropriate to ask for verbal answers.

Supplemental Teaching Ideas

Mark 1:23–27, 34; 3:11, 14–15, 22–30. Jesus Christ Cast Out Unclean Spirits and Devils

Consider having students read the accounts in Mark 1:23–27, 34; 3:11, 14–15, 22–30. Then ask them to look for answers to the following questions as they study the student manual commentaries for these verses and for Mark 3:22–27:

- Who were the “unclean spirits” and “devils”?
- How did the evil spirits know that Jesus was the Son of God?
- What is the meaning of the Savior’s analogy of “the strong man”?

After having students report their answers, make sure that they understand this truth: **Jesus Christ has power over unclean spirits and devils.** Then ask: What does this truth mean for you in your struggles against Satan? Bear testimony that the Savior is more powerful than Satan. With the Savior’s power in our lives, we can overcome the adversary’s efforts to harm us.

Mark 2:1–12. The Healing of the Paralytic

Study together Mark 2:1–12 and the student manual commentary for Mark 2:2–5. Help the students understand this principle: **Great miracles can result when we unite our faith with others.** Ask students when they have seen evidence of President Henry B. Eyring’s testimony that “adding together the prayers and faith of many draws down the influence of the Spirit.” Or you might ask: When have the efforts of faithful friends brought you nearer to the Savior? What are you doing in your life to be the kind of friend who brings others closer to Jesus Christ?

Mark 2:23–3:7. The Sabbath Day

Ask students to identify what Mark 2:23–24 and 3:1–2 have in common. (Both accounts relate to what was lawful to do on the Sabbath day.) Ask students to read Mark 2:25–3:5 and Joseph Smith Translation, Mark 2:26–27 (found in the Bible appendix and in

the student manual commentary for Mark 2:27–28). Ask them to look specifically for what Jesus Christ taught about the Sabbath day. You might ask students to compare the Savior’s question in Mark 3:4 with the way it appears in Matthew 12:11–12, and ask: What principle did the Savior state about the Sabbath, as recorded in Matthew 12:12? (“It is lawful to do well on the sabbath days.”)

Ask students to think about a Sabbath day that they feel they truly kept holy and then ask: How did keeping that day holy make a difference in your life? What were the good things you did that day? Invite students to think about the Savior’s statement about the Sabbath and about the teachings of latter-day prophets concerning the Sabbath (see “Sabbath Day Observance,” *For the Strength of Youth* [booklet, 2011], 30–31). Then ask them to examine their own Sabbath observance and identify ways they could better keep the Sabbath holy. Bear testimony of this principle: **We glorify God when we rest, worship, and do good on the Sabbath day.**

Mark 4:26–29. The Parable of the Seed Growing by Itself

Ask students to read Mark 4:26–29 and the student manual commentary for Mark 4:26–29. Ask them to help create two lists based on the parable, one titled “What Man Can Do” and the other titled “What Man Cannot Do and Must Leave to God.” Ask students to list details from the parable under each heading. (Possible answers: A man can plant seeds in the ground, wait patiently for them to grow, and harvest the fruit when it is ready. A man cannot make the seed grow, understand entirely how it grows, or speed the rate of its growth; he must leave the process of growth in God’s hands.) Help students understand this principle: **As we work in partnership with God, He will bring about spiritual growth.** Then ask:

- When in your life have you had to trust the Lord to do what only He can do, after you have done your part?
- When has the Lord caused spiritual “seeds” to grow in you or someone you know?

12

Mark 5–7

Introduction and Timeline

Chapters 5–7 of Mark’s Gospel advance themes that were introduced in Mark 1–4. Mark’s accounts of the Savior’s miracles reveal the Savior’s great compassion and teach eternal truths about the plan of salvation. The opposition toward the Savior (see Mark 2:1–3:7) intensified with the death of John the Baptist at the hands of Herod Antipas (see Mark 6:14–29)—an event that foreshadowed the Savior’s own impending suffering and death, as well as the future martyrdom of many of His disciples (see Mark 8:34–35; 10:38; 13:11–13). As some Pharisees continued to find fault with Jesus Christ and His disciples, the Savior reproved them for placing their traditions above the commandments of God (see Mark 7:1–13).



1. Jesus Christ cast devils out of a man in the Gentile territory east of the Sea of Galilee.
2. The Savior healed a woman with an issue of blood and raised Jairus’s daughter from the dead in Capernaum.
3. John the Baptist was beheaded by Herod Antipas.
4. Jesus Christ miraculously fed a multitude of over five thousand in the Galilee area.
5. In the Gentile region of Decapolis, the Savior healed a person who was deaf and unable to speak.

Chapter Overviews

Mark 5

Jesus Christ healed a man by casting out devils into a herd of swine. A woman was healed by touching the Savior’s clothes. Jesus raised Jairus’s daughter from the dead.


Mark 6

Jesus Christ encountered unbelief in his home village of Nazareth. He sent forth the Twelve Apostles. Herod Antipas had John the Baptist put to death. The Savior miraculously fed a multitude of five thousand and walked on the Sea of Galilee.

Mark 7

Jesus Christ reproved the Pharisees for giving more devotion to man-made traditions than to God. He healed the daughter of a Gentile woman and a person who was deaf and unable to speak.

Suggestions for Teaching

 *Note to teacher: You probably will not have time to teach about every miracle found in Mark 5–7. Consider the needs of your students and the guidance of the Spirit as you determine what to teach and what to summarize. You might use the chapter overviews to help you summarize the miracles you will not have time to teach in detail.*

Mark 5:21-24, 35-43

Jesus Christ Raised Jairus's Daughter from the Dead

Consider beginning class by asking students how they deal with fear or despair when they feel it. What do they do to overcome it? Ask students to mark the phrase “Be not afraid, only believe” in Mark 5:36.

- To whom did the Savior say this? (The ruler of the synagogue.) Direct students to Mark 5:22 to learn the ruler's name. (Jairus.)

To help students appreciate how this scriptural account will be relevant to them, explain that we all face fears, despair, or doubts from time to time. The account of Jairus's experience with the Savior gives us a chance to learn about how one believer in Jesus Christ faced his fears and despair at a very challenging time in his life. Learning about his experience can help us in our moments of struggle between faith and fear.

Ask students to look for indications of Jairus's faith in Mark 5:21-23.

- What details in these verses show us that Jairus had faith in Jesus Christ?
- What details in these verses reflect the desperation of Jairus's situation?

Briefly summarize Mark 5:24-34 (these verses will be studied in more detail later in the lesson), and ask:

- What thoughts and feelings do you imagine Jairus might have had as this interruption and miraculous healing took place?

Ask students to silently read Mark 5:35-40 and Luke 8:49-50, looking for moments when Jairus may have faced fear or doubt. Ask students to identify specific verses and phrases in their answers. (Possible answers: Jairus had to face the fear that his daughter had already died; Mark 5:35. Jairus had to face the laughter and scorn of those at his house who did not believe the Savior's words; Mark 5:40.) Explain that the people Jesus asked to leave Jairus's house were not Jairus, his wife, or Peter, James, and John. Rather they were skeptical mourners who were laughing and scolding (see Mark 5:40).

Ask students to look back once more at Mark 5:36 and Luke 8:50, and ask:

- How do you think the Savior's words in these verses may have encouraged Jairus?
- How might it have helped Jairus to hear the Savior's words to the woman with an issue of blood, as recorded in Mark 5:34? (You might point out that Jesus directed similar words of encouragement to Jairus, as recorded in Luke 8:50.)

After students share their ideas, make sure they understand this principle, perhaps by writing it on the board: **Exercising faith in Jesus Christ requires us to continue believing in Him despite fear and uncertainty.** By exercising faith in Jesus Christ, we can overcome our fears or doubts.

Help students deepen their understanding of this principle by having them read the statement by Elder Neil L. Andersen in the student manual commentary for Mark 5:35-36.

- What does it mean to have faith in Jesus Christ even when “challenges, difficulties, questions, [and] doubts” are part of our mortal experience?

Ask a student to read aloud the remainder of the account of Jairus's daughter in Mark 5:41-43.

- How can our faith in Jesus Christ help us overcome fear or doubt?
- When has your faith in Jesus Christ enabled you to overcome fear, doubt, or other challenges?

Ask students to silently read the quotation from President Howard W. Hunter in the student manual commentary for Mark 5:22-24, 35-42. Then have a student read aloud the following excerpt from the quotation, and ask several other students to explain what they think it means to them personally.

Relevance

When students see the relevance to their own lives of what they are studying, they will more likely stay ready to learn, want to participate in learning, and be willing to apply gospel principles.



"Whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives. . . . Jesus took the little girl by the hand and raised her from the dead. In like manner, he will lift and raise every man to a new and better life who will permit the Savior to take him by the hand" ("Reading the Scriptures," *Ensign*, Nov. 1979, 65).

Take a few moments to have students write private responses to the following questions: What area of your life would you like the Savior to "lay his hands upon" so that it might be healed? How can you exercise greater faith in the Savior so He can lift you to a "new and better life"?

Mark 5:25–34

The Healing of a Woman with an Issue of Blood

Write the following phrase on the board:

"One of the sweetest and most remarkable moments in all of the New Testament."

Explain that Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles used these words to describe the miracle recorded in Mark 5:25–34 (see "Teaching, Preaching, Healing," *Ensign* or *Liahona*, Jan. 2003, 34).

Ask students to study Mark 5:25–34 and the first two paragraphs of the student manual commentary for Mark 5:25–34, looking for details that help them appreciate why this miracle is "one of the sweetest and most remarkable moments in all of the New Testament." You might ask students to do this in pairs or small groups, reading aloud to each other. Invite them to mark meaningful details in their scriptures. After sufficient time, call on several students to share their findings with the class. As students report, you might refer them back to the statement on the board by asking, "How does that detail make this account one that could be called 'one of the sweetest and most remarkable moments in all of the New Testament'?"

Have students read the statement by Elder Dennis B. Neuenschwander in the student manual commentary for Mark 5:25–34. Ask students:

- What did the woman do that demonstrated her faith in Jesus Christ? (Possible answers: She came to Jesus, even though He was surrounded by a crowd; she touched Jesus's robe; she told Jesus "all the truth" even though she was "fearing and trembling.")
- What do you think it means that the woman was made "whole"? (Possible answers: She was physically healed; she could once again worship in the synagogue and the temple; she would no longer be treated as an outcast.)

You might invite students to mark "Thy faith hath made thee whole" in Mark 5:34.

Ask them to state a gospel principle they learn from the Savior's miraculous healing of the woman. Make sure they understand these principles: **Acting on our faith in Jesus Christ can make us whole. When our faith in Jesus Christ is sufficient to move us to action, we too can receive His healing power, both spiritually and physically, in our lives.** You may want to bear testimony of these principles.

As time permits, you might take a few moments to have students consider the two miracles recorded in Mark 5:21–43. You might ask students:

- What can we learn from the fact that the Savior helped Jairus, a prominent member of society, and a woman who was a social outcast?

After the students have responded, make sure they understand this truth: **The Savior's compassion and power to heal are extended to all people, regardless of social standing.** Both Jairus and the woman exercised faith in Jesus Christ, and both were healed.

Ask a student to read the following part of Elder Dennis B. Neuenschwander’s statement referred to earlier (found in the student manual commentary for Mark 5:25–34):




“In all of life’s circumstances let us quietly and resolutely press forward to the Savior, having faith that He cares about us and has the power to heal and save us” (“One among the Crowd,” *Ensign or Liahona*, May 2008, 103).

Take a few moments to have students write private responses to the following question: What can you do in your own life to “press forward to the Savior” so that you can receive His “power to heal and save us”?

Mark 6:30–44

The Feeding of the Five Thousand

 **Note to teacher:** The material in Mark 6:1–13 is covered in lessons on Matthew 10 and Luke 4. The material in Mark 6:14–29 is covered in the student manual commentary and the supplemental teaching ideas at the end of this lesson.

Before class, make a copy of the following chart and cut the chart into seven horizontal strips so that each strip has one scripture and an accompanying question.

1	Mark 6:35–36	What was the problem the disciples and the multitude were facing?
2	Mark 6:36	What was the disciples’ proposed solution to the problem?
3	Mark 6:37	What did the Savior instruct the disciples to do instead? How was this beyond their present ability? (See student manual commentary for Mark 6:32–44.)
4	Mark 6:38	When the disciples could not do what Jesus initially asked them to do, what did Jesus ask them next?
5	Mark 6:38	What was the disciples’ response?
6	Matthew 14:18	Matthew recorded an instruction that the Savior gave next—what was it?
7	Mark 6:41–44	What was the result when the Savior took the loaves and fish, blessed them, and gave them out?

Prepare students to learn about the miracle of the feeding of the five thousand by asking a few students to briefly share an experience when they have been asked by a Church leader to do something that at the time seemed very difficult or maybe even impossible to do. Then tell students that as they study the miracle, they might consider how what they learn might help them when they are asked to do similar difficult things in the future.

Give the strips of paper to students. Explain that the scripture passages tell the story of the feeding of the five thousand, found in Mark 6:35–44. Ask them either to (1) look up the scripture and share the answer to the question with the class, or (2) lead the class in looking for the answer to the question together. As the answers are shared, make brief notes on the board so the students can see the sequence of key events that were part of this miracle:

The multitude had nothing to eat.
The disciples proposed sending the people away to buy food.
The Savior told the disciples to give the people food, which was a commandment beyond their present ability.
The Savior asked what the disciples could provide.
The disciples said they had five loaves and two fishes.
The Savior asked the disciples to give Him what they had.
The Savior multiplied what the disciples brought, meeting and surpassing what was needed.

To help students state a principle taught in the account of the feeding of the five thousand, ask them to consider the list on the board and answer the following questions:

- What do you think the disciples and those present could have learned from this miracle?
- How does the feeding of the five thousand teach that the Savior’s grace is sufficient for us in all the circumstances of our lives?
- How does this miracle teach the importance of giving our all to the Savior and relying on Him?

As students discuss these questions, you might refer them to the quotations by Elder Jeffrey R. Holland and Elder J. Devn Cornish in the student manual commentary for Mark 6:32–44. Then ask students to share the principles they have developed as a result of the discussion. As they share their ideas, make sure they understand this principle:

When we offer the Savior all that we have, He accepts it and makes it sufficient to accomplish His purposes.

You may want to bear testimony of this principle. Encourage the students to bear testimony by asking them to share experiences when they gave their best to the Lord, even when their offering felt meager, and their offering was multiplied by the Lord.

You might ask students to explain how this principle applies to (1) growing in our obedience to the commandments and (2) serving in Church callings.

Mark 7:1–23

False Traditions and the Commandments of God

Ask students to provide examples of their favorite family traditions or cultural traditions. Then have students respond briefly to these questions:

- How can traditions be good for societies or families?
- How might some traditions be harmful? (Do not let this discussion turn to specific cultural traditions that might offend a student.)

Ask students to turn to Mark 7, and then point out the word *tradition* in the following scripture references (you might invite students to mark these in their scriptures): “the *tradition* of the elders” (Mark 7:3, 5); “the *tradition* of men” (Mark 7:8); “your own *tradition*” (Mark 7:9); “your *tradition*, which ye have delivered” (Mark 7:13). Then ask the following questions about these scriptures:

- As recorded in Mark 7:1–5, what tradition were the Pharisees observing? (Ritual washings. You may need to clarify that these washings were for ritual purity, not for sanitary cleanliness; see the first paragraph of the student manual commentary for Mark 7:1–13.)
- According to Mark 7:6, what was wrong with the Pharisees’ hearts as they observed this tradition? (Their hearts were far from God.)

Ask students to read Mark 7:9–13 and the first and second paragraphs of the student manual commentary for Mark 7:1–13. As they do, ask them to look for how the Pharisees’

traditions related to their hearts being far from God. Write the following truth on the board: **Our actions proceed out of the thoughts and desires of our hearts.**


- How had the law of Moses been changed by the traditions created by the Pharisees?
- According to Mark 7:9, what can traditions that conflict with the gospel lead people to do? (Such traditions can lead people to reject or neglect the word of God.)

You might want to refer students to the statements by President Dallin H. Oaks and Elder Richard G. Scott in the student manual commentary for Mark 7:1–13. Ask the following questions:

- What are some traditions in our society today that are in conflict with the gospel?
- How can a person determine whether a tradition—perhaps a cultural or family tradition—is appropriate?

Ask students to mark the word *heart* in Mark 7:6, 19, 21. Then ask students to read Mark 7:20–23, looking for what the Savior taught about the importance of what is in our hearts.

- How can a person’s heart defile him or her, according to these verses?
- Why is it so important for our hearts to match our actions when we are acting as disciples of Jesus Christ?
- How can examining our traditions lead us to be more consistent disciples of Jesus Christ?

 *Note to teacher: The Spirit of the Lord will help you understand the needs of your students. As you prayerfully determine what to teach, the Holy Ghost may lead you to decide to use one or more of these supplemental teaching ideas rather than one of the main teaching ideas found earlier in the lesson.*

Use “Look for” Skills

One of the more effective scripture teaching skills is to ask students to look for specific things before asking them to read a block of scripture. Doing this encourages the spirit of inquiry that the Lord has counseled His children to have. You can ask students to search for key words (like *heart* in this teaching idea) or broader information like doctrines and principles—for example, this teaching idea asks students to look for what the Savior taught about the importance of what is in our hearts.

Supplemental Teaching Ideas

Mark 5:1–43; 6:30–44; 7:24–37. The Savior’s Compassion

Ask students to look at Mark 5:19 and 6:34 and find what is common to both scriptures. Explain that the Gospel of Mark teaches us this truth: **The Savior’s miracles repeatedly demonstrate His compassion and loving concern for others.** Assign students to choose one of the following miracles to study or review, looking for indications of the Savior’s compassion: casting devils out of a man (Mark 5:1–20); raising Jairus’s daughter from the dead (Mark 5:22–24, 35–42); healing a woman with an issue of blood (Mark 5:25–34); feeding the five thousand (Mark 6:32–44); healing a person who was deaf and unable to speak (Mark 7:31–37).

You might also ask students to refer to the student manual commentaries for Mark 5:1–20, for Mark 5:22–24, 35–42, for Mark 5:25–34, for Mark 6:32–44, and for Mark 7:31–37. Ask students how they could use one or more of these miracles to reassure a friend who is

going through difficulties in life and wonders whether God really cares about him or her. Ask students when they have felt the Savior’s compassion for them and received help or relief from Him.

Mark 6:5, 13; 7:32. Laying On of Hands and Anointing with Oil

Ask students to describe the steps taken by Melchizedek Priesthood holders when they give a blessing to someone who is sick. Be sure that *laying on of hands* and *anointing with oil* are mentioned, and help students understand this truth: **Priesthood blessings for the sick are generally performed by the laying on of hands and anointing with oil.** Ask students to search Mark 5:23; 6:5, 13; 7:32, looking for evidence that the Savior and His disciples ministered to the sick by laying their hands on the person and anointing the person with oil. Consider using the student manual commentary for Mark 6:13 to help students understand the symbolism of the olive oil used in these actions.

You might ask students to read and discuss the student manual commentary for Mark 6:5, 13; 7:32. Then ask them to share experiences when they have seen faithful elders administer to the sick and, as President Dallin H. Oaks of the First Presidency taught, “open the windows of heaven for the Lord to pour forth the blessing He wills for the person afflicted” (“Healing the Sick,” *Ensign* or *Liahona*, May 2010, 48).

Mark 6:14–29. The Death of John the Baptist

Tell students that the Book of Mormon prophet Mormon often identified truths to be learned from his record by using the phrase “and thus we see.” Ask students to study Mark 6:14–29 and write some “and

thus we see” statements identifying truths that can be learned from this account. You might also refer students to the student manual commentary for Mark 6:14–29. Have students list on the board the truths they find. Answers might include:

And thus we see that . . .

Pride and peer pressure can entice us to commit serious transgression (see Mark 6:17, 20, 26–27).

Lust leads to serious sins (see Mark 6:22–28).

Like John the Baptist, we can be faithful to the end when confronted with opposition and wickedness.

Mark 8–10

Introduction and Timeline

Chapters 8–10 represent a turning point in the Gospel of Mark. Up to this point in the Savior’s ministry, most people had failed to understand who He was—the Pharisees had called Him a blasphemer, the scribes had accused Him of having the power of the devil, and the Gadarenes had feared Him and asked Him to leave their territory (see Mark 2:7; 3:22; 5:15–17). Though many followers regarded Jesus as a powerful teacher or one who could work miracles (see Mark 1:40; 5:23, 28; 6:56), even those closest to Him were slow to understand Him (see Mark 1:22; 4:41; 6:2, 51–52). This confusion regarding Jesus’s identity can indicate a “spiritual blindness,” sometimes seen in the Gospel of Mark, among those whom the Savior taught. The events and teachings recorded in chapters 8–10 show how people gradually came to see Jesus Christ as the Messiah who would ultimately overcome man’s spiritual enemies through His atoning suffering and death.

Mark 8–10 records three occasions when the Savior taught His disciples about His impending suffering, death, and Resurrection (see Mark 8:31–33; 9:30–32; 10:32–34). After each foretelling, the Savior clarified the “vision” of His disciples by teaching

them more about their own role. Just as Jesus Christ’s mission involved humility, suffering, and death, the missions of His disciples would involve taking up their crosses, losing their lives for His sake, and becoming servants of all (see Mark 8:34–38; 9:32–37, 43–48; 10:35–45).



1. Jesus fed the four thousand in the Gentile territory south-east of the Sea of Galilee.
2. Jesus healed a blind man at Bethsaida in two phases.
3. Jesus healed a child whose father pleaded, “Help thou mine unbelief.”
4. Near Jericho Jesus gave sight to a blind man named Bartimaeus.

Chapter Overviews

Mark 8

The Savior fed a multitude of four thousand people. He healed a blind man in two phases. Peter testified that Jesus is the Christ. After Jesus foretold His suffering, death, and Resurrection, Peter rebuked Him. Jesus taught that His followers must take up their crosses and lose their lives.


Mark 9

Jesus Christ was transfigured on a mount. He healed a child whose father pleaded, “Help thou mine unbelief.” Jesus again foretold His death and Resurrection and taught His disciples about being humble servants.

Mark 10

Jesus taught about marriage, blessed young children, and counseled the rich young man. He led His disciples toward Jerusalem, once again foretelling what would happen to Him there. When James and John asked for positions of honor, Jesus taught the disciples about service and leadership. Jesus healed a blind man named Bartimaeus.

Suggestions for Teaching

 **Note to teacher:** You have license as the teacher of this course to adapt the teaching ideas found in this manual to best meet the needs of your students. You also have the freedom to use ideas of your own to meet students' needs.

Mark 8:18–33

The Gradual Healing of a Blind Man and Peter's Rebuke of the Savior

Ask students if they have ever failed to recognize someone they know or failed to see something they should have seen. You might ask one or two students to relate their experiences briefly. Ask them to explain why they think they failed to see clearly.

Briefly summarize Mark 8:1–19, which describes the Savior's miraculous feeding of four thousand people, the Pharisees' asking the Savior for a sign, and the Savior's rebuke of His disciples when they failed to understand His command to beware of the leaven—meaning the doctrine—of the Pharisees. Then ask a student to read Mark 8:18, 21.

- How is it possible for people to have eyes but not “see”? How were the Pharisees acting like people who have eyes but do not see?
- What word in Mark 8:21 has a meaning similar to “see”? (“Understand.”)

As recorded in verses 18 and 21, the Savior was teaching His disciples that they were guilty of *spiritual blindness*. Spiritual blindness means that people have been taught a spiritual truth, but they are unwilling to accept the truth or they have not made an effort to understand it.

The next two events recorded by Mark further develop the theme of spiritual blindness. The first is a miracle in which the Savior healed a man of physical blindness; the second is an occasion when spiritual blindness prevented clear understanding.

Ask a student to read Mark 8:22–25. Then point out that the man was healed in two stages, rather than all at once. Ask students to briefly respond to this question:

- What lessons can we learn from the fact that this man was not completely healed at first?

Ask students to read the statement by Elder Bruce R. McConkie in the student manual commentary for Mark 8:22–25. Consider writing this gospel truth on the board: **The Savior's healing of our infirmities sometimes occurs gradually as we grow in faith.** Emphasize the last sentence of Elder McConkie's statement: “Men also are often healed of their spiritual maladies by degrees, step by step as they get their lives in harmony with the plans and purposes of Deity.” Then help students to explain the gospel principle by asking:

- What are some ways people are gradually healed of their spiritual problems as they develop greater faith in the Savior? (Possible answers: Disbelief is slowly changed to belief; bitterness toward another person is gradually turned to acceptance and love; someone slowly overcomes an addictive behavior; sin is overcome step by step.)

To help students begin studying Mark 8:27–33, write the following questions on the board:

What did Peter understand, or “see,” about Jesus?

What did he not yet understand, or “see,” clearly?

Ask students to study Mark 8:27–33 silently, looking for answers to the questions.

If needed, refer students to the student manual commentary for Mark 8:27–32. After students have had time to study, ask them to answer the two questions on the board.

(Peter understood that Jesus was the Christ—the Messiah. Peter did not yet understand that Jesus Christ had to suffer and die as part of His atoning mission.)

- How was Peter like the blind man in Mark 8:22–25? (Peter was like the blind man who was healed in stages. Peter came to “see” the truth gradually. He had faith in the Savior, but his understanding of the Savior's mission developed step by step.)

Studying Scriptural Themes

Elder David A. Bednar of the Quorum of the Twelve Apostles explained the importance of studying scriptural themes: “Themes are overarching, recurring, and unifying qualities or ideas, like essential threads woven throughout a text. . . . The process of searching for and identifying scriptural themes leads us to the fundamental doctrines and principles of salvation—to the eternal truths that invite the confirming witness of the Holy Ghost. . . . And the scriptures are replete with powerful themes” (“A Reservoir of Living Water” [Church Educational System fireside for young adults, Feb. 4, 2007], 5).

- What do you think the Savior meant when he rebuked Peter, as recorded in Mark 8:33? What do you think the word “savourest” means in this context? How do you think the Savior’s rebuke might apply to us?

Remind students of the truth just discussed: **The Savior’s healing of our infirmities sometimes occurs gradually as we grow in faith.** Invite them to testify of this principle by asking:

- How has the Lord helped you or someone you know to gradually “see” truth more clearly?

After student responses, it might be helpful to point out that we rarely understand a spiritual truth completely at first. The Lord reveals things to us incrementally, line upon line (see 2 Nephi 28:30).

Mark 8:31–38; 9:31–37, 43–48; 10:32–45

The Will of the Father for Jesus Christ and His Disciples

Write the following scripture references on the board: *Mark 8:31–33; 9:31; 10:32–34.*

Explain to the students that in addition to the Savior’s prophecy concerning His death and Resurrection recorded in Mark 8:31–33, which they have just studied, Mark recorded two additional occasions when the Savior foretold what was going to happen to Him. Ask a student to read these in Mark 9:31; 10:32–34. You might want to have students mark all three foretellings in their scriptures.

- From these three passages, how do we know that Jesus was determined to fulfill His atoning mission? (Possible answers: Jesus rebuked Peter when Peter protested that He did not have to suffer and die. He knew what would happen to Him in Jerusalem, but He still went there.)

Write on the board (or have a student write) the following portion of Elder Robert D. Hales’s statement in the student manual commentary for Mark 8:31–33; 9:30–32; 10:32–34:

“Jesus knew who He was—the Son of God. He knew His purpose—to carry out the will of the Father through the Atonement.”

- How do the Savior’s words recorded in Mark 10:45 show that He knew His purpose?
- How does it help you to know that He was determined to do the will of the Father?

Explain to the students that as the Savior willingly accepted the will of the Father in His life, He also taught His disciples more about the will of the Father in *their* lives.

Add to the statement on the board:

“Jesus knew who He was—the Son of God. He knew His purpose—to carry out the will of the Father through the Atonement.”

What is God’s will for you as a follower of Jesus Christ?

Ask students to look for what the Savior taught as they read Mark 8:34–38 and the student manual commentary for Mark 8:34–38.

Select some of the following questions to help your students analyze and discuss these verses:

- What are some things people might have to “lose” in order to follow Jesus Christ? What might some people give today in exchange for their souls?
- How could each of the following be an example of what Jesus taught in Mark 8:34–38? A mother raising children, a young adult on a full-time mission, an individual who magnifies his or her calling in the Church.
- How could the Savior’s example, found in Mark 8:32–34, guide you if a friend were to suggest that you did not need to keep a commandment or follow a Church standard?

- What do you think Mark 8:35 means? (You might consider having students read the student manual commentaries for Mark 8:34–38 and for Mark 8:38.)

As a result of this discussion, make sure that students understand the following truths:

Following Jesus Christ means denying ourselves of all ungodliness and keeping His commandments. Those who willingly lose their lives to follow Jesus Christ will save their lives.

Assign half the class to individually study Mark 9:43–48 and the other half to study Mark 10:35–45, looking for further truths the Savior taught His disciples about what it means to follow Him. (You could also choose to divide students into pairs, with one student in each pair studying Mark 9:43–48 and the other studying Mark 10:35–45.)

Encourage students also to study the student manual commentary for their assigned verses (the commentary for Mark 9:33–37; 10:35–45; for Mark 9:42–48; and for Mark 10:38–39). After students have had sufficient time to study on their own, have them explain what they learned. If you made assignments to two groups, conduct this discussion as a class; if you made assignments to pairs of students, have them turn to each other and report what they learned to their partner.

You might ask some of the following questions to encourage students to explain and apply the Savior’s teachings:

- How do these teachings help you understand what it means to “take up [your] cross” and “lose [your] life for my sake”? (Mark 8:34–35). (If students need help answering this question, you might refer them to the student manual commentary for Mark 8:34–38.)
- What did the Savior mean when He spoke of cutting off a hand or foot? What are some ways we might apply that teaching in our day?
- How was Jesus Christ an example of the service He taught His disciples to give, as recorded in Mark 10:42–45? When have you seen someone serve in the way Jesus taught?
- What are some adjustments you might make in your life to better follow the Savior’s example as you strive to take up your cross or lose yourself for His sake?

Mark 9:14–29

“Help Thou Mine Unbelief”

Ask students to think quietly about the following questions; pause as you ask each question to allow time for students to ponder:

- When have you felt that you should believe the gospel more strongly than you do?
- When have you wished that you had greater faith than you do?
- When have you felt the need for the Lord’s intervention in your life?

Explain to the students that the account in Mark 9:14–29 can help them understand how to receive greater help from the Lord. These verses record the experience of a man who desperately sought the Savior’s help.

Ask students to silently read Mark 9:14–18 and summarize the problem described there.

Call on students to read aloud Mark 9:19–24, looking for details that help them understand what the father was feeling. Then ask:

- What details recorded in Mark 9:19–24 help you understand what the father was feeling? (Possible answers: He spoke of his son having been afflicted since childhood; he asked Jesus for help even though the disciples had not been able to heal his son, showing that he was trying very hard to have hope; he cried out with tears; he said, “I believe,” but he also acknowledged some doubt with the words, “Help thou mine unbelief.”)
- What do you think the father meant when he said, “Lord, I believe; help thou mine unbelief”?

To see what the Savior did after the father asked Him for help, ask students to read Mark 9:25–29.

- As recorded in verse 29, what did Jesus teach we should do to increase our faith? (As you discuss this, you might have students read the student manual commentary for Mark 9:18, 28–29.)

Reading Aloud

Reading the scriptures aloud engages learners’ interest, helps them focus on particular passages, and helps them be receptive to the influence of the Spirit. When one person reads aloud, encourage others to follow along in their scriptures. If a passage contains unusual or difficult words or phrases, explain these before the passage is read. If you know that someone in the group might have difficulty reading, ask for volunteers instead of having students take turns.

As a result of discussing this question, students should understand this principle:

Fasting combined with prayer can increase our power to accomplish the Lord’s work. Consider writing this principle on the board. Then ask:

- When have fasting and prayer helped you increase your faith?
- What steps could you take to improve your fasting and prayers so that your faith and power to serve might increase?

To help students consider additional truths in this account, you might ask them to read the statement by Elder Jeffrey R. Holland in the student manual commentary for Mark 9:17–29 and look for insights into this truth: **The Lord can help us overcome unbelief.** After the reading, ask students to share the insights they have gained.

As you conclude the lesson, you might ask one or more of the following questions to encourage students to apply today’s lesson:

- Today we have studied about how the Savior helped His disciples gradually come to “see” spiritual truths and how He taught them about their mission to “take up their crosses” and “lose themselves.” How does the account of the man who asked, “Help thou mine unbelief,” teach us how we can develop better understanding of spiritual truths? How we can take up our own crosses?
- Sometimes good people who are trying to follow the Savior feel discouraged about their imperfections. Or they may sense that they do not yet fully understand the gospel, and they may have occasional doubts. What have you learned in these chapters that would give hope and encouragement to such people?
- What aspects of your life could you “lose” or improve that would help you develop greater faith and become a stronger follower of Jesus Christ? (This might work well as a writing assignment that is not intended to be turned in or shared with other students.)

Supplemental Teaching Ideas

Mark 8:1–9. The Feeding of the Four Thousand

You might ask students: What evidence would you highlight to show that the Lord loves all people everywhere? Explain that after the feeding of the five thousand, the Savior fed another multitude of about four thousand, who were probably Gentiles, for Decapolis was known to be a region inhabited by Gentiles (see Mark 7:31). Ask students to read Mark 8:1–9, looking for the difference it makes to recognize that this miracle occurred among people who probably were not of the house of Israel.

After the students comment on what they learned, you might have them read Matthew 15:29–31 to learn how these people responded to Jesus’s teachings and miracles just before they were miraculously fed. (They “glorified the God of Israel.”) Consider also having students read and discuss the student manual commentary for Mark 8:1–9, which teaches that the feeding of the four thousand foreshadowed the blessings of the gospel being taken to the Gentiles. Explain that the Lord loves all His children and has a plan and a time for bringing gospel blessings to all His children. Ask students to

read 2 Nephi 26:33 and Alma 29:8. Bear testimony of this doctrine: **The Savior has compassion for all people everywhere.**

Mark 9:33–37; 10:35–45. The Savior’s Teachings about Service and Leadership

Ask students to name several ways the world measures a person’s greatness. Answers could include such things as educational degrees, wealth, accomplishments, awards, titles, or positions of power. Then ask students to read Mark 9:33–37, looking for how the Lord measures greatness and how this differs from the world’s approach to greatness. Ask students to read Mark 10:35–45 and list the contrasts between the world’s approach to leadership and the Lord’s way. Help students understand this truth: **Leaders in God’s kingdom are to follow the Savior’s example of humility and service.**

You could lead a discussion by asking:

- When have you seen a leader in the Church be an example of the teachings of the Savior recorded in these verses? What effect did this person have on you and on others?

- How can you apply these teachings of the Savior in your current opportunities to lead and serve?

Consider sharing this statement that President Thomas S. Monson (1927–2018) made to young adult members of the Church:



“An attitude of love characterized the mission of the Master. He gave sight to the blind, legs to the lame, and life to the dead. Perhaps when we make face-to-face contact with our Maker, we will not be asked, ‘How many positions did you hold?’ but rather, ‘How many people did you help?’ In reality, you can never love the Lord until you serve Him by serving His people” (“Great Expectations,” Brigham Young University devotional, Jan. 11, 2009, 6; speeches.byu.edu).

Mark 10:46–52. The Healing of Blind Bartimaeus

Call on students to read Mark 10:46–52 aloud, pausing after the following verses to respond to these questions:

- Mark 10:47. How can we tell from this verse that Bartimaeus had faith in Jesus Christ? (As soon as he heard Jesus was coming, he began to cry out to Him. His words, “Jesus, thou Son of David,” mean that he believed Jesus was the Messiah.)
- Mark 10:48. What do you think you would do if “many” people crowded around you and ordered you to be quiet? What did Bartimaeus do? (“He cried the more a great deal.”) What does this tell you about him?

- Mark 10:52. What did Jesus tell Bartimaeus he could do? (“Go thy way.”) But what did Bartimaeus do? (He “followed Jesus in the way.”) What does this tell you?

Tell students that President Spencer W. Kimball (1895–1985) pointed out that Bartimaeus “received his sight after his persistent, faithful efforts to reach the Lord” (“President Kimball Speaks Out on Administration to the Sick,” *New Era*, Oct. 1981, 47). Ask students:

- Why does exercising faith in Jesus Christ require *persistent* efforts?

You might share the following story told by President Dieter F. Uchtdorf of the First Presidency to illustrate the following principle: **Coming to Jesus Christ requires persistent, faithful efforts.**



“A friend of mine recently wrote to me, confiding that he was having a difficult time keeping his testimony strong and vibrant. He asked for counsel.

“I wrote back to him and lovingly suggested a few specific things he could do

that would align his life more closely with the teachings of the restored gospel. To my surprise, I heard back from him only a week later. The essence of his letter was this: ‘I tried what you suggested. It didn’t work. What else have you got?’

“Brothers and sisters, we have to stay with it. We don’t acquire eternal life in a sprint—this is a race of endurance. We have to apply and reapply the divine gospel principles. Day after day we need to make them part of our normal life” (“The Way of the Disciple,” *Ensign or Liahona*, May 2009, 76).

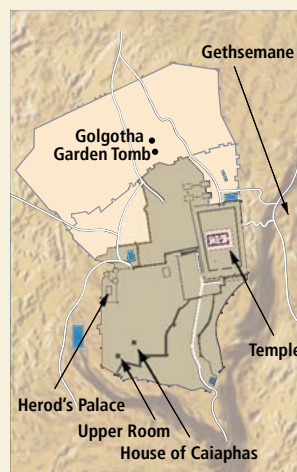
Mark 11–16

Introduction and Timeline

In Mark 11–16 we read about the events of the last week of the Savior’s mortal ministry. Though these chapters cover the span of only a few days, they constitute over a third of Mark’s Gospel, signaling the importance of the events they relate. These chapters record the fulfillment of prophecies Jesus Christ made, recorded in Mark 8–10, concerning His suffering, death, and Resurrection. Mark 14–15 contains Mark’s account of the events of the Atonement—from the Savior’s suffering in Gethsemane through His death on the cross and His burial. This account would have been incomplete, however, without Mark’s concluding testimony, recorded in Mark 16, that Jesus had risen from the dead. The Resurrection completed the Savior’s Atonement. It is the climactic event that truly makes Mark’s work a “Gospel”—a proclamation of “good news.” With this conclusion, the Gospel of Mark testifies that Jesus truly was the Son of God and that He fulfilled His mission to pay the price of our redemption (see Mark 10:45).

This chapter focuses on details of the Savior’s last week that are distinctive to Mark’s Gospel. For further information on these

important events, see the commentaries for Matthew 21–28, for Luke 19–24, and for John 12–21.



Jerusalem at the Time of Jesus Christ (Traditional Locations)

1. Jesus Christ entered Jerusalem, commencing the last week of His mortal ministry.
2. A woman anointed Jesus in recognition of His impending death.
3. The Savior suffered in Gethsemane.
4. Jesus was betrayed, arrested, tried, crucified, and buried.
5. Jesus Christ rose from the dead, appeared to His disciples, and ascended to heaven.

Chapter Overviews

Mark 11

At the beginning of the last week of His mortal ministry, Jesus Christ made His triumphal entry into Jerusalem amid shouts of “Hosanna.” He cursed a fig tree, cleansed the temple, and confounded Jewish leaders on the question of His authority.

Mark 12

Jesus Christ taught in Jerusalem. He taught about the parable of the wicked husbandmen, rendering to Caesar and to God the things that belong to them, marriage and the Resurrection, the two great commandments, being the Son of David and the Son of God, and the widow’s mites.

Mark 13

On the Mount of Olives, the Savior taught about the destruction of Jerusalem and His Second Coming.

Mark 14

A woman of Bethany anointed Jesus Christ in anticipation of His impending death and burial. He ate the Passover with His disciples, instituted the sacrament, suffered in Gethsemane, and was betrayed and forsaken. He was falsely accused, and Peter denied knowing Him. Chapters 14–16 record the fulfillment of prophecies Jesus made earlier (see Mark 8–10).

Mark 15

Pilate decreed the death of Jesus. The Savior was mocked and crucified. He suffered on the cross and cried out, “My God, my God, why hast thou forsaken me?” He died and was buried in the tomb of Joseph of Arimathea.

Mark 16

Women disciples went to the tomb and found the stone rolled away. Two angels announced to them that Jesus Christ was risen (see Joseph Smith Translation, Mark 16:3–4 [in the Bible appendix]). Jesus appeared to Mary Magdalene, two disciples, and the eleven Apostles. He sent the Apostles to preach the gospel and baptize, promising that signs would follow faith. He ascended into heaven and sat at the right hand of God.

The Aim of Our Teaching

President Henry B. Eyring taught: “The pure gospel of Jesus Christ must go down into the hearts of young people by the power of the Holy Ghost. It will not be enough for them to have had a spiritual witness of the truth and to want good things later. It will not be enough for them to hope for some future cleansing and strengthening. Our aim must be for them to become truly converted to the restored gospel of Jesus Christ while they are young” (“We Must Raise Our Sights,” *Ensign*, Sept. 2004, 16; see also Church Educational System conference on the Book of Mormon, Aug. 14, 2001, 2).

Suggestions for Teaching**Mark 11–16*****The Last Week of the Savior’s Mortal Ministry***

To give your students a brief overview of the material in Mark 11–16, you might have a student read aloud the chapter summaries for Mark 11–16. Ask students to listen for *when* in the Savior’s life the events in these chapters took place.

- When in the Savior’s life did the events in Mark 11–16 take place? (The last week of His life.)


Point out that the Gospel of Mark is 16 chapters long. In those chapters, Mark wrote nothing about Jesus Christ’s birth or childhood; he devoted 10 chapters to the three years of Christ’s public ministry; and then in the last six chapters he focused exclusively on the final week of the Savior’s life, from His triumphal entry on Palm Sunday (see Mark 11:1–11) to the discovery of His empty tomb on Resurrection Sunday (see Mark 16:1–8). If Mark had devoted as much space to every week of the Savior’s life as he did to the last week, the Gospel of Mark would have been about 10,300 chapters long.

- Why do you think Mark focused so much attention on the last week of the Savior’s life? (These chapters relate the events of the Atonement, the most important reason the Savior came to earth; see Mark 10:45.)

Remind students that in the previous lesson, they studied about the three times the Savior foretold His suffering, death, and Resurrection. Point out that Mark 11–16 records the fulfillment of those teachings.

Mark 12:41–44; 14:3–9***Two Faithful Women: The Poor Widow and the Woman of Bethany***

Briefly explain that in Mark 12 and 14, Mark recorded accounts of two unnamed women who serve as examples of faith in the Lord. Display the following questions on the board or on a poster.

 **Note to teacher:** To save time in class, you could copy this chart on the board or on a poster before class begins.

The Poor Widow (Mark 12:41–44)	The Woman of Bethany (Mark 14:3–9)
<p>What is a mite?</p> <p>In what sense did the widow give more than anyone else?</p> <p>What doctrine or principle can we learn from this account?</p>	<p>What is spikenard?</p> <p>What did the Savior say the anointing represented?</p> <p>What do the Savior’s words suggest about the woman’s understanding and acceptance of God’s plan?</p> <p>What doctrine or principle can we learn from this account?</p>

Assign half the class to study the account of the poor widow in Mark 12:41–44, and the other half to study the account of the woman of Bethany in Mark 14:3–9. Give students several minutes to study the scriptural account and the student manual commentary for Mark 12:41–44 and for Mark 14:3–9, looking for answers to the questions. After students have had time to study, call on students to respond to the questions and explain their answers.

When students report the doctrines or principles they learned from the accounts of these two women, you might write (or ask students to write) their doctrines or principles on the board. Possible doctrines and principles include:

For Mark 12:41–44, the poor widow: **Our willingness to sacrifice is a reflection of our devotion to the Lord.** The Lord honors those who sincerely contribute to His kingdom, even when their contributions may seem small. The sincerity of our offering matters more than its monetary value or its comparison with other people’s offerings.

For Mark 14:3–9, the woman of Bethany: **The Lord will accept our sincere acts of devotion even when others may not understand.** We should offer the best we have to the Savior. Following Jesus Christ means submitting to Heavenly Father’s will. Believing in Jesus Christ means believing in His Atonement.


After students have shared their responses, ask:

- What do both women have in common? (Possible answers: Both were faithful women who exemplified devotion to the Lord; both gave what they could [see Mark 12:44; 14:8]; both were submissive to God; both received the Savior’s commendation.)
- When have you seen someone live one of the truths listed on the board?

Consider having students take a moment and reflect upon what they are offering to the Lord and what their offerings reveal about their love for the Lord and devotion to Him. Assure students that as they make sacrifices to show their love for the Lord, He will reward them beyond their initial offerings.

Mark 14:32–36; 15:34

Mark’s Account of the Savior’s Atoning Suffering

 *Note to teacher: The following suggestions will help you and your students focus on details emphasized in the Gospel of Mark regarding the Savior’s Atonement. Later, when you and your students study the Gospels of Luke and John, you will once again study events of the Atonement, focusing on details emphasized by Luke and John.*

Briefly explain that as Mark related the events of the Atonement, he used more vivid language in describing the Savior’s suffering in Gethsemane than the writers of the other Gospels. By paying close attention to the words and phrases Mark recorded and analyzing them, students will better understand the reality and severity of the Savior’s suffering.

Invite students to read Mark 14:32–36, looking for phrases that show the Savior’s suffering and struggles in Gethsemane. List on the board the phrases that students identify. The list might look like this:

Giving Students Opportunities to Explain

When you ask students to explain something they have learned or the reasons for their answers, you have the opportunity to make sure they understand clearly the principles being taught. President Spencer W. Kimball (1895–1985) taught, “As we explain that which we already know there seems to come to us an unfolding of additional truths, and enlargement of our understandings, new connections and applications” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 530).

Analyzing Scriptural Words and Phrases

There are often words or phrases in a scripture that students need to understand before they can understand a principle or doctrine. Students’ study of the scriptures will become more powerful when they take time to understand key terms before considering the application of a doctrine or principle.


Mark 14:32–36*“Sore amazed” (verse 33)**“Very heavy” (verse 33)**“My soul is exceeding sorrowful unto death” (verse 34)**“Fell on the ground” (verse 35)**“Abba, Father” (verse 36)**“All things are possible unto thee” (verse 36)**“Take away this cup from me” (verse 36)**“Nevertheless not what I will, but what thou wilt” (verse 36)*

Ask students to take several minutes, using the study aids in their scriptures and the student manual commentary for Mark 14:32–36, to learn how these words help us better understand the Savior’s suffering in Gethsemane. After students have had sufficient time, ask them to report to the class what they learned. Encourage student participation and class discussion by asking questions such as:

- How do these phrases help you understand the Savior’s sufferings in Gethsemane? What is important to you about this understanding?
- Who else learned something about that phrase that helped you understand the Savior’s suffering?

Make sure students understand this doctrine: **In the Atonement, Jesus Christ suffered for all mortal sins—past, present, and future—and for all our infirmities and sicknesses.** You may want to refer students to the statement by Elder Neal A. Maxwell in the student manual commentary for Mark 14:32–36.

Note: The Joseph Smith Translation of Mark 14:36–38 indicates that the phrases “sore amazed” and “very heavy” can also describe the Savior’s disciples in Gethsemane.

 **Note to teacher:** Avoid giving the impression that the Atonement occurred only in the Garden of Gethsemane. The scriptures and latter-day prophets teach that the Atonement included the Savior’s suffering in Gethsemane and on the cross. The Savior’s victory over death and sin, which began in Gethsemane, was completed with His Resurrection from the tomb.

Briefly summarize the events of the Savior’s betrayal, arrest, trials, and Crucifixion. You could do this by reading parts of the chapter overviews for Mark 14 and for Mark 15 at the beginning of this lesson. Then ask students to turn to Mark 15:34. Explain that the Savior made several statements during the hours He was on the cross, but this is the only one recorded in Mark. Ask a student to read Mark 15:34 and the statement by Elder Jeffrey R. Holland in the student manual commentary for Mark 15:34. Then ask:

- Why was it necessary for the Father to withdraw the comfort of His Spirit from Jesus Christ at this time?
- How are the events of the Atonement evidence of the love both the Father and the Son have for us? (As you discuss this, you might refer students to Elder Jeffrey R. Holland’s statement in the student manual commentary for Mark 15:39; you might also ask students to read 1 John 4:9–10 and 1 Nephi 19:9.)
- How does your knowledge of the great sacrifices made by the Father and the Son help you prepare to partake of the sacrament each week?

Bear testimony of this doctrine: **The perfect love of both the Father and the Son were shown in the Atonement.**

Mark 16:1–15

The Resurrection of Jesus Christ

Ask a student to read Mark 1:1, and ask students if they recall what the word *gospel* means (“good news”). Point out that Mark began his Gospel by telling the good news about Jesus Christ; now in Mark 16, we learn about what ultimately makes Mark’s Gospel a proclamation of “good news.”

Ask students to read Mark 16:1–7, looking for details from these verses that are “good news.” Ask students what “good news” they identified. Make sure they understand this truth: **Mark’s Gospel proclaims the good news of the Savior’s Resurrection.** Ask a student to read aloud the quotation from President Howard W. Hunter in the student manual commentary for Mark 16:1–7.

- How would it feel to you to read Mark’s Gospel if it ended with the Savior’s death, with no testimony of His Resurrection?

Ask a student to read Mark 16:9–13. Then guide students in studying the reactions to the news of the Savior’s Resurrection by asking the following questions:

- As recorded in Mark 16:9–11, what was the reaction of the disciples to Mary Magdalene’s news that she had seen the risen Christ?
- As recorded in Mark 16:12–13, what was the reaction of the disciples to the news that two others had seen Jesus?
- Why do you think the disciples may have found it difficult to believe the reports of Mary Magdalene and the two disciples?

Ask a student to read the first paragraph of the statement by President James E. Faust in the student manual commentary for Mark 16:11–14.

- What did President Faust say that helps us understand why the disciples might have had difficulty believing the news that Jesus had been resurrected?

After students have responded, read the remainder of President Faust’s statement in the student manual. Ask students to listen for how knowledge of the Resurrection can affect our lives. In particular, emphasize President Faust’s closing statement:



“Like the Apostles of old, this knowledge and belief should transform all of us to be confident, settled, unafraid, and at peace in our lives as followers of the divine Christ. It should help us carry all burdens, bear any sorrows, and also fully savor all joys and happiness that can be found in this life” (“The Supernal Gift of the Atonement,” *Ensign*, Nov. 1988, 14).

- How can your knowledge of the Savior’s Resurrection and of your own resurrection affect your life?

After students have had an opportunity to respond, close by bearing your testimony of the Resurrection and the difference this testimony makes in your life.

Supplemental Teaching Ideas

Mark 14:3–9. The Woman of Bethany Would Be “Had in Remembrance in Generations to Come”

As you and your students study Mark 14:3–9, you could ask students to explain what it was about the woman’s actions that made them worthy of the Savior’s commendation and our remembrance (see Mark 14:6, 8–9).

Explain that this woman’s actions teach this truth:

Small acts of love and devotion are often remembered for generations to come. To help students share applications of this truth, you might ask:

- What past acts of love or devotion do you or your family members still remember?
- What small acts of love could you do for others that would bless their lives?
- In what ways do you think your small acts of love and devotion now could bless future generations?

Encourage students to live in such a way that their actions may be worthy of remembrance and the Lord’s commendation.

Mark 15:1–39. Jesus Christ Defined What His Mission Was as the Messiah

Ask your students to search the following scriptures and find the titles given to Jesus: Mark 14:61 (Christ, the Son of the Blessed); Mark 14:62 (the Son of Man); Mark 15:2, 9, 12, 32 (King of the Jews and King of Israel); Mark 15:39 (the Son of God). You might list these on the board or ask students to mark them in their scriptures. Then ask:

- How do each of these titles help us better understand Jesus’s mortal mission?

Ask students to review Mark 14:60–61 and Mark 15:16–19, 31–32, looking for the attitudes with which people used the titles “Christ, the Son of the Blessed,” “King of the Jews,” and “Christ the King of Israel.” Then ask students to read the centurion’s statement recorded in Mark 15:39.

- How do you feel when you read the centurion’s statement, compared to how you feel when you read how the others spoke about the Savior?
- When have you, like the centurion, felt certain that Jesus Christ “truly . . . was the Son of God”?

Bear testimony of this doctrine: **Jesus is the Christ, the Son of God, the Son of Man, and the King of the Jews.**

Mark 16:17–18. “Signs Shall Follow Them That Believe”

After having students read Mark 16:17–18, you might initiate some analysis and discussion of these verses by asking:

- By raise of hands, how many of you know of one of these signs, or another sign, that has occurred in The Church of Jesus Christ of Latter-day Saints? (Do not have students relate the experiences they are thinking about.)
- Why do you think signs “follow them that believe”? Do signs cause belief? Why or why not?

Ask students to look for further answers to these questions as you read and discuss the statement by President Dallin H. Oaks in the student manual commentary for Mark 16:17–18. Help students understand this principle: **Signs occur in the lives of those who believe in Jesus Christ.**

Luke 1–3

Introduction and Timeline

Beginning with the testimony of the angel Gabriel (Noah) and culminating with Heavenly Father’s own voice declaring the divine Sonship of Jesus Christ, chapters 1–3 of Luke present numerous testimonies concerning the divinity and redeeming mission of Jesus Christ. These chapters include the testimonies of Zacharias, Elisabeth, Mary, a chorus of angels, shepherds, Simeon, and Anna, as well as Jesus’s statement as a 12-year-old boy that He was about His Father’s business. In presenting a lineage of the Savior, Luke also affirmed the divine Sonship of Jesus Christ by noting that Joseph was the “supposed”—not actual—father of Jesus (Luke 3:23).

The first chapter of Luke also provides knowledge of the fore-ordained mission of John the Baptist, as announced by Gabriel and prophesied by Zacharias. Luke 3 then records how John fulfilled his mission to prepare others to receive the Savior, and it preserves some of John’s teachings not recorded anywhere else in scripture.

Note: Because the baptism and genealogy of Jesus Christ were taught in previous lessons, these topics are not covered here.



1. The angel Gabriel announced the birth of John the Baptist, and John was born in Judea.
2. The angel Gabriel announced the birth of Jesus Christ, and Jesus was born in Bethlehem.
3. Joseph and Mary presented the infant Jesus at the temple in Jerusalem.
4. Jesus Christ taught at the temple in Jerusalem at 12 years of age.
5. John the Baptist ministered in the wilderness of Judea.
6. Jesus Christ was baptized in the Jordan River.

Chapter Overviews

Luke 1

The angel Gabriel appeared to Zacharias to announce the birth and mission of John the Baptist. Mary learned from Gabriel that she would be the mother of the Son of God. John was born. Zacharias prophesied in the temple of Israel’s redemption.

Luke 2

Mary and Joseph traveled to Bethlehem, where Jesus Christ was born. Angels announced the birth of Christ to shepherds. Jesus was presented in the temple, where Simeon and Anna bore testimony of His redeeming mission. At 12 years of age, Jesus taught in the temple.

Luke 3

John the Baptist taught repentance and testified of the coming Messiah. John baptized Jesus Christ. God the Father bore witness of His Son. A genealogy of Jesus Christ was given.

Suggestions for Teaching

Luke 1:1–4

Introduction to the Gospel According to St. Luke

Show a book to the class, and open to the book's introduction. Ask:

- How many of you read the introduction when you read a book?
- What is the benefit of reading the introduction?
- If you were writing a paper or book on Jesus Christ, what would you include in the introduction?

Briefly explain that Luke began his Gospel with a formal introduction that stated a purpose of his book. Ask the class to read Luke 1:1–4 and identify this purpose. As you discuss Luke's purpose in writing his Gospel, help students understand this truth: **Studying the Gospel of Luke can help us “know the certainty” of the truths and events associated with the life of Jesus Christ.**

Ask Questions That Stimulate Thinking and Encourage Student Response

Ask questions that lead students to search for information, analyze what they are studying, or apply gospel principles in their own lives. Avoid questions that can be answered with a simple “yes” or “no” or that have such an obvious answer that students are not motivated to think about it.

Ask students to read “What are some distinctive features of Luke?” under “Introduction to the Gospel According to St. Luke” in chapter 15 of the student manual. Ask students to look for truths and events found in the Gospel of Luke that can help them strengthen their testimonies of the Savior. Ask questions that will help students engage in thoughtful discussion, such as:

- Which truths and events recorded in the Gospel of Luke are you most excited to study? Why?
- How do you think studying these truths will help you increase your knowledge and testimony of the Savior?

Conclude this part of the lesson by briefly sharing one or two highlights from Luke's Gospel that are of particular importance to you. Share your thoughts and feelings about the value of the Gospel of Luke and your testimony that students' love for the Savior can increase through prayerful study of its contents.

Luke 1:5–55; 2:1–38

Many Received Glad Tidings of the Births of John and Jesus

Invite students to think of a joyful, exciting message they have received at some time during their lives. Encourage a few students to share brief examples. Explain that the first two chapters of the Gospel of Luke show how the Lord sent joyous tidings of salvation to His people.

Write the following list on the board, or photocopy it and distribute handouts to the students.

Recipients of Glad Tidings in Luke 1–2

Zacharias (Luke 1:5–23)

Elisabeth (Luke 1:5–13, 24–25, 39–45)

Mary (Luke 1:26–56)

Shepherds (Luke 2:8–20)

Simeon and Anna (Luke 2:22–38)

Study Questions

What joyful news did the person (or persons) receive about John or Jesus? What specific details did the person learn about the mission of John or Jesus?

How did the person respond to the news?

Did the person bear testimony of Jesus? What did the person testify of?

Assign students to study one of the recipients of glad tidings and prepare answers to each of the study questions. If your class is large enough, you might divide students into five groups. Assign each group to study one of the five recipients mentioned in the list and work together to answer the questions.



Instead of having the students study Simeon’s testimony in Luke 2:25–35, consider showing the video “The Christ Child Is Presented at the Temple” (1:53) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. This video covers Luke 2:22–38. Follow up by asking students the study questions in connection with Simeon.

After students have found the answers to the questions, invite them to share with the class what they learned. One overarching truth students should understand from this activity is: **Many people testified of the divine mission of Jesus Christ at the time of His mortal birth.**

Explain to class members that we can learn important truths by focusing on the ways people responded to the news they received.

- What was the difference between Zacharias’s response to the message given to him by Gabriel and Mary’s response to the message she received?
- What truths can we learn from how Zacharias and Mary responded to the message of an angel? How can we apply these truths in our lives?

As individual students share what they learned, encourage the rest of the class to consider how the truths taught may apply in their lives as well. For example, after a student shares an idea, you might thank him or her and then ask:

- When have you, like Mary, chosen to respond with faith to a truth you received from the Lord? After responding in this way, what did you learn? (Allow several students to share an experience, and consider sharing one of your own.)
- Is there another way we can apply the truths in these verses to ourselves? Who else can share an insight?

As a result of the discussion, the students should understand this principle: **The Lord blesses those who respond with faith to the truths they receive from Him.** You may want to bear testimony of this truth.

Luke 1:30–35, 41–43; 3:21–38

The Parentage of Jesus Christ

As you teach this portion of the lesson, please keep in mind this caution from President Harold B. Lee (1899–1973):

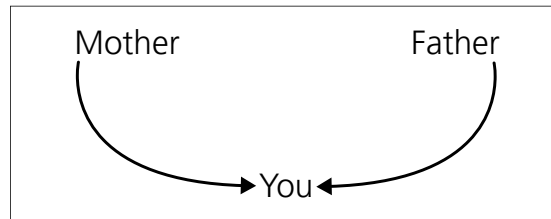


“If teachers were wise in speaking of [the parentage of Jesus Christ] about which the Lord has said but very little, they would rest their discussion on this subject with merely the words which are recorded on this subject in Luke 1:34–35. . . .

“Remember that the being who was brought about by [Mary’s] conception was a divine personage. We need not question [Heavenly Father’s] method to accomplish His purposes. Perhaps we would do well to remember the words of Isaiah 55:8–9: ‘For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’

“Let the Lord rest His case with this declaration and wait until He sees fit to tell us more” (*The Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 14).

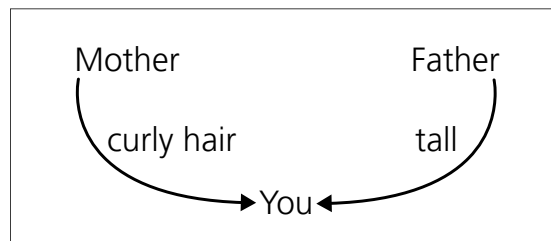
Draw the following diagram on the board:



Ask a student:

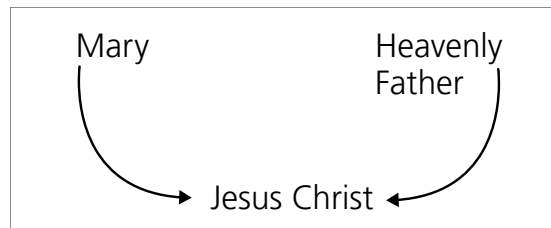
- What is a physical trait you inherited from your father, and what is a physical trait you inherited from your mother?

Add the student's response to the diagram on the board (see example):



Invite the students to read Luke 1:30–35 and identify key words or phrases that teach of the parentage of Jesus Christ. (These include “thou shalt conceive in thy womb,” “shall be called the Son of the Highest,” “that holy thing which shall be born of thee shall be called the Son of God.”) Discuss what the students found and why particular words and phrases were significant to them in describing the birth of the Savior.

Erase the previous diagram and draw this one on the board:



Have students read the student manual commentary for Luke 1:31–35. Then ask:

- What important traits did the Savior inherit from His parents?

As students respond, on the diagram above, list under “Mary” the traits Jesus Christ inherited from His mother, and list under “Heavenly Father” the traits inherited from His Father. (Under “Mary,” you could list mortality and the ability to die physically. Under “Heavenly Father,” you could list the powers of godhood, immortality, and the power to live forever.)

- Why did the Savior need the powers of both mortality and immortality to complete the Atonement?

As a result of this activity, be sure students understand that if Jesus Christ had been born of two mortal parents He could not have overcome death or endured the infinite pain and suffering of the Atonement. Because Jesus Christ was born of one divine Parent (Heavenly Father) and one mortal parent (Mary), He had the ability to suffer infinitely, to allow Himself to die, and then to overcome death through His Resurrection. You might have students read Mosiah 3:7–8, which records King Benjamin’s testimony of these truths.

If time permits, you might invite students to read Luke 3:21-22 and look for further testimony that Jesus Christ is the Son of God the Father.

If time permits, you might ask students to briefly review Luke’s account of the Savior’s genealogy, found in Luke 3:23-38. Point out some of the more recognizable names, such as Abraham, Isaac, and Jacob (verse 34), and Seth, Adam, and God (verse 38). Explain that Luke traced the Savior’s genealogy through Adam and then to God, further emphasizing that Jesus Christ was the Son of God.

Conclude by making sure that students understand this doctrine: **Jesus Christ is literally the divine Son of Heavenly Father.** Ask students why knowing this doctrine is an important part of a strong testimony.

Luke 1:57-80; 3:1-22

The Mission of John the Baptist

Remind students that Zacharias was struck dumb for disbelieving the words of the angel Gabriel (see Luke 1:18-20). Briefly summarize the miracle that occurred on the eighth day following John the Baptist’s birth (see Luke 1:57-66). Explain that after Zacharias’s ability to speak was miraculously restored, he prophesied of the coming of Jesus Christ and the redemption of Israel. Invite a student to read the first part of his prophecy, found in Luke 1:67-75. Have the class look for words and phrases that describe the blessings Jesus Christ would bring to Israel.

After students have explained what they identified, explain that Zacharias also prophesied of the mission of his infant son, John. Ask students to read Zacharias’s prophecy, found in Luke 1:76-77. Ask them to identify specific ways John the Baptist would prepare people to receive the Lord Jesus Christ.

Give students a copy of the following chart, or write the chart on the board. Use the chart and the following activity to help students understand this truth: **John the Baptist was divinely ordained to prepare people to receive the Lord Jesus Christ.** You may want to write the truth on the board.



Prophecies (Luke 1:76-77)	Specific Things John Did to Fulfill These Prophecies (Luke 3:2-18)
John would go before the Lord and prepare His ways.	
John would give people knowledge of salvation by baptizing them for the remission of their sins.	

Ask students to search Luke 3:2-18 and identify specific things John did that fulfilled the prophecies found in Luke 1:76-77 and prepared people to receive the Lord Jesus Christ. (For variety, you may ask students to study alone, to work in partnerships, or to study together as a class.) Students may identify some of the following truths: John taught people before Jesus began His ministry, thereby “going before the Lord” (Luke 3:3-6); John taught people about baptism for the remission of their sins and baptized them (see Luke 3:3, 18); John emphasized the necessity of repentance (see Luke 3:7-9); John explained to individuals what they must do to forsake their sins (see Luke 3:10-14); John taught and testified of Jesus Christ (see Luke 3:15-18).


Ask students to review the chart to see what John taught to prepare people to receive Jesus Christ. Then ask:

- In what ways does John’s ministry inspire you?

To help students further understand and apply what is written on the chart, invite them to answer the following question:

- Which of John’s teachings could you follow today to help you more completely come unto the Savior? How would these teachings help you receive the Savior in your life?

Bear testimony of this truth: **John the Baptist fulfilled his prophetic calling by teaching repentance and testifying of Jesus Christ.** Emphasize that as we follow the teachings John taught, we will also come unto Christ.

 *Note to teacher: If the Spirit prompts you, you might use the supplemental teaching idea for Luke 2:40–52, which covers the childhood of Jesus, in place of one of the teaching ideas in this lesson.*

Supplemental Teaching Ideas

Luke 1:11–20, 26–38; 2:9–14. Angels Announced the Births of John the Baptist and Jesus Christ

Write the following scripture references on the board and invite students to look for a common element among the verses: *Luke 1:11–20, 26–38; 2:9–14; Matthew 1:19–21; 2:13, 19–20.* After students have had sufficient time to study, have them share what they found with the class. In your discussion, help students see that **angels minister to mankind and deliver messages from the Lord.** Ask:

- What are some reasons why the Lord sends angels to minister to mankind? (As you discuss answers to this question, you may want to refer students to Moroni 7:29–32 and the student manual commentary for Luke 1:11–20, 26–38; 2:9–14.)
- What were some reasons why angels ministered at the beginning of the dispensation of the meridian of time—the time of the New Testament?
- How was the role of angels at that time similar to the role of angels in ushering in the dispensation of the fulness of times in the latter days?
- How do these similarities strengthen your faith in the Restoration of the gospel in our day?

Testify that the ministering of angels has always been, and continues to be, an important aspect of the gospel of Jesus Christ.

Luke 1:26–56. Mary Was Called to Be the Mother of the Son of God

If you choose to use this teaching idea, please remember the caution given by President Harold B. Lee found under “Luke 1:30–35, 41–43; 3:21–38, The Parentage of Jesus Christ.”

Have students read Luke 1:28 and then ask what they think the phrase “highly favoured” means. Invite half the class to search verses 29–38 and the other half to search verses 39–49. Ask class members to find Mary’s actions or attitudes that show why she was highly favored of the Lord.

Ask students to share what they learned. Testify that **as the mortal mother of Jesus Christ, Mary was highly favored among women.** You may want to testify that

as the mortal mother of Jesus, Mary was highly favored and provides a wonderful example of righteous motherhood. To help students think about what they can learn from Mary’s example, you might ask:

- How did Mary show her faith and willingness to sacrifice when she was asked to become the mortal mother of Jesus Christ? (As you discuss this question, you may want to refer students to the first paragraph of the student manual commentary for Luke 1:38.)
- In what ways do faithful mothers today show their faith and willingness to sacrifice as they fulfill their divine role?
- What are some ways women can prepare to fulfill the divine mission of motherhood regardless of their current family status?

Encourage female students to follow Mary’s example, and encourage male students to support their mothers, sisters, and female friends in their efforts to be righteous women.

Luke 2:40–52. Jesus Christ Taught at the Temple as a 12-Year-Old Boy

Have a student read Luke 2:52, and invite the class to mark in their scriptures the words that describe the Savior in His youth. List on the board the four areas in which the Savior developed strength as He grew older:

Wisdom (intellectual development)
Stature (physical development)
Favor with God (spiritual development)
Favor with man (social development)

Invite students to study Luke 2:40–51 and the student manual commentaries for Luke 2:46–47 and for Luke 2:51. Ask students to consider what young members of the Church can learn from verses 40 and 52 and from the experience of Jesus in the temple as a 12-year-old boy. Have students share what they learned. Testify of this principle: **As we follow the example set by Jesus Christ in His youth, we too can grow in favor with God and man.**

Luke 4–8

Introduction and Timeline

Chapters 4–8 of Luke begin with the account of Satan tempting Jesus Christ in the wilderness, followed by Jesus's declaration in Nazareth that He was the Messiah, who had come to bless those in need. Luke next recorded the Savior's compassionate efforts to lift individuals from the negative effects of evil spirits, disease, sin, and death. Accompanying these miracles are the Savior's instructions to His disciples to love others, give generously, show mercy, and forgive as He did.

In addition to illustrating Jesus Christ's loving ministry among the downcast, these chapters show different ways in which people responded to Him. They show how individuals' varying levels of humility, faith, and willingness to sacrifice affected their experience with the Savior.



1. In Nazareth, Jesus Christ declared that He is the Messiah.
2. The Savior called disciples to follow Him.
3. He healed a centurion's servant in Capernaum.
4. He raised a widow's son from death in Nain.
5. He forgave a woman in the house of Simon the Pharisee.
6. The Apostles and several women accompanied Jesus on His tour through Galilee.

Chapter Overviews

Luke 4

Jesus Christ overcame Satan's temptations in the wilderness. He returned to His hometown of Nazareth and was rejected after proclaiming Himself to be the Messiah. In Capernaum, Jesus cast an evil spirit out of a man and healed Simon Peter's mother-in-law. He traveled throughout Galilee, preaching and healing.

Luke 5

Simon Peter, James, and John followed the Savior's instructions and miraculously caught a large number of fish; then they forsook all to follow Jesus. The Master healed a leper and a man afflicted with palsy. He called Levi (Matthew) to be a disciple and then explained that He came to call sinners to repentance. He taught parables of old and new garments, bottles, and wine.

Luke 6

Jesus Christ healed a man on the Sabbath. He chose the Twelve Apostles and taught the Sermon on the Plain.


Luke 7

Jesus Christ healed a centurion's servant and restored to life the son of a widow. He taught the disciples of John the Baptist and declared the greatness of John. The Savior dined with Simon the Pharisee and forgave the woman who washed His feet.

Luke 8

Jesus Christ taught the parable of the sower, calmed a storm, and cast out a legion of devils. A woman was healed by touching the Savior's garment. He restored to life the daughter of Jairus.

Suggestions for Teaching

 *Note to teacher: Many of the teachings and events recorded in Luke 4–8 can also be found in the Gospels of Matthew and Mark. This lesson highlights material not previously taught, particularly material found only in the Gospel of Luke.*

Luke 4:14–32; 7:1–10

The Savior Was Rejected in Nazareth; He Healed a Centurion’s Servant

To prepare students to learn from the Savior’s rejection in Nazareth, ask:

- Have you ever felt disappointment or sorrow because someone close to you chose not to accept the teachings and blessings of the gospel?

Consider asking if one or two students would be willing to briefly share their experience.

Explain that Luke 4 contains an account of the Savior Himself being rejected. Ask the class to read Luke 4:14–15 and identify phrases that show how Jesus Christ was received early in His ministry. Invite students to compare these verses with Luke 4:28–29, and ask:

- What do you think could cause these two groups of people to react so differently to the Savior?



The following paragraphs ask students to read and discuss Luke 4:16–27. Rather than reading these verses in class, you may choose to show the video “Jesus Declares He Is the Messiah” (3:26) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. To preserve class time, you might begin the movie at the 1:00 mark. Follow up by discussing the following questions about these verses.

Explain that Luke 4:16–27 describes what occurred before the violent rejection of the Savior. Have a few students take turns reading aloud verses 16–21, and ask:

- How would you summarize the Savior’s message in the synagogue in Nazareth that day? (He cited scripture to declare His identity as the Messiah. He described His mission in terms of service to others.)

Invite a student to read Luke 4:22–24, and have the class look for how the people of Nazareth responded to Jesus Christ’s declaration and what the Savior said about their reaction. Discuss what students discovered in these verses, and then ask:

- Why did the people have a difficult time believing that Jesus was the Messiah? (They had seen Him grow up among them and did not want to believe that He was the Son of God.)
- According to verse 23, what did the people in Nazareth want to see the Savior do? (Give signs of His power.)
- According to verse 24, why did the Savior choose not to perform miracles or signs in Nazareth? (By citing this proverb, the Savior indicated that He knew the people of Nazareth would reject Him.)

Ask students to read verses 25–27 and briefly explain why they think Jesus Christ told the people of Nazareth about the experiences of the two Old Testament prophets Elias (Elijah) and Eliseus (Elisha). To help students understand why the Savior cited these Old Testament accounts, have a student read the student manual commentary for Luke 4:22–30.

- What can we learn about faith from the widow and from Naaman the leper? (They were Gentiles, but they received great blessings from the Lord because of their faith. Many Israelites did not receive the same blessings because they did not have faith. Faith is more important than lineage in receiving the Lord’s blessings.)

Remind students that the Savior taught the unbelieving people in Nazareth that they needed to have faith in Him before they could receive blessings from Him. Ask students to review verse 18, and help them understand that the blessings described in this verse can come only to those who have faith in the Savior. Help students identify this truth:

Jesus Christ was anointed to bless all who exercise faith in Him.

Explain that after escaping from the violent crowd at Nazareth (see Luke 4:30), Jesus Christ demonstrated that He would bless all who exercised faith in Him. He traveled throughout Galilee, blessing many people in need, including those who were not Israelites. Explain that an example of this is found in Luke 7:1–10. Before reading this account, explain that a centurion was an officer in the Roman army in command of a company of 50 to 100 men. Jews generally viewed centurions unfavorably.

Invite the class to silently read Luke 7:1–10 and identify evidence of the centurion’s goodness and faith. Ask:

- What evidence of the centurion’s goodness did you discover? (His request was for a servant “who was dear unto him,” not for himself [see verse 2]. Though he was a Roman officer, he loved the Jews and had built them a house of worship [see verse 5]. He was humble and recognized His unworthiness before the Savior [see verses 6–7]. A Jewish custom forbade Israelites from entering the homes of Gentiles, and the centurion honored this custom [see verse 6].)
- What evidence of the centurion’s faith did you discover? (“When he heard of Jesus, he sent unto him the elders of the Jews, beseeching him” [verse 3]. “Say in a word, and my servant shall be healed” [verse 7]. With the phrase “I also am a man set under authority” [verse 8], the centurion acknowledged Jesus Christ’s divine authority, likening it to the military authority with which he was familiar.)

Ask students to review Luke 7:9, and then ask:

- How did the Savior’s experience with the centurion compare to His experience with the people in Nazareth?

To conclude this teaching idea, have students refer back to Luke 4:18, which contains the scripture passage the Savior read to describe His ministry. Invite two or three students to summarize what they learned about the Savior’s ministry from this verse and from the Savior’s experience with the people of Nazareth and the Roman centurion. Ask:

- What phrases in Luke 4:18 describe how the Lord may have blessed you?
- Can you think of a time when your faith in the Savior led to receiving one of the blessings mentioned in Luke 4:18? What did you learn about the Lord from that experience?

Give students a moment to ponder what they could do to demonstrate greater faith in the Lord Jesus Christ. Testify that Jesus Christ was anointed to bless all who exercise faith in Him and that as students make the effort to exercise greater faith, they will become more aware of these blessings in their lives.

Luke 5:1–11

Jesus Christ Called Fishermen to Be His Disciples

Ask students to think of a time when they felt weary of doing a certain activity. Allow one or two students to share an example. Invite students to read Luke 5:1–5 and look for reasons why Simon (who was also called Peter) and his companions may have been weary. (They had fished all through the night but had caught nothing.)

Explain that as the tired men were cleaning their nets, the Savior asked them to launch their boat back into the deep water and again let down their nets. Ask:

- What impresses you about Simon’s response? (see verse 5). What does it tell you about Simon?

Invite a student to read Luke 5:6–11, and have the class look for answers to the following questions:


- According to verses 6 and 7, how was Simon’s faith rewarded?
- According to verses 8–11, how did Simon, James, and John demonstrate even greater faith in the Savior? (They left behind all the fish, their boats, and their nets, and they followed Jesus Christ.)

After discussing what the students found, ask them to think about the account of Jesus calling these fishermen to be His disciples, and then state principles or truths from this experience that can be applied to their lives. Answers may include: **We show our faith in Jesus Christ through obedience and sacrifice. We will be blessed for our faith and obedience. To follow Jesus Christ, we must be willing to forsake temporal concerns.**

Ask students to think about how these truths can apply to their lives. To help them do this, consider asking some of the following questions:

- When have you, like Simon Peter, been blessed for choosing to obey the Lord despite feelings of weariness?
- When has receiving blessings from the Lord inspired you to be more obedient to His commandments or to make sacrifices to follow Him?
- The fish, nets, and boats the fishermen left behind represented their temporal concerns. What kinds of things might the Lord require you to set aside in order to follow Him?

Encourage students to show their faith in Jesus Christ by acting on the truths you have discussed.

 **Note to teacher:** You may want to explain to students that the events and teachings found in Luke 6 were covered in earlier lessons about the Gospels of Matthew and Mark. You might quickly summarize Luke 6 by reading the Luke 6 overview found at the beginning of this lesson.

Luke 7:11–17

Jesus Christ Raised the Son of a Widow of Nain from Death

Introduce Luke 7:11–17 by reading the following statement by President Thomas S. Monson (1927–2018):

Key Words and Phrases

Inviting students to identify key words and phrases encourages them to notice significant details as they study the scriptures. Attention to such details can result in greater understanding of doctrines and principles. Explain that each student should identify the words and phrases that are meaningful to him or her, and it does not matter if these are different from what others identify. You may also want to encourage students to mark key words and phrases in their scriptures.



“Few accounts of the Master’s ministry touch me more than His example of compassion shown to the grieving widow at Nain” (“Meeting Life’s Challenges,” *Ensign*, Nov. 1993, 71).

Invite students to silently read Luke 7:11–17 and look for details that help them understand the Savior’s compassion in this situation. Ask students to identify key words and phrases that contribute important details about the Savior’s compassion.

Have students share the key words and phrases they identified. Some of the key words they identify may include: “only son” (verse 12), “widow” (verse 12), “compassion” (verse 13), “weep not” (verse 13), “young man” (verse 14), “delivered him to his mother” (verse 15), “God hath visited his people” (verse 16).

As you discuss various key words or phrases that students identify, ask students to explain why the words they chose are significant to them and how those words contribute to their understanding of this scripture story. Consider asking the following questions:

- What are the implications of the dead man being the “only son” of the widow? (see the first paragraph of the student manual commentary for Luke 7:11–18).
- We do not know whether the widow or others in this account had faith in the Savior, but we do know one important reason why the Savior performed this miracle. What is that reason? (see verse 13).

- How has someone else’s act of compassion blessed your life or the life of someone you know? What effect did this act of compassion have on you or the person you know?

Encourage the students to consider their compassion toward other people as you share the remainder of President Monson’s statement, found in the final paragraph of the student manual commentary for Luke 7:11–18.


- What are some acts of compassion that we can do each day to bless the lives of others?

Write this principle on the board: **We can follow the Savior’s example by showing compassion to others.** You may want to testify of this truth and invite your students to prayerfully look for ways during the coming week to follow the Savior’s example of compassion.

Luke 7:36–50

The Savior Taught about Love and Forgiveness

Briefly introduce the account found in Luke 7:36–50 by explaining that a Pharisee named Simon invited Jesus Christ to dine with him. While the Savior was at Simon’s house, a woman approached Him. The woman was apparently not invited to the feast but was likely able to enter Simon’s house because of social customs that allowed people in need to visit banquets and receive leftover food. In this setting, Jesus Christ taught vital lessons to Simon and the woman.

 Draw the following chart on the board and have students copy it in their study journals or on a sheet of paper. Or give students a copy of the chart as a handout.

Luke 7:36–50

Luke 7:36–50	Simon the Pharisee	The Woman
Attitude toward and treatment of the Savior		
Truths Jesus Christ taught to this person		

Assign students to work in pairs as they study Luke 7:36–50. Ask them to record the attitudes Simon and the woman had toward the Savior, the way they each treated Him, and the truths He taught each of them.


After students have completed their charts, ask them to share with the class what they recorded in the boxes. Below is an example of what students may have discovered:

Luke 7:36–50	Simon the Pharisee	The Woman
Attitude toward and treatment of the Savior	Invited Jesus to dine (verse 36). Criticized the Savior in his thoughts and doubted if Jesus was a prophet (verse 39). Showed little love for the Lord; did not wash His feet, greet Him with a kiss, or anoint His head (verses 44–46).	Washed the Savior’s feet with her tears, dried them with her hair, and kissed and anointed them (verse 38). Showed much love for the Savior (verse 47).
Truths Jesus Christ taught to this person	Jesus Christ knew Simon’s thoughts (verses 39–40). Simon, like the woman, was a sinner; he needed to recognize that Jesus Christ was the Savior and seek forgiveness for his sins (verses 39–46).	Her many sins were forgiven (verses 47–48). She was saved through faith in Jesus Christ (verse 50). After experiencing divine forgiveness, she was able to “go in peace” (verse 50).

Consider asking some of the following questions to help students analyze and apply what they studied in Luke 7:36–50:

- How did the Savior’s comparison of the actions of Simon and the woman help Simon understand his own need for forgiveness? (You may want to refer to the student manual commentary for Luke 7:36–50 as you discuss this question.)
- Why do you think our love for the Savior increases as we recognize more fully our need to seek forgiveness for our sins? (You could explain that one of the messages of the parable found in Luke 7:41–42 is that seeking forgiveness of our sins increases our gratitude and love for the Savior, who provides forgiveness through His atoning sacrifice.)
- How could remembering this story help when you feel tempted to condemn another person because of his or her sins?

Make sure that students understand this principle: **Our love and gratitude for Jesus Christ increase as we recognize our need to repent and seek His divine forgiveness for our sins.** Consider testifying of this principle.

 *Note to teacher: You may want to explain to students that the events and teachings found in Luke 8 were covered in earlier lessons about the Gospels of Matthew and Mark. You might quickly summarize Luke 8 by reading the Luke 8 overview found at the beginning of this lesson.*

Supplemental Teaching Ideas

Luke 5:16. The Savior Often Prayed Alone

Invite students to compare the following verses: Luke 4:42; 5:16; 6:12. Then ask:

- What pattern in the Savior’s life is evident in these verses?
- Why do you think it was important for the Savior to spend time praying alone?
- When have you gained strength from spending time alone in prayer?

Testify of this principle: **Frequent personal prayer can help us draw nearer to God.** Encourage students to follow the Savior’s example by regularly seeking time to pray alone.

Luke 6:20–26. The Savior Taught about Blessings and Woes

To introduce the Savior’s Sermon on the Plain, have students study the first paragraph of the student manual commentary for Luke 6:17–49. Invite a student

to read Luke 6:20–26, and ask the class to note each time the words *blessed* and *woe* appear. Ask:

- What relationship do you see between the four “blessed” conditions mentioned by the Savior and the four “woes” that come after? (Each “blessed” statement is coupled with a corresponding “woe” or warning.)
- How do you think the “blessed” statements might encourage us to face the challenges of life with faith?
- What might the “woe” statements teach those who fail to consider the eternal consequences of their choices?
- One of the truths we learn from these statements is that Jesus Christ came to overcome the unjust conditions of a fallen world. Which of these statements best helps you understand this truth?

Help students understand this truth: **Heavenly rewards await the faithful.** You may want to share your testimony of this truth and encourage students to continue to exercise faith in Heavenly Father and Jesus Christ, especially when they face difficulties.

Luke 6:34–38. Jesus Christ Instructed Us to Be Generous and Merciful

Show your students a container such as a bowl or a basket. Ask them to describe several things you could do to fill the container to its maximum capacity. (You may want to bring some type of seed or grain to pour into the container.) Explain that the Savior used the example of filling a harvest basket as a metaphor. Ask students to look for what the harvest basket symbolizes as they

read Luke 6:35–38 and the student manual commentary for Luke 6:38. Ask:

- What does the harvest basket teach about how we are to treat other people?
- What does the harvest basket teach about Heavenly Father’s generosity toward you?
- What other truths found in these verses stand out to you as important instructions from the Savior?

Help students understand this principle: **To become “children of the Highest,” we must follow Heavenly Father’s example of generosity and kindness.** You may want to testify of this principle and invite several students to share how they might apply the Savior’s teachings about being generous and merciful.

Luke 8:1–3. Many Women Assisted the Savior in His Ministry

Ask students to read Luke 8:1–3 and look for a group of people who made a significant contribution to the Savior’s mortal ministry. Students might first identify “the twelve” in verse 1, but help them focus on the women described in verses 2–3. Ask:

- How might these women have assisted the Savior?

Refer students to the statement by President Howard W. Hunter found in the student manual commentary for Luke 8:1–3. Ask:

- What are some ways in which women of the Church help to stem the tide of evil that surrounds us?
- How have you been blessed by faithful women?

Make sure that students understand this principle, and testify of its truthfulness: **The service of faithful women furthers the work of the kingdom of God.**

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Luke 9–14

Introduction and Timeline

The events recorded in Luke 9–14 represent a new stage in the Savior’s ministry. He began preparing His disciples for greater responsibility, empowering and sending forth the Twelve and the Seventy to preach and heal. In addition, Jesus Christ repeatedly emphasized vital aspects of discipleship, such as compassion, prayer, faith, repentance, sacrifice, humility, and perseverance. He also warned against hypocrisy and the tendency to allow temporal concerns to displace spiritual priorities.

This growing emphasis on the requirements of discipleship occurred as Jesus Christ “steadfastly set his face to go to Jerusalem” (Luke 9:51), where He knew He would suffer and die (see Luke 9:22, 31). As He faced this difficult aspect of His earthly mission, the Savior modeled perfect devotion to God, reinforcing His teachings on discipleship with “the eloquence of his example” (Neal A. Maxwell, “The Pathway of Discipleship,” *Ensign*, Sept. 1998, 13).



1. Jesus Christ called, empowered, and instructed the Seventy.
2. He taught the parable of the good Samaritan.
3. The Savior taught Mary and Martha at Bethany.
4. He gave the parable of the great supper.
5. Jesus Christ taught about the requirements of discipleship.

Chapter Overviews

Luke 9

Jesus Christ sent forth the Twelve to preach and heal. He fed the five thousand and was later transfigured on a mount. He was rejected by Samaritans on His way to Jerusalem. The Savior taught men the commitment needed to follow Him.

Luke 10

The Savior called and instructed the Seventy. They preached, healed, and returned to report their labors. The Savior gave the parable of the good Samaritan. He taught Mary and Martha about priorities and choosing the good part.

Luke 11

Jesus Christ provided instruction on prayer and proclaimed His power to cast out evil spirits. He warned of the Final Judgment and reproved Pharisees and lawyers for hypocrisy.

Luke 12

Jesus Christ spoke against hypocrisy and covetousness. He gave the parable of the foolish rich man and bade His followers to seek treasure in heaven. The Savior emphasized the need to be watchful and ready for His Second Coming.


Luke 13

Jesus Christ taught that all must repent or perish and gave the parable of the barren fig tree. He healed a woman on the Sabbath and discussed who will be saved. He prophesied of His death and Resurrection and lamented over Jerusalem.

Luke 14

The Savior healed a man on the Sabbath and taught of humility. He gave the parable of the great supper and taught about requirements for discipleship.

Suggestions for Teaching

 *Note to teacher: Carefully consider the needs of your students and the promptings of the Spirit as you prepare this lesson—and every lesson. Luke 10 contains the only account of the Savior calling and instructing the Seventy. If you feel this is something your students need to be taught, there is a supplemental teaching idea on the calling of the Seventy at the end of this lesson.*

Luke 9:57–62; 14:15–33

Teachings on Discipleship and the Parable of the Great Supper

To help students prepare to learn about discipleship, read (or ask a student to read) the story from Elder Neil L. Andersen found in the student manual commentary for Luke 14:26–33. Pause after reading the line “Then what else matters?” and ask:

- What impressed you as you listened to this story?

After several students have responded, read (or have a student read) the remainder of the quotation from Elder Andersen.

Explain that the teachings discussed in this lesson show the Savior helping His disciples understand what is essential in the choice to follow Him, as well as some of the sacrifices that may be required. Write the following on the board, or copy and distribute the material as a handout:

Key Word	Scripture
Follow	Luke 9:57–62
Disciple	Luke 14:25–27, 33
Finish	Luke 14:28–32

Explain that each of the key words in the left column is emphasized through repetition in the scriptures. Divide the class into three groups, and assign each group to study the scriptures associated with one of the key words. Ask each group to find spiritual truths related to the key word. Encourage students to refer to the student manual for additional insights into their assigned verses. After students have had sufficient time to study, invite them to share what they learned. You might ask questions like the following:

- Group 1. What did you learn from Luke 9:57–62 about what it means to *follow* Jesus Christ?
- Group 2. According to Luke 14:25–27, 33, what does the Savior require of His *disciples*?
- Group 3. From your study of Luke 14:28–32, how does the word *finish* relate to the requirements of being a disciple? How do the Savior’s analogies illustrate the need to persevere in our discipleship?

Through your discussion, help students understand this principle: **Being a disciple of Jesus Christ requires our sustained willingness to forsake all and follow Him.** Consider writing this principle on the board.

To illustrate this principle, invite students to think of some things they may be asked to forsake or sacrifice in the future because they are disciples of Jesus Christ. Have several students share their responses, and ask:

- What are some possible excuses you might be tempted to use to avoid making those sacrifices?

Have several students each take turns reading a verse of the parable of the great supper, found in Luke 14:15–24. Have the rest of the class look for what privilege was offered to the people in the parable and what excuses were made by those who rejected the offer. Ask:

- In what ways can a feast represent what the gospel of Jesus Christ offers to each of us? (Both are gifts prepared for us; both can fill us and satisfy our needs; in both cases we are invited to partake, although we may refuse.)
- What excuses were given by those who did not accept the invitation to the marriage feast? (Concern for a piece of ground, for some oxen, and for a wife.)

Have a student read aloud the student manual commentary for Luke 14:18–20. Ask the class:


- How are the excuses in the parable similar to those we may be tempted to give?

Ask students to look in footnote *b* of Luke 14:27 to find the additional words of the Savior found in the Joseph Smith Translation of this verse. If your students do not have access to the Joseph Smith Translation, explain that the following words are added after “cannot be my disciple”: “Wherefore, settle this in your hearts, that ye will do the things which I shall teach, and command you” (Joseph Smith Translation, Luke 14:28). Have a student read the statement from Elder Larry W. Gibbons in the student manual commentary for Joseph Smith Translation, Luke 14:28.

Encourage students to ponder the following questions and then write their responses (you may want to display these questions):

- What decision do you feel the Lord would like you to “settle” in your heart so you will be a more faithful disciple of Jesus Christ?
- What sacrifices may be involved in making this decision, and are you willing to make those sacrifices?
- What will you do to prevent excuses from distracting you?

When students have finished writing, encourage them to keep their paper or journal accessible during the rest of the lesson. They could write down other impressions they receive about ways to become more faithful disciples of Jesus Christ.

 **Note to teacher:** *If students ask why so much material in Luke 9–14 is being skipped in this lesson, refer them to the charts in the student manual titled “Luke 9, Commentary Found Elsewhere in This Manual” and “Luke 11–12, Commentary Found Elsewhere in This Manual.” Much of the material in these chapters has already been taught while studying the Gospels of Matthew and Mark.*

Luke 10:25–37

The Parable of the Good Samaritan

To help students prepare to study the parable of the good Samaritan, share the following quotation by the Prophet Joseph Smith: “I have a key by which I understand the scriptures. I enquire, what was the question which drew out the answer, or caused Jesus to utter the

Writing Down Impressions

Encourage students to develop a habit of recording impressions and promptings from the Spirit when they study the gospel. Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles explained the benefit of this practice: “It is through the repeated process of feeling impressions, recording them, and obeying them that one learns to depend on the direction of the Spirit” (“To Learn and to Teach More Effectively” [Brigham Young University devotional, Aug. 21, 2007], 5; speeches.byu.edu).

parable? . . . To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus” (in *History of the Church*, 5:261).

Mention that the parable of the good Samaritan is recorded in Luke 10:30–37. Invite students to read Luke 10:25–29 and identify the questions that drew this parable out of the Savior. Write (or have a student write) these two questions on the board:

“Master, what shall I do to inherit eternal life?”
 “Who is my neighbour?”

Ask students to consider how the parable of the good Samaritan answers these two questions as you study the parable together. Invite a student to read Luke 10:30–33. Ask:

- Why are the identities of those who saw the wounded man—the priest, the Levite, and the Samaritan—important to the meaning of the parable? (Have students refer to the student manual commentary for Luke 10:31–36 to help answer this question.)

Have a student read Luke 10:33–35, and invite the class to look for the actions of the Samaritan as he helped the wounded traveler. Ask:

- Which of these actions seems most impressive to you?
- Look again at the actions of the Samaritan as he helped the traveler. In what ways can the Samaritan represent the Savior and what He does for us? (Like the good Samaritan, Jesus Christ saves those in need of help. He has compassion and heals the spiritual wounds of sin. He saves us from death. Oil and wine are symbolic of His Atonement [see the student manual commentary for Luke 10:33–35]. The Savior brings us to safety and employs others to help us. Through His Atonement, Jesus Christ has personally paid the price for our recovery.)

Refer students to the two questions written on the board and ask:

- How does this parable answer the question, “Who is my neighbour”? (Help students see that our neighbors include everyone we may encounter in life, especially those who may need our assistance or are difficult for us to love.)
- How does the parable of the good Samaritan answer the lawyer’s first question, “Master, what shall I do to inherit eternal life”? (Though they may use different words, students should be able to give this response: **To inherit eternal life, we must love God and our neighbor. We need the Atonement of Jesus Christ in order to inherit eternal life.**)

To give students an opportunity to explain the importance of loving God and our neighbor, ask:

- After giving the parable of the good Samaritan, the Savior exhorted, “Go, and do thou likewise” (verse 37). How can you follow this admonition in your life?
- How does loving God and our neighbor help us progress toward eternal life? (You may need to explain that eternal life means becoming like the Savior and Heavenly Father and returning to live in Their presence.)
- When have you grown closer to God by loving your neighbor as the good Samaritan did?

Share your testimony that loving God and our neighbor helps us progress toward eternal life.

Luke 10:38–42; 12:13–21; 14:7–14

Jesus Christ Taught Mary and Martha and Gave the Parable of the Foolish Rich Man

Explain that the students will have an opportunity to study two accounts contained only in the Gospel of Luke and learn what the Savior taught about priorities. Write the following on the board:

Luke 10:38–42. We receive lasting blessings by ensuring that temporal concerns do not displace spiritual concerns.

Luke 12:13–21. The purpose of our mortal life is not to acquire material possessions but to prepare to meet God.

Assign students to work in pairs. Have one person in each pair study Luke 10:38–42 and the other person study Luke 12:13–21. Students may also review the student manual commentaries for Luke 10:38–42, for Luke 12:13–15, and for Luke 12:16–21. Ask each student to use the four steps shown in the outline below to prepare to teach his or her partner.

(You may want to display this outline on the board or copy it and give it to students as a handout.) After students have prepared, have them teach their partners using the outline.

Following Up

We should measure our success as teachers by the progress of those we teach, not by the excellence of our performance. Students apply the gospel principles being taught when they accept the principles in their hearts and minds and then live in accordance with them. You can encourage students to apply what they learn in class by telling them that you will follow up in the next class period to see how they applied the principles.

1. Summarize the scripture story to your partner.
2. Explain how the story illustrates the corresponding principle on the board.
3. Explain how we can apply the principle today.
4. Share an experience that helps you know the principle is true.

If you had your students do the writing activity at the end of the section on Luke 9:57–62; 14:15–33, you could conclude the lesson by having students refer to what they wrote.

Provide a few minutes for them to record additional impressions they may have received throughout the lesson about how to be more faithful disciples of Jesus Christ. Share your testimony of the truths that have been taught in this lesson, and encourage your students to act on the decisions and prompts they recorded.

Tell students that you will follow up at the beginning of the next lesson by asking them to share experiences they had with living the truths taught in this lesson.

Supplemental Teaching Ideas

Luke 9:51–56; 13:1–9. Jesus Christ Taught the Necessity of Repentance

Have students study Luke 9:51–56 and look for an example of how Jesus Christ mercifully showed patience rather than hastily condemning others. Invite students to share what they learned from the Savior's example.

Ask:

- Why do you think it is important to show patience and tolerance toward people whom we might be tempted to condemn?

Briefly explain that while the Lord is patient and merciful, He is also just. Ask students to read Luke 13:1–5 and identify the warning given twice by the Savior. Have students share what they found, and ask:

- What had some people wrongly supposed about the people who were killed? (see verses 2 and 4). (To help students better understand these verses, you might refer them to the student manual commentary for Luke 13:1–5.)

Ask students to read Luke 13:6–9, looking for how the Savior's parable reinforced His warning. (To help students understand this parable, refer them to the student manual commentary for Luke 13:6–9.)

- How does the parable of the barren fig tree demonstrate the Lord's justice as well as His mercy?

To conclude this teaching idea, make sure that students understand this principle: **All people must repent and produce good works or perish.** You may want to testify of this principle.

Luke 10:1–20. The Seventy Were Called, Taught, and Sent Forth to Preach and Heal

Hold up an issue of the *Ensign* or *Liahona* containing the proceedings of general conference (published in May and November of each year). Show your students the center pages containing the pictures of all the General Authorities of the Church. Ask:

- What are duties of the members of the Seventy?

After several students comment, have students review Luke 10:1–5, as well as the student manual commentary for Luke 10:1–16, to help them learn more about the purposes and duties of the Seventy. You may also want to have students read Doctrine and Covenants 107:25–26. As you discuss these scriptures, help your students see this truth: **During His mortal ministry, the Lord called the Seventy to preach the gospel and prepare the way for Him.** Explain that the Lord calls members of the Seventy in our day for the same reasons. Ask your students if any of them have had an opportunity to meet or learn from a member of the Seventy. Consider allowing a few students to share their experiences.

Have students search Luke 10:10–16 and look for the consequences of rejecting the authority and teachings of the Seventy. Invite students to share what they learned from these verses. Bear your testimony that the Seventy are called to represent the Savior and to help us prepare to be with Him.

Luke 11:1–13. Jesus Christ Taught about Prayer

Briefly summarize Luke 11:1–4 (similar verses were previously taught in the discussion of Matthew 6:9–13). Explain that after Jesus Christ taught His disciples how to pray, He provided two parables to teach more fully about prayer. One truth we learn from these parables is: **Prayer helps us receive blessings that Heavenly Father desires to give us.** Have students read Luke 11:5–13 and look for ways Heavenly Father is both similar to and different from the friend described in the first parable and the mortal father described in the second parable. You may also want to have students refer to the student manual commentary for Luke 11:5–10. Draw the following chart on the board and fill it in as students share what they learned:

Luke 11:5–13	Similarities to Heavenly Father	Differences from Heavenly Father
The friend (verses 5–10)		
A mortal father (verses 11–13)		

Luke 14:7–14. The Savior Taught about Humility and Service

To prepare students to learn about the Savior’s parable found in Luke 14:7–14, ask:

- What are some ways we might be tempted to think of ourselves as better than others?

Invite students to read Luke 14:1, 7 and identify one way some of the chief Pharisees sought to elevate themselves. After students have shared what they found, point out that Luke identified the Savior’s subsequent teaching as a parable (see verse 7). Have students read the parable found in Luke 14:8–11 and look for the spiritual meanings of what the Savior taught the Pharisees. Ask:

- As recorded in verse 11, what was the Savior saying about the Pharisees’ actions at the feast? (You may want to refer to the student manual commentary for Luke 14:7–11 as you discuss this question.)
- What was the Savior saying about our quest for eternal life?

Invite students to study Luke 14:12–14 and look for how these verses further emphasize the principle taught in verse 11. After students have shared what they learned, make sure they understand this principle: **Humility and selflessness help prepare us for exaltation.** You may want to testify of this principle.

18

Luke 15–17

Introduction and Timeline

The events recorded in Luke 15–17 occurred as Jesus traveled from Galilee toward Jerusalem, including in the area of Perea, near the end of His mortal ministry. Luke recorded several of the Savior’s parables, including the well-known parables of the lost sheep, the lost coin, and the prodigal son (see Luke 15). These three parables illustrate our responsibility to diligently seek out those who have become separated from God, the joy that attends their return to Him, and the love God has for all of His children. Through the parable of the unjust steward (see Luke 16:1–12), the Savior taught that we need to be constantly preparing for the Day of Judgment. Through the parable of the rich man and Lazarus, the Lord rebuked self-righteous and covetous Pharisees (see Luke 16:19–31), warning that their attitudes would bring suffering upon themselves in the next life if they did not repent. From the parable of the unprofitable servant (see Luke 17:7–10) and the Savior’s healing of ten

lepers (see Luke 17:11–19), we learn the importance of living in gratitude to God and recognizing our indebtedness to Him.



1. Jesus taught the parables of the lost sheep, lost coin, and prodigal son.
2. Jesus rebuked covetous Pharisees and taught them the parables of the unjust steward and of the rich man and Lazarus.
3. The Savior taught the parable of the unprofitable servant, and He healed ten lepers in the borders of Samaria and Galilee.

Chapter Overviews

Luke 15

Pharisees and scribes complained that Jesus received publicans and sinners. Jesus taught the parables of the lost sheep, the lost coin, and the prodigal son.

Luke 16

The Savior taught the parable of the unjust steward. He reproved covetous, self-righteous Pharisees and gave them the parable of the rich man and Lazarus.

Luke 17

Jesus taught about offenses and forgiveness. Responding to the Apostles’ request to increase their faith, the Savior gave the parable of the unprofitable servant. Jesus healed ten lepers, but only one of them returned to thank Him. The Savior taught about His Second Coming.

Suggestions for Teaching

Luke 15

Parables of the Lost Sheep, Lost Coin, and Prodigal Son

Invite your students to think of someone they know who has become spiritually “lost,” perhaps through inactivity in the Church or involvement in sin. Ask students to ponder briefly how they feel about the person and why they want him or her to “return.”

Explain that Luke 15 contains three parables that pertain to those who have strayed from the Lord in some manner and our responsibility toward those individuals.

Ask students to look briefly at Luke 15:1–2 and identify the two groups of people present when Jesus spoke these parables (publicans and sinners, Pharisees and scribes). Ask:

- Why do you think the Lord’s association with publicans and sinners might have caused the Pharisees and scribes to complain?

Encourage students as they study Luke 15 to keep these two groups of people in mind and consider how each group might interpret and react to the parables taught. You will discuss this later in the lesson.

To study the first two parables in Luke 15, assign students to work in pairs, reading to one another the parable of the lost sheep in Luke 15:4–7 and the parable of the lost coin in Luke 15:8–10. Ask students to write down similarities and differences between the two parables. Have several students share their observations with the class. (Some similarities include: Something was lost, someone searched diligently until it was found, the owner rejoiced and invited others to rejoice, and there is joy in heaven when a sinner repents. Some differences include: A sheep and a coin were lost, a shepherd and a woman searched, the items became lost in different ways, and there were 100 sheep and 10 coins.) Help students analyze and begin considering the application of these parables by asking:


- What do these parables teach about our responsibility toward those who have become “lost”?

Encourage students to explore the meaning of the phrases “go after that which is lost,” “until he [or she] find it,” “he layeth it on his shoulders,” and “seek diligently.” Ask:

- What does it mean for us to do those things today?

Encourage students to highlight the phrases “rejoicing” (verse 5), “rejoice with me” (verses 6, 9), “joy shall be in heaven” (verse 7), and “there is joy in the presence of the angels of God” (verse 10). Ask:

- What do these scriptural phrases teach about repentance?
- How would you state the message of the parable of the lost sheep and the parable of the lost coin? (One principle students should identify is: **When we help others repent, we feel joy and the heavens rejoice.** You might write this principle on the board.)

 Prepare students to study the parable of the prodigal son by explaining that the third parable, found in Luke 15:11–32, is about a father and his two sons, and we can learn much from this parable by considering the actions of each individual. Explain that you will start by focusing on the father and the younger son. Give a copy of the handout found at the end of this lesson, titled “The Parable of the Prodigal Son,” to each student. Divide your class into two groups. Have half of your class study the phrases and answer the questions that pertain to the prodigal son. Have the other half of the class study the phrases and answer the questions that pertain to the father.

After students have had sufficient time to study, lead a class discussion by inviting students from each half of the class to explain what they learned as they worked through the handout. You might guide the discussion by asking several of the questions found on the handout.

Have several students read Luke 15:25–32 aloud while the class follows along, looking for how these verses are similar to the ones they just studied. Ask students who focused on the younger son to focus now on the words and actions of the older son, and those students who focused on the father to continue to focus on the words and actions of the father—this time toward the older son. As they read, ask students to write notes on their handout under “The Older Son and the Father,” listing details that help them understand the meaning of the parable. Have students read the student manual commentary for Luke 15:25–32. Ask:

- In what ways might the older son also be considered as one who was “lost” and in a “far country”? (Possible answers: He felt jealousy toward his brother and anger toward

Asking Questions While Reading

As students learn to ask questions while reading the scriptures, they will better understand the scriptures and retain more information from their study. You can help students develop this skill by encouraging them to pause to ask questions as they read.

his father, creating distance between him and them. Even though he had so much, he did not feel true compassion for his brother and seemed to view him as “thy son” rather than “my brother” [see verses 30, 32].)

- How are the father’s actions toward the older son (see Luke 15:28) similar to his actions toward the younger son? (see Luke 15:20).

Ask students to think about the central figure in the parable of the lost sheep—the shepherd—and the central figure in the parable of the prodigal son—the father. Then ask:

- In what ways is the shepherd like the Savior? In what ways is the father of the prodigal son like Heavenly Father?

As a result of discussing these questions, make sure that students understand this doctrine: **Heavenly Father and Jesus Christ are compassionate and forgiving toward those who repent and rejoice over their return.**

Remind students that the Savior gave these three parables to the Pharisees and scribes, who felt that the Savior should not be associating with publicans and sinners (see Luke 15:1–2). Then ask:

- What do you think the Savior intended for the Pharisees and scribes to learn from these parables?

After the students have answered this question, you might point out that the parable of the prodigal son ends with the father’s invitation for the older son to join in the rejoicing but does not say what the older son decided to do. We can see this “unfinished” ending as extending the father’s admonition to all who hear or read the parable. We can consider that we have been invited by our Father in Heaven to join with Him in rejoicing over those who repent.

Help students consider personal application of these parables by having them write an answer to one of the following questions:

- What can you do to help someone who has strayed from the Lord to return to Him?
- What can you do to befriend someone at Church who does not seem to have many friends?
- What have you learned from these parables about Heavenly Father and Jesus Christ that gives you encouragement to repent?

Share your testimony of Heavenly Father’s love for each of His children, the great desire He has for all to return to Him, and the joy that He and His followers experience when anyone repents and comes to Him.

Luke 16:1–12

Parable of the Unjust Steward

Before reading the parable of the unjust steward, explain to students that the parable they are about to study depicts the actions of a steward, meaning someone who is given authority to oversee or to manage his master’s property. Then have students read Luke 16:1–4, looking for answers to the following questions:

- What was the steward accused of?
- What was the rich man going to do to the steward?
- What concerns did the steward have about his future?

After briefly discussing answers to these questions, have a student read Luke 16:5–8. Ask students to look for what the steward did when he discovered he would no longer be able to work for the rich man. (He went to individuals who were in debt to his master and revised their bills to reduce the amounts they owed so they would be willing to take him into their houses when he had no place to live.) Ask:

- If you were the rich man, how would you feel about the actions of the steward? Why would you feel that way? (Most students will probably say they would feel cheated or betrayed.)
- Since the steward had cheated the rich man, why do you think the rich man commended the steward for his actions?

To help answer this question, refer students to Luke 16:9–12 and the student manual commentary for Luke 16:1–12. Ask a few students how they would summarize the message of this parable. Students should be able to point out this principle: **If we are wise, we will make provision for our eternal future.** This parable does not encourage us to be dishonest or to cheat others in any way; rather, it encourages us to prepare for our eternal future with the same energy and effort as this steward prepared for his temporal future. If even an unscrupulous steward will prepare for his future, the Saints should be willing to prepare for eternity.

Ask students to take a moment and reflect on what they are doing now to prepare for their spiritual well-being in the future and what they could do to improve their preparation.

Luke 16:14–31

Parable of the Rich Man and Lazarus

Point out to students that the Savior continued to teach about how to make provision for our spiritual well-being. Ask students to read Luke 16:13–15 and identify reasons the Pharisees were opposing the Savior. (Possible answers: They were covetous, they sought to justify themselves, and their hearts were not right in the sight of God.)


Explain that Joseph Smith Translation, Luke 16:16–23 (see student manual commentary for Luke 16:13–18) helps us understand that in the next parable the Savior taught, He compared the Pharisees to a rich man. Remembering this will help students understand the parable. Ask for three volunteers to read Luke 16:19–31 as part of a readers' theater. Invite the rest of the class to follow along in their scriptures, looking for how the Pharisees were portrayed in the parable.

After the students have finished reading, ask:

- Remembering that the rich man represents the Pharisees, what principle was Jesus teaching the Pharisees with this parable?

Though they may use different words, students should identify this principle: **Our circumstances in the next life depend upon how we receive the Lord and His servants in this life.**

- What does Luke 16:31 suggest is a choice the Pharisees were making in mortality?
- Of all the choices we make in life, why does choosing whether we will hearken to the Lord's servants carry such far-reaching consequences?

 **Note to teacher:** *If time permits, you may want to use the supplemental teaching idea for Luke 16:22–26, which discusses the doctrine of the spirit world. Also, rather than completely skipping Luke 17, you may want to read the Luke 17 overview to your class to summarize what is taught there.*

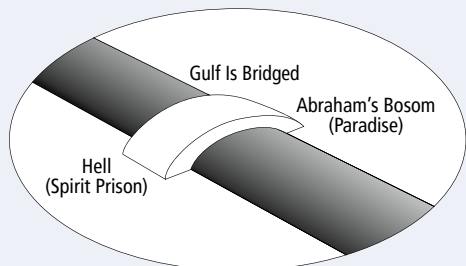
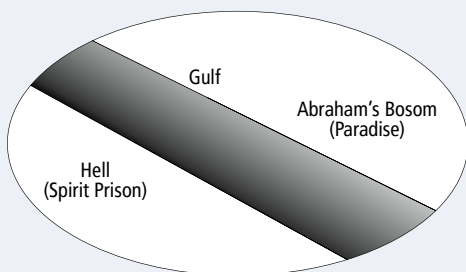
Readers' Theater

In a typical readers' theater, participants read the part of different characters in a script. Using a readers' theater in a lesson can provide variety and help students better understand what is read. It is most effective when the scripture story chosen includes interaction between individuals. For Luke 16:19–31, assign one student to be the narrator and read all of verses 19–23 and a few isolated lines in verses 24–31. Assign the other two students to read the words spoken by Abraham and the rich man, found in verses 24–31.

Supplemental Teaching Ideas

Luke 16:22–26. Two Conditions in the Postmortal Spirit World

Have students read Luke 16:19–23 and identify two conditions in the postmortal spirit world (“Abraham’s bosom” [spirit paradise] and “hell” [spirit prison]). Ask students to read Luke 16:24–26. Explain that before the death of Jesus Christ, there was a “great gulf” between spirit prison and spirit paradise, meaning that spirits could not move from one place or condition to the other. Consider copying the following diagrams on the board to illustrate this concept.



To help students understand what happened to bridge the gulf between spirit prison and spirit paradise, you might ask them to review Doctrine and Covenants 138:18–20, 27–31, 57–59 and the student manual commentary for Luke 16:19–31. Ask students to share what they learned from these scriptures. Students should understand this doctrine: **The Atonement of Jesus Christ bridged the gulf between spirit prison and spirit paradise so that the gospel could be preached to those in spirit prison.**

You might need to clarify that latter-day revelation helps us understand that “spirit prison” includes not only the wicked who did not repent of their sins (like the rich man in the parable of Lazarus) but also good people who are waiting to learn and accept the fulness of the gospel. Such good people do not suffer torment like the wicked rich man in the parable.

Remind students of the doctrine stated above, and ask: How can knowing this doctrine increase your desire to

perform temple ordinances for those who have died or to do family history research to find those who need this work done for them?

Luke 17:5–19. The Parable of the Unprofitable Servant and the Cleansing of the Ten Lepers

Have students read Luke 17:5 and identify what the Apostles requested of the Savior. (Increased faith.) Encourage students to consider why the Savior’s teachings in Luke 17:5–19 are essential to having strong faith. Read Luke 17:7–9 to the class while they follow along, looking for all the duties of the servant mentioned in this parable. Have students list these duties on the board. (Plowing, feeding cattle, making everything ready for dinner, serving dinner to the master.)

- Why wouldn’t the master be expected to thank his servant for doing these things? (These things were his duties. See the student manual commentary for Luke 17:5–10 for explanation if necessary.)

Have students read Luke 17:10, and ask:

- Why are we still indebted to the Lord even if we do all the things we are commanded? (As students respond to this question, ask them to read Mosiah 2:20–24.)
- Why is doing what we are commanded essential to increasing our faith? (Only when we are righteous can we receive promptings from the Holy Ghost and the experiences and spiritual gifts necessary to develop increased faith. “Strong faith is developed by obedience to the gospel of Jesus Christ” [Guide to the Scriptures, “Faith”; scriptures.lds.org].)
- Why is remembering our indebtedness to the Lord essential to increasing our faith?

Tell students that in the short account that follows the parable of the unprofitable servant, there is another concept that can increase our faith. Have a student read Luke 17:11–19.

- How does being grateful to the Lord increase our faith in Him?

Make sure that students understand this principle: **We can increase our faith in Jesus Christ by keeping the commandments and by remembering our indebtedness to God.**

You might testify of this principle, and you could invite students to testify by asking:

- When have you developed greater faith because you have made an effort to keep a commandment? When have you developed greater faith because you have gratefully remembered your indebtedness to the Lord?

The Parable of the Prodigal Son

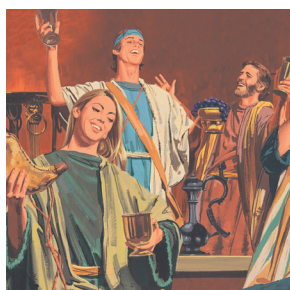


The Prodigal Son

Read Luke 15:11-24 and the student manual commentaries for Luke 15:12-13 and for Luke 15:14-17. As you read, look for everything you can learn about the younger (prodigal) son by considering the phrases below and thinking about why they are important to understanding and applying the parable. Write down thoughts or impressions you have as you ponder the meaning of these phrases. Also think about the questions listed below, and write your thoughts.

- Asking for his inheritance (verse 12)
- “A far country” (verse 13)
- “Wasted his substance with riotous living” (verse 13)
- Fed swine (verse 15)
- “No man gave unto him” (verse 16)
- “He came to himself” (verse 17)
- “I will arise and go to my father” (verse 18)
- “Father, I have sinned” (verse 18)
- “No more worthy to be called thy son” (verse 19)
- “He arose, and came to his father” (verse 20)

1. What details about the prodigal son do you find particularly important to the meaning of the parable?
2. How can the prodigal son’s actions be likened to the actions of people today?
3. What message would the father’s actions described in verses 20, 22-23 communicate to the son?
4. How might verses 12-24 communicate hope to the publicans and sinners listening to the parable?



The Father

Read Luke 15:11-24 and the student manual commentaries for Luke 15:12-13 and for Luke 15:20-24. As you read, look for everything you can learn about the father in the parable by considering the phrases below and thinking about why they are important to understanding and applying the parable. Write down thoughts or impressions you have as you ponder the meaning of these phrases. Also think about the questions listed below, and write your thoughts.

- “When he was yet a great way off” (verse 20)
- “Had compassion” (verse 20)
- “Ran, and fell on his neck, and kissed him” (verse 20)
- “Bring forth the best robe” (verse 22)
- Robe, ring, shoes, and a fatted calf (verses 22-23)
- “My son was dead, and is alive again” (verse 24)
- “Began to be merry” (verse 24)

1. What details about the father do you find particularly important to the meaning of the parable?
2. How did the father’s actions described in verse 20 make it easier for the prodigal son to return?
3. What message would the details about the father communicate to the Pharisees and scribes? What message would these details communicate to the publicans and sinners?
4. If the father in this parable represents our Heavenly Father, how can these verses give each of us hope?



The Older Son and the Father

Later in the lesson your teacher will give you instructions about studying Luke 15:25-32.

19

Luke 18–22

Introduction and Timeline

These chapters of Luke relate events that took place in the final weeks of the Savior's mortal ministry—as He traveled toward Jerusalem and after He arrived at the Holy City. They contribute to an important theme introduced in Luke 15—that Jesus Christ came “to seek and to save that which was lost” (Luke 19:10; see also Luke 15:6, 9, 24). Accordingly, they show His compassion for individuals estranged from society and from God. For instance, a widow, one of the most vulnerable members of society, and a publican, one of the despised, serve as positive examples in two of the Savior's parables recorded only by Luke (see Luke 18:1–14). Luke also recorded the conversion of the chief publican Zacchaeus, a man many would have regarded as corrupt and hopelessly lost (see Luke 19:1–10). Luke 18–22 culminates with the Savior's suffering in Gethsemane, without which all of us would be forever lost (see 1 Nephi 10:6).



1. Jesus Christ told the parables of the importuning widow and the Pharisee and the publican.
2. The Savior dined with Zacchaeus near Jericho and also taught the parable of the pounds.
3. On His way to Jerusalem, the Savior passed through Bethany and Bethphage.
4. Jesus entered Jerusalem, wept over the city, and cleansed the temple.
5. He instituted the sacrament at the Last Supper.
6. He suffered in Gethsemane and was betrayed and arrested.

Chapter Overviews

Luke 18

Jesus gave the parables of the importuning widow and the Pharisee and publican. He invited little children to come unto Him and taught how to gain eternal life. He foretold His coming death and Resurrection and gave sight to a blind man.

Luke 19

Jesus dined with the chief publican Zacchaeus, who received the Savior joyfully and repented. The Savior told the parable of the pounds. He rode in triumph into Jerusalem, wept over the city, and cleansed the temple.

Luke 20

Chief priests opposed Jesus. He gave the parable of the wicked husbandmen and taught that we should render unto Caesar and unto God that which is theirs. He taught about marriage and the Resurrection.

Luke 21

Jesus foretold the destruction of the temple and of Jerusalem. He told of signs to precede His Second Coming and gave the parable of the fig tree.

Luke 22

Jesus Christ instituted the sacrament at a Passover meal with His disciples. He suffered agony in Gethsemane, causing Him to sweat great drops of blood. He was betrayed and arrested. Peter denied knowing Him. Jesus was smitten and mocked, and then He was questioned before the Jewish council.

Suggestions for Teaching**Luke 18:1–8*****The Importuning Widow and the Unjust Judge***

Write the following questions on the board and ask students to think about them for a few moments:

*What are some reasons why someone might feel that he or she wants to give up praying?
How would you encourage someone to continue praying?*

After students have had a few moments to consider the questions, ask them to turn to another student in the class. Have each pair of students briefly tell each other their responses to the questions.

Explain that Luke 18:1–8 records a parable told by the Savior. Ask students to read Luke 18:1 and find the purpose of the parable. (“Men ought always to pray, and not to faint.”) Explain that the word translated as “to faint” means to become discouraged or weary or to tire of something. Ask students to read Luke 18:2–8 and look for what the Savior said to encourage people to pray always.

You might invite students to mark the words “always” in verse 1, “continual” in verse 5, and “cry day and night unto him” in verse 7. Then ask:

- What do these terms help to teach in the parable?

Read to your class the quotation from Elder Jeffrey R. Holland in the student manual commentary for Luke 18:1–8. Then, to invite students to testify about the role of persistent prayer in their lives, ask:

- When have you received blessings from continuing to pray with faith during a period of discouragement?

Explain that the word *avenge* is used in verses 3, 5, 7, and 8. To help the students understand how this word is being used in the parable, you may want to read the last paragraph of the student manual commentary for Luke 18:1–8. If students ask about the meaning of God’s “elect” (verse 7), help them understand that “the elect are those who love God with all their hearts and live lives that are pleasing to him” (Guide to the Scriptures, “Elect,” scriptures.lds.org).

- How would you state a gospel truth taught by this parable? (One answer students will likely give is: **God always hears the righteous prayers of His elect and will answer them in His own time and way.**)
- What will you consider doing differently in your prayers after studying this parable?


Discussion in Pairs

Most of the time during a lesson, only one person speaks at a time—either the teacher or a student. Occasionally, however, a teacher may ask all students to engage in brief conversations at the same time. These activities can encourage all students to actively participate in learning about the principle being taught. The activities are most effective when they are well-defined and brief and when they accomplish a specific teaching purpose, such as helping students become interested in a subject or allowing them to share discoveries or insights.

Luke 18:9–14; 19:1–10*The Parable of the Pharisee and the Publican; Zacchaeus the Publican*

Ask students what they would say in response to a friend who said, “There’s no hope for me; I’ve sinned too much. Jesus Christ can save other people but not me.” Invite two or three students to explain briefly how they might respond.

Invite students to watch for what they can learn from the next two accounts they will study in Luke. Explain that both accounts deal with publicans (tax collectors), who were some of the most despised people in Jewish society in New Testament times. Some people considered publicans to be hopelessly lost.

 Assign half the class to study the parable of the Pharisee and the publican, found in Luke 18:9–14, and the other half to study the account of Zacchaeus, found in Luke 19:1–10. As students study, ask them to review the corresponding student manual commentaries for Luke 18:9–14 and for Luke 19:1–10. Write the following questions on the board or give students a copy of the handout. Ask students to use the questions to guide their study.

Study Questions for Luke 18 and 19



Luke 18:9–14. The Parable of the Pharisee and the Publican

- What details in the parable reveal something about the attitude of the Pharisee and the attitude of the publican?
- How do verses 9 and 14 help you understand the meaning of the parable?
- How would you state a gospel principle taught by this parable?



Luke 19:1–10. Zacchaeus the Publican

- Note the verbs in Luke 19:3–6 telling us about Zacchaeus’s actions. What do these verbs reveal about how Zacchaeus felt about Jesus?
- As recorded in Luke 19:8, what did Zacchaeus say he would do? How is this evidence of his repentance?
- How does verse 10 help you understand the meaning of the parable?
- How would you state a gospel principle taught by the account of Zacchaeus?

After both groups of students have had sufficient time to study, ask them to report their answers. (You might need to help students understand that when the publican “smote on his breast” [Luke 18:13], he was expressing anguish and deep sorrow.)

In response to the question about what gospel principle these accounts teach, students should identify the following: **God justifies those who humble themselves and seek His mercy. Jesus Christ will save those who earnestly seek Him and repent of their sins.** Consider writing these principles on the board.

Return to the hypothetical situation you gave about a friend who said, “There’s no hope for me; I’ve sinned too much. Jesus Christ can save other people but not me.” Ask students to explain what they have learned from these two scripture passages that would address their friend’s concern.

Luke 22:7–20

The Savior Instituted the Sacrament

Help students transition to the next scriptures they will study by pointing out that they have just read in Luke 19:10 that Jesus Christ came “to save that which was lost.” The accounts they will study next show how the Savior did that for all mankind through the Atonement.

Help students understand the context of the Last Supper by briefly summarizing the main events between the Savior’s arrival in Jerusalem and the Last Supper, which are recorded in Luke 19:28–22:6. These events have already been studied as part of Matthew and Mark. You might do this by asking a student to read aloud the chapter overviews for Luke 19–22, found at the beginning of this lesson. Point out that the Last Supper is the beginning of the account of the Savior’s Atonement.

Explain that Luke 22:7–14 describes the preparations for the Savior’s Last Supper with His disciples, and ask a student to read the Savior’s statement found in Luke 22:15. Point out that this statement is found only in Luke. Ask students to review the next several verses and then ask:

- Why would Jesus be looking forward to this particular Passover? (Possible answers: He was going to institute the sacrament. The great atoning sacrifice, which would make possible the salvation of all people, was soon to take place.)

Point out that the phrase “before I suffer” makes clear that the Savior had knowledge about what would be required of Him later that night and the next day.

Read or ask a student to read the following description of the Last Supper from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“The hours that lay immediately ahead would change the meaning of all human history. It would be the crowning moment of eternity, the most miraculous of all the miracles. It would be the supreme contribution to a plan designed from before the foundation of the world for the happiness of every man, woman, and child who would ever live in it. The hour of atoning sacrifice had come. God’s own Son, His Only Begotten Son in the flesh, was about to become the Savior of the world.

“The setting was Jerusalem. The season was that of the Passover, a celebration rich in symbolism for what was about to come. Long ago the troubled and enslaved Israelites had been ‘passed over,’ spared, finally made free by the blood of a lamb sprinkled on the lintel and doorposts of their Egyptian homes (see Ex. 12:21–24). . . .

“Now, after all those years and all those prophecies and all those symbolic offerings, the type and shadow was to become reality” (“This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 67).

Ask students to read Luke 22:19–20 silently, looking for phrases that refer to the Atonement that was about to take place. Then ask:

- What phrases in these verses refer to the Savior’s atoning sacrifice, which He would soon undergo in the garden and on the cross? (“My body which is given for you,” “my blood, which is shed for you.”)
- Both of these statements contain the phrase “for you.” What is the importance of this phrase? (The suffering the Savior was about to endure would be for all of us.)

Ask students to listen for an important instruction about the sacrament that is found in Luke but not in Matthew. Have one student read Matthew 26:26, and then have another read

Transitions

One of the important functions of teacher presentation is to make transitions between various parts of the lesson. Transitions help students understand the continuity of the scriptural narrative and where particular verses fit within the larger text.

Luke 22:19. (Luke recorded that Jesus said, “This do in remembrance of me.”) You might ask students to mark this phrase in Luke 22:19. Make sure that students understand this truth: **We are to partake of the sacrament in remembrance of the Savior.** Then ask:

- What does it mean to you to partake of the sacrament “in remembrance” of the Savior?

To illustrate the importance of always remembering the Savior, read or ask a student to read the following analogy given by Gerald N. Lund, who later became a member of the Seventy:



“An article from a medical magazine [told] about ‘belaying’ in mountain climbing. The belay system is the way a mountain climber protects himself from falls. Someone climbs up first, gets in a firm, secure position, ties the rope tightly around his waist, and calls down to his partner, ‘You’re on belay,’ which means, ‘I have you if you fall.’ The article reported about Alan Czenkusch, a man who ran a climbing school . . . :

“‘Belaying has brought Czenkusch his best and worst moment in climbing. Czenkusch once fell from a high precipice, yanking out three mechanical supports and pulling his belayer off a ledge. He was stopped, upside down, ten feet from the ground when his spread-eagled belayer arrested the fall with the strength of his outstretched arms.

“‘“Don saved my life,” says Czenkusch. “How do you respond to a guy like that? Give him a used climbing rope for a Christmas present? No, *you remember him. You always remember him.*” [Eric G. Anderson, “The Vertical Wilderness,” *Private Practice*, Nov. 1979, 17; italics added.]

“What a profound analogy for us. Like the belayer, the Savior stops our traumatic fall toward spiritual destruction and offers us a safe line back to him. And what can we do . . . ? *Always remember him.* In fact, those very words are the words of the sacramental covenant” (*Jesus Christ, Key to the Plan of Salvation* [1991], 45).

Ask students to think quietly about how they would answer this question:

- What would you want to remember about Jesus Christ during the sacrament?

After allowing students a few moments to ponder that question, ask them to read silently the quotation from Elder Jeffrey R. Holland in the student manual commentary for Luke 22:19–20. When students have finished reading, invite two or three students to tell the class one of Elder Holland’s suggestions that most impressed them. You might ask students:


- What do you do during the sacrament to remember Jesus Christ?

Bear testimony of the truth mentioned earlier: **We are to partake of the sacrament in remembrance of the Savior.** Also testify that as we always remember Him, we can always have His Spirit to be with us. Encourage students to prepare for their next opportunity to partake of the sacrament by thinking about what the Savior has done for them and what they can do to remember Him always.

Luke 22:39–44

The Savior Suffered in Gethsemane

Explain that following the Savior’s instructions to the Apostles at the Last Supper, the Savior and the Apostles departed from the room where they had met and walked to the Mount of Olives.

 Distribute copies of the following handout, which shows a side-by-side comparison of the accounts of the Savior’s suffering in Gethsemane found in the synoptic Gospels:

The Savior's Suffering in Gethsemane

(in the Synoptic Gospels)

Matthew 26	Mark 14	Luke 22
Verse 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.	Verse 32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.	Verse 39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
		Verse 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.
Verse 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.	Verse 33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;	
Verse 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.	Verse 34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.	
Verse 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.	Verses 35–36. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.	Verses 41–42. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
		Verses 43–44. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
Verse 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?	Verse 37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?	Verse 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.
Verse 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	Verse 38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.	Verse 46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Ask students to examine the chart briefly, looking for what Luke recorded about Jesus Christ's suffering in Gethsemane that Matthew and Mark did not record. (The information found in Luke 22:43–44. If students mention the instruction "Pray that ye enter not into temptation," found in Luke 22:40, help them see that this instruction is found in Matthew 26:41 and Mark 14:38.)

Ask students to identify important details recorded in Luke 22:43–44, and list them on the board:

*An angel from heaven appeared to Jesus, strengthening Him.
Being in an agony, Jesus prayed more earnestly.
The Savior sweat "great drops of blood falling down to the ground."*

Considering the guidance of the Spirit, the needs of your students, and the time available, you might have students study all three of these points, or perhaps just the final one. If you want students to study all three, you might start with the first two by assigning half of the class to study the student manual commentary for Luke 22:43, and the other half of the class to study the commentary for Luke 22:44, "Being in an Agony He Prayed More Earnestly." Ask students to explain a truth we can learn from each detail Luke recorded.

After the students share their ideas, you may want to point out these truths: **Ultimately, the Savior had to work out the Atonement by Himself. Blessings we seek may require more earnest prayer and effort on our part.** You might ask students to explain what these truths mean in their lives. To help students study the third point, ask them to read the student manual commentary for Luke 22:44, "His Sweat Was as It Were Great Drops of Blood Falling Down to the Ground." Then ask:

- How does the student manual commentary help you understand what Luke recorded about the Savior sweating drops of blood during His suffering in Gethsemane? (Emphasize to students: **The Savior's agony in Gethsemane caused Him to sweat great drops of blood.**)
- How do these three details together contribute to our understanding of what the Savior experienced in Gethsemane? (Students might observe that all these details reflect the severity of Jesus Christ's suffering.)

To conclude the lesson, you might remind students about the opportunity they will have to remember the Savior at the next sacrament meeting they attend, and invite them to consider:

- What have you learned today about the Savior that you will want to remember?

Encourage students to remember Jesus Christ always. You may want to bear testimony of His teachings and Atonement.

Supplemental Teaching Ideas

Luke 19:11–27. The Parable of the Pounds

While studying Matthew 25:14–30, students will have studied the parable of the talents, which is similar to the parable of the pounds, found in Luke 19:11–27. Ask students to read the parable of the pounds. Use the student manual commentary for Luke 19:11–27 to help them identify ways this parable differs from the parable of the talents. Ask students to explain how the parable of the pounds might have helped people living in Christ's day, and how it can help us in the last days. Students should be able to explain this principle:

We are to be faithfully occupied in the Lord's work as we await His Second Coming.

Luke 21:19, 34–36. The Savior's Teachings in Luke about Being Prepared for His Coming

Use the following suggestions to guide students in studying details in Luke 21 that are not found in the other accounts of the Savior's teachings about His Second Coming (see Matthew 24; Mark 13; Joseph Smith—Matthew).

Have students read Luke 21:19 and the student manual commentary for Luke 21:19. Ask:

- How might patience be necessary as the Saints await the Savior's return?
- When have you grown spiritually because you had to wait for something?

Ask students to read Luke 21:34 and find three things the Savior warned us to avoid so that we would be prepared for His coming. Help students understand the meaning of "surfeiting" and "cares of this life" (see the student manual commentary for Luke 21:34–36).

Ask students:

- How can "surfeiting" and "drunkenness" make people unprepared for the Savior's coming?
- Why will we be better prepared for the Savior's coming if we avoid excessive stress and anxiety—the "cares of this life"?
- What are some things that cause people stress and anxiety in our modern world?

Ask students to suggest some ways to avoid becoming overwhelmed by stresses and anxieties. After they have

shared their thoughts, have them read the statement by President Dieter F. Uchtdorf in the student manual commentary for Luke 21:34–36.

Have students read Luke 21:36, looking for two things the Savior said we should do as we face the trials of the last days. Help students understand this principle: **Being watchful and prayerful will help us remain worthy during the trying conditions of the last days.** Ask students to share times when they have experienced the truth of this principle.

Luke 22:31–32. The Savior's Words to Simon Peter and the Disciples

Ask students to imagine they were among the disciples at the Last Supper, listening to the Savior's final instructions before He departed this life. Ask a student to read Luke 22:31–32. Ask students what they think is meant by the Savior's sayings, "Satan hath desired to have you, that he may sift you as wheat" and "When thou art converted, strengthen thy brethren." After the students have responded, have them study the student manual commentaries for Luke 22:31 and for Luke 22:32.

Ask students:

- How does our own conversion affect our ability to strengthen others? (Answers should include this principle: **As we become truly converted, we can strengthen others in their faith in Jesus Christ.**)

Help students see illustrations of this principle in Peter's life by assigning them to silently read Luke 22:54–62; Acts 2:14–24, 37–40; 3:1–7, 12–16; 4:5–14. Ask them to look for evidence of Peter's conversion and his ability to "strengthen [his] brethren." Have students report their findings. Help them identify the role of the Holy Ghost in Peter's conversion. Then ask:

- When have you been strengthened by someone who was truly converted?
- When have you been able to strengthen someone else because of your personal conversion?

Ask students to take a moment to consider their own level of conversion and to write a list of ways they might become more truly converted and strengthen the faith of others.

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Luke 23–24

Introduction and Timeline

Chapters 23–24 of Luke provide the opportunity to study some additional details of the events leading up to and following the Crucifixion of Jesus Christ. The Savior was accused by Jewish leaders; questioned by Pilate, Herod, and then Pilate again; and sentenced to be crucified. Luke's account helps us to see that even while Jesus Christ was being falsely accused and suffering on the cross, He exemplified self-restraint, compassion, love, and forgiveness. Moreover, Luke's accounts of the Savior's post-Resurrection appearances are some of the clearest and most detailed witnesses of Jesus's physical Resurrection. The Savior manifested Himself to two disciples traveling on the road to Emmaus, to Peter, and to the eleven Apostles and those who were with them. His visit to the Apostles is particularly important because He commanded them to handle His physical body so they might know for certain that He had risen. Having done so, they could fulfill their commission to be witnesses of His literal Resurrection.



1. In Jerusalem, Jesus Christ was brought before Pilate, then Herod, and then Pilate again.
2. He was crucified between two thieves; He died and was buried.
3. The resurrected Savior accompanied two disciples on the road to Emmaus.
4. In Jerusalem, the Apostles saw and touched Jesus Christ's resurrected body.
5. Near Bethany, Jesus ascended into heaven.

Chapter Overviews

Luke 23

Jesus Christ faced questioning from Pilate and then from Herod. Pilate succumbed to the pressure of the crowd and ordered the crucifixion of Jesus. Jesus was crucified between two thieves; He prayed that the soldiers would be forgiven; and He told one of the thieves, "To day shalt thou be with me in paradise" (Luke 23:43). He commended His spirit into His Father's hands, died, and was buried in the tomb of Joseph of Arimathaea.


Luke 24

On the first day of the week, angels announced the Resurrection of Christ to women who visited the tomb. The women brought this news to the Apostles. The resurrected Savior appeared to two disciples on the road to Emmaus, to Peter, and to the eleven Apostles, who became witnesses of His suffering, death, and physical Resurrection. He ascended into heaven.

Suggestions for Teaching

Luke 23:1–56

Jesus Was Tried before Roman Officials and Crucified

 **Note to teacher:** You have already taught about the death and Resurrection of Jesus Christ while discussing the Gospels of Matthew and Mark. The teaching suggestions here emphasize material that is distinctive to the Gospel of Luke.

As you begin this teaching idea, you can help students see the relevance of Luke 23 to their lives by asking them to think of a time when they were unfairly accused of doing something wrong. Ask them to describe how they felt and how they responded when they were being accused. Ask:

- How do you think Jesus’s response to being unfairly accused of wrongdoing would be different from our typical reaction?

After a few student comments, invite students to look for how the Savior responded to unfair accusations and mistreatment as they study Luke 23 in class today.

Remind students of the context of Luke 23 by explaining that the Jewish leaders had accused Jesus Christ of blasphemy before their own court and had verbally and physically abused Him before taking Him to the Romans. Have the students search Luke 23:1–2, which records what the Jewish leaders said to Pilate about Jesus Christ. Ask students to identify the crimes the Jewish leaders accused Jesus of committing. (Perverting the nation, forbidding others to give tribute to Caesar, and claiming to be king.)

After students have responded, have a student read Luke 23:3–5 while the class looks for Pilate’s initial judgment of the Savior. (“I find no fault in this man.”) Then refer to the following question and scriptures on the board (write these things on the board before class begins):

How did Jesus Christ respond in the following situations?

Luke 23:6–9

Luke 23:27–31

Luke 23:32–34

Luke 23:39–43

Assign students to work as individuals, in pairs, or in small groups to study one or more of the references listed on the board and the student manual commentaries for Luke 23:4–12, for Luke 23:34, and for Luke 23:42–43. As they study, have students (1) identify what happened to Jesus and how He responded, and (2) consider how we might follow His example today. After sufficient time, have students report what they learned. As they do so, you might write their findings on the board. The board might look something like the following:

How did Jesus Christ respond in the following situations?

Luke 23:6–9. He remained silent before Herod.

Luke 23:27–31. While He was in great personal danger, He showed concern for the future of the women who followed Him.

Luke 23:32–34. He forgave the Roman soldiers who crucified Him.

Luke 23:39–43. He reassured the thief on the cross.

Establish Relevance

When students see how the scriptures relate to the circumstances of their lives, they are better prepared to study the scriptures, understand the doctrines and principles taught there, and receive guidance from the Spirit. Teachers should help students see the connection between their lives and the scriptures. One way to help students see how the scriptures are relevant to their lives is to pose a question that will be answered by the scriptures during the lesson.

Questions That Invite Application, Feeling, and Testimony

Questions that cause students to reflect on past experiences can help them feel more deeply the significance of gospel principles in their lives. Those feelings can help students determine to live the gospel of Jesus Christ. Questions of this type often begin with phrases such as “When have you . . . ?” or “Can you think of a time when you felt . . . ?” or “How could you apply . . . ?”

You can help students understand these events by asking follow-up questions such as:

- What Jesus did *not* do in response to the opposition against Him may be just as important as what He *did* do. What did He not do in these situations when other people opposed Him or accused Him unfairly? (He did not lash out in anger; He did not threaten.)
- What do you learn about Jesus Christ from the way He responded in these circumstances? (Possible answers: He did not permit circumstances to control His actions; His responses were based on what He was speaking about or the person to whom He was speaking; He extended compassion to others even when He was in agony; He recognized that sometimes people do not know they are offending others, such as when He prayed for the soldiers who were obeying orders and did not know who He was.)

Write this principle on the board: **We can respond to opposition righteously by following the example of Jesus Christ.**

The following questions are designed to help students apply the scriptural principles and increase their desire to follow the Savior’s example as He faced opposition, suffering, and death.

- When have you experienced opposition because of your religious or moral beliefs?
- When have you followed the Savior’s example during times of opposition?
- When do you think you might encounter opposition in the future? How might the Savior’s example help you then?

As students respond to these questions, it might be helpful to refer to the student manual commentary for Luke 23:34 and the quotation by Elder Robert D. Hales in the student manual commentary for Luke 23:4–12.

Share your testimony that the Savior responded perfectly in every type of situation, had perfect control over His actions, and showed constant compassion for others. Help students understand the importance of recognizing the Savior’s perfect example in forgiving others and helping others even during times of need.

Luke 24:1–53

Jesus Christ Was Resurrected

As you begin teaching Luke 24, invite one student to come to the front of the class. Show the student the picture shown here (also found in the appendix) or one of your own. (The picture should be unusual in some way or have multiple images.) Do not show the picture to the rest of the class. Ask the student to describe the picture to the class, and then invite a second student to view the picture and describe it. You might also ask a third student to view it and share any details the first two students may have left out. Show the class the picture, and ask them if they imagined it to look as it actually does. Ask:

- What made it difficult to imagine the picture accurately in your mind?
- How did the picture in your mind change as more students gave their descriptions?
- How does it help to have several people describe the picture?

Explain that none of us were able to witness the death, burial, and Resurrection of Jesus Christ firsthand, but the scriptures repeatedly testify of these events. You may want to write this truth on the board: **There were many witnesses of the resurrected Jesus Christ.** Divide your class into three groups. Assign one-third of your class to study Luke 23:55–56; 24:1–12; another third to study Luke 24:33, 36–48; and the remaining third to study Luke 24:13–18, 25–35. Have students write answers to the following questions as they read (you may want to write these questions on the board):

*What details did this group of individuals learn about the resurrected Jesus Christ?
How did they learn these details about the Savior?*



Ask a student from the first group to summarize Luke 23:55–56 and 24:1–12 and provide answers to the two questions. (Possible answers: The women learned from their own observation that Jesus was no longer in the tomb; angels told them He was risen; the women remembered Jesus’s teachings that He would rise from the dead.) Then ask a student from the second group to summarize Luke 24:33, 36–48 and respond to the two questions. (Possible answers: Eleven Apostles saw the resurrected Jesus Christ and touched Him; they saw the Savior eat; Jesus taught them from the scriptures how His death and Resurrection had fulfilled prophecy.) Point out that the eleven Apostles heard the women witness that the Savior had been resurrected, and then they later witnessed the resurrected Savior themselves. Ask:

- In what ways was the Apostles’ first witness different from their second witness?
- While the women learned important truths about the resurrected Savior, what important additional information about the Savior did the eleven Apostles learn when He visited them?

Ask a student from the third group to summarize Luke 24:13–18, 25–35 and respond to the two questions. (Possible answers: On the way to Emmaus, two disciples walked and talked with the resurrected Jesus. They ate a meal with Jesus. As He taught them out of the scriptures, their hearts burned within them.) Point out that the two disciples saw the resurrected Savior and walked and talked with Him. But they also received another type of witness of Him. Ask:

- According to Luke 24:31–32, what was this witness? (The Holy Ghost testified to their hearts.)
- What do we learn about a resurrected body from the experience of the disciples on the road to Emmaus and from the eleven Apostles? (A resurrected being can talk, walk, and eat; a resurrected body can be felt and handled.)

Summarize student answers by stating this doctrine: **A resurrected body is a tangible body of flesh and bones.** If time permits you might have students read Alma 40:23 for additional doctrine concerning a resurrected body.

- What other people became witnesses of the resurrected Savior, as identified in the Book of Mormon or Church history? (Possible answers: The resurrected Jesus Christ appeared to the Nephites [3 Nephi 11–18]; to Moroni [Ether 12:39]; to Joseph Smith in the First Vision [Joseph Smith—History 1:17]; to Joseph Smith and Oliver Cowdery in the Kirtland Temple [D&C 110:2–10].)
- How do all these witnesses of the resurrected Savior affect your testimony?


Luke 24:49–53

The Savior Blessed the Apostles

Explain that the Apostles now had strong testimonies of Jesus Christ’s Resurrection. Invite the class to read Luke 24:49–53 and look for what the Apostles’ testimonies caused them to feel and do. After the students share their answers, help them to understand this principle: **When the righteous receive a witness of Jesus Christ’s Resurrection, they are filled with joy and a desire to praise God.**

- How did you receive *your* testimony of the Savior’s Resurrection?

You might conclude this lesson by asking if any students would like to share how it makes a difference in their lives to know that Jesus Christ has been resurrected. Testify to your students of the reality of the Resurrection and the blessings that come into our lives because Jesus Christ was resurrected.

 **Note to teacher:** Keep in mind the needs and backgrounds of those you teach. One of the questions you should ask yourself during lesson preparation is, “Which doctrines and principles in this scripture block will help those I teach meet the challenges they face?” As you consider the answer to that question, the Spirit may guide you to use one or more of these supplemental teaching ideas in place of one of the ideas found earlier in the lesson.

Supplemental Teaching Ideas

Luke 23:1–25. Pilate Yielded to the Crowd

Luke 23:1–25 records the process of Pilate’s concessions to the Jewish leaders and the crowd. You might ask students to trace this process by having them look for answers to the following questions as they read this scripture passage:

- Luke 23:4. What was Pilate’s initial judgment of Jesus? (“I find no fault in this man.”)
- Luke 23:7. What did Pilate do to try to evade responsibility? (Sent Jesus to Herod.)
- Luke 23:14–15. Herod questioned Jesus and sent Him back to Pilate. What was Pilate’s judgment of Jesus at this time? (“No fault in this man” and “Nothing worthy of death is done unto [by] him.”)
- Luke 23:20. Because Pilate was allowed to release a prisoner at Passover time, what did Pilate want to do with Jesus? (Release Him; see also Acts 3:13.)
- Luke 23:22. What did Pilate say once again? (Jesus had done nothing worthy of death, and Pilate would chastise Him and release Him.)
- Luke 23:23. What did the crowd do in response? (Continued insisting “with loud voices” that Jesus be crucified.)
- Luke 23:24. What did Pilate finally do? (Yielded to the crowd and sentenced Jesus to be crucified.)

Ask students what principles we can learn from these verses. (Possible answers: **We can choose to do right rather than yielding to pressure to do evil.** Giving in “just a little” to pressure to do wrong often leads to more wrongdoing; yielding to enticements to do wrong reveals moral weakness, while refusing to compromise requires moral strength.)

- What can help us choose to do right in the face of pressure to do wrong?

Luke 23:32–33, 39–43. The Savior’s Conversation with the Thief on the Cross

Write the following questions on the board:

- What did the Savior mean when he said to the thief on the cross, “To day shalt thou be with me in paradise”?
- When people die, where do their spirits go?

Give students several minutes to silently search for answers to these questions in Luke 23:39–43, in the student manual commentary for Luke 23:42–43,

and in Alma 40:11–14, 21. After sufficient time, lead a class discussion that answers the two questions written on the board. As students share their thoughts, help them understand this doctrine: **The spirits of those who die enter the postmortal spirit world.** You might conclude this teaching idea by sharing your testimony about the reality of life after death and the comfort that knowledge gives you.

Luke 24:25–32, 44–47. The Savior Taught from the Scriptures

Introduce this teaching idea by having students look at Luke 24:21 and identify what expectation the two disciples expressed on the road to Emmaus. (Jesus would redeem Israel, which they understood to mean He would redeem Israel from Roman bondage.) Have students read Luke 24:25–27 to see what Jesus did to correct their misconceptions concerning Him. (Jesus chastised them for not believing all that the prophets had spoken about His sufferings and His glorious Resurrection.)

To help students understand that Jesus fulfilled the Old Testament prophecies about His life and mission, consider assigning students to take five to eight minutes to search in the Topical Guide under the entry “Jesus Christ, Prophecies about.” Ask them to list seven or eight Old Testament prophecies about the Savior’s mission that the Savior fulfilled as part of His mortal mission, atoning sacrifice, death, or Resurrection. After students have had enough time to complete the assignment, call on several students to share a reference they selected and explain why they selected it.

Consider having students read Luke 24:44–47 and the student manual commentaries for Luke 24:27, 32 and for Luke 24:44–48 to learn about another time when the Savior helped His followers understand that the scriptures had prophesied about His mission and that He had fulfilled the prophecies.

Refer students to Luke 24:32 and ask:

- When has your heart “burned” within you while someone taught you from the scriptures?

Conclude by sharing your testimony that by reading the scriptures we can invite the Holy Ghost into our lives and strengthen our belief in Jesus Christ.

Introduction and Timeline

The unique value and benefit of the Gospel of John has been described by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles: "In [the Gospel of John] is the most persuasive testimony of the Divine Sonship; in it is the most elaborate imagery and symbolism; in it are many of the more mature doctrinal concepts" (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:371).

As the prologue to the Gospel of John, the first chapter teaches about the premortal divinity of Jesus Christ, emphasizes His role as the messenger of the Father, emphasizes that He is the only way to return to the Father, and highlights the impact of personal testimony in bringing others to follow Jesus Christ. John introduced the Savior as "the Word" (John 1:1), the Creator of this world (see John 1:3), "the life" (John 1:4), and "the Light" (John 1:7). He testified that Jesus Christ is "the only begotten of the Father" (John 1:14) and that Jesus gives power to all who receive Him "to become the sons [and daughters] of God" (John 1:12). John also recorded other disciples' testimonies of Jesus's divinity. John the Baptist testified that Jesus was

"the Lamb of God" sent to take away the sins of the world (John 1:29). Andrew testified that Jesus was "the Messiah, which is, being interpreted, the Christ" (John 1:41). And Nathanael spoke to the Savior Himself, saying, "Thou art the Son of God; thou art the King of Israel" (John 1:49).




1. John the Baptist baptized Jesus Christ in the Jordan River at Bethabara.
2. In Galilee, Jesus Christ began to call disciples to follow Him.

Chapter Overview

John 1

In the beginning, Jesus Christ was with the Father as the Word and as the life and light of all things. Through Him, the world and all things were created. Salvation comes only through Christ. John the Baptist baptized Jesus and others. Some believed in Jesus Christ and testified of Him.

Suggestions for Teaching

 *Note to teacher: Every student and every class of students is different from other students and classes. If you have properly prepared yourself, the Holy Ghost will enlighten and guide you in determining what to teach. You may receive impressions about the students you teach, what you should emphasize in teaching them, and how you can teach them most effectively. To best meet the needs of your students, you might prayerfully consider the ideas that follow.*

The Testimony of St. John

Be sure each student has a copy of "Why study John" and "To whom was John written and why?" under "Introduction to the Gospel According to St. John" in chapter 21 of the student manual. Before class begins, write the following question on the board or prepare copies to be given to the students:

- What circumstances in John’s day are similar to those in our day?

If possible, divide the class into pairs and have them alternate reading paragraphs aloud to each other from the assigned student manual sections, looking for answers to the question on the board. When they are finished, invite a few students to share their answers with the class. Students should see how John’s testimony of the divinity of the Savior was relevant in his day and is still relevant today.

Point out to students that in the Joseph Smith Translation, the Prophet Joseph Smith changed the title for this book from “The Gospel According to St. John” to “The Testimony of St. John.” Ask students to explain how this change might affect how they view and study this book. Then have students turn to John 20:31, and ask:


- According to this verse, what was John’s main purpose in writing his Gospel? (To help his readers “believe that Jesus is the Christ, the Son of God” so that “believing [they] might have life through his name.”)

You might invite the students to highlight these words in their scriptures and write in the margin: “John’s purpose.” Make sure that as a result of this discussion they understand this principle: **As we prayerfully study and apply the teachings in the Gospel of John, our faith in Jesus Christ as the divine Son of Heavenly Father can increase.**

To help students understand that throughout his Gospel, John emphasized Jesus’s divinity as the Son of God, invite them to find one of their favorite chapters in John. (If your students are not familiar with this Gospel, have them select a chapter after previewing the “Outline” under “Introduction to the Gospel According to St. John” in chapter 21 of the student manual.) Ask students to study their chapter for two or three minutes, looking for passages that strengthen their faith in Jesus Christ as the divine Son of God. After students have studied, ask them to share their findings with the class.

John 1:1–14

The Premortal Existence of Jesus Christ

 **Note to teacher:** It is recommended that as you teach John 1:1–14 and John 1:15–36, you have students read the assigned scripture verses from Joseph Smith Translation, John 1:1–34 (in the Bible appendix).

Invite students to compare John 1:1 with Genesis 1:1 and identify similarities they find in these two verses. Ask students what advantages and additional insights they feel can be obtained by studying the Savior’s life from “the beginning.” (Insights could include an understanding that the Savior was a God in the premortal world, a knowledge of His premortal roles, and an appreciation of His condescension in descending from Godhood to mortality.)

Ask students to read John 1:1–14, looking for the premortal attributes and roles of the Savior. After allowing sufficient time, invite the students to write on the board what they found. The following are examples of what they might write:

The Premortal Jesus Christ

1. He was “in the beginning” with God (John 1:1–2).
2. He was “the Word” (John 1:1).
3. He preached the gospel in the premortal world (see Joseph Smith Translation, John 1:1 [in the Bible appendix]).
4. He was the Creator of all things (see John 1:3, 10).
5. He was and is the Light (see John 1:4–5, 9).
6. He was to become the “only begotten of the Father” in the flesh (John 1:14).
7. He was and is full of grace and truth (see John 1:14).

Using the Board

When you use the board, you help students to “see” and remember the main points of a discussion or scripture activity. By occasionally inviting students to write on the board, you cultivate a learning environment in which students have an active role in the learning process and feel that their contributions are respected and valued.

Ask:

- What do the roles and attributes listed on the board teach you about the Savior’s premortal existence? (One doctrine students should identify is: **Jesus Christ was a God in the premortal life and the Creator under the direction of Heavenly Father.**)

Invite students to read the following scriptures and commentary and identify truths about Jesus Christ: the student manual commentary for John 1:3, 10 and for John 1:14; Doctrine and Covenants 38:1–3; and Abraham 3:24. You might ask the following questions to help students explain what they discovered:

- What roles did Jesus Christ have in the premortal life?
- What was His relationship to the Father?

Give the students a few minutes to write about what they have learned about the Savior’s premortal life and how these truths increase their faith in Him and reverence for Him. (Depending on the needs of your students and if time permits, you may also want to use the supplemental teaching idea “John 1:1. Jesus Christ Is the Word of God” at the end of this lesson.)

John 1:15–36

John the Baptist Testified of Jesus Christ

Invite the students to read John 1:19–21 and look for who the Jewish priests and Levites thought John the Baptist was. Read with the students the statement by President Howard W. Hunter from the student manual commentary for John 1:6–8, 15–18, 23–34, as well as the student manual commentary for John 1:19–28. Then invite the students to search John 1:15, 23, 26–27 to find what John said about his relationship to the Savior. Ask questions like the following:

- What do these declarations made by John the Baptist show that he knew about Jesus Christ?
- Why do you think John was looking forward to the Savior’s coming with such anticipation?

Invite students to search John 1:26–34 and mark in their scriptures or list on a piece of paper the main points of John’s testimony concerning the Savior. Invite students to share what they discovered. For example, they might share:

- **Jesus Christ is the Lamb of God.**
- **Jesus Christ would baptize with the Holy Ghost.**
- **Jesus Christ is the Son of God.**
- **The Holy Ghost descended upon the Savior when He was baptized.**

Have one student read John 1:29–30, 35–36 and another student read the student manual commentary for John 1:29, 36. Then ask:

- What might John’s announcement that Jesus of Nazareth was “the Lamb of God” have meant to the people in his day?
- How does President Russell M. Nelson’s statement help you better understand the role of Jesus Christ as “the Lamb of God”?

Ask the students to share why these main points of John’s testimony of the Savior are meaningful to them.

John 1:35–51

Jesus Christ Began to Call Disciples

Ask students to think about a time when they heard someone bear a powerful testimony of the Savior. Invite them to share with the class the effect this experience had on them, or you could share an experience of your own. Share with the students the following statement from President M. Russell Ballard of the Quorum of the Twelve Apostles:

Scripture Marking

Scripture marking is most effective when it helps students to note important words, phrases, or ideas and makes these words and ideas easier to find. Encourage students to underline or highlight key words or phrases in the verses, rather than entire verses. It is better to teach the basic principles of scripture marking than to teach a particular marking system.



“Never hesitate to bear your testimony with sincerity and love. The power of personal testimony cannot be denied and often ignites in others the interest to know more” (“Faith, Family, Facts, and Fruits,” *Ensign or Liahona*, Nov. 2007, 27).

To help students identify how this principle is taught in John 1, invite them to search verses 35–42 and look for examples of how one person’s testimony “ignites” an interest in others. To help students see the influence that John the Baptist’s testimony had on his disciples, consider having a student read the quotation by Robert J. Matthews in the student manual commentary for John 1:35–51. Then draw the following diagram on the board to illustrate how sharing testimony influenced others:

John the Baptist → Andrew and another → Simon Peter

Invite students to read John 1:43–51 and then draw their own diagram on a piece of paper that shows a similar process. Their diagram might look like this one:

Jesus Christ → Philip → Nathanael

Help students state a principle found in these passages by asking them what influence the testimony of a friend had in the lives of those discussed in John 1:35–51. Students will likely see these principles: **Those who gain a witness of Jesus Christ desire to share that witness with others. Sharing one’s personal testimony can have positive, far-reaching effects on others.**

Ask students to read John 1:50, and then ask:

- What did Jesus tell Nathanael he would see? (“Greater things than these.”)

Explain that Jesus gave this promise to Nathanael upon their first meeting. Nathanael later became one of the Twelve Apostles and accompanied Christ throughout His ministry. Have students suggest what “greater things” they think came into Nathanael’s life because he heeded the call to come unto the Savior. (Possible answers: As a disciple of the Savior, he learned Jesus’s teachings, experienced spiritual rebirth, and witnessed many miracles. Nathanael also received baptism, the gift of the Holy Ghost, the priesthood, and additional revelation—as alluded to in John 1:51.) Point out that all these blessings are among the far-reaching effects of Philip sharing his testimony with Nathanael (see John 1:45).

To help students think about how the experience of Philip and Nathanael might apply to them, ask them to share an example of how the sharing of testimony can yield similar results in our day.

Read with the class Doctrine and Covenants 88:81 and the statements by Elder David B. Haight and President Dallin H. Oaks from the student manual commentary for John 1:41, 45. Ask students to discuss the responsibilities that those with testimonies have toward those who do not have that knowledge. Invite students to share experiences that illustrate how sharing our testimonies with others can help them come unto Christ, while also helping us draw closer to the Savior.

Help students summarize and remember what they have learned from John 1 by asking questions like the following:

- What was the most important truth you learned from your study of John 1?
- How do these truths increase your faith in Jesus Christ?
- How do these truths strengthen your desire to share your testimony with others?

Supplemental Teaching Ideas

John 1:1. Jesus Christ Is the Word of God

Have students read John 1:1 and the student manual commentary for John 1:1; then ask them to explain one reason why John would describe Jesus as “the Word.” You may want to show how John’s use of the title “the Word” for Jesus Christ is similar to the way the title is used in other scriptures, such as Revelation 19:10–13 and Doctrine and Covenants 93:8–9. Ask students to explain their understanding of this truth: **Jesus Christ is the Word of God.** Invite students to explain how knowing that Jesus is “the Word” helps them to better understand His role in their lives.

John 1:4–11. John Testified of Jesus Christ as “the True Light”

Invite students to give examples of different sources of light that are useful or even necessary in our lives. (Possible answers: Fire, car headlights, lighthouses, or other such things.) Explain that John testified that **Jesus Christ is the light and life of all things.** Have students read John 1:4–9 and look for ways in which John testified of this truth. Have them mark in their scriptures every time John used the word “light.”

Ask: How does referring to Jesus Christ as “the Light” help us understand what He can do for us? To help students better understand how the Savior is the “true Light” and how He brings light into our lives, study the following scriptures with the students: Mosiah 16:9; 3 Nephi 18:16; and Doctrine and Covenants 88:5–13. The student manual commentary for John 1:9 may be helpful to your class discussion. Invite students to share how the Light of Jesus Christ has blessed their lives.

John 1:12–17. Becoming Sons and Daughters of God

Invite a student to read John 1:12 and then ask the class: If we are all children of God, what do you think John meant when he said we need “power to *become*

the sons [and daughters] of God”? After students have shared their responses, encourage them to search John 1:12–17 to help them answer this question: What must we know and do in order to *become* the sons and daughters of God?

You may want to read with the students the student manual commentary for John 1:12–13 to help them better understand the process of becoming the sons and daughters of God in eternity and the role of temple ordinances in that process. You may also want to read with the students the student manual commentary for John 1:14, 16–17 and discuss the scripture references in the section. Help students understand this truth taught in the scriptures: **We become sons and daughters of God through the Savior’s grace and truth and through entering into gospel covenants.** Conclude by asking students to explain the difference between being spirit children of God and becoming the heirs of God.

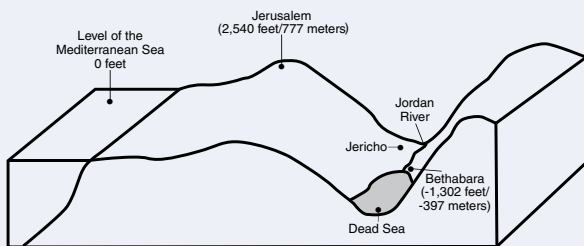
Joseph Smith Translation, John 1:18. Heavenly Father Bore Witness of His Only Begotten Son

Ask the class to list some instances from the scriptures when people have seen God the Father (for example, Acts 7:55–56; D&C 76:22–24; Joseph Smith—History 1:17). Then ask students how they would explain John’s words found in John 1:18. Read the student manual commentary for John 1:18. Then ask the following questions to help students understand the Joseph Smith Translation of John 1:18 and this doctrine: **Heavenly Father bears record of His Son to encourage us to rely on His Son for salvation.**

- According to what President Joseph Fielding Smith taught, what is the only way in which Heavenly Father has dealt directly with mortals since the Fall?
- How does the Joseph Smith Translation of John 1:18 help you understand Jesus Christ’s role in Heavenly Father’s plan of happiness?

John 1:28–29. Jesus Christ Was Baptized near Bethabara

Have students turn to map 14, “Holy Land Elevations,” in the Bible Maps section of the Bible appendix, or draw a diagram on the board similar to the following. Label the following three elevations: the Mediterranean Sea (sea level), Jerusalem (2,540 feet/777 meters above sea level), and the Jordan River where it enters the Dead Sea (1,302 feet/397 meters below sea level).



To help students better understand the context of the account of Jesus’s baptism, ask them to read John 1:28–29

and identify the general location where the Savior was baptized, using the Bible map or the diagram on the board. (The location is east of Jericho, near where the Jordan River empties into the Dead Sea.) Then read with the students the student manual commentary for John 1:28–34. You may also want to read Romans 6:1–5. Consider asking questions like the following:

- What symbolic meanings can be drawn from Jesus’s baptism at Bethabara? (Possible answers: **Jesus Christ’s baptism at Bethabara can symbolize His willingness to descend below all things. Baptism is a spiritual crossing into the kingdom of God.**)
- How can the symbolism of the Savior’s baptism at Bethabara offer you strength and courage when you are experiencing “depths” in your life? (see also Hebrews 4:15–16; Alma 7:11–13; D&C 122:8).

John 2–4

22

Introduction and Timeline

Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles declared: “The gospel of Jesus Christ is a gospel of transformation. It takes us as men and women of the earth and refines us into men and women for the eternities” (“The Great Commandment,” *Ensign or Liahona*, Nov. 2007, 30). In New Testament times, individuals felt the Savior’s transforming power when they heard His words or saw the miracles He performed. He turned water into wine (see John 2:1–11). He cleansed the temple so that it would be revered as His “Father’s house” (John 2:16). He healed a nobleman’s son who was on “the point of death” by uttering these simple words, “Thy son liveth” (John 4:47, 50). He invited Nicodemus to experience spiritual rebirth (see John 3:1–21). He helped the Samaritan woman at Jacob’s well grow in her understanding until she recognized Him as the Christ (see John 4:5–29).



1. Jesus Christ turned water into wine in Cana of Galilee.
2. The Lord cleansed the temple in Jerusalem.
3. Nicodemus visited the Savior in Jerusalem.
4. The Messiah taught a Samaritan woman at the well in Sychar.
5. While in Cana, Jesus healed a nobleman’s son in Capernaum.

Chapter Overviews

John 2

At the beginning of His public ministry, Jesus Christ changed water into wine at a marriage celebration in Cana of Galilee. He attended Passover in Jerusalem and cleansed the temple. He foretold His death and Resurrection and worked miracles.

John 3

Jesus taught Nicodemus that all men must be born of water and of the Spirit to enter God’s kingdom and that He had been sent by God so that the world might be saved. John the Baptist testified that Jesus is the Son of God and that all must believe in Him to be saved.

John 4

Jesus Christ taught a Samaritan woman, who believed His words and recognized Him as the Messiah. Jesus Christ exhorted His disciples to preach the gospel. Many in Samaria believed Jesus to be the Savior. He healed a nobleman’s son who was near death.

Suggestions for Teaching

John 2:1–11

Jesus Christ Turned Water into Wine

Write the following question on the board: *What do we learn about the Savior from the account of His first recorded miracle?* Invite students to read John 2:1–11 and look for answers to the question on the board. As students find answers in their scriptures, have them write the answers under the question on the board. Possible answers include the following:

- **Jesus Christ has power over the physical elements.**
- **The Savior knew He had a divine mission to fulfill.**
- **The Messiah manifested His divine power through miracles.**

After the students have listed their responses, read with them the student manual commentary for John 2:1–11, “Jesus Christ’s First Miracle,” as well as the commentary for John 2:4. Ask students to add to the board any additional truths that were not included in the list. They might add statements such as these:

- **Jesus Christ can change us from being a natural man to being a saint.**
- **The Son of God loved and respected His mother.**

Invite a few students to share an experience when they witnessed the transforming power of Jesus Christ—in their life or in the life of someone they know.

John 2:13–22

Jesus Christ Cleansed the Temple

Show students the picture *Jesus Cleansing the Temple* (*Gospel Art Book* [2009], no. 51; see also LDS.org). Ask a student to briefly summarize the event depicted in the picture.

Have a student read John 2:13–17, and have another student read the student manual commentary for John 2:16. Discuss answers to the following questions:

- How had the actions of those at the temple desecrated the temple before Jesus arrived? (In addition to discussing the people’s actions, you may want to discuss the people’s attitudes and motivations, as suggested by President Howard W. Hunter.)
- What do the Savior’s words and actions teach you about how He regarded the temple?
- In our lives today, how can we demonstrate our respect for the temple as a house of God? (Possible answers: We can live so we are worthy to enter the temple; we can pay tithing to help build and maintain temples; in the temple, we can dress and behave in ways that show respect for the house of the Lord.)
- What experiences have you had that have helped you better understand the sacred nature of temples?

Conclude this portion of the lesson by telling students that after cleansing the temple, Jesus used the temple as a backdrop to teach of His future Resurrection. Like the temple, His body would be destroyed. But unlike the Jerusalem temple, three days after His death, He would rise again; He would be resurrected (see John 2:18–22).

John 3:1–8

The Savior Taught Nicodemus about Spiritual Rebirth

Have students read John 3:1–2 and look for what Nicodemus and some of his colleagues believed about Jesus Christ at that point. (Jesus was a teacher from God. God was with Jesus. Jesus was respected, being called “Rabbi,” which means “Master.”)

Read the following quotation from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

Using Pictures

As students examine the picture, ask questions like these: “What is happening in this picture?” “What details from the scripture text are included in the picture?” These types of questions can help students better understand scripture content and prepare them to apply the scriptures in their lives.





“Christ loves us where we are, even if that is not yet where we ought to be”
 (“Lift Up Your Eyes,” *Ensign*, July 1983, 13).

Search Questions

Good search questions encourage students to search the scriptures for specific details. Such questions often begin with words such as *who*, *what*, *when*, *where*, *why*, and *how*. Notice that many of the questions in this section of the lesson are designed to encourage students to think about specific scriptures and to analyze them.

Encourage students to consider Elder Holland’s statement as they search John 3 and notice how the Savior helped Nicodemus move closer to understanding who He was. Have a student read John 3:3, and ask:

- What did Jesus say to Nicodemus to help him move a step closer to where he needed to be spiritually?
- What do the Savior’s words in John 3:3 imply about what still needed to happen to Nicodemus?

Read John 3:4–7 with your class and ask:

- What did Nicodemus ask that suggests he might not have understood the Savior’s teaching found in verse 3?
- How did Jesus answer Nicodemus’s questions? (He taught Nicodemus a basic gospel doctrine: **We must be born of water and the Spirit to enter the kingdom of God.** He taught that being “born again” refers to a spiritual rebirth, not a physical one.)

Write on the board:

“Born again”

“Born of water”

“Born of the Spirit”

Have students study the student manual commentary for John 3:3–5, individually or in pairs, and learn as much as they can about what it means to be “born again,” “born of water,” and “born of the Spirit.” After students have had time to study, ask them to share what they learned.

- Why do you think the word “born” is used to describe what needs to happen to us spiritually? What is there about physical birth that is comparable to this spiritual transformation? (Consider having students read Moses 6:59 for further insights.)

Ask a student to read John 3:8 and the student manual commentary for John 3:6–11.

- How does comparing the Spirit to the wind help you understand the process of being “born again”? (Possible answers: We cannot see the wind with our eyes, but we know it is real. We can feel it. We can see its effects. It can be very gentle or very strong and powerful.)
- How do you think this conversation with the Savior helped Nicodemus move closer to being born again?

Before moving on with the next part of the lesson, encourage student application by giving students a moment to ponder how the Holy Ghost has helped them draw closer to the Savior, Jesus Christ.

John 3:9–21

Jesus Christ Testified to Nicodemus of His Divine Sonship

Read John 3:9–13 and ask:

- Why do you think it was difficult for Nicodemus to understand the truths Jesus was teaching him?


Explain to students that the Savior was teaching Nicodemus important truths about the gospel, and He was also testifying to Nicodemus about His divine Sonship. To help Nicodemus understand these truths, the Savior used an example from the Old Testament that Nicodemus would have been very familiar with. Ask students to look at John 3:14–15 and identify the Old Testament example the Savior used. (Moses lifted up the serpent in the wilderness.) You might ask students to turn to the student manual commentary for John 3:12 and look at the two pictures and the caption “Moses raised the serpent in the wilderness to symbolize the salvation offered through Jesus Christ (see John 3:14–15).” Ask a student to summarize the event represented in the first picture, or ask students to read the account in Numbers 21:6–9. Then ask:

- In what ways did the serpent symbolize Jesus Christ? (Possible answers: Both were “lifted up”; both were provided by the Lord to save His people; both were provided in response to people’s sins; the action required to be saved was simply to “look” or “believe.”)

Write the following phrases on the board and invite students to search John 3:14–21 for answers to fill in the blanks. (The words in parentheses are provided only as possible answers.) You may want to tell students they can also refer to Doctrine and Covenants 34:1–3 and John 14:15 to help them with this exercise.

God so loved the world that _____ (He gave His Only Begotten Son).
Jesus so loved us that _____ (He gave His life).
We love Heavenly Father and Jesus Christ so much that we _____
(believe in the Savior; come to the light by doing what God commands).

Invite students to share with the class what they found and then discuss their responses. Write the responses on the board. Have a student read the student manual commentary for John 3:14–17. Ask students to explain any similarities between the Savior’s message in John 3:16 and His message in John 3:14–15. (Both passages emphasize the importance of belief in order to receive eternal life; both passages teach that those who believe in the Savior will not perish.) Make sure that students understand this doctrine: **God sent His Only Begotten Son to save those who believe in Him and obey Him.** You may want to testify of this doctrine to the students.

 *Note to teacher: There is a supplemental teaching idea at the conclusion of this lesson that covers John 3:25–36. In order to meet the needs of your students, you might consider whether to use this idea in place of one of the main teaching ideas.*

John 4:3–30

Jesus Christ Taught a Woman at Jacob’s Well in Samaria

To help students understand the strained relationship between the Samaritans and the Jews at the time of Christ, review with them the information in the student manual commentary for John 4:19–24. Invite students to reflect on this relationship as they read the exchange between Jesus and the Samaritan woman in John 4:3–14. As they read, suggest that they mark in verse 10 what the Savior offered this woman.

- Why would the Savior use the words “living water” to represent what He could offer her?

Ask students to learn more about the Samaritan woman by reading John 4:15–19. Share with the students the statement by Elder Joseph B. Wirthlin from the student manual commentary for John 4:10–14. Then ask the following questions to help students explore this doctrine: **When we drink deeply of the living water offered by the Savior, He will bless us to find meaning and true joy in our lives.**

- When have you seen some of the effects of the gospel’s “living water” that Elder Wirthlin talked about?

- How can we drink more deeply from the Savior’s “living water,” rather than just going through the motions, as Elder Wirthlin described?


Ask students to read John 4:20 and restate the Samaritan woman’s concern or question in their own words. Then ask them to silently read John 4:21–24 and then restate the Savior’s answer in their own words. To help them understand the Savior’s response, you may want to read and discuss the student manual commentary for John 4:19–24 and for John 4:20–24. Then ask questions like the following:

- How could the Samaritan woman’s religion have been an obstacle to her acceptance of Jesus as the Messiah? (Since the Samaritans and Jews had religious disagreements, the Samaritan woman may have been reluctant to believe in a Jewish Messiah.)
- How do you think President Dieter F. Uchtdorf’s counsel would help people who are struggling with conflicts between their traditions and the teachings of Jesus Christ?
- What did you learn from Elder Bruce R. McConkie’s statement that helped you better understand how to worship the Father?

Ask students to look at John 4:9, 11, 19, 29 and identify the words the Samaritan woman used when referring to the Savior. As they find the answers, write them on the board: “a Jew,” “Sir,” “a prophet,” “the Christ.” Ask students:

- What do these terms indicate about the growth of the woman’s understanding of the Savior?
- What have you learned from studying the experience of the Savior and the Samaritan woman that helps you better understand the Savior and how He can bless you?

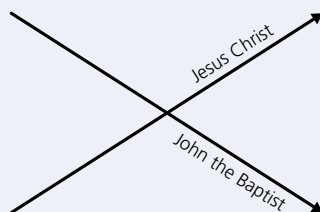
Invite the students to share experiences when the Savior met their needs and how those experiences affected their feelings for Him and His gospel. Testify to the students that the Savior can satisfy all of our needs if we will drink deeply of the living water He offers to us.

 **Note to teacher:** Because of time constraints, you will probably not have time to teach John 4:31–54. You might quickly summarize these verses by telling students that after the woman’s conversation with the Savior, she went to the city and told others about Jesus, returning after a short while accompanied by some of the inhabitants of the town. Jesus abode in that city for two days and taught the gospel. Many Samaritans believed His words. He then departed and a few days later healed a nobleman’s son.

Supplemental Teaching Ideas

John 3:25–36. John the Baptist Willingly Deferred to the Savior

Draw the following diagram on the board. Invite students to read John 3:25–30 and ask them to identify a verse that teaches what is illustrated in this diagram:



If students have difficulty identifying how the diagram relates to the verses, point them to verse 30. Then ask:

- What do you think John the Baptist meant by saying, “He [Jesus] must increase, but I [John] must decrease”?

Have a student read the student manual commentary for John 3:25–36. Then invite students to search John 3:31–36 and identify how John the Baptist’s testimony led his disciples to the Savior rather than to himself. Ask students to share with the class what they identified. Write this principle on the board: **John the Baptist’s humble testimony shows us how we can point others to the Savior.** Ask students to explain how someone in their life has pointed them to the Savior, just as John the Baptist did for the disciples of Christ. Invite students to discuss specific ways they can use the principles they learned from John 3:25–36 as they point others to the Lord Jesus Christ.

John 4:28–42. Many Samaritans Believed in Jesus Christ

Ask students to quickly list on the board as many different ways to share the gospel with others as they can think of. (Possible answers: Sharing Church literature, bearing testimony, inviting someone to a Church activity, or forwarding something from LDS.org to a friend.) Invite students to read John 4:35–38 and then explain what the Savior taught His disciples about sharing the gospel with others. Help them understand this principle: **We can find joy in sharing the gospel when we realize we are helping others come to know the Savior.** Then invite the students to search John 4:27–30, 39–42 to see how the Samaritan woman shared the gospel with others. You may want to have students cross-reference John 4:42 with Doctrine and Covenants 15:6 and 18:15–16. Invite students to share experiences they have had with helping someone else come to know the Savior and accept His gospel. Consider reading the statement by Elder Joseph B.

Wirthlin from the student manual commentary for John 4:28–42.

John 4:43–54. Jesus Christ Healed a Nobleman's Son

Have students locate Cana and Capernaum on a map. (You might use Bible Maps, no. 11, "The Holy Land in New Testament Times," in the Bible appendix.) Ask students to determine the distance between these two locations (approximately 20 miles or 32 km). Invite them to study John 4:43–54 and consider why this distance is important to the story. Help students understand this doctrine: **Jesus Christ's power to heal is not restricted by physical distance.** After students have read the account of this miracle, ask them how the nobleman from Capernaum exercised faith.

You may want to share with students the statement by Elder Bruce R. McConkie from the student manual commentary for John 4:46–54.

Invite students to explain how this miracle can encourage them to exercise greater faith in Jesus Christ.

John 5–7

Introduction and Timeline

In addition to being doctrinally rich, chapters 5–7 of John highlight a wide assortment of attitudes toward Jesus Christ, including some of the opposition and hostility that eventually resulted in His death. After commanding a man with a 38-year infirmity to “rise . . . and walk” (John 5:8), the Savior taught that all those who would believe in the Son of God and follow Him would be raised up to everlasting life (see John 5:21–29). The feeding of the five thousand provided the opportunity for the Savior to teach that He was the Bread of Life, the source of eternal life (see John 6:35, 48). Many who had been His disciples previously would not accept this teaching and “walked no more with him” (John 6:66). Amid the growing intensity of various opinions concerning Jesus’s identity and purpose, He proclaimed during the celebrations of the Feast of Tabernacles (see John 7) that only through faithful obedience to His word could people know the truth of His identity and His teachings.



1. Jesus Christ healed an invalid at the pool of Bethesda in Jerusalem.
2. He fed five thousand followers.
3. The Savior taught about the Bread of Life in Capernaum.
4. He taught in the temple during the Feast of Tabernacles.

Chapter Overviews

John 5

Jesus Christ healed an infirm man at the pool of Bethesda. He taught about His relationship to the Father. As the Son of God, Jesus has power over death and the authority from His Father to judge mankind. He told of numerous witnesses who testified of His divinity.

John 6

Following the feeding of the five thousand, Jesus Christ taught that He is the Bread of Life. Some of His disciples rejected His teachings and turned away from following Him. Peter testified that Jesus is the Son of God and the only way to eternal life.


John 7

Jesus attended the Feast of Tabernacles in Jerusalem and taught how all people can know the truth of His teachings. He made use of the prominent images of water and light present at the Feast of Tabernacles to testify that He is the Messiah.

Visualizing the Scriptures

When students create a mental picture of what they are reading, the persons and events in the scriptures will become more real to them. Help students visualize the scriptures by asking them to describe how they “see” in their minds certain people or events taking place in the scriptures. Encourage them to focus on words and phrases in the scriptures that help them better understand the scriptural context.

Suggestions for Teaching

 *Note to teacher: You have freedom as the teacher of this course to adapt the teaching ideas found in this manual to best meet the needs of your students. You also have the freedom to use ideas of your own to meet students’ needs as you teach each scripture block.*

John 5:1–29

Jesus Christ Healed a Man at the Pool of Bethesda

Ask students to ponder for a moment a time in their life when they were physically or spiritually healed. Ask a few students to tell by what power these miracles were wrought. Ask students to silently read John 5:1–6 and visualize the scene depicted in those verses. Then have them describe for the class what they “saw” in their minds as they read.

Consider asking questions like the following:

- What details in these verses help you visualize what the pool of Bethesda looked like and what it would have been like to be there?
- What words in the scriptures help you visualize the countenance and physical condition of the man with whom the Savior spoke?
- What do you think is the significance of the question the Savior asked in verse 6? (The Savior may have wanted to allow the man to explain his condition to Him; the Savior may have been asking about spiritual as well as physical healing.)

Ask students to take turns reading aloud John 5:6–16, and encourage them to mark the phrase “made whole” each time it occurs in those verses. Ask them to share what they think this repeated phrase means. During the discussion, help students understand this doctrine: **We can be made whole physically and spiritually only through the power of Jesus Christ.** Also ask students to find the counsel the Savior gave the man when He found him in the temple after the healing.

Then ask:

- In what ways do you think sin can be “a worse thing” than a chronic physical disease or infirmity?
- In what ways might we be like the man at the edge of the pool of Bethesda? (Possible answers: The Savior has the power to help us overcome our infirmities, weaknesses, and sins. We should seek His help when we need to be “made whole” in any way.)


Ask a student to read the statement by Elder Merrill J. Bateman in the student manual commentary for John 5:5–15, and ask students to listen for various ways Jesus Christ makes people whole.

Encourage students to share their ideas and testify about this doctrine by asking:

- Without sharing the personal details of your experience, who here has been “made whole” or knows someone who has been “made whole” in one of the ways Elder Bateman mentioned? (Ask for a raise of hands.) What is your testimony of the power of Jesus Christ to make people whole?

To help students understand the context of John 5:17–29, explain that events in the Savior’s life often became opportunities for Him to teach important doctrines. This is especially apparent in the Gospel of John. For example, in John 4, meeting the Samaritan woman at Jacob’s well became an opportunity for the Savior to teach about “living water,” and in John 6, the feeding of the five thousand is the background for the Savior’s sermon on “the bread of life.”

In John 5, the healing of the man at the pool of Bethesda similarly leads into important doctrinal teachings. List the following scriptures on the board, and ask students to read them silently, looking for what the Savior taught about His power to bring life to all people.

 *Note to teacher: The information provided in parentheses is listed here only for your benefit, providing responses such as those you might receive from the students. Wait until students give their responses and then write the responses next to the scriptures on the board.*

John 5:21 (The Father and Son are united in Their desires and have power to “quicken” people, or to bring them back to life.)

John 5:24 (Those who hear and believe Jesus Christ and His Father will have everlasting life and will pass “from death unto life.”)

John 5:25, 28 (Those who have died will hear the voice of the Savior, “and they that hear shall live.”)

John 5:29 (All will be resurrected, both those who have done good and those who have done evil.)

- What do these scriptures have in common? (All have to do with how the Savior brings life. As part of the discussion of the scriptures, help students see this doctrine: **In the Resurrection, the Savior will bring life to all who have died.**)
- How do these teachings of the Savior relate to the healing of the man at the pool of Bethesda? (The healing also testified of the Savior’s power to restore that which was lost and to impart life.)
- How has having a testimony that through the Savior’s power we will be resurrected brought hope to you in this life?

Before moving on to teach John 6, it might be helpful for you to briefly summarize John 5:31–47 by explaining to students that these verses continue to describe the conversation Jesus had with those angry with Him because He had healed a man on the Sabbath. These men refused to believe Jesus was the Son of God. In response, Jesus told them that each of the following witnessed of His divinity: John the Baptist, Jesus’s works, the Father Himself, and the scriptures, including the words of Moses.

John 6:22–69

The Bread of Life Discourse

Understanding the historical context of the Savior’s Bread of Life discourse can significantly help the students understand the Savior’s teachings as they study John 6. You have already taught the miracle of the feeding of the five thousand while discussing Mark 6, and you have taught about Jesus walking on the Sea of Galilee while discussing Matthew 14, so you will not need to teach the details of those events again. However, you should help students understand the importance of those two events occurring just before the Savior’s discourse on the “bread of life.” To do this, have one student read the student manual commentary for John 6, “The Savior’s Ministry in John 6,” and another student read the commentary for John 6:15. Then ask students:

- What did you learn from these commentaries that you feel is important to remember as you continue to study the Gospel of John?

Explain that it will be helpful for students to remember this information as they discuss the Savior’s teachings found in John 6:22–71. To begin discussing these teachings, bring a loaf of bread to show the class. To enhance the students’ participation in the lesson, break off a piece for the students to see and ask, “What is the significance of bread in the diet of people around the world?” (In many cultures it is a staple, meaning a principal ingredient or major source of nourishment.)

Invite students to mark the “I am” statements the Savior made in John 6:35, 48, and 51 (“I am the bread of life”). Discuss with students how bread can symbolize the Savior.

Ask a student to read aloud John 6:22–27, including the Joseph Smith Translation addition found in verse 26, footnote *a*. Have the rest of the class follow along, looking for why people were seeking Jesus on that day and what Jesus said they should have been seeking.

- According to verse 26, why were the people seeking the Savior on that day? (They wanted Him to provide more food or to work another miracle as He had the day before.)
- According to the Savior’s words in verse 27, what should they have been seeking? (The “meat,” or food, that endures unto everlasting life.)
- What do you think is meant by “meat which endureth unto everlasting life”? (Spiritual nourishment that makes it possible for us to obtain eternal life.)

Participation— Using Senses

Teaching methods or learning activities that require students to use more than one of the senses (seeing, hearing, touching, tasting, and smelling) can increase students’ participation in the lesson. When students participate in the lesson, they are more likely to remember the learning experience.

Invite students to read silently John 6:28–35 and formulate one or two sentences that summarize the teachings of the Savior in this sermon. After sufficient time, invite several students to share with the class what they have written and point out key verses that helped them write their summary statements.

Ask students:

- How can thinking about the Savior as the Bread of Life help people understand their need for Him in their lives? (One truth students will likely identify is: **As the Bread of Life, Jesus Christ sustains and gives eternal life to those who rely on Him.**)

To prepare students to study the Savior’s teachings in John 6:41–59, ask students to look first in John 6:60–61 and find how the people responded to His teachings. (They said, “This is an hard saying” and were offended.) Consider dividing your class into three separate groups to study John 6:41–59. Have one-third of your class study John 6:41–47; another third study John 6:48–52; and the final third study John 6:53–58. Have students in each group identify teachings that people might have regarded as “hard sayings,” or sayings that were difficult to understand or to obey. After a few minutes, ask students to share with the class what they found.

Explain that in order to understand the Savior’s Bread of Life discourse, it is essential to understand what it means to eat the Savior’s flesh and drink His blood. Ask students to read the Savior’s words in John 6:53 and then identify what He said in John 6:58, 63 to make clear that these words were not to be taken literally. (The students may identify these phrases: “Not as your fathers did eat manna” and “The words that I speak unto you, they are spirit.”)

To help students further understand what it means to “eat the flesh of the Son of man, and drink his blood” (John 6:53), read with students the statement by Elder James E. Talmage in the student manual commentary for John 6:51–58. Then ask:

- How would you summarize Elder Talmage’s explanation of what it means to “eat the flesh of the Son of man, and drink his blood”? (If necessary, you may want to read and discuss Elder Talmage’s statement to help the students understand it.)
- How did the Savior’s words in John 6:53 foreshadow the ordinance of the sacrament?

Ask students to read John 6:66. Remind them that just the day before these events, some of Jesus’s followers were willing to make Him their king (see John 6:14–15). Then ask:

- How do you imagine that Jesus felt to see former followers leave Him?

Read John 6:67–69 as a class, and then ask:

- According to these verses, why didn’t Peter and the other disciples leave the Savior, as others had done? (They believed that Jesus had the words of eternal life and that He was the Christ, the Son of God.)
- What might some people consider to be “hard sayings” of the gospel in our day?
- When has your testimony of Jesus Christ and His gospel helped you not be offended at what some might consider to be “hard” things about the gospel?

Conclude this portion of the lesson by sharing your testimony of how the Savior has sustained you during both good times and bad times in life. Testify also that just as eating bread each day sustains us physically, relying daily on the teachings and Atonement of Jesus Christ will lead us to eternal life.

John 7:1–53

Jesus Christ Taught during the Feast of Tabernacles

To help students better understand the context of John 7, begin by having them read the student manual commentary for John 7:1–14. Then ask:

- What information about the Feast of Tabernacles seems important to remember as we study John 7?

Read to students the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles, describing the circumstances in Jerusalem at the time of the events related in John 7: “Never in all her long history, reaching back at least to the days of Melchizedek, has Jerusalem seen such a ferment of opinion, felt such an anxiety

about a doctrine, and had such a concern about a man” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 3:124).

Write the following verses on the board: *John 7:11–13, 25–27, 31–32, 40–43*. Invite the class to search these verses and identify some of the different opinions people had about Jesus Christ. Then ask students to answer the following questions:

- Why do you think there were so many different opinions about Jesus Christ?
- How are these differing opinions similar to opinions people have about Jesus Christ in our day?

Have students search *John 7:7, 15, 19* to identify some causes for people’s opposition to the Savior. (Possible answers: He testified of their evil works, they felt pride about being “learned” or educated and thought He was not educated, and they failed to keep the Lord’s law.) Consider asking:

- How would these attitudes and actions prevent people from recognizing who Jesus Christ was?

Invite the students to search *John 7:16–17*, looking for how people can come to know who Jesus is and whether His teachings are true. Student responses should include this principle: **When we do God’s will, we will receive a testimony of Jesus Christ and His doctrine.**

Write the words *Do His Will* on the board. Invite students to discuss how *doing* God’s will strengthens our understanding and testimony of a doctrine or principle of the gospel more than just *reading* or *hearing* about it. If needed, the statement by President James E. Faust in the student manual commentary for *John 7:14–36* can help the students understand the principle just identified.

Ask your students to consider the following situation: It is now 10 years in the future and your bishop or branch president has just called you to teach the youth of the Church in either the Young Men or Young Women program. Invite students to share some ideas for how they might teach the youth the principle the Savior taught in *John 7:16–17*.

Invite students to read *John 7:37–39*—including the Joseph Smith Translation addition found in verse 39, footnote *b*—and identify another promise the Savior made to help people gain a testimony of Him and His teachings. Also ask a student to read the first two paragraphs of the student manual commentary for *John 7:37–39*. Then you might ask questions like the following:

- What did the Savior promise those who believed in Him? (The Holy Ghost.)
- How could the Holy Ghost help the people in Jerusalem, who were surrounded by so many conflicting opinions about Jesus Christ?

Have a student read *John 7:44–53* and ask students to compare the different attitudes toward the Savior shown by the officers, the chief priests and Pharisees, and Nicodemus. Invite students to share why they think each group reacted differently to the Savior.

Ask the class to read *John 7:53*. Encourage students as they return to their “own house” to set a goal to be more obedient to the teachings of the Savior in some aspect of their lives during the coming week. Bear your testimony that by doing so they will receive greater guidance from the Holy Ghost, which will be a source of continual spiritual strength as they strive to follow the Savior.

Helping Students Learn to Teach

Teachers can help students fulfill their role in the learning process by preparing them to teach the gospel to others. Teachers can invite students to role-play situations or prepare short lesson plans. Such activities help students prepare for later opportunities they will have to teach the gospel in the Church and in their families.

Supplemental Teaching Ideas

John 5:25–28. The Savior Foretold His Ministry in the Spirit World

Ask students to think about a time when they attended a funeral of a Church member or learned of the death of a Church member. Invite students to briefly share how they felt during that time of loss. Ask:

- How might the pain of losing someone be different if you knew the deceased person had never had a chance to receive the gospel?
- How can the dead be judged fairly if they never had a chance to receive the gospel?

Have students search John 5:25–28, and ask them to share their thoughts about the meaning of these verses. Though they may use different words, students should identify this doctrine: **During His earthly ministry, Jesus Christ taught that He would minister to those in the spirit world.** Ask the students to explain how these verses might comfort someone who has lost a loved one, especially one who did not know the gospel. You may also have students read Doctrine and Covenants 138:18–30 to learn how latter-day revelation clarifies our understanding of the Savior’s ministry in the spirit world.

John 5:31–47. Many Witnesses Testified of Jesus Christ

Before class, put an apple in a paper bag. Tell the students you have something in the bag that has never been seen before by the human eye. Invite a student to look in the bag and tell the class whether what you said is true. (If the student is not sure, whisper that the seeds inside the apple have never been seen by the human eye.) Ask the class if they believe the student. Invite another student to come forward and look in the bag. Have this student affirm the testimony of the first. Ask the class how many believe now. Show the class the apple and explain that the seeds inside the apple have never been seen by the human eye. Ask: How does it help to have more than one witness to confirm a testimony?

Ask the class to search John 5:31–47 and identify at least five different witnesses of Jesus Christ’s mission and divinity. (Jesus; John the Baptist; the miracles of Christ; the Father; and the scriptures, including the words of Moses.) Invite students to identify witnesses we have in our day comparable to those the Savior named. Help students understand how these verses from John teach the following principle: **By receiving the many witnesses of Jesus Christ that have been given to us, we can recognize and accept His divinity.**

John 8–10

Introduction and Timeline

Chapters 8–10 of John present a period in the Savior’s ministry when opposition from Jewish leaders was intensifying. In response to an effort to trap Him in His words, the Savior showed compassion in refusing to condemn a woman taken in adultery (see John 8:1–11). When Jesus declared Himself to be the God of Abraham and later explained His oneness with the Father, it incited such ire among His opponents that on two separate occasions they took up stones to kill Him (see John 8:52–59; 10:29–39).

As He taught in the temple during the Feast of Tabernacles, the Savior brought greater understanding about His divinity and mission by using contrasting images: light versus darkness (see John 8:12), freedom versus bondage to sin (see John 8:31–36), and truth versus error (see John 8:40–46). We can often appreciate truth more clearly by seeing its opposite. This is further illustrated when Jesus healed a man born blind and then used the contrast between blindness and sight to teach about spiritual blindness (see John 9:39–41). Then, in John 10,

we are able to compare the loving care of the Good Shepherd with thieves, hirelings, and wolves who threaten the sheep (see John 10:1–16).



1. Jesus Christ refused to condemn a woman taken in adultery.
2. Jesus taught at the temple in Jerusalem.
3. The Savior healed a man born blind.
4. Jesus taught about His role as the Good Shepherd.
5. Jesus proclaimed that He was the Messiah and departed to Perea.

Chapter Overviews

John 8

The Lord responded to scribes and Pharisees who had accused a woman taken in adultery. He proclaimed that He is the Light of the World and was sent by the Father. Jesus taught, “The truth shall make you free,” and testified, “Before Abraham was, I am.”

John 9

The Savior gave sight to a man born blind. The man was repeatedly questioned about who healed him. Jewish leaders sought to discredit the Savior’s power to work miracles. Jesus Christ cured spiritual blindness for those who believed in Him.

John 10

Jesus Christ declared that He is the Good Shepherd who loves and cares for all His sheep. Jesus has power to lay down His life and take it up again. The works of Jesus Christ manifest His perfect unity with the Father.

Suggestions for Teaching

John 8:1–11

The Woman Taken in Adultery

Explain to students that John 8 describes a group of scribes and Pharisees bringing an adulterous woman to the Savior and challenging Him to pass judgment on her. Share with your students the following statement by President Spencer W. Kimball (1895–1985):



“In my childhood, Sunday School lessons were given to us on the 8th chapter of John wherein we learned of the woman thrown at the feet of the Redeemer for judgment. My sweet Sunday School teacher lauded the Lord for having forgiven the woman. . . . This example has been used numerous times to show how easily one can be forgiven for gross sin. “But did the Lord forgive the woman?” (*The Miracle of Forgiveness* [1969], 165).

Encourage students to consider President Kimball’s question as they study the account of the woman taken in adultery. Invite a student to read John 8:1–6 while the class follows along, looking for possible motives of those who brought the woman to Jesus. After students have shared what they find, ask:

- What do you think it means that the scribes and Pharisees were “tempting” the Savior? (To help students understand this concept, you could ask a student to read the student manual commentary for John 8:1–11.)
- What do you imagine the woman was feeling as all this was taking place?

Give students a minute or two to study John 8:7–11, including the Joseph Smith Translation addition found in verse 11, footnote *c*, looking for what the Savior *did* and what He *refrained from doing* in this situation. Ask them to share what they find.

The students’ answers may include the following: The Savior *refrained from* succumbing to pressure from others, and He *refrained from* condemning her. He did not condone her sin, as shown by His words in verse 11, telling the woman to “sin no more.” The Savior *did* show compassion and mercy, He *did* encourage the woman to sin no more, He taught the scribes and Pharisees about their own guilt, and He defused the emotional situation.

After students share their findings, read what President Kimball said to conclude his discussion of this scriptural account:



“Could he forgive her? There seems to be no evidence of forgiveness. His command to her was, ‘Go, and sin no more.’ He was directing the sinful woman to go her way, *abandon her evil life, commit no more sin, transform her life*. He was saying, Go, woman, and start your repentance; and he was indicating to her the beginning step—to *abandon her transgressions*” (*Miracle of Forgiveness*, 165).

Point out to students that the woman had not had time or opportunity to repent totally. When her repentance was complete, she could receive forgiveness from the Savior. For now, Jesus judged her action as sin, but He did not condemn her. He encouraged her to repent and to “go, and sin no more.” Consider asking questions like the following to help students deepen their understanding of this account:

- How do you think the woman felt after Jesus spoke to her?
- Why did everyone leave? Why are the Savior’s words found in verse 7 so important for us to remember?
- What principle about how to follow the Savior’s example do you learn from this account? (Answers should include: **We can follow the Savior’s example by choosing not to condemn those who have sinned.**)

Help students think about ways they can apply this principle in their lives by inviting them to read the student manual commentary for John 8:7–11. Consider asking:

- If the experience is not too personal, when have you or someone you know followed the example of the Savior by choosing not to condemn someone who did something wrong? How did these actions benefit those involved?
- What are some occasions when we can follow the Savior’s example of choosing not to condemn others?

Encourage students to ponder ways that they can follow the Savior’s example in not condemning others.

John 8:12–59

Jesus Christ Taught about Light, Truth, and Freedom

To provide context for John 8:12–59, summarize this passage for the students by stating that throughout John 8, the Jewish leaders struggled to know the identity of Jesus Christ. (For instance, as recorded in John 8:25, they asked, “Who art thou?”) Numerous times Jesus told them who He was, but they refused to recognize His divinity. John 8 records several times when Jesus declared His divinity. You might have students notice phrases such as, “I am the light of the world” (verse 12), “I am one that bear witness of myself, and the Father that sent me beareth witness of me” (verse 18), “I am from above” (verse 23), and “I do nothing of myself; but as my Father hath taught me, I speak these things” (verse 28).

Write the following on the board:

<p><i>Light / darkness</i></p> <p><i>Truth / lie</i></p> <p><i>Freedom / bondage</i></p>
--

Explain that as the Jewish leaders repeatedly opposed Jesus Christ and His teachings, He testified about the truth of who He was by using words like these—words that represent opposing concepts. Call on students to read John 8:12, 44–46, and invite students to mark the opposing concepts “light,” “darkness,” “truth,” and “lie” in these verses.

- What do these terms help you understand about the Savior and His mission? (The Savior came to bring light and truth to the world and to overcome darkness and evil. These terms emphasize the great contrast between the Savior’s divinity and those who oppose Him.)

Prepare students to study verses 31–32 by pointing to the last pair of words listed on the board (Freedom / bondage) and asking:

- How many of you have heard someone express the idea that the standards of the Church are very restrictive? How do you respond when you hear something like that?

After a few student responses, have a student read John 8:31–32.

- What do you think it means to “continue in [Jesus’s] word”?
- How does obedience to truth make us free? (If needed, have students read the student manual commentary for John 8:30–32.)

Read John 8:33 to your class and explain that part of Israel’s identity was that their ancestors had come out of bondage in Egypt and been freed by the Lord. As recorded in this verse, they were asking in effect, “In what sense, then, do we need to be made free?” Have students silently read John 8:34–36 to see how the Savior clarified what type of bondage He was referring to and how they could become free.


- How did the Savior respond to the Jews’ claim that they were free? (He said that whoever commits sin is “the servant of sin,” or in other words, is in bondage to sin.)
- How do people become slaves to sin? What would be an example of being a slave to sin? (If necessary, refer to the student manual commentary for John 8:33–36.)
- How can the Savior make a person free? (Responses may center on repentance and the Atonement.)

Return to the list of paired opposites on the board, and ask students:

- How do the words *light*, *truth*, and *freedom* relate to the Savior? How do the words *darkness*, *lie*, and *bondage* relate to those who oppose Him?
- What principles can we learn from the Savior’s teachings in this chapter? (One of the principles that students should understand is this: **If we continually follow the teachings of Jesus Christ, we will be free from the bondage of sin and death.**)

You might help students know and feel the truth and importance of this principle by asking a few questions like these:

- How has following Jesus Christ’s teachings made you free?
- What experiences have taught you that obedience to truth leads to freedom?

 **Note to teacher:** *If time permits you may want to use the supplemental teaching idea for John 8:53–59, found at the end of the lesson, to teach your students that the Savior was Jehovah of the Old Testament.*

John 9:1–41

Jesus Christ Healed a Man Born Blind

You might transition to John 9 by explaining that in this chapter, we see continued opposition to the Savior by Jewish leaders and—in the account of the Savior’s healing of a blind man and the teachings that follow—the opposing concepts of *sight* and *blindness*.

Remind your students that we can learn much from the Savior’s miracles by looking beyond the healings and asking ourselves what spiritual truths are demonstrated by the miracle. Ask two students to take turns reading John 9:1–7, with each student reading every other verse. Encourage students to listen and think about what they can learn from the healing of the blind man. Then ask:

- According to these verses, what is one reason some people are born with disabilities? (That the works of God might be manifest in them. *Note:* Make sure this discussion is respectful of people with disabilities and students understand that this is not the *only* reason some people are born with disabilities.)
- How were “the works of God” manifest in the blind man’s experience recorded in the verses just read?

Have a student read the student manual commentary for John 9:1–12, and then ask:

- When have you seen the truth of President Dallin H. Oaks’s statement that “the works of God [are] furthered through the adversities of His children”?

Explain to students that the remainder of chapter 9 records that the man who was healed of blindness was repeatedly questioned about how he was healed. Divide students into seven groups. (If your class is small, students could work as individuals.) Assign each group to study one of the following scripture references: John 9:8–12; John 9:13–16; John 9:17–20; John 9:24–25; John 9:26–29; John 9:30–34; and John 9:35–38. Ask each group to prepare a short description (one or two sentences) about what they read and find answers to the following questions. You might display these questions or distribute copies of them to students:

1. How did the man respond to the questions he was asked about how he was healed? What specifically did he say about Jesus in his responses?
2. How did the questioners respond to his answer?

After a few minutes, have a student from each group give a short description and their responses to the questions. As groups respond, list on the board a few words from the man’s statements about Jesus. Your list might look like this:

“A man that is called Jesus” (verse 11).
 “He put clay upon mine eyes, and I washed, and do see” (verse 15).
 “He is a prophet” (verse 17).
 “Whether he be a sinner or no, I know not” (verse 25).
 “I have told you already, and ye did not hear” (verse 27).
 “If this man were not of God, he could do nothing” (verse 33).
 “Lord, I believe” (verse 38).

After all the groups have responded, ask:

- What evidence is there that this man was increasing in spiritual sight?
- Remember that the Savior said the man was born blind “that the works of God should be made manifest in him.” In what ways had the works of God been made manifest in his life?
- What examples of spiritual blindness did you notice in those who questioned the man who had been healed? (Ask students to explain their answers.)

Ask a student to read John 9:39–41, and ask:

- What principles can we learn from the account of the Savior healing the man born blind?

Though they may use different words, students should identify this principle:

As Jesus Christ gave sight to the blind, He can give spiritual sight to those who believe in Him. You might want to write this principle on the board. The student manual commentary for John 9:4–38 may be helpful in reinforcing this principle and the other principles suggested by the students.

You might conclude by asking:


- What are some modern examples of spiritual blindness?
- Have any of you, like the man born blind, gradually come to recognize the Savior’s importance in your life? How did this process occur for you? (You might ask one or two students to share their experiences.)

John 10:1–31

Jesus Christ Is the Good Shepherd

Display the picture Jesus Carrying a Lost Lamb (*Gospel Art Book* [2009], no. 64; see also LDS.org) or the picture of the shepherd found in the student manual commentary for John 10:1–18. Ask students to watch for what they can learn about the Savior and our relationship with Him from studying His teachings about being the Good Shepherd. Invite students to read John 10:1–16 and the student manual commentary for John 10:1–18 and for John 10:7, 9. Ask students to mark key words and phrases in the scripture verses that indicate ways the Savior is like a shepherd. Invite students to report on what they learned by asking:

- What phrases in these verses impress you the most? Why?
- How have you experienced the Good Shepherd’s concern for you as described in these verses?

 **Note to teacher:** Time permitting, you may want to have students read John 10:16 and 3 Nephi 15:21–24 and discuss the additional insights provided by the Savior’s words found in the *Book of Mormon*.

Ask the students to read John 10:19–21, 31 and notice the response some of the Jews had to the Savior’s words. Ask the students to think about the contrast between their own feelings for the Good Shepherd and the response of these Jews to the Savior. Then have students read John 10:24–27, and ask:

- What do you think it means to hear the voice of the Good Shepherd? (For help in answering this question, you may want to refer students to the student manual commentary for John 10:26–29.)



Invite students to reread John 10:27 and look for what we can do to become the “sheep” of the Good Shepherd. (Hear His voice and follow Him.) Have students read John 10:28–29 and mark in their scriptures the promise the Good Shepherd makes concerning His sheep. Also ask them to read Doctrine and Covenants 50:41–43 and look for the additional insights provided by the Savior’s words in these latter days. Help students identify the principle taught in John 10:27–29 by asking them to complete the statement: “If we hear and follow Jesus Christ . . .” Make sure they understand this principle: **If we hear and follow the Good Shepherd, we will be led to eternal life.**

Supplemental Teaching Ideas

John 8:53–59. Jesus Christ Identified Himself as Jehovah, the God of Abraham

Invite your students to identify the questions the Savior was asked in John 8:53 and then carefully examine how the Savior responded to these questions, as recorded in John 8:54–58. Ask students to look up Exodus 3:6, 14 and explain how these verses help us understand the significance of Jesus Christ’s statement in John 8:58. You may want to have students read the student manual commentary for John 8:53–58 to ensure that they understand this doctrine: **Jesus Christ is Jehovah,**

the God of Abraham. Then ask students to explain how knowing that Jesus Christ is Jehovah of the Old Testament can help us have greater faith in Him.

John 10:17–18. Jesus Christ Had Power to Lay Down His Life and Take It Up Again

Ask the students to read John 10:17–18 and identify a quality that made the Savior unique. Students may respond: **Jesus Christ had power to lay down His life and take it up again.** Discuss with the students how the Savior’s willing sacrifice and Resurrection affects them each day, not just at the end of their lives.

Introduction and Timeline

John devoted almost half of his Gospel to the last week of Jesus Christ's mortal life. Just prior to this final week, the Savior raised Lazarus from the dead—a miracle that emphasized the power and love of the Son of God (see John 11:1–46). Because of the miraculous raising of Lazarus, plans to murder Jesus intensified. Jesus retreated for a time to a place called Ephraim, but then went back to Bethany, where Mary honored Him with an act of sincere devotion by anointing His feet with ointment (see John 12:1–3), and others—including Judas Iscariot—plotted to destroy Him. Jesus Christ manifested His perfect love for His disciples at the Last Supper by washing their feet. He then taught them that love should characterize their lives as His disciples (see John 13:1–17, 34–35). Despite the turbulence of the final week of His mortal ministry, Jesus Christ focused His teachings on obedience, service, and love—attributes that defined His life and should define the lives of His disciples in all ages.



1. In Bethany, Jesus Christ raised Lazarus from the dead.
2. Mary anointed the Lord's feet in Bethany in preparation for His death and burial.
3. The Messiah rode triumphantly into Jerusalem.
4. Greeks visited the Savior, and a voice was heard from heaven.
5. The Master washed the feet of His disciples in Jerusalem.
6. The Savior taught the disciples to love one another.

Chapter Overviews

John 11

The Savior's friend Lazarus became ill and died. Mary and Martha expressed their faith in Jesus Christ. Jesus manifested His power over death by raising Lazarus from the dead. Opposition from members of the Sanhedrin increased, and they plotted the death of Jesus.

John 12

Mary anointed Jesus's feet as a token of her love and in anticipation of His death and burial. Judas Iscariot objected to her actions. When Jesus rode triumphantly into Jerusalem, many accepted Him as the Messiah, while many others believed but did not confess faith in Him. God's voice was heard from heaven.

John 13

At the Last Supper, the Master washed the feet of His disciples and exhorted them to serve one another. He identified Judas Iscariot as His betrayer. Jesus Christ taught that the Father and the Son were glorified through His Atonement. He foretold Peter's denial and eventual martyrdom.

Reviewing with Students

Taking time to review with students helps them see larger, unifying themes in the scriptures and helps them link ideas together. Reviewing can also help you assess what your students are retaining from what they have been taught. Avoid putting undue pressure on students or embarrassing them if they cannot remember all the details about an event.

Sharing Personal Experiences

Sharing personal experiences can be powerful in a lesson when they illustrate how gospel principles are applied in our lives. The experiences should not dominate the lesson or take excessive time from studying the scriptures. They should not be used for personal aggrandizement or emotional manipulation. Be careful not to embellish the facts in an attempt to make the experience more dramatic or powerful.

Suggestions for Teaching

John 11:1–46

The Raising of Lazarus from the Dead

Tell students that today in class they will be learning about one of the Savior's most talked about miracles. Invite your students to think about how this miracle is a prelude to the greatest of all miracles, the Resurrection of Jesus Christ.

Ask students to briefly review the accounts of Jesus Christ raising the daughter of Jairus from the dead and the son of the widow of Nain from the dead (see Luke 7:11–17; 8:41–42, 49–56 for details if needed).

Have students read John 11:1–6, 11–17, looking for how the raising of Lazarus was different from the raising of the widow of Nain's son and the raising of Jairus's daughter. (The Savior purposely waited until Lazarus had died; by the time the Savior arrived, Lazarus had been dead four days. To help students understand the significance of Lazarus being dead for four days, you might refer them to the student manual commentary for John 11:17, 39.)

To help students understand how this miracle demonstrates that **Jesus Christ has power over death and is "the resurrection, and the life,"** have students read John 11:20–27, looking for what Jesus taught Martha.

- How would you summarize the important truths Jesus taught Martha?
- What do you think it means to say that Jesus Christ is "the resurrection, and the life"? (You might want to invite students to mark this phrase in John 11:25.)
- What details in these verses show that Martha believed this about Jesus Christ?

Read John 11:28–37 to your class and ask:

- Since the Savior knew that He was about to raise Lazarus from death, why do you think He wept on this occasion?

Finally, invite students to read John 11:38–46, and then ask:

- Describe how you might have reacted if you had witnessed this miracle.
- How might the raising of Lazarus from the dead have helped Jesus's disciples believe in His Resurrection? (You may want to refer students to the student manual commentary for John 11:1–46.)
- When Jesus first heard of Lazarus's sickness, He said that the sickness was "for the glory of God" (John 11:4). In what ways do you think the raising of Lazarus from the dead glorified God?

Invite students to think about a miracle they have witnessed in their own lives or in the life of someone else. Ask:

- Why would you describe this experience as a miracle?
- How did the experience increase your faith and hope in the Lord?

Ask a student to read the statement from President Thomas S. Monson (1927–2018) found in the student manual commentary for John 11:25–26. Then ask:

- How do you think the Savior's statement found in John 11:25 can affect your life each day? (You might ask students to think about the following scriptures in connection with this question: Job 19:25–26; 1 Corinthians 15:54–58; Alma 27:28.)

Invite students to share an experience from their lives when knowing the doctrine of the Resurrection brought strength and comfort to them. If time allows, consider sharing your own personal experience or testimony with the students.

John 12:12–34

Reactions to the Savior's Triumphal Entry into Jerusalem

Because you have already taught about Mary anointing the Savior's feet with spikenard (see Mark 14:3–9) and the triumphal entry of the Savior into Jerusalem (see Matthew 21:1–11; Mark 11:1–11; and Luke 19:29–44), you might summarize (or have a student summarize) these events as recorded in John 12:1–22. This will help students understand

the context of what they will study and discuss next. Help students understand that the Greeks who wanted to see (or meet with) Jesus (see John 12:20) may have been Gentile converts to Judaism. Then write the following on the board:


Jesus Christ came into the world to _____.

Ask two or three students to come to the board and write how they would complete this statement. Invite the students to explain why they would finish the statement in that way. Have students turn to John 12:23, 27 and mark the phrases “the hour is come” and “for this cause came I unto this hour.” Invite students to search John 12:23–34 to find what the Savior said about why He came to earth. Then ask several students to come to the board and write what they have found. (Possible answers: To be glorified, to die, to bring forth much fruit, to enable people to gain eternal life, to cast out the prince of this world—Satan, to be lifted up from the earth, or to draw all men unto Him.)

As a result of this activity, students should understand this doctrine: **Jesus Christ came into the world to die and then rise from the dead in glory so that all those who follow Him might receive eternal life.**

Point out to the students the phrases “any man” (John 12:26) and “all men” (John 12:32). Then have students read the student manual commentary for John 12:20–26, and ask:

- What effect do you think the Savior’s words might have had on the Greeks who were present?
- Why do you think some of the people responded the way they did in John 12:34?
- How have you seen the gospel give hope to men and women of various ages, nationalities, and cultures?

 *Note to teacher: If you feel impressed to teach the material found in John 12:34–50, you will find some ideas in the supplemental teaching ideas at the end of this lesson.*

John 13:4–17, 34–35

Washing the Disciples’ Feet

Give students a piece of paper and ask them to write “Christlike love is . . .” at the top of the paper. Tell them that at the end of the lesson, you will ask them to write a paragraph that defines Christlike love, so they may want to write down a few ideas as you discuss John 13.

Ask students to take turns reading aloud John 13:3–12. Ask them to think during the reading about how the Savior’s example of love is different from how some people in the world think about love. Then help students to better understand this experience by asking them to ponder the answers to the following two questions. Pause briefly between each question so students can ponder the answer, and then ask several students to respond to the question:


- What thoughts and emotions do you think the Apostles experienced as the Master washed their feet?
- How did Peter respond to the Savior washing his feet? (see John 13:6–10). Why do you think Peter responded in this way?

Invite students to take turns reading John 13:13–17 and identify what the Savior wanted His disciples to learn from His act of service. Have them share ideas from these verses that help them understand what Christlike love is. You might encourage them to mark verse 15 to emphasize that the Savior wanted all of His disciples to follow His example.

- How would you summarize the Savior’s teachings found in John 13:14–16?
- How does serving others in a Christlike way result in happiness, as the Savior declared it would? (see John 13:17).
- How might you follow the Savior’s example of service in your own home?

Writing Activities

Writing exercises can help students take a more active role in the learning process. In a reverent setting, writing activities can also be an effective way to allow the Holy Ghost to help students apply gospel principles to their lives. Give students a large enough piece of paper for what you want them to write. Be sure to give students encouragement and enough time to complete the writing activity.

 *Note to teacher: Because Judas Iscariot's betrayal of Jesus Christ was taught previously (see Matthew 26:21–25; Mark 14:18–21; and Luke 22:21–23), it is not the focus of this lesson. However, if your students are interested in the account of the betrayal found in John, you may refer them to the student manual commentary for John 13:18–30.*

Help the students make the bridge from John 13:17 to John 13:34 by stating briefly that verses 18–30 contain the account of the Savior identifying Judas as His betrayer, after which Judas left the room. Then ask a student to read John 13:34–35. Have another student read the quotation by Elder Joseph B. Wirthlin from the student manual commentary for John 13:34–35, and then ask the class:

- The Savior gave His disciples a “new commandment”—“that ye love one another; *as I have loved you, that ye also love one another*” (italics added). How do you think this is a higher law than the commandment in Leviticus 19:18 to “love thy neighbour *as thyself*”? (italics added).
- According to John 13:35, what identifies people as disciples of Jesus Christ? When have you seen people distinguish themselves as disciples of Jesus Christ by the way they treated others?


Write the following gospel principle on the board:

Serving and loving others as Jesus Christ did brings us happiness and identifies us as His disciples.

Ask students to raise their hands if they feel the statement on the board is true. Then ask:

- How have you come to know that this statement is true? What experiences have you had?

Conclude by giving students a minute or two to finish writing responses to the idea on their paper: “Christlike love is . . .” Invite as many students as time allows to share what they have written and how they plan to follow the Savior’s example in loving others.

 *Note to teacher: As you consider the circumstances and needs of your students, you might consider using one or more of the following supplemental teaching ideas in place of a main teaching idea found earlier in the lesson.*

Supplemental Teaching Ideas

John 11:1–15; 12:1–8, 23–27; 13:18–21, 31–32. Jesus Christ Prophesied of His Death and Resurrection

Ask students to share a time in their lives when they were well prepared or not well prepared for an event and to share how their level of preparation affected them. Divide the class into three groups and have the first group read John 11:1–15; the second group read John 12:1–8, 23–27; and the third group read John 13:18–21, 31–32. Ask students to look for how their scripture verses support this doctrine: **Jesus Christ prepared His disciples for His coming death and Resurrection.** Ask students why they think it would be important for the Savior’s disciples to be prepared for these events. Encourage students to share how knowing the prophecies of things to come in our day can help us be prepared for those events.

John 12:1–9. Mary Anointed the Savior

Ask students to share how they show someone they respect that they honor and appreciate them. Have students read John 12:1–9 and look for what Mary did to show honor and respect for the Savior. You may also want to have students read the student manual commentary for John 12:1–8. After students have had sufficient time to read, invite them to share how Mary’s actions showed honor and respect for the Savior. To help them ponder further the significance of Mary’s actions, you might ask:

- Think about Mary’s experience with seeing her brother Lazarus raised from the dead, as recorded in John 11. What are your feelings about Mary’s anointing of the Savior when you realize that she witnessed the Savior raise her brother from the dead?

- John 12:12–19 records the Savior’s triumphal entry into Jerusalem. How was Mary’s act of respect different from that experience, in which people were also showing respect to the Savior? (Mary’s act required personal sacrifice. She knew that Jesus would soon face death.)
- What can we learn from Mary’s example about honoring and appreciating our Lord and Savior?

During the students’ responses to these questions, they should identify this doctrine: **True disciples of Jesus Christ seek to honor Him and show appreciation for Him.** Ask students to make a list of things they could do in their lives to show more personal honor and appreciation for the Savior.

John 12:3–8; 13:18–30. Judas Iscariot Arranged to Betray the Savior

Ask students to respond to the following statements by stating whether they think each statement is true or false: (1) We cannot hide anything from God; (2) God knows the true desires of our hearts; (3) Though other people do not always know our intentions and desires, God does. (Each statement is true.) Ask students to read John 12:3–8 and John 13:18–30 and look for evidence that this doctrine is true: **Though we may hide our intentions and desires from man, the Lord knows the true desires of our hearts.** Ask students to read Doctrine and Covenants 6:16 and share what the verse teaches about this doctrine. Then ask students: What difference would it make in our lives if we always remembered that God knows the true desires of our heart? Invite students to examine their desires and intentions and seek to align them with the Lord’s will.

John 12:34–50. Discourse on Light and Darkness

Ask students to think of an experience when they were in a condition of physical darkness, and then invite a few of them to share their experience. Ask them how they felt, what potential dangers they felt they were in, and how having light would have helped them. Then have students read John 12:35 and ask them what they think it means to walk in spiritual light or spiritual darkness. You may want to ask the following questions: According to verse 35, what is the danger of walking in spiritual darkness? What are some indications that someone is walking in spiritual darkness?

Invite students to read John 12:36–46 and look for why some people walk in darkness and others walk in the light. Ask students to share principles they learn from these verses. They may share statements of truth such as the following: **Those who believe in the light become the children of light** (see verse 36). **Those who blind their eyes and harden their hearts cannot see or understand and be converted** (see verse 40). **Those who love the praise of men more than the praise of God will lose the light that Jesus Christ offers** (see verses 42–43). **Those who believe in Jesus Christ will not live in spiritual darkness** (see verse 46).

Consider dividing your class in half and having each group read one of the following student manual commentaries: John 12:35–36, 46 or John 12:42–43. Ask students what they can do to seek the light offered by the Savior and avoid the perils of walking in spiritual darkness.

26

John 14–16

Introduction and Timeline


On the final evening of His mortal ministry, after the Last Supper was concluded, the Savior gave instruction to His disciples, as recorded in John 14–16. At that time, the Savior taught His disciples vital truths concerning love, obedience, and the Holy Ghost—truths that would prepare them for His arrest and Crucifixion, as well as for their roles as leaders in His kingdom. Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles pointed out that the Lord’s teachings on this occasion included “some of the mysteries of his kingdom, some of the deep and hidden doctrines, some things that can be understood only by the power of the Spirit” (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [1979–81], 4:73). The Savior’s teachings about what the Holy Ghost can do for us are among the clearest instructions on the Holy Ghost in all scripture.



Jerusalem at the Time of Jesus Christ (Traditional Locations)

1. After the Last Supper, the Savior taught His disciples privately in the upper room of a house in Jerusalem.
2. As the Savior continued to teach His disciples, they left the upper room and moved toward Gethsemane.

Suggestions for Teaching

 *Note to teacher: As you consider the needs of your students and as directed by the Spirit, you might consider using the supplemental teaching ideas at the end of this lesson to help you teach John 14–15.*

John 14–15

Jesus Christ Taught about Love and Obedience

Share the following statement from President Dieter F. Uchtdorf of the First Presidency:



“Love is the defining characteristic of a disciple of Christ”
 (“The Love of God,” *Ensign* or *Liahona*, Nov. 2009, 22).


- Why is love the defining characteristic of a disciple of Christ?

Remind students that the Savior’s words to His disciples recorded in John 14–15 were given just hours before He would suffer in Gethsemane and be crucified. At that time the Savior taught about love through His words and His actions. Ask students to quickly read John 14:1–14 and identify three or four of the Savior’s teachings that are important for us to know. When students have finished, ask them to share with the class the teachings they identified. You might list their answers on the board. The teachings shared by the students could include the following:

There are “many mansions,” or kingdoms of glory, in heaven (verse 2).
Jesus is “the way, the truth, and the life” (verse 6).
Jesus came to reveal His Father to us (verses 9–10).
People who believe in Christ can do great works (verse 12).

After the students have shared their ideas, ask:

- Keeping in mind what would happen to Jesus over the next 24 hours, why would it be important for His disciples to learn these truths?

 **Note to teacher:** *If you feel impressed that your students need deeper understanding of John 14:1–14, the student manual contains several entries covering these verses. Students could review the commentaries for John 14:1–3; for John 14:6; for John 14:7–11; 16:25; and for John 14:12.*

Have a student read aloud John 14:15 and another student read aloud the student manual commentary for John 14:15.

- What is the relationship between love for the Lord and obedience to His commandments? (Though they may use different words, students should identify this principle: **If we love the Lord, we will keep His commandments.**)

To deepen student understanding of this principle, ask students to silently read John 14:21–23 and mark the Lord’s promises to those who keep His commandments. After students have had time to study these verses, ask them to share with the class the promises they found. (Possible answers: They will be loved by the Father and the Son; Jesus will manifest Himself to them; the Father and Son will come and make Their abode with them.) Make sure students understand that the Savior’s promise to manifest Himself to an individual may be fulfilled for only a very few individuals. Most people, even though righteous, will not experience this promise in mortality. Those who do must have been proved worthy in every aspect of life. Ask:

- When have you felt the love and approval of your Father in Heaven for obeying the commandments?

Have students look at John 14:31, and then ask them where Jesus and His disciples were going after the Savior had taught His disciples, as recorded in John 14. (They were leaving the upper room, where they had eaten the Last Supper, and were heading toward Gethsemane; see also John 18:1–2.) Explain to your students that somewhere between the upper room and Gethsemane, the Lord taught His disciples the parable found in John 15. Show students a small branch that you have recently broken off a tree or bush. Ask students what is going to happen to this branch and why it will no longer be able to produce leaves or fruit. Ask students to read John 15:1–6 and look for a principle the Savior taught His disciples using the analogy of a branch broken off its vine. (If they need help, you could refer them to the student manual commentary for John 15:1–8.) After the students have completed their reading, ask:

- How would you state the important truths taught in John 15:1–6? (Possible answers: **If we are to bring forth much fruit, we must abide in the Lord. Without the Savior, we can do nothing.**)
- Why do you think knowing these truths would have benefited Jesus’s disciples at that time?

Encourage students to mark the words “abide” and “abideth” in John 15:1–6. Then read John 15:7–14 to your class while they follow along, paying particular attention to how the Savior continued to use the word “abide” in His teaching. Invite students to mark these words in their scriptures.

- What do you think it means to “abide” in the Savior and in His love? (If needed, refer students to the student manual commentary for John 15:4–5.)
- What promises did the Savior give to those who abide in Him and keep His commandments? (Our prayers will be heard and answered [verse 7], we will abide in His love [verse 10], we will experience the Lord’s joy and our joy will be full [verse 11], and we will be considered the Lord’s friend [verse 14].)

As a result of this discussion, make sure the students understand this principle:

If we keep the Lord's commandments, we will abide in His love.

Have students think of a gospel commandment and then respond to the following question on a piece of paper or in their study journal:

- How does obedience to this commandment provide opportunities for me to show my love for the Lord and to experience His love for me?

John 14:15–27; 15:26–27; 16:7–14

Jesus Christ Taught about the Mission of the Holy Ghost

Write the following statement from President Wilford Woodruff (1807–98) on the board:



“In my own experience I have endeavored to get acquainted with [the] Spirit, and to learn its operations” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 50).

Ask students to silently think for a few moments about how they would answer this question:

- In your experience, what are some things you have learned about the operations of the Holy Spirit?

Divide your class into three reading groups and tell them you are going to give them some verses to help them learn what Jesus taught His disciples about what the Holy Ghost would do for them (and for us). Assign students (1) to identify what Jesus said the Holy Ghost would do and (2) to think about why these teachings would have been important for His disciples, who faced Jesus's impending death and their new roles as leaders of His Church. Have the first group silently read John 14:16–17, 26–27; the second group read John 15:26–27; and the third group read John 16:7–14. Ask each group of students also to refer to the following student manual commentaries as appropriate for their assigned verses: the commentary for John 14:16–23, 26; 15:26; 16:7; for John 14:26; or for John 16:12–13.

Discussion Groups

This method may also be referred to as the “jigsaw” method because students bring together the pieces of information they have individually prepared to form a more complete picture of a scripture passage or subject. This discussion method gives students the opportunity to “instruct and edify each other” (D&C 43:8) by hearing each person's unique contributions.

After students have had sufficient time to study, divide students into discussion groups. Each group should consist of three people, one person from each reading group. Then ask students to answer the following questions in their discussion groups. (You may want to write these questions on the board while students are reading their assigned scripture passages.)

1. What did Jesus say the Holy Ghost would do? What are some of the roles of the Holy Ghost?
2. Why would an understanding of these roles of the Holy Ghost be important for the Savior's disciples as future leaders of His Church?
3. When have you experienced the Holy Ghost's help in one of these ways?

After students have discussed these questions in their groups, ask them to read John 14:15–17. Then ask:

- What must we do to have the Holy Ghost fulfill His roles in our lives? (One answer that students could give is: **The Holy Ghost is promised to those who love the Lord and keep His commandments.**)
- How does what you have learned about the Holy Ghost affect your desire to be obedient to the commandments?

Testify to your students that they can have the gift of the Holy Ghost and experience His operations in their lives if they will love the Lord and keep His commandments.

John 16:15–33

The Lord Jesus Christ Overcame the World

Have students read John 16:16–18, 28–32 and look for what the Savior taught His disciples and how they responded.

- How do you imagine the disciples felt after hearing the Savior tell them what was about to happen to Him?
- What are some circumstances in your life or in the world that you find troubling or that cause you concern?

Invite students to read John 16:33 to find the Savior’s words that help us know how the Savior would have us respond to tribulation. Ask students:

- According to this verse, why can we respond with good cheer when we are faced with tribulation? (As the students share their ideas, make sure this doctrine is presented: **Because Jesus Christ overcame the world, we can have peace, be of good cheer, and overcome the world.**)

Ask students to think about the phrase “Jesus Christ overcame the world” and to suggest some of the things Jesus overcame when He overcame “the world.” Make a list on the board of their ideas, which might include the following: He overcame sin, death, temptations, afflictions, sicknesses, and infirmities. Testify of the doctrine just presented: **Because Jesus Christ overcame the world, we can have peace, be of good cheer, and overcome the world.**

Invite students to read John 16:19–27, looking for what the Savior taught His disciples that could enable them to have hope and joy despite the trials they would experience over the next several days. Ask students:

- Which of the Savior’s teachings on this occasion do you think would have helped His disciples have joy in the days ahead?
- How can understanding and living these teachings help us have joy, even when we experience trials and tribulation?

Have a student read John 16:20–22. Even though your students may not have personal experience with the difficulties of childbirth, you may be able to share an experience with the birth of a child that will help them understand the great joy the Savior promised His disciples despite the pain they would have to endure. Read or have students read the student manual commentary for John 16:20–22. Ask:

- When has your testimony of the Atonement and Resurrection of Jesus Christ helped you to have joy and peace in spite of troubles in your life?

Encourage students to mark John 16:33 in their scriptures. Invite them to write a short principle statement in the margin of their scriptures, summarizing what they have learned about being of good cheer as disciples of Jesus Christ. Invite a few students to share with the class what they wrote. Students might write statements like these: If we trust in the Lord, then we can have joy during times of adversity. If we rely on the Atonement of Jesus Christ, we can overcome the world and feel peace. If we are followers of Jesus Christ, we can face trials and adversity with peace and good cheer.

Testify that because Jesus Christ overcame the world, we can have peace and be of good cheer. As you bear your testimony, you may want to share the statement by Elder Adhemar Damiani from the student manual commentary for John 16:33.

Write a Principle

When students can read a scripture passage and then express the main concepts in a concise principle statement, they demonstrate that they understand the passage. Writing principle statements also helps students remember the concepts taught in the scriptures. One way to encourage students to write principles is to have them write an “if-then” statement so they can clearly see how their actions lead to specific blessings.

Supplemental Teaching Ideas

John 14:1–6. There Are Many Mansions in Heavenly Father's House

Ask students to read John 14:2–6 and the clarification by the Prophet Joseph Smith from the student manual commentary for John 14:1–3. Then ask:

- Why will there be “many” mansions in heaven, and not just one? (If needed, you might have students read the quotation from Elder Quentin L. Cook in the student manual commentary for John 14:1–3.)
- What was the Savior about to do to “prepare a place” in His Father’s house for His disciples and for all people? (He was about to suffer for our sins, die and then rise again, and ascend to His Father in Heaven.)

Make sure students understand this doctrine: **The Savior prepares a place for His faithful followers in the kingdom of His Father.**

Share the following quotation from President George Albert Smith (1870–1951) with your students:



“One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal in as far as we keep the commandments of the Lord. In as far as we observe to keep the laws of the Church we have equal opportunities for exaltation” (in Conference Report, Oct. 1933, 25).

Have students read John 14:6 again and then read Acts 4:10–12; Mosiah 3:17; and Doctrine and Covenants 18:23, looking for what is required for any member of the Church to be saved. Then discuss:

- What does this scriptural phrase mean to you: “There is none other name given whereby man can be saved”? (D&C 18:23). What has Jesus done, and what will He continue to do, to help us attain the celestial kingdom?

John 14:7–10, 20–23; 15:8–10, 15; 16:27. Jesus Christ Testified of His Father

Write *John 14:7–10, 20–23; 15:8–10, 15; 16:27* on the board and invite students to search those scriptures to discover a theme that occurs throughout these chapters of John. After allowing enough time for students to search these scriptures, invite them to share what they discovered. Though they may use different words, students should identify this doctrine: **Jesus Christ came to show us the Father and help us to know Him.** You might explain that this is a theme especially emphasized in the Gospel of John.

Share with the class the student manual commentary for John 14:7–11; 16:25. Invite students to reflect for a minute or two on what they have studied in the Gospels about the life of Jesus Christ. Then invite them to share what they have learned about Heavenly Father from their study of the life of His Son. Ask them to explain how knowing these truths about Heavenly Father can help them in their lives.

John 14:15–23. Jesus Christ as Comforter

Write the following question on the board: *Who is the Comforter?* Invite students to read John 14:26 to find one answer to the question. (The Holy Ghost.) Then invite students to read John 14:18–23 to find another answer to the question. (Even though the word “Comforter” is not used, these verses refer to Jesus Christ as a Comforter.) To help students understand John 14:23, you may want to refer them to Doctrine and Covenants 130:3. Have students read the student manual commentary for John 14:16–23, 26; 15:26; 16:7. They should understand these doctrines: **Jesus Christ is a Comforter. He will one day reveal Himself to those who love and serve Him.** Also make sure students understand that this personal appearance of the Savior to an individual is not something that

must occur during mortality (see D&C 88:68). The Holy Ghost is sometimes referred to as the “First Comforter” and the Savior is sometimes referred to as the “Second Comforter.”

Use the following scripture chain to help students understand that latter-day revelation gives further clarification to our understanding of the Second Comforter: Doctrine and Covenants 67:10–12; 84:19–23; 88:67–68; 93:1; 107:18–19. Help students understand that we should “seek the face of the Lord always” (D&C 101:38)—whether we see Him in this life or in the next.

John 15:18–25; 16:1–4. The Savior Foretold the Opposition and Persecution His Followers Would Experience in the World

Ask students to identify some ways in which followers of Jesus Christ are hated or persecuted by the world.

Invite students to read John 15:18–25, looking for why **disciples of Jesus Christ will face opposition from the world**. (Possible answers: Disciples will face opposition because they are not of the world and because people in the world do not know God.)

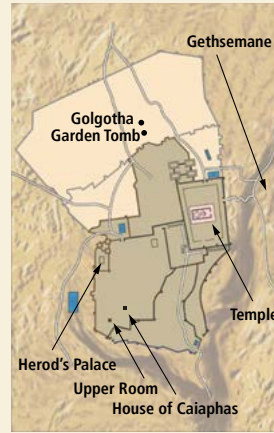
As a class, read John 16:1–4, and ask students to look for what the Savior said would happen to the ancient Apostles. Ask students why they think the Apostles were willing to follow the Savior even though they knew they would face opposition. (To help students understand why the Apostles followed the Savior, you may want to have them read John 6:66–69 and John 16:27.) Invite your students to share how they have faced opposition because of their belief in Jesus Christ, and how they have been able to continue following the Savior despite that opposition.

Introduction and Timeline

John chapters 17–19 contain John’s account of the events of the Atonement. The Savior’s prayer recorded in John 17 is often called the Intercessory Prayer because in His prayer, the Savior interceded on our behalf, praying to His Father for His Apostles and all who would believe in Him—including us. Following the Intercessory Prayer, chapters 18–19 recount the arrest, trials, Crucifixion, and burial of Jesus Christ. John 17 provides valuable insight into the purposes of Jesus’s suffering. He prayed that those who believed in Him would be protected, have joy, be sanctified, be filled with the Father’s love, and truly know His Father and have eternal life. He prayed that His followers might be “one” with the Father, the Son, and one another. The word *Atonement* (at-one-ment) literally means “to make one,” or to reconcile. It was to bring about all these possibilities that Jesus Christ suffered, as described in John 18–19.

Note: While you have already taught about the suffering and Crucifixion of Jesus Christ in the accounts in Matthew, Mark,

and Luke, the teaching suggestions below focus on material that is unique to or emphasized in John.



Jerusalem at the Time of Jesus Christ (Traditional Locations)

1. In Jerusalem, Jesus Christ offered the great Intercessory Prayer.
2. He was betrayed, arrested, and tried before Annas, Caiaphas, and Pilate.
3. Peter denied three times that he was one of Jesus’s disciples.
4. The Savior was crucified at Golgotha.
5. The body of Jesus Christ was placed in a tomb by Joseph of Arimathea and Nicodemus.

Chapter Overviews

John 17

After the Last Supper and just before entering the garden, the Savior offered the great Intercessory Prayer. He reported to His Father that His work on the earth was finished. He prayed for His disciples and all who would believe in Him, asking that they might be one with the Father and the Son, be sanctified, and be filled with love.

John 18

An armed band of men accompanied Judas Iscariot to the garden to arrest Jesus. Jesus was taken before Annas and Caiaphas for questioning. Peter denied knowing Him. Jesus was accused before Pilate, who questioned Jesus and found no fault in Him. Jewish leaders requested the release of the robber Barabbas instead of Jesus.

John 19

The Romans scourged, mocked, and beat Jesus. Pilate sought to release Him, but the chief priests and officers cried for Jesus’s Crucifixion. Pilate relented, and Jesus was crucified at Golgotha. As He hung on the cross, He placed His mother in John’s care. He said, “It is finished,” and He died. A soldier pierced His side with a spear. Joseph of Arimathea and Nicodemus placed Jesus’s body in a tomb.

Suggestions for Teaching

John 17

The Intercessory Prayer

Write this question on the board: *How does it affect you to know that Jesus Christ prayed to the Father for you?* Give students a few moments to ponder this, and then ask for a few responses. Explain that the Savior’s prayer recorded in John 17 is often called the great Intercessory Prayer. An *intercessor* is someone who intercedes, mediates, advocates, or pleads in behalf of another. The prayer found in John 17 is one of the many instances in the scriptures when we see the Savior acting in His role as our intercessor with Heavenly Father.

Begin writing a list on the board with the title: *Jesus Christ prayed that we would . . .*

Ask students to read John 17:1–3, looking for what Jesus Christ had power to give people.

- What does Jesus Christ have power to give us? (Eternal life.)

On the board, write *Have eternal life (John 17:2–3)* under “Jesus Christ prayed that we would . . .” Ask students to look again at verse 3.

- How did the Savior describe “life eternal”? (**Eternal life is to know God the Father and Jesus Christ.**)

Then add to the list: *Know Heavenly Father and Jesus Christ (John 17:3)*. The board should look something like this:

Jesus Christ prayed that we would . . .

Have eternal life (John 17:2–3)

Know Heavenly Father and Jesus Christ (John 17:3)

Help students to explain these doctrines by asking:


- What do you think is the difference between *knowing about* Heavenly Father and Jesus Christ and actually *knowing* Them?
- How do you get to *know* a person? (Spend time with them, share experiences, talk together.) How do these answers apply to *coming to know* Heavenly Father and Jesus Christ? (We must share experiences with Them and talk with Them.)
- What are things we can do in mortality that help us to *know* Heavenly Father and Jesus Christ? (Possible answers: Pray, read and ponder the scriptures, serve others, keep the commandments, worthily partake of the sacrament each week, and ponder what They would have us do.)

After a few students have responded to these questions, read and discuss the student manual commentary for John 17:3. You might ask the following questions:

- In your life, how have you grown in coming to *know* the Father and the Son, rather than just knowing *about* Them? What could you do to come to know Them even better?

Ask students to read John 17:11–26 silently, marking in their scriptures or making note of items they could add to the list on the board. After students have had time to read, ask them to report what they found, and write their responses on the board. Your completed list might look something like this:

Jesus Christ prayed that we would . . .*Have eternal life (John 17:2–3)**Know Heavenly Father and Jesus Christ (John 17:3)**Be kept (protected) by Heavenly Father (John 17:11)**Be “one,” as He and His Father are one (John 17:11, 21–23)**Be kept from the evil “of the world” (John 17:11, 14–16)**Have His joy (John 17:13)**Be sanctified (John 17:17, 19)**Be made perfect (John 17:23)**Be with Him where He is (John 17:24)**Have the Father’s love in us (John 17:26)*

 **Note to teacher:** *If time permits and your students need deeper understanding of ideas on this list, you could invite students to read and discuss corresponding commentary from the student manual, or you could use suggestions from the supplemental teaching ideas found at the end of the lesson.*

Invite students to share their thoughts about these truths and testify of them by asking:

- How have you experienced any of the blessings the Savior prayed would come into our lives?

To help students understand the Intercessory Prayer in the context of the Atonement, point out that the Savior gave this prayer just before the events of the Atonement—His suffering in the garden and later on the cross. Erase the title of the list on the board, “Jesus Christ prayed that we would . . .” and write a new title:

Because of the Atonement of Jesus Christ, we may . . .

Ask students to reconsider the items listed beneath this title, and ask:

- Why is the Atonement necessary in making each of these blessings possible?

To help students think about applying the teachings in John 17 to their own lives, point out that before Jesus said, “I pray for them” (John 17:9), He reported to His Father in Heaven about how receptive His disciples had been to His teachings. Ask a student to read John 17:6–9 aloud, while the rest of the class listens for what Jesus said His disciples had done. (His disciples had received and kept God’s word, they knew that Jesus’s teachings came from Heavenly Father, and they believed that Heavenly Father had sent Jesus Christ.) Ask:

- If you want the blessings of the Atonement in your life, what can you learn from the example of His disciples?

After students have responded, close this part of the lesson by bearing testimony that **by our faithful acceptance of the Atonement of Jesus Christ, we can receive all the blessings the Savior prayed for in the Intercessory Prayer.**

John 18–19**Important Details from the Final Hours of the Savior’s Mortal Ministry**

Explain that John 18–19 is an account of the Savior’s arrest, trials before Jewish and Roman authorities, Crucifixion, and burial. Though students have studied these events already in their study of the Gospels of Matthew, Mark, and Luke, John recorded some important details about these events that are not found in the other accounts.

You will need to select which of the following details to focus on during the lesson. Decide which to emphasize and which to summarize based on the needs and abilities of your students, the promptings of the Spirit, and the time available.

Making Use of a List on the Board

You will make better use of a list on the board by referring back to it over the course of a lesson and asking further questions about the items listed. In the teaching suggestions here and following, notice the opportunities to enhance the learning experience by referring back to the list on the board.

John 18:4–9. “I Am He . . . Let These Go Their Way”

Ask students to read John 18:4–6, looking for the reaction of Jesus’s captors when He told them who He was. (They “went backward, and fell to the ground.”)

- What do you think this dramatic reaction tells us about the power Jesus Christ possessed? (You might refer students to the student manual commentary for John 18:1–6.)

Help students understand this principle: **The Savior had the ability to overpower His captors, but He voluntarily submitted to arrest and crucifixion.**

Ask students to read John 18:7–9. You might suggest that they mark the phrase “Let these go” in their scriptures. Ask them to explain what Jesus meant when He said these words in the garden. (The Savior offered Himself to be arrested on the condition that His captors would let the disciples go free.) Then ask students to explain how the phrase “Let these go” might symbolically relate to all of us. (As students respond, you might refer them to what the Savior said earlier about His mission to set people free from spiritual captivity [see Luke 4:18–19] or to the student manual commentary for John 18:8–9.)

John 18:33–37. “To This End Was I Born”

Explain that John 18:33–37 relates part of the conversation between Jesus Christ and Pontius Pilate. Have students read these verses, looking for indications that Jesus knew the purpose of His mortal life. Students might point to these statements: “My kingdom is not of this world” (verse 36) and “To this end was I born, and for this cause came I into the world” (verse 37). You might suggest that students mark the statement “To this end was I born, and for this cause came I into the world” in their scriptures and take a moment to ponder its meaning. Ask two students to read the statements by Elder Alexander B. Morrison and Elder Neal A. Maxwell in the student manual commentary for John 18:37.

- How do you think knowing the purpose of His life on earth helped the Savior make the right decisions and endure to the end?
- How can understanding the purposes of our life give us confidence and courage to endure difficulties?

Bear testimony of this principle: **Understanding who we are and the purposes of this life can give us confidence and courage to endure difficulties.** Invite students to share their ideas and testify about this truth by asking:

- When has the knowledge of who you are and your life’s purpose helped you face challenges?

John 19:14–18. “It Was the Preparation of the Passover”

Ask students to read John 19:14–18, noting the day and time when these events took place. (“It was the preparation of the passover, and about the sixth hour.”) Explain that this was the very hour when sacrificial lambs for Passover would have been slaughtered at the temple in Jerusalem. Ask students to turn to John 1:29, 36 and notice the testimony John recorded about Jesus Christ. (Jesus Christ is “the Lamb of God.”)

- What is the effect of reading these details from the beginning and the end of the Gospel of John? (They serve as two witnesses, at the beginning and end of the Savior’s ministry, of this important doctrine: **Jesus Christ is the Lamb of God.**)

John 19:25–27. “Woman, Behold Thy Son! . . . Behold Thy Mother!”

Ask students to name a few occasions when Jesus Christ showed compassion or was thoughtful toward others. Ask what students think about the effect that compassionate or thoughtful acts have upon someone who is suffering. Have students read the account in John 19:25–27, looking for the Savior’s thoughtfulness while He was suffering on the cross. (He thought of His widowed mother and made provision for her well-being by placing her in the care of the Apostle John.) Help students understand this doctrine: **The Savior exemplified selfless concern for others.** Ask:

- When have you seen someone show selfless concern for another person?

Encourage students to think about ways they can be more selfless by sharing the following statement from President James E. Faust (1920–2007) of the First Presidency:

Questions That Invite Inspiration and Remembering

President Henry B. Eyring of the First Presidency taught that teachers should ask questions that “invite inspiration.” He gave the following example and counsel: “‘When have you felt that you were in the presence of a prophet?’ That [question] will invite individuals to search their memories for feelings. . . . Even those who do not speak will be thinking of spiritual experiences” (“The Lord Will Multiply the Harvest” [evening with a General Authority, Feb. 6, 1998], 6). As you teach, try to use questions that begin with “When have you . . . ?” and notice how this type of question is used in this lesson.



"The Savior Himself said, 'Greater love hath no man than this, that a man lay down his life for his friends.' [John 15:13.]

"Most of us don't demonstrate our unselfishness in such a dramatic way, but for each of us unselfishness can mean being the right person at the right time in the right place to render service. Almost every day brings opportunities to perform unselfish acts for others. Such acts are unlimited and can be as simple as a kind word, a helping hand, or a gracious smile" ("What's in It for Me?" *Ensign or Liahona*, Nov. 2002, 21–22).

Conclude this part of the lesson by giving students a moment to ponder what they could do to become more aware of the needs of others and unselfishly strive to meet those needs.

John 19:28–30. "I Thirst. . . It Is Finished"

Ask a student to read John 19:28, and suggest that students mark "I thirst" in their scriptures. Ask students if they recall Jesus's teachings, found earlier in the Gospel of John, about what He offers to all people to quench their spiritual thirst. (Students may recall these accounts: The Savior taught the Samaritan woman at the well that He provides "living water" that forever quenches spiritual thirst [see John 4:10–14]. The Savior stood in the temple and announced that He would give the "living water" of the Holy Ghost to those who believe in Him [see John 7:37–39].) Ask students to read John 19:29, looking for how the Roman soldiers responded to the Savior's statement, "I thirst." (They gave Him vinegar to drink.) You might have students cross-reference this verse with Psalm 69:21.

Consider having students examine the chart found in the student manual commentary for John 19:26–30. Lead a discussion on what students learn about Jesus Christ from His final earthly statements, made while He was on the cross.

John 19:31–37. "They Brake Not His Legs: but One of the Soldiers with a Spear Pierced His Side"

Ask students to read John 19:31–37, looking for fulfillments of scriptural prophecy that John recorded. (Jesus's bones were not broken, and His side was pierced.) You might suggest that students write the cross-reference "Psalm 34:20" beside John 19:36, and "Zechariah 12:10" beside John 19:37. Ask students why it was significant that the Savior's legs were not broken. (The Psalmist had prophesied that His legs would not be broken. Also, the Passover lamb, which symbolized the Savior, was not to have any broken bones. If the students need help answering this question, refer them to the student manual commentary for John 19:31–37.) Ask students:

- According to John 19:35, why did John include these details?
- How can knowing the fulfillment of these prophecies deepen our understanding of the Savior's proclamation in 3 Nephi 9:15–16?

As a result of this discussion, make sure that students understand this truth: **Jesus Christ fulfilled scriptural prophecies concerning His mortal ministry.**

Supplemental Teaching Ideas

John 17:11, 14–16. The Savior’s Followers Are to Be “in the World” but Not Partake “of the World”

Write on the board the following statements made by the Savior about His disciples, and ask students to complete them:

John 17:11. These are _____.

John 17:14. They are not _____.

(Answers: “in the world,” “of the world.”)

- How are these statements often combined as a motto for all followers of Jesus Christ? (**We are to be “in the world” but not “of the world.”**)

Ask students what they think each statement means, and then read and discuss the student manual commentary for John 17:11, 14–16. Invite students to share their ideas and testify about this truth by asking:

- When have you observed someone who was a good example of being “in the world” but not “of the world”? What effect did that person have on you?

John 17:11, 21–23. The Atonement and the Savior’s Prayer That We Might Be “One”

In the Savior’s Intercessory Prayer, He asked that His disciples might “be one,” as He and His Father are one. You might help deepen the students’ understanding of this doctrine by asking:

- What are a few examples of ways people fail to be “one” with Heavenly Father and Jesus Christ?
- What are a few examples of ways people fail to be “one” with each other?
- How can the Atonement of Christ resolve these problems?

Share the following statements about the word *Atonement*:



President James E. Faust taught: “The act of the Atonement is, in its simplest terms, a reconciliation of man with his God. The word *atonement* means to be at one” (“The Supernal Gift of the Atonement,” *Ensign*, Nov. 1988, 12).



Elder Earl C. Tingey of the Seventy explained: “The Atonement is an event that enables us to be reconciled to God. The word *atonement*, or ‘at-one-ment,’ means to restore or to come back. In terms of family, it means to be reunited with one another and with God and His Son, Jesus Christ. It means sadness through separation will become happiness through reuniting” (“The Great Plan of Happiness,” *Ensign* or *Liahona*, May 2006, 74).

Help students understand this principle: **Because of the Atonement of Christ, we may become one with Heavenly Father, Jesus Christ, and each other.** You might invite students to share their ideas and testify about this truth by asking:

- When has growing closer to Heavenly Father and Jesus Christ also made you closer to other people?
- In what ways have you experienced the blessings of unity among members of the Church or members of a family? Why do you think the Lord wants us to be “one”?

Introduction and Timeline

John chapters 20 and 21 record John’s account of the Savior’s post-Resurrection ministry. John recorded the discovery of the empty tomb and the Savior’s appearance to Mary Magdalene and later that day to ten of the Apostles. Upon hearing of the resurrected Savior, Thomas, who had been absent, said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, . . . I will not believe” (John 20:25). Eight days later Thomas received that opportunity, at which time Jesus taught, “Blessed are they that have not seen, and yet have believed” (John 20:29). John recorded the Savior’s appearance to His disciples on the shore of the Sea of Tiberias (Galilee) and His charge to Peter to “feed my sheep” (John 21:15–17). John stated his purpose in recording these appearances: “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).



1. The resurrected Jesus Christ appeared to Mary Magdalene.
2. The Lord appeared to ten of His Apostles, Thomas being absent.
3. After eight days, He appeared to the eleven Apostles, including Thomas.
4. The Savior appeared again to seven of His disciples at the Sea of Tiberias (the Sea of Galilee).

Chapter Overviews

John 20

On the first day of the week, Mary Magdalene, Peter, and John found Jesus’s tomb empty. The Lord appeared to Mary at the tomb and later that evening to ten of the Apostles. Thomas initially refused to believe their account. Eight days later Jesus appeared to the eleven Apostles, including Thomas.

John 21

The resurrected Jesus Christ appeared to seven of His disciples on the shore of the Sea of Tiberias (the Sea of Galilee). He asked Peter three times, “Lovest thou me?” and commissioned Peter to feed His sheep. The Savior foretold the martyrdom of Peter and the translation of John the Beloved.

Bearing Testimony

President James E. Faust (1920–2007) of the First Presidency taught: “Your own personal testimony is the strongest arrow in your quiver. . . . If you have the Holy Spirit resting upon you, and you speak by that Spirit the words of the Lord as contained in the holy scriptures and as outlined by his living prophets, God will ratify your message in the hearts of those who are hearing you” (“What I Want My Son to Know before He Leaves on His Mission,” *Ensign*, May 1996, 42).

Suggestions for Teaching

John 20

The Resurrection of Jesus Christ

Write the word *witness* on the board. Ask students questions like the following:

- What are some events for which witnesses are commonly needed? (Possible answers: A wedding, reporting a traffic accident to the police, testifying in court, creating a legal contract, or a baptism.)
- Why are witnesses necessary for these events?

- What are the benefits of having multiple witnesses of an event or action?

Explain to students that John 20 contains the accounts of several appearances of the resurrected Jesus Christ. Those people to whom He appeared can be called witnesses. As with most of the Gospel of John, the accounts of these appearances are different from the accounts found in the other Gospels. Divide the class into four groups and assign each group to study together one of the following scripture passages: John 20:1–8; John 20:11–18; John 20:19–21; John 20:24–28. (If your class is large, more than one group can be assigned to a scripture passage. If your class is small, you may assign these scriptures to individual students.) Ask each group to look for details that confirm that the Resurrection of Jesus Christ actually took place.

After a few minutes, ask groups to summarize the account they studied and explain how it confirms that Jesus was resurrected. As students respond, consider summarizing their answers on the board. The board might look something like the following:

John 20:1–8. Mary, Peter, and John saw the stone rolled away, the empty sepulchre, and the burial clothes still in the sepulchre.

John 20:11–18. Mary Magdalene saw two angels and conversed with the resurrected Jesus Christ.

John 20:19–21. The disciples saw the wounds in Jesus's hands and side.

John 20:24–28. Thomas was reluctant to believe until he saw and touched the resurrected Jesus Christ.

Group Work

Group work actively involves students in the learning process. It is more effective when there are no more than four persons in each group—this encourages participation by each group member. Assigning someone to be the leader in each group also leads to greater success. Ask group leaders to encourage each group member to contribute and to ensure that the group stays on task to complete the assignment.

To help students analyze the items on the board, you might ask questions like:

- What detail in these accounts stands out most to you? Why?
- How do these evidences combine to testify of the Resurrection of Jesus Christ?

Read John 20:29 to your class and ask students:

- What does the Savior's statement to Thomas mean to you personally?

You might have students read the statement by President Gordon B. Hinckley in the student manual commentary for John 20:29–31. Then have students read John 20:30–31, looking for why John recorded accounts of Jesus Christ's post-Resurrection appearances.

Write this doctrine on the board: **Witnesses testify of the Resurrection to strengthen our faith in Jesus Christ as the Son of God and in the reality of eternal life.**

Give students a few minutes to study the chart "New Testament Appearances of the Resurrected Jesus Christ" in the student manual commentary for John 20:29–31.

Ask questions like the following:

- How has your testimony been affected by the many testimonies of Jesus Christ you have heard or read? What has led to your belief in His Resurrection?
- How would you describe the influence your knowledge of the Resurrection has on your life?
- How can every person know for himself or herself that the Savior lives?

Write the following statement on the board:

"The resurrection of Jesus is the most glorious of all messages to mankind" (Bible Dictionary, "Resurrection").

Encourage students to consider individuals with whom they could share this glorious message of the resurrected Christ and to pray for opportunities to do so.

John 21:1–17***The Resurrected Jesus Christ Appeared to His Disciples at the Sea of Tiberias (Sea of Galilee)***

Have students silently read John 21:1–7, looking for details of this experience that are similar to another experience that occurred earlier in the New Testament. Have students share what they found. They may remember that this experience is similar to what happened when Peter, James, and John were first called to follow the Savior, as recorded in Luke 5:1, 4–11.

The following questions will help students analyze John 21:1–7:

- According to John 21:3, how successful had the disciples been by their own efforts? (“They caught nothing.”)
- According to John 21:6, what happened when they followed the Lord’s instructions? (They caught so many fish that they weren’t able to pull the nets into the boat.)
- What do these two experiences teach about what will happen when we obey the Lord’s instructions?

As the students discuss this question, help them understand this principle: **If we exercise our faith and obey the Lord, the results of our efforts will be greater than what we could achieve on our own.**

- What experiences have taught you that if you trust the Lord and move forward in obedience, the results of your efforts are greater than you could have achieved on your own?

Ask a student to read aloud John 21:9–14. Then ask:

- What can we learn from the fact that the Savior provided food for the disciples instead of having them cook their own meal? (Possible answers: He may have been helping the disciples understand that He would provide for them in times of need, just as He did when He made it possible for them to catch a “multitude of fishes.” He was teaching them through His example that they were to serve all people, as He had done many times before His Crucifixion.)

To help students identify the principles the Savior taught to His disciples after they ate, ask students to read John 21:15–17 on their own and mark words and phrases they find repeated. (“Simon, son of Jonas, lovest thou me?” “Feed my lambs.” “Feed my sheep.”)

- Compare Luke 5:4–11 and John 21:10–11, 15. In these two experiences, what decision was the Savior asking Peter to make? (In both instances, Peter was asked to choose between material goods [the fish] and serving the Lord.)

If you feel it would help your students see the importance of loving the Lord above the things of the world, you might read with them the statement by Elder Jeffrey R. Holland in the student manual commentary for John 21:15.

- What do you think it means to “feed” the Savior’s “sheep”? (As you consider the needs and understanding of your students, you may want to share insights from the quotation by President Russell M. Nelson in the student manual commentary for John 21:15–17.)
- What connection do you see between the Savior’s question to Peter about whether he loved Him and His instructions to “feed my sheep”? (Students should identify this principle: **We can demonstrate our love for the Savior and our Father in Heaven by ministering to others.**)
- How is ministering to those around us an indication of our love for the Lord? (Our service to others shows that the Savior is a higher priority in our lives than other things. Serving others is a way of serving the Lord; see Matthew 25:40; Mosiah 2:17.)


Ask students to name some ways they can feed the Lord’s sheep. You might want to list their responses on the board or ask a student to list them on the board for you. (Students might mention serving in Church callings, serving as home or visiting teachers, sharing the gospel with others, reaching out to a family member who has strayed from the Church, or comforting someone who is experiencing a difficult trial.)

Have students work in pairs to read the statement by Elder Marvin J. Ashton from the student manual commentary for John 21:15–17. Have one student in each pair look for things Elder Ashton says we *should* do and the other student look for things Elder Ashton

says we *should not* do as we strive to feed the Lord’s sheep. Have students share with each other what they found and discuss how they might apply this counsel as they serve in the ways listed on the board. After students have finished their discussion, ask the class to discuss answers to the following question:

- What examples have you seen of someone following the principles Elder Ashton taught?

Give students a piece of paper and invite them to think about the Lord’s commission to feed His sheep and then write down the name of a person who needs to be fed. Invite them to also write down what they could do to strengthen that individual and help him or her feel the Lord’s love. You might share an experience when you ministered to someone, or were ministered to, and how that blessed your life. Testify to the students of the blessings that will come to them as they strive to feed the Lord’s sheep.

 *Note to teacher: If time permits, you might use the supplemental teaching idea for John 20:30–31 as a conclusion to this lesson. This teaching idea may be especially useful if this is the last time your class will meet and you would like to invite students to share and testify about what they have learned throughout the course.*

Using Examples

As students ponder the positive examples of people they know who live gospel principles, they will more clearly see how they can apply gospel principles in their own lives. Encourage students to share examples of people with whom they are personally acquainted. This helps them learn from people close to them and provides real-life examples for other students who need gospel role models.

Supplemental Teaching Ideas

John 20:30–31. The Purpose of John’s Record

Have a student read John 20:30–31 and then ask students to explain how this might be a good summary for all four Gospels. Consider giving students a few minutes to review their scriptures, manuals, or other notes to ponder the most meaningful truths they have learned about the Savior and His gospel during this course. Then you might ask questions like the following:

- What events or teachings in the life of Jesus Christ did you read about in the Gospels that helped you believe that Jesus is the Christ, the Son of God?
- Which of the Savior’s deeds or teachings found in the Gospels have been particularly meaningful to you?
- What is one important truth you have learned from studying the Gospels that you would most want to share with others?

You may also want to conclude by sharing your own testimony of this truth: **In the scriptures we learn essential truths about the Savior that strengthen our belief in Him.** Encourage the students to continue to strengthen their testimonies of Him by continuing to study the scriptures and learn of Him.

John 21:18–23. The Savior Foretold the Martyrdom of Peter and the Translation of John the Beloved

Ask half the class to read John 21:18–19 and look for clues that suggest how Peter would eventually die.

Consider having this group review the student manual commentary for John 21:18–19. Ask the other half of the class to read John 21:20–23 and look for what the Savior said about the future of John the Beloved. Consider having this group review the student manual commentary for John 21:22–23. Ask students to explain what they learned about what would happen to Peter and John.

Ask students to explain how the Savior’s words, “Follow me” (John 21:19), might especially apply to Peter in this situation, when the Savior had told him about his death. (Peter would not only follow the Lord in life, but he would also follow the Savior by dying a martyr’s death.)

- When Peter asked about what would happen to John, the Savior told him, “What is that to thee? follow thou me.” What do you think that statement means for you personally?
- What lessons about discipleship can we learn from these verses about Peter and John? (One answer students should understand is: **Having faith in Jesus Christ involves trusting in Him as He gives us differing responsibilities and opportunities.**)

You may want to share with students the quotation by Elder Neal A. Maxwell from the student manual commentary for John 21:20–22.

- How can these verses about Peter and John help you be a devoted disciple of Jesus Christ?

29

Acts 1–2

Introduction and Timeline

For a period of 40 days, the resurrected Savior visited His disciples and spoke to them “of the things pertaining to the kingdom of God” (Acts 1:3). Though Acts presents little detail of those days, it appears that during that time Church leaders received instruction on how to lead the Church in the Lord’s absence. Near the completion of those 40 days, Jesus Christ commissioned His Apostles to “be witnesses unto me . . . and unto the uttermost part of the earth” and was then “taken up” into heaven (Acts 1:8–9). Ultimately, the lives of many thousands were transformed by the ministries of these apostolic witnesses of Jesus Christ.

The events recorded in Acts 1–2 begin to show how the resurrected Jesus Christ led the Church through the ministration of the Holy Ghost. After seeking the Lord’s direction, Peter presided over the selection of a new Apostle. The Spirit was poured out upon the Apostles on the day of Pentecost. On that day about three thousand souls “were pricked in their heart” (Acts 2:37)

by the Holy Ghost and, as instructed by Peter, repented and were baptized. The young Church was flourishing.



1. Jesus Christ ministered to His disciples for 40 days in or near Jerusalem.
2. The Savior ascended into heaven, promising to return in the latter days in like manner.
3. Peter presided over the calling of a new Apostle.
4. The Spirit was poured out in Jerusalem on the day of Pentecost, and about three thousand souls were converted.

Chapter Overviews

Acts 1

Jesus Christ ministered to His Apostles for 40 days following His Resurrection. The Apostles witnessed Him ascend into heaven. The Apostles and others united in prayer and supplication. Peter presided over the calling of Matthias as a new Apostle.

Acts 2

The Apostles were filled with the Holy Ghost on the day of Pentecost and experienced the gift of tongues as they preached the gospel. Peter proclaimed that Jesus is both Lord and Christ and invited people to repent, be baptized, and receive the Holy Ghost. About three thousand souls were converted and baptized that day and continued steadfast in the Church.

First Day of Class

For most institute classes throughout the world, this will be the first lesson of a new semester. It is important to help students have a meaningful experience on their first day. Try not to spend too much time discussing the course outline or other expectations. On their first day of class, give students a glimpse of what they can expect in this course by teaching a meaningful lesson from the scriptures.

Suggestions for Teaching

Introduction to Acts through Revelation

Consider beginning class by giving students a short quiz on their overall knowledge of the second half of the New Testament. Give each student a small sheet of paper and ask them to write answers to the following questions. Pause briefly after each question to allow students time to write their responses:

1. Who was the Lord’s servant who presided over the Church following the Savior’s death? (Peter.)

2. Name three or four of the writers of the books found in the second half of the New Testament. (Luke, Paul, Peter, James, John, Jude.)
3. Which single author wrote the majority of the books in the New Testament? (Paul.)
4. Most of the cities mentioned in Acts through Revelation are located in what modern countries? (Turkey, Greece, Italy, Israel.)
5. Do you have a favorite scripture from the second half of the New Testament? If so, what is it?

After briefly discussing student responses and the correct answers, have students read Acts 1:8, looking for the places where the Savior told His disciples to take the gospel message. Explain that Acts 1:8 outlines a general framework for the book of Acts and the writings of the Apostles. Acts 1–7 describes the Church’s growth in Jerusalem; Acts 8–9 highlights the labors of the Apostles in Judea and Samaria; and Acts 10–28, along with the epistles and Revelation, relates the Apostles’ ministry to “the uttermost part of the earth.” Ask:


- What phrase in Acts 1:8 describes what the disciples were to do throughout the world? (“Be witnesses unto me.”)
- What does it mean for a member of the Church today to be a witness of Christ?

Write the following on the board:

Peter: Acts 2:22–24, 32–33, 36
Paul: 1 Corinthians 15:3–8, 21–22
John: 1 John 1:1–7

Explain that Peter, Paul, and John were Apostles and were three of the major writers of the second half of the New Testament. Ask students to study the scripture references on the board silently, looking for what the writings of Peter, Paul, and John have in common. Students should be able to express this truth in their own words: **The books written by the early Apostles contain their witnesses and testimonies of Jesus Christ.** Ask students what impresses them most about the witnesses of Jesus Christ expressed by these three Apostles.

After students share what impressed them most about the testimonies of Peter, Paul, and John, challenge students to set a goal to read from the New Testament daily and to look for what the early Apostles taught of Jesus Christ.

 **Note to teacher:** Before you teach Acts 1–2, students might benefit from hearing you share a few of the details you find most important in the section “Introduction to the Acts of the Apostles” in chapter 29 of the student manual.

Acts 1

The Resurrected Savior Prepared His Disciples to Lead the Church

Help students understand the context of the book of Acts by reminding them that throughout the first books of the New Testament, we learn how Jesus established the Church and prepared His followers for the time when He would not be physically present to lead them. Invite students to turn to the student manual commentary for Acts 1–2, and ask a student to read the statement by Elder Jeffrey R. Holland. Ask the rest of the class to follow along and consider how Jesus Christ led the ancient Church after He ascended into heaven and how He leads the Church today.

- How does Jesus Christ lead His Church today?
- What are some examples of how Jesus Christ leads the Church today through the Holy Ghost?

Testify that the Lord continues to direct His Church through the Holy Ghost today.

Ask students to read Acts 1:1–5, 8 silently, looking for how the Lord continued to prepare His Apostles for their assignment to preach the gospel to all the earth.

Daily Personal Scripture Study


Seminaries and Institutes of Religion teachers are to help students develop the habit of daily personal scripture study. Encourage your students to read the New Testament during this course. You might also encourage them to read the assigned chapters before they come to class. When students do this, they are more likely to participate in the lesson and to be taught by the Holy Ghost.

- What does Acts 1:4–5 teach was the Father’s promise to the Apostles and the reason the Apostles were to remain in Jerusalem? (To receive the Holy Ghost.)
- Why do you think the Apostles would need the Holy Ghost as they went forward with the responsibility of leading the Church? (After hearing student responses, write this truth on the board: **The Lord directs the Church through the ministration of the Holy Ghost.**)

Encourage students as they read the book of Acts at home to watch for instances of Jesus directing Peter and the other Apostles, as well as other Church members, through the Holy Ghost. Ask students:

- What are some things a Church leader might do when acting under the direction of the Holy Ghost? When have you seen a Church leader acting with divine help or power from the Holy Ghost?
- When have you experienced divine help or power from the Holy Ghost?

Summarize Acts 1:9–20 for your students by pointing out a few details from these verses, such as the following: after teaching His Apostles for 40 days, Jesus ascended into heaven (verse 11); the Apostles returned to Jerusalem and continued together in prayer and supplication with other followers of Jesus (verses 12–14); Peter explained to about 120 disciples that they needed to select a man to replace Judas Iscariot as an Apostle (verses 15–20).

 **Note to teacher:** As you consider the needs of your students, you might want to use the short supplemental teaching idea for Acts 1:6–11, found at the end of this lesson.

Invite students to search Acts 1:21–26 silently, looking for how the Apostles determined who would become the new Apostle. Record student answers on the board. The board might look something like the following:

*The Apostles identified men who were qualified to be witnesses of the Savior.
They counseled together.
They prayed to know whom the Lord had chosen.
They each gave an inspired recommendation (“gave forth their lots”).*

Refer to the statement you wrote on the board earlier—**the Lord directs the Church through the ministration of the Holy Ghost**—and ask the following questions to help students analyze the actions of the Apostles:

- How does the procedure the Apostles followed illustrate the truth written on the board?
- How do you think this procedure might be similar to how Apostles are chosen today? (Consider reading with students the student manual commentary for Acts 1:21–26.)
- How does being aware of this process increase your faith that modern Apostles are called of God and directed by Him?

Acts 2

Manifestations of the Holy Ghost in the Church

Prepare students for the next activity by having a student read the student manual commentary for Acts 2:1. Ask students if any of them feel confident in summarizing the events described in Acts 2. If no student volunteers, give students a brief overview of Acts 2, perhaps by reading the chapter overview for Acts 2, found at the beginning of the lesson.

Divide your class into three groups. Assign one group to study Acts 2:4–11, another to study Acts 2:14–24, and the third to study Acts 2:37–47. Ask students to look for and consider marking in their scriptures various ways people were blessed because they heeded the influence of the Holy Ghost. Explain that they may not find direct references to the Holy Ghost, but they may need to look for how the Holy Ghost influenced what occurred.

After a few minutes, have students share with the class what they found. Answers might include the following:

Acts 2:4–11. The gift of tongues enabled the Apostles to preach the gospel in the various languages of the people.

Acts 2:14–24. Peter expounded the scriptures and testified of Christ by the power of the Holy Ghost.

Acts 2:37–47. The people believed Peter, were pricked in their hearts by the Holy Ghost, gladly received the word, sought baptism, and “continued steadfastly” in faithfulness.

Help students state a principle taught in Acts 2 by asking:

- What can we learn about the Holy Ghost from what happened on the day of Pentecost? (After hearing student responses, write this principle on the board: **When we receive the Holy Ghost, we increase in spiritual power and ability.**)

You can deepen student understanding of how the Holy Ghost increases our spiritual abilities by asking additional questions such as:

- What did Peter do to prepare his listeners to feel the Holy Ghost? (He taught from the scriptures; he taught about Jesus Christ and bore testimony of Him.)
- What did the people do that allowed them to be converted through the power of the Holy Ghost? (They exercised their agency by listening with open hearts, exercised faith in an Apostle’s testimony, repented, were baptized, and continued to faithfully follow the doctrine taught by the Apostle.)
- How could remembering the actions of Peter and those converted on the day of Pentecost help us in our institute class and Sunday meetings?

Testify that doing the things that helped the Holy Ghost influence the ancient Apostles and other members will also strengthen our testimonies today. You might also help students to feel the importance of having and responding to the Holy Ghost in their lives by asking:

- What is an experience you have had recently when you felt the Holy Ghost strengthen your testimony or increase your spiritual abilities?

Conclude by sharing your testimony that modern Church leaders are led by the Holy Ghost.

Supplemental Teaching Ideas

The Books of Acts through Revelation Are Relevant Today

As an introduction to the second half of the New Testament, you could use this teaching idea to show how the apostolic writings are relevant to challenges and conditions in today’s world. Organize students into small groups, and have each group study one set of the scripture passages listed below. As they study, ask students to (1) identify what gospel subject the early Apostles were discussing, and (2) consider how this gospel subject is relevant in our day. (Some gospel subjects addressed in these scriptures are shown in parentheses.) After sufficient time, lead a class discussion on what students discovered. Students should be able to understand this truth: **The Church at the time of the early**

Apostles dealt with some of the same issues that the Church deals with today.

- Colossians 2:8; 2 Timothy 3:1, 7 (Avoiding being misled by philosophies of men)
- 1 Corinthians 6:19; 1 Thessalonians 4:4 (Treating the body as sacred)
- 1 Corinthians 7:3; 11:11; Ephesians 5:25, 28, 33 (Honoring marriage relationships)
- Acts 5:27–29; Romans 1:16; 2 Timothy 1:7–8, 12 (Being unashamed of the gospel)
- Romans 1:24–27; 1 Corinthians 6:9; 1 Peter 2:11 (Avoiding sexual sins, including homosexual relations)

Ask students how knowing that the ancient Church dealt with some of the same issues that are dealt with in the Church today can help them in their study of the New Testament.

Acts 1:6–11. Jesus Christ’s Ascension into Heaven



Show students a picture of the Savior’s Ascension, such as *The Ascension of Jesus* (*Gospel Art Book* [2009], no. 62; see also LDS.org), and invite them to read Acts 1:6–11. Ask a few initial questions about the Savior’s Ascension, such as: What is happening in this picture? What thoughts and feelings do you think the Apostles might have had as Jesus Christ ascended into heaven? Then show students a picture of the Second Coming of Jesus Christ, such as *The Second Coming* (*Gospel Art Book*, no. 66), and ask students what truth concerning the Second Coming of Jesus Christ they learn from Acts 1:6–11. Students should be able to state this truth: **At His Second Coming, Jesus Christ will return to the earth in the same manner as He was taken up.**

Acts 2:5–11. The Apostles Preached the Gospel in Various Languages

If you wish to help your students learn more about the gift of tongues, consider asking a returned missionary in your class who learned a foreign language on his or her mission to answer questions such as: What experiences did you have learning a foreign language in the Missionary Training Center and in the mission field? What was most difficult about learning the language? How long was it before you felt you could preach the gospel in your new language? Then have your class look in Acts 2:5–11 and the map found in the

student manual commentary for Acts 2:5–11 to find answers to the following:

- How many nationalities were in the multitude of people who heard the gospel preached in their own language?
- Why were people who spoke so many different languages able to understand the Apostles, who did not speak these languages?

Read together the student manual commentary for Acts 2:5–11. Help your students to understand this doctrine: **The gift of tongues is a spiritual gift that helps us preach the gospel to people of all nations.** Consider having some of the returned missionaries in your class share their thoughts about the gift of tongues and their experiences with this gift.

Acts 2:36–38. First Principles and Ordinances of the Gospel

Have students read Acts 2:36–38, and ask them to find where the first four principles and ordinances of the gospel are mentioned. You might consider leading a short discussion on why faith in Jesus Christ, repentance, baptism, and receiving the Holy Ghost are considered “the first principles and ordinances of the Gospel” (Articles of Faith 1:4). Some points to discuss include: faith in Jesus Christ leads to a knowledge of other gospel doctrines and principles; our faith in Christ motivates us to repent and seek baptism; baptism is the initial ordinance leading to salvation; following our baptism, we receive the gift of the Holy Ghost through a priesthood ordinance; the Holy Ghost confirms in our minds and hearts all gospel truths. Ask:

- Think about each of the principles and ordinances Peter mentioned in Acts 2:38. How is each one essential to receiving the full blessings of the Atonement of Jesus Christ?
- How can knowing that the first principles and ordinances of the gospel were essential in Peter’s day help you share the gospel with others today?

Acts 3–7

30

Introduction and Timeline

As recorded in Acts 3–6, Luke recounted the continued growth and activity of the Church in Jerusalem and offered powerful illustrations of how the Lord’s chosen servants led the Church through the guidance of the Holy Ghost. When Peter and John healed a man who had been lame from birth, the miracle created an ideal opportunity for them to bear their apostolic testimony of Jesus Christ to an audience of eager listeners. Five thousand men believed in their words (see Acts 4:4). Jewish leaders attempted to silence Peter and the other Apostles through threats, imprisonment, and physical beatings. Nevertheless, the Apostles defended their testimonies of Jesus by replying, “We ought to obey God rather than men” (Acts 5:29). The faith of the Apostles and those who followed them invited powerful manifestations of the Holy Ghost, which resulted in the rapid growth of the Church.

Acts 7 relates how Stephen accused some Jewish leaders of resisting the Holy Ghost and rejecting Jesus Christ. When Stephen told them that he saw “the Son of man standing on the right hand of God” (Acts 7:56), they cast him out and stoned him

to death. Stephen is often considered the first Christian martyr, and Saul, later known as the Apostle Paul, was one of the witnesses of his execution.



1. At a gate of the temple in Jerusalem, Peter and John healed a man lame from birth.
2. Peter and John were arrested, questioned, and released by Jewish leaders.
3. Peter and John were put in prison and then released by an angel.
4. The Apostles called seven men to assist them.
5. Stephen testified before a council of Jewish leaders in Jerusalem and was killed by stoning.

Chapter Overviews

Acts 3

At the temple, Peter and John healed a man lame since birth. Peter testified that the man was healed by faith in the name of Jesus Christ. He preached that Christ would return in “the times of restitution of all things.” He taught that Moses and all the prophets prophesied of the ministry of Christ.

Acts 4

About five thousand men believed Peter’s words. Jewish leaders arrested and questioned Peter and John. Peter proclaimed that salvation comes through Jesus Christ. Jewish leaders threatened Peter and John and released them. The followers of Jesus Christ were united and had all things in common.

Acts 5

Ananias and Sapphira broke a sacred covenant, lied to the Lord, and lost their lives. Peter and other Apostles worked miracles and were arrested, and an angel delivered them from prison. While preaching in the temple, they were taken by officers and again brought before the Jewish leaders for questioning. The Apostles bore witness of Christ’s Resurrection. Jewish leaders beat the Apostles and ordered them to cease preaching of Jesus Christ.

Acts 6

The Apostles set apart seven men to help them administer to the needs of the Church. Stephen, who was one of these seven men, was arrested and brought before Jewish leaders. He was transfigured.

Acts 7

Before Jewish leaders, Stephen recounted the history of Israel and the prophecy of a prophet like unto Moses. Stephen stated that the Jewish leaders were like Israelites in times past—always resisting the Holy Ghost and God’s prophets. The Jewish leaders became angry and rejected Stephen’s testimony of Jesus Christ. Stephen saw Jesus standing on the right hand of God the Father. He was stoned to death.

Suggestions for Teaching

Acts 3:1–18; 4:1–12


As Apostles of Jesus Christ, Peter and John Bore Witness of Him

Consider introducing this lesson with a few questions that will help the students understand the relevance and purpose of the events recorded in Acts 3:1–18; 4:1–12:

- When have you attended an event expecting to receive something while you were there?
- Have you ever attended a Church meeting or event in search of an answer and found that you received from the Lord something much better than what you were seeking? Please share an experience if it is not too personal.

Tell students that in the account they will study in Acts 3, a man went to the temple expecting to receive something from the other people there, but instead he received something far more important. Ask a student to read aloud Acts 3:1–3, while the rest of the class tries to visualize the scene being described. Ask:

- What do you think this man looked like, particularly his legs and feet?
- What was he seeking for that day?

 As an alternate approach to teaching Acts 3:1–8, at this point in the lesson you might show the video “Peter and John Heal a Man Crippled Since Birth” (3:22) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. This video covers Luke 3:1–8. If you choose to show the video, you might choose not to have a student read aloud Acts 3:4–7.

Have another student read aloud Acts 3:4–7. Then ask:

- What did Peter and John give to the lame man?
- As Apostles of the Lord Jesus Christ, what could Peter and John share with this man in addition to providing physical healing? (Possible answers: The gospel, the priesthood, hope in Jesus Christ, their testimonies, and ordinances that lead to eternal life. You might also consider having a student read aloud the student manual commentary for Acts 3:6.)
- What can a member of the Church offer to others who struggle with difficult burdens? (You might have students read the student manual commentary for Acts 3:6–8.)

Give students a moment to silently read Acts 3:8–11. As they did with Acts 3:1–3, encourage students to visualize in their minds what happened. Then ask the following question to help students analyze these verses:

- As the people “ran together” (verse 11), what do you think they wondered about or wanted to know?

Give students a few minutes to silently study Acts 3:12–18, 25–26 and Doctrine and Covenants 107:23. Ask them to look for what Peter and John did that is a responsibility of Apostles, not only during New Testament times but today as well. (Students should understand this truth: **Apostles are special witnesses of the name of Jesus Christ.**) After the students respond, you might encourage them to write this principle in the margin of their scriptures.

Help students explain Peter’s role as a witness of Jesus Christ by asking:

- While teaching the people who had gathered together, how did Peter fulfill his duty as a special witness of the name of Jesus Christ? (He did not take credit for the healing but rather gave credit to the Lord. He testified of Christ. He taught that Jesus Christ’s mission was the fulfillment of prophecy.)

Use “Look for” Activities

A very effective way to teach students to understand the scriptures is to ask them to look for specific words or ideas while reading a passage of scripture. Such “look for” activities help students develop the spirit of inquiry that the Lord has counseled His children to have. You can ask students to search for key words or doctrines and principles. You will notice that in several places this lesson encourages you to have students look for specific information in the scriptures.



As an introduction to Acts 4, at this point in the lesson you might choose to show the video “Peter Preaches and Is Arrested” (2:51) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. This video covers Acts 3:12–26; 4:1–3.

Summarize Acts 4:1–6 by explaining to students that after the lame man was healed and Peter and John had testified of Jesus Christ to those gathered at the temple, Peter and John were arrested and taken before Jewish leaders to be questioned. Some of these leaders were the same individuals who had been instrumental in the death of Jesus Christ.

Have a student read aloud Acts 4:7–9, followed by another student reading aloud Acts 4:10–12. Ask class members to look for how Peter and John continued to fulfill the Savior’s charge to bear witness of Him.

- What thoughts do you have as you consider Peter’s powerful answer to these Jewish leaders, remembering that Peter was under arrest?
- How does Peter’s example inspire you to be a better witness for Jesus Christ?

Acts 4:13–37; 5:12–42

Jewish Leaders Questioned Peter and John

Share the following statement by President Brigham Young (1801–77) with your students:



“There is no doubt, if a person lives according to the revelations given to God’s people, he may have the Spirit of the Lord to signify to him his will, and to guide and to direct him in the discharge of his duties, in his temporal as well as his spiritual exercises. I am satisfied, however, that in this respect, we live far beneath our privileges” (*Discourses of Brigham Young*, sel. by John A. Widtsoe [1954], 32; see also Joseph B. Wirthlin, “The Unspeakable Gift,” *Ensign* or *Liahona*, May 2003, 27).

Ask students:

- What do you think it means that “we live far beneath our privileges” in having the Spirit of the Lord to guide us?
- Looking back on Acts 4:8–10, notice that Peter was “filled with the Holy Ghost” (verse 8). How do you think the Holy Ghost influenced Peter in how he responded to these Jewish leaders? (As the students share their ideas, you might write the following principle on the board: **When we are filled with the Holy Ghost, we can speak and act boldly in the name of Jesus Christ.**)

Remind students that the events in these chapters likely happened only a few months following Peter’s denial of the Savior.

Have one student read aloud Acts 4:13–15, and then have another student read aloud Acts 4:16–18. As these verses are read, invite the rest of the class to follow along, looking for how Jewish leaders responded to Peter and John’s bold testimony of Jesus Christ.

- Why do you think the Jewish leaders marveled at the words of Peter and John?

Read Acts 4:19–21 to your students and ask:

- What do you find most impressive about Peter’s response to the command that he no longer preach in the name of Jesus Christ?

Consider summarizing the remainder of Acts 4 by telling students that when Peter and John departed from the Jewish leaders and reported to other disciples what happened to them, the disciples worshipped the Lord and spoke of His greatness. Point out that the Apostles continued to be “filled with the Holy Ghost” and to speak “the word of God with boldness” (Acts 4:31).

Invite a student to read Acts 5:12–16 while the class follows along, looking for evidence of increasing faith among the people and the great respect the people had for the Apostles.

To further highlight the courage and confidence shown by the Apostles as recorded in Acts 4 and 5, write the following scripture references on the board. Have students read each verse and summarize in their own words what the verses teach about how the

Jewish leaders reacted to the preaching and miracles of Peter and John. Write the students' summaries on the board. When completed, the board might look like this:

Acts 4:15–17, 21. Jewish leaders threatened Peter and John.

Acts 5:12, 16–17. Jewish leaders were filled with indignation, envy, and malice (see verse 17, footnote a).

Acts 5:18. Jewish leaders put the Apostles in prison.

Give students a moment to consider what they might have thought and felt if they had been in this situation with Peter and John. Remind students that Peter and John had also been arrested earlier for teaching about Jesus in the temple and had been put into prison overnight (see Acts 3:1, 8; 4:1–3). Ask students to read Acts 5:19–21, looking for where the angel told the Apostles to go preach. Then ask:

- What does the Apostles' response to the angel's instruction tell us about them?

Have one student read aloud Acts 5:26–28, and then have another student read aloud Acts 5:29–32. Encourage the class to follow along and consider what enabled Peter to give such a forceful answer.

- How do you think this experience would have been different if Peter and the Apostles were not filled with the Holy Ghost?
- When others challenge or threaten us because of our faith, how does having the Holy Ghost with us affect our response?

Read Acts 5:33 to your class and then summarize Gamaliel's counsel found in Acts 5:34–39.



Rather than reading Acts 5:33 and summarizing Gamaliel's counsel found in Acts 5:34–39, consider at this point in the lesson showing the video "Peter and John Continue Preaching the Gospel" (5:39) from *The Life of Jesus Christ Bible Videos*, available on LDS.org. Show the video starting at the 2:30 mark, which picks up the story at Acts 5:25.

Conclude the teaching of Acts 5 by having a student read Acts 5:40–42. The following questions are designed to help students feel the importance of having the Holy Ghost with them:

- How does studying what the Holy Ghost did for the Apostles affect your desire to enjoy the privileges pertaining to the gift of the Holy Ghost?
- Have any of you had an experience you are willing to share when you felt that the Holy Ghost gave you courage during difficult circumstances?

After a student has shared an experience, you might follow up by asking questions like: "What did you learn from that experience? How did you feel afterward? From what you learned, what are you able to testify of?" Asking follow-up questions of this type will help students to feel the importance of the Holy Ghost during difficult circumstances. It will also help students to see practical applications of these chapters in Acts.

Give students a moment to ponder what they could do to more fully enjoy the privileges that come to those who have been given the gift of the Holy Ghost. Express your confidence in them and assure them that as they act on the thoughts and feelings they receive from the Holy Ghost, they will increase their ability to speak and to act confidently in the name of the Lord.



Note to teacher: The supplemental teaching ideas section of this lesson contains a teaching idea for Acts 6.

Acts 6–7

Stephen Testified of Apostasy in Israel and Saw Jesus on the Right Hand of God

Summarize Acts 6 by explaining that the Apostles selected seven men to assist them in overseeing the growing needs of the Church. One of these men was named Stephen. Like Peter and John, Stephen was brought before Jewish leaders for questioning because

he performed great miracles and taught with power and authority, causing many Jews to become converted to the gospel.

Display a mirror to your class and ask students why mirrors are helpful. (They allow us to examine ourselves and make sure our appearance is suitable.) Ask students what it might mean if someone else asked us to look in a mirror. (Sometimes they want us to notice something about our physical appearance. However, it can also suggest that we need to examine ourselves beyond our mere physical reflection—that we need to examine our motives and actions.) Tell students that as Jewish leaders questioned Stephen, he wanted them to see something about themselves. As you study Stephen’s testimony, have students consider what Stephen wanted these leaders to see about themselves.

Write the following scripture references on the board and give students a few moments to scan the verses and identify the Old Testament prophet Stephen focused on in each set of verses:

Acts 7:2–8 (Abraham)

Acts 7:9–14 (Joseph)

Acts 7:20–41 (Moses)

After students have identified these prophets, paraphrase Acts 7:2–41 by explaining to students that Stephen recounted the history of the house of Israel from the time of Abraham through the exodus from Egyptian bondage. Have a student read Acts 3:22–23, while the class looks for what Peter emphasized about Moses. Then have another student read Acts 7:37–40, while the class looks for what Stephen emphasized about Moses. Invite a few students to summarize the teachings about Moses. Then ask:

- According to Stephen, how did ancient Israel respond to Moses? (See Acts 7:38–39.)

Have students find the student manual commentary for Acts 7:37, and have a student read the paragraph that introduces the chart. Give students a few minutes to study the contents of the chart. You might encourage them to use this chart at home to write cross-references in their scriptures. For example, next to Acts 7:18–21, students might write “Matthew 2:13–16,” or next to Acts 7:22, they might write “Mark 6:2.” At the top of the scripture pages containing Acts 7:18–39, students might write “Moses as a type or symbol of Jesus Christ.”

To help students analyze Acts 7:20–41, ask:

- Why would it be important for Stephen’s audience to see similarities between Moses and Jesus Christ? (The Jews in Stephen’s day revered Moses as a great prophet, but they were rejecting the Savior, just as some Jews in ancient Israel had rejected Moses. The Jews in Stephen’s day were aware of the promise that the Lord would send them a prophet like unto Moses; see Deuteronomy 18:15.)

Have a student read Acts 7:51–53.

- What did Stephen want his audience to recognize about themselves? (They were like their ancestors because they rejected those whom God had sent unto them.)

Emphasize these words of Stephen to the Jewish leaders: “Ye do always resist the Holy Ghost” (verse 51). Then ask:

- What do we learn from this account in Acts about how people who resist the Holy Ghost respond to the Lord’s servants? (Though students may use different words, they should identify this doctrine: **Those who resist the Holy Ghost also reject the Lord and His authorized ministers.**)
- What are some examples of how people sometimes resist the Holy Ghost today?


Give students an opportunity to feel the importance of this truth by asking them to take a moment and evaluate their own lives by considering these questions: In what ways might you have resisted the Holy Ghost in the past? In what ways might you be resisting the Holy Ghost now? After students have taken a moment to ponder their own lives, have a student read Acts 7:54–58.

As a summary to the lesson, share your gratitude for the Holy Ghost and what He has done for you in your life. Testify to your students that as they seek the guidance of the

Cross-Referencing Scriptures

Cross-referencing scriptures helps to link scriptures together to clarify ideas and expand understanding. Cross-referencing is often done by writing the reference of a scripture in the margin next to the verse of the scripture with which it is linked.

Holy Ghost, they will feel greater confidence as disciples of Jesus Christ. Encourage students to be courageous in defense of their religious beliefs.

 *Note to teacher: Please note that the supplemental teaching idea for Acts 7:55–56 on the nature of the Godhead could be taught as part of this lesson.*

Supplemental Teaching Ideas

Acts 3:19–21. Peter Prophesied of the Restoration

Write the phrases *times of refreshing* and *times of restitution* on the board. Ask students what they think these terms mean. Then have a student read Acts 3:19–21, while the class follows along and marks these phrases in their scriptures. Tell students that a clue to understanding the meaning of the term “times of restitution” is found in the second half of Acts 3:21. (“Times of restitution” refers to the time when the gospel has been restored to the earth.) To help students understand the truth taught in Acts 3:21, ask: What event is so important that “all his holy prophets” have prophesied of it? (**Prophets foretold the Restoration of the gospel preceding the Second Coming.**) You might encourage students to look for further insights by reading Doctrine and Covenants 27:5–13; 128:19–21 and the student manual commentary for Acts 3:17–21.

Acts 5:1–11. Ananias and Sapphira Lied to Peter

Tell students that in the scripture account they are about to read, two people lost their lives after being dishonest and violating covenants. Have students silently read Acts 5:1–11, looking for why the lies told by Ananias and Sapphira were so serious. After students share their ideas about why the lies were so serious, ask a student to read the student manual commentary for Acts 5:1–10. Make sure that students understand this principle: **Lying to priesthood leaders about broken covenants or other sins is the same as lying to the Lord.** To focus on a positive application of this principle, you might ask students to identify some blessings that come to Church members who are completely honest with Church leaders. You might also have students read Acts 4:36–37 to discover how Barnabas’s actions were the opposite of Ananias and Sapphira’s actions. Encourage students to always keep their covenants and be honest with Church leaders. Invite them to think of ways they might seek to be more honest with everyone.

Acts 6:1–7. The Apostles Chose Seven Men to Assist Them

Have students read Acts 6:1–2 to discover a problem the early Church faced as it began to grow rapidly. (There were so many members that the Apostles alone

could not care for the needs of everyone.) Ask students: How would you solve this problem? (Call others to assist the Apostles.) Follow up by asking: What kind of person would you look for to assist the Apostles? Have students silently study Acts 6:3–7 to find what kind of men were called to assist the Apostles and what effect these seven men had on the growing Church. After discussing student findings, ask students to identify the attributes of these men that qualified them to serve and that would also qualify someone to serve in the Church today. To help students state a principle taught in these verses, you might ask: Why do leaders delegate some of their authority to others? Students will likely state something like the following: **Church leaders use delegation of authority to meet the needs of the Church.** Ask students how they have seen this principle work in the Church today. You might also ask students to share how local Church leaders have called upon them to help meet the needs of Church members in their area.

Acts 7:55–56. Stephen’s Vision Testified of the Three Members of the Godhead

Present the following case study to your class: Two missionaries are teaching an investigator about the Church. They are discussing the Godhead, and the investigator asks where the Bible teaches this doctrine: **The Godhead consists of three separate and distinct Beings.** Assign students to work in pairs. Give them several minutes to read Acts 7:55–56 and then search the Topical Guide under the heading “Godhead” or the Guide to the Scriptures under the heading “God, Godhead” for appropriate references. Have the student pairs use the scriptures to prepare a short lesson about this doctrine, using two or three scriptures to show the separate and distinct nature of the Godhead. Ask each pair to use Acts 7:55–56 as one of their scripture references.

After sufficient time, select a number of students in the class to take the role of the investigator, and have other students teach their short lesson. Or, all the student pairs can teach their lessons at the same time by having one student teach the other. While students are participating in this activity, you should walk around the room and monitor student discussions to ensure that students properly understand this doctrine.

Acts 8–12

31

Introduction and Timeline

After His Resurrection, Jesus Christ commanded His Apostles to teach and baptize people in every nation (see Matthew 28:19–20; Mark 16:15–16). He also foretold that the Apostles' ministry would begin in Jerusalem, spread throughout Judea and Samaria, and finally go "unto the uttermost part of the earth" (Acts 1:8). Acts 8–12 describes the beginning of this worldwide expansion of the early Christian Church. Up to this point, the book of Acts recounts the Church's growth among Jews in Jerusalem and Judea. In Acts 8 we read about Philip, one of the seven leaders called to assist the Twelve (see Acts 6:5), who taught and baptized many Samaritans and a man from Ethiopia (see Acts 8:5–7, 12, 26–40). Acts 9 recounts the conversion of Saul, who would become an Apostle and a powerful missionary to the Gentiles. The Lord also gave Peter, as leader of the Church, a vision directing him to accept Gentiles into the Church (see Acts 10–11). Despite growing opposition, Church leaders pressed forward to take the gospel "unto the uttermost part of the earth" (Acts 1:8).



1. Philip, Peter, and John ministered in Samaria and other areas outside Judea.
2. The Lord appeared to Saul on the road to Damascus (about A.D. 35).
3. Peter received revelation in Joppa commanding that Gentiles be accepted into the Church (about A.D. 39–40).
4. Cornelius was baptized in Caesarea.
5. James, the brother of John, was martyred (A.D. 44).

Chapter Overviews

Acts 8

Saul persecuted the Church. In Samaria, Philip preached, baptized, and performed many miracles. Peter and John gave the gift of the Holy Ghost by the laying on of hands. Peter rebuked Simon, a sorcerer, who sought to purchase the priesthood. The Lord directed Philip to Gaza, where he baptized a man from Ethiopia.

Acts 9

Jesus appeared to Saul on the road to Damascus. At the Lord's direction, Ananias sought out Saul, restored his eyesight, and baptized him. Saul preached of Christ and fled when Jews in Damascus sought to kill him. Peter healed Aeneas and raised Tabitha (Dorcas) from the dead.

Acts 10

At Caesarea, an angel instructed Cornelius to send for Peter. At Joppa, Peter received a revelation instructing him to accept Gentiles into the Church. Peter taught Cornelius and his household about Jesus Christ; they experienced the power of the Holy Ghost and were baptized.

Acts 11

At Jerusalem, Peter recounted his vision to Jewish members of the Church. Barnabas and Saul labored in Antioch (in Syria), where Church members were first called Christians.


Acts 12

Herod (Agrippa I) killed James the brother of John and placed Peter in prison. An angel released Peter from prison. The Lord slew Herod by disease. The Church continued to prosper.

Suggestions for Teaching

Acts 8:5–40

Philip, Peter, and John Ministered in Samaria

 **Note to teacher:** This teaching idea is designed to give students a brief overview of Acts 8, leaving more time to study Acts 9–10, which are pivotal in understanding the rest of the New Testament.

To help students understand the context and content of what they are going to study, ask them to think back to Acts 1 and recall the Savior’s charge to His Apostles to be witnesses of Him (see Acts 1:8). Ask students if they can remember where the Apostles were to bear witness of Jesus Christ. Then ask:

- In what geographical area did the Apostles first share the gospel? (Jerusalem; see Acts 1–7.)

Have a student read Acts 8:1, 4–5, while the class looks for where Church members were scattered and what the scattered members did. After a few students have responded, point out that the account in Acts 8 is significant because it signaled a change in Church growth—the gospel would begin to be preached beyond Jerusalem and into Samaria. You might summarize Acts 8 by reading aloud the overview for Acts 8, found at the beginning of this lesson, or by simply telling students that the chapter details Philip’s ministry in Samaria. Philip was one of the seven leaders called to assist the Twelve (see Acts 6:5). Write the following verses on the board and have students take a few minutes to search them, looking for evidence that Philip’s ministry in Samaria was successful: *Acts 8:6–8, 12, 14, 26–27, 37–40*. Then ask:

- What do you find significant about the baptism of the Ethiopian man? (You might want to ask students to read the student manual commentary for Acts 8:27.)
- What influence do you think Philip’s ministry had on future preaching of the gospel in Samaria?
- What influence do you think our actions have on future preaching of the gospel where we live?

Acts 8:1–4; 9:1–31

The Conversion of Saul

Prepare students to learn about the conversion of Saul by asking them if they know a person who is not a member of the Church whose conversion would surprise them. Ask students to explain, without mentioning names, why they would be surprised.

To help students understand the relevance of the scriptures they will study, tell them that Acts 8 records the conversion of Saul, later known as Paul, who was such a person. Saul was first mentioned in Acts 7:58, which records that he was present at the stoning of Stephen. Write the following scripture references on the board, and invite students to read the verses quietly: *Acts 8:1–3; 9:1–2*. When students complete the reading, ask:

- In your own words, how would you describe Saul at this time?

Have a student read aloud Acts 9:3–6, while the class follows along. If your students need help understanding the phrase “kick against the pricks,” see the student manual commentary for Acts 9:5. To deepen student understanding of these verses, ask:

- Why do you think the Savior could say that Saul had been persecuting Him? (When Saul persecuted the Saints, it was like he was persecuting the Savior; see also Matthew 25:41–45.)
- What does the question “Lord, what wilt thou have me to do?” teach you about Saul? (Saul was humble and submissive; he recognized that he needed to change.)
- How might your life change if you regularly asked the Lord this same question?

Point out to students that after Saul’s vision, he was physically blind for three days (see Acts 9:9). Invite two students to alternate reading the verses of Acts 9:10–17. As the verses are read, have the class consider what Ananias’s words and actions reveal about him.

- Why did it require submissiveness to the Lord for Ananias to seek out Saul? (Ananias was reluctant to go to Saul because he was aware that Saul had persecuted Church members. Ananias may have been one of the Christians Saul was searching for.)
- How would you feel if someone who had once persecuted you now desired your friendship and later became your Church leader?
- What does it mean that Saul was “a chosen vessel” unto the Lord? (For help explaining this term, see the student manual commentary for Acts 9:10–15.)

Remind students that one of the central themes in the book of Acts is that individuals who are filled with the Holy Ghost receive power. Give students several minutes to read Acts 9:18–22 and write an answer to this question: What power came into Saul’s life when he humbled himself and was “filled with the Holy Ghost”? Allow several students to share what they wrote with the class. (Answers may include the following: Saul began to fulfill his foreordained role as a “chosen vessel.” Saul’s physical sight was restored, but more important, his spiritual blindness was changed into spiritual sight. The Holy Ghost helped him to preach about Christ in the synagogues with great power. His previous zeal and energy in pursuing and arresting Christians was changed into a zeal and energy to preach the gospel of Jesus Christ. The Holy Ghost took Saul’s previous character traits and refocused them so they could be used to build the kingdom of God.)

To help students state a principle taught in Acts 9:1–22, ask:

- Using Saul as an example, how would you summarize what can happen to a person when he or she submits to the Lord? (As students share their answers, write this principle on the board: **When we are submissive to the Lord, the Holy Ghost can fill us with power to change.**)

Consider asking students to write an answer to the following:

- How has the Holy Ghost helped you to make changes in your life or deepened your love for the Savior?

Invite a few students to share their responses with the class. Then summarize Acts 9:23–31 by telling the students that because of Saul’s preaching about Jesus Christ, Jews in Damascus sought to kill him, but he escaped and traveled to Jerusalem, where he joined the disciples there in teaching about Jesus. Conclude this teaching idea by reading Acts 9:31 to your students and pointing out the continuing influence of the Holy Ghost on the Church.

Acts 10:1–11:18

Peter Received Revelation Authorizing Gentiles to Be Baptized into the Church

Ask students for a few examples of events that have the power to change the course of history (the discovery of electricity, the sudden death of a political leader, or a natural disaster). Tell students that the events recorded in Acts 10 altered the course of Christian history. Encourage them as they study Acts 10 to consider how these events changed the history of Christianity. Have students study Acts 10:1–4 and identify and perhaps mark key phrases that describe Cornelius. After students have finished reading and marking, invite a few of them to tell what they marked and why they feel it is significant. Then ask:

- Why was it significant that Cornelius was an Italian centurion? (He was not a Jew, and prior to this time the gospel was not being taught to Gentiles. He was also a man of power and influence.)

Tell students that an angel instructed Cornelius to send for the Apostle Peter, who was in the nearby city of Joppa (see Acts 10:5–8). Read Acts 10:9–14 aloud, while the class members try to visualize Peter’s vision in their minds. Help students analyze Peter’s vision by asking:

- What does it mean that Peter had “never eaten anything that is common or unclean”? (As a Jew, Peter had strictly adhered to the Lord’s dietary code prescribed in the law of Moses; see Leviticus 11. The law designated certain animals as “clean,” or appropriate to eat, and others as “unclean,” meaning they should not be eaten.)

Have students silently read Acts 10:15–18, looking for how well Peter understood the vision at first.

- How well did Peter understand the meaning of the vision at that time? (He had doubts about what it meant.)

Writing Assignments

Writing assignments can increase student participation and provide opportunities for the Holy Ghost to help students make personal application of gospel principles. Writing assignments often encourage students to search the scriptures and think about, understand, and apply the gospel principles they are studying.

Display on the Board

As a teacher you can use the board to outline the major points or principles found in a scripture passage. Doing this increases the likelihood that students will understand and remember what they have learned. You can increase the effectiveness of this chart about Peter's vision by using a different color marker, chalk, or font for the indented references, enabling students to better see the developing pattern.

Display the following chart on the board or with a projector. (Because of the length of the chart, you could save time in class by copying it onto the board before class.) When the chart is first displayed, all the scripture references should be included, but the words in parentheses should not be shown. The words are provided here for your convenience and information.

Explain to the students that this chart will help them understand (1) how the Holy Ghost directed Peter in coming to understand his vision and (2) how Peter's willingness to act in faith was important in this understanding.

How Peter Learned the Meaning of His Vision

Acts 10:9–16. Through the power of the Spirit, Peter received a vision commanding him to eat unclean animals.

Acts 10:17, 19. (Peter thought about the vision but did not understand its meaning.)

Acts 10:18–20. The Spirit told Peter to go with the three men.

Acts 10:21–27. (Peter went with the men to Cornelius's house and talked with Cornelius and others.)

Acts 10:28. Peter understood from God that these men were not "unclean."

Acts 10:29–33. (Peter listened to Cornelius's story and learned that Cornelius had been guided by the Spirit.)

Acts 10:34–35. Peter perceived that God is no respecter of persons.

Acts 10:34–43. (Peter taught Cornelius and others about Jesus Christ.)

Acts 10:44–46. Peter saw that the Holy Ghost fell on this group of Gentiles.


Acts 10:47–48. (Peter commanded that this group of Gentiles be baptized.)

Begin this discussion by referring to the chart and explaining what Acts 10:9–16 teaches about how the Holy Ghost directed Peter (see the summary written on the chart beside the scripture reference). Then ask students to read Acts 10:17, 19, looking for *what Peter did*. Call on a student to summarize what Peter did and then write on the board, *Peter thought about the vision but did not understand its meaning*. Refer again to the board and point out what Acts 10:18–20 teaches about the Spirit directing Peter. Students should then read Acts 10:21–27, once again looking for *what Peter did*. Write the response on the board. Continue this pattern until the chart is completed.

The following questions are designed to help students analyze Peter's experience in coming to understand his vision. They will also help students to identify doctrines and principles found in this account:

- What words or phrases do you see on this chart that show how the Holy Ghost played a role in helping Peter understand the meaning of his vision? ("The Spirit told Peter," "Peter understood," "Peter perceived," "Peter saw.")
- What happened as Peter moved forward in faith and acted upon what the Spirit taught him? (He came to understand the meaning of his vision and knew that the Gentiles should be baptized.)
- What gospel truth can we learn from the way Peter came to understand the meaning of his vision? (As students share their answers, help them understand this truth: **Revelation from the Lord often comes incrementally as we act in accordance with what we know to be true.** For further explanation of revelation coming incrementally, see the student manual commentary for Acts 10:17–34, 44–48.)
- Why did this revelation come to Peter, rather than to another Church leader? (This revelation affected the entire Church, and Peter was the chief Apostle at that time. Peter's experience teaches this doctrine: **Revelation for the Church always comes through proper channels.** To further explain this important doctrine, see the student manual commentary for Acts 10:9–33.)
- How did Peter's experiences recorded in Acts 10 change the course of Christian history?

You might explain that before this time, nearly all members of the Church were Jewish, either by birth or by conversion. Those who converted to Judaism were called proselytes (see Acts 2:10; 13:43), and they were required to undergo the rite of circumcision and commit to live all the requirements of the law of Moses. This revelation now made clear that Gentiles were to be accepted into the Church by baptism, without having to undergo circumcision and commit to living the Mosaic law. The gospel could now be preached at an accelerated rate.

 **Note to teacher:** *If time permits and you feel your students would benefit from studying further about how God is “no respecter of persons” (Acts 10:34–35), you might have them read and discuss the following passages: Romans 2:10–11; 2 Nephi 26:24, 28, 33; Helaman 3:28–30; Doctrine and Covenants 18:10–13.*

Write the above bold principles about revelation on the board (or write them when they arise as part of the class discussion). You can help students to feel the importance of these truths and consider personal application by asking the following:

- In your life, how have you seen or experienced the truthfulness of one of these truths about revelation?
- Why do you think these truths are important for you to know? How could these truths help you as you make important decisions in the future?

You might mention that, as recorded in Acts 11:1–17, Peter recounted his experience with his vision to Jewish members of the Church in Jerusalem. They came to realize, as Peter had, that God had extended gospel blessings to the Gentiles (see Acts 11:18).

Acts 9:32–43; 11:19–30; 12

The Church Continued to Grow Despite Opposition

Write the following gospel truth on the board: **The work of God will grow despite opposition.**

Divide your class into groups of three students each. Ask one student in each group to study one of the following scripture passages, referring to the accompanying student manual commentary if desired: Acts 9:32–43 (see also the student manual commentary for Acts 9:32–43); Acts 11:19–30 (see also the student manual commentary for Acts 9:26–31; 11:22–30); Acts 12:1–19, 24 (see also the student manual commentaries for Acts 12:1–2; for Acts 12:1–19; and for Acts 12:12). Ask every student to prepare to do the following (you may want to write these instructions on the board):

1. Summarize the account in the scriptures and describe any opposition the Church faced (the first scripture passage does not describe opposition faced by the Church).
2. Point out any verses that describe the growth of the early Church.
3. Share an example of a time when you have seen your family, ward, or branch grow despite opposition.

After several minutes, have students discuss within their groups what each person has learned. If time permits, you might have several students share with the class their answers to the third question. Consider concluding the lesson by asking:

- How do the events recorded in these scripture passages support the statement in Acts 12:24 that “the word of God grew and multiplied”?

Conclude by sharing your testimony of the truths taught in the lesson today.

Supplemental Teaching Ideas

Acts 8. Philip Ministered in Samaria

Begin by asking a few simple questions like the following: What are some duties typically performed by Aaronic Priesthood holders in your ward or branch? (You might list these on the board.) Other than those duties we typically see Aaronic Priesthood holders perform, what other duties are Aaronic Priesthood holders authorized to perform?

Read Acts 8:5 to the students and remind them who Philip was by referring back to Acts 6:5—he was one of the seven men called to assist the Apostles. Ask students to work with a partner to study Acts 8:6–13, 26–38. As they study, have them make a list of what Philip's priesthood authority enabled him to do. After a few minutes, invite a few students to share their list with the class. Explain to students that if they consider carefully Philip's actions described in Acts 8, they will notice a very important priesthood ordinance missing. Have students read Acts 8:14–17, looking for what Peter and John were able to do for the people that Philip did not do.

- What can we learn from the fact that Philip did not give the gift of the Holy Ghost to those who were baptized? (Philip probably did not hold the Melchizedek Priesthood; he seems to have held only the Aaronic Priesthood and thus could not give converts the gift of the Holy Ghost. For further explanation, see the student manual commentaries for Acts 8:5–8 and for Acts 8:14–17.)

Conclude by using Acts 8:8, 39 to teach this principle: **Those who minister in the Church with proper priesthood authority bring others to Jesus Christ and help them have joy.**

Acts 10:34–35. No Respecter of Persons

Consider having students work in pairs to study Acts 10:34–35; Romans 2:10–11; 2 Nephi 26:24, 28, 33; Helaman 3:28–30; Doctrine and Covenants 18:10–13; and the student manual commentary for Acts 10:34. After students have made adequate preparation, invite one or two pairs of students to teach this doctrine to the class: **Heavenly Father offers salvation to all His children.** The students could use the references provided here and others they may have studied.

Acts 11:1–18. Jewish Members of the Church Contended against Peter

Invite students to read Acts 11:1–3 and identify the contention that arose in Jerusalem. According to the traditions of the Jewish elders, members of the house of Israel were not to eat with Gentiles. To do so would make them ritually unclean. Ask: If you were Peter, how might you respond to those who found fault with your actions?

Summarize Acts 11:4–17, and then have a student read Acts 11:18. Give students a moment to ponder why those who had previously contended against Peter were now in agreement with him. Consider having students read Matthew 16:19; 18:18–19. Ask: What had Peter received from the Lord that made him different from other Church members? (Priesthood keys.) Discuss with students why it is important for us to recognize that Church leaders have priesthood keys. **(When we have a testimony that those who preside over the Church hold priesthood keys, we can have confidence in them.)**

Consider discussing the following statement by President Henry B. Eyring of the First Presidency and how it applies to our relationship with local and general leaders of the Church:



"[Priesthood] keys are delegated down a line which passes from the prophet through those responsible for ever smaller groups of members, closer and closer to families and to individuals. That is one of the ways by which the Lord makes a stake a place of safety. For instance, I have sat with my wife in a meeting of parents called by our bishop, our neighbor, so that he could warn us of spiritual dangers faced by our children. I heard more than the voice of my wise friend. I heard a servant of Jesus Christ, with keys, meeting his responsibility to warn and passing to us, the parents, the responsibility to act. When we honor the keys of that priesthood channel by listening and giving heed, we tie ourselves to a lifeline which will not fail us in any storm.

"Our Heavenly Father loves us. He sent His Only Begotten Son to be our Savior. He knew that in mortality we would be in grave danger, the worst of it from the temptations of a terrible adversary. That is one of the reasons why the Savior has provided priesthood keys so that those with ears to hear and faith to obey could go to places of safety.

"Having listening ears requires humility. . . .

"We are blessed to live in a time when the priesthood keys are on the earth. We are blessed to know where to look and how to listen for the voice that will fulfill the promise of the Lord that He will gather us to safety. I pray for you and for me that we will have humble hearts, that we will listen, that we will pray, that we will wait for the deliverance of the Lord which is sure to come as we are faithful" ("Finding Safety in Counsel," *Ensign*, May 1997, 26).

Consider asking:

- From whom do your ward or branch priesthood leaders receive the keys they need to fulfill their callings? (From stake or district leaders.) From whom do stake or district leaders receive their priesthood keys? (From General Authorities.) Why is it important for you to know that your local priesthood leaders have received priesthood keys?
- As a follow-up to President Eyring's statement, you might ask students if any of them have had an experience similar to President Eyring's experience.

Introduction and Timeline

Acts 13–14 contains events and teachings from Saul's first missionary journey, during which time he began to be known as Paul. This mission led to the establishment of branches of the Church in areas far removed from Jerusalem and "opened the door of faith unto the Gentiles" (Acts 14:27). Despite sometimes facing intense opposition, including enemies who stoned him, Paul persisted in his mission with faith in Jesus Christ and tireless efforts, and he experienced much success in the Lord's work.

As the Church continued to grow, it faced a pivotal juncture, as recorded in Acts 15. The influx of many Gentile converts into the Church gave rise to a disputation among the Saints. Some Jewish Christians insisted that Gentile converts needed to be circumcised in order to be saved (see Acts 15:1), while others, like Paul and Peter, taught that salvation came through Jesus Christ and not through observing the law of Moses (see Acts 13:38–39; 15:11). Apostles and elders of the Church met at a conference

in Jerusalem (often referred to as the Jerusalem conference) and were provided an inspired solution to the problem.



1. Paul departed from Antioch on his first missionary journey, which lasted from about A.D. 46 to 49.

2. Apostles and elders met at the Jerusalem conference in about A.D. 49.

Chapter Overviews

Acts 13

Saul and Barnabas were called by revelation to preach the gospel. Saul, now called Paul, cursed a sorcerer. In Antioch (in Pisidia), Paul preached that God's promises to Israel were fulfilled by Jesus Christ, whose Atonement made possible the forgiveness of sins for all people. The Jews of Antioch rejected Paul's testimony, while many Gentiles accepted it.

Acts 14

Paul preached in Iconium and healed a disabled man in Lystra. Those who witnessed the miracle attempted to worship Paul and Barnabas, but they restrained the people and exhorted them to turn to God. Certain Jews persuaded the people to stone Paul. He was revived, and he continued to preach. Paul and Barnabas completed their mission by visiting cities where they had previously taught.

Acts 15

Disputation arose in Antioch (in Syria) concerning circumcision. The Apostles and other leaders met in Jerusalem and determined that Gentiles need not be circumcised when they join the Church, but they were to abstain from sexual sins and from food associated with idol worship. The Saints in Antioch received the decision with rejoicing. Paul embarked on his second missionary journey.

Suggestions for Teaching

Acts 13–14

Paul's First Missionary Journey

Consider inviting a returned missionary in the class to take a minute to describe his or her hardest-working companion and what motivated the companion to work so hard. If there are no returned missionaries in your class, you might ask students for ideas about what seems to motivate some missionaries or Church members to serve diligently in their callings, even when doing so is difficult.

Tell students that the Apostle Paul was a tireless missionary who preached the gospel over a span of three decades. President Gordon B. Hinckley (1910–2008) once described Paul as “perhaps the greatest missionary of all time” (“Take Not the Name of God in Vain,” *Ensign*, Nov. 1987, 47). Inform students that today they will study Paul’s first missionary journey, as recorded in Acts 13–14. Have a student read Acts 13:1–3, while class members follow along and consider what is done in the Church today that is similar to the calling of Saul and Barnabas. Have students report what they learn.

- Why did Church leaders lay hands on Barnabas and Saul before sending them to preach the gospel? (If you feel that students need greater understanding about the practice of setting people apart for Church callings, you might refer them to the student manual commentary for Acts 13:3–4.)

If you have one or more returned missionaries in your class, consider asking a few of them these questions:


- What do you remember about being set apart as a missionary?
- How did being set apart help you as you entered the Missionary Training Center or the mission field?

If there are no returned missionaries in your class, you might ask students what they remember about being set apart in a Church calling and how being set apart for the calling was a blessing to them and helped them to serve.

Provide an overview of Acts 13–14 by pointing out that in these chapters we learn of Paul’s basic pattern in preaching the gospel: he preached in synagogues where Jews, proselytes (new converts to Judaism), and God-fearing Gentiles congregated on the Sabbath day; he taught that salvation is found in Jesus Christ and not in the law of Moses; and when the Jews rejected him, he turned to the Gentiles. As part of the overview, you might also draw a simple map on the board showing where Paul journeyed on this first mission, or refer students to the image of Paul’s first missionary journey in the student manual commentary for Acts 13:1–14:26.

Divide the class into four groups, and assign each group to study one of the following scripture passages:

- Acts 13:6–13 (Paphos on the island of Cyprus)
- Acts 13:42–51 (Antioch in Pisidia)
- Acts 13:51–14:6 (Iconium)
- Acts 14:8–20 (Lystra)

 **Note to teacher:** *Writing these scripture passages on the board before class begins will be helpful to students. Include the names of the cities where Paul preached so students will know they are reading about different locations where Paul taught.*

Ask each group to prepare to have one or two people give an overview of Paul’s experiences in the city described in the scripture passage, giving particular attention to any opposition Paul faced and any evidence that he was successful in his teaching. After sufficient time, call on the students from each group to briefly summarize what they read and to recount the opposition Paul faced and his success in preaching the gospel. After students from each group have reported, ask:

- After listening to what happened throughout Paul’s first mission, how would you describe the opposition Paul faced?

Providing an Overview

Providing an overview of a long scripture passage at the beginning of a lesson or teaching idea can give students the context for understanding smaller sections of a larger passage. When providing an overview, give just enough detail to help students understand where the individual passages of scripture they will study fit in the overall scripture block.

- What role do you think Paul’s faith in Jesus Christ played in his ability to endure opposition to his efforts to preach the word of God? (Though they may use different words, students should identify the following principle: **If we have enduring faith in Jesus Christ, we can withstand opposition and find success in the Lord’s work.**)
- How do Church members today demonstrate faith in Jesus Christ through their Church service? (Usually the hardest-working Church members are those who are filled with a burning testimony of Jesus Christ and with His love.)

To help students identify a theme that leads into Acts 15, tell students that at the end of his first mission, Paul related his missionary successes to Church members in Antioch. His words are found in the concluding verses of Acts 14. Ask a student to read Acts 14:27 to the class.

- What did Paul say had been opened to the Gentiles? (The door of faith.)
- Who did Paul say had opened the door?

You might walk over to a classroom door and ask students what they think it means that God had opened the “door of faith” to the Gentiles. (The entrance to the kingdom of God was now open to the Gentiles, and they were accepting the gospel and being baptized into the Church.) Refer students to Acts 13:16, 26, 38–39, and ask:

- In Acts 13:16, 26, what phrases did Paul use to address Jews? (“Men of Israel” and “children of the stock of Abraham.”)
- In these same verses, who did Paul refer to when he addressed “ye that fear God” and “whosoever among you feareth God”? (He spoke to believing Gentiles. For further information, see the student manual commentary for Acts 13:14–41.)
- In Acts 13:39, who did Paul say can be justified by Christ? (“All that believe.” You might point out that it takes more than belief in Christ to be justified. Repentance, baptism, and obedience to the commandments are also necessary. However, belief in Jesus Christ is the first step toward being justified.)

While still standing at the door of the classroom, consider asking:

- What if you were at a locked door representing the entrance to the kingdom of God? How would it feel when someone finally came and opened the door for you?

Give students a minute to search Acts 13:46–49; 14:21–23 for evidence that the Gentiles were ready to accept God’s invitation to enter through the door of faith. (Students might mention the following: When the Gentiles heard this, they were glad; the word of the Lord was published throughout the region; there were converts in several cities; some converts were strong enough to be chosen as local leaders.) After students report what they found, tell them that in Acts 15 they will read about a major problem that seemed to “lock the door” on the influx of God-fearing Gentiles into the early Church of Jesus Christ and learn how Church leaders resolved the problem.

Acts 15

Church Leaders’ Decisions at the Jerusalem Conference

Ask a student to read Acts 15:1–5 aloud, and ask the rest of the students to follow along, looking for a problem the Church faced and any evidence showing how serious the problem became. Students might identify ideas like the following: men came from Judea and taught that converts needed to be circumcised; Paul and Barnabas had “no small dissension and disputation with them”; Paul and Barnabas went to Jerusalem to ask “the apostles and elders about this question”; some of the “Pharisees which believed” wanted Church leaders to “command” that Gentile converts be circumcised.

- In verse 5, what two things did some members of the “sect of Pharisees” believe Gentile converts should be made to do? (They believed that Gentiles should be circumcised and keep the law of Moses.)

Give students a few minutes to study the student manual commentaries for Acts 15:1–5 and for Acts 15:1, 5, 24. Then ask:

- What did some Jewish Christians fail to understand about circumcision?
- Why do you think it was difficult for Jewish Christians to give up circumcision and certain requirements of the law of Moses?

Have a student read Acts 15:6.

- What does it mean that the apostles and elders “came together”? (They met in council.)
- How do Church leaders do this in our time? (Leaders often meet together in councils to discuss important issues. Such councils include priesthood executive councils, ward or branch councils, and presidency meetings.)
- Why is it better for leaders to counsel together rather than having the leader of the organization make the decisions? (Students will likely state a principle like the following: **By counseling together, authorized Church leaders can find inspired solutions to difficult problems they face.**)

Explain to students that the meeting held by Church leaders to determine whether to require Gentile converts to be circumcised is often referred to as the Jerusalem conference or council. Invite a student who is a good reader to read aloud Acts 15:6–31, while the rest of the class follows along. Have students raise their hands when they see a principle used by effective councils. To help students identify such principles, ask: What did Peter (who presided over the council) and the other leaders do that helped the council work together effectively and make decisions that were in harmony with the Lord’s will? When a student raises his or her hand, have the reader stop reading, and have the student explain what he or she sees in the scripture passage. You might consider having another student write on the board a summary of what students explain. (See the board illustration below.)

When the reader gets to verse 13, you might take a moment and ask:

- Verses 6–12 deal with the question of whether Gentile converts to the Church should be circumcised. How was this issue resolved by the council? (Peter, the chief Apostle, related his experiences and his testimony that preaching the gospel to the Gentiles was God’s will. Barnabas and Paul testified of the miracles that God had wrought among the Gentiles.)

Explain to students that Acts 15:13–31 deals more directly with the second issue—whether Gentile converts should conform to other requirements of the law of Moses. Ask a student to read aloud verses 13–31, and ask the other students to follow along and raise their hands when they see a principle used by effective councils. Consider having a student write a summary of the students’ answers on the board. After a student reads verse 21, you might briefly share some of the material in the last two paragraphs of the student manual commentary for Acts 15:6–31 regarding the second issue the Church leaders discussed. This will help students better understand James’s words to the other members of the conference.

At the end of this activity, the board might include the following ideas:

Principles Used by Effective Councils

Acts 15:7. Members of the council were free to voice their opinions. (“There had been much disputing.”)

Acts 15:7. The presiding authority explained his thoughts and referred to previous revelation. (Peter, the chief Apostle, presided over the council and, by referring to revelation he had already received, clarified that Gentiles need not be circumcised.)

Acts 15:12. Council members shared experiences and listened to each other. (Barnabas and Paul testified of the miracles God had wrought among the Gentiles, supporting the revelation received by Peter.)

Acts 15:13–21. Council members expressed their opinions. (James expressed his support of Peter’s counsel not to require circumcision of Gentile converts and offered his opinions about related problems.)

Acts 15:22, 28. The council came to a united decision, which was confirmed by the Holy Ghost. (The council’s decisions “seemed good to the Holy Ghost, and to us.”)

Acts 15:22–30. The decision was communicated to those involved. (The decree was sent to the Gentiles in Antioch, Syria, and Cilicia.)


It would be helpful to briefly discuss each of the ideas above as they are presented. As students explain the principles they are finding in Acts 15, you might ask questions like the following to deepen their understanding of principles used by effective Church councils:

- How does this principle lead to making better decisions in our councils?
- How would this principle allow the Holy Ghost to influence the decisions made by Church councils? (You might clarify to students that one of the purposes of Church councils is not just to come to a consensus on a matter but to become unified in discovering the will of the Lord on the matter.)

If there is time, you might invite a few students to take turns reading the student manual commentary for Acts 15:6, while the class follows along and considers why the Church today is organized with councils at every level. After students have finished reading the commentary, ask:

- What assurances did President M. Russell Ballard and President Stephen L Richards give if we will confer in councils regarding problems that confront us? (“We create . . . increased effectiveness or achievement.” “God will give you solutions to the problems that confront you.”)
- What experiences have you had in seeing the Lord work through Church councils, presidencies, or family councils to give solutions to the problems that confronted them? What did that teach you about the Lord?

You may want to conclude by testifying that you know the Lord is very interested in all of our councils—whether Church councils or family councils. If we will counsel together, the Lord will inspire us with solutions to the problems we face.

 **Note to teacher:** *The Spirit of the Lord will help you understand the needs of your students. As you prayerfully determine what to teach, the Holy Ghost may lead you to decide to use one or more of these supplemental teaching ideas rather than one of the main teaching ideas found earlier in the lesson.*

Time Management

Sometimes teachers come to the end of a class period and suddenly realize they have run out of time; they are not able to “finish the lesson.” Keep in mind that students usually remember doctrines and principles and what they have felt more than other information. If you run out of time, you may need to summarize some material in order to save time for students to share personal experiences or to explore how scriptural principles apply in their lives.

Supplemental Teaching Ideas

Acts 13:1–4; 14:23. Saul and Barnabas and Others Are Called to the Ministry



If available, show the class a picture of someone being ordained or set apart, such as Ordination to the Priesthood (*Gospel Art Book* [2009], no. 106; see also LDS.org), or the picture in the student manual commentary for Acts 13:3–4. Ask students to take a moment and consider how they might answer a friend

who asks, “How do priesthood leaders know whom to call to positions or assignments in the Church?” Before students give answers to this question, ask them first to read Acts 13:1–2. Then invite a couple of students to explain how they might respond to a friend who asks this question. Encourage students to use truths found in Acts 13:1–2 in their responses. Then have

students consider how they might respond if the same friend asked them, “Why are we set apart when we receive callings in the Church?” Invite students to read Acts 13:3–4 and Acts 14:23 before they respond to the question. To help students have greater understanding about why we are set apart for Church callings, refer them to the student manual commentary for Acts 13:3–4. Students should understand this truth: **In the Church of Jesus Christ, people are called to serve by inspiration and are then set apart by the laying on of hands.** Conclude by asking students how being set apart for Church callings has been a blessing for them.

Acts 13–14. Paul’s Example Teaches How to Be Effective Missionaries

Have your students look at a map that illustrates the missionary journeys of the Apostle Paul (you might refer them to map 13 in the LDS edition of the King James Bible). Help students analyze the map by asking questions such as:

- According to the New Testament, how many missionary journeys did Paul make?
- Considering the paths shown on the map, what modes of travel would Paul have used? (Travel by foot, by animal, and by ship.)
- What do you think would have been some of the hardships Paul and his companions faced on these journeys? (You might invite students to read 2 Corinthians 11:23–28 for examples of the hardships Paul endured.)
- What thoughts do you have as you consider the time and energy Paul spent proclaiming the gospel?

Point out that Paul's first missionary journey is recorded in Acts 13:1–14:26; his second journey is recorded in Acts 15:36–18:22; and his third journey is recorded in Acts 18:23–21:15. Consider dividing your class into groups and having each group search verses from Acts 13 and 14 that describe an aspect of Paul's first missionary journey. Ask students to look for what we can learn from Paul's example that could help us become better missionaries.

Acts 14:8–18. Attempts to Worship Paul and Barnabas

Read Acts 14:8–10 to your students and invite them to describe how they might react if they witnessed such a miracle today. After several students have responded, have a student read aloud Acts 14:11–13. Share this principle with students: **A lack of doctrinal understanding can result in false religious practices.** Then ask:

- How does the experience described in Acts 14:8–13 illustrate this principle? What are some doctrines that the people in Lystra did not understand about God?

You might have students study Acts 14:14–18 as individuals, in pairs, or in small groups and identify how Paul and Barnabas responded to others' attempts to worship them. Point out this truth: **In our service, we are to seek to glorify God rather than ourselves.**

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Acts 16–20

Introduction and Timeline

From Acts 16 forward, Luke's account focuses exclusively on the ministry of Paul, giving no more information about the activities of other Apostles. Acts 16–20 contains a record of Paul's second and third missions. Being led by the Spirit, Paul journeyed for the first time into what we know today as Europe, where he found many individuals prepared to accept the gospel of Jesus Christ. He established churches in Philippi, Thessalonica, Berea, and Corinth. Of particular prominence in these chapters is Paul's sermon on Mars Hill in Athens (see Acts 17). There Paul taught gospel truths that stood in contrast to the philosophies prevalent in Athens. In Ephesus, local merchants and worshippers of the goddess Diana, threatened by Paul's successful labors, created a citywide uproar against him (see Acts 19; 20:1). As Paul left Asia for Jerusalem near the completion of his third mission,

he warned Ephesian Church leaders about impending dangers and apostasy (see Acts 20:29–30).



1. Paul's second missionary journey was about A.D. 49 to 53.

2. Paul's third missionary journey was about A.D. 54 to 58.

Chapter Overviews

Acts 16

Paul enlisted Timothy to join him on his second missionary journey. They delivered the Apostles' letter from the Jerusalem conference to Saints in Phrygia and Galatia. The Holy Ghost directed Paul and his companions to bring the gospel to Macedonia. In Philippi, Lydia and her household accepted the gospel and were baptized. When Paul cast an evil spirit out of a damsel, those who profited from her soothsaying led a revolt against Paul and Silas and cast them into prison. After an earthquake freed Paul and Silas, the keeper of the prison and his household were converted and baptized.

Acts 17

In Thessalonica, Paul taught of Jesus Christ from the scriptures. The Jews there forced Paul to flee to Berea and then to Athens, where he preached about the "unknown god" and the Resurrection. Though most Athenians rejected Paul's teachings, a few believed.

Acts 18

Paul stayed for a year and six months in Corinth. When Jews there rejected his testimony of Christ, Paul turned his attention to the Gentiles. He left Corinth, taught in Ephesus, traveled to Jerusalem and met with Church leaders, and concluded his second missionary journey by returning to Antioch (in Syria). After some time, Paul departed on his third mission. In Ephesus, Aquila and Priscilla taught the gospel more fully to Apollos.

Acts 19

In Ephesus, Paul baptized and conferred the gift of the Holy Ghost on those who previously knew only the baptism of John. He performed many miracles and oversaw the preaching of the gospel to Jews and Gentiles throughout Asia. Worshipers of the goddess Diana (Artemis) raised a citywide uproar against Paul.

Acts 20


Paul traveled to Macedonia and Greece and then returned to Asia. He raised Eutychus from death. In Miletus, Paul reminded elders of the Church from Ephesus about his faithful service, testified of Jesus Christ, foretold the coming apostasy, and exhorted Church leaders to “feed the church of God.” Paul revealed a teaching from the Savior: “It is more blessed to give than to receive.” Paul and Church leaders bid an emotional farewell.

Suggestions for Teaching

Acts 16; 18:1–11***Paul Was Directed by the Holy Ghost on His Second Mission***

Invite students to raise their hands if they believe the following statement: “The Lord knows who is prepared to receive the gospel.” Ask two or three students who raised their hands to explain why they believe the statement. You might ask a follow-up question about how the Lord leads missionaries to those who are ready. Tell students that Acts 16–20 contains an account of Paul’s second and third missions (the account of Paul’s second mission actually begins in Acts 15:40). At the beginning of Paul’s second mission, the Lord directed him to people who were prepared to hear the gospel.

Have students review Acts 16:1–5 and look for answers to the following:

 **Note to teacher:** *This part of the lesson will run more smoothly if you have these questions written on the board before class begins.*

- Whom did Paul want to join him as a companion on his mission?
- What ancient religious rite did Paul have his new companion submit to?
- How do we know that Paul and his companions experienced success in these cities?

After students respond to these initial questions, you might share with them the information in the student manual commentary for Acts 16:1–3 to explain why Timothy was circumcised. This is important for students to understand since Acts 16:4 records that Paul and the others were delivering the “decrees”—the decisions made by Church leaders at the Jerusalem conference—declaring that circumcision was not necessary for the salvation of the Gentiles (see Acts 15:23, 30). You might also explain that in our day missionaries sometimes adjust their behavior to show respect to local cultures and to avoid giving offense to others. Consider asking:

- How does striving to avoid giving offense to local people help both the missionaries and those they teach?

Have students look at a map depicting Paul’s missionary journeys, such as map 13 in the LDS edition of the King James Bible. Give students a moment to study the map. Then point out that during Paul’s second mission, he returned to cities where he had established branches during his first mission, and he also traveled to new locations. Ask students to read Acts 16:6–10 silently, looking for how Paul knew where to preach. You may want to encourage students to mark words in these verses showing that the Lord directed Paul in his travels. Allow students to share what they learned by asking:

- Surely there were many cities that Paul did not visit. How did Paul know where to go to preach the gospel? (The Holy Ghost directed Paul to where he needed to preach. To help students see that the Lord has directed latter-day missionaries as He directed Paul, refer them to the account from Wilford Woodruff’s life found in the student manual commentary for Acts 16:4–10.)

Goal of Gospel Teaching

President Thomas S. Monson (1927–2018) taught: “The goal of gospel teaching . . . is not to ‘pour information’ into the minds of class members. . . . *The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles*” (in Conference Report, Oct. 1970, 107).

You might point out that Acts 16:10 includes the pronoun “we.” This suggests that Luke, the author of the book of Acts, was among Paul’s missionary companions at this point. You might also explain that when Paul traveled to the city of Philippi in Macedonia, he was journeying for the first time into what is modern-day Europe (see Acts 16:12).

Have a student read Acts 16:13–15 aloud, while the class follows along looking for what happened in Philippi. After the reading, you might explain that Lydia worked as a dyer and seller of purple cloth (see the student manual commentary for Acts 16:12–15), that her “household” may have included many people, and that her home later hosted a congregation of the Church (see Acts 16:40). Ask students to notice the phrase “whose heart the Lord opened” in verse 14, and then give them a minute to read Alma 16:16–17 to learn what this phrase means.

- How does Alma help to explain how the Lord prepares people’s hearts to receive the gospel?
- From what we have studied so far in Acts 16, how would you respond if someone asked why it was important for Paul to go where the Spirit of the Lord directed him? (Students will likely state the following principle: **By following the promptings of the Holy Ghost, we can be led to those who are prepared to receive the gospel.** Consider writing this principle on the board.)

Summarize Acts 16:16–24 by explaining that the missionaries cast an evil spirit out of a young woman. As a result, those who had profited monetarily from her soothsaying (foretelling the future by using secret, mysterious practices) were angered, and they had Paul arrested. Paul and his companions were beaten and imprisoned. The Roman magistrates did not know at the time that Paul was a Roman citizen.

After this summary, give students time to quickly look through Acts 16:25–40, looking for lessons we might learn about missionary service from Paul’s experience in prison. Then ask:

- What did you learn from these verses about sharing the gospel with others? (Possible answers: Opportunities to share the gospel can sometimes come at unexpected moments. If we are prepared, we can change seemingly negative experiences into opportunities to teach the gospel. One attribute of effective missionaries is to be ready always to share the gospel and invite others to come unto Christ.)

Explain that the class will study more of Paul’s experiences found in Acts 16 and 17, but first, in order to see two further examples of how the Lord guided Paul, have one student read Acts 18:1, 4–5 and another student read Acts 18:7–11. Ask the class to look for ways the Lord continued to guide Paul.

- What evidence did you see that the Lord was guiding Paul? (Paul “was pressed in the spirit” to testify to the Jews about Jesus, and the Lord told him in a vision that there were “much people” in the city of Corinth who would hear his message.)

To help students explore ways they could apply these teachings, you might ask:

- When have you felt that the Lord directed you to talk to someone about the gospel or to invite someone to attend Church or institute with you?
- What can we do so that the Spirit can guide us to those who are prepared to receive the gospel? (Possible answers: Live the gospel, seek guidance through prayer, ask the Lord for missionary experiences, act on promptings when they come, and continue to expand our circle of friends.)

Invite students to consider the answers given to the last question and select an area in which they might improve so that they will be more receptive to the Spirit’s guidance in teaching the gospel to others. Testify that as they do this, the Lord will guide them. Making changes like these is one way to show the Lord that we want to have opportunities to share the gospel.


Acts 17–20:12

Paul Preached the Gospel in Athens and Corinth

To prepare students to study Acts 17, write three questions on the board: *Where did we come from? Why are we here? Where are we going?* Then ask students:

- What can people do to find answers to these questions? (Join the true Church, listen to modern prophets, study the scriptures, and seek personal revelation through the Holy Ghost.)
- If people do not know about the true Church or choose not to believe its teachings, how might they deal with these questions?

Explain that many people turn to worldly philosophies to deal with these and other important questions. Ask students to raise their hands if they have ever encountered a philosophy about the meaning of life that is very different from the gospel.

 **Note to teacher:** *Avoid spending class time discussing various philosophies about the meaning of life. Doing so would likely detract from the Spirit and lead the students' focus away from what Paul taught in Acts 17. Brief mention of a few philosophies will be sufficient to help students relate to the setting of Acts 17.*


Explain that Paul encountered various ancient philosophies on his missionary travels. Summarize Acts 17:1–15 by telling students that after Paul left Philippi, he traveled to Thessalonica and then to Berea to preach the gospel. He was forced to flee from these cities by Jews who rejected his teachings, and he finally came to the city of Athens. You might ask students to state briefly what comes to mind when they think of ancient Athens, or what they know about ancient Athens. Ask a student to read Acts 17:16–21, while the class considers what Paul encountered in Athens.

- How would you describe what Paul found in Athens?

The student manual contains information that provides important context for Paul's experience in Athens. Give students a few minutes to read the student manual commentaries for Acts 17:15–31; for Acts 17:18; and for Acts 17:32–34.

Ask students:

- What were some of the challenges Paul encountered in Athens?
- Why would Jesus Christ seem like a “strange god” to the inhabitants of Athens?

 **Note to teacher:** *If you feel your students need to see a stronger modern connection to conditions in ancient Athens, have them read the statement by Elder Kevin R. Duncan found in the student manual commentary for Acts 17:21. Follow up by asking: How are the modern conditions described by Elder Duncan similar to what Paul encountered in Athens?*

Ask a student to read Acts 17:22–23 aloud. You may want to use the student manual commentary for Acts 17:22–25 to help students understand what Paul meant by the Athenian altar to the “unknown god.”

- How might Paul's reference to the “unknown god” have gotten the attention of his listeners?
- What did Paul declare he was going to teach the Athenians? (The truth about God.)

Assign students to work with a partner to search Acts 17:24–31 and make a list of all the doctrines about God and Jesus Christ they can find in these verses. Students may find the following doctrines: **God created the world. God gives life to all living things. God determined the times and places where nations of people would live. If we seek the Lord we can find Him. We are the offspring of God. God commands everyone to repent. God will judge us at the last day. Jesus Christ was resurrected.**

After students have compiled their lists, ask a few of them to read their list to the class. Consider writing their responses on the board. As needed, ask students to identify verses where the doctrines are found or explain how a verse teaches a certain doctrine.


To encourage students to understand and feel the importance of these doctrines, ask the following questions:

- Choose one of the doctrines on your list. How has this doctrine affected your choices in life?
- What other gospel truths have helped you to deal with philosophies of the world that are false or inadequate in explaining important truths? (As answers are given, you might ask students to explain how a particular gospel doctrine has helped them understand that a philosophy of the world is false.)

Understanding Scriptural Context

Understanding the context of the scriptures prepares teachers and students to recognize the messages of the inspired authors. Context includes both (1) the verses that precede or follow the verses being studied and (2) information that helps the reader understand an event described in the scriptures, such as historical or geographical information. Understanding the context of a scripture passage helps the reader understand the meaning of the passage.

Before moving on, consider having students silently read Acts 17:32–34 to find out how the Athenians received Paul’s teachings.

 *Note to teacher: You may want to give students a quick overview of Acts 18:12–20:12. Make sure they understand that after Paul preached in Athens, he taught for a year and six months in Corinth and concluded his second missionary journey by returning to Antioch (in Syria). The events recorded in Acts 19 and 20 are part of Paul’s third missionary journey. If you feel they are needed, there are two supplemental teaching ideas at the end of this lesson that cover these scriptural passages.*

Acts 20:13–31

Paul Bid Farewell to Church Leaders from Ephesus


Tell students that as part of Paul’s third missionary journey, he spent about three years in Ephesus laboring among the people there and had much success. Eventually, however, he was forced to leave Ephesus by angry protesters. Ask students to read Acts 20:17–18, 22–25, 36–37. Before they read, encourage them to look for how Paul felt about those with whom he labored and how he was feeling as the time came for him to leave the Church leaders from Ephesus. Then ask students to share what they found.

Explain that Acts 20:28–31 contains part of Paul’s farewell message to the Church leaders from Ephesus. Ask a student to read these verses aloud, while the class follows along looking for what Paul prophesied would soon occur. During a short discussion of these verses, make sure that students understand this truth: **Apostles and prophets warn of spiritual dangers and teach disciples of Christ to avoid these dangers.** You might ask students:

- Verses 29–30 record two sources of apostasy, which Paul warned the Saints to avoid. What are these two sources? (For prophetic insights into these verses, see the student manual commentary for Acts 20:29–30.)
- When have you seen apostles and prophets warn of spiritual dangers and teach disciples of Christ to avoid these dangers?

Ask students to read Acts 20:36–38, looking for how Paul and the Church leaders from Ephesus felt as Paul prepared to leave them. You may want to point out that Paul was sorrowful because he knew he would not see these beloved Saints again, and he also knew that some Saints might fall away from the truth during the time of apostasy that was coming.

As you conclude the lesson, you might encourage students as they continue to study the latter half of the New Testament to watch for evidences of apostasy among the Saints of that time. You might point out that Acts 20:28–31 is among the first passages in the New Testament indicating that the Church would fall into apostasy. Testify that by listening to the warnings and teachings of authorized Church leaders, we can avoid the forces in the world today that lead to apostasy.

 *Note to teacher: Based upon the promptings of the Spirit and the needs of your students, you may choose to use one or more of the following supplemental teaching ideas in addition to or instead of one of the main teaching ideas found in this lesson.*

Supplemental Teaching Ideas

Acts 16:25–34. Conversion of the Philippian Jailer

Remind students that Acts 16:25–40 records that Paul and Silas were imprisoned and miraculously released. When the jailer saw the miracle, he fell down before Paul and Silas and asked them what he should do. (You may want to refer to the student manual commentary for Acts 16:19–26 for further context relating to this account.) Explain that some individuals who read the Bible misunderstand the answer Paul and Silas gave, found in Acts 16:30–31, to mean that all one must do to be saved is to believe in Jesus Christ—without having to manifest that belief through one’s actions. Ask students to study Acts 16:32–33; Mark 16:16; Acts 2:37–38, 41; and Acts 8:37–38, looking for what these references teach about how people are to manifest their faith in Christ. As students share their thoughts, help them understand this doctrine: **Salvation requires believing in Jesus Christ, and we manifest our belief by being baptized.** We must then continue to live true to the covenant of baptism. This is the principle Paul taught in Acts 16:31–33. You might also help students see that Acts 16:25 teaches that we can choose to maintain our faith and gratitude even in the midst of afflictions.

Acts 17:1–12; 18:24–28. Paul and Silas Taught of Jesus Christ from the Scriptures

Read the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles to your class:



“The scriptures provide the strength of authority to our declarations when they are cited correctly” (“The Power of Scripture,” *Ensign or Liahona*, Nov. 2011, 6).

Ask:

- What do you think Elder Scott meant when he said that the “scriptures provide the strength of authority to our declarations”? (Citing prophetic statements of the past gives greater authority to our teaching.)

Help students see that the Holy Ghost inspired those who wrote the scriptures and that the Holy Ghost will continue to bear witness of the truthfulness of the scriptures. Then write on the board: **When used properly, the scriptures are a powerful tool in bringing others to the knowledge of Jesus Christ.** Give students a few minutes to search Acts 17:1–4 and Acts 18:24–28, looking for evidence of this statement. After discussing student findings, ask:

- When have you seen someone use the scriptures effectively to teach of Jesus Christ? What did they do that helped the message of the scriptures sink into your heart?

If you have returned missionaries in your class, you might ask one or two of them to briefly share how the Book of Mormon was important in the conversion of someone they taught. Give students a moment to read Acts 17:10–12, looking for what people in Berea did that made it easier for them to receive Paul’s teachings. Testify that when used properly, the scriptures are a powerful tool in bringing others and ourselves to the knowledge of Jesus Christ. Encourage students to consider how they could use the scriptures the next time they have the opportunity to teach the gospel. Remind them that teaching from the scriptures will give greater authority to the truths they teach and lead others to greater knowledge of Jesus Christ.

Acts 19:8–20; 20:1–12. God Wrought Miracles through Paul

Begin by having students read Mark 16:17–18. Ask students: Based on this teaching from the Savior, what might we expect to see in the ministry of Paul? Give students a few minutes to contrast Paul’s experiences recorded in Acts 19:11–12; 20:7–12 with the experience of some Jews found in Acts 19:13–17. Consider asking students:

- What impresses you about the miracles performed by Paul?
- What can you learn about miracles after reading about the vagabond Jewish exorcists? (One truth students should recognize is this: **Miracles occur through priesthood authority and the power of faith.**)

34

Acts 21–28

Introduction and Timeline

The events of Paul's ministry recorded in Acts 21–28 have notable similarities with the conclusion of the Savior's mortal ministry. Both Paul and Jesus Christ traveled to Jerusalem; on the way, both foretold hardships that would come upon them in Jerusalem; both faced a plot by certain Jews in Jerusalem; both were arrested and handed over to Gentile authorities; both were tried before the Jewish council and a Roman governor. This portrayal of Paul is part of a theme in Acts emphasizing the continuity between Jesus Christ and His Apostles who followed Him.

In these chapters, Paul gave five speeches defending himself before religious and civil authorities in Jerusalem and Caesarea, culminating in his masterful defense before Agrippa (see Acts 22:1–21; 23:1–10; 24:10–21; 25:8–11; 26:1–29). Paul used these opportunities not only to defend himself against unjust charges but also to bear testimony of the gospel of Jesus Christ. These speeches represent fulfillments of the Lord's prophecy that Paul would testify before kings and rulers (see Acts 9:15). In addition, Paul's journey to Rome helped fulfill Jesus's commission to the

Apostles to take the gospel "unto the uttermost part of the earth" (Acts 1:8).



1. Paul traveled to Jerusalem to deliver the donations he had gathered for the poor, about A.D. 58.
2. Paul was imprisoned in Caesarea from spring A.D. 58 through fall A.D. 60.
3. Paul traveled by sea to Rome while under arrest, fall A.D. 60 to spring A.D. 61.

Chapter Overviews

Acts 21

As Paul completed his third mission, concerned Church members warned him not to return to Jerusalem. He responded by affirming his willingness to die in Jerusalem for the name of Christ. In Jerusalem, Paul reported to Church leaders concerning his missionary labors. A mob rose against him when he was accused of defiling the Jerusalem temple. Roman soldiers arrested Paul, saving him from the mob.

Acts 22

From the stairs of Antonia Fortress, Paul recounted to the crowd the story of his conversion and of seeing Jesus Christ in a vision. When he related his labors among the Gentiles, his Jewish listeners became angrier with him. Paul invoked the rights of his Roman citizenship to avoid being scourged by Roman soldiers.

Acts 23

Jewish leaders questioned and smote Paul. The Lord appeared to Paul in prison and comforted him. Paul escaped being killed by a band of conspiring Jews when he was taken to Caesarea. Felix, the Roman governor, agreed to hear Paul's case.

Acts 24

Paul defended himself to Felix against the false charge of sedition. He assured Felix of his innocence and taught him of the Resurrection. Though assured of Paul's innocence, Felix ordered Paul's continued imprisonment, hoping to receive bribery money from him. Festus replaced Felix as the Roman governor.

Acts 25

When Jewish leaders sought to have Paul transported to Jerusalem, Paul, knowing his life would be in danger there, appealed to Caesar for judgment. King Agrippa, a Jewish ruler, visited Festus and agreed to hear Paul’s case.

Acts 26

Paul appeared before Festus and Agrippa, recounted his former persecution of the Saints, and testified of the appearance of Jesus Christ to him on the road to Damascus. Paul testified of the Resurrection of Jesus Christ, who is a Light to all people. Agrippa was “almost” persuaded to be a Christian.

Acts 27

As a prisoner, Paul traveled toward Rome by sea during winter months. The ship was nearly destroyed during a storm. An angel comforted Paul. Paul assured those on board that if they remained on the ship their lives would be saved.


Acts 28

Paul and the other passengers found refuge on the island of Melita, where he healed the sick and was unharmed by the bite of a viper. He was taken to Rome, where he was kept under house arrest for two years. While under arrest, Paul taught and testified of Jesus Christ.

Suggestions for Teaching

Acts 22–28***Paul Testified of Jesus Christ before Jewish and Roman Officials***

Ask students to think back over their lives and recall a time when it was difficult to bear their testimony to someone. Ask one or two students to briefly tell what made it difficult and what would have made it easier to bear their testimony at that time. Explain to students that in today’s lesson, they will have the opportunity to study several instances in which Paul bore his testimony of Jesus Christ under very trying conditions.

 **Note to teacher:** *By encouraging students to keep these experiences brief, you will preserve time for them to discover truths from the accounts of Paul. The above questions are meant to awaken the interest of students.*

Summarize the events of Acts 21 for your students, perhaps by reading aloud the overview of Acts 21 found at the beginning of the lesson. Then tell them that the events recorded in Acts 22–28 are a result of Paul’s arrest by Roman soldiers, recorded in Acts 21. Acts 22–28 describe many opportunities that Paul had to testify of Jesus Christ.

Before class starts, write the following scripture passages and brief summaries on the board:

1. Acts 21:40; 22:1–8, 12–16, 22–23. Paul testified to Jews at the “castle” (a military compound, probably the Antonia Fortress).
2. Acts 22:30; 23:1–6, 11–14. Paul testified to Jewish leaders who were members of the Sanhedrin.
3. Acts 24:1–6, 9–16, 24–25. Paul testified to Ananias, other Jewish elders, and the Roman governor Felix.
4. Acts 26:1–15 (skim quickly), 16–29. Paul testified to Festus and King Agrippa.
5. Acts 28:23–31. Paul testified in Rome.

Forming Groups

There are several ways you might form groups—for example, grouping students who are sitting near each other; assigning every fourth student to group 1, 2, 3, or 4; or grouping students by common interests. In some instances you might assign certain students to work together so that a stronger student can assist a weaker student. Students will benefit if they are not always assigned to work with the same class members.

Divide your students into groups with three to five students in each group. Assign each group of students to study one of the first four groups of scriptures listed on the board. If you have a large class, more than one group may be assigned to study the same scripture passage. The fifth scripture passage will be addressed later by the entire class.

Before students read their assigned scripture passage, ask all students in each group to be prepared to do the following:


- Give a brief summary of what they read.
- Explain briefly what Paul taught this group or individual and how the group or individual responded.

Write these two instructions on the board so students will be able to refer to them while they study, thus giving focus to their study. You might also encourage students to look in the student manual commentary for additional information that will help them understand their assigned scripture passage.

After sufficient time, invite a student from each group to respond to the items on the board. Following student reports, help students further analyze these accounts by asking a few additional questions, such as:

- Think about the circumstances under which Paul testified. In what ways could each circumstance be considered difficult for him? (Each circumstance could be seen as intimidating. Paul was a prisoner.)
- Think about the people who listened to Paul. In what ways were these groups of people difficult to teach? (None of the people were believers. Some of the people were antagonistic toward Paul.)
- What can we learn from Paul's example about testifying to others?

To help students maintain the storyline of these chapters, read or ask a student to read the chapter overviews for Acts 27 and 28 found at the beginning of the lesson.

 **Note to teacher:** *Acts 27 will be taught in greater detail later in the lesson.*

Ask a student to read Acts 28:16–17 aloud. Then ask:

- Though Paul was a prisoner under house arrest in Rome, what did he do in order to have opportunities to preach and testify of Jesus Christ? (Though he could not go to them, Paul requested that “the chief of the Jews,” or leaders of the Jewish community in Rome, come to him.)

Have several students take turns reading aloud Acts 28:23–31 (one student reads verses 23–25, another reads verses 26–28, and another reads verses 29–31), while the other class members follow along and mark anything about Paul or his testimony that stands out to them. Give students a moment to look back over these verses and then explain what impressed them about Paul's actions while he was a prisoner. Consider asking the following questions to deepen student understanding and to encourage application of these verses:

- How are Paul's actions as a prisoner in Rome similar to his actions before Jewish and Roman officials, which we studied earlier?
- What lessons can we learn from Paul about bearing our testimony to others? (As students share their answers, make sure they understand this principle: **Those with testimonies of the truth can always be ready and willing to testify of Jesus Christ and the words of the prophets.** Consider using Romans 1:16 and 1 Peter 3:15 to give further emphasis to this principle.)

If there is time, consider having a student read aloud the following experience from the life of President Henry B. Eyring of the First Presidency:



"I was sent to speak to leaders of churches in the United States and ministers of those churches who had met in Minneapolis to deal with the problem of competition among churches. . . . My subject was to be: Why there was a need for a restoration of the true Church through Joseph Smith. I was a last-minute substitute for Elder Neal A. Maxwell.

"When I arrived in the city the night before the meetings and looked at the program, I called President Hinckley. I told him that the meetings were to last three days, that many talks were to be given at the same time, that the crowd could choose which one to attend. I told him that I thought if I told the truth, I feared that no one would come to my second session and that I might be coming home very quickly. I asked him what he thought I should do. He said, 'Use your best judgment.'

"I prayed through the night. Somewhere near dawn, I was sure I was to say about the Restoration not, 'This is what we believe happened to Joseph Smith and why we believe it happened,' but, 'This is what happened to Joseph Smith, and this is why the Lord did it.' In the nighttime I was given no assurance of the outcome, just a clear direction—go forward.

"To my amazement, after my talk the ministers lined up to speak to me. Every one of them, one after another coming to me, told essentially the same story. Each of them had met a member of the Church somewhere in their lives that they admired. Many of them said that they lived in a community where the stake president had come to the aid of not just his members but of the community in a disaster. They asked if I could take back their greeting and their thanks to people I not only didn't know but had no hope of ever meeting.

"By the end of the three days of meetings, larger and larger crowds were coming to hear the message of the Restoration of the gospel and the true Church of Jesus Christ" ("God Helps the Faithful Priesthood Holder," *Ensign or Liahona*, Nov. 2007, 56).

- What concerns would you have if you were called to speak to a group like the one President Eyring addressed?
- What are some difficult circumstances in which we might need to share our testimony with others?
- What did President Eyring do to prepare himself to speak to these ministers of other religions?
- What experiences have you had in bearing testimony of Jesus Christ and His gospel to others? How did sharing your testimony at that time prove to be a blessing to you and to others?

Conclude by sharing your testimony. Affirm to your students that as they seek for opportunities to share their testimony with others, the Holy Ghost can strengthen them and help them to say the appropriate words. Assure them that as they seek to do the will of the Lord, like Paul, they can always be ready to teach and testify of Jesus Christ and His gospel.

Acts 27

Paul Traveled by Ship toward Rome

Remind students that in Acts 25, we read that Paul appealed his case to Caesar. In Acts 27, we read the events that took place while Paul, as a prisoner, journeyed to Rome. Invite students to silently read Acts 27:7–10 to discover what Paul prophesied during the journey.

- What did Paul perceive would happen if they journeyed to Rome at that time of year?
- What title do Apostles have that refers to their ability to *perceive* future events or hidden truths? (Seer.)

If necessary, refer students to the student manual commentary for Acts 27:10, 21–22, 31 for a short discussion on the meaning of the word *seer*. At this point you might testify that seers have the ability to foresee events that will happen in the future.

Give students a moment to study Acts 27:11–12, looking for reasons why those on board the ship rejected Paul’s counsel (see the student manual commentary for Acts 27:11–12 for insights into these verses). Following student responses, ask:

- How might people today give similar excuses for rejecting counsel given by modern seers and Church leaders?

Give students a moment to skim Acts 27:13–20 to discover what happened as a result of journeying toward Rome.

- How is what happened on this journey representative of what often happens when individuals reject the counsel of modern seers and Church leaders? (When we reject inspired counsel, we place ourselves in spiritual danger.)
- What feeling existed among those on board the ship? (See verse 20.)

Read Acts 27:21–25, 30–36 to your students, and give them a moment to ponder what effect Paul’s words had on the ship’s passengers.

- What evidence is there that the words of Paul had a positive effect on the ship’s passengers? (The ship’s crew cut off the lifeboat and decided to stay with the ship; all passengers ate; lack of hope was replaced with a feeling of good cheer.)

Take a moment to summarize the remainder of Acts 27 for your students and then ask them what they learned about seers and about following seers from this chapter. Though they may use different words, students will likely state: **If we trust in the words of seers, we can find guidance, protection, and hope in their words.** (Writing this bold statement on the board will give it additional emphasis in the minds of students.) Clarify that Paul promised those who heeded him that they would be protected physically, but such physical protection and safety are not always the promised blessings for following prophetic counsel. However, we are always protected spiritually when we follow prophetic teachings.

You might conclude by asking students to share examples of times when (1) they were guided or protected because they chose to follow the counsel of a modern prophet or (2) they listened to the words of a modern prophet, perhaps in general conference, and felt increased hope for the future.

Students Sharing Personal Experiences

When students share examples of how living the gospel has blessed their lives, they can feel more deeply the truthfulness and significance of a gospel principle or doctrine in their lives. Many times, those feelings create a desire to live more faithfully in both the student who is sharing the example and in those listening.

Supplemental Teaching Ideas

Acts 21; 23:1; 24:14–16. Paul Concluded His Missionary Journeys with a Clear Conscience

Read the following statement from President Russell M. Nelson to your students:



“One day each of us will give an account to the Lord. This awareness was evident in a serious conversation I had years ago with a dear friend facing the end of his mortal life. I asked him if he was ready to die. I’ll never forget his answer. With courage and conviction, he said, ‘My life is ready for inspection.’” (“Personal Priesthood Responsibility,” *Ensign* or *Liahona*, Nov. 2003, 44–45).

Ask students what they think President Nelson’s friend meant by the statement, “My life is ready for inspection.” Encourage students as they study Acts 21–24 to consider what could lead a person to feel that his or her life was ready for inspection.

After helping students to understand the context of Acts 21–24, give students a few minutes to study Acts 21:10–14; 23:1; and 24:14–16. Help students analyze Paul’s responses by asking questions like the following:

- What consequences did Paul realize would come if he followed the Spirit’s direction to go to Jerusalem?
- From what you know about Paul, why do you think he felt ready to “die at Jerusalem for the name of the Lord Jesus”?

- What do you think it means to live “in all good conscience before God” or to have a “conscience void of offence toward God”?
- How did having a conscience void of offense affect Paul in this difficult situation? How might it affect us if we are faced with difficulties in the future, or even death? (Emphasize this principle to students: **When we have a conscience void of offense toward God and man, we will not fear death or the future.**)

Invite students to take a minute and ponder their own lives. Ask: Do you feel that your life is “ready for inspection”? What could you do to have a conscience more free of offense toward God? Express your confidence in the students’ goodness and also your testimony that as we align our lives with the will of God, we will not fear death or the future.

Acts 21:17–20. Paul Reported His Third Mission to Church Leaders in Jerusalem

If you have any returned missionaries in your class, ask one or two of them to relate briefly how they reported to their stake president shortly after they completed their mission. Ask: Besides releasing you as a full-time missionary, what did your stake president want to hear about at that time? Write *return and report* on the

board and ask what this phrase means. Have students turn to Acts 21:17–20 and read what Paul did at the conclusion of his third mission. Ask questions like these:

- What did Paul discuss with the Church leaders in Jerusalem?
- How do you think Paul’s report may have helped Church leaders in their efforts to lead the Church? (Help students see that Paul’s experience teaches this principle: **Through returning and reporting our assignments to Church leaders, we can further the work of the Lord.**)

Read the following statement by President Marion G. Romney (1897–1988) of the First Presidency to your class. Then discuss what opportunities the students have had to report to their leaders on Church assignments they have been given.



“To return and report is the final act of the faithful and wise steward” (“Welfare Services: The Savior’s Program,” *Ensign*, Nov. 1980, 93).

35

Romans 1–3

Introduction and Timeline

In Romans 1–3, the Apostle Paul set forth a compelling argument explaining the need that all people have for the Atonement of Jesus Christ. After greeting the Roman Saints (see Romans 1:1–15), Paul stated the theme of his Epistle to the Romans: The gospel of Jesus Christ will bring salvation to everyone who lives by faith in Jesus Christ (see Romans 1:16–17). Paul discussed the effects of living in a fallen world and described the plight of sinfulness that faces all humankind. All accountable people sin, and without the Atonement they stand condemned before God (see Romans 1:18–3:20). Gentiles were accountable for their sins because they had rejected evidence of the Creator manifest through His creations (see Romans 1:18–32). Jews stood condemned because they had failed to keep the law of Moses perfectly (see Romans 2:1–3:20). Following this description of the true condition of people’s souls, Paul introduced the solution God had provided, which is the gospel of Jesus Christ. Through faithful acceptance of the Atonement of Christ, all

mankind may be justified, obtain remission of sins, and receive salvation (see Romans 3:21–31).



1. The first members of the Church in Rome were likely former Jews who had been visiting Jerusalem on the day of Pentecost and had heard the Apostles preach (see Acts 2:5–10). After accepting Peter’s invitation to be baptized, they returned to

Rome and helped to establish the Church there (see Acts 2:37–41).

2. About A.D. 57, near the end of his third mission, Paul wrote his Epistle to the Roman Saints while staying in Corinth (see Acts 20:2–3).

Chapter Overviews

Romans 1

Paul greeted the Saints in Rome. He declared that the gospel of Jesus Christ was the power of God unto salvation for everyone who believed, whether Jew or Greek (Gentile). Without the Atonement of Jesus Christ, the wrath of God rested upon those who were guilty of sins. Even Gentiles were accountable for their sins because they had rejected witnesses of the Creator manifest through His creations.

Romans 2

Paul taught that because God is just and impartial, He will render (recompense or restore) to every person according to his or her deeds, whether they be good or evil. Some Gentiles had lived moral lives, while the Jews had failed to keep the law of Moses perfectly. Acts of religious devotion have meaning only as they reflect true inward devotion and sincerity.

Romans 3

Paul quoted Old Testament scriptures to teach that all people are “under sin” and that no one can be justified by the deeds of the law of Moses. However, God has provided a way for all people to be justified through the redemption made available by Jesus Christ. Through faith in Jesus Christ and His atoning sacrifice, Jews and Gentiles may be justified.

Suggestions for Teaching

Romans 1:1–17

Introduction to Paul’s Epistle to the Romans

Ask students to name some of the greatest masterpieces or achievements of a few famous artists, writers, musicians, or athletes with whom they may be familiar. After students have given several responses, explain that for the past 2,000 years many people have regarded the Apostle Paul’s Epistle to the Romans as his greatest epistle, though all his writings are valuable and doctrinally rich. Call on students to read aloud from selected portions of “Introduction to the Epistle of Paul the Apostle to the Romans” in chapter 35 of the student manual, looking for what makes this epistle unique and why studying it will be valuable. You might assign the sections “Why study Romans?” and “What are some distinctive features of Romans?” Ask students:

- What do you think will be valuable *to you* about studying the Epistle to the Romans?

Explain that after Paul greeted the Saints in Rome (see Romans 1:1–15), he stated what some commentators have called the theme of the Epistle to the Romans, which is found in Romans 1:16–17. Ask a student to read Romans 1:16–17 aloud, while you list on the board the following key terms from these verses: salvation, faith and believeth, Jew, Greek (Gentile), righteousness and just (justified). Ask students to define these terms. As needed, have students refer to the explanations provided in the commentary for Romans 1:16–17 in the student manual. Write brief definitions next to the terms on the board. The board might look like this:

Salvation = being saved from physical and spiritual death; resurrection and forgiveness of sins

Faith and believeth = complete trust in Jesus Christ, which leads to faithful obedience


Jew = God’s covenant people, Israel; they had the law of Moses

Greek (Gentile) = children of God who were not born into the house of Israel

Righteousness and just (justified) = obedience to God’s law; pardoned from sin and declared guiltless, made right with God.

Display this list on the board throughout the lesson. There are several points in the lesson where it will be helpful to refer back to these definitions. You might invite students to mark these key terms in their scriptures in some way and make a note that verses 16–17 state the theme of the epistle.

Before moving on with the lesson, you might ask students how they would state the theme of Romans, based on their study of Romans 1:16–17. As students respond, help them to understand this truth: **The gospel of Jesus Christ is the power of God unto salvation to all who exercise faith in Jesus Christ.** Encourage students to watch for how Paul developed and used the terms listed on the board. Ask them also to give careful attention to understanding Paul’s teachings so that they can discover the value of Romans for themselves.

 *Note to teacher: As directed by the Spirit, you might choose to use the supplemental teaching idea for Romans 1:16–17, found at the end of this lesson, for further instruction and student application of these verses.*

Romans 1:18–3:20

Paul Defined the Plight of Sinfulness That Faces All Mankind

Ask students:

- If someone were to say to you, “I have some news of great importance to you, but you may find it unpleasant,” would you want to hear it? Why or why not?

Master the Content

As you prepare to teach, immerse yourself in the content of the scriptures. Make use of study aids and curriculum materials, and try to understand each verse as well as the overall intent of the scripture block. As the content becomes familiar to you, the Spirit will enlighten your understanding and you will feel more confident and excited to teach (see D&C 11:21; see also *Gospel Teaching and Learning*, section 4.3.3).

After a few students have responded, explain that Paul told the Roman Saints, both Jew and Gentile, the truth about what would happen to their eternal souls if they were unrighteous in their thoughts or actions and did not accept their need for the Savior's Atonement.

Ask students to read Romans 1:18, looking for what happens to people when they commit any act of "ungodliness" or "unrighteousness." ("The wrath of God is revealed from heaven" against them.) You may want to have students read Joseph Smith Translation, Romans 1:18 (in Romans 1:18, footnote *b*), and Romans 1:19, which make clear that Paul was directing his warning to people who knew the truth and chose to "remain in unrighteousness."

- Why do *all* acts of unrighteousness bring down God's wrath?

As students respond, you might ask them to read Doctrine and Covenants 1:31: "For I the Lord cannot look upon sin with the least degree of allowance." Help students understand that the divine standard is perfect righteousness. Because God is perfectly righteous, He cannot condone sin in any degree.

Ask students to read Romans 3:10, 23 and look for how God's standard affects all people. (Everyone has sinned and come short of the glory of God.) Ask students to summarize the problem for all mankind that Paul implied in these verses. (As students respond, help them understand this truth: **All unrighteousness brings divine displeasure, and all people have failed to be perfectly righteous.**)

- If there were no Atonement, what would be the eternal consequences for us? (We would not be able to live with God; we would be forever under the captivity of our sins; God's wrath would be turned toward us.)

Ask students to read 2 Nephi 9:6, 8–9 or Alma 34:9 and cross-reference these verses to Romans 3:10.

Assure students that they need not be discouraged at the plight Paul presented because the "good news" of the gospel is that Christ overcame this plight, as Paul went on to teach. But he first emphasized the universal nature of sin. To better appreciate why the gospel is "good news," we need to understand this universal problem that the gospel can resolve.

Ask students to scan Romans 1:22–27, 29–31 silently, looking for sins that were prevalent among Gentiles. After students have read, ask them to share several sins they also see prevalent in today's world. Have a student read Romans 1:18–20 aloud, and ask students to listen for why the Gentiles were "without excuse" and were accountable for these sins.

- Why were the Gentiles "without excuse" for their sins? (Because they had received witnesses of the Creator through His creations. If needed, see the student manual commentaries for Romans 1:19–21 and for Romans 1:21–23 for further insights.)

Ask students to silently read Romans 2:17, 21–25, 28–29.

- According to Romans 2:21–25, why were the Jews also without excuse for their sins? (They had broken the laws they had received from God.)
- How would you state in your own words what Paul taught in Romans 2:25, 28–29?
- How would you apply these verses to members of The Church of Jesus Christ of Latter-day Saints? (The covenants we have made with God are of little value to us unless we keep His commandments. Our outward actions should be a reflection of our inward conversion and commitment.)

Explain that apparently some Jews believed God would condemn the Gentiles for their sins but judge the Jews more approvingly—even though they had broken the laws of God—because they were God's chosen people and had His law. Call on a few students to read Romans 2:5–11 aloud, and ask the class to look for what was wrong with the Jews' belief that God would judge them more approvingly than the Gentiles. After reading, ask students to explain what was wrong with that belief. As students share their ideas, help them understand this doctrine: **God will judge all people impartially.**

Ask a student to read Romans 3:9–12 aloud. Explain that in verse 9, "we" means the Jews and "they" means the Gentiles. Ask:

- What did Paul say about our standing before God without the Atonement? (As students respond, make sure they understand: **All accountable people sin and without the Atonement stand condemned before God.** Consider writing this bold statement on the board.)

Cross-References

A cross-reference is a scripture reference that can provide additional insight into the passage being studied. Though cross-references can be helpful, teachers should not use too many, for they can take undue time and attention away from the intended section of scripture for the lesson.

- Why do you think it was important for Paul to establish the guilt of all people before he taught about the Atonement of Jesus Christ?

Give students a moment to read Romans 3:20. Remind them that “justified” means to be pardoned from sin and declared guiltless (see the definition on the board). Then ask:

- What does Romans 3:20 teach about justification? (No one can be “justified,” or declared guiltless, by the deeds of the law of Moses. If students need help understanding this concept, you might read the second paragraph of the student manual commentary for Romans 3:19–20.)
- What does Romans 3:20 mean for us today? (Because no person can overcome the Fall of Adam or obey the laws of God perfectly, no one can be justified by his or her own righteous works.)

After some students respond, share the following statement from President Ezra Taft Benson (1899–1994):




“Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ. No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind” (“The Book of Mormon and the Doctrine and Covenants,” *Ensign*, May 1987, 85).

You may want to write this statement on the board or invite students to write it in the margin of their scriptures alongside Romans 3:9–20. Ask students to explain how President Benson’s statement relates to what Paul taught in Romans 1:18–3:20.

Romans 3:21–31

Paul Taught That Jesus Christ Is Heavenly Father’s Solution to the Problem of Sin

 **Note to teacher:** You will teach more about the role of our “works,” meaning our efforts to live the gospel, in later lessons. Remember that in Romans 3 and Galatians, Paul used the word “works” to refer specifically to performances of the law of Moses.

Point out that Romans 3:21 represents a turning point in Paul’s teaching. Before this verse, Paul had taught about the situation of fallen and sinful people, who were in danger of God’s wrath. He now turned to the “good news” of the gospel of Jesus Christ, which makes it possible for God’s children to return to His presence. You might help students identify this turning point by reminding them that from Romans 1:18 to Romans 3:20, Paul argued that all people are guilty of sin. But at this point, when readers might feel overwhelmed by the evidence of their guilt and expect Paul to issue a statement of condemnation, Paul instead declared the “good news” of the gospel. He signaled the change in his presentation with the words “but now” at the beginning of Romans 3:21.

Ask students to visualize themselves as early members of the Church in Rome, listening to Paul’s epistle being read aloud at a meeting of Jewish and Gentile Saints.

Assign half of the class to imagine they are members of the Church from a Jewish background, and the other half to imagine they are members from a Gentile background. Read or ask a student to read aloud the following situation to the “Jewish” half of the class. (You may want to list a few details from these situations on the board under the headings “Jewish background” and “Gentile background.”)

As Jewish members of the Church, you are very devoted to the Lord, and you strive to live the law of Moses. As you have listened to Paul’s epistle, you have felt struck by his statement that all Jewish people have failed to live the law perfectly. As you think of your life, you realize that even though you have tried to live the law, you have sometimes failed and have broken commandments. You have just heard Paul’s conclusion: “By the deeds of the law there shall no flesh be justified in [God’s] sight” (Romans 3:20). You think of the many deeds of the law that are part of your daily life—observing the dietary rules of the law, worshipping in the synagogue, praying morning and night, observing Sabbath regulations, celebrating the holy feast days of the Jewish calendar, even traveling to

Visualizing

One valuable method of scripture study is to visualize yourself as one of the participants in the scripture account you are reading. Using this method can help clarify the context of the account, help you give more attention to your reading, and deepen your feelings about the meaning of the scriptures.

Jerusalem to offer sacrifice at Passover or other holy days. And yet, ultimately, all these deeds have failed to justify you before God.

Read or ask a student to read aloud the following situation to the “Gentile” half of the class:

Before you learned about Jesus Christ, you lived as many Gentiles do, and you did many things that you now know were sins. But when you heard the gospel, you believed, repented of your sins, and were baptized. You began a new life, following the teachings of Jesus. But then you heard that some Jewish members of the Church believed that Gentiles like you would not be saved unless you also converted to Judaism. You would be asked to observe all the regulations of the law of Moses, such as keeping the law’s dietary rules, celebrating the holy feast days of the Jewish calendar, and perhaps even traveling to Jerusalem to offer sacrifice at the temple. If you were a male, you would be required to be circumcised. Though you want to follow the Lord, you have felt troubled by this teaching and have wondered whether you are unacceptable to God because of your Gentile background.


Ask students to imagine how it would feel to hear Paul’s next words in his epistle. Remind students of the definitions of key terms from Romans 1:16–17 listed on the board. Then read aloud Romans 3:21–25, 28–29, while students follow along. After reading, consider using the following questions to invite students to discuss the meaning of these verses:

- How would you summarize the “good news” Paul taught?
- What do you think Paul’s message would have meant to Jewish members of the Church? to Gentile members of the Church?
- How would you summarize what it means to be justified “by faith” as opposed to “by the deeds of the law of Moses”?

As students respond, encourage them to identify specific passages in Romans 3:21–25, 28–29 and explain their meaning for either Jewish or Gentile members of the Church. Encourage them to refer to the definitions of key terms written on the board.

Student responses might include:

1. The gospel would have helped Jewish members of the Church realize that their salvation did not depend upon their perfect observance of the many rituals and regulations of the law of Moses (see Romans 3:21, 28). Salvation was provided by Jesus Christ through His Atonement (see Romans 3:24–25).
2. Both Jewish and Gentile Church members would have realized that all people were justified—declared guiltless and made right with God—by faith in Jesus Christ (see Romans 3:21–22, 28). (You may need to remind students of the definition of faith on the board and also remind them that Paul understood that faith was manifest by repentance, baptism, receiving the Holy Ghost, and trying to live the teachings of Jesus Christ.)
3. Gentile members of the Church would have realized that living the many rituals and regulations of the law of Moses was not required of them and that they too would be justified by faith in Jesus Christ (see Romans 3:21, 28).
4. Gentile converts were not inherently less righteous than Jewish converts. All people, Jew and Gentile, have the same God and obtain remission of sins by faith in Jesus Christ (see Romans 3:29).

 **Note to teacher:** You will teach more about the topic of salvation by grace in the next lesson. In Romans 1–3, Paul alluded to it only once, as found in Romans 3:24, but he taught more about it later in the epistle. In Romans 1–3, Paul emphasized that justification and salvation come not by the performances of the law of Moses, but by the Atonement of Jesus Christ, and we receive the blessings of the Atonement as we live by faith in Jesus Christ.

Focus students’ attention on Romans 3:25 and point out the word “propitiation.” Write on the board: *A propitiation is an atoning sacrifice, a means of making amends for sins and thus reconciling a broken relationship.* You can help students to understand and feel the importance of this doctrine by asking the following questions:

- How many of you have ever offended someone and then taken that person a gift to ask for forgiveness? What did you take as a gift? (You might emphasize that in these situations it is usually the one who did the offending who reaches out with gifts or in other ways to repair the broken relationship.)

- When we commit sin, what happens to our relationship with God? (He is offended, and our relationship with Him is broken.)
- Since we are the ones who offended God, who would you expect to make an offering in order to repair the broken relationship? (Under normal circumstances, since we are the ones who sinned and did the offending, we should be the ones to offer a gift, hoping for reconciliation.)

Have students read Romans 3:24–25 and identify who actually offers the gift in order to reconcile our broken relationship with God and what is offered as the gift. (Instead of *the sinner* [us] offering a sacrifice to appease God, *the One sinned against* [God the Father] offered His Son as an atoning sacrifice, or propitiation, for the remission of all our sins.)

Ask students:

- How does this help you understand Heavenly Father’s love for you?
- Having considered what Paul’s teachings meant for members of the Church in *his* day, what do they mean for all of us *today*? (As students share their answers, help them understand this principle: **Through faithful acceptance of the Atonement of Christ, all mankind may be justified and receive salvation.**)

Consider writing the above bold statement on the board and then ask:

- What does it mean to faithfully accept the Atonement?

Focus the students’ attention on Romans 3:27 and point out the phrase “law of faith.” Ask a student to read aloud the last paragraph of the student manual commentary for Romans 3:27–31. Point out that faithful acceptance of the Atonement means that we repent and strive to live as Jesus taught throughout our lives.

To invite students to share their testimonies or personal experiences, you might ask:

- What experiences could you share that have taught you how much you need Jesus Christ?

Close with your testimony that justification and salvation come through the Atonement of Jesus Christ, and we can receive these blessings as we live by faith in Jesus Christ.

Supplemental Teaching Ideas

Romans 1:16–17. “I Am Not Ashamed of the Gospel”

Ask students to read Romans 1:16–17, and ask:

- According to verse 16, why was Paul unashamed of the gospel?
- What do these verses suggest about what can help us be unashamed of the gospel? (As students share their responses, help them understand this truth: **Our faith in Jesus Christ and our knowledge that His gospel leads to salvation can help us be unashamed of the gospel.**)

You might ask students to list on the board some truths that illustrate why the gospel is “good news.” (Possible answers: The gospel is “good news” because through the Atonement of Jesus Christ, all mankind may be saved by having faith in Him, repenting, being baptized, receiving the Holy Ghost, and enduring in faith. The gospel is “good news” because Jesus Christ has restored His Church in these latter days through the Prophet Joseph Smith. The gospel is “good news”

because the Lord has revealed additional scripture and has called living prophets to guide us in our day.) To help students consider how to apply the bold principle shown above, you might ask them:

- What is something you can do to show that you are unashamed of the gospel of Jesus Christ? (If needed, refer students to the statement by President Dallin H. Oaks in the student manual commentary for Romans 1:16.)

To invite students to share and testify about this principle, you could ask:

- When have you seen an example of someone who was unashamed of the gospel? What did that person do, and how did it affect you?
- When have you felt unashamed of the gospel and shared it with someone else?

Bear testimony that because the gospel of Jesus Christ is true, we can be confident in it and unashamed as we live it and share it with others.

Romans 1:24–27. Consequences of Sexual Sins

Ask students to read Romans 1:24–27 silently, looking for the kind of sins Paul described (sexual sins).

- What phrase found in both verse 24 and verse 26 suggests a spiritual consequence of sexual sins? (“God gave them up.” Ask students to share what they think this phrase means. You might refer them to verse 26, footnote *a*, which indicates that the Greek word from which the phrase was translated meant “abandoned” or “delivered.” Or they could review the student manual commentary for Romans 1:24–28.)
- What other consequence of sexual sin does Paul note at the end of verse 27? (They received “in themselves that recompence of their error which was meet.”)
- How would you summarize what these verses teach about the spiritual consequences of sexual sins?

(As students share their answers, help them understand this principle: **When people commit sexual sins, they separate themselves from God, and God allows them to experience the effects of their sins.**)

You might point out that while modern society tends to characterize sexual sins as harmless actions that do not hurt anyone when they take place between consenting adults, the Lord has declared that sexual sins are very serious (see Genesis 39:9; Alma 39:5; D&C 63:16). Ask students:

- Based on what Paul taught in Romans 1:24–27, why are sexual sins so serious?

To help students understand the Church’s teachings about same-sex attraction, read and discuss the student manual commentary for Romans 1:26–27.

Romans 4–8

Introduction and Timeline

In the first three chapters of Romans, Paul focused on the need to enter into the gospel covenant; in Romans 4–8, Paul taught about life in the covenant—a quality of life that might be called life “in Christ Jesus” (Romans 8:1). Having taught that justification comes by faith in Jesus Christ and not by performances of the law of Moses (see Romans 3:21–31), Paul supported this doctrine by citing the example of Abraham, who lived hundreds of years before the law of Moses was given (see Romans 4). Chapter 5 of Romans represents a turning point in the epistle, for Paul began to teach about life in Christ. In the gospel covenant, “we have peace with God” and “access by faith into this grace wherein we stand” (Romans 5:1–2). Paul clarified that God’s grace does not condone sin, but it empowers us to overcome sin (see Romans 6:1–8:13). Entering the gospel covenant through baptism symbolizes our death to sin and our “newness of life” in Christ (Romans 6:4; see also verses 3–11). When we are faithful in that covenant relationship, we become “heirs of God, and joint-heirs with Christ” (Romans 8:16–17).



1. The first members of the Church in Rome were likely former Jews who had been visiting Jerusalem on the day of Pentecost and had heard the Apostles preach (see Acts 2:5–10). After accepting Peter’s invitation to be baptized, they returned to

Rome and helped to establish the Church there (see Acts 2:37–41).

2. About A.D. 57, near the end of his third mission, Paul wrote his Epistle to the Roman Saints while staying in Corinth (see Acts 20:2–3).

Chapter Overviews

Romans 4

Paul wrote about Abraham as an example of one who was justified by faith and was “strong in faith.” Rituals of the law of Moses do not bring justification. God will impute (attribute) our righteousness to us, as He did to Abraham, as we live by faith in Him.

Romans 5

Paul wrote about the blessings that come to all who are justified by placing their faith in Jesus Christ. The free gift of the Atonement of Jesus Christ is a manifestation of divine grace. The Fall of Adam brought death and sin into the world; the Atonement of Jesus Christ overcame death and enables us to overcome sin.

Romans 6

Paul countered the misconception that grace condones sin. Baptism by immersion symbolizes our death to sin and our new life in Christ. We yield ourselves as servants either to sin or to God.


Romans 7

Using the metaphor of marriage, Paul taught that Saints are freed from the law of Moses and joined to Christ. He wrote of the human struggle between “the flesh” and “the inward man.” He asked, “Who shall deliver me?” and answered, “Jesus Christ our Lord.”

Romans 8

The Atonement of Christ did what the law of Moses could not do—it overcame human weakness and made it possible for us to have the Spirit, which helps us overcome the weakness of the flesh. Covenant children of God are heirs of God and joint-heirs with Christ; nothing can separate them from the love of Christ.

Suggestions for Teaching

 *Note to teacher: You probably will not have time to use all the teaching suggestions given here. Consider the needs of your students and the guidance of the Spirit as you make decisions about what to emphasize and what to summarize in this lesson.*


Overview of Romans 4–8

Life in Christ

To help students get an overview of the material in Romans that will be studied in this lesson, ask them to turn to Romans 8:1 and note the phrase “them which are in Christ Jesus.” Point out that Paul described faithful Saints as those who are “in Christ” and who have been “baptized into Jesus Christ” (Romans 6:3). Consider inviting students to mark these phrases in their scriptures. Explain that after Paul taught about the need to place our faith in Jesus Christ, he then taught about the kind of life we have once we have done so. Romans 1–3 teach about the need to enter the gospel covenant; Romans 4–8 teach about life in the covenant—a quality of life that might be called life “in Christ.”

Romans 4–5

The Grace of God Is Manifest through the Atonement of Christ

 *Note to teacher: Because of time limitations, this teaching idea recommends summarizing most of Romans 4. However, based on the time available, the needs of your students, and the guidance of the Spirit, you may wish to teach more of Romans 4 by using the supplemental teaching idea for Romans 4 found at the end of this lesson.*

Briefly summarize Romans 4 by using the overview of Romans 4 shown at the beginning of this lesson. Tell students that in chapters 4 and 5 of Romans, Paul emphasized that the Atonement of Jesus Christ is a gift God has offered all humankind, a manifestation of divine grace. (To help students recognize this emphasis, you might invite them to mark the terms *grace* and *gift* in Romans 5:15–18.)

Write the word *Grace* on the board. Call on a student to read aloud the definition of grace found in the student manual commentary for Romans 4:4, 16; 5:2, 15–21; 6:1–2, 14–15. Ask the class to follow along, looking for key words or phrases that help them understand the doctrine of grace. Invite students to tell what they understand better about the doctrine of grace from the student manual definition. Students might identify phrases such as the following: “Grace is the help or strength given through the Atonement”; “refers primarily to enabling power and spiritual healing”; “it strengthens us to do good works we could not do on our own”; “His grace will help us overcome all our personal weaknesses.” With this basic understanding of the doctrine of grace, students will now be better prepared to study Paul’s teachings in Romans 4–5. (You might also use portions of the Bible Dictionary entry “Grace” in teaching this part of the lesson.)

List the following references on the board under the word *Grace*: *Romans 4:4, 16; Romans 5:1–2; Romans 5:20–21*. Divide the class into thirds, and assign each group to silently read one of these references, looking for teachings about grace. Ask students to seek further understanding by reading explanations of their assigned verses in the chart under the student manual commentary for Romans 4:4, 16; 5:2, 15–21; 6:1–2, 14–15. When students have had sufficient time to study, call on them to report what they learned. Write summaries of their findings on the board next to each reference. The board might look like this:

Grace

Romans 4:4, 16	<i>Grace is a gift from Heavenly Father, not a debt He owes us.</i>
Romans 5:1–2	<i>When we place our faith in Christ, we receive grace. We then stand in a state of favor with God and receive strength from God to remain faithful.</i>
Romans 5:20–21	<i>The grace available through the Atonement of Jesus Christ is more powerful than sin.</i>

If students need help understanding the meaning of grace as a “gift” that we must put forth effort to receive, consider sharing the following story told by President David O. McKay (1873–1970). President McKay explained that a group of young boys were swimming in a stream when one daring boy fell into a deep hole and became helpless to save himself. Another boy quickly jerked a long stick from a willow fence and held one end of it to the drowning boy, who grasped it tightly and was saved. President McKay then taught:



“All the boys declared that the venturesome lad owed his life to the boy who furnished the means of rescue. This is undoubtedly the fact; and yet in spite of the means furnished him, if the lad had not taken advantage of it, if he had not put forth all the personal effort at his command, he would have drowned, notwithstanding the heroic act of his comrade.

“In this old world of ours, children of men are playing, swimming, struggling in the sea of life. There are those who claim that no one will sink and be lost if he will look to Jesus on the shore and say, ‘I believe.’ There are others who declare that every one must by his own efforts swim to the shore or be lost forever. The real truth is that both of these extreme views are incorrect. Christ redeemed all men from death which was brought upon them through no act of theirs, but He will not save men from their personal transgressions who will put forth no effort themselves, any more than the young rescuer on the river bank could have saved the drowning lad if the latter had not seized the means provided him. Neither can man save himself without accepting the means provided by Christ for man’s salvation” (“The Gospel of Work,” *Instructor*, Jan. 1955, 1).

You might explain that the efforts of the boy who fell into the river did not change the fact that the friend who extended the branch acted out of kindness and compassion, not out of debt or compulsion. In the same way, the efforts we make to receive the salvation offered us by Jesus Christ (repenting, being baptized, receiving the Holy Ghost, and trying to follow the Savior’s teachings) do not alter the essential graciousness of the Atonement—it is still a gift, a manifestation of divine grace. Furthermore, God’s grace is manifest even in our efforts, for grace provides an enabling power that helps us to do good works (see Philippians 2:12–13; 4:13; 2 Nephi 31:19; Mosiah 2:21).

Ask a student to read Romans 5:6–8 aloud.

- How do these verses help you see the Atonement as a manifestation of God’s love and grace?

Ask students to read Romans 5:9–11 and identify blessings mentioned in these verses that are available to us because of the grace of God. (Students might identify “justified by his blood,” “saved from wrath,” “reconciled to God,” “saved by his life,” “joy in God,” “received the atonement.” If time permits, you might read and discuss some of the student manual commentary for Romans 5:11.)

Ask students to note the repetition of the phrase “much more” in Romans 5:9–10, 15, 17, and the phrase “grace did *much more* abound” in Romans 5:20. (Consider inviting students to mark these phrases in their scriptures.) Explain that in Romans 5:14–21, Paul contrasted

the Fall of Adam with the Atonement of Jesus Christ. Ask students to read these verses silently, looking for what the “much more” phrases teach about how the grace manifest through the Atonement compares with the effects of the Fall of Adam. To help students explain what they learned, ask the following questions:

- What do these verses teach about the effects of Adam’s transgression? By comparison, what effects can the grace made available by the Atonement of Jesus Christ have upon all people?

To help students summarize what they have learned in statements of doctrine or principle, ask:

- What truths about grace have you learned from studying Romans 4–5?

The truths students identify might include: **Grace is the unmerited gift of divine help that we receive by placing our faith in Jesus Christ. Through the Atonement of Jesus Christ, we can be reconciled to God. The Atonement provides grace, or divine power, that is more than sufficient to help us overcome the effects of the Fall.**

You might invite students to write these statements in a study journal or in the margins of their scriptures next to key verses.

To invite students to explain some applications of the doctrine of grace, ask a student to read the following statements aloud. Explain that all four statements reflect a lack of understanding about aspects of grace:

1. “I’ve sinned too much. I can’t hope to be saved in the celestial kingdom. I’ll try the best I can, but I haven’t lived the gospel well enough to be exalted.”
2. “I’m working so hard and spending so much time serving in my Church calling that the Lord will owe me a big reward in heaven.”
3. “The trials and demands in my life are just too much. I feel like giving up.”
4. “It’s no big deal if I keep committing this sin. God’s grace will cover what I’m doing. Why stop?”

Ask students:

- What are some misunderstandings about the doctrine of grace illustrated in these statements?
- How could the truths you have learned about grace help people who have thoughts or feelings like those expressed in these statements?

Romans 6:1–8:13

Overcoming Sin and Walking in Newness of Life

Read the fourth statement in the previous list: “It’s no big deal if I keep committing this sin. God’s grace will cover what I’m doing. Why stop?” Explain that Romans 6 describes how Paul responded to the misconception that God’s grace somehow condones sin. Ask students to read Romans 6:1–5, 11–12 (silently or aloud), looking for how Paul responded to this misunderstanding. After students have read, ask:

- In these verses, how did Paul respond to the misconception that the doctrine of grace condones sin?
- According to these verses, how should we feel about sin once we are baptized?

As students respond to these questions, be sure they understand these doctrines:

When we are baptized, we enter into a covenant relationship with Jesus Christ. Baptism symbolizes our death to sin and our new life in Christ.

Add the reference *Romans 6:1–12* to the list written on the board. Ask students to quickly review these verses and the information for Romans 6:1–2, 14–15 in the chart found in the student manual commentary for Romans 4:4, 16; 5:2, 15–21; 6:1–2, 14–15. Ask students to summarize what these verses teach about grace. Write a summary statement on the board. Your addition to the list might look like the following:

<i>Romans 6:1–12</i>	<i>God’s grace does not condone sin; it is empowering. God’s grace enables us to overcome sin and walk in newness of life.</i>
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Explaining Doctrines and Principles

When students explain a doctrine or principle, they clarify their understanding of that truth and improve their ability to teach the gospel to others. One way to invite students to explain a doctrine or principle is to present an imaginary situation and ask students how the doctrine or principle they have been studying could help a person in that situation.

Introduce Romans 6:13–23 by explaining that Paul used an analogy to teach why the doctrine of grace does not condone sin. This analogy was about receiving wages from the one we serve. Ask students to raise their hands if they are currently employed.

Ask one of them:

- Who pays your wages? Why doesn't some other employer pay you?

Ask students to read Romans 6:13 silently, looking for the two “employers” or masters implied in the verse (“sin” and God). Ask students to read Romans 6:14–23 silently.

Ask half the class to look for the “wages” of sin and the other half to look for God’s “wages.” (Tell those looking for the wages of sin that Paul mentions one consequence of sin, but he mentions it several times.) As students respond, consider writing the terms on the board for emphasis.

- What are the “wages” or consequences received by those who serve sin? (“Death” [verses 16, 21, 23].)
- What are the “wages” or consequences received by those who serve God? (“Righteousness” [verse 16]; “holiness” [verses 19 and 22]; “everlasting life” [verse 22]; “eternal life” [verse 23].)

Ask students to notice the phrases “servants of sin” (Romans 6:20) and “free from sin” (Romans 6:22). You might invite students to mark these phrases in their scriptures. Explain that the word translated as “servants” in verse 20 can also mean “slaves.” Paul used the image of slavery, which was a common institution in the Roman Empire, to teach about how sin affects our spiritual freedom. To help students identify the principle taught in verses 20 and 23, ask:

- In what ways does sin make us slaves?
- What do these verses teach about how we can become free from sin and receive eternal life?

As students share their ideas, help them to understand this principle: **If we yield ourselves to God, we can become free from sin and receive the gift of eternal life.**

Help students feel the importance of this principle by inviting them to silently ponder the following question for a few moments:

- In what ways have you experienced freedom by yielding yourself to God?

To move on to studying Romans 7:14–8:13, explain that Paul next taught about personally applying this instruction to yield ourselves to God. Read the following statements to the students, and ask them to consider what type of person they think would make these kinds of statements: “I am carnal, sold under sin.” “In me (that is, in my flesh,) dwelleth no good thing.” “The good that I would [do] I do not: but the evil which I would not [do], that I do.” “O wretched man that I am!”

The students may answer that such statements might have been made by someone who was a great sinner. Point out that the statements were all made by the Apostle Paul and are found in Romans 7:14–19, 24. Point out that Paul spoke in these verses of his struggle between “the flesh” (Romans 7:25) and “the inward man” (Romans 7:22).

- Why do you think that all people experience struggles between “the flesh” and “the inward man”?

As students respond, help them understand that the struggle between “the flesh” and “the inward man” is a universal human experience. One of the effects of the Fall upon our mortal bodies is that we have a natural tendency to sin. To help students understand more about what Paul meant, and as time permits, you may want to read and discuss with them the student manual commentary for Romans 7:14–8:13.

Ask students to look at Romans 7:24 and identify the question Paul asked. Then ask students to read Romans 7:25 and 8:1, looking for how Paul answered his question.

- What phrases in Romans 7:25 and 8:1 suggest answers to Paul’s question about how we may be delivered from our natural tendency to sin? (“Through Jesus Christ our Lord.” “There is therefore now no condemnation to them which are in Christ Jesus.” “Walk not after the flesh, but after the Spirit.”)

Ask a student to read Romans 8:5–6, 13 aloud while the class looks for how we can overcome the “things of the flesh” or our natural tendency to sin.

- What does it mean to be “carnally minded”? (Concerned with the pleasures, passions, and lusts of the body.)
- What does it mean to be “spiritually minded”?
- What does it mean that through the Spirit we can “mortify the deeds of the body”? (Put to death or subdue the temptations and sins that are related to our mortal bodies; see verse 13, footnote *b*.)
- How would you summarize what Paul taught about how we can be delivered from our natural tendency to sin?

As students respond, make sure they understand this principle: **As we trust in the power of the Atonement of Jesus Christ and yield to the Spirit, the Spirit helps us overcome our natural tendency to sin.**

You might invite students to testify about this principle by asking the following question (be sure students understand you are not asking them to share any private or personal information):

- Suppose you had a friend who felt discouraged by his or her spiritual weakness—who struggled, like Paul, between wanting to do good and wanting to sin. What could you say, based on your personal testimony of the principles Paul taught, that might encourage your friend?

Consider sharing your own testimony about how the grace of God, available through the Atonement of Christ, enables us to overcome our natural tendency to sin.

Testifying

Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles taught, “Faith-promoting incidents occur in teaching when students take a role in teaching and testifying to their peers” (“Teaching by Faith,” *Ensign*, Sept. 2003, 22).

Romans 8:14–39

Being Covenant Children of God and Joint-Heirs with Christ

Ask a student to read Romans 8:14–16 aloud.

- What do we mean when we say we are “children of God”?

Students will likely respond that we are all spirit children of our Father in Heaven. To help them understand the sense in which Paul used the term “children of God” in Romans 8, read with them the student manual commentary for Romans 8:14–16.

You can visually organize the rest of the lesson by writing the following phrases on the board:

Inherit from parents
Become like parents
Loved by parents

Refer to the phrase “Inherit from parents” on the board. Ask students to name some things children might inherit from their mortal parents. After several responses, ask students to look at Romans 8:17 and then answer the following question.

- What phrases in this verse describe what we can inherit from our Father in Heaven if we are His faithful covenant children? (“Heirs of God, and joint-heirs with Christ.”)

Ask students to read Romans 8:17–18, 32, looking for what Paul said we will inherit with Christ if we are faithful covenant children of God. (“Glory” and “all things.”) Then ask students to look at verse 18 again and answer the following question:

- What did Paul say about how the blessings of being “heirs of God” compare to the difficulties we experience in mortality?

Refer to the phrase “Become like parents” on the board, and ask students to name some ways children tend to become like their parents. After several responses, ask students to read Romans 8:29.

- What phrase in this verse describes becoming like God? (“Conformed to the image of his Son.”)

You may need to explain the meaning of “predestinate”; see the student manual commentary for Romans 8:29–30.

Refer to the phrase “Loved by parents” on the board, and ask students to name some ways parents show their love for their children. After several responses, ask half of the class to study Romans 8:26–31 and the other half to study Romans 8:32–39. As they study, have students look for phrases or ideas showing that Heavenly Father and Jesus Christ love us. You might invite students to mark what they find.

After students have had time to read, ask them to share their findings with the class. As students respond, the following questions may help the discussion:

- What thoughts do you have as you ponder Paul’s teachings in Romans 8:35–39?
- What experiences have you had that have helped you to know the truthfulness of these teachings about God’s love?

Make sure that students understand this principle, which is taught in Romans 8:14–39:

As we are faithful covenant children of God, we become heirs of God and feel His unfailing love. As you bring the lesson to a close, consider reading the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“Considering the incomprehensible cost of the Crucifixion and Atonement, I promise you He is not going to turn His back on us now. . . . Brothers and sisters, whatever your distress, *please* don’t give up” (“Broken Things to Mend,” *Ensign* or *Liahona*, May 2006, 71).

Encourage your students to endure in faith and to let the truths they have studied in this lesson about grace, the Atonement, and God’s love give them hope and courage to persevere.

Supplemental Teaching Ideas

Romans 4. The Faith of Abraham

Point out that after teaching about justification by faith in Romans 1–3, Paul presented the example of Abraham in Romans 4. Read with the students the student manual commentary for Romans 4. The following questions and activities might help students understand and analyze the example of Abraham:

- According to Romans 4:17, what did God tell Abraham many years before Isaac was born? (“I have made thee a father of many nations.”) How was this an example of how God “calleth those things which be not as though they were”? (God called Abraham “a father of many nations” long before the promise of Abraham’s posterity was fulfilled.)
- What phrases in Romans 4:18–21 describe how Abraham exercised faith in God’s promise that he would be “a father of many nations”?

List student responses on the board. Students might mention the following: Abraham “against hope believed in hope” (Romans 4:18). “He considered not his own body now dead” (Romans 4:19). “He staggered not at the promise of God through unbelief” (Romans 4:20). He “was strong in faith, giving glory to God” (Romans 4:20). He was “fully persuaded that, what [God] had promised, he was able also to perform” (Romans 4:21).

- What can you learn from these statements about what it means to be strong in faith?

Help students liken Abraham’s example to their own covenant relationship with God by asking them to read Romans 4:8. You may need to explain that to *impute* means to “attribute.” Explain that this verse means that the Lord does not regard a forgiven person as a sinner, even though that person did sin in the past (see also Isaiah 1:18; D&C 58:42). Then ask:

- As described in Romans 4:6 and 4:11, what *does* the Lord impute to those who believe? (Righteousness.)

Explain that when we are justified by placing our faith in Jesus Christ, repenting, and entering the gospel covenant, the Lord imputes righteousness to us, even though we have not been perfectly righteous. This standing is based not on our own merits but on the Atonement of Jesus Christ.

- How is God’s willingness to impute righteousness to us an example of how He “calleth those things which be not as though they were”?

Ask students to look at the statements on the board, which describe how Abraham exercised faith in God’s promises. Then ask the following question, and encourage students to use the phrases on the board as they answer:

- In what ways can these statements describe how we must exercise faith in our gospel covenants?

After students have shared their answers, point out that just as Abraham had to exercise faith when God told him, “I have made thee a father of many nations,” we need to exercise faith when God tells us, “You are forgiven; I do not impute sin to you; you are righteous and will eventually receive all the blessings promised in my covenant.”

Ask a student to read Romans 4:22–25, and ask: According to these verses, why did Paul present the example of Abraham? As students share their answers, make sure they understand this principle: **If we, like Abraham, place our faith in God and endure in faith, we will be justified by the Atonement of Jesus Christ.**

Romans 6:3–12. Baptism by Immersion

Ask students to read Romans 6:3–12, and ask them to look for phrases and ideas that teach that the proper mode of baptism is by immersion.

- What phrases and ideas in these verses teach that baptism is to be done by immersion? (Possible answers: “Buried with him by baptism,” “raised up,” “planted together in the likeness of his death,” “being raised.”)
- What important truths are taught by the symbolism of baptism *by immersion*?

As students share their ideas, help them understand these truths: **Baptism by immersion is a similitude of the death and resurrection of Christ. Baptism by immersion foreshadows our own future death and resurrection. Baptism by immersion symbolizes our death to sin and newness of spiritual life.**

Consider having students read D&C 128:12–13, looking for additional truths that are symbolized by baptism by immersion.

Romans 9–16

Introduction and Timeline

Having expounded many of the central, saving doctrines of the gospel (see Romans 1–8), Paul then focused on the application of the gospel in Church and civic life (see Romans 9–16). In Romans 9–11, Paul dealt with Israel’s election, rejection of the gospel, and eventual salvation. Though God had made His covenant anciently with Abraham and his posterity, God’s chosen people were determined not primarily by lineage but by faithfulness to the covenant. Church members could prepare the way for those outside the Church to accept the gospel by being faithful, humble, and merciful. In Romans 12–15, Paul counseled Church members to live the gospel in order to foster peace and Church unity. This requires willingness to sacrifice, to trust the Lord, and to subordinate self-interest to the interests of others. Paul closed his epistle with an account of his future plans, a request for the prayers and assistance of the Saints in Rome, and a plea for those same Saints to continue obeying the gospel.



1. The first members of the Church in Rome were likely former Jews who had been visiting Jerusalem on the day of Pentecost and had heard the Apostles preach (see Acts 2:5–10). After accepting Peter’s invitation to be baptized, they returned to

Rome and helped to establish the Church there (see Acts 2:37–41).

2. About A.D. 57, near the end of his third mission, Paul wrote his Epistle to the Roman Saints while staying in Corinth (see Acts 20:2–3).

Chapter Overviews

Romans 9

Paul sorrowed over the rejection of the gospel by many of his fellow Jews. He wrote of Israel’s election (foreordination). God’s purposes were not thwarted by Israel’s rejection of the gospel but were furthered by the preaching of the gospel to the Gentiles. Both Gentiles and those of Israel must seek salvation by faith in Jesus Christ.

Romans 10

Paul taught that Jesus Christ was the end, or fulfillment, of the law of Moses. Righteousness and salvation come to those who place their faith in Jesus Christ.

Romans 11

In Paul’s day, some Jews (a “remnant” of Israel) had accepted the gospel. Paul taught that Gentile Christians, who were grafted into the house of Israel, should be humble, faithful, and merciful to the Jews. Paul foresaw “the fulness of the Gentiles” and the day when “all Israel shall be saved.”

Romans 12

Paul encouraged the Roman Saints to live in a way that promoted harmony and peace in the Church—presenting their bodies as living sacrifices, being humble, using gifts received through God’s grace, showing brotherly love, and living peaceably with all men.

Romans 13

Paul counseled the Roman Saints to be subject to authorities. He taught, “Love thy neighbour as thyself,” and he encouraged the Saints to cast off works of darkness.

Romans 14

Paul taught principles to guide Church members in matters of personal discretion: avoid judging one another, follow after the things that make for peace and edification, and be willing to abstain from activities that might cause a fellow Saint to stumble spiritually.

Romans 15

Strong Saints are to bear the infirmities of the weak. Paul expressed hope and encouragement to Gentile and Jewish members of the Church. Paul recounted his missionary labors and asked for the prayers and assistance of the Saints in Rome.

Romans 16

Paul commended Phebe to the Roman Saints and sent greetings to various Saints in Rome. He encouraged the Roman Saints to remain obedient to the gospel.

Suggestions for Teaching

Romans 9–11***Israel’s Election, Rejection, and Eventual Salvation***


Ask students to raise their hands if anyone with whom they have shared the gospel has not yet accepted it (perhaps a family member, a friend, or someone they taught on their mission). Call on one or two students to describe their feelings about that situation and their hopes for that person.

Explain that the Apostle Paul faced a similar situation in his ministry. Ask a student to read Romans 9:1–5, while the class looks for how Paul felt about the Jews who had not yet accepted the gospel.

- What details in these verses might explain why Paul was so sorrowful that many Jews were rejecting the gospel? (Students might mention that Paul’s fellow Jews were his “kinsmen according to the flesh” and that they had received “the covenants” and “the promises,” including the ministry of Jesus Christ.)

Ask students to read the first sentence in Romans 9:6. Point out that it may have seemed to some people that “the word of God,” which was the gospel message about Jesus Christ and “the power of God unto salvation” (Romans 1:16), did not seem to be having a powerful effect on the very people who had been given the promise of the Messiah.

Explain that Romans 9–11 contains Paul’s discussion about the Jews’ rejection of the gospel. In the course of his discussion, Paul made several main points. Write the following statements, scripture references, and student manual commentaries on the board, or present them in another way. Prepare this material before class to save time during the lesson.

 **Note to teacher:** While all of these items on the board are statements of doctrine, number 1 and number 4 are shown in bold because they are the focus of the teaching suggestions that follow.

1. **God's elect (His chosen people) are not identified primarily by lineage but by faithfulness to the gospel covenant. Receiving foreordained blessings requires faithfulness in this life.** Romans 9:6–14 (see the student manual commentaries for Romans 9–11; for Romans 9:6–8; and for Romans 9:11–13)
2. **God's purposes are not thwarted when people oppose Him. Though Israel rejected the gospel, many Gentiles who accepted it were brought into the covenant.** Romans 9:22–33; 10:1–4, 12–13 (see the student manual commentaries for Romans 9–11 and for Romans 9:30–10:3)
3. **God remembers His covenant with the house of Israel and has a plan for the salvation of the people of Israel. They will one day come to a knowledge of their Redeemer.** Romans 11:1–5, 11–17, 24–28 (see the student manual commentaries for Romans 11:1–6; for Romans 11:11–32; and for Romans 11:25)
4. **As Church members are humble and merciful toward those who have not yet accepted the gospel, they prepare the way for them to eventually accept the gospel and receive the Lord's mercy.** Romans 11:17–25, 30–32 (see the student manual commentaries for Romans 11:18–21, 30–31; for Romans 11:16–24; and for Romans 11:25)

Assign students to work in small groups of three to five students each. Assign each group to study one of the scripture passages listed on the board. If your class is large, more than one group can be assigned to study a scripture passage. Ask students to study the assigned verses, looking for details that illustrate the statements written on the board. Encourage students also to consult the student manual commentary for their assigned verses. After students have had sufficient time to study, call on students to report to the class (1) specific details in their assigned verses that teach the points on the board and (2) explanations of key terms or ideas in their assigned verses.


Because this is one of the best places in the scriptures to discuss the doctrine of election, as student groups make their reports, you may want to have the entire class read the student manual commentary for Romans 9:11; 11:5, 7, 28, which discusses the doctrine of election.

To invite students to discuss personal applications of the doctrines and principles listed on the board, consider asking questions like the following:

- What does the doctrine of election teach you about the importance of personal faithfulness?
- How can the teachings in these chapters help you as you consider preparing someone to be taught the gospel?

Romans 12–13

Living Peaceably with All People

 **Note to teacher:** In later epistles of Paul, particularly 1 Corinthians 12–13, you will have the opportunity to teach some of the same principles found in Romans 12–13. Based on the needs of your students and the guidance of the Spirit, you may wish to summarize the teachings in Romans 12–13 and focus more on Romans 14–15 or one of the supplemental teaching ideas found at the end of this lesson.

To help students understand the relevance of Paul's teachings in Romans 12–15, ask:

- What are some aspects of life that sometimes cause conflict between Church members and those who are not members of the Church? (Answers may include culture, entertainment, and moral issues.)

After a few students have replied, ask students to turn to Romans 12:18, and call on a student to read it aloud. Explain that many of Paul's teachings in Romans 12–15 focus on how Saints can encourage harmony within the Church and peace with those outside

Sufficient Time for Group Work

When students work in groups, they have increased opportunities for active participation, including the opportunity to explain what they have studied. One way in which teachers can determine how much time groups need for their assignments is to notice when groups are nearing completion of a task. Then teachers can announce that there is one minute left for groups to finish. Another way is to assign a student leader for each group as well as a specific time limit.

the Church. Ask a student to read Romans 12:1–3 aloud, while the class follows along looking for teachings that would help Church members “live peaceably with all men.” Invite students to share their observations. Help students analyze these verses by asking:

- What do you think it means to “present your bodies a living sacrifice, holy, acceptable unto God”? (If students struggle to answer, consider referring them to the student manual commentary for Romans 12:1–2.)
- How can being willing to sacrifice help us live in peace and harmony with others?
- Paul encouraged the Saints to be “transformed by the renewing of your mind” (Romans 12:2). What specific ways of thinking did Paul encourage in Romans 12:3? Why is his counsel essential to living “peaceably with all men”?
- What principle do you think Paul teaches in Romans 12:1–3 about how to live peaceably with all people? (Students may suggest several principles. As part of the discussion, make sure they understand this principle: **A willingness to sacrifice and to be transformed by the Savior helps us to live peaceably with all people.**)

Divide the class into three groups, and assign each group to read one of the following sets of verses together, looking for further teachings about how Saints can “live peaceably with all men”: Romans 12:9–21; Romans 13:1–7; Romans 13:8–14. You may want to write these references on the board. You may also want to encourage the group assigned to study Romans 13:1–7 to read the student manual commentary for Romans 13:1–7. After students have had time to study, ask them to report on what they found and explain how those teachings promote peace and harmony. To help the students apply what they learn from these scriptures, ask the following questions:

- When have you seen an example of how one of these teachings promotes peace and harmony? What effect has that example had on your desire to live peaceably with others?
- How is the entire Church affected when individual members seek to live peaceably with all people? (As students respond, help them to understand this truth: **Individual Church members strengthen the entire Church by seeking to live peaceably with all people.**)

Romans 14:1–15:3

Paul Taught How to Deal with Differences in Matters of Personal Discretion

This part of the lesson is designed to help students understand eternal principles of the gospel of Jesus Christ taught by Paul that can guide them in making decisions about matters of personal preference. The lesson will also help students respect the decisions that other members make regarding such matters of personal preference.

Give your students a brief quiz, asking them to raise their hands if they would answer yes to any of the following questions. You might change some of these questions so that they better reflect the culture in which you live. If you do so, make sure you select examples that are matters of personal conscience, not matters of obedience to clearly defined commandments. (The answer to all these questions should be yes.)

Is it acceptable for a Latter-day Saint to (1) eat meat? (2) follow a strict vegetarian diet? (3) wear shorts? (4) decide not to wear shorts in public, even modest shorts? (5) adapt the way he or she fasts because of health concerns?

Help students recognize that while some behaviors are clearly required or forbidden by commandment from the Lord, others, such as the examples above, are left to the discretion of individual members. Tell students that the members of the Church in Paul’s day faced similar choices about matters of personal conscience.


Ask students to look at Romans 14:2 and identify one such matter of personal discretion. (Some people in Paul’s time observed no dietary restrictions, while others abstained from meat and ate only vegetables; see Romans 14:2, footnote *a.*) To help students better understand this issue, ask a student to read aloud the first paragraph of the student manual commentary for Romans 14:1–15:3.

Ask students:

- What problems do you think could have arisen within the Church as members made different personal decisions in these matters?

After a few student responses, ask students to look in Romans 14:3 for some of the problems early Christians were experiencing. (Some members of the Church were judging and despising other members whose choices differed from theirs.)

- What are some areas in which Church members today make personal choices? (Students might mention choices about entertainment, clothing, diet, details of Sabbath day observance, parental rules for children, and political activities.)

 **Note to teacher:** Avoid delving into a discussion of these choices at this point in the lesson. Just have students identify a few areas of personal choice. After studying Romans 14:1–15:3, students will be better prepared to discuss how the principles Paul taught apply to personal decisions like these.

You might tell students that President Dallin H. Oaks of the First Presidency stated that Church leaders and teachers teach doctrines and principles of the gospel. He then said:



“Teachers . . . should generally forgo teaching specific rules or applications. For example, they would not teach any rules for determining what is a full tithing, and they would not provide a list of *dos* and *don’ts* for keeping the Sabbath day holy. Once a teacher has taught the doctrine and the associated principles from the scriptures and the living prophets, such specific applications or rules are generally the responsibility of individuals and families” (“Gospel Teaching,” *Ensign*, Nov. 1999, 79).

Point out that since “specific applications or rules are generally the responsibility of individuals and families,” Church members will inevitably choose to apply certain gospel teachings differently. We all have different circumstances, needs, and experiences. Ask:

- Why is it a problem when Church members look down on or condemn other Church members who make different choices in matters where no commandment requires or forbids certain behavior?

Explain that in response to this problem among the Roman Saints, the Apostle Paul taught some principles that should guide all Church members in making personal decisions and respecting the decisions of others. Write *Romans 14:6–12* on the board. Ask students to silently read it and identify some of these guiding principles Paul taught. As students report their findings, write a summary on the board beside the scripture.

List three more scripture passages on the board: (1) *Romans 14:13–15, 20–22*; (2) *Romans 14:17, 19; 15:2*; (3) *Romans 15:1*. Ask each student to select one of the passages to study and identify more guiding principles Paul taught. Make sure that each passage is read by at least one student. As students identify the principles, list them on the board. Your completed list may look like this:

Principles to Guide Our Decisions in Matters of Personal Discretion

Romans 14:6–12. We are accountable to God for our choices in matters of personal discretion. We should not judge or condemn others for such choices but should leave judgment to the Lord.

Romans 14:13–15, 20–22. We should consider the effects of our personal choices on others and be willing to forgo some things if they might cause someone to stumble spiritually.

Romans 14:17, 19; 15:2. Promoting peace and edification in the Church is a higher priority than following personal preferences. We should live with Christlike unselfishness.

Romans 15:1. Those who are strong in the faith should bear with the needs of those who might be weaker in the faith.

Stories

Stories can generate interest and help students understand the gospel principles that have been identified within a scripture block. By illustrating a gospel principle from the scriptures in a modern context, stories can help students understand how the principle relates to their lives and help them feel a desire to apply it.

- How would you summarize what Paul taught in Romans 14–15 about how we promote peace and edification in the Church? (As students share their answers, be sure they understand this truth: **In matters of personal discretion, we promote peace and edification in the Church by being aware of how our actions affect others and by refraining from judging others.**)

To help students more deeply understand these principles and think about their application, share with them the following true story, or another story you know that illustrates the principles Paul taught. In the following story, Sister Camille Fronk Olson referred to Paul's teachings found in 1 Corinthians 8:4, 8 and Galatians 3:26–28, where he taught the same principles about matters of personal discretion that he taught to the Romans.

"A student [in a New Testament institute class] shared what I have thought is a perfect illustration of Paul's meaning for our culture. The incident occurred while the student was serving his mission. He was with his companion at McDonald's, enjoying a chocolate shake in the heat of the day. A man entered the establishment, immediately recognized the young men as Mormon missionaries, and came over to taunt them, saying, 'You Mormons think you are so good! Do you know there is more caffeine in that chocolate shake than in several cups of coffee?'

"The missionaries could have attempted to explain the principle of the Word of Wisdom to justify their choice of treat; but they wisely did not. This man had no intention of being taught, let alone understanding a revelation from God. Instead of debating or arguing, the missionaries simply looked at each other, communicating silently; looked down at their shakes; then calmly threw the remainder of the drink away as they nodded a kind thank you to the man and exited the restaurant.

"Because of the missionaries' example, I like to think that the next time that man encountered Mormon missionaries, he would think of a topic of greater consequence than discussing with them caffeine in chocolate. I marvel at the wisdom of those young men. I doubt that such a situation was ever discussed in the MTC or in their Sharing the Gospel institute class. However, the Spirit gave them direction in a unique circumstance.

"These young men knew the principle that you don't let the nonessentials deter you from focusing on the essentials. . . . Some things really don't matter" (Camille Fronk Olson, "Be One; and If Ye Are Not One Ye Are Not Mine" [address given at Brigham Young University Education Week, Aug. 17, 1998], byutv.org/watch).

Ask students:

- Look again at Romans 14:1–15:3. What principles taught in these verses did the missionaries exemplify?

Invite students to share experiences about the importance of the principles taught by Paul by asking:

- When have you seen Church members live one of the principles Paul taught? How did this affect you or other Church members?

As you close the lesson, bear your testimony and invite students to "live peaceably with all men" by applying the principles they have studied and following the promptings they have received.

Supplemental Teaching Ideas

Romans 10:9–13. Is Confessing Belief in Jesus Christ All One Must Do to Be Saved?

Ask a student to read Romans 10:9, 13. Explain that some Christians have used these verses to claim that all one must do to be saved is make a verbal confession of belief in Jesus Christ. They also claim that ordinances such as baptism and personal efforts to live the gospel are unnecessary. You might ask if any of your students have encountered claims like these. Ask a student to read the student manual commentary for Romans 10:4–13 while the rest of the class follows along. Then ask students to read the following scriptures, looking for what they add to our understanding of the process of salvation: Mark 16:16; John 3:5; Acts 2:37–38; 2 Nephi 31:16–20.

Point out that the Savior's Atonement makes salvation possible, but being cleansed from sin is conditioned upon our faith in Jesus Christ.

- Based on these scriptures, how would you complete the phrase, "We manifest our faith in Jesus Christ by _____."

As students share their ideas, make sure they understand this truth: **We manifest our faith in Jesus Christ by repenting, being baptized, receiving the Holy Ghost, and enduring to the end of our lives in faithful obedience to His gospel.**

Romans 15:4–14. Paul Quoted Scriptures Encouraging Hope and Unity

Ask students to think of a time when they have received encouragement and hope from a scripture

passage. Invite students to keep those experiences in mind for a few minutes. Ask a student to read Romans 15:4 and identify what the verse says about the purpose of the scriptures. (**The scriptures were written to teach us and to give us hope.**) Ask students to read Romans 15:5–14 and identify places where Paul quoted scriptures from the Old Testament to reassure Gentile Saints and to encourage Jewish Saints to accept Gentile members of the Church.

You may want to point out the following scripture passages: verse 9 refers to Psalm 18:49; verses 10–11 refer to Psalm 117:1; and verse 12 refers to Isaiah 11:10. Then ask:

- According to Romans 15:13, how can we receive hope?

Remind students that Paul taught earlier that we can also find hope through the scriptures (see Romans 15:4). Point out that Paul's teachings about hope can be summarized in this way: **The scriptures can draw us nearer to God, who can fill us with hope through the power of the Holy Ghost.**

Invite students to share their experiences with receiving hope and encouragement from a scripture passage. Consider giving students the following assignment: Think of someone you know who is struggling with a problem or challenge, and prayerfully search for a scripture passage you feel will give that person encouragement and hope. Plan how you might share the scripture passage with that person.

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1 Corinthians 1–11

Introduction and Timeline

During his third missionary journey, Paul was laboring in Ephesus when he learned that problems had arisen in the Corinthian branch. The recently converted members in Corinth resided in a very worldly environment, and some struggled to live correct principles. Paul responded by instructing the Saints in a wide variety of doctrines in order to strengthen their gospel understanding. He reminded these members that they had been “sanctified in Christ Jesus” and “called to be saints” (1 Corinthians 1:2). As such, they were to eliminate divisions among themselves (see 1 Corinthians 1:10–16) and trust in the preaching of the gospel and the power of the Spirit in order to comprehend the things of God (see 1 Corinthians 1:17–2:16). Paul also exhorted them to live a morally clean life (see 1 Corinthians 3:16–17; 6:9–20), to recognize the importance of marriage (see 1 Corinthians 7; 11:11–12), and to worthily partake of the sacrament of the Lord’s Supper (see 1 Corinthians 10:16–17; 11:20–34).



The Apostle Paul was serving in Ephesus on his third missionary journey when

he wrote 1 Corinthians between A.D. 54 and 57.

Chapter Overviews

1 Corinthians 1

Paul exhorted the Saints in Corinth to eliminate divisions and contention within the Church and to be united with one another. Paul contrasted the preaching of “the cross” (the Atonement of Jesus Christ) with the wisdom of the world. God uses the weak and humble to accomplish His work.

1 Corinthians 2

The gospel of Jesus Christ is preached by the power of the Holy Ghost and can be understood only through the help of the Spirit. The natural man, the person who does not receive “the things of the Spirit of God,” cannot comprehend gospel truths.

1 Corinthians 3

“Milk” comes before “meat” when learning gospel truths. Paul cautioned members not to base their status upon who performed their baptism. The members of the Church collectively are “the temple” of God.

1 Corinthians 4

Those called to minister for Jesus Christ must be faithful. They will endure suffering. God’s power must be present in the kingdom of God on earth.

1 Corinthians 5

Paul counseled the Corinthians to excommunicate a Church member who was guilty of a serious transgression, and he warned of the corrupting influence that occurs when sinful behavior goes uncorrected. He cautioned the Saints not to keep “company with fornicators.”

1 Corinthians 6

Paul counseled the Corinthian Saints to resolve disputes among themselves with righteous judgment rather than through civil courts. He warned that the unrighteous will not inherit the kingdom of God, and he extended the hope of forgiveness from sexual sin to those who repent. Saints are to avoid all sexual immorality because the physical body is a temple of the Holy Ghost. Through Christ's Atonement, we are bought with a price.

1 Corinthians 7

Paul provided instructions about marriage to both married and single members. He counseled the Saints to exercise self-control in sexual matters. He gave counsel to women married to nonbelieving husbands.

1 Corinthians 8

Paul taught that there are "gods many, and lords many," but "to us there is but one God, the Father" and "one Lord Jesus Christ." Paul instructed the Corinthian members regarding the eating of meat that has been sacrificed to idols. He counseled them to avoid practices that might be permissible but might injure the faith of others who view them.

1 Corinthians 9

Those who preach the gospel should also live the gospel. Paul sought to avoid offending others who had different cultural traditions. Paul compared the quest for self-mastery to a race that is run against sin.

1 Corinthians 10

Ancient Israel's sins serve as an example of what Saints should avoid. God does not allow Saints to be tried or tempted more than they can bear, but He makes a way for them to escape. Idolatry is incompatible with the fellowship the Saints have with Christ through the sacrament.

1 Corinthians 11

Paul described dress and grooming traditions and worship practices in his day. He taught that "neither is the man without the woman, neither the woman without the man, in the Lord." Paul gave a description of the Last Supper and emphasized the need for worthiness and introspection when partaking of the sacrament of the Lord's Supper.

Suggestions for Teaching

Introduction to 1 Corinthians

Have students imagine that they enter a room and find someone speaking on a telephone. Then ask:

- How much of a telephone conversation can you understand when you hear only one person speaking?
- Why are you likely to misunderstand the actual meaning of a conversation when you hear only one side?

Explain that it can be difficult to understand some of Paul's counsel to the members of the Church in Corinth because he was responding to questions and situations that are not completely known to us today. In some parts of the epistle, the concern that prompted Paul's response is clear, but in other passages the concerns are not as clear. Recognizing this challenge will help students be more prepared to study Paul's teachings. Consider having a student read aloud from "To whom was 1 Corinthians written and why?" under "Introduction to the First Epistle of Paul the Apostle to the Corinthians" in chapter 38 of the student manual.

1 Corinthians 1:10–16; 3:1–23; 4:1–7; 6:1–8

Paul Addresses the Problem of Contention among the Saints

Ask students to briefly share what they think might happen within a Church congregation if contention existed among the members. (Students should not share details of actual problems.)

Invite one student to read aloud 1 Corinthians 1:10–16, followed by another student reading aloud 1 Corinthians 3:4–7.

- What problems had arisen among the Christians in Corinth? (They were dividing into factions based on who had baptized them or taught them the gospel.)
- In what ways would jealousies, contentions, and divisions among the Saints make living the gospel difficult?

Explain that 1 Corinthians 4:1–7 and 1 Corinthians 6:1–8 also contain examples of lack of unity among Church members. Then give students time to read 1 Corinthians 3:8–11 and look for what Paul taught about Church unity.

- What analogies did Paul use to encourage Church members to resolve their divisions?
- What truths found in these verses can help Church members act with greater unity?

Explain that the analogy found in 1 Corinthians 3:9–11 continues in 1 Corinthians 3:16–17. In these verses, Paul described the members of the Church collectively. He taught that the congregations of the Saints functioned as temples where the Spirit of God can dwell. Explain that this analogy is different from the analogy found in 1 Corinthians 6:19–20, where the physical body is called “the temple of the Holy Ghost.”

Have students read 1 Corinthians 3:16–17, and ask:

- How could comparing a congregation of Church members to a temple motivate the Saints to seek for greater unity?

Consider writing student responses on the board. Encourage students to phrase their responses as gospel principles that include a cause and effect. For example, one possible principle found in these verses is the following: **As Church members seek to eliminate contention and division among themselves, they invite the Spirit of the Lord to be among them.**

Conclude this section of the lesson by asking the following questions:

- When have your efforts to eliminate contention helped you in your family, your friendships, or your work?
- What can you do to build greater unity in your ward or branch?


1 Corinthians 1:17–31; 2:1–16

The Spirit of God Is Needed to Teach and Understand Heavenly Things

To prepare students to see the relevance and importance of the next group of verses, ask them to name several musical instruments and then several medical instruments.

Explain that we would not take the temperature of a sick person using a piano or play a hymn on a thermometer. In the same way, we must use instruments and methods for teaching and understanding spiritual matters that are different from the instruments and methods used for teaching and understanding worldly matters.

Explain that Paul taught the importance of using the Lord’s way to understand spiritual matters. He emphasized that the wisdom of the world is inadequate to explain and teach the gospel of Jesus Christ. Invite the class to quietly read through 1 Corinthians 1:17–31, looking for phrases showing that the wisdom of the world cannot be used in preaching the gospel.

 **Note to teacher:** It may help students to know that when Paul used the phrase “the cross of Christ” (1 Corinthians 1:17–18), he was referring to the Atonement of Jesus Christ. (See the student manual commentary for 1 Corinthians 1:17–18, 23–24.)

After giving students time to read, ask them to share the phrases they have found. Then ask:

- Why is the wisdom of the world inadequate to explain and teach spiritual truth?
- Why might people in Paul’s time have considered the gospel of Jesus Christ to be foolishness? (Students might benefit by reading the student manual commentary for 1 Corinthians 1:18–29.) Why might some people in our day consider the gospel to be foolishness?

Have a student read 1 Corinthians 2:1–6 aloud, and ask the class to follow along, looking for the ways in which Paul taught the gospel so that others could understand spiritual truth. Ask:

- What did Paul do to teach the gospel so that others could understand spiritual truth?
- Why is the example of teaching found in these verses an effective way to share the gospel today?
- When have you heard someone follow Paul’s example in teaching the gospel?

After the students have shared their answers to these questions, write the following principle on the board: **Even though we may feel weak or inadequate, when we teach the gospel with the help of the Holy Ghost, our message is accompanied by spiritual power.**

Ask students to silently read 1 Corinthians 2:9–16, looking for how spiritual truths should be learned. You might suggest that students highlight phrases that clarify the process of learning by the Spirit.

After students have had enough time to study those verses, ask:

- What did you learn from these verses about how to increase your ability to learn the gospel of Jesus Christ?

After students share their findings, write the following truth on the board: **We learn the things of God through His Spirit.**

Consider asking the following questions to help the class understand and feel the importance of this truth:

- When has the Spirit helped you to gain a greater understanding of a gospel truth?
- Considering the doctrine taught in 1 Corinthians 2:9–16, what steps could you take to understand a difficult gospel subject or question? (Consider giving students an opportunity to write their response in a study journal.)

Consider reading the statement by Elder Paul V. Johnson of the Seventy found in the student manual commentary for 1 Corinthians 2:6–16.

Summarize 1 Corinthians 4–5. You could do this by reading the chapter overviews of 1 Corinthians 4 and 5 found at the beginning of the lesson. Then explain that 1 Corinthians 6 contains Paul’s further teachings about the problem of sexual immorality, which was prevalent in the city of Corinth and even among some Church members. Paul explained the consequences of unrepented sin and taught about the sacredness of the physical body.

1 Corinthians 6:9–20

Our Bodies Are Temples of the Holy Ghost

Explain that Paul had learned that some of his converts were beginning to return to their former sinful ways.

Have students silently read 1 Corinthians 6:9–11, and then ask:

- According to Paul, what is the consequence of persisting in sinful behaviors such as those listed in these verses?
- What hope did Paul extend to those who have been involved in serious sin?

Have students scan 1 Corinthians 6:12–18 and identify phrases that illustrate the proper attitude that Saints should have about their physical bodies. Ask a few students to share

Learning by the Spirit

Gospel learning takes place through the power of the Holy Ghost. There are many ways in which teachers and students can create a classroom environment that invites the Holy Ghost—for example, having meaningful devotionals, reading and teaching from the scriptures and the words of the prophets, stating gospel doctrines and principles simply and clearly, and testifying of doctrines and principles.


what they found. (Students might identify ideas such as the following: The body is not for fornication; the body is a member, or part, of Christ; fornication is a sin against the body.)

Invite a student to read 1 Corinthians 6:19–20 aloud, and ask:

- What did Paul compare our bodies to? How does this comparison help you have greater respect for your physical body?
- How can the comparison of your body to a temple increase your desire to choose righteousness?
- What does it mean that you “are not your own” and are “bought with a price”? (You might clarify how we have been redeemed or “bought with a price” by having students read 1 Peter 1:18–19.)
- How should knowing that we are “bought with a price” affect the way we treat our physical bodies?

Ask students to write a principle that reflects Paul’s teachings from 1 Corinthians 6:19–20. Invite a few students to share their statements or write them on the board. After the students have shared their statements, share this truth: **Our bodies are temples of the Holy Ghost; we should glorify God with our bodies, for we have been bought with the price of the Savior’s Atonement.**

Invite students to briefly share how understanding the Atonement of Jesus Christ can increase someone’s desire to be spiritually clean.

 *Note to teacher: Depending on class time and the needs of your students, you might want to summarize 1 Corinthians 7–9 by reading the chapter overviews found at the beginning of this lesson.*


1 Corinthians 10:1–33; 11:17–34

The Ordinance of the Sacrament

Summarize 1 Corinthians 10:1–11 by explaining that in these verses, Paul likened the experiences of ancient Israel to the situation of the Saints in Corinth. The ancient Israelites had experienced a figurative baptism (verses 1–2). They had eaten manna in the wilderness and had drunk water miraculously provided from a rock—both the bread and water representing their reliance on the Savior (verses 3–4). But they had fallen into sinful ways, including lust, idolatry, fornication, and murmuring against God (verses 5–10). Similarly, the Corinthians had been baptized, had partaken of the bread and water of the sacrament, and had then fallen into sinful ways.

Ask a student to read 1 Corinthians 10:12–13 aloud, and ask the other students to follow along, looking for the lesson Paul said the Corinthians should learn from the errors of ancient Israel.

- How would you summarize the lesson for the Corinthians in these verses? (All Saints should be careful to ensure that they do not succumb to temptation.)
- What truth about dealing with temptation is taught in verse 13? (God will provide means for His followers to escape temptation.)

 *Note to teacher: Depending on the needs of your students, the time available, and the guidance of the Spirit, you may choose to expand your teaching of 1 Corinthians 10:13 by using the supplemental teaching idea for 1 Corinthians 10:13 found at the end of this lesson.*

Ask a student to read aloud 1 Corinthians 10:16. Explain to the class that the word “communion” means a close fellowship or partnership (see 1 Corinthians 10:16, footnote c). Ask students:

- According to this verse, what is one way we can obtain greater communion with the Savior? (Through the sacrament.)

Explain that in 1 Corinthians 10–11, Paul built upon the imagery of the spiritual food and drink Christ provided to His people (see 1 Corinthians 10:4–5) and taught valuable truths about the ordinance of the sacrament. Ask students to select one of the following passages to read: (1) 1 Corinthians 10:16–17; (2) 1 Corinthians 11:23–26; (3) 1 Corinthians 11:27–29.

Summarize the Scriptures

Teachers often do not have time to teach everything in a scripture block with equal emphasis. Summarizing means briefly reviewing material in chapters or verses that are not emphasized during the lesson. Chapter or section headings can be very helpful when summarizing blocks of scripture.

(Write these verses on the board before class, under the heading “Paul’s Teachings about the Sacrament,” as shown below.) Ask students to find insights in the verses and in the student manual commentary that help them better understand the ordinance of the sacrament.

After students have had time to study, ask for a few volunteers to share their summaries of Paul’s teachings about the ordinance of the sacrament, and then write their findings on the board. Student responses might look like this:

Paul’s Teachings about the Sacrament

1 Corinthians 10:16–17. Partakers of the sacrament should become one united body.

1 Corinthians 11:23–26. We take the sacrament in remembrance of the body and blood of the Savior, who died for us.

1 Corinthians 11:27–29. Followers of Christ should examine their lives and be worthy as they partake of the sacrament.

After students share their summaries of Paul’s teachings, make sure they understand this principle: **Worthily partaking of the sacrament brings us closer to God and to one another as members of the Church.**

If students have questions about what to do when individuals who are not members of the Church attend sacrament meeting, read the following statement by President Russell M. Nelson:



“Because we invite all to come unto Christ, friends and neighbors are always welcome but not expected to take the sacrament. However, it is not forbidden. They choose for themselves. We hope that newcomers among us will always be made to feel wanted and comfortable” (“Worshiping at Sacrament Meeting,” *Ensign*, Aug. 2004, 28).

Ask students:

- Based on what you have learned about the sacrament, how could worthily partaking of the sacrament help a Latter-day Saint escape temptation? (See 1 Corinthians 10:13.)

You might conclude by asking students to ponder and write in a study journal what they could do to make partaking of the sacrament next week more meaningful.

Supplemental Teaching Ideas

1 Corinthians 5:1–13. The Importance of Church Discipline

Invite students to read 1 Corinthians 5:6–7 and find the symbolism Paul used. Explain to them that *leaven* refers to yeast or a piece of fermented dough that is added into new dough to cause it to rise. The fermentation or “corruption” of the leaven was transferred to the new dough (see also the student manual commentary for Matthew 16:6–12). Paul told the Saints to purge out the old leaven so that they could be “unleavened.” Ask students to describe what they think it means for the Saints to be “unleavened.”

Explain that Paul used the analogy of a little leaven “corrupting” a large amount of dough to illustrate his concern that the Corinthian branch had permitted a man guilty of great sin to remain in the midst of the Saints. Paul did not specifically mention the word *excommunication* in his counsel to the Church members; however, he taught that local leaders were not to tolerate serious sin and implied that excommunication might be necessary. Ask students to read 1 Corinthians 5:5, 13 and identify the phrases Paul used to teach that local leaders were not to tolerate serious sin and that excommunication might be necessary.

Consider reading or asking a student to read the statement by President M. Russell Ballard found in the student manual commentary for 1 Corinthians 5:1–13. Ask students to summarize the purposes of Church discipline. Students should be able to state the following principle: **Church leaders are responsible for the Church's disciplinary process, which encourages repentance, protects the spiritual safety of members, and preserves the integrity of the Church.**

1 Corinthians 7:1–40. Counsel Regarding Marriage Questions in Paul's Day

Remind students of the telephone analogy used at the beginning of the lesson. 1 Corinthians 7 is an example of Paul's responses to questions that had been posed to him (see 1 Corinthians 7:1). Explain to students that Corinthian members found themselves surrounded by immorality, but there were also people in their community who advocated a strict celibate lifestyle. In this chapter, Paul provided guidance on a variety of issues raised by the Saints, including the appropriate purpose and time for sexual relations or for temporary celibacy.

Have students read chapter 7 and perhaps the student manual commentary for 1 Corinthians 7:1–40 to see what Paul taught about marriage and about sexual relations. Ask students to identify some guiding principles that help us answer questions today regarding sexual relations. As the students share their principles, make sure they understand this doctrine: **God commands fidelity in marriage and chastity outside of marriage.** If needed, help students see that Joseph Smith Translation, 1 Corinthians 7:29–33 (in the Bible appendix) is evidence that Paul's advice to remain single is best understood as having application to those serving as full-time missionaries.

Consider sharing the statement from President Howard W. Hunter in the student manual commentary for 1 Corinthians 7:1–5 and the following statement from President Gordon B. Hinckley (1910–2008).



"Happiness in marriage is not so much a matter of romance as it is an anxious concern for the comfort and well-being of one's companion" ("Excerpts from Recent Addresses of President Gordon B. Hinckley," *Ensign*, Apr. 1996, 72).

Ask students to explain how these quotations relate to the principles Paul taught in 1 Corinthians 7:3–5.

1 Corinthians 10:13. Paul Promised God's Help to Overcome Temptation

Ask students to describe how temptation can be used by the adversary to gain power in the life of an individual. Invite students to read 1 Corinthians 10:13 and ask them how the influence of the devil can be decreased in their lives. After they share their ideas, help them understand this truth: **We can overcome temptation through God's strength and deliverance.** You might also have students turn to 2 Peter 2:9 and Alma 13:28 and explain how these scriptures relate to 1 Corinthians 10:13.

1 Corinthians 11:1–16. Paul Responded to Questions about Cultural Traditions

Have students look in 1 Corinthians 11:1–16 for some of the customs or traditions Paul mentioned. For example, it seems that there was a tradition that women were to cover their heads or wear a veil during worship services. Although Paul gave his support for these practices, of more importance is his counsel recorded in 1 Corinthians 11:11, which supports the following doctrines: **Both men and women have important roles in the Church. Marriage between a man and woman is part of God's plan.** Have students find further teachings from Paul about marriage by reading 1 Corinthians 7:2; 9:1–5; 1 Timothy 3:2; and Hebrews 13:4. This idea could be taught in conjunction with the supplemental teaching idea for 1 Corinthians 7:1–40.

1 Corinthians 12–14

Introduction and Timeline

In 1 Corinthians 12–14 Paul taught that there are diverse spiritual gifts that can be granted to faithful members of the Church. These gifts enable Christ's followers to serve and edify others, thereby creating greater unity in the Church. Paul emphasized the gift of charity, which he characterized as being pure, unselfish love and concern for the well-being of others. He taught that charity should govern the exercise of all other spiritual gifts in the Church. He cautioned that the gift of speaking in tongues, if used improperly, will fail to edify the Church and will distract members from seeking superior spiritual gifts. Paul's counsel in these chapters continued to address the problems that members of the Church in Corinth were having with doctrinal questions and a lack of unity.



The Apostle Paul was serving in Ephesus on his third missionary journey when

he wrote 1 Corinthians between A.D. 54 and 57.

Chapter Overviews

1 Corinthians 12

Paul wrote about various spiritual gifts that can be received through the Holy Ghost. Each member of the Church is to contribute to the body (Church) of Christ. Apostles, prophets, teachers, miracles, and spiritual gifts are all part of God's Church. Paul admonished his readers to strive earnestly for the best gifts.

1 Corinthians 13

Charity holds a preeminent position among other attributes of godliness. Without charity, spiritual gifts and good deeds lack effectiveness. Paul described the characteristics of charity. Charity "never faileth."

1 Corinthians 14

Prophecy is a gift given to Church members so they can strengthen others spiritually. Prophecy is greater than the gift of tongues. The proper role of the gift of tongues is to teach the gospel so that others can understand and be edified. "God is not the author of confusion, but of peace."

Suggestions for Teaching

1 Corinthians 12:1–11, 31

Spiritual Gifts Are Given to Strengthen the Church

Invite a student to read aloud the following statement from the Prophet Joseph Smith (you may want to write it on the board before class): “If you will obey the Gospel with honest hearts, I promise you in the name of the Lord, that the gifts as promised by our Saviour will follow you” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 118).

Ask the class to consider the following question:

- What are some spiritual gifts that can come to those who are striving to live the gospel?

Prepare students to personalize this principle in their own lives by inviting them to think about the strengths or gifts they have that can help them to serve the Lord and others.

Explain that in 1 Corinthians 12–14, Paul taught the Saints in Corinth about the spiritual gifts found among members of the Church and why they are important. To help students understand the definition of spiritual gifts, or gifts of the Spirit, ask a student to read aloud the first paragraph of the student manual commentary for 1 Corinthians 12:3–10.

Have the class read silently 1 Corinthians 12:1–3, and ask students to identify one of the main purposes of the Holy Ghost. (He testifies of Jesus Christ.) Ask a student to read aloud the first sentence of the second paragraph in the student manual commentary for 1 Corinthians 12:1–3. Consider having students make a note of the change from “say” to “know” in the margin of their scriptures beside 1 Corinthians 12:3.

Have a student read aloud 1 Corinthians 12:7, 11, and then ask the class:

- Who may receive spiritual gifts? (See also D&C 46:9, 11, 27.)
- Why would it benefit you to learn all you can about spiritual gifts?

Explain to students that Paul’s list of spiritual gifts in 1 Corinthians 12 does not include *all* of the gifts that can be obtained. You might have the class read the student manual commentary for 1 Corinthians 12:4, which clarifies that spiritual gifts are “endless in number.”

Invite the class to study 1 Corinthians 12:4–10 and mark in their scriptures some of the spiritual gifts that can be enjoyed by faithful members of the Church. Have students select one of the spiritual gifts they identified and explain how it blesses the Church. If students are unfamiliar with a particular gift of the Spirit, encourage them to read about it in the chart found in the student manual commentary for 1 Corinthians 12:3–10.

Ask students to find what Paul invited his readers to do in connection with spiritual gifts by reading 1 Corinthians 12:31; 14:12 and the student manual commentary for 1 Corinthians 12:31. Then ask:

- What does 1 Corinthians 14:12 teach that our motive should be for seeking gifts of the Spirit? (After students share their answers, make sure they understand this principle: **When we seek gifts of the Spirit, we bless others and strengthen the Church.**)
- What can a person do to “covet earnestly” or “seek earnestly” for the gifts of the Spirit?

Ask a student to read again the statement on the board from the Prophet Joseph Smith. Give students a moment to ponder what they will do to seek after the gifts of the Spirit.

1 Corinthians 12:12–30

Each Member of the Church Can Make an Important Contribution

You might ask the following questions:

- Have you ever had an injury to a minor part of your body, perhaps an injured finger, a sore tooth, or a broken toe? How did this minor injury affect even simple daily tasks? (Ask one or two students to briefly relate their experiences.)

Explain that Paul compared the Church to a body, and he compared individual members to parts of the body.

On the board, make a simple two-column chart with the following headings:

Time to Ponder

When you give students time to ponder in class about how they will apply a gospel principle, you encourage them to learn by the Spirit. One of the roles of the Spirit is to “show unto you all things what ye should do” (2 Nephi 32:5).

The Physical Body	The Church or Body of Christ

Divide students into small groups and ask them to read 1 Corinthians 12:12–30 aloud with their group, looking for ways in which Paul compared the physical body to the Church. Point out that they might first look for what Paul taught about the physical body and then identify how he compared the body to the Church. Have them discuss their observations with the members of their group.

To summarize the insights gained from this activity, ask one member from each small group to share with the class a comparison that Paul made between the physical body and the body of Christ, which means the Church. You could have a student record the answers on the board in the appropriate columns. The completed chart might look something like this:

The Physical Body	The Church or Body of Christ
Many parts, but one body.	Many members, but one Church.
Each part is different and has a distinct role to fulfill.	Members have distinct gifts that allow them to contribute to the Church.
The body is lacking if one or more parts are missing.	The Lord wants all members to be fully participating members of the Church.
Even parts that are seemingly insignificant are needed to make the body whole.	There are no insignificant members in the Church.

- How would you state a principle Paul is teaching in these verses? (As students share their responses, help them understand the following truths: **Every member of the Church can make a valuable contribution to the Church. When we choose to participate actively in our ward or branch, our gifts help us to serve others.**)

To help students better understand these truths, ask some of the following questions:

- What concerns might Church members today have that could be resolved by Paul’s teachings about how Church members are like parts of a body?
- Why do you think Paul discussed the roles of individual members within the Church right after he had written about various spiritual gifts?
- How is the Church blessed because individual members have different callings and different spiritual gifts?
- When have you seen several Church members working together and using their individual spiritual gifts to accomplish a task or to help people in need?

Invite students to apply the principles Paul taught in these verses by asking them to consider what they will do to better serve the other members of their ward or branch.

1 Corinthians 12:31; 13:1–13

The Importance of Charity

Remind students that the behavior of Church members in Corinth was leading to divisions in the Church. For that reason, Paul was trying to teach the members how to strengthen and unify the Church. Have students read 1 Corinthians 12:31 and 1 Corinthians 13:1–3, 13, and ask:

- Why do you think the Apostle Paul referred to charity as “a more excellent way”?
- How did Paul illustrate that charity exceeds other virtues?

To help students better understand the meaning of charity, have a student read aloud from the student manual commentary for 1 Corinthians 12:31; 13:1–13. Then ask half of your class to read 1 Corinthians 13:4–8, looking for what Paul said charity *is*, while the other half of the class reads the same verses, looking for what Paul said charity *is not*. Ask for volunteers to share what they found, and invite students to mark phrases in their scriptures

Small Group Discussions

One way to conclude a small group discussion effectively is to get the attention of the whole class, ask a student from one of the groups to report something specific that his or her group discussed, and then ask for reports from a few other groups. Another option is to pose a few questions to the class that will prompt students to share what they learned in their small group discussions.

that will help them personally in their effort to obtain more charity. After the student responses, ask:

- How would you summarize what charity is?
- How can studying Paul’s description of charity prepare us to be more charitable? (It may be helpful at this point to discuss any terms in verses 4–7 that students do not understand.)
- When have you seen someone who exemplified one of the aspects of charity described by Paul, such as not being easily provoked, thinking no evil, and rejoicing not in iniquity?

As students respond, make sure they understand truths such as the following: **Charity is selfless, godly love that guides the actions of followers of Jesus Christ. Our ability to serve others grows as we seek to obtain the characteristics of charity.**

Explain that Paul taught more about charity by contrasting it with other gifts. Ask three students to read 1 Corinthians 13:8–13 aloud, reading two verses each. Ask the rest of the class to follow along, looking for ways charity differs from other gifts.

- According to these verses, in what ways is charity different from the gifts of prophecy, tongues, and knowledge? (Charity is eternal; the other gifts are for mortality. Charity is “that which is perfect” or fully developed; the other gifts are “that which is in part.” If students need help understanding this, you might consult the student manual commentary for 1 Corinthians 13:8–13.)
- How is developing charity like growing from a child into an adult?

Invite students to seek to grow in their capacity for charity. To help them understand how to develop greater charity, ask a student to read Moroni 7:48. Emphasize the importance of praying earnestly for charity. You might encourage students to select one of the aspects of charity listed in 1 Corinthians 13:4–7 and to strive to apply it in their relationships with others during the coming week. Give students a moment to ponder how developing greater charity would bless their families, fellow Latter-day Saints, and others.

1 Corinthians 14

Paul Taught about Prophecy and Tongues

Have a few students take turns reading aloud 1 Corinthians 14:1–6, and then ask:

- Why is the gift of prophecy greater than the gift of tongues?

Ask a student to read aloud the student manual commentary for 1 Corinthians 14:1–6, and then ask for a volunteer to explain in his or her own words how Church members can know if they have experienced the gift of prophecy.

Present the following truth to the students: **The gift of prophecy and the gift of tongues can enable us to strengthen the faith of others.** To help students understand this truth, assign them one of the following scripture passages to study, and make sure that at least one person reads each passage. You may want to write the passages on the board. Ask students to look for phrases or verses that help them understand how the gift of tongues or the gift of prophecy can edify or strengthen others.

1 Corinthians 14:8–17

1 Corinthians 14:18–25

1 Corinthians 14:26–33

1 Corinthians 14:36–40

After sufficient time, invite students to share what they have learned. Then help students to understand the relevance of prophecy and the gift of tongues in their lives by asking the following questions:

- When do we usually see the gift of tongues in operation today? (When full-time missionaries quickly acquire the skills necessary to preach the gospel in a foreign language.)

- When have you seen the gift of prophecy given to someone? (If students struggle to answer, remind them of the student manual commentary for 1 Corinthians 14:1–6.)
- When have you felt blessed or strengthened by the gift of prophecy or the gift of tongues?

Consider sharing your testimony that students will be better able to strengthen the faith of others when they seek for the gifts of the Spirit.

Supplemental Teaching Ideas

1 Corinthians 14:2–28. The Gift of Tongues

Explain that Paul's writings teach this truth: **One purpose of the gift of tongues is to enable us to share the gospel with those who speak a different language.** Invite students to consider how the gift of tongues is usually manifested today. Ask if anyone would like to share an example of how this gift has been manifested in missionary work. If needed, you could use the following story shared by President Dallin H. Oaks of the First Presidency to illustrate one manifestation of the gift of tongues:



“We do not usually speak of spiritual gifts as a miracle, but sometimes the effect of a spiritual gift is miraculous. For example, many missionaries who must learn a new language are blessed with the gift of tongues. Most often this gift merely accelerates the normal process of learning, but sometimes its effect is so immediate that it can only be called a miracle. A young mission president experienced this in the South Pacific in 1913. John Alexander Nelson Jr. spoke Samoan but not Tongan. When he arrived for an assignment in Tonga, he found that he had been scheduled to speak to a congregation of 300 Wesleyan Methodists. He began in faith by speaking a few sentences of greeting he knew in the Tongan language, and then suddenly found himself continuing to speak in Tongan. He spoke without hesitation for nearly an hour ‘as fluently as any native’ [Eric B. Shumway, trans. and ed., *Tongan Saints: Legacy of Faith* (1991), 45]” (“Miracles,” *Ensign*, June 2001, 12–13).

1 Corinthians 14:34–35. Women at Church

Explain to students that Paul's counsel regarding women found in 1 Corinthians 14:34–35 can be confusing and challenging for readers. Ask students to read the student manual commentary for 1 Corinthians 14:34–35 to help them understand Paul's statement. Invite students to review the following accounts (or other accounts you might choose) of faithful women who were members of the New Testament Church and served as devoted disciples: Acts 1:13–14; 9:39; 16:14–15; 18:2–3; Romans 16:1–4; Philippians 4:2–3. Help students to understand this truth: **As a disciple of Jesus Christ, every woman in the Church can participate fully in the work of salvation.** To emphasize this truth, you may want to review the words of President M. Russell Ballard found in the student manual commentary for 1 Corinthians 14:34–35.

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1 Corinthians 15–16

Introduction and Timeline

It had been reported to Paul that some individuals in Corinth were teaching that there was no Resurrection of the dead (see 1 Corinthians 15:12). As one of the many eyewitnesses of the risen Lord, the Apostle Paul clearly and powerfully taught the Corinthian branch about the reality of the Resurrection of Jesus Christ and of all mankind. Since the epistles to the Corinthians were likely written before any of the Gospel narratives, Paul's references to the final events of the Savior's life and to His Resurrection (as found in 1 Corinthians 11:23–26; 15:3–8) are probably the earliest accounts of these events recorded in the New Testament.

Paul explained that the practice of baptism for the dead would have little meaning if there were no Resurrection (see 1 Corinthians 15:29, 55–57). Paul also taught that there are three kingdoms of glory, which he compared to the sun, moon, and stars (see 1 Corinthians 15:40–41). As Paul concluded this epistle, he encouraged the members in Corinth to collect a generous donation

to send to the poor Saints in Jerusalem (see 1 Corinthians 16:1). He also encouraged the spiritually faltering Corinthian Saints to "stand fast in the faith" (1 Corinthians 16:13).



The Apostle Paul was serving in Ephesus on his third missionary journey when

he wrote 1 Corinthians between A.D. 54 and 57.

Chapter Overviews

1 Corinthians 15

The reality of the Resurrection of Jesus Christ was established by many witnesses, including the Apostle Paul. The Resurrection of all humankind is made possible through the Lord's Resurrection. The practice of baptism for the dead affirms that there will be a Resurrection. Resurrected bodies are glorified, incorruptible bodies, and they vary in their degree of glory. The sting of death is overcome through Jesus Christ.

1 Corinthians 16

Paul encouraged Church members to be generous as he collected donations for the poor in Jerusalem. He reminded the Saints to be spiritually strong and to do all things with charity.

Suggestions for Teaching

1 Corinthians 15:1–34

The Reality of the Resurrection

On the board, write the following:

“The fundamental principles of our religion are _____.”

Invite a few short responses from the class. After several students have responded, display the following statement by the Prophet Joseph Smith (1805–44):



“The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 49).

Ask class members to briefly share their ideas about why the Savior’s Atonement and Resurrection are the fundamental principles of our religion.

To help students understand why these events are fundamental to all other gospel doctrines, ask the following:

- How are all other gospel doctrines only appendages to the Atonement and Resurrection of Jesus Christ?
- Think of a particular gospel doctrine. How do the Atonement and Resurrection of Jesus Christ give meaning to this doctrine?

Help students understand the context of 1 Corinthians 15 by having students identify in 1 Corinthians 15:12 a challenge that faced members of the Church in Corinth. (Some members in Corinth were preaching that there would be no Resurrection.)

Invite your students to silently read 1 Corinthians 15:1–5, looking for the main points about Jesus Christ that Paul taught the Corinthian Saints. (Christ died for our sins, as prophesied in the scriptures; Christ was buried, and He rose again on the third day; the resurrected Christ was seen by witnesses.) As students respond, summarize their answers on the board.

Ask the class to look for similarities between Paul’s teachings in verses 1–5 and the statement by the Prophet Joseph Smith. Have students share their observations.

Call on a student to read aloud 1 Corinthians 15:5–9, while the class looks for evidence that establishes the reality of the Resurrection of Jesus Christ.

Ask students the following questions:

- According to these verses, what evidence do we have that Jesus Christ rose from the dead?
- Why do the testimonies of these witnesses continue to be relevant for us today? (They were eyewitnesses of the resurrected Jesus Christ.)
- As recorded in the scriptures, who else has seen the resurrected Savior and is therefore a witness of the Resurrection of Jesus Christ? (Mary Magdalene, the disciples on the road to Emmaus, the Nephites, Joseph Smith, and others.)

Invite class members to read 1 Corinthians 15:8–11, searching for how the testimony of the Resurrection of Jesus Christ influenced Paul. Ask them to share what they found. Then ask:

- According to verse 11, what was one of the things that Paul and the other witnesses of the resurrected Christ did?
- How do you suppose that seeing the resurrected Christ affected their preaching of the gospel?

Understanding the Context

Context is background information. Providing context about a scriptural passage clarifies the meaning of the passage and helps the students understand the stories and doctrines. Sometimes students can discover the context by identifying the question or problem the writer was addressing.

Use the following questions to help students recognize that, like the Saints in Paul's day, we can have a testimony of the reality of the Savior's Resurrection.

- How does knowing that there are many witnesses of the resurrected Jesus Christ strengthen your faith in Him?
- Why is it important that we share the message that Jesus rose from the dead?

Write the following on the board:

*If Jesus had not risen from the dead, then . . . (see 1 Corinthians 15:12–19, 29).
Since Jesus did rise from the dead, then . . . (see 1 Corinthians 15:20–28).*

Encourage Hesitant Students to Participate

Teachers should strive to find ways to appropriately invite all students to participate in meaningful discussions, even students who are hesitant to participate. Teachers should be careful not to embarrass students by calling on them when they know the students are unprepared to answer.

Invite half of the students to silently read 1 Corinthians 15:12–19, 29, looking for what would have happened if Jesus had not risen from the dead. Invite the other half of the class to silently read 1 Corinthians 15:20–28, looking for blessings that have come as a result of the Resurrection of Jesus Christ. After you have given students sufficient time to read, ask for volunteers to explain what they learned. Remember to encourage hesitant students to participate.

Ask students to read 1 Corinthians 15:20 and note the words “firstfruits of them that slept.” Ask students to share what they think these words mean. To clarify the meaning, you may want to have a student read the student manual commentary for 1 Corinthians 15:20, 23. To emphasize the importance of the doctrine of Resurrection, consider having students read the student manual commentary for 1 Corinthians 15:12–19.

To increase students' gratitude for the Resurrection of Christ, ask the following:

- What feelings do you have when you realize that all of Heavenly Father's children who come to earth will be resurrected?

Read 1 Corinthians 15:30–34 as a class, and discuss how knowing that all people will be resurrected can influence the daily behavior of members of the Church. As students share their ideas, help them understand this principle: **Having a testimony that we will be resurrected inspires us to live the gospel with greater faith and purpose.**

1 Corinthians 15:29

Baptisms for the Dead Were Practiced in Paul's Day

Ask students whether any of them have been asked by a friend about baptisms for the dead. Invite them to tell the class how they responded. Ask a class member to read 1 Corinthians 15:29. Point out that this is the only passage in the Bible that mentions baptism for the dead. You may want to have a class member read the statement by President Howard W. Hunter in the student manual commentary for 1 Corinthians 15:29.

Explain that while members of The Church of Jesus Christ of Latter-day Saints understand the meaning of Paul's reference to baptism for the dead, this verse does not explain why the ordinance is practiced today. As the head of the dispensation of the fulness of times, the Prophet Joseph Smith received revelations clarifying the meaning of the doctrine of salvation for the dead. One of these revelations is found in Doctrine and Covenants 128. Ask students to read Doctrine and Covenants 128:15. Then ask:

- Why is the doctrine of redeeming the dead something that “cannot be lightly passed over”?

Then give students a moment to read Doctrine and Covenants 128:16–18, and ask:

- What do you think is meant by establishing a “welding link” between us and our kindred dead? (Through the authority of the priesthood, generations of families can be sealed together.)
- How has the link between you and your ancestors been strengthened as you have participated in baptisms for the dead and other temple ordinances?

Help students understand this principle: **Through performing baptisms for the dead, we can assist in the work of salvation for the dead.** You may want to share your testimony of this principle.

1 Corinthians 15:35–53

Paul Taught about Resurrected Bodies

Display some kernels of wheat or some other kind of grain, or show a picture of some kind of grain, and explain that Paul used grain as a metaphor to teach about the Resurrection of our bodies.

Have a student read aloud 1 Corinthians 15:35, and have the class underline in their scriptures the questions that Paul answered for the Corinthians.

Read with the class 1 Corinthians 15:36–38, and discuss how Paul used the image of a seed being planted in the ground to answer the questions found in verse 35. (Paul spoke of planting “bare grain” and eventually harvesting a whole plant or “body.” The planted seed typifies the mortal body, which after death and burial, will come forth in the Resurrection as a glorified, immortal body.) Help students recognize that until a seed is planted in the earth, which can be compared to dying, it will not grow into the plant it was meant to be.

To help students understand the Resurrection, ask questions like the following:

- Why is death a necessary part of the plan of salvation?
- Why is your eventual Resurrection essential to your eternal future?

As a result of this discussion, students should understand this doctrine: **Death and resurrection are necessary steps in our eternal progression.**

Invite students to read 1 Corinthians 15:40–44 and the student manual commentary for 1 Corinthians 15:39–44. Ask students to summarize the doctrines taught by Paul and the Prophet Joseph Smith. As a result of the discussion, make sure students understand these doctrines: **Resurrected bodies will be glorious, incorruptible, and quickened by spirit. Resurrected bodies will have different degrees of glory.**

You might invite discussion of these verses by asking:

- Why do you suppose that there will be differences in glory among resurrected beings?
- How can the doctrine of the Resurrection help us choose to live more righteously here on earth?

You may want to summarize 1 Corinthians 15:42–53 for students, highlighting the differences between mortal and resurrected bodies. To learn more about these verses, see the student manual commentaries for 1 Corinthians 15:42–44, 46, 50 and for 1 Corinthians 15:45, 49–53.

1 Corinthians 15:54–58

“Death Is Swallowed Up in Victory” through Jesus Christ

Write the word *Death* on the board.

Invite students to consider what concerns them most about death. Allow several students to share their thoughts, and then ask:

- How can a person prepare for his or her own death or the death of a loved one?

Have a student read aloud 1 Corinthians 15:54–58, while the class follows along looking for how a person could prepare for death.

- According to these verses, what can we do to be more prepared for death? (Repent, be steadfast in keeping the commandments, and abound in good works.)
- What does the term “sting of death” mean to you?
- According to 1 Corinthians 15:54–58, what does it mean to say that “death is swallowed up in victory”?

After students share their ideas, help them understand this doctrine, and consider writing it on the board: **Because of Jesus Christ’s victory over death and sin, death will carry no permanent sting if we follow Him.**

To help students feel the truth and importance of the doctrine of the Resurrection, invite them to think of a time of loss in their life when their knowledge of this doctrine was a blessing to them. Ask for volunteers to share their experiences.

As you conclude the lesson, express your testimony about the peace that comes because of our knowledge of the Resurrection.

Search Memories for Feelings

Some questions can cause students to reflect on spiritual experiences and lead them to feel more deeply the truthfulness and significance of a gospel principle or doctrine. These questions invite students to reflect on the past and to search their memories for feelings related to the principle or doctrine. Often, this will result in students sharing their feelings and experiences or bearing testimony of the doctrine or principle.

Supplemental Teaching Idea

1 Corinthians 16. Paul Requested Donations for the Poor Saints in Jerusalem

Be aware that you will have another opportunity to teach about Paul's efforts to collect funds for the poor Saints in Jerusalem when you teach the lesson on 2 Corinthians 6–13.

To show that caring for the poor and needy is always expected of the followers of Jesus Christ, review with your class the details of a recent humanitarian service project performed in your local area by Church members, or ask if students are aware of a project carried out in another area. Then explain that Paul invited the Corinthian Saints, who were mostly Gentile converts, to collect donations to send to the poor and the needy, who were mostly Jewish converts, in the Jerusalem area.

Have a student read aloud 1 Corinthians 16:1–3, and ask the other students to look for what Paul encouraged the Corinthian Saints to do. You may

also wish to have students read Romans 15:25–32. Point out that these verses record Paul's commendation of the Saints in Macedonia and Achaia (where Corinth is located) because they had gathered donations for the poor and needy in Jerusalem. He said that the Gentile converts felt gratitude for the Saints in Jerusalem and so they were willing to provide them temporal ("carnal") assistance (see Romans 15:27). Invite a few students to point out what effect this collection might have had on relations between the Gentile converts and the Jewish converts in Jerusalem who received the donations.

Also ask students to read 1 Corinthians 16:13–14 and look for Paul's counsel about discipleship. As a result of this discussion, make sure that students understand this truth: **Giving assistance to the poor helps to ease suffering and builds unity with our fellowmen.** You might ask students to share experiences they have had that illustrate this truth.

2 Corinthians 1–5

41

Introduction and Timeline

In the Second Epistle of Paul to the Corinthians we see evidence of a growing rift between some of the Corinthian Saints and Paul. A small group of Church members in Corinth opposed Paul and wanted him to have less influence among them. Some of the criticism directed at Paul was because he had canceled an earlier promised trip to Corinth; thus, some people felt he was not trustworthy (see 2 Corinthians 1:15–19). Paul defended his conduct and ministry (see 2 Corinthians 2:12–17; 3:1–6; 4:1–5; 5:19–20), and he expressed affection for the Corinthians and taught them of the peace that comes from loving and forgiving their fellowmen. He taught them how they could be reconciled to their Heavenly Father through the Atonement of Jesus Christ. Paul’s writings can help the reader become a living example of his words: “Ye are our epistle written in our hearts, known and read of all men” (2 Corinthians 3:2).



The Apostle Paul wrote 2 Corinthians, probably in Macedonia about A.D. 57.

Chapter Overviews

2 Corinthians 1

Paul greeted the Saints in Corinth and told them of the comfort and consolation God had given him and his missionary companions. He acknowledged the prayers offered by the Saints on his behalf. He explained his missionary labors and taught that God establishes His Saints in Jesus Christ and seals and assures them by the Spirit.

2 Corinthians 2

Paul referred to a canceled visit to Corinth. He admonished the Corinthian Saints to love and forgive a transgressor so that Satan would not have an advantage over them. Servants of God recognize that it is Jesus Christ who helps them to triumph.

2 Corinthians 3

Faithful Saints are “the epistle of Christ”—living examples of Christ—to all people. The new covenant surpasses the old in glory. The ministration of the Spirit writes the gospel in the heart, enlightens the mind about the meaning of scripture, brings spiritual liberty, and transforms Saints from glory to glory into the image of the Lord.

2 Corinthians 4

Satan blinds the minds of disbelievers to the light of the gospel of Christ. Paul declared that he and his companions experienced suffering but also spiritual rewards as they preached of Jesus Christ. For the faithful, mortal trials lead to eternal glory.

2 Corinthians 5

Saints walk by faith and earnestly desire a resurrected body. All will appear before the judgment seat of Christ and be judged according to the deeds done in mortality. Through faithful acceptance of the Atonement of Jesus Christ, people become new creatures and are reconciled to God. Jesus was completely without sin, but He took upon Himself our sins so that through Him we can become righteous.

A Teacher's Divine Commission

Elder Bruce R. McConkie taught that a teacher's divine commission is "number one, to teach the principles of the gospel; number two, to teach them out of the standard works; number three, to teach them by the power of the Holy Ghost; number four, to apply them to the situation at hand; and number five, to bear a personal witness, a witness born of the Spirit that the doctrine that is taught is true" ("The Foolishness of Teaching" [address to Church Educational System religious educators, Sept. 18, 1981], 11).

Suggestions for Teaching

2 Corinthians 1:1–10; 4:1–18; 5:1–8

Paul Taught about the Purpose of Mortal Trials

To help students understand the relevance of 2 Corinthians to their lives, read the following account told by Spencer J. Condie, who later became a member of the Seventy, or share a similar account:



"A heavy spirit pervaded the funeral congregation as the services for a young mother who had died in childbirth drew to a close. The eulogies had been eloquent, but many who were gathered there that day felt some bitterness. . . . At the conclusion of the formal program the young father calmly rose from his seat and walked to the pulpit. 'I sense your grief and concern,' he said quietly, 'but there is something I should tell you to comfort you. The first hour after my wife's death I didn't know how I could possibly stand it—how I could possibly go on without her. But then a sweet, peaceful spirit filled my soul, and since then I have had the assurance that everything will be all right. Don't worry about us, we're going to be just fine.' This same comforting spirit distilled upon the congregation. Everyone went home comforted" ("Thy Constant Companion": The Promised Blessings of the Holy Ghost," *Ensign*, Oct. 1980, 33).

Ask:

- What could lead a person in these circumstances to feel that he or she is going to be "just fine"?

Tell students that 2 Corinthians contains Paul's feelings about the suffering and persecution that he and his companions had experienced. Some of Paul's difficulties were the result of opposition from a small group of Saints in Corinth who opposed him. Consider asking a student to read aloud "Why study 2 Corinthians?" under "Introduction to the Second Epistle of Paul the Apostle to the Corinthians" in chapter 41 of the student manual. Testify that the words of comfort and counsel that Paul wrote to the Saints in Corinth are as applicable today as they were nearly 2,000 years ago.

Ask students to read 2 Corinthians 1:8–9, looking for what Paul said about his ministry and some of the trials he faced. Ask students:

- What phrases describe the severity of Paul's trials?

Write the following references on the board:

2 Corinthians 1:1–10

2 Corinthians 4:1–10

2 Corinthians 4:11–18

2 Corinthians 5:1–8

Ask students to select one of the four scripture passages to study. Make sure there is at least one student studying each passage. Ask students to look for counsel from Paul that would give them encouragement or comfort during difficult times. Encourage students to

look in the student manual for any commentary that might deepen their understanding of what they read. After several minutes, invite students to share what they discovered. To help deepen student understanding, consider asking some of the following questions. Depending on what students need and the direction of the Spirit, ask the questions you feel will most benefit students.

After students report on 2 Corinthians 1:1–10, you might ask:

- In verses 3–5, Paul said God comforted and consoled him and his companions in all their tribulation. According to verse 4, what did Paul say they were able to do for others because of what God had done for them? (Comfort others who experienced trials.)
- In verses 6–10, what did Paul say was his purpose for relating some of the trouble he encountered as a servant of God? (He wanted the Saints to find consolation in knowing that God delivers those who put their trust in Him.)
- When have you been encouraged by hearing of others’ struggles and the strength they receive from the Lord?

After students report on 2 Corinthians 4:1–10, you might ask:

- In verses 4–6, what is the light that Paul said can shine in our hearts? (“The glorious gospel of Christ,” verse 4; “the knowledge of the glory of God,” verse 6.)
- In verse 10, what did Paul say we should bear in our bodies—in other words, always remember? (The atoning sacrifice and death of Jesus Christ.) How can a knowledge of the Savior’s Atonement and His gospel help people avoid distress and despair in the midst of affliction?
- Do you know someone who experiences life’s trials without feeling distress or despair? What do you think enables this person to endure affliction without despairing?


After students report on 2 Corinthians 4:11–18, you might ask:

- In verse 16, Paul declared that in spite of all his trials, he did not faint (lose courage) and his “inward man” was “renewed day by day.” What knowledge kept Paul courageous and renewed day by day? (See verses 14–16.)
- In verse 17, Paul taught that the afflictions we face today can prepare us for eternal glory. How do afflictions prepare us for eternal life?

After students report on 2 Corinthians 5:1–8, you might ask:

- What did Paul teach in verses 1–8 that helps you understand why a resurrected body is such a great blessing?

As a summary of this portion of the lesson, ask students to explain the principles they have learned. After they give their answers, make sure they understand this principle: **If we rely on God when we face afflictions, we will receive divine comfort, and our afflictions will prepare us for eternal glory.** Invite students to take a moment to ponder how relying on the Lord has brought them peace and strength during times of trial. Suggest that they write down their thoughts. Then invite a few students to share their experiences briefly with the class. Invite students to make a commitment to act on the spiritual impressions they have had.

 *Note to teacher: If time permits, you might use the supplemental teaching idea for 2 Corinthians 1:21–22; 5:5 at this point in the lesson.*

2 Corinthians 3:3–18

Paul Taught about How the Spirit of the Lord Functions in the New Covenant

Ask students:

- How many years has it been since you were confirmed a member of the Church and given the gift of the Holy Ghost?
- In the time since you were baptized, what are some ways the Holy Ghost has changed your life? (As students respond, summarize their answers on the board.)

Tell students that 2 Corinthians 3 contains Paul’s teachings about the ways the Spirit functions in the new covenant, or in the gospel of Jesus Christ. List the following scripture references on the board: *2 Corinthians 3:2–3*; *2 Corinthians 3:12–16*; *2 Corinthians 3:17*; *2 Corinthians 3:18*. Ask students to read two or three of these references silently, looking for what the Spirit can do for us. Students might also consider highlighting key words and phrases they find in their scriptures. Encourage students to check the student manual for related commentary. Ask students to report on what they found. As they report, write a summary of their findings next to the scripture references on the board. Their findings might look like this:

2 Corinthians 3:2–3. The Spirit writes the gospel in the “fleshy tables of the heart.”
2 Corinthians 3:12–16. The Spirit can help us see the meaning of scripture.
2 Corinthians 3:17. The Spirit of the Lord brings spiritual liberty.
2 Corinthians 3:18. The Spirit of the Lord gradually changes us into beings who are like God.

The following questions might help students deepen their understanding of these passages:

- What does it mean to you to have the gospel written “in the fleshy tables” of your heart? (The student manual commentary for 2 Corinthians 3:3 may be helpful here.) What is a doctrine that you feel is written in your heart? How is your life different because this doctrine is written in your heart?
- How does the Spirit of the Lord bring liberty into our lives? How has having the Spirit brought greater liberty into your life?
- How can we be transformed into beings who are like God? What is the role of the Holy Ghost in this transformation? (You may want to have students read the student manual commentary for 2 Corinthians 3:18 so they understand that the word “changed” in verse 18 means a fundamental transformation.)

As students share their answers to these questions, make sure they understand this principle: **As we accept the influence of the Holy Ghost in our hearts, He gradually transforms us to become like the Lord.**

Invite students to review the list on the board, and ask them to think of other ways in which the Spirit of the Lord blesses and changes us. Then ask students to ponder how the Spirit of the Lord has influenced their lives and what the Spirit is doing for them now. Ask a few students to share their thoughts with the class. Share your testimony of the influence of the Holy Ghost in your life and invite the students to look for the influence of the Spirit in their daily lives.

2 Corinthians 5:6–21

Paul Taught That We Must Be Reconciled to God through the Atonement of Jesus Christ

Ask students:

- What do you think will determine how you will feel when you appear before Jesus Christ to be judged?

Have students read 2 Corinthians 5:6–10, looking for how we will be judged by Jesus Christ when we stand before His judgment seat. After students tell what they found, ask them if they know the meaning of the word *reconciliation*. Have a student read the definition of reconciliation given by Elder Bruce R. McConkie, found in the student manual commentary for 2 Corinthians 5:18–21. (To be reconciled to God means to be restored to harmony and unity with Him.) You may want to encourage students to write the definition in the margin of their scriptures next to 2 Corinthians 5:18–21.

Student Sharing

When students feel the truth and importance of a doctrinal principle, their desire to apply that principle in their lives grows. To help students invite and nurture feelings from the Spirit about gospel principles, teachers can give students opportunities to share experiences they have had with living a gospel principle and to testify of the principle’s truthfulness.

Ask students to study 2 Corinthians 5:15–21 and then compose two or three questions that can be answered by this scripture passage. After sufficient time, pair each student with another member of the class and have students take turns asking each other their questions. Sample questions that might be asked include: What makes it possible for us to be reconciled to God? How can we become new creatures? How was Jesus Christ made “to be sin for us”? When students have concluded the activity, ask if they heard any questions that stand out in their minds or that they feel the entire class should hear.

To summarize this material and ensure that the doctrines in 2 Corinthians 5:6–21 are understood, consider asking the following:

- What makes it possible for each of us to be reconciled to God? (see verses 14–15, 18, 21). (**Through the Atonement of Jesus Christ, we can be reconciled to God.** You may want to point out the meaning of verse 21. Jesus was completely without sin, but He took upon Himself our sins so that through Him we can become righteous. He became a substitutionary sacrifice for us.)
- How can we become “new creatures” in Christ? (see the student manual commentary for 2 Corinthians 5:14–17).
- What phrases in verses 15–21 describe how our relationship with Heavenly Father changes when we are reconciled to Him through Christ?

You might consider asking students to consider whether they feel reconciled to Heavenly Father through the Atonement of Jesus Christ. Conclude the lesson by sharing your testimony of the specific truths taught in class today.

Asking Questions

Learning to ask questions and find answers in the scriptures is a scripture study skill that can increase students’ comprehension of the scriptures. Teachers can encourage students to develop this skill by occasionally asking them what questions are answered by the passages they are reading.

Supplemental Teaching Ideas

2 Corinthians 1:5–11. Praying for Our Leaders

Ask students: How often do you hear people pray for their Church leaders? Why should we pray for them? What benefit do you believe your prayers will bring into their lives? Then have students discover in 2 Corinthians 1:5–9 what Paul said about some of the trials he faced. Ask students:

- What phrases describe the severity of Paul’s trials?

Then have a student read aloud 2 Corinthians 1:9–11, while the class looks for Paul’s sources of strength.

(The prayers of the Saints; God’s deliverance.) Make sure students understand this truth: **Our prayers can strengthen Church leaders.**

You might personalize the application of this truth by asking:

- What challenges do local Church leaders sometimes face?
- How could you more effectively pray for your Church leaders?

2 Corinthians 1:21–22; 5:5. “Earnest of the Spirit”

Ask students if they know the purpose of “earnest money” that is used in some countries when making

expensive purchases, such as homes. (It is a small amount of the total payment given by the buyer to the seller to help ensure that the buyer will follow through with the purchase.) Write the phrase *earnest of the Spirit* on the board. Give students a moment to study 2 Corinthians 1:21–22; 5:5, and ask them to ponder the meaning of the term “earnest of the Spirit.” Have a student read aloud the student manual commentary for 2 Corinthians 1:22; 5:5. Point out that the commentary contains the definition of the word “earnest” from the Bible Dictionary. Then ask:

- Keep in mind the imagery of making an expensive purchase. According to 2 Corinthians 1:22 and 5:5, who is doing the purchasing? (God.) Whom is He purchasing or redeeming? (Us.) What does He give to us as an “earnest” of His intentions?
- In what way is receiving the Holy Spirit in this life “a foretaste of the joy of eternal life”? (Bible Dictionary, “Earnest”).

As a result of the discussion, make sure that students understand this truth: **The Holy Ghost is the “earnest” or assurance of eternal life that God gives to faithful Saints.**

2 Corinthians 2:5–11. Teachings on Forgiving Others

Help students understand the context of 2 Corinthians 2:5–11 by explaining that there was a member of the Corinthian branch whose sins were well known to the members of the branch. The member had repented of his sins, and Paul counseled the Saints not to withhold forgiveness from him but to show their love for him.

Give students a few minutes to study 2 Corinthians 2:5–11 and identify why it was important for the Corinthian Saints to forgive and comfort the man who had sinned. Point out that one reason applies to the sinner and one reason applies to the rest of the congregation.

- What reason did Paul give that applies to the sinner? (see verse 7).
- What reason did Paul give that applies to the rest of the congregation? (see verse 11).

Make sure that students understand this principle:
Through loving and forgiving those who have sinned, we help them avoid discouragement and prevent Satan from gaining an advantage over us.

- How does Satan “get an advantage of us” when we withhold forgiveness from others? (verse 11).

2 Corinthians 6–13

42

Introduction and Timeline

Second Corinthians 6–13 can be divided into three main sections. In 2 Corinthians 6–7, Paul continued to explain his conduct during his ministry. He expressed joy at having received word that the Saints in Corinth had accepted his counsel in an earlier epistle and had repented (see 2 Corinthians 7:4–8). This provided an occasion for Paul to write what have become timeless teachings on “godly sorrow.” In chapters 8–9, Paul continued his ongoing exhortation of the Saints to give donations to members of the Church in Jerusalem, emphasizing the principle of caring for the poor. In chapters 10–13, Paul defended his apostolic authority against some in Corinth who opposed him. Paul contrasted his own actions and teachings with those of men he labeled as “false apostles,” and he encouraged the Saints in Corinth to prepare themselves for his upcoming visit so they could discern between true servants of God like himself and false teachers. In all of Paul’s counsel, we see his love for the Saints and his earnest desire for them to act righteously.



The Apostle Paul wrote 2 Corinthians, probably in Macedonia about A.D. 57.

Chapter Overviews

2 Corinthians 6

Paul instructed the Saints to be faithful. He described the service that he and his missionary companions had given as ministers of God. He compared the Saints to “the temple of the living God” and counseled them to be “not unequally yoked together with unbelievers” and to “touch not the unclean thing.”

2 Corinthians 7

Paul taught that God’s promises to His people provide reasons to live in holiness. Paul affirmed his devotion to the Corinthian Saints and said he rejoiced in knowing they had received his earlier counsel. He taught that godly sorrow for sin leads to repentance.

2 Corinthians 8

Church members in Macedonia had given liberally for the relief of the poor. Paul taught that Jesus Christ is our example of giving and that out of His poverty we can be made rich. Paul encouraged the Saints to strive for temporal equality among themselves. He exhorted the Corinthian Saints to support Titus and his missionary companions.

2 Corinthians 9

Paul had boasted of the Corinthian Saints to others. He taught that true Saints give generously and cheerfully for the relief of the poor. God’s grace abounds toward those who give cheerfully. Paul expressed thanks to God for His unspeakable gift.

2 Corinthians 10

Paul taught that we are in a spiritual war; therefore, we are to bring even our thoughts into obedience. He counseled the Saints in Corinth not to compare themselves with others but to measure themselves according to God’s standard. Saints should glory in the Lord and seek His commendation rather than having pride in themselves.

2 Corinthians 11

Paul contrasted himself with false teachers among the Corinthians. Defending his character as a Jew, he declared himself to be a Hebrew and an Israelite of the seed of Abraham. He gloried in the many sufferings he had endured as a minister of Jesus Christ.

2 Corinthians 12

Paul recounted his vision of the third heaven (the celestial kingdom). He had asked the Lord three times to remove “a thorn in the flesh,” but it remained and reminded Paul to seek for the power of Christ. The Lord told Paul that His grace would be sufficient for him. During Paul’s ministry among the Corinthian Saints, “the signs of an apostle were wrought” among them.

2 Corinthians 13

Paul taught that the Saints should examine themselves to determine whether they had sufficient faith. He encouraged the Saints to remain faithful, for he desired their perfection and edification. He bid farewell to the Corinthians.

Suggestions for Teaching

2 Corinthians 6–7**Reactions to Paul’s Earlier Letters to the Corinthians**

Write on the board: *What motivates a person to repent?* As students respond, list their answers on the board. Then give students a moment to consider what is most effective at motivating them to repent.

Have a student read aloud 2 Corinthians 7:8. Explain that in 2 Corinthians we find contextual evidence that Paul’s teachings in an earlier letter—possibly the letter that is now 1 Corinthians—caused many in Corinth to repent. Have students study 2 Corinthians 2:4; 6:11; 7:2–4, looking for what these verses reveal about Paul’s feelings toward the Saints in Corinth. The following question might help students analyze and report on what they read:

- What phrases in these verses reveal Paul’s feelings toward the Saints in Corinth?

Explain that we learn from 2 Corinthians 7:6–8 that Paul had assigned Titus to deliver a letter of reproof to the Saints in Corinth, and Paul had anxiously awaited Titus’s return so he could learn how his letter had been received. Have students read these verses, looking for what Titus reported to Paul upon his return.

- What influence do you think Paul’s love for the Saints had on their willingness to repent? (As students share their ideas, help them to understand this principle: **When we are motivated by love, we are able to help others sincerely repent.**)

Consider writing the above principle on the board. Ask students to think about when they might be able to apply this principle in their lives—perhaps as a friend, a parent, or a future Church leader.

To prepare students to apply this principle in their lives, give them a moment to silently identify someone they could help by showing this kind of love. Then ask:

- When we are trying to help others repent and make a change in their lives, what can we do to show our love for them?

Identifying Doctrines and Principles

Identifying doctrines and principles is usually preceded by understanding and analyzing the context and content of a scripture passage. Sometimes doctrines and principles will be pointed out by the teacher. At other times the teacher will guide and encourage students to discover the doctrines and principles on their own. Teachers should strive diligently to help students acquire the ability to identify doctrines and principles on their own.

Focus your students' attention back to the list on the board about what motivates someone to repent. If it is not already on the board, write *feeling remorse or sorrow for sins*.

Ask students to ponder whether they have ever repented because they felt remorse or sorrow for their sins. Have students study 2 Corinthians 7:9–10 and look for what Paul taught about feeling sorrow for sins. You might ask:

- What two types of sorrow did Paul mention in these verses?
- How would you describe the difference between “godly sorrow” and “the sorrow of the world”? (Among other possible answers, students should understand: **Godly sorrow leads to true repentance**. If needed, have students read the student manual commentary for 2 Corinthians 7:8–11.)
- How can we know if we are feeling godly sorrow?

Before moving on, give students a moment to ponder what type of sorrow they usually feel when they sin—godly sorrow or worldly sorrow. Encourage students to consider what they could do in order to feel godly sorrow for their sins.

2 Corinthians 8–9

Paul Gathered Donations for the Poor in Jerusalem

Tell students that in 2 Corinthians 8–9, Paul addressed another topic. Introduce this topic by reading the following statement from President Dieter F. Uchtdorf of the First Presidency. Explain that this statement was made in a general priesthood meeting, but it applies equally to women:



“This very hour there are many members of the Church who are suffering. They are hungry, stretched financially, and struggling with all manner of physical, emotional, and spiritual distress. They pray with all the energy of their souls for succor, for relief.

“Brethren, please do not think that this is someone else’s responsibility. It is mine, and it is yours. We are all enlisted. ‘All’ means *all*—every Aaronic and Melchizedek Priesthood holder, rich and poor, in every nation. In the Lord’s plan, there is something everyone can contribute [see Mosiah 4:26; 18:27]” (“Providing in the Lord’s Way,” *Ensign or Liahona*, Nov. 2011, 54).

Remind students that one purpose of Paul’s third missionary journey was to gather donations for the poor and needy members of the Church in Jerusalem. In his letter to the Corinthian Saints, Paul addressed this topic (see 2 Corinthians 8–9).

Divide your class into thirds. Assign one-third of the class to study 2 Corinthians 8:1–5, another third to study 2 Corinthians 8:9–14, 24, and the remaining third to study 2 Corinthians 9:6–12. Ask students to look for teachings and principles related to caring for the poor and to think about how those principles can apply to us today. Among other teachings, students will likely discover the following:

2 Corinthians	Teachings and Principles about Caring for the Poor
8:1–2	The Macedonian Saints had been very generous in their offerings, despite their great poverty.
8:3–4	They gave “beyond their power”—more than Paul thought they were able to give—and they pleaded with Paul to receive their offerings.
8:5	They gave themselves first to the Lord and then gave their offerings to the needy.
8:9	Jesus Christ is the great example of giving generously to others. He was rich (of divine stature in the premortal world), and He gave up His riches to become poor (mortal) so that through His sacrifice we too might be made rich.
8:12	If we have a willing mind, God will accept our offerings based on what we have.

2 Corinthians	Teachings and Principles about Caring for the Poor
8:13	It is not necessary to give so much that we become burdened.
8:14	Our offerings can supply the wants of others now, while the offerings of others can supply our wants at other times. In this way there is equality. (Information about equality in matters of temporal welfare can be found in the student manual commentary for 2 Corinthians 8–9.)
8:24	Giving generously can be proof of our love for others.
9:6	If we sow (give to others) bountifully, we will reap (receive blessings) bountifully.
9:7	We should give to others as our hearts tell us to give—not grudgingly or of necessity—for God loves a cheerful giver.
9:8	God will bless us abundantly so that we will have what we need and can abound in every good work.
9:12	Relieving the wants of others is a way of giving thanks to God.

After several minutes, ask students to explain what they discovered and how the principles apply to Church members today. The following questions may help to deepen the students’ understanding of these chapters:

- As recorded in 2 Corinthians 8:9, how did Paul use Jesus Christ as our best example of relieving the suffering of the poor?
- How can the counsel in 2 Corinthians 8:12–13 help us know how much to give to the poor?
- Why do you think it is important to give cheerfully? What can we learn from 2 Corinthians 9:7 about giving cheerfully to others?
- What promise does the Lord make to those who give bountifully to relieve the suffering of the poor? (As students respond, consider writing on the board: **If we give bountifully for the relief of the poor, God will reward us bountifully**; see 2 Corinthians 9:6.)

To help students understand and feel the truth and importance of giving cheerfully and bountifully for the relief of the poor, you might ask them to think about one or more principles they have learned from 2 Corinthians 8–9. Ask them to share these principles. Then ask them to share how one or more of these principles have blessed their lives or the life of someone they know (either through giving or receiving). You might encourage students to apply these principles by reminding them that the poor will always be among us—in our wards and branches, in our neighborhoods, and throughout the world. Providing for the poor was an essential purpose of the ancient Church, as it is an essential purpose of the modern Church. As Church members, we have an obligation to seek out the poor and help to provide for their needs.

Visual Organizers


Teachers can use the board to visually organize lengthy parts of a lesson. For example, a teacher could use the board to outline the information found in a lengthy scripture passage. Doing this helps to simplify the information and makes it easier for students to recognize key teachings.

2 Corinthians 10–12

Paul Defended Himself against His Detractors

Remind your class that there were some people in Corinth who openly opposed Paul (see “Introduction to the Second Epistle of Paul the Apostle to the Corinthians” in chapter 41 of the student manual). Point out that Paul defended himself by contrasting his character and ministry with the false ministers among the Corinthian Saints. His defense is found in 2 Corinthians 10–12.

Place the following visual organizer on the board, and explain to students that this outline will help them understand the complaints against Paul and the ways he defended himself:

 **Note to teacher:** To save time, write this material on the board before class begins.

Paul's Defense: 2 Corinthians 10–12**What Paul said about complaints against him**

2 Corinthians 10:7, 10

2 Corinthians 11:6–7

What Paul said about his detractors, who were false ministers

2 Corinthians 11:3–4, 13–15

How Paul defended himself as a true minister of Christ

2 Corinthians 10:12–18

2 Corinthians 11:5, 21–23; 12:11–12

2 Corinthians 11:24–33

2 Corinthians 12:1–5

2 Corinthians 12:13–17

Quickly study the first section of the outline by asking one student to read aloud 2 Corinthians 10:7, 10 and another student to read aloud 2 Corinthians 11:6–7.

Ask students to tell what complaints Paul's detractors made against him. (They found fault with his physical appearance and said that his speech was contemptible.) Then repeat this process for the second section by having students read 2 Corinthians 11:3–4, 13–15 and asking them what Paul said about his detractors. (They preached "another Jesus" and "another gospel"—different from what Paul and his companions had preached; Paul called them "false apostles.")

For the third section of the outline, consider assigning each student to read two or three of the scripture passages listed. Ask them to look for what Paul said to defend himself as a minister and Apostle of Jesus Christ. After students share what they discovered, ask questions like the following:

- Review Paul's trials and adversities recorded in 2 Corinthians 11:24–33. What can you learn from these verses about Paul as a true minister of Christ?
- Review Paul's vision recorded in 2 Corinthians 12:2–5. How would you describe the significance of this vision?
- How can what Paul wrote in his own defense help someone discern true Apostles today? (As students share their ideas, help them understand these truths: **We can discern between true servants of God and false teachers by their faithful deeds. Apostles of Jesus Christ have been given authority from God and are sustained by Church members.**)
- Why are these truths important to understand in the modern world?

2 Corinthians 12:7–10**Paul's Thorn in the Flesh**

Read 2 Corinthians 12:7–10 to your students, while they follow along looking for what Paul taught about his personal weakness. Then ask:

- What do you think Paul meant when he said that he had "a thorn in the flesh"? (After a few students respond, share the information in the first paragraph of the student manual commentary for 2 Corinthians 12:7–9.)
- What phrases in verses 7–10 indicate how Paul felt about this "thorn"?
- What truths do you learn from verses 9–10?

As students respond, help them understand these principles: **Through God's grace, we can endure faithfully despite our weakness. As we rely upon the Lord, through His grace we can learn to be grateful for our weakness.** To deepen student

understanding and to encourage students to testify of the Lord's grace, consider asking two students to read aloud the student manual commentaries for 2 Corinthians 12:7–9 and for 2 Corinthians 12:8–10.

- Why are the doctrines contained in these verses important for you to understand?
- How have you come to know the truthfulness of the doctrines contained in these verses?

Conclude the lesson by testifying of the truths taught in class today.

Supplemental Teaching Ideas

2 Corinthians 6:3–10. Ministers of God

Consider pointing out the phrase “ministers of God” in 2 Corinthians 6:4 and asking students what it means for someone to be a minister of God. Then give students a few minutes to study 2 Corinthians 6:3–10. Lead a brief discussion on what students learn from these verses about being a minister of the gospel of Jesus Christ. Emphasize this truth: **Ministers of God patiently endure afflictions and teach the word of truth by the power of God.**

2 Corinthians 6:14–18. Counsel about Our Personal Relationships

Refer students to the picture of a yoke found in the student manual commentary for 2 Corinthians 6:14. Tell students that when writing to the Corinthians, Paul used the image of two animals yoked together. Ask students:

- What do you think Paul may have taught with this image?

Explain that when writing this epistle, Paul was aware of the influence that false teachers and nonbelievers were having on some Church members. Then ask students to read 2 Corinthians 6:14–17.

- What did Paul write about being yoked together with unbelievers? (He counseled the Saints not to be yoked together with unbelievers.)
- How can we apply Paul's teachings in these verses to our lives?

Consider using the student manual commentary for 2 Corinthians 6:14 to help students understand that prophets and apostles have admonished us to form relationships with individuals whose beliefs and values are similar to our own. We are to separate ourselves from things that are unclean. Make sure students understand that while we are to follow this counsel, prophets and apostles have also encouraged us to reach out to others in Christian love. Help students feel the importance of this principle by having them read the blessings promised in verses 17–18 for those who follow this counsel.

2 Corinthians 10:7–10, 12–13, 18; 11:6; 13:5. Counsel about Judging Others

Ask students to silently ask themselves if they have ever done the following:

- Judged others based on their outward appearance
- Elevated themselves in their own eyes by comparing themselves favorably with someone else
- Judged someone else without first considering their own faults and shortcomings

Give students a few minutes to study 2 Corinthians 10:7–10, 12–13, 18; 11:6; 13:5, looking for guidelines to help us when we are tempted to judge others.

As students share their ideas, help them to understand this truth: **When we are tempted to judge others, it is wiser to focus on how we are doing by God's standards than how we compare to others.**

Galatians

43

Introduction and Timeline

Paul reproved the Saints in Galatia for embracing the falsehood that Gentile Saints had to observe the rituals of the law of Moses (see Galatians 1:6–7; 3:1–3; 5:2–4; 6:12; see also Acts 15:1–31). He defended his calling as an Apostle by declaring that he taught the true gospel of Jesus Christ, that he had received revelation from God, and that his ministry to the Gentiles had been approved by the Apostles in Jerusalem (see Galatians 1:1, 11–24; 2:1–9). Followers of Jesus Christ, both Jews and Gentiles, are justified not by the works and rituals of the law of Moses “but by the faith of Jesus Christ” (Galatians 2:16). Paul supported this doctrine by citing the example of Abraham (see Galatians 3:6–18), teaching of the redemption made possible through the death of Jesus Christ (see Galatians 3:13), and explaining that the law of Moses had been given as a “schoolmaster to bring us unto Christ” (Galatians 3:24). Those who have faith in Jesus Christ and are baptized become Abraham’s seed (see Galatians 3:26–4:7).

Paul called upon the Saints to live by the Spirit and to stand fast in the liberty of the gospel (see Galatians 4:21–6:18).



Paul wrote his Epistle to the Galatians about A.D. 57, and perhaps as early as A.D. 48 or 49.

Chapter Overviews

Galatians 1

Paul addressed the Church members in Galatia and marveled that they were so quickly departing from God to embrace “another gospel.” Paul testified that the gospel he had taught them was not of man but had been revealed by Jesus Christ. He recounted his conversion and declared that he had received the gospel “by the revelation of Jesus Christ.”

Galatians 2

Paul described a visit he had made to Jerusalem, during which he was called by the Apostles James, Cephas (Peter), and John to preach the gospel to the Gentiles. In defense of the Gentile Saints in Antioch (in Pisidia), Paul had once rebuked Peter. People are justified not by performing the works of the law of Moses, but “by the faith of Jesus Christ.”

Galatians 3

Abraham is an example of how one is justified by faith and not by the works of the law of Moses. Through the Atonement, Jesus Christ redeemed us from the curse of the law. The law of Moses was given as a “schoolmaster to bring us unto Christ.” Through having faith and being baptized, Saints “put on Christ” and become heirs of God and “one in Christ Jesus.”

Galatians 4

Those redeemed by Jesus Christ become sons of God and are no longer servants. Paul depicted Hagar and Sarah as an allegory of the old covenant (bondage under the law of Moses) and the new covenant (liberty in the gospel of Jesus Christ).

Galatians 5

Paul urged the Galatians to “stand fast . . . in the liberty” of the gospel and not to become “entangled again with the yoke of bondage.” He listed “the works of the flesh” and “the fruit of the Spirit” and promised, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”

Galatians 6

Paul encouraged the Galatians to walk in the Spirit. He reminded them of the law of the harvest and promised, “He that soweth to the Spirit shall of the Spirit reap life everlasting.” He encouraged the Galatians not to be weary in well-doing and promised peace to those who became new creatures in Jesus Christ.

Suggestions for Teaching**Galatians 1–2*****Paul Appealed to the Galatian Saints to Return to Their New Life in Christ***

To help students understand the context and importance of the Epistle to the Galatians, pose the following situation to them: Imagine that you were not a member of the Church and had been born and raised in an area where there were no Church members. Then one day an Apostle of the Church and some missionaries came to your town and you heard them teach the gospel of Jesus Christ. You and others embraced their message and joined the Church, and your whole life changed for the better. But a short time later, after the Apostle and missionaries had left town, some other missionaries arrived and taught a different message from what you had heard earlier. Some members of the Church in your area begin to doubt the Apostle’s authority and to accept the teachings of these new missionaries. What questions or concerns would you have?

After a few students have responded, explain that this situation is very similar to the one that prompted the Apostle Paul to write his Epistle to the Galatians. Ask three students to read the following passages aloud: Galatians 1:6–9; Galatians 4:9–11; Galatians 6:12 (you may wish to write these references on the board).

Ask the rest of the class to follow along, looking for what prompted Paul to write to the Galatians. Ask:

- According to Galatians 1:7, how did Paul describe the actions of some people among the Galatian Saints? (They were perverting the gospel of Christ.)
- According to Galatians 6:12, what were some people constraining the Galatian Saints to do? (Be circumcised.)

To help students understand what led Paul to write to the Galatian Saints, you might ask a student to read aloud the second paragraph under the section “To whom was Galatians written and why?” in chapter 43 of the student manual or the student manual commentary for Galatians 1:1–7.

Encourage students to remember the circumstances of the Saints in Galatia as the lesson progresses. Ask them to consider how Paul’s teachings would have helped those Saints and how his teachings are of value in our day.

Have students read Galatians 2:1. Explain that by the time Paul wrote Galatians, he had been laboring among the Gentiles for at least 14 years. Summarize Galatians 2:2–15 by explaining that Paul defended his ministry by telling the Galatian Saints that he had traveled to Jerusalem, where Peter, James, and John had given their approval of his apostolic labors among the Gentiles. If students have questions about the apparent disagreement between Paul and Peter recorded in verses 12–15, consider using some of the information in the student manual commentary for Galatians 2:11–16. Because we know so little about this experience, it is wise not to spend too much time discussing it. Paul told of this experience to emphasize that Gentile converts to the Church did not need to be circumcised.

Past and Present Circumstances

When students learn about the circumstances of the people described in the scriptures and then remember those circumstances as they study, they can more effectively apply the scriptural principles and doctrines to their own lives.

Ask a student to read aloud Galatians 2:16, and ask the other students to listen for what Paul taught about faith in Jesus Christ. Then ask:

- What did Paul teach about faith in Jesus Christ?

As students share their answers, you may need to review the meaning of justification (see the student manual commentaries for Galatians 2:15–16 and for Romans 1:16–17). You might ask follow-up questions such as, “According to Galatians 2:16, what justifies a person? What does not justify a person?” Make sure that students understand this truth:

We are justified by the faith of Jesus Christ, not by the works of the law of Moses.

- Why was Paul’s teaching about justification by faith in Jesus Christ an important message for the Galatian Saints? (The Galatians were straying from faith in Jesus Christ by emphasizing the rituals of the law of Moses.)
- Why do you think justification by faith in Jesus Christ is an important doctrine for us to understand?

As students respond, consider having them read the statement by President Dallin H. Oaks in the student manual commentary for Galatians 2:15–16. Help students understand the importance of relying upon Jesus Christ and His power to justify us.

Write the following phrase on the board: *Paul—Before and After.*

Ask students to briefly summarize what they remember about Paul before his conversion and after his conversion. As students respond, you might summarize for them Paul’s account of his conversion found in Galatians 1:13–17, 22–24.

Ask a student to read aloud Galatians 2:18–19.

- Why would Paul “make [himself] a transgressor” if he were to return to his former way of life? (If students need help understanding these verses, see the student manual commentary for Galatians 2:18–20; 3:10–11, 22.)
- What do these verses teach us, as disciples whose lives have been changed by our faith in Jesus Christ?

Ask a student to read aloud Galatians 2:20, and ask the class to follow along, looking for Paul’s description of how his life had changed. To help students identify and explain gospel principles, ask:

- Why do you think Paul was so completely converted to the gospel of Jesus Christ?
- Why do you think Paul so strongly encouraged the Galatians not to return to living the law of Moses?

As students share their responses to these questions, make sure they understand this principle: **The Atonement of Jesus Christ makes it possible for us to have a new life in Christ as we place our faith in Him, repent, and continue to “live unto God.”**

Ask students to ponder silently for a few moments how they would respond to these questions:

- In what ways has your life changed because you have placed your faith in Jesus Christ?
- Do you feel that you are living a new life in Christ? Have your sins and bad habits been “crucified with Christ” and left in the past?

Invite students to do whatever is necessary to more fully experience the new life in Christ that Paul described.

Galatians 3:1–4:20

Paul’s Defense of the Gospel

Explain that Paul’s teachings found in chapters 3 and 4 of Galatians focused on teaching the true gospel of Jesus Christ so that the Galatian Saints would turn away from their Judaized version of the gospel and return to the truth. Assign students to work in small groups (two to four students in each group). Assign each group one of the three following reading assignments and the questions that accompany it. (This activity will work better if you have the reading assignments and questions ready to hand out to each group.) Ask students to read their assigned passages aloud in their groups and then discuss the questions that follow. Ask them also to think of a gospel principle that is taught by the verses.

Using Questions That Invite Gospel Teaching and Learning

Types of questions that are important in gospel teaching and learning include (1) questions that invite students to search for information, (2) questions that lead students to analyze a scripture passage for greater understanding, and (3) questions that invite students to explain the importance of a doctrine.

The Need for the Savior's Atonement. Read Galatians 3:10–13 and the student manual commentaries for Galatians 2:18–20; 3:10–11, 22 and for Galatians 3:13.

- What did Paul teach in these verses about why every person needs the Atonement of Jesus Christ?
- How would these teachings have helped the Galatians deal with the controversy about how salvation is obtained?
- Why is it important for *us* to understand why every person needs the Atonement of Jesus Christ?

The Purposes of the Law of Moses. Read Galatians 3:19–25 and the student manual commentaries for Galatians 3:19–25 and for Galatians 3:24–25.

- What did Paul teach in these verses about the purposes of the law of Moses?
- How would these teachings have helped the Galatians deal with the controversy about observing the law of Moses?
- Why is it important for *us* to understand the purposes of the law of Moses?

Entering the Gospel Covenant. Read Galatians 3:26–29; 4:1–7.


- What did Paul teach in these verses about how we enter the gospel covenant and become heirs of God's promises?
- How would these teachings have helped the Galatians deal with the controversy about whether to follow the law of Moses or accept the gospel taught by Jesus Christ?
- Why is it important for *us* to understand how one accepts the gospel and enters the gospel covenant?

After students have had several minutes to read and discuss their questions in their groups, conclude the group activity. Bring the class together by having one student from each group report the answers to their questions to the entire class. Ask students to share the gospel principle taught by their verses. Consider writing their gospel principles on the board.

As students share their responses, make sure they understand these truths: **Through the Atonement, Jesus Christ suffered the penalty for our sins and made it possible for us to “live by faith.”** (Galatians 3:10–13.) **The law of Moses was given to prepare the people of Israel for Jesus Christ.** (Galatians 3:19–25.) **By entering the gospel covenant, followers of Jesus Christ become “one” in Christ and heirs of God.** (Galatians 3:26–29; 4:1–7.)

You might ask some of the following questions to help students understand and feel the importance of these truths:

- According to Galatians 4:7, when we are in a covenant relationship with Jesus Christ, how is our relationship best described? (The relationship of a child to his or her Father, rather than the relationship of a servant to a master.)
- What are some differences between seeing one's relationship with God as a child to a Father rather than as a servant to a master? (You might ask students to consider whether they think of themselves more often as God's servant or as His child.)
- What does it mean to you to know that you are an heir of God?

 *Note to teacher: If needed, consider using some or all of the supplemental teaching idea for Galatians 3:19–25 to help students understand the purpose of the law of Moses.*

Galatians 4:21–6:18

The Call to Liberty through Living the Gospel

Explain that as Paul concluded his Epistle to the Galatians, he made a final point about why the Saints should embrace the gospel of Jesus Christ. Ask students to read Galatians 5:1 and 5:13, looking for the word that describes an important blessing enjoyed by Christ's followers. (“Liberty.” Consider inviting students to mark key phrases in these verses, such as, “Ye have been called unto liberty.”) Then ask:

- In Galatians 5:1, what do you think the “yoke of bondage” can refer to? (Help students understand that in this context, Paul was referring to the law of Moses. Elsewhere in the scriptures, the “yoke of bondage” can refer to the bondage of sin and ignorance.)

- How can false beliefs be a “yoke of bondage” for people who are seeking salvation? (As students respond, consider having them read the first paragraph of the student manual commentary for Galatians 5:1, 13.)

To help students understand what it means to live in spiritual bondage or spiritual liberty, display the following references and questions on the board:

Spiritual bondage. Galatians 5:19–21. If people did not have the Spirit of the Lord and did whatever they felt like doing, what would be the result?

Spiritual liberty. Galatians 5:16, 22–25. In what ways does the Spirit of the Lord affect people?

After students have had a few moments to read the scripture passages silently, invite them to respond to the questions written on the board.


As students respond, make sure they understand this principle: **If we are led by the Spirit of the Lord, we will enjoy spiritual freedom and the “fruit of the Spirit.”**

As time permits, consider having students read the quotations from President Howard W. Hunter and President Gordon B. Hinckley found in the student manual commentary for Galatians 5:1, 13.

To invite students to share their experiences and testimonies regarding this truth, you might ask:

- What are some ways you have experienced “the fruit of the Spirit”? How have you experienced the “liberty” of the gospel?

Close the lesson by inviting the students to silently consider the following questions to help them evaluate their personal religious life: Is your religious life based more on observance of law than on faith in Christ? Are you enjoying the blessings of the Spirit and the liberty of the gospel? Bear your testimony of the blessings of the gospel.

 *Note to teacher: The Spirit of the Lord will help you understand the needs of your students. As you prayerfully determine what to teach, the Holy Ghost may lead you to decide to use one or more of these supplemental teaching ideas, rather than one of the main teaching ideas found earlier in the lesson.*

Supplemental Teaching Ideas

Galatians 3:19–25. The Law of Moses Was a “Schoolmaster” to Bring the Children of Israel to Christ

If time permits and you feel your students need more understanding about the law of Moses, you might

select some of the following ideas to expand your study of Galatians 3:19–25.

Display the following chart (or distribute copies of it), without including the answers in the far right column. Ask students to study the verses, looking for whether the corresponding statements are true or false.

Verse	Statement	Yes/No
Galatians 3:19	The law of Moses was given to a righteous people.	(No)
Galatians 3:19	The law of Moses was intended to last forever.	(No)
Joseph Smith Translation, Galatians 3:20 (in the Bible appendix)	Abraham knew that Jesus Christ would come.	(Yes)
Galatians 3:21	The law of Moses removed the need for the promised Savior.	(No)
Galatians 3:22	Everyone sins; everyone needs Jesus Christ and His Atonement.	(Yes)
Galatians 3:23	The law of Moses, by itself, limited spiritual growth.	(Yes)

After students have studied, have them report their answers and explain which phrases in the verses support their answers.

Ask students to read Galatians 3:24–25, noticing the term “schoolmaster,” and ask them what the term means. Have students find out more about its meaning by reading the student manual commentary for Galatians 3:19–25. Ask:

- How is “schoolmaster” an appropriate term to describe the role of the law of Moses in God’s plan?
- How was the law of Moses intended to prepare the children of Israel for the coming of Christ?

Invite students to study Matthew 5:21–22, 27–30, looking for examples of how the change from the law of Moses to the gospel of Jesus Christ can be seen as a change from a religion based on rules to a religion based on principles.

Galatians 6:7–9. The Law of the Harvest

Ask students to read Galatians 6:7–9. Then consider presenting some of the following:

- Look briefly at the “works of the flesh” and the “fruit of the Spirit” that are identified in Galatians 5:16–25. How do Paul’s teachings in Galatians 6:7–9 relate to these “works of the flesh” and the “fruit of the Spirit”?
- Some Jewish Christians may have feared that if Gentile converts did not live the law of Moses, there would be nothing to prevent them from leading sinful lives. How would Paul’s teachings about “the law of the harvest” have corrected that misconception?

As students respond, you might invite them to mark the following principle in Galatians 6:8: **“He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”**

- How do Paul’s teachings in Galatians 6:7–9 relate to the principle taught in Doctrine and Covenants 130:20–21?

Ephesians

Introduction and Timeline

Paul wanted the Saints to understand the greatness of God's power and to attain the fulness of the blessings that God had in store for them (see Ephesians 1:15–19; 3:16–19). He helped Church members understand that in the premortal world they had been foreordained to accept the gospel and to "be holy" (see Ephesians 1:4–6, 11–12). Paul taught that through Christ's grace, Gentile converts were "no more strangers and foreigners" but Saints in "the household of God" (Ephesians 2:19). In Ephesians, Paul described some of the great purposes for the organization of the Church: apostles, prophets, and others who serve in the Church help perfect the Saints, strengthen the Saints' faith in Jesus Christ, and bring unity to the Church (see Ephesians 4:11–12). Paul taught that following the example of the Savior can bring unity and harmony to our relationships with family members and others. In Ephesians 6:11, Paul exhorted his

readers to be more diligent and obedient, counseling them to "put on the whole armour of God."



Paul apparently wrote the Epistle to the Ephesians about A.D. 61 to 63 while he was imprisoned in Rome.

Chapter Overviews

Ephesians 1

Saints were foreordained to receive the gospel before the foundation of the world. In the dispensation of the fulness of times, God will gather together in one all things in Christ. Saints are sealed by the Holy Spirit of Promise and know God and Jesus Christ through revelation. Jesus Christ sits at the right hand of God the Father and is the head of the Church.

Ephesians 2

Sinners can be saved by God's grace. Through the blood of Christ Jesus, both Jews and Gentiles can become fellow citizens in the household of God. The Church is built upon the foundation of apostles and prophets, with Jesus Christ as the Chief Cornerstone.

Ephesians 3

Paul preached about Jesus Christ and taught that through Him, Gentiles can be "fellowheirs" with Israel and partakers of God's promises. Paul's ministry was to help Gentiles receive Jesus Christ. Paul desired that the Saints be strengthened by the Spirit and rooted and grounded in Christ's love, which surpasses worldly knowledge.

Ephesians 4

There is one Lord, one faith, and one baptism. Apostles, prophets, and others serve in the Church for the perfection of the Saints, the edification of the Church, and the unity of faith among the Saints. Paul exhorted Saints to put off the old man and instead put on the new man, who is created in righteousness and holiness.

Ephesians 5

Paul admonished the Saints to avoid unclean practices and have no fellowship with works of darkness. To help bring about unity in the Church, Paul counseled the Saints regarding their congregational worship and family relationships. He counseled husbands and wives to love and respect one another, looking to the Savior as their example.

Ephesians 6

Paul counseled children and parents, slaves and masters about how to treat each other. Saints should put on the whole armor of God. Paul desired that grace be given to all who love the Lord Jesus Christ.

Suggestions for Teaching**Ephesians 1–3*****The Gospel Helps All of God’s Children Become Saints***

To prepare students to learn from Paul’s Epistle to the Ephesians, ask them how they might respond if they found themselves in the following situation:

On the second day of a math class, the teacher passes out final grades for the class. When students ask why they are getting grades before they have done any work, the teacher responds: “I went ahead and looked at each of your school transcripts. I determined your grades based upon what I thought you deserve, rather than on what you might earn during the semester. For some of you, I can tell just by looking at you what kind of a student you are, so why should I have you go through the hassle of actually earning a grade?”

Then ask:

- How would you feel if your grade in a class was determined before you did any work?
- How would you feel if your status in eternity was determined before you ever came to earth?

Encourage students to consider this situation as they study Ephesians 1. Have a student read Ephesians 1:3–5 aloud. Point out the phrases “chosen us in him before the foundation of the world” (verse 4) and “having predestinated us” (verse 5). Ask students to look at verse 5, footnote *a*, which clarifies that the Greek word translated as “predestinated” could also be translated as “foreordained.” You might use the following quotation to help students understand the concept of *foreordination*.

“In the premortal spirit world, God appointed certain spirits to fulfill specific missions during their mortal lives. This is called foreordination. Foreordination does not guarantee that individuals will receive certain callings or responsibilities. Such opportunities come in this life as a result of the righteous exercise of agency” (*True to the Faith: A Gospel Reference* [2004], 69).

You might also share the following quotation from Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles to help students understand that *predestination*, as used in the world today, can be interpreted as a false doctrine:



“Predestination is the false doctrine that from all eternity God has ordered whatever comes to pass, having especial and particular reference to the salvation or damnation of souls. Some souls, according to this false concept, are irrevocably chosen for salvation, others for damnation; and there is said to be nothing any individual can do to escape his predestined inheritance in heaven or hell as the case may be” (*Mormon Doctrine*, 2nd ed. [1966], 588).

Then ask:

- What is meant in Ephesians 1:4 by the phrase “before the foundation of the world”? (In the premortal world.)

Point out that in the premortal world, certain spirits were chosen by God to receive the gospel on earth (see Alma 13:2–3).


- According to Paul’s teaching in Ephesians 1:4, what else were Church members chosen to do?

As students share their ideas, help them understand: **In the premortal world, Saints were foreordained to receive the gospel and to be holy.** To emphasize this doctrine, consider writing it on the board.

You might point out to students that this foreordination does not mean that members of the Church are better than others. However, Church members should seek to live up to their foreordained opportunities and blessings, which are conditioned upon their faith and righteousness. If students have questions about the phrase “predestinated us unto the adoption of children by Jesus Christ to himself” (Ephesians 1:5), refer them to the student manual commentary for Ephesians 1:4–5, 11.

Have students mark the word “saints” in Ephesians 1:1. Tell students that “the word *saint* is a translation of a Greek word also rendered ‘holy,’ the fundamental idea being that of consecration or separation for a sacred purpose” (Bible Dictionary, “Saint”). The word *saint* can therefore mean “holy one” or one who has set his or her life apart from the world. The word appears more in Ephesians than in any of Paul’s other epistles, appearing in each chapter of Ephesians.

Summarize the remainder of Ephesians 1 by pointing out that Paul taught the new converts in Ephesus what the Lord offers to help them become true Saints. Point out to students key phrases indicating the blessings the Lord offers, such as “redemption through [Christ’s] blood” (verse 7), the “riches of his grace” (verse 7), knowledge of “the dispensation of fullness of times” (verses 9–10), the Holy Ghost and gifts of the Spirit as “the earnest of [their] inheritance” (verse 14), the “spirit of wisdom and revelation” (verse 17), the enlightening of “the eyes of [their] understanding” (verse 18), and “the exceeding greatness of his power” toward them (verse 19). Tell students that the Lord also offers all of these blessings to us to help us become Saints.

 **Note to teacher:** As you consider the needs of the students, you might use the supplemental teaching ideas found at the end of the lesson to teach additional truths from Ephesians 1.

Have students search Ephesians 2:1–3 for phrases Paul used to describe the Gentile converts before they joined the Church. Invite students to share with the class what they discovered. As they respond, list the phrases on the board. Then ask students to look at Ephesians 2:12 and identify phrases that describe what it is like to be without Jesus Christ in our lives. Students may identify phrases such as “being aliens,” “strangers from the covenants of promise,” “having no hope,” and “without God in the world.” Add these phrases to the list on the board. To help students personalize these verses, ask them to consider the following question silently:

- Have you ever felt that one or more of the terms on the board described your life? (Do not ask students to verbally respond or explain.)

Mention to students that later in Ephesians 2, Paul taught the Gentile converts that they were no longer “strangers” (Ephesians 2:19). Then ask:

- Who might feel like a stranger or an outsider in the modern Church? (Possible answers: Those investigating the Church, converts, those who are trying to return to Church activity after being away for various reasons, those who are not prominent or well-known, or those who have recently moved into a new ward or branch.)

Refer students to the picture of the Jerusalem temple located in the student manual commentary for Ephesians 2:12–14, 18–19. Have a student read the first paragraph of this commentary. Explain that prior to Peter’s vision recorded in Acts 10, when the Lord revealed that the gospel should be taken to the Gentiles, there was a very real spiritual separation between Jews and Gentiles, symbolized by the wall of partition. Jews were allowed to join

the Church and receive its blessings, but Gentiles were not. Similarly, only Jews—who were heirs of the covenants God made with Abraham either by birth or conversion—had access to the more sacred areas of the temple. Gentiles, who had not made covenants with the Lord, had no access to these sacred areas and in many ways were treated as strangers and outsiders.

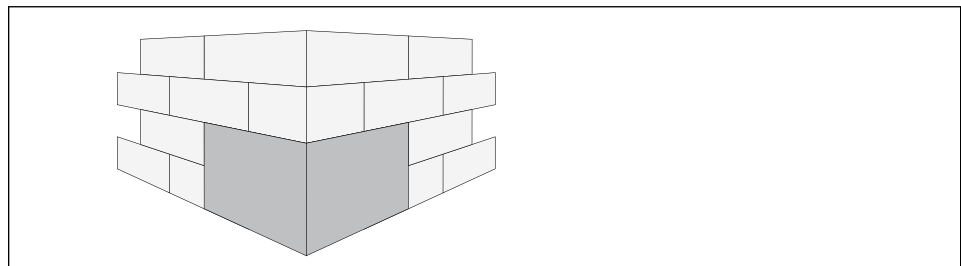
Give students a moment to study Ephesians 2:13–15, 18–19, looking for how Paul used the image of this wall of partition to teach an important truth. To help students understand these verses, consider asking:

- What does it mean to be a fellow citizen or to belong to someone’s household?
- What do these verses teach about those who might feel like strangers or outsiders? (You might summarize student responses by writing the following doctrine on the board: **Because of the Savior’s Atonement, all God’s children can become Saints in the household of God.**)
- What blessings come to individuals who feel that they are “fellowcitizens with the saints” and that they belong to “the household of God”? (Possible answers: The term “fellowcitizens” suggests that the individuals enjoy all the rights and privileges of belonging to the Church. The phrase “of the household of God” suggests they are under God’s care and protection.)

You can help students feel the importance of these concepts by asking the following:

- What experiences have you had that helped you feel that you are a fellow citizen “with the saints” or that you belong to “the household of God”?
- What are some actions we could take to help others feel this way?

Read Ephesians 2:20–21 to your students, and then draw on the board a simple diagram of a cornerstone connecting two walls. Then ask:



- How does this image of Jesus Christ as the cornerstone help explain how Church members can become “fitly framed together”? (You might refer students to the student manual commentary for Ephesians 2:20–21.)

Summarize Ephesians 3 by explaining that Paul continued to teach about the transformation that Gentile converts would experience through the Savior’s Atonement. Then have a student read Ephesians 3:6 aloud. Ask:

- What does it mean to be “fellowheirs”?
- How might this truth bring joy and comfort to someone who has recently joined the Church?

Testify that when we are baptized and live worthily, there is no more “wall” between us and the Lord; we have full access to the Lord’s blessings and belong to “the household of God.” All members can become united, “fitly framed together” like unto “an holy temple in the Lord.” All of this is made possible because of the Atonement of Jesus Christ, who is the Chief Cornerstone. (See Ephesians 2:14, 19–21.)

Ephesians 2:20; 4:1–16

Paul’s Teachings on the Responsibilities of Church Leaders

Tell students that up to this point we have discussed Paul’s teachings about how Church members can become united through the Atonement of Jesus Christ. Paul also taught the

Ephesian Saints how apostles and prophets help to unify Church members. Have students read Ephesians 2:20, and then ask:

- What does a foundation do for a building?
- In what ways are apostles and prophets the foundation of the Church? (Like the foundation of a building, apostles and prophets provide stability and steadiness to the Church.)


Have a student read Ephesians 4:11. (Some students will benefit from the definitions of evangelists and pastors in the student manual commentary for Ephesians 4:11.)

Then give students a few minutes to study Ephesians 4:12–16 and make a list of what apostles, prophets, and others who serve in the Church help to accomplish in the Church. After sufficient time, consider asking questions like the following:

- According to your list, what do these leaders and members help to accomplish in the Church? Of the items on your list, which is the most meaningful to you? Please explain why. (Possible answers: Apostles, prophets, and others who serve in the Church help to perfect the Saints, edify the Saints, bring a unity of the faith, and teach about the Son of God. They see that we are not tossed to and fro by teachings of the world, that we are not deceived, and that the members of the entire Church or the local Church unit are “fitly joined together”—meaning that each member does his or her part in unity with other members.)
- What does it mean to grow “unto the measure of the stature of the fulness of Christ”? (To gradually become more like Christ; Christ is the “measure” or standard for our lives.)
- How do apostles, prophets, and other Church leaders help us avoid being “tossed to and fro, and carried about with every wind of doctrine”?

Help students identify a doctrine taught in these verses by asking:

- According to verse 13, how long will we need to have the Church organization? (After the students share their answers, write on the board: **The Lord has called apostles, prophets, and other Church leaders to help perfect the Saints and bring unity to the Church.**)
- How have you seen general or local Church leaders bring greater unity to the Church in general or to your ward or branch?
- Has there been a time when a Church leader has strengthened you? How did this Church leader help you?

 *Note to teacher: Much of the material found in Ephesians 4:17–5:20 has already been covered in earlier epistles of Paul. Summarize these verses for your students. If you feel your students need further instruction on these principles, consider using the supplemental teaching idea for Ephesians 4:17–5:20 found at the end of the lesson.*

Ephesians 5:22–33; 6:1–10

Paul’s Teachings on Family Relationships

Remind students that Paul was writing to newly baptized members of the Church. Throughout much of Ephesians, Paul focused on teaching principles about our relationships in order to help his readers become a unified community of Saints. Have a student read aloud Ephesians 4:17; 5:1–2 while the class follows along, and then ask:

- What phrases in these verses express Paul’s desires for the Ephesian Saints?

Call attention to Paul’s teaching, “Walk in love, as Christ also hath loved us” (Ephesians 5:2). Explain that in Ephesians 5–6, Paul offered counsel about how to apply this teaching in our relationships with others. Divide your class into four groups. Assign each group to study one of the following scripture passages and identify the principle Paul wanted his readers to follow in their households: Ephesians 5:22–27; Ephesians 5:28–33; Ephesians 6:1–4; Ephesians 6:5–9.

Identifying Principles

One fundamental of gospel instruction is to assist students to identify and understand gospel principles. You can help students discover gospel principles by having them look for answers to questions such as, “What did the writer intend for us to learn?” or, “What are some of the fundamental truths taught in this scripture passage?”

You might write the following on the board to guide students as they study:

Look for principles that can strengthen our relationships with family members and with others.

Group 1: Ephesians 5:22–27

Group 2: Ephesians 5:28–33

Group 3: Ephesians 6:1–4

Group 4: Ephesians 6:5–9

After a number of students have shared with the class the principles they found, ask students to notice key phrases in the following verses: wives are to submit to their husbands “as unto the Lord” (5:22); husbands are to love their wives “as Christ also loved the church, and gave himself for it” (5:25); children should obey their parents “in the Lord” (6:1); parents should raise their children “in the nurture and admonition of the Lord” (6:4); servants should serve their masters “as unto Christ” (6:5) and “as to the Lord” (6:7); and masters are to deal with their servants while remembering that their “Master also is in heaven” (6:9). Then ask:

- What do these references to the Savior suggest that Paul wanted all Saints to consider as they interact with family members and others? (Paul wanted the Saints to consider their relationship with the Savior as their guide for their interactions with all other people; if needed, see the student manual commentary for Ephesians 5:21–6:9.)
- What did Paul suggest would happen in our personal relationships if we were to look to the Savior as our guide? (Likely answers should include something like this principle: **When we use our relationship with Jesus Christ as a guide, we invite greater unity and harmony into our relationships with others.**)
- Think back to the imagery of Jesus Christ as the “chief corner stone” of the Church (Ephesians 2:20). What might happen in a family if family members were to think of Jesus as the “chief corner stone” of their family?
- How might a husband and father follow Jesus Christ’s example in the way he fills his role in his family?
- How might Paul’s counsel to servants and masters be appropriately likened to modern employees and employers?
- How might parents correct a child if the parents’ main goal is to bring up their children “in the nurture and admonition of the Lord”?
- How has someone in your life used Jesus Christ as a guide in his or her relationship with you? How did this person follow Jesus Christ? How were you blessed because this person did so?

Ephesians 6:11–17

Put On the Whole Armor of God


Have a student read aloud Ephesians 4:22–24. Point out Paul’s instruction to “put off . . . the old man” and “put away” old ways, and then to “put on the new man.” (You might invite students to mark these phrases in their scriptures.) Tell students that Paul later used the same verb translated as “put on” when he taught the Saints to “put on the whole armour of God” (Ephesians 6:11). In each of these instances, Paul wanted members of the Church to “put on” or “clothe themselves with” saintly behavior.

Have a student read aloud Ephesians 6:11–12. Ask:

- What is meant by the “wiles of the devil”? (“Wiles” refers to tricks or stratagems that are meant to deceive or to ensnare.)
- What are some conditions in the world today that seem to fit the description in verse 12?

Give students a moment to read Ephesians 6:13 and to ponder the importance of the words *whole* and *all*.

- Why is it important to put on the “whole armour of God” and not just parts of it? (Student responses will likely include: We do not want to leave areas of our lives unprotected. **If we put on the whole armor of God, we will find spiritual protection against evil.** You may want to write this bold principle on the board for clarity and emphasis.)

 Place the following chart on the board before class begins or provide a copy as a hand-out for each student:

Putting On the “Whole Armour of God”

Ephesians 6:13–17	Armor	What the armor represents	Part of the body protected	What the body part may represent
Verse 14	Belt that is girt (tied) around loins	Truth	Loins	Our chastity or moral purity
Verse 14	Breastplate			
Verse 15	Boots or shoes			
Verse 16	Shield			
Verse 17	Helmet			
Verse 17	Sword			

Model how to complete the chart by reading Ephesians 6:14 together and showing students how you came up with the answers: truth, loins, and chastity or moral purity. Give students a few minutes to study Ephesians 6:13–17 and look for answers to fill in the rest of the chart.

After a few minutes, ask students how they filled in the rest of the chart. A completed chart might look like the following:

Putting On the “Whole Armour of God”

Ephesians 6:13–17	Armor	What the armor represents	Part of the body protected	What the body part may represent
Verse 14	Belt that is girt (tied) around loins	Truth	Loins	Our chastity or moral purity
Verse 14	Breastplate	Righteousness, uprightness with God	Heart	Our affections, emotions, loyalty
Verse 15	Boots or shoes	Preparation of the gospel of peace	Feet	Our course in life, actions, places we go
Verse 16	Shield	Faith	Entire body	Our whole soul
Verse 17	Helmet	Salvation	Head	Our thoughts, intellect
Verse 17	Sword	The Spirit, which is the word of God	Entire body	Our whole soul

Remind students that Paul’s description of the armor that Roman soldiers took into battle was meant to represent spiritual truths about our battle with Satan and his followers. To deepen students’ understanding of the armor of God, ask some of the following questions:

- Consider the aspects of our lives described in the far-right column of the chart. As you think about our ongoing battle with Satan, why would you want to protect these aspects of your life?
- Consider the spiritual protection provided by the armor of God (under “What the armor represents”). How do each of these pieces of spiritual armor protect us against the wiles of the devil?
- What circumstances have you faced when the whole armor of God has protected you spiritually?

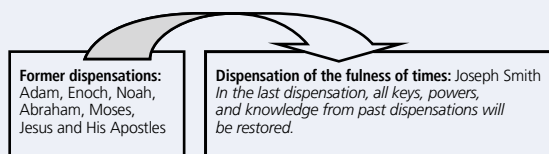
Consider asking students to ponder the following: Which of these pieces of spiritual armor do you think you have learned to use best? Which is your weakest piece of armor? How could you strengthen each of these pieces of spiritual armor in your life?

Conclude by sharing your testimony of truths taught in the lesson today.

Supplemental Teaching Ideas

Ephesians 1:9–10. The Dispensation of the Fulness of Times

Ask students what they know about gospel dispensations. After several students have responded, invite a student to read aloud Ephesians 1:9–10 while the class follows along looking for what gospel dispensation is mentioned. After students have identified “the dispensation of the fulness of times,” ask them what Paul taught would take place during this dispensation and help them understand this doctrine: **During the dispensation of the fulness of times, all things will be gathered together in Jesus Christ.** Consider using the student manual commentary for Ephesians 1:9–11 and drawing a diagram like the following to illustrate that all keys, powers, and knowledge from past dispensations will be restored in the dispensation of the fulness of times:



You might also draw an arrow coming down from the top of the board to the words “Dispensation of the fulness of times: Joseph Smith” to illustrate that there are things to be revealed in the last dispensation that have not been revealed previously (see D&C 121:26–32; 124:41). Ask students: How does this diagram help you to understand the importance of the dispensation in which we live?

Ephesians 1:13–14; 4:30. Sealed by the Holy Spirit of Promise

If soft clay is available to you, consider showing some to the students. Take a hard object of some sort—a ring if possible—and press the object into the clay to make an impression. Explain that in his epistle to the Ephesians, Paul used the word “sealed.” A seal referred to a bit of clay or soft wax that was stamped with an impression using a signet ring or other carved item. This seal was affixed to a document to verify its ownership and authenticity. A seal could also refer to the mark placed on sheep or cattle by their owner. In either case, the seal verified the authenticity of the owner’s legal claim on what he owned.

Give students a few moments to study Ephesians 1:13–14; 4:30 and identify what Paul said the Saints can be sealed with (the “holy Spirit of promise” or the “holy Spirit of God”). Tell students that another name for the Holy Ghost is the Holy Spirit of Promise. Ask:

- What does it mean for us to be sealed by the Holy Spirit of Promise? (One idea is that the companionship of the Holy Spirit enjoyed by followers of Jesus Christ is God’s sign or “seal,” verifying that He claims them as His own.)

To help students understand another meaning of what it means to be sealed by the Holy Spirit of Promise, give them a few minutes to study the following scriptures together with a partner: Doctrine and Covenants 76:51–54; 132:7; and the student manual commentary for Ephesians 1:13; 4:30. After a few minutes, have student partners discuss the following:

- Why should we want the Holy Ghost to seal the gospel ordinances we receive?

Students should understand: **The Holy Spirit of Promise seals, or validates, the saving ordinances we receive and gives us personal assurance of our redemption.**

Ephesians 4:17–5:20. Putting Off the “Old Man” and Putting On the “New Man”

Consider having half of your students study Ephesians 4:17–32 and the other half study Ephesians 5:1–20. As they study, have students find scriptural truths that can help individuals better reach their potential as Saints. After sufficient time, invite students to explain what they found and how the teachings could help people become better Saints. Help students see one truth we learn from these verses: **Becoming a Saint requires both discontinuing sinful practices and developing Christlike attributes.** Help students apply one or more of Paul’s teachings in their lives by asking them to write an answer to the following:

- Which of Paul’s teachings could you apply in order to improve an area of your life?

You might then give students a minute or two to write what they can do in the coming week to follow Paul’s counsel.

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Philippians and Colossians

Introduction and Timeline

Philippians and Colossians were probably both written while Paul was under arrest in Rome, but remarkably it was during this difficult time that Paul wrote of “the peace of God, which passeth all understanding” (Philippians 4:7). These two epistles are consistently positive and optimistic, and they contain some of Paul’s clearest and most earnest teachings about Jesus Christ. Paul taught that if we live in faith and gratitude, the Lord can further the gospel cause through us—no matter what circumstances we might be in—and that by building upon the foundation of Jesus Christ we can avoid being led astray by worldly philosophies and traditions.



1. Paul wrote Philippians while imprisoned, probably in Rome about A.D. 60 to 62.

2. Paul wrote Colossians while imprisoned, probably in Rome about A.D. 60 to 62.

Chapter Overviews

Philippians 1

Paul and Timothy greeted the Saints in Philippi. Paul taught that all he had suffered as a missionary, including his imprisonment, had furthered the gospel cause and emboldened others to preach the gospel. He continued to have confidence in Christ and encouraged Church members to stand fast in the faith.

Philippians 2

Paul encouraged the Saints to esteem others better than themselves and pointed to Jesus Christ, who condescended to come into mortality, as an example of love, obedience, and humility. Ultimately all will bow before Jesus Christ and confess He is Lord. Saints are to work out their own salvation as God works in them. Saints are to shine as lights in a world of wickedness.

Philippians 3

Paul warned of Judaizers. He recalled his earlier life as a Pharisee and as one who persecuted the Church. He willingly gave up all for Jesus Christ and His gospel. Paul exhorted the Saints to press forward toward salvation. Jesus Christ will change their vile bodies into glorious bodies like His.

Philippians 4

The names of righteous disciples are written in the book of life. God’s peace surpasses all understanding. Paul admonished Saints to think on things that are honest, just, true, pure, lovely, of good report, and virtuous. He acknowledged that he could do all things through Christ.

Colossians 1

Paul and Timothy praised the Saints in Colossae for their faithfulness. Jesus Christ is the Redeemer, the Firstborn, and the Creator of all things. We are reconciled to God through the blood and death of Jesus Christ. Paul was a minister of Christ’s gospel.

Colossians 2

Paul exhorted the Saints to have their hearts knit together in love and to remain steadfast in the faith of Jesus Christ. Paul warned of false philosophy, vain tradition, and “rudiments of the world.” Paul taught that the “fulness of the Godhead” dwells in the Savior’s physical person and that the Savior has all power. Baptized Saints have been forgiven, and the decrees of the law against them were nailed to the cross of Jesus Christ.

Colossians 3

Paul counseled the Colossian Saints to seek and set their affections on heavenly things. He also counseled them to put away unrighteous actions and, as the elect of God, put on righteousness. He gave counsel concerning Church worship and family relationships.

Colossians 4

Paul counseled readers to walk in wisdom toward all men and sent greetings from other Saints.

Suggestions for Teaching

Philippians 1

Paul’s Imprisonment Furthered the Gospel Cause

Tell students that some scholars have described Paul’s letter to the Philippians as the happiest of his writings. Explain that they might be surprised by the circumstances in which Paul wrote this letter. Ask students to take a few moments to search Philippians 1:7, 13, 16 for any clues about Paul’s circumstances when he wrote this letter. After a few students tell the class what they found, explain that Paul wrote his epistles to the Philippians and the Colossians while he was imprisoned, probably in Rome.

Ask students to read Philippians 1:12 and identify what Paul said had happened despite his limited freedom. (The gospel cause had been furthered.) Have students study Philippians 1:13–14, looking for how Paul’s imprisonment furthered the gospel cause. After a few students report what they found, have them study Philippians 1:19–26 for clues revealing Paul’s attitudes toward his imprisonment. Ask:

- How do you think Paul’s attitudes toward his imprisonment helped the gospel cause to be furthered while he was there? (Consider writing this principle on the board: **As we live in faith and gratitude, the Lord can further the gospel cause through us.**)
- Why do you think some people respond positively to afflictions and others respond negatively?
- When have you seen someone’s faith and hope during difficult circumstances lead to good things coming out of the difficulty?

Philippians 2:1–16

The Condescension and Saving Work of Christ

Transition into the next chapter of Philippians by asking:

- What do we know about who Jesus Christ was before His mortal birth and what He did before He came to earth? (Possible answers: He was the Firstborn Son of Heavenly Father and was Jehovah of the Old Testament. He supported Heavenly Father’s plan for the redemption of His children, created the earth, and gave the law of Moses.)

Explain that in Philippians 2:5–9, Paul taught about the nature of Jesus Christ during His premortal life and His earthly life. In verse 6, Paul taught that in the premortal world, the Savior was “in the form of God” and “equal with God.” Ask students to read verses 7–9, looking for what we can learn about the Savior during His earthly life. (He “made himself

of no reputation,” He became like “a servant,” He was “in the likeness of men,” and He humbled Himself and died on the cross.) To help students analyze Paul’s teachings regarding Jesus Christ’s humility, ask:

- Contemplate Jesus Christ’s status in the premortal world while reviewing verses 7–8. What do you learn about Jesus?

Explain that the Book of Mormon uses the words “the condescension of God” (1 Nephi 11:16, 26) to describe Christ’s willingness to leave His glorious premortal condition and come to earth. Consider having a student read the statement by Elder Tad R. Callister in the student manual commentary for Philippians 2:5–8.

Have the students search Philippians 2:2–5, looking for *why* Paul taught about the condescension of Jesus Christ. Help students identify a principle taught in these verses by asking:

- What problem did Paul address in these verses? (Help the class understand that Paul was encouraging the Philippians to develop greater unity by overcoming selfishness.)
- How can an understanding of the condescension of Christ help us overcome selfishness? (As students share their answers, help them to understand this principle: **When we understand that Jesus Christ willingly came to earth to humbly serve others and give His life, we are strengthened to humbly serve others.**)

Have a student read aloud Philippians 2:9–11, and ask:

- What was the result of Jesus being willing to condescend to the Father’s will? (He was exalted, and ultimately every knee will bow to Him.)
- Think about the Savior’s willingness to humble Himself and selflessly serve others. What might you do differently at home, school, work, or church to follow His example of selflessness?

Transition to a new subject by reading Philippians 2:12 aloud to your class. Point out that with the word “wherefore,” Paul made a transition between his teachings about the Savior’s condescension and a new teaching about what he wanted his readers to do now that they understood more about the Savior’s mission. Ask students:


- What did Paul want his readers to do now that they understood more about the Savior’s mission? (“Work out your own salvation with fear and trembling.”)

Explain that the words “fear and trembling” do not imply that we should be frightened, but rather that we should have reverence for God the Father and serve Him with rejoicing (see Psalm 2:11). Have a student read aloud Philippians 2:13. Explain that as we are seeking to “work out [our] own salvation,” God is also working in us to help us. To help students understand this verse, ask:

- According to verse 13, what are two ways Heavenly Father is working in those who love Him? (Helping them to “will,” or desire, to be obedient to “his good pleasure,” which means His commandments. Helping them to “do” what is right.)
- How does verse 13 help you understand how you can fulfill God’s commandment to “work out your own salvation”?

Ask a student to read aloud the first paragraph of the student manual commentary for Philippians 2:12–13. Then encourage students to state a principle taught in Philippians 2:12–13 by asking:

- What have you learned from Paul’s teachings in Philippians 2:12–13 about how we should work toward our salvation? (As students share their ideas, help them understand: **We do not inherit exaltation based upon our own merits; God continually works in us to help us desire and do what is right.**)

 *Note to teacher: Philippians 2:12–13 is often misunderstood. Be sure to consult the student manual commentary on these verses. If needed, you may want to have students read parts of the commentary as they study and discuss these verses.*

To invite students to share and testify about this doctrine, ask:


- When have you felt Heavenly Father and Jesus Christ working in you to help you *want* the right things and *do* the right things?

Philippians 3:4–15; 4:6–13

Pressing Forward as a Disciple of Jesus Christ

Have each student pair up with another member of the class and read Philippians 3:4–15 to each other. As they read, have them look for answers to the following questions and discuss their answers. This activity will work better if the questions are written ahead of time on the board or on a handout.

- What did Paul give up when he was converted to the gospel of Jesus Christ?
- According to these verses, in what ways did the gospel of Jesus Christ bless Paul?

 **Note to teacher:** You may need to help students understand that “follow after” in verse 12 means “press forward”; see verse 12, footnote b, and the student manual commentary for Philippians 3:12–14.

After students have had sufficient time to discuss those questions, ask them to keep the discussion in mind as they consider this question:

- What principles do you think Paul wanted his readers to learn from his counsel found in verses 13–15? (As students share their answers, help them understand: **As we strive to become disciples of Jesus Christ, we will leave behind things that hinder us spiritually.** Consider writing this principle on the board.)

You can help students feel the importance of this principle and contemplate its application by asking them to silently ponder the following questions:

- What are some things you have seen family members or friends give up in order to receive the greater blessings that come from living the gospel of Jesus Christ?
- What have you given up in your life in order to become a disciple of Christ?
- What is something you may still need to leave behind?

Write *Philippians 4:6–13* on the board. Invite students to read these verses and find an idea that helps them feel that they can succeed in overcoming difficulties and pressing forward as disciples of Jesus Christ. After students have finished reading these verses, have them share with the class what they selected. Invite one or two students to testify of what they feel they learned. You might also testify of what you have learned. Invite the students to act on what they learned.

Pondering in Class

After asking questions that invite students to ponder, pause briefly to give students time to reflect. This gives the Holy Ghost an opportunity to guide students’ thoughts and help them apply gospel principles to their own lives.

Colossians 1:1–3:17

Grounded and Rooted in Jesus Christ

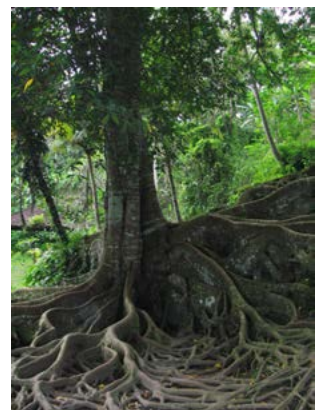
Show a potted plant or a picture of a plant to the class. (You may want to use the picture of the roots of a tree in Bali. This picture is found in the appendix.) Then ask:

- How would you describe the importance of roots to a plant?

Have students look in Colossians 1:23; 2:7 for any words that communicate the purpose of roots. (“Grounded,” “settled,” “rooted,” “built up,” and “stablished.”) Then have students read the section titled “To whom was Colossians written and why” under “Introduction to the Epistle of Paul the Apostle to the Colossians” in chapter 45 of the student manual. Have them look for why Paul was concerned about the Colossian Saints’ spiritual roots or foundation. (Church members were being exposed to false teachings and practices. The Saints were in danger of embracing these false teachings.) Explain that what Paul taught to the Colossian Saints was intended to help them remain firmly rooted in Jesus Christ in the face of serious external pressures. Ask students to respond briefly to this question:

- Based on this context, how do you think the Epistle to the Colossians might be valuable to you?

Emphasize to students that the false doctrines that had begun to be accepted in Colossae minimized the role and divinity of Jesus Christ, and so Paul wrote to the Colossians some of his most thorough teachings about Jesus Christ. Give students a few minutes to study



Help Students Testify of Doctrines and Principles

One desired outcome of teaching in seminaries and institutes of religion is that students will be able to testify of gospel doctrines and principles. Asking students to identify truths in the scriptures of which they can testify is a simple and powerful way to do this. After a student testifies of a particular truth, a teacher might ask, "Who else here has a testimony of that doctrine or principle?"

Colossians 1:14–22. As they study, have them mark or make a list of details they find in these verses concerning Jesus Christ and His eternal mission. Ask students to report their findings. To invite students to testify, ask:

- Which truths taught by Paul in these verses do you have a testimony of?

You might share your own testimony of the doctrines concerning Jesus Christ recorded in Colossians 1.

List the following scripture references on the board: *Colossians 2:4, 8, 16, 18, 20–22, 23*. Assign students to study one or more of these passages looking for the dangers or false teachings that Paul warned his readers about. As students report, write a summary of their findings next to the scripture verses on the board. Their findings might look like this:

Colossians

2:4. Deceiving (beguiling) with enticing words

2:8. Harming (spoiling) through the philosophies, deceits, and traditions of men

2:16. Advocating the dietary rules and holy days of the law of Moses

2:18. Advocating the worship of angels

2:20–22. Following the commandments and doctrines of men

2:23. Neglecting the body (extreme asceticism)

You might refer to the student manual commentaries for Colossians 2:18–19 and for Colossians 2:20–23 as you discuss students' findings.

Consider asking the following:

- How might these false teachings have threatened the stability of the Church in Colossae?
- How does having a testimony that is deeply rooted in Jesus Christ serve as a protection against false teachings? (Consider writing this principle on the board: **By being grounded and rooted in Jesus Christ, we can avoid being led astray by worldly philosophies and traditions.**)

Divide the class into thirds. Have each third of the class study one of the following scripture passages: Colossians 2:8–15; Colossians 3:1–9; Colossians 3:12–17. As they study, help students understand the above bold principle by having them consider how they would answer the following (you might choose to write these questions on the board):

- What truths found in this scripture passage could help someone avoid being deceived by false teachings?
- How has your testimony of a truth in this scripture passage helped you remain faithful when people or false teachings have attempted to pull you away from the truth?

You might give students an example to help them with this assignment. In Colossians 2:12–13, Paul taught that when we are baptized, we die as to our sins and rise to a new life. Those who have repented and made baptismal covenants will be protected from false teachings as they strive to keep their covenants. After sufficient time, ask students how they would respond to the questions. Responses might include the following:

Colossians 2:8–15. We should beware of philosophies and traditions that are of the world and not of Christ; Jesus Christ has all power and can make us "complete in him." When we are baptized, we die as to our sins, we are forgiven, and we rise to a new life. Jesus triumphed over all things that kept us from eternal life.

Colossians 3:1–9. We should seek for and set our affections on "things above" (heavenly things, things of eternal significance) and "put off" (repent of) sinful deeds.

Colossians 3:12–17. We should strive to be holy—forgiving and loving one another as the Savior did. We should let the peace of God rule in us, be thankful, and do all things in the name of Jesus Christ.

Give students a few minutes to write the following: Describe a time when your testimony of Jesus Christ helped you avoid being led astray by false philosophies and traditions. As time permits, you might have a few students read what they wrote to the class.

Supplemental Teaching Ideas

Philippians 3:10–21. Attaining a Glorious Resurrected Body

Ask students to read Philippians 3:10–11, including the change found in Joseph Smith Translation, Philippians 3:11, footnote *a*. Ask them to identify what Paul sought to know and attain. (A knowledge of Christ, the power of Christ’s Resurrection, the fellowship of Christ’s sufferings, and the “resurrection of the just” for himself.) Use Philippians 3:20–21 to help students see this doctrine: **God’s plan is for us to inherit a glorious resurrected body like Jesus Christ’s resurrected body.** Point out that while all people will be resurrected, not everyone will be resurrected to the same glory (see 1 Corinthians 15:39–42; D&C 76:89–98). Those who receive eternal life will inherit the “glorious body” Paul described. You might take a few minutes to help students discuss what they know about the Savior’s resurrected body (see Luke 24:36–39; John 21:1–14; D&C 110:2–4; 130:22–23; Joseph Smith—History 1:16–19). You could use Philippians 3:10–17 to show what Paul did and what he admonished us to do in order to seek for eternal life and a glorious resurrected body.

Colossians 3:15–4:18. Expectations for Conduct within Families

You could introduce these verses by asking students to state examples of family rules or standards of conduct they have in their homes. Explain that in the Greco-Roman world in which Paul and the early Saints lived, there were common expectations for the various members of a household. Explain that Paul taught a set of expectations for Christian households to follow. These were especially important to the early Church because the Saints met to worship in the homes of the

members. Therefore, Paul’s counsel related to both families and to Church congregations.

Give students a few minutes to search Colossians 3:15–4:1, looking for how Paul’s recommendations would bring greater harmony to a household. To invite discussion you might ask:

- What insights did you gain by studying these verses?
- What references did Paul make to the Lord in these verses? What do these repeated references teach about what our family relationships should be based upon? (By repeatedly referring to the Lord in these verses, **Paul taught that our family relationships should be based upon the Lord’s standards.**)
- Select one of the verses you read. How has your family tried to follow the counsel found in that verse?

To help students see how Paul’s teachings can be applied to building strong families, you might discuss the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles: “Is yours a culture where the husband exerts a domineering, authoritarian role, making all of the important decisions for the family? That pattern needs to be tempered so that both husband and wife act as equal partners, making decisions in unity for themselves and their family. No family can long endure under fear or force; that leads to contention and rebellion. Love is the foundation of a happy family. . . . Satan would destroy families. Our Father in Heaven’s plan is centered in loving family relationships here and into eternity” (“Removing Barriers to Happiness,” *Ensign*, May 1998, 86).

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1 Thessalonians and 2 Thessalonians

Introduction and Timeline

Paul and his missionary companions found success preaching to the people in Thessalonica but were ultimately forced out of the city by detractors. Sometime after they left, Paul learned that the Thessalonian Saints had remained faithful and were sharing the gospel message with others. In his first letter to the Thessalonians, Paul reiterated his sincere devotion to God and to teaching the gospel. He also responded to the Thessalonian Saints' concerns regarding the Second Coming of Jesus Christ. Paul later wrote a second letter to the Thessalonian Saints when he learned that false ideas about the coming of Jesus Christ were continuing to cause concern.



The Apostle Paul was probably in Corinth when he wrote both Epistles to the

Thessalonians, likely near the end of A.D. 52.

Chapter Overviews

1 Thessalonians 1

Paul sent greetings to the Church in Thessalonica. The gospel was spread throughout Macedonia and Achaia by the examples and preaching of the Thessalonian Christians. Paul's labor brought others to know the "living and true God." Faithful Saints will be spared from wrath at the Second Coming.

1 Thessalonians 2

Paul explained that he ministered with sincerity and love, not by using flattering words or seeking for personal glory. The Thessalonian members suffered persecution for their belief in Jesus Christ. The Second Coming brings hope and joy to believers.

1 Thessalonians 3

Paul explained that afflictions are part of mortality. He complimented the Saints for their righteous living and encouraged them to "perfect" that which was lacking in their faith. Having charity prepares a person to stand blameless before Jesus Christ at His coming.

1 Thessalonians 4

Paul called upon the converted Thessalonians to live in holiness. He counseled the Saints to "increase more and more" in righteousness. The righteous dead will rise up at the Second Coming and be reunited with the righteous who are living on the earth. Paul asked the Saints to comfort one another with these teachings.

1 Thessalonians 5

The Lord's coming will be as a thief in the night to those who are in spiritual darkness. Paul described the Saints as "the children of light, and the children of the day." Paul gave them guidelines for living as Saints. Through God's help, the Saints will be found blameless at the Second Coming.

2 *Thessalonians 1*

The Thessalonian members endured tribulation with patience and faith. Paul taught that Jesus will return to earth “with his mighty angels” and “in flaming fire.” At that time, destruction will come upon the wicked, while the Saints will admire the glory of the Lord.

2 *Thessalonians 2*

Paul exhorted Church members not to be alarmed or unsettled about the Second Coming of Christ. The Apostasy will precede the Second Coming, and the “man of sin” (Satan) will be revealed. Paul taught the Saints to “stand fast” in the gospel, which had been taught to them by their leaders.

2 *Thessalonians 3*

Paul and his companions were examples of temporal self-reliance as they provided for their own needs. Members were to admonish those who were idle. Saints should not be weary in well-doing.

Suggestions for Teaching

Introduction to 1 and 2 Thessalonians

Paul Answered Questions about the Second Coming

Display a picture of the Second Coming of Jesus Christ, such as *The Second Coming* (*Gospel Art Book* [2009], no. 66; see also LDS.org), or write on the board: *The Second Coming of Jesus Christ*.

Remind students that while the disciples watched the resurrected Jesus Christ depart after His 40-day ministry with them, “he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.” These two heavenly messengers announced that Jesus Christ would return to the earth “in like manner” (Acts 1:9–11). Since that day, believers have looked forward to His return. Ask:

- Where can people find information about the Second Coming? (Scriptures, Church leaders, the internet, books, rumors, or friends.)
- As students provide their answers, you might have students briefly explain why some sources of information on the Second Coming are more trustworthy than others.

Help students understand the context of Paul’s letters to the Thessalonians by having a student read aloud the section “To whom was 1 Thessalonians written and why?” under “Introduction to the First Epistle of Paul the Apostle to the Thessalonians” in chapter 46 of the student manual.

On the board, preferably before class, write the following scripture passages:

1 *Thessalonians* 1:10; 2:19; 3:13; 4:16–17; 5:2–7; 5:23
2 *Thessalonians* 1:7–10; 2:8

Ask students to each select two or three passages and search for important details that would answer questions the Thessalonians might have had about the Second Coming of Jesus Christ.

Have students briefly summarize what they found by asking:

- What questions about the Second Coming can be answered from what you read?

Explain that some Thessalonian Christians had allowed themselves to be deceived by false information about the Second Coming. One reason Paul wrote 2 Thessalonians was because Church members living in Thessalonica still had unresolved questions about the Second Coming.



Inviting Students to Search for Information

Search activities help students build their basic understanding of the scriptures by inviting them to search in a scripture passage for important details that will help them understand the meaning of the passage. Search activities and questions often include words such as *who, what, when, how, where, and why*.

Ask a student to read aloud 2 Thessalonians 2:1–2; then ask:

- What words in 2 Thessalonians 2:2 show how false information about the Second Coming of Jesus Christ had affected Church members?

Ask a student to read aloud 2 Thessalonians 2:15; then ask:

- What did Paul counsel the Thessalonian Saints to do so they would not be troubled or deceived? (Stand firm in the gospel and hold to the traditions, or teachings, they had received from Paul and other authorized Church leaders.)
- How would obeying this counsel have helped the Thessalonian members avoid being deceived about Jesus Christ's coming?

Have a student read aloud the student manual commentary for 2 Thessalonians 2:1–2, 9–15.

- What are reliable sources we can turn to for information about the Second Coming? (After the students share their responses, help them clearly understand the following principle by writing it on the board: **As we trust in the scriptures and the words of living prophets, we will learn the truth about the Second Coming of Jesus Christ.**)

1 Thessalonians 1–3

Paul Praised the Spiritual Progress of His Converts

Display the following quotation from Elder David A. Bednar of the Quorum of the Twelve Apostles or read it to the class:



“Knowing that the gospel is true is the essence of a testimony. Consistently being true to the gospel is the essence of conversion. We should know the gospel is true and be true to the gospel” (“Converted unto the Lord,” *Ensign or Liahona*, Nov. 2012, 109).

Ask students to briefly describe why both testimony and conversion are needed for spiritual progress.

Assign half of the students to read one group of scriptures shown below and look for the requested information. Assign the other half of the students to read the other group of scriptures and look for the requested information. You may want to write the scriptures and questions on the board:

1 Thessalonians 1:5; 2:1–12; 3:9–12. How we share the gospel with others.

- What did you read about Paul's teaching approach and manner of living that would lead to the conversion of those he taught? (see also the student manual commentary for 1 Thessalonians 2:2).
- Why is this approach influential in helping others to change their lives?

1 Thessalonians 1:2–3, 6–10; 2:13–14; 3:5–6. Evidences of conversion.

- What evidence did you find in these verses that the Thessalonian Saints were truly converted to the Lord?
- How do the things you identified show that the Saints were truly converted?

Ask a few students from the first group to summarize the group's findings. Responses might focus on the example of love and righteousness set by Paul and his companions—they endured persecution; they were free of deceit, uncleanness, and guile; they did not use flattering words; they sought to build up God's kingdom; they were gentle; they loved those they taught; they were holy, just, and blameless.

Ask a few students from the second group to summarize the group's findings. Evidences that the Thessalonian Saints were truly converted could include: The Saints worked with faith and

love and had hope in Christ (see 1 Thessalonians 1:3); their righteous examples led to the conversion of others (see 1 Thessalonians 1:6–10); they believed the word of God when they heard it and remained faithful despite persecution (see 1 Thessalonians 2:13–14); Timothy reported on their faith and charity (see 1 Thessalonians 3:6).

After the discussion, you might ask the following question to help students state a principle taught in these chapters of 1 Thessalonians:

- What is a principle we can learn from this discussion about how we share the gospel with others and the effect it can have on them? (As a summary of student responses, write this principle on the board: **When we show love for those we teach, we can help them become converted to the gospel.**)

To help students feel the importance of showing love to those they serve and to consider possible applications of Paul’s teachings, ask these questions:

- When has a Church teacher shown love to you or served you in a way that helped you become more converted to the gospel? How did this teacher show love or serve you?
- In your current Church assignment or calling, what could you do to show greater love or service to those you serve?

1 Thessalonians 4–5

Paul Taught the Saints How “to Walk and to Please God”

To prepare students to see the relevance of the next principle, ask:

- What advice would you give to new members of the Church to help them remain faithful?

Invite a student to read aloud 1 Thessalonians 3:12; 4:1–2. Then ask:

- What counsel did Paul give to his recent converts? (He told them to “abound in love one toward another” and live “to please God.” By doing these things, they would “abound more and more.”) What does the term “more and more” mean to you?
- How does this counsel apply to all members of the Church, whether recent converts or lifetime members?
- How does our desire to please God affect our choices? (Help students see this principle: **If we desire to please God, that desire will lead us to live with increasing obedience to gospel principles.**)

Explain to students that Paul recorded numerous ways in which faithful Saints can spiritually progress as disciples. Give students a moment to read 1 Thessalonians 4:3–10 and identify a few specific ways in which Paul admonished the Saints to live with more holiness. After students respond, consider asking a student to read aloud the student manual commentary for 1 Thessalonians 3:10, 12; 4:1–10. Then ask students to share their thoughts on Elder Neal A. Maxwell’s statement, “Discipleship is to be lived *in crescendo*.” Ask:

- President Henry B. Eyring stated that in these latter days, the Lord will give us increased opportunities for spiritual growth. How have you experienced this in your life?

Have students read 1 Thessalonians 5:12–22, looking for a principle taught by Paul that will help them live with “more and more” obedience (1 Thessalonians 4:10). Encourage students to select one of the principles and set a goal to live it “more and more.”

1 Thessalonians 5:1–6; 2 Thessalonians 1–3

Paul Prophesied of Signs Preceding the Second Coming

Write the following phrases on the board:

A thief in the night

A pregnant woman experiencing labor pains

Ask students to explain how each of these situations could relate to the Savior’s Second Coming. (A thief arrives unexpectedly; the woman has known for months that her child will be born, but she does not know the exact day.)

Ask the class to silently read 1 Thessalonians 5:1–6 and look for why the followers of Jesus Christ will not be surprised by the Lord’s Second Coming. Then ask:

- Why does the Lord reveal through His prophets the signs that will precede His Second Coming?
- What does it mean to you that members of the Church are called “children of light” or “children of the day”?

Remind students that the Christians living in Thessalonica were troubled that the Second Coming might have already occurred or be imminent, so Paul wrote his Second Epistle to the Thessalonians to correct this misunderstanding.

Ask the class to read 2 Thessalonians 2:1–3 and describe how the members could know that the Lord’s Second Coming had not yet occurred.

- What did Paul mean by “a falling away”?

If needed, explain to the class that the “falling away” was the Great Apostasy that occurred after the deaths of the Twelve Apostles. Priesthood keys and authority were lost, and the doctrines and ordinances of the true Church of Jesus Christ were corrupted. Consider having a few students read aloud part or all of the student manual commentary for 2 Thessalonians 2:3.

- Why is it important for us to be aware that the Great Apostasy occurred?
- Who is the “man of sin” or “son of perdition” who was to be revealed before the Savior’s Second Coming? (Have students silently read 2 Thessalonians 2:4. If needed, you might have them read the student manual commentary for 2 Thessalonians 2:3–9.)

Ask students to read 2 Thessalonians 2:8–10 and mark any terms that describe what Satan is doing to influence people in the last days. Ask:

- Why will Satan have influence over so many before the Second Coming?
- What deceptive influences of Satan have you seen in the world around you?
- How does your knowledge of the Great Apostasy and of Satan’s efforts to deceive people help prepare you for the Second Coming? (Help students to see this principle: **When we know that the Great Apostasy has occurred and recognize that wickedness in the world is increasing, we will do more to prepare for the Second Coming.**)

To encourage students to apply this principle, ask the following question:

- What can you do to avoid being deceived by the influence of the evil one?

As a summary to the lesson, express your testimony that we receive spiritual safety when we keep the commandments and follow the living prophet.

Questions That Invite Application

Some questions help students reflect on how to apply principles discussed in the lesson. Some examples include: “What changes would you need to make in order to apply this principle?” “What will you do differently because of your understanding of this principle?”

Supplemental Teaching Ideas

1 Thessalonians 4:13–18; 2 Thessalonians 1:7–10. Paul Described What Will Happen at the Second Coming

Have students read 1 Thessalonians 4:13–18 and the first paragraph of the student manual commentary for 1 Thessalonians 4:14–5:6. Ask them to identify who will participate in the events of the Second Coming. Help students understand this doctrine: **The righteous, both living and dead, will meet Christ at His Second Coming.** Ask students to read 2 Thessalonians 1:7–10, and help them see that Christ will return with “flaming fire” that will punish the wicked; however, His Second Coming will be glorious to the righteous. It may be helpful to have students cross-reference Doctrine and Covenants 88:95–98; 101:23–26.

2 Thessalonians 3:7–12. Paul and His Missionary Companions Worked for Their Own Support

Have students discuss why temporal work and spiritual work are both important during our mortal lives. Invite students to read 2 Thessalonians 3:7–13 and look for words or phrases that describe those who support themselves. Ask the class what spiritual blessings come to those who are temporally self-reliant. Help students see that when we are able, we are to work and provide for our own temporal needs. Consider using the following passages to strengthen this doctrine: Genesis 3:19; Doctrine and Covenants 42:42; 75:29.

1 Timothy, 2 Timothy, Titus, and Philemon

47

Introduction and Timeline

The books of 1 Timothy, 2 Timothy, and Titus are known as the pastoral Epistles because they contain instruction to help leaders regulate the Church. In these epistles Paul described the qualifications of bishops, who are to be examples of practical gospel living. He warned Church leaders of perilous times to come and counseled them to protect the Saints from the destructive influence of false teachings. He taught that the holy scriptures are the source of sound doctrine and instruction. Knowing that his ministry was coming to a close and that his life was nearly over, Paul acknowledged that he had endured to the end and had received the spiritual assurance that he would receive eternal life.

Paul's letter to Philemon provides readers with a poignant illustration of how seeing fellow Saints as our brothers and sisters can increase our willingness to forgive them when needed.



1. Paul wrote his letter to Philemon presumably during his house arrest in Rome, about A.D. 61 or 62.
2. Paul wrote his First Epistle to Timothy probably sometime between A.D. 62 and 66.
3. Paul wrote his Epistle to Titus between the time he wrote 1 and 2 Timothy, perhaps in A.D. 63 or 64.
4. Paul wrote 2 Timothy shortly before his death, no later than A.D. 67 or 68.

Chapter Overviews

1 Timothy 1

Paul counseled Timothy to ensure that sound doctrine was taught to edify the Saints. Paul explained that the law corrects sinners and that he had been the chief of sinners, but he was forgiven and changed by the mercy and grace of Jesus Christ. His experience is a pattern of repentance and forgiveness for all who believe in Jesus Christ and His doctrine.

1 Timothy 2

Paul emphasized the important role of prayer in worship. He taught that Jesus Christ is our Mediator. Paul counseled women to dress modestly and to adorn their lives with good works. He further counseled women to support authorized Church leaders and not to “usurp authority.”

1 Timothy 3

Paul set forth the qualifications for bishops and deacons. Paul gave instructions to guide Timothy in his leadership duties, reminding him that he should lead righteously both at home and in his Church duties. Paul hoped to visit Timothy soon.

1 Timothy 4

In the latter times, some Church members will depart from the faith because they give heed to false teachings. Paul exhorted Timothy to put the Saints in remembrance of those things given of God and to nourish them with good doctrine. Timothy was to be an example of the believers in word, in conversation, in charity, in spirit, in faith, and in purity.

1 Timothy 5

The Saints were to care for the worthy poor. Paul taught Timothy principles of self-reliance and provided specific guidelines to help identify those widows who need special care from the Saints. He counseled young women to marry and bear children.

1 Timothy 6

Paul condemned false teachers and declared that “the love of money is the root of all evil.” Paul called Timothy a “man of God” and instructed him to flee evil and seek after righteousness. He told Timothy to charge the rich not to be high-minded and to recognize that their riches came from God.

2 Timothy 1

Timothy’s faith was nurtured by his mother and grandmother. God fills His followers with power and love, which overcome fear. Jesus Christ has overcome death. Paul described his role as an Apostle and teacher—a role of which he was not ashamed because he believed in Jesus Christ. Paul praised Onesiphorus for being kind to him.

2 Timothy 2

Paul used the examples of a soldier, an athlete, and a farmer to describe what is required to endure faithfully. Paul endured persecution to help the Saints obtain salvation. Paul gave Timothy counsel to help him lead the Saints in his area, including the exhortations to flee youthful lusts, to follow righteousness, and to avoid foolish conversations.

2 Timothy 3

Paul gave warnings about the last days and told Timothy that the godly shall suffer persecutions. He taught the value and purpose of the holy scriptures. They provide spiritual safety against the deception of false teachers.

2 Timothy 4

The time will come when some Church members will turn from sound doctrine to false teachers who speak words that are pleasing to the ears. Paul announced that he had fought a good fight and had kept the faith. He had been assured that he would receive eternal life. He asked Timothy to visit him in prison.

Titus 1

The promise of eternal life was given in our premortal life. Paul explained the qualifications of a bishop and counseled Titus to rebuke false teachers.

Titus 2

Paul counseled Titus to speak sound doctrine to the aged, especially to aged women, who will teach it to their children. He encouraged Titus to be a pattern of good works. Hope comes from Jesus Christ, who redeemed us so we could be purified and become “a peculiar people.”

Titus 3

The Saints were to conduct themselves following Jesus Christ’s example of kindness and love. The Saints are made heirs of eternal life through the mercy of Jesus Christ, baptism, and receiving the Holy Ghost.

Philemon

Paul pleaded with Philemon to receive back Onesimus, a runaway slave who had been converted and become a brother in the gospel. The fellowship between Saints should be reason for them to forgive one another.

Suggestions for Teaching

Introduction to 1 Timothy, 2 Timothy, Titus, and Philemon

Show students a picture of a shepherd. You could use *Jesus Carrying a Lost Lamb* (*Gospel Art Book* [2009], no. 64; see also LDS.org). Ask students what lessons the picture might convey to Church leaders. Then write the word *pastoral* on the board, and explain that the Latin word for *shepherd* is *pastor*. Explain that Paul wrote letters to Timothy, who was serving as a leader of the Church in Ephesus, and to Titus, who was a leader of the Church on the island of Crete. Since 1 Timothy, 2 Timothy, and Titus contain instructions for Church leaders, who are shepherds in the Church, the Epistles are sometimes called the pastoral Epistles.

Give students a moment to read 1 Timothy 3:14–15 to discover Paul’s stated purpose in writing this First Epistle to Timothy.

- What was Paul’s purpose for writing his First Epistle to Timothy? (Paul hoped to journey to see Timothy, but in case he was unable to do so, he was writing instructions to Timothy.)
- How did Paul want Timothy to use the instructions contained in this letter?

Encourage students to watch for principles in the pastoral Epistles that could help them prepare to be faithful leaders in the Church. Point out to students that the leadership principles in the pastoral Epistles apply to both men and women in the Church.



1 Timothy 1:1–11, 18–19; 4:1–16; 6:3–5; 2 Timothy 3:1–17; 4:1–5; Titus 2:1–7

Paul Emphasized the Importance of Following Sound Doctrine

To help students better understand the context of 1 Timothy, have a student read aloud 1 Timothy 1:1–2. Then ask:

- What words in these verses convey how Paul felt toward Timothy? (Additional background information on Timothy can be found in the section “To whom was 1 Timothy written and why?” under “Introduction to the First Epistle of Paul the Apostle to Timothy” in chapter 47 of the student manual.)

Have a student read aloud 1 Timothy 1:3–7, 18–19 while the class follows along looking for Paul’s concern. Then ask:

- What was Paul’s concern? (Some people were teaching false doctrines to the Saints in Ephesus.) What do fables and other false teachings lead to? (see verse 4). What do correct teachings lead to? (see verses 4–5).
- In verse 19, how did Paul describe the result of the Saints failing to hold on to their faith? (They “have made [a] shipwreck” of their faith.)
- What counsel did Paul provide that would help protect the Saints from having their faith weakened or destroyed?

Draw students’ attention to the term “doctrine” in verse 3, and the term “sound doctrine” in verse 10. Help students identify a principle taught in these verses by asking:

- What effect does learning and following sound doctrine have on our faith? (Their statements might include the principle: **Following true doctrine strengthens our faith and helps us avoid false ideas and evil practices.** You might write this principle on the board and encourage students to write it in the margin of their scriptures.)

Display the following statement by President Gordon B. Hinckley (1910–2008), and have a student read it aloud:



“I have spoken before about the importance of keeping the doctrine of the Church pure, and seeing that it is taught in all of our meetings. . . . Small aberrations in doctrinal teaching can lead to large and evil falsehoods” (*Teachings of Gordon B. Hinckley* [1997], 620).

- Where would you recommend that a person look for the most reliable sources of true doctrine in our day? (Scriptures and the teachings of living prophets and apostles.)

Write the following scripture passages on the board. Invite one third of the class to silently read 1 Timothy 4:1–4; another third of the class to read 2 Timothy 3:1–7, 13; and the remaining third of the class to read 2 Timothy 4:3–4. Have students look for the false teachings and evil practices that Paul said would exist in the last days and the dangers that would accompany them:

1 Timothy 4:1–4
2 Timothy 3:1–7, 13
2 Timothy 4:3–4

After students have had sufficient time to study their passages, ask the following:

- What are some of the false teachings and behaviors that Paul said would exist in the last days?
- Which of these have you seen or read about?

Write the following scripture passages on the board. Divide the class into groups and have each group quietly read one of the scripture passages and look for what Paul instructed Timothy and Titus to do to help protect the Saints. You might instruct the students to mark key words or phrases.

1 Timothy 4:6–7, 11–16
2 Timothy 3:14–17
2 Timothy 4:1–2, 5
Titus 2:1–7

Help Students Feel the Truth and Importance of Gospel Principles

Although students may identify and understand a principle or doctrine of the gospel, they will often not apply it until they feel its truth and importance through the Spirit and sense some urgency to apply it. One way this can be accomplished is to encourage students to reflect on personal experiences related to that principle and bear witness of the truthfulness of the principle.

After students have had sufficient time to study these passages, ask the following:

- What instructions did Paul give that would provide spiritual protection to members of the Church today?

To help students feel the truth and importance of relying on true doctrine, ask students:

- How have the doctrines of the gospel strengthened your faith when you have faced false ideas and practices?

To emphasize the importance of true doctrine, consider asking a student to read aloud the student manual commentary for Titus 2:1–12. Give students a moment to ponder what they can do to better understand true doctrines. Testify to the class that spiritual safety lies in learning and living according to true doctrines.

1 Timothy 1:12–17; 2:5–8; 2 Timothy 1:6–12; 4:7–8; Titus 3:4–7

Paul's Life Is an Example of Preparing for Eternal Life

Ask the class:

- From our study of Acts and other Pauline Epistles, how would you describe Paul's life prior to his conversion? (Possible answers: He persecuted Christians, he did what he thought was right, and he was an enemy of the Church.)

After students respond, give them a moment to read 1 Timothy 1:12–17, looking for how Paul described himself and how he changed. Then ask:

- How did Paul describe his life before his conversion? (see verses 13, 15).
- In verse 16, Paul referred to himself as a "pattern." What is the "pattern" he wanted us to learn from his words in verses 12–17? (Student responses may include the following principle: **When we exercise faith in Jesus Christ, we can obtain His mercy.**)
- How does Paul's life and this principle give you hope for your own life?

Assign half of the class to study 1 Timothy 2:3–7; Titus 2:11–14; and Titus 3:4–8. Assign the other half of the class to study 2 Timothy 1:6–12 and 2 Timothy 2:3–10. Have students look for ways in which the grace and mercy of Jesus Christ bless those who believe in Him.

- What are some of the specific ways in which the grace and mercy of Jesus Christ bless those who believe in Him, as taught by Paul? (Possible answers: We come to the knowledge of the truth [1 Timothy 2:4]. We become heirs of immortality and eternal life [1 Timothy 2:5–6; 2 Timothy 1:9–10; Titus 3:4–7]. Fear is replaced by power and love [2 Timothy 1:6–7]. We are not ashamed of our testimonies, and we faithfully endure tribulation [2 Timothy 1:8, 12; 2:3–10]. We are able to live righteous and godly lives in this world, and we have hope [Titus 2:11–13].)
- How did Paul describe the strength that came into his life because he was a disciple of Jesus Christ?

Tell students that 2 Timothy is believed to be the last epistle written by Paul that is preserved in the New Testament. Paul wrote it shortly before his death in Rome. Ask a student to read aloud 2 Timothy 4:6–8, 16–18.

- What do you learn about Paul from these verses?
- What did Paul know he would receive from the Lord? Who else did Paul say was entitled to this reward?
- What had Paul done to receive an assurance from the Lord of a “crown of righteousness” and a place in the Lord’s “heavenly kingdom”? (As students share their ideas, help them see this principle: **If we live righteously and dedicate our lives to the Lord, we can receive an assurance of eternal life.**)

Philemon 1:1–25

Paul Counseled Philemon to Receive Onesimus Back as a Brother

You can help students understand the context of the book of Philemon by writing the following three names on the board:

Paul
Onesimus
Philemon

Ask a student to read “To whom was Philemon written and why?” in the student manual section “Introduction to the Epistle of Paul to Philemon” in chapter 47 of the student manual. Write an identifying phrase next to each name on the board to prepare students to understand the content of the scripture block.

Paul—pled for Onesimus
Onesimus—runaway servant, converted to Jesus Christ
Philemon—owner of Onesimus, member of the Church

Invite one student to read aloud Philemon 1:10–13, another student to read aloud Philemon 1:14–16, and a third student to read aloud Philemon 1:17–19. Ask class members to follow along and look for the reasons why Paul counseled Philemon to forgive Onesimus.

Ask students to imagine themselves in the place of Philemon and ask:

- Why might Philemon feel justified in punishing Onesimus?
- How might Paul’s counsel persuade Philemon to extend forgiveness to Onesimus?
- Based upon Paul’s plea to Philemon, why should we be more willing to forgive others?

Write the following principle on the board: **When we view others as Heavenly Father’s children and therefore as our brothers and sisters, we are more willing to forgive them and treat them with respect and love.**

Help Students Understand the Context of the Scriptures

When students understand the context of the scriptures, it helps them identify the truths taught and associate the truths with their context. The teacher could invite students to imagine themselves in the place of someone in a scripture account. The teacher could then ask: How do you think this person in the story felt? How would you have felt if you were this person in the story?

Ask students to imagine themselves in the place of Onesimus, and then ask:


- If you were Onesimus, why might you be reluctant to return to Philemon?
- What happened to Onesimus while he was in the company of Paul? (He was converted.)

You might point out that we are all like Onesimus. We are servants of the Lord; we have committed sins; we have been spiritually begotten and converted; and we are in need of a Mediator to help us obtain forgiveness.

Ask students to imagine themselves in the place of Paul, and ask:

- If you were Paul, why would you be willing to speak on behalf of Onesimus?
- If you were Paul, why would you be willing to repay the debt owed by Onesimus?
- In what ways can Paul's actions remind us of what Jesus Christ has done to help us?

Share this principle with the students, and bear your testimony of its truthfulness: **If we desire forgiveness of our sins, we must rely upon the Lord.**

 *Note to teacher: As you consider the needs of your students and the directions of the Holy Ghost, consider using one or more of the following supplemental teaching ideas as part of your lesson.*

Supplemental Teaching Ideas

1 Timothy 3:1–13; Titus 1:5–11. Bishops and Other Leaders Have the Responsibility to Faithfully Live the Gospel

Ask students to imagine that they have the responsibility to identify and call new bishops. Invite them to write a list of what they feel are the qualifications of a bishop (or branch president). Then have them search the following scripture passages and compare their lists with the qualifications for bishops found in 1 Timothy 3:1–7 and Titus 1:5–11. Ask students to share specific traits that make a bishop an effective servant of the Lord. Help students see this principle: **Our ability to serve the Lord increases when we live righteously.** Ask students to consider this question: How would the qualities listed in these passages help any Church members in their efforts to serve?

1 Timothy 5:1–5, 8. The Saints Have a Duty to Care for the Poor

Remind students that Timothy, as a Church leader in Ephesus, had responsibility for all of the members of his congregation. In 1 Timothy 5, Paul instructed Timothy about a very important duty of all Church members. Have students read 1 Timothy 5:1–5, 8, looking for who has a duty to watch over widows who are in need. Write on the board this truth: **As followers of Jesus Christ, we have a duty to care for the poor and needy.**

Also point out Paul's teaching that family members should care for those in need as much as possible (see 1 Timothy 5:4, 8). When the family's assistance is not sufficient, then a needy person can turn to the Church for help. Ask students to share how they can help the poor and the needy today.

1 Timothy 6:6–19. "The Love of Money Is the Root of All Evil"

Write the scripture found in 1 Timothy 6:6–8 on the board or display it on a poster. Invite the class to read the verses and share the principle they learn. Then ask students to explain how this important principle might influence the priorities we choose in our lives. Have students review 1 Timothy 6:6–10 and identify why Paul refers to "the love of money" as "the root of all evil." Have students read 1 Timothy 6:11–19, looking for Paul's counsel to those who would be a "man [or woman] of God." Ask the class: What is the relationship between learning to overcome the love of money and becoming a man or woman of God? How do you think wealthy people might protect themselves from the love of money? How do you think poor people might be influenced by the love of money? Help the students understand the following principle: **When we become followers of righteousness, God will help us meet our temporal needs.**

Hebrews 1–6

48

Introduction and Timeline

Hebrews 1:2–3 states that Jesus Christ is God’s Son, the “heir of all things.” He is the Creator of “the worlds” and is seated at the right hand of God. This introduces a major theme that runs throughout the book of Hebrews—the preeminence of Jesus Christ. Paul taught the Hebrew Saints that because of the Savior’s preeminence, it was important for Church members to give heed to His word over the word of angels or prophets, including Moses (see Hebrews 1:4; 2:1–3; 3:3). The Savior’s preeminence includes His ability to “succour them that are tempted” (Hebrews 2:18) because He was “touched with the feeling of our infirmities” (Hebrews 4:15). With that knowledge of the perfect empathy that Jesus Christ gained through the

Atonement and His preeminent position in our Father’s kingdom, Paul exhorted, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16).

The Epistle to the Hebrews encourages followers of Jesus Christ not to repeat the mistake of the first generation of Israelites during the Exodus, who could not enter into the promised land because their unbelief and sin had hardened their hearts (see Hebrews 3–4).

The Epistle to the Hebrews was likely written before A.D. 68.

Chapter Overviews

Hebrews 1

Jesus Christ is preeminent, the “heir of all things,” the Creator of “the worlds,” and “the express image” of the Father, both physically and spiritually. Jesus Christ sits on the right hand of God and holds a position superior to the angels.

Hebrews 2

Because Jesus Christ is superior to the angels, His followers ought to give “more earnest heed” to His teachings. Christ is crowned “with glory and honour” and is the “captain of [our] salvation.” Because the Savior was “made like unto [us],” experiencing trials and temptations, He is able to succor us in our trials and temptations.

Hebrews 3

As “the Apostle and High Priest of our profession,” Jesus Christ is greater than the prophet Moses. Paul encouraged the Hebrew Saints to remain faithful and not to harden their hearts as ancient Israel did in the wilderness. This provoked the Lord to anger and prevented the ancient Israelites from entering into His rest, which the Lord defined as the “fulness of his glory” (D&C 84:24).

Hebrews 4

Paul encouraged his readers to enter into God’s rest. God is mindful of all His creations. Because Jesus Christ experienced mortality and was in all ways tempted as we are, yet without sin, we can approach God with confidence and receive mercy and grace.

Hebrews 5

As the great High Priest, Jesus Christ had authority from His Father. Priesthood holders are “called of God, as was Aaron.” Jesus Christ was a priest after the order of Melchizedek. Through His suffering, He was made perfect and is the author of eternal salvation to all who obey Him.

Hebrews 6

Obedience to the first principles of the gospel works as a foundation in the process of our growing to spiritual maturity. Those who turn from the knowledge of truth and refuse to repent (sons of perdition) cannot be reclaimed. Paul encouraged the Hebrew Saints to endure in faith as Abraham did so that they might have hope to receive promised blessings, as Abraham did. This hope is “an anchor of the soul.”

Suggestions for Teaching

Hebrews 1:1–3:6

Paul Taught of the Preeminence of Jesus Christ

To help students feel the relevance of studying Hebrews, have a student read aloud the section titled “To whom was Hebrews written and why?” under “Introduction to the Epistle of Paul the Apostle to the Hebrews” in chapter 48 of the student manual. Ask:

- What background information seems important to know from this section?
- What might the Hebrew Saints have had in common with some Church members today?

Divide the class in half. Assign half of the students to study Hebrews 1:1–8, 13–14, looking for how Paul compared Jesus Christ to angels. Assign the other half of the class to study Hebrews 3:1–6, looking for how Paul compared Jesus Christ to Moses. After sufficient time, invite a few students from each half of the class to share phrases from their assigned verses that help explain how Jesus Christ was compared to angels and to Moses.

Write these mathematical symbols on the board: $<$ $>$ $=$. Ask students to identify the meaning of each symbol; then write the following on the board and ask students what mathematical symbol they would put in the blanks to make each statement true ($>$, meaning “greater than”):

Jesus Christ _____ angels

Jesus Christ _____ Moses

Emphasize to students that one of the major themes in the Epistle to the Hebrews is: **Jesus Christ stands supreme above all of God’s creations.** (You may want to write this principle on the board for emphasis.) To help students better understand this doctrine, ask:

- The Savior’s position of authority in God’s kingdom seems obvious to us. From what you have learned so far about the Hebrew Saints, why did this epistle need to emphasize doctrines about Jesus Christ’s preeminence?

Ask the class to follow along and consider the purpose of the word *therefore* in Hebrews 2:1 as a student reads Hebrews 1:13–14; 2:1–3 aloud. Then ask:

- What is the purpose of the word *therefore* in Hebrews 2:1? (The word *therefore* often highlights a lesson the ancient author wanted us to learn.)
- What lesson did Paul want his readers to learn? (Since Christ is superior to the angels, we should give “earnest heed” to Christ when our faith is tried, not “neglect” working toward the “great salvation” offered to us, not fall away from the truth, and strive to be faithful. Salvation is found only in Christ.)

Have a student read Hebrews 2:10 aloud. Point out the words “the captain of their salvation,” which is a title for Jesus Christ, and ask:

- What doctrine does the phrase “captain of their salvation” convey to you? (Possible answer: **Jesus Christ is the Leader in the salvation of God’s children.** Students will better understand this doctrine if you write it on the board.)

List the following verses from Hebrews 2 on the board: *Hebrews 2:8, 9, 14, 15, 16–17, 18*. Ask students to read each verse, marking details that reflect Jesus Christ’s qualifications to be the Captain of our salvation. As students share what they find, summarize their responses on the board. The board might look like the following:

Verse 8. All things are in subjection to Him.

Verse 9. He is crowned with glory and honor; He suffered death for every man.

Verse 14. He took part in the same mortal experience that other people have; He has power to destroy the devil.

Verse 15. He is able to deliver those who are in spiritual bondage.

Verses 16–17. He experienced mortality; He made reconciliation for our sins through His atoning sacrifice.

Verse 18. Because He was tried and tempted, He is able to succor us.

After students have shared what they found, you could invite them to explain and testify of the doctrine Paul was teaching by asking:

- Of the Savior’s qualifications listed on the board, which one is particularly meaningful to you as you consider the Savior’s role as the Captain of your salvation? (Ask students to explain their answers.)
- How could you use the teachings in Hebrews 1–3 to help someone who might be thinking it is too hard to trust in the Lord or that he or she would be better off living as people in the world live?

Hebrews 3:7–4:16

Exhortation for the Saints to Enter into God’s Rest

To prepare students to study the next chapters in Hebrews, ask:

- When you hear the word *rest*, what do you think about?
- What are some trials or temptations or troubles from which you would like to rest?

Tell students that Hebrews 3–4 refers to an experience found in the Old Testament that illustrates how Saints can find rest from their trials and temptations. Have students read Hebrews 3:7–9, and ask them if they know what the phrase “as in the provocation, in the day of temptation in the wilderness” refers to. If students do not know, briefly explain that after the children of Israel were freed from Egyptian bondage, they continued to witness numerous miracles, including the parting of the Red Sea, being fed by manna, and being granted continuous water in their time of thirst.

The Lord led the children of Israel through a desert wilderness. While in the wilderness, the children of Israel often rebelled against the Lord, including by building and worshipping a golden calf at Mount Sinai. When the Israelites came to the borders of the land of Canaan (modern-day Israel), Moses sent 12 spies into Canaan to discover what they could about the land and the people who lived there. They returned with an account of the bounteous nature of the land but also said that the cities were well protected and the people were strong and numerous. When the Israelites heard the report of the spies, many of them murmured against the Lord and threatened to return to Egypt. Wearied by the constant murmuring, the Lord was “provoked” and declared that the people would wander in the wilderness for 40 years until the unbelieving generation had all died (see Numbers 13–14).

Have students read Hebrews 3:11 and identify the place where the Lord did not permit the Israelites to enter. Consider inviting students to mark the word “rest” in their scriptures. Tell students that in one sense the word “rest” in verse 11 refers to the land of Canaan, which is modern-day Israel. They will explore an additional meaning of the Lord’s “rest” later in the lesson.

Using the Scriptures to Find Solutions to Modern Problems

One of the charges religious educators have been given is to help students learn how to teach the gospel to others (see “The Objective of Seminaries and Institutes of Religion”). One way to do this is to help students find solutions to modern problems by using the scriptures. By regularly showing how the scriptures relate to modern challenges or questions, teachers can give students confidence to share the gospel with their friends and loved ones.

Repetitions in Scripture

Learning to identify the repetition of important words or phrases in relatively short blocks of scriptures can help students better identify doctrines and principles in the scriptures. Ancient prophets often emphasized key teachings by repeating them. Encourage students to mark or make note of such repetitions when they find them in their scriptures.

Write the following scripture references on the board: *Hebrews 3:12, 15, 18–19*. Give students a few moments to study these verses and highlight in their scriptures reasons why the children of Israel were not permitted into the Lord's rest. Then ask:

- What are some reasons the children of Israel did not enter the Lord's rest?
- How would you explain what it means to "harden not your hearts"?

Before studying Hebrews 4, point out to students that the word *rest* is repeated nine times in the chapter (see verses 1, 3–5, 8–11).

Point out that in Hebrews 4, Paul taught the meaning of the Lord's "rest" as he likened the story of ancient Israel to his readers. Write *Doctrine and Covenants 84:23–24* on the board and give students a minute to read the passage and identify the definition of the Lord's "rest." You might also have a student read aloud the student manual commentary for Hebrews 3:8–17; 4:1–11 to show that aspects of the Lord's "rest" are available to us in mortality.

Ask a student to read Hebrews 4:1 aloud while the rest of the class follows along looking for Paul's concern.

- What was Paul's concern? (He did not want the members of the Church to fail to enter into God's rest, or the fulness of God's glory.)

Assign each student to read one or two of the following scripture verses, looking for what we can do to enter into the Lord's rest: Hebrews 4:2, 4, 7, 11, 14. (Write the scripture references on the board for students to refer to.) Ask students to report their findings, and write them on the board. The board might look like this:

Verse 2. Live the word (the gospel) with faith.

Verse 4. Rest on the Sabbath.

Verse 7. Hear the Lord's voice, and do not harden your hearts against His words.

Verse 11. Labor to enter the Lord's rest, and avoid unbelief.


Verse 14. Hold fast to your profession (declaration) of faith.

Help students identify the doctrines and principles taught in these verses by asking:

- As you consider the principles written on the board, do any of them have particular meaning to you? Explain. (You might encourage students to ponder which one they need to live more faithfully.)
- From what we have studied in Hebrews 3–4, what must we do to enter into the Lord's rest? (Make sure students understand this principle: **As we hold fast to our faith in Jesus Christ, we will receive His grace and enter into His rest.**)

Ask students to follow along while you read aloud Hebrews 4:14–16, including footnote *a* for verse 15.

- What enables Jesus Christ to understand and sympathize with our trials and temptations?
- What promise is made to those who boldly approach the throne of God?

 **Note to teacher:** You might explain that mercy can be defined as not receiving a punishment we deserve, while grace can be defined as receiving a blessing we do not deserve. God gives both out of His love and generosity. We do not earn or merit either mercy or grace; we receive them by placing our faith in God and turning to Him.

- What have you learned in today's lesson that gives you confidence that you can "come boldly" (Hebrews 4:16) unto God to receive His grace and mercy? (If students struggle to answer this, consider referring them to the student manual commentary for Hebrews 4:16.)

You may want to share something you have experienced in your life that helps you know the truth of what is taught in Hebrews 4:16. Then briefly testify of God's willingness to bless those who come unto Him. Assure students of the truth of this principle: **As we hold fast to our faith in Jesus Christ, we will receive His grace and enter into His rest.**

Hebrews 5

The Authority of the Priesthood and Jesus Christ as the Great High Priest

Provide a brief overview of Hebrews 5 for the students. (Consider reading the chapter overview for Hebrews 5, found at the beginning of this lesson.) Emphasize that priesthood authority can be received only from those who are authorized to administer it and that those who confer the priesthood on others must be authorized to do so by leaders who hold priesthood keys. Or as you evaluate the needs of your students, you may choose to teach the supplemental teaching idea for Hebrews 5:1–14, found at the end of this lesson.

Hebrews 6:1–3, 9–20

Having Hope in God’s Promises

Have students study Hebrews 6:1 to see if there is anything about the verse that does not sound right. If students are not aware of the Joseph Smith Translation change in this verse, point it out to them either in footnote *a* or in the student manual commentary for Hebrews 6:1–3. In order to “go on unto perfection” (*perfection* meaning complete, mature spiritual development), we *do not* leave the “doctrine of Christ” behind. We continually use the first principles and ordinances of the gospel as we progress toward full spiritual development.

Have students read Hebrews 6:1–3 silently, this time marking or making note of any doctrines that are part of the path to perfection. Invite a few students to tell what they marked. Explain that Paul’s teachings in these verses remind us that we have made covenants with God and there is still more we need to do to receive God’s promises.

Have a student read Hebrews 6:11 aloud while the class follows along looking for what Paul desired of his readers. After some student responses, ask:

- What does the phrase “full assurance of hope” mean to you?

Explain that the word *hope* is important in Hebrews 6. Display the following definition of *hope*, and ask a student to read it aloud:

“When we have hope, we trust God’s promises. We have a quiet assurance that if we do ‘the works of righteousness,’ we ‘shall receive [our] reward, even peace in this world, and eternal life in the world to come’ (D&C 59:23). . . . The principle of hope extends into the eternities, but it also can sustain you through the everyday challenges of life” (*True to the Faith: A Gospel Reference* [2004], 85–86).

Give students a few minutes to study Hebrews 6:11–19, looking for words or phrases that help them understand the concept of hope. You might invite students to mark their findings in their scriptures. If time permits, you might also refer students to the student manual commentary for Hebrews 6:11, 18–19. After sufficient time, ask students to share what they found. (Possible answers: “Full assurance of hope” [verse 11]; “followers of them who through faith and patience inherit the promises” [verse 12]; “after he had patiently endured, he obtained the promise” [verse 15]; “lay hold upon the hope set before us” [verse 18]; “hope we have as an anchor of the soul” [verse 19].)

Help students to state the doctrine taught in these verses by asking:

- What did Paul teach in these verses about the importance of hope? (Though students may express the following principle in different words, make sure they understand: **When we have hope, we have a spiritual anchor that helps us endure with confidence and ultimately receive the Lord’s promises.**)

The following questions are designed to help students explain and feel the importance of this doctrine:


- What did you find in these scripture passages that strengthens your hope or assurance that God will keep His promises to you? (Possible answers: God has fulfilled His promises to others in the past [verses 12–15, 18]; God will always keep His promises to us [verses 17–18]; God’s counsel is “immutable,” meaning that it cannot change [verse 17].)

Word Definitions

Stopping to define scriptural terms, especially difficult or unusual words, is generally worth class time because it can increase student comprehension of the scriptures. Before class begins, you might write key words and their definitions on the board, a poster, or a slide to show students. You might also encourage students to look up definitions of unfamiliar words in their personal scripture study.

- What did you read that we can do to help us develop or exercise hope? (Possible answers: Be diligent to the end [see verse 11]; do not be slothful [verse 12]; follow in the pattern of others who endured in faith [verse 12]; endure patiently [verse 15]; remember that God will always keep His promises to us [verses 17–18]; remember that hope is a sure anchor to our souls [verse 19]).

Testify that we can rely on God to keep His promises. If we are faithful, we will one day join those who, like Abraham, have already received the eternal blessings promised to them.

 *Note to teacher: Keep in mind the needs and backgrounds of those you teach. During lesson preparation, you should ask yourself: “Which doctrines and principles in this scripture block will help my students meet the challenges they face?” As you consider the answer to that question, the Spirit may guide you to use one or more of the following supplemental teaching ideas in place of one of the ideas found earlier in the lesson.*

Supplemental Teaching Ideas

Hebrews 5:1–14. Jesus Christ Received Authority from His Father

Ask students: From whom do individuals in the following occupations receive their authority: law enforcement officer, doctor or nurse, government official, fruit and vegetable shop owner, clergyman?

After student responses, have a student read Hebrews 5:1 and identify the priesthood office that is mentioned. Consider using Exodus 28:1; Hebrews 5:4; and the student manual commentary for Hebrews 5:1–6, 10 to help explain how Aaron received his priesthood authority. Ask students to restate in their own words the doctrine taught in Hebrews 5:4. Their answers may include: **Authority to serve in the Church comes from God, as Jesus Christ Himself exemplified.** To help reinforce this doctrine, you might have students search Hebrews 5:5–9, looking for where Jesus Christ received His authority and what qualified Him to receive authority. Encourage students to explain how these verses apply today by asking them questions such as:

- Why is it important to know that priesthood authority cannot be received by campaigning for it, by purchasing it, or by simply desiring it?
- What answer might you give to someone who asks where priesthood authority comes from?
- To whom is priesthood authority given? (Those who have prepared themselves through obedience.)
- How does it strengthen your testimony to know that God gives priesthood authority today in the same way He did in the past?

Hebrews 6:4–6. Those Who Will Not Receive Forgiveness

Explain that Hebrews 6:4–6 describes those who will not receive forgiveness of their sins. Tell students

that these verses do not apply to those who are simply inactive in the Church. Write the phrase *Will Not Be Forgiven* on the board. Help students analyze Hebrews 6:4–6 by asking them to list phrases from these verses that describe those who will not be forgiven. These people have committed what is called the unpardonable sin. Discuss with students the meaning of the following phrases: “once enlightened,” “tasted of the heavenly gift,” “partakers of the Holy Ghost,” and “tasted the good word of God, and the powers of the world to come.” Explain that these phrases describe how completely such people were enlightened by truth. The phrases “they shall fall away” and “they crucify to themselves the Son of God afresh, and put him to an open shame” describe how these people turn away from their knowledge of God. (The student manual commentary for Hebrews 6:4–6 can assist you in this discussion.)

Ask students to read Doctrine and Covenants 29:44–45 and identify the phrases that describe the reason that those who commit the unpardonable sin cannot be redeemed from their spiritual fall. (“They repent not” and “they love darkness rather than light.”) On the board next to “Will Not Be Forgiven,” write *Will Not Repent*. Ask students: Based on the scripture passages we have just studied, who will not receive forgiveness from the Lord? Students should see: **For those who turn from “the absolute knowledge of the divinity of Christ” and refuse to repent, it is impossible to receive forgiveness.** (For more information on blasphemy against the Holy Ghost, see the student manual commentary for Matthew 12:31–32, 43–45.)

Hebrews 7–13

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Introduction and Timeline

In Hebrews 7–13, the Apostle Paul continued to emphasize the preeminent role of Jesus Christ in the plan of salvation, focusing particularly on the superiority of the Savior's priesthood, atoning sacrifice, and ministry. Paul taught his readers that the ancient tabernacle and its Mosaic ordinances prefigured Christ's sacrifice and that only through the shedding of His blood can we obtain remission of our sins and gain access to God's presence.

The Epistle to the Hebrews concludes with an eloquent exhortation for the Saints to remain faithful (see Hebrews 10:19–13:25), including a discourse that presents scriptural examples of men and women who demonstrated extraordinary faith (see Hebrews 11). Such examples can inspire us to live our own lives more faithfully.

Hebrews 7

Abraham paid tithes to Melchizedek. Paul explained that the Melchizedek Priesthood is superior to the Levitical or Aaronic Priesthood. Only the Melchizedek Priesthood can perfect and exalt us. All mankind may gain salvation through the intercession of Jesus Christ.

Hebrews 8

Unlike the Mosaic high priests, who offered many sacrifices under the law of Moses, Jesus Christ offered His life for the sins of all people. Jesus is the mediator of a "better covenant," which is written in the hearts of believers.

Hebrews 9

In ancient Israel, the tabernacle and its ordinances were "patterns" and shadows of Jesus Christ's sacrifice of His own life. By the shedding of His blood, Jesus Christ became the "testator" of the new covenant established between God and man.

Hebrews 10

Jesus Christ shed His blood so we might be sanctified. Those who sin intentionally will receive a "much sorer punishment." Paul encouraged Church members to hold fast to their faith, to "cast not away" their confidence in the Lord, and to have patience while waiting for the Lord's promises to be fulfilled.

Hebrews 11

Paul discoursed on faith, saying that faith is the assurance of things hoped for but not seen. Through faith in the Lord, men and women in Israel's history accomplished many great works. These ancients had faith in God's promises for eternal life.


Hebrews 12

Paul exhorted the Saints to remember the faithful witnesses of Israel's past, lay aside every weight and sin, and endure in faith by looking to Jesus, "the author and finisher of our faith." God is the Father of our spirits. He chastens us so "that we might be partakers of his holiness." Exalted Saints belong to the "general assembly and church of the firstborn."

Hebrews 13

Paul gave counsel on daily living, including the treatment of strangers, marriage relationships, and sustaining those called to lead. We are to “offer the sacrifice of praise to God continually,” and we are to “do good.”

Suggestions for Teaching

 *Note to teacher: Because of the amount of material in Hebrews 7–13, it is likely that you will not have time to teach everything contained in this lesson. Prayerfully consider the needs of your students and select those doctrines and principles that will most benefit them.*

Hebrews 7–8***The Saving Power of Jesus Christ and the Melchizedek Priesthood***

Begin today’s lesson by establishing continuity between this lesson and the previous lesson on Hebrews 1–6. This can be done by writing the following on the board:

Jesus Christ > angels
Jesus Christ > Moses

Group Work

Having students work in groups can be an effective way to cover long scripture passages and allow a greater number of students to participate in the lesson. Group work can be more effective when instructions are written on the board or handed out to the group. To help groups focus on their task, give them a specific time limit in which to complete their work.

Ask students what they remember about this diagram from the previous lesson and why it was important for the Hebrew Saints to have this knowledge about the Savior. Tell students that in the latter chapters of Hebrews, they will continue to study doctrines that Paul used to encourage struggling Church members to maintain their faith in Jesus Christ and allegiance to Him. Remind students that Hebrews was probably written to Jewish Christians who were experiencing trials of their faith and were beginning to withdraw from the Church to return to Jewish ways.

Divide the class into three groups. Have members of the first group study Hebrews 7:1–11 and make a list of what they learn about Melchizedek. Have members of the second group study Hebrews 7:11–22 and make a list of what the passage teaches about Jesus Christ and His order of the priesthood, which is the Melchizedek Priesthood. Have members of the third group study Hebrews 7:19; 8:6–13 and make a list of how the new covenant established by Jesus Christ was greater than the law of Moses and how the Melchizedek Priesthood was greater than the Aaronic Priesthood. You might refer students to the student manual entries that provide information about the assigned scripture passages.

After several minutes, invite a few students from each group to report their findings to the class. To help students identify and explain the doctrines taught in Hebrews 7–8, add the following items to the diagram on the board. Ask students to choose which of the following mathematical symbols should be put between each group of words: < or > or = (>, meaning “greater than”).

Melchizedek Priesthood _____ Aaronic Priesthood
Jesus Christ’s Atonement _____ Offerings made by priests of the Levitical Priesthood

Then ask:

- Why is the Melchizedek Priesthood greater than the Aaronic Priesthood?
- How is Jesus Christ’s Atonement greater than the offerings made by priests of the Levitical Priesthood?

During the discussion of these questions, make sure students understand: **Exaltation is available to mankind through the intercession of Jesus Christ and the ordinances of the Melchizedek Priesthood.** Then explain that some of the Church members

Paul was writing to did not understand that Christ’s atoning sacrifice was greater than the temple offerings performed by the high priest as part of the law of Moses. Then ask:

- Using what you have learned from the book of Hebrews, what would you say to help the Church members in Paul’s time understand that the Savior’s sacrifice was greater than the temple offerings of the law of Moses? (Possible answers: The work of the Levitical priests was symbolic and could never bring about salvation; Jewish priests made offerings daily, while Christ’s sacrifice was made once for all and had infinite saving effect.)

Read Hebrews 7:25–27 aloud to your students. Invite them to follow along and look for what impresses them in these verses about the role of the Savior in our salvation. You might invite students to share their insights by asking:

- How do the teachings found in Hebrews 7:25–27 contribute to your understanding of Jesus Christ and the salvation He brought? How do these verses contribute to your gratitude for Christ or your testimony of Him?

Hebrews 9:1–10:22

Jesus Christ’s High Priestly Role

To maintain the sequential continuity of the lesson, consider providing a summary of Hebrews 9–10 to your students. This could be done by reading the chapter overviews for Hebrews 9 and 10 found at the beginning of the lesson. Or you might have students read the student manual commentaries for Hebrews 9:1–7 and for Hebrews 9:11–15, 23–28; 10:1. As guided by the Spirit and the needs of your students, you might use the supplemental teaching idea found at the end of this lesson to teach this scripture block.

Hebrews 10:32–12:4

Faithful Endurance to the End

Have a student read the following account from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“A 14-year-old boy recently said to me a little hesitantly, ‘Brother Holland, I can’t say yet that I know the Church is true, but I believe it is.’ I hugged that boy until his eyes bulged out. I told him with all the fervor of my soul that *belief* is a precious word, an even more precious act, and he need never apologize for ‘only believing.’ I told him that Christ Himself said, ‘Be not afraid, only believe’ [Mark 5:36]. . . . I told this boy that belief was always the first step toward conviction and that the definitive articles of our collective faith forcefully reiterate the phrase ‘We believe’ [see Articles of Faith 1:1–13]” (“Lord, I Believe,” *Ensign or Liahona*, May 2013, 94).

Give students a moment to study Hebrews 10:32, 35 and identify what Paul encouraged the Saints to do that would also be good advice for the boy who spoke to Elder Holland. (“Cast not away” their confidence in Jesus Christ and the gospel.)

Ask students to read Hebrews 10:36–39, looking for what the Saints needed to do if they were to obey the exhortation, “Cast not away therefore your confidence.” (Have patience and faith, and trust that God will fulfill His promises.) Paul encouraged the Saints not to “draw back,” or return to their Jewish beliefs and traditions, but rather to be one of those who “believe to the saving of the soul.” To help students see the relevance and application of these verses to their lives, consider having a student read the student manual commentary for Hebrews 10:22–24, 32–39.

Explain that Paul taught a sermon on faith, recorded in Hebrews 11, that can help us follow his exhortation to “cast not away therefore your confidence.” Ask students to read Hebrews 11:1, looking for a definition of faith.

- How does this verse define faith?
- What is meant by the phrase “evidence of things not seen”? (Faith is an assurance of unseen realities. Faith is also believing and trusting the Lord enough to obey Him without first seeing the end result.)

Point out to students that Joseph Smith Translation, Hebrews 11:1, states, “Faith is the *assurance* of things hoped for” (Hebrews 11:1, footnote *b*). To help students understand this verse, consider having them read Elder David A. Bednar’s statement in the student manual commentary for Hebrews 11:1. Ask students how Elder Bednar’s statement helps them understand the meaning of Hebrews 11:1. (God’s past work in our lives or the lives of others gives us the assurance and hope to act in faith. That faithful obedience results in greater evidence and confirmation, which strengthens our assurance. This assurance then becomes the evidence of what is yet to be seen.)

Assign each student to study one of the following sets of verses: Hebrews 11:2–10; Hebrews 11:11–20; Hebrews 11:21–30; Hebrews 11:31–40. Ask students to look for the assurances that people in Israel’s history received from God, and what they were able to accomplish by faith.

Give students a few minutes to search their assigned verses. Then invite at least one student to report on each scripture passage by describing the assurances that those people in Israel’s history received from God and what they were able to accomplish by faith. Ask questions like the following to help students state and better understand the principles taught in Hebrews 11:

- How would you summarize what those individuals mentioned in Hebrews 11 were able to do because they centered their faith in Jesus Christ? (Make sure students understand: **With faith in Christ we can endure suffering, accomplish miracles, and receive divine promises.** Consider writing this bold principle on the board.)

Hebrews 11:12–13 states that a “multitude” of people died without “having received the promises.”

- How could verse 13 help those whose faith is being challenged because it seems that promised blessings are not being granted? How could the rest of the examples of faith in Hebrews 11 strengthen our faith?

Have a student read aloud Hebrews 12:1 while the class follows along and considers the purpose of the word “wherefore” in this verse.

- What purpose does the word “wherefore” serve in this verse? (It refers the reader back to what was just discussed in Hebrews 11 and signals the lesson that Paul wants his readers to learn from what he wrote.)

Point out the phrase “cloud of witnesses” in Hebrews 12:1, and ask the class:

- Who was Paul describing by the phrase “cloud of witnesses”? (The witnesses are the men and women described in Hebrews 11.)
- What are they witnesses of? (If it would be helpful, refer students to the student manual commentary for Hebrews 11:40; 12:1.)

Point out to students the imagery of an endurance race found in Hebrews 12:1, and then draw a simple figure of a runner on the board:



Tell students that this figure represents each of us as we participate in our “race” for eternal life. Ask:

- In what ways is life as a follower of Jesus Christ like an endurance race?
- What does it mean to run this race with patience? (Like long-distance runners, we must be patient and steadily move forward.)

- What counsel is given in verse 1 that could help followers of Jesus Christ to run this race? (Repent and lay aside the sins and other burdens that hinder our spiritual progress. Point out to students that the individuals mentioned in Hebrews 11 were examples of how to “lay aside” every sin and “run with patience” to the end.)

Refer back to the figure on the board and ask students what runners might look at or think about when they are running a race, and how the things runners view or think about might affect their ability to endure to the end. Give students a few moments to study Hebrews 12:2–4, looking for what followers of Jesus Christ should look at or think about in their endurance race. Help students explain these verses by asking questions like the following:

- How can the teachings in Hebrews 12:1–4 help us when we feel weighed down or perhaps like giving up our faith? (Possible answers: In the spiritual aspects of our lives, we must continue to move steadily forward. Most spiritual changes, such as the development of real faith, are developed steadily over time. It would be a mistake to grow impatient while seeking to develop sustaining faith in Jesus Christ. Jesus Christ is the perfect example of enduring in faith, and we should continually look to Him and think about what He has done for us.)
- Who do you know who has enduring faith in the Lord? (As students respond, you might ask them for examples of what these individuals have done that demonstrates their faith. Ask students to explain how their own faith has been affected by these people. You might point out that these individuals can be part of our “cloud of witnesses.”)

Invite students to share any experiences they have had with being strengthened during trying times by remembering the Savior or other individuals who have been examples of enduring in faith. You may want to consider sharing an experience of your own. Share your testimony of this principle: **Through faith in Jesus Christ, we can endure to the end in righteousness and receive the witness of God’s promised blessings to us.**

Hebrews 12:5–11

The Lord Chastens His Children

Ask students:

- When you think of chastening, what comes to your mind?
- Is receiving chastening (receiving correction and instruction) a positive or negative experience?
- Has any good come into your life because someone chastened or corrected you? Explain.

Tell students that Hebrews 12 provides instruction about the Lord’s chastening. Assign students to take a few minutes to study Hebrews 12:6–11 and write statements of truth about the Lord’s chastening. Call on several students to read to the class what they wrote. Help students understand that the chastening referred to in these verses can mean the trials that come into our lives. Consider summarizing student responses by writing the following truth on the board: **The Lord chastens those whom He loves so they can develop righteousness and holiness in their lives.**

To help students understand and explain these verses, ask a few follow-up questions like the following:

- What phrases in these verses describe the blessings that can come into our lives from the Lord’s chastening?
- What do you think is meant by the phrase “peaceable fruit of righteousness” in verse 11? (The happy results of righteousness.) What is meant by the phrase “them which are exercised thereby”? (Those who are trained or disciplined in living righteously; see Hebrews 12:11, footnote *b*.)
- How might the truths contained in these verses have helped the Hebrew Saints to faithfully endure the trials they were facing?


Share the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



“When . . . trials are not consequences of your disobedience, they are evidence that the Lord feels you are prepared to grow more (see Prov. 3:11–12). He therefore gives you experiences that stimulate growth, understanding, and compassion which polish you for your everlasting benefit. To get you from where you are to where He wants you to be requires a lot of stretching, and that generally entails discomfort and pain” (“Trust in the Lord,” *Ensign*, Nov. 1995, 16–17).

- What do you think someone can do to allow the Lord’s correction to become a blessing?
- When has the Lord’s chastening resulted in your profit or brought “the peaceable fruit of righteousness” in your life?

Give students a moment to ponder what they could do to show more faith and trust in God when they are being corrected. Encourage students to pray for strength to listen to correction from parents or Church leaders rather than resist it. Conclude the lesson by sharing your testimony of the truths discussed in the lesson today.

 *Note to teacher: As you consider the needs of your students, you might consider teaching the following supplemental teaching idea instead of one of the main teaching ideas.*

Supplemental Teaching Idea

Hebrews 9:1–10:22. Jesus Christ’s High Priestly Role

Before class, sketch on the board a diagram of the ancient tabernacle along with its furnishings and the labels that identify the furnishings. (You could use the sketch in the student manual commentary for Hebrews 9:1–7.) You may want to display the diagram using a slide or poster.

Have a student read aloud Hebrews 9:1–5, stopping after each verse so you can point out the furnishings shown on the diagram. Then read Hebrews 9:22–24; 10:1, 3 to your students. As you read, emphasize these words: “patterns,” “figures,” “shadow,” “image,” and “remembrance.” Ask:

- What does it mean that sacrifices and practices of the law of Moses were figures, shadows, or images of “good things to come”? (Many sacrifices and practices of the law of Moses were symbolic of Jesus Christ’s Atonement.)

Copy the following chart on the board or provide a copy on a handout for each student.

Priestly Duties in the Mosaic Ordinances	Jesus Christ’s High Priestly Offering
Hebrews 9:6–7, 19–22, 25; 10:11	Hebrews 9:11–16, 24–28; 10:4, 10–12

Ask students to learn more about Jesus Christ’s role as their “great high priest” (Hebrews 4:14) by working

together in pairs to study the references in the chart. Ask them to write a few notes highlighting similarities and differences between the duties of the ancient high priests and the work of Jesus Christ. After sufficient time, ask:

- What did the ancient high priests do that symbolized the work of Jesus Christ? (If students struggle to see the comparison, refer them to the student manual commentaries for Hebrews 9:1–7 and for Hebrews 9:11–15, 23–28; 10:1.)
- What important doctrine or principle did Paul want his readers to understand from these verses? (Ensure that students understand: **Through the shedding of Jesus Christ’s blood, we can obtain remission of our sins and access to God’s presence.**)
- Why would this principle have been important for the Hebrew Saints to understand?

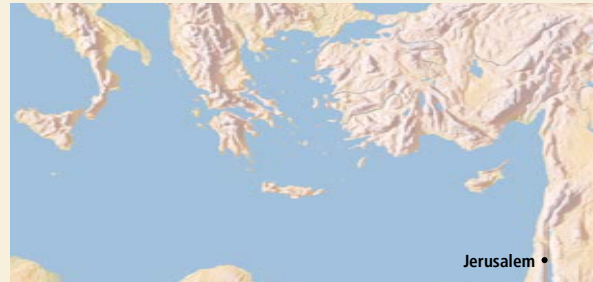
Consider summarizing Hebrews 7–10 by telling your students that there were many practices in the law of Moses that were intended to point ancient Israel to the future sacrifice of Jesus Christ. Then ask:

- In what ways does our worship today help us frequently remember the atoning sacrifice of Jesus Christ? (Possible answers: In prayer we often acknowledge the Savior and express gratitude for His atoning mission; many of our worship hymns remind us of Him; each week as we partake of the sacrament we think of Him; priesthood ordinances have elements that remind us of Jesus Christ’s saving mission.)

Introduction and Timeline

The Epistle of James emphasizes practical gospel living, counseling readers to demonstrate their faith through the works of righteous day-to-day actions. For example, James warned that an uncontrolled tongue is destructive (see James 1:26; 3:2–10). He declared that caring for the poor and needy, especially the fatherless and the widows, is the essence of “pure religion” (James 1:27). James also taught that being “a friend of the world” makes a person “the enemy of God” (James 4:4).

The Epistle of James holds a prominent place in the minds of Latter-day Saints for its role in prompting young Joseph Smith to seek for greater wisdom from God (see James 1:5; Joseph Smith—History 1:11–13).



James probably wrote this epistle while in Jerusalem, sometime between A.D. 45 and 60.

Chapter Overviews

James 1

James wrote to “the twelve tribes which are scattered abroad,” introducing teachings of Christian wisdom—God grants liberally to those who ask for wisdom in faith, nothing wavering; we are blessed when we endure temptation; our individual lusts invite temptation. The Saints should act on the word of God and not be “hearers only.” Pure religion includes caring for the widows and the fatherless.

James 2

The rich are not to receive preference over those who are poor. James designated God’s commandment to “love thy neighbour as thyself” as “the royal law.” Those who profess faith should demonstrate it through their actions, for “faith without works is dead.” Abraham is an example of how faith is manifested through good works.

James 3

James warned about the damage that can be done by the words we speak. He taught that by governing our tongue with wisdom, we can grow toward perfection. Our words and conduct should reflect peace and devotion to God. James cautioned against envying and seeking for superiority over others. He contrasted earthly and heavenly wisdom.

James 4

James discussed problems of lust and warned the Saints that friendship with the world is enmity with God. James counseled the Saints to resist the devil and to draw close to God. When we know what is right and choose not to do it, we commit sin.

James 5

The misuse of riches will lead to misery. James counseled the Saints to wait patiently for the coming of the Lord. He instructed the sick to call for the elders of the Church to anoint them with oil. There is power in the prayer of a righteous person. A person who helps to convert a sinner saves that soul from death and hides a multitude of sins.

Establish Relevance and Purpose

When students see the relevance of what they are studying to their own lives, they are generally more motivated to learn and apply gospel teachings. Teachers may begin the lesson with a question, situation, or problem that helps students see a similarity between the original audience's circumstances and their own. Then teachers may guide students in searching the scriptures for gospel truths that give them guidance in their circumstances.

Objects and Pictures

Objects and pictures, including maps and charts, can be effective in helping students visualize, analyze, and understand the scriptures, especially when the objects and pictures are connected to the scriptural text. The use of objects and pictures should always reinforce the purpose of the lesson rather than detract from it.



Suggestions for Teaching

Introduction to the Epistle of James

On the board, write this question: *What do you know about the author of James?*

After a few students have responded to the question on the board, have a student read aloud the section titled “Who wrote James?” under “Introduction to the General Epistle of James” in chapter 50 of the student manual. Then ask:

- How might knowing that many people consider James to have been Jesus Christ’s half-brother influence the way you study this epistle?

Have a student read aloud James 1:1, and then ask the class to look for the intended recipients of James’s letter. Then have someone read the student manual section titled “To whom was James written and why?” under “Introduction to the General Epistle of James.” To help establish relevancy in the minds of the students, ask:

- In what ways might the phrase “the twelve tribes which are scattered abroad” apply to Latter-day Saints?
- How can considering yourself as part of James’s audience increase the value of his message for you?

James 1:5–8

“If Any of You Lack Wisdom”

Display a picture of young Joseph Smith reading the Bible. You could use the one shown here (also found in the appendix) or Joseph Smith Seeks Wisdom in the Bible (*Gospel Art Book* [2009], no. 89; see also LDS.org). Then ask:

- From your memory, can you describe what was going on in Joseph Smith’s life before he was visited by Heavenly Father and Jesus Christ?

Ask a student to read aloud James 1:5 while the class follows along. Then ask:

- What is meant by the terms “liberally” and “upbraideth not”? (“Liberally” means that something is given freely and generously. “Upbraideth” means to rebuke, criticize, or find fault.)
- How is asking for wisdom different from what we often request in prayer? (We often just request blessings. When we ask for wisdom, we request the knowledge and understanding we need to solve our problems.)
- What principle can we learn from this verse in the Epistle of James? (As students respond, help them understand the following principle: **We can receive wisdom from Heavenly Father when we ask Him in faith.**)

Give students a moment to study James 1:6–8, looking for what James taught about how we should approach Heavenly Father when we are asking for wisdom. To deepen students’ understanding of the bold principle above, consider asking:

- What counsel did James give about the attitude we should have as we pray?
- What does the phrase “nothing wavering” mean to you?

Have the students read Elder David A. Bednar’s statement found in the student manual commentary for James 1:5–7. Then have each person turn to another member of the class and explain what it means to “ask in faith.” You might help students consider personal application of these verses by asking them to ponder the following:

- In your personal prayers, do you ever ask Heavenly Father for wisdom, or do you simply make requests for blessings?
- When you finish praying, do your actions during the day show that you prayed “in faith, nothing wavering”?
- What might you do to more closely follow the counsel recorded in James 1:5–8?

Before moving on, ask students if any of them would like to share any thoughts or insights they have had about approaching Heavenly Father in faith. What experiences have they had?

James 1:9–27; 2:1–13; 3:1–18; 4:1–17; 5:1–20

Be “Doers of the Word”

Explain that in James’s day, “a glass” (James 1:23) was a mirror made of a polished piece of bronze. It was available only to wealthy people. Many people in that day would have had only occasional opportunities to view their own reflection. Consider showing students the decorative face of an ancient Celtic mirror dating to the Roman period. The reverse side was polished metal. (The picture is found in the appendix.) Ask students to imagine what it might be like for people to view their own reflections only occasionally.

- How long might it take for people to forget what they looked like if they did not have frequent access to a mirror?

Invite a student to read aloud James 1:21–25, and ask the class to follow along looking for how James used the idea of a person’s reflection in a mirror to teach a gospel principle.

- In verses 23–24, what did James say about the man who forgets what he looks like immediately after looking in a mirror?
- In what way is being a “hearer of the word, and not a doer” (James 1:23) like the person who quickly forgets the details of his or her appearance? (Possible answer: Just as a person who does not remember what he looks like moments after looking in a mirror is forgetful, so one who hears the word of God but does not obey it is forgetful in a spiritual sense.)
- How would you state in your own words the truth recorded in verse 22?

After several students have responded, summarize their answers by writing this truth on the board: **When we learn of gospel principles, we are to act upon what we learn and become “doers of the word.”**

Before moving on, you may need to define “the perfect law of liberty” (verse 25) as the gospel of Jesus Christ. President Joseph Fielding Smith (1876–1972) stated:



“The gospel of Jesus Christ is the perfect law of liberty [see James 1:25]; it will lead man to the highest state of glory and exalt him in the presence of our Heavenly Father if he is willing to listen to the counsels of those whom the Lord has appointed to guide them” (in Conference Report, Oct. 1968, 125).

- What do you think it means for a person to look into the “perfect law of liberty” and continue in that law? Why would this person “be blessed”?

Explain to your students that unlike the Apostle Paul, James did not expound in much detail upon doctrines of the gospel. Rather, his teachings provided Christian wisdom and examples of how disciples should live as an expression of their faith in Jesus Christ—they are to be “doers of the word, and not hearers only” (James 1:22). Many of the teachings found in the Epistle of James are like short sermons (similar to the Old Testament book of Proverbs) that emphasize righteous actions. After reminding us that James was Jesus’s half-brother, Elder Bruce R. McConkie taught that in this epistle, we find James using “language reminiscent of that used by [the Savior], setting forth the practical operation of the doctrines taught by his Elder Brother” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:243).



To illustrate the principle written on the board, have students read James 1:26–27. Then ask:

- How is what you read in James 1:26–27 an illustration of the principle written on the board?
- In your opinion, why is serving those in need an essential part of “pure religion”?
- What is required of a person to become “unspotted from the world”? (Reliance on the Atonement of Jesus Christ.)

Divide the following scripture passages among members of the class and have them study their assigned passage individually or in pairs: James 2:1–13; James 3:1–14; James 4:1–11, 17; James 5:7–20. Ask students to look for things that they can do to become “doers of the word.”

Give students a few minutes to read, and then ask them to do the following. (You might write these instructions on the board while students are reading their assigned passages.)

James 2:1–13

James 3:1–14

James 4:1–11, 17

James 5:7–20

1. Summarize to the class one or two gospel principles you find.
2. Explain how living these principles will bless your life in the future.
3. Share how following the counsel you read has already benefited you.

As students respond to the three items written on the board, encourage class members to mark or write down the passages that impressed them. These passages can serve as important reminders of what students should be doing in their own lives.

James 2:14–26

Faith and Works

Point out to students the phrases “though a man say” and “a man may say” in James 2:14, 18. James had apparently heard that some of his intended audience had incorrect beliefs about faith. Ask students if they have ever noticed that a report of what someone said can get distorted as it is passed from person to person. That may have happened with the Apostle Paul’s teachings on faith as Church members talked about the teachings among themselves. Paul’s teachings about salvation through faith in Jesus Christ—not through the performances of the law of Moses—were being presented in an oversimplified way that Paul never intended. James wrote to clarify that true “faith” always leads to righteous “works,” which are our actions and efforts (see the student manual commentary for James 2:14–26).

Have several students take turns reading aloud James 2:14–20, 26, and then consider asking the class the following questions:

- What idea is repeated in verses 17, 20, and 26?
- What do you think James meant by the phrase “faith without works is dead”?
- How are good “works” (actions and efforts) the natural result of having faith in Jesus Christ?

Have students look again at verse 14, and ask:

- How would you state a principle taught in this verse? (Possible answers may include this principle: **In order to be saved, we must have faith in Jesus Christ that leads us to do righteous works.**)

To help students explain this principle, you might ask something like:

- In verses 15–16, James gave the example of someone who hears about an individual who lacks proper food and clothing and then merely expresses words of hope on behalf

of the person in need. What other examples can you think of that illustrate that “faith without works is dead”?

Have a few students take turns reading aloud James 2:21–25, and ask:

- How did the choices of Abraham and Rahab demonstrate that faith in Jesus Christ results in righteous works? (If needed, see the student manual commentary for James 2:21–25 for additional information on Abraham and Rahab.)
- When have you seen the blessings that come from the combination of faith and works?

If time permits, have students take a minute to complete the following sentence with a written response in a journal or on a piece of paper (students do not need to share their responses with others): “To better demonstrate my faith in Jesus Christ, I will seek to do the following: _____.”

Express your testimony that it is not sufficient to just believe in Jesus Christ and His gospel. We must choose to act in obedience to God’s commandments, and great blessings await those who do. Consider sharing a blessing that has come to you because you acted in faith.

Supplemental Teaching Idea

James 5:13–16. Anointing the Sick with Oil

To emphasize the teachings in James 5:13–16, consider holding up a small container of consecrated oil and asking:

- How many of you have ever received or provided a priesthood blessing with consecrated oil?

Have students read James 5:14–16 looking for what should be done by the person who is seeking a blessing and by the person who is administering to the sick. (Call for elders of the Church; pray over the sick person; anoint with oil; offer prayers of faith; confess faults.)

Ask students to state a principle found in these verses. Responses will vary but may include this principle: **The sick can be healed through faith and administration by priesthood authority.** To deepen student understanding of this principle, have students read Doctrine and Covenants 42:43–48 and the student manual commentary for James 5:13–16.

Invite students who have received a blessing from priesthood holders to share their experience with the class. After students have shared, you might follow up by asking:

- How did this experience strengthen your testimony?

51

1 Peter and 2 Peter

Introduction and Timeline

The Apostle Peter was the preeminent witness of Jesus Christ in the early Christian Church. His two epistles were written at a time of great persecution and apostasy. Peter sought to help Church members understand that if they endured persecution well, they would receive salvation and eternal glory (see 1 Peter 1:6–9; 3:12–14; 4:12–14; 5:7–10). He reminded the Saints that they were “a chosen generation, a royal priesthood” (1 Peter 2:9), and as such, they were to be holy even as Jesus Christ is holy (1 Peter 1:15–16). In his first epistle, Peter wrote about Jesus Christ’s ministry to the spirit world following His Crucifixion (see 1 Peter 3:18–20; 4:6).

In his second epistle, Peter encouraged disciples of Jesus Christ to seek after the traits that would enable them to obtain a divine nature like the Savior. By so doing, their knowledge of God would grow and they could make their calling and election sure

(see 2 Peter 1:2–10). To help the Saints avoid being deceived, Peter also warned of “false prophets” and “false teachers” (2 Peter 2:1).



1. The First Epistle of Peter was written about A.D. 62 or 64.

2. The Second Epistle of Peter was written sometime between A.D. 64 and 68.

Chapter Overviews

1 Peter 1

The elect of God will receive an incorruptible inheritance of salvation. For the elect, trials of faith are more precious than gold and lead to salvation. Peter exhorted Saints to become holy as Jesus Christ is holy. Because the Saints had been redeemed and purified by the precious blood of Jesus Christ, Peter urged them to love others with a pure heart.

1 Peter 2

When the Saints lay aside wickedness, they become living stones in God’s spiritual house, which is built upon the chief cornerstone of Jesus Christ. Peter commended his readers for being a royal priesthood, a holy nation, and a peculiar people. Peter counseled readers to follow Jesus Christ’s example of enduring suffering.

1 Peter 3

Peter exhorted wives to help bring unbelieving husbands to Christ through their righteous conduct. Husbands should honor their wives. Peter encouraged Saints to be united in righteousness, to be ready always to testify of Jesus Christ, and to live so that they dispelled false accusations made against them. Following His death, Jesus Christ preached the gospel in the spirit world.

1 Peter 4

Peter taught that followers of Jesus Christ should cease from sin and that those who are worldly think the Saints are strange for not joining them in sin. The gospel is preached to the dead so that they can be judged fairly. The Saints should rejoice when they suffer trials and reproach for their belief in Jesus Christ.

1 Peter 5

The elders of the Church are to watch over the flock with the same care as the chief Shepherd. The righteous will receive a crown of glory. Peter encouraged Saints to cast all their care upon the Lord and to be strengthened by His grace so they could remain steadfast in the faith.

2 Peter 1

Peter invited the Saints to grow in their knowledge of God. Peter listed attributes of the divine nature and taught that persons who attain a divine nature will make their calling and election sure. On the Mount of Transfiguration, Peter and others heard the voice of God, were eyewitnesses of the majesty of Christ, and received the more sure word of prophecy.

2 Peter 2

Peter affirmed that false prophets and false teachers were leading Saints astray. God knows how to deliver His followers out of temptation. Peter described the wickedness that the Saints should avoid and taught that Saints who turn to sin are in a worse condition than before they were converted to Christ.

2 Peter 3

The Saints are to be mindful of the words of the prophets and apostles. In the last days, the wicked will scoff at the righteous for believing that Jesus Christ will return. Just as wicked people were once destroyed by the Flood, so the wicked will be destroyed by fire in the Lord's due time. Saints are encouraged to faithfully watch for the Savior's return. Peter confirmed the wisdom of Paul's writings.

Suggestions for Teaching

Introduction to 1 Peter and 2 Peter

To help students recognize the value of studying the words of the Apostle Peter, you might ask the following:

- What were some of the experiences that helped Peter change from a simple fisherman to a mighty Apostle of Jesus Christ?
- Following the death of Jesus Christ, what position did Peter hold in the Church? (The chief Apostle in the Church—a position comparable to the President of the Church today.)

Consider reading aloud the section "Why study 1 Peter?" under "Introduction to the First Epistle General of Peter" in chapter 51 of the student manual.

- Why would Peter's writings have been of value to Church members in his day?
- How could they benefit Church members today?

Encourage students as they study 1 Peter and 2 Peter to keep in mind that these epistles were written by the Apostle who was serving as the President of the Church. His purpose was to help disciples of Jesus Christ during difficult times.

1 Peter 1–2

Expectations for Disciples

Have several students take turns reading aloud 1 Peter 1:1–2, 15–16; 2:5–6, 9–11 while the class follows along looking for words and phrases Peter used to describe Church members who were living as true disciples of Jesus Christ. You could suggest that students mark these words and phrases in their scriptures.

- What are these words or phrases? (List student responses on the board. Possible answers: Elect, holy as Christ is holy, lively stones, spiritual house, chosen generation, royal priesthood, holy nation, peculiar people, and people of God.)

In order to help students identify a doctrine taught in these passages, ask:

- How would you state a doctrine recorded in 1 Peter 2:9–10? (Though they may express different ideas, students should be able to state this doctrine: **God has called the Saints to be His people, separate from the darkness of the world.**)

The following questions are designed to help students further analyze and understand 1 Peter 1:1–4, 15–16; 2:5–6, 9–11:

- What meaning do the words on the board have for you? How do they help you understand what God expects of you?
- What did Peter mean when he said that the Saints were a “peculiar” people? (If needed, have students read the student manual commentary for 1 Peter 2:9–10.)
- What does it mean to you for Church members to be “lively stones” in the “spiritual house” of God?
- How can Peter’s description of the Saints help you understand the spiritual potential of members of the Church in our day?

Give students a minute or two to read 1 Peter 1:18–25, looking for what God has given us to help us reach our spiritual potential, as described by Peter. Then ask:

- How do these verses help you to understand that God has not left you on your own to reach your spiritual potential?

As prompted by the Spirit, you might invite students to select something they read in 1 Peter 1:18–25 and explain how the teaching has blessed them and helped them to become more like Jesus Christ.

1 Peter 1–5

Patient Endurance in Persecution

To help establish the context of Peter’s writings, ask students what Peter would have witnessed during the last 24 hours of the Savior’s life. If needed, remind students that the Apostle Peter was an eyewitness of the persecution that Jesus Christ suffered at the hands of enemies before His death. The instruction that follows will be more meaningful to students if you have one of them read aloud the section “To whom was 1 Peter written and why?” under “Introduction to the First Epistle General of Peter” in chapter 51 of the student manual. Then ask:

- Why would Peter choose to discuss the purpose of suffering and trials in his epistle to Church members?

Ask students to read 1 Peter 2:21–25 looking for Peter’s description of how Jesus responded to persecution. Then ask:

- How did the Savior respond to persecution?
- What events in the Savior’s life might Peter have been referring to in verse 23?
- Peter mentioned in verse 21 that Christ set an example for us. How would you state in your own words what Peter wanted us to learn from the Savior’s example? (Students will likely respond with ideas similar to this principle: **When we are persecuted for our beliefs and efforts to live righteously, we can be strengthened by Jesus Christ’s example of patient endurance.**)

To help students better understand this principle, share the following scenario (or one like it) with the class:

Carla, who is 23 years old, recently joined The Church of Jesus Christ of Latter-day Saints. Her family was opposed to her taking lessons from the missionaries and expressed great displeasure when she told them she was going to be baptized. She invited them to attend her baptism, but they refused to attend. Later that day, her dad informed her that because of her religious beliefs and choices, he no longer considered her to be his daughter. To make matters worse, within days some of her closest friends said that they no longer wanted to associate with her. Still others who knew her began on occasion to taunt her because of her new religion.

Write the following passages on the board: *1 Peter 1:7–9; 1 Peter 2:15, 20; 1 Peter 3:8–10; 1 Peter 3:14–18; 1 Peter 4:8–9; 1 Peter 4:12–19; 1 Peter 5:6–10.*

Divide the class into thirds. Assign one third of the students to study the scriptures in 1 Peter 1–2. Assign one third of the students to study the passages in 1 Peter 3. Assign the remaining third of the students to study the passages in 1 Peter 4–5. Ask students to consider how Peter’s counsel might help the person described in the scenario. Then ask:

- How might you draw upon Peter’s words to provide counsel to the person in the scenario?

You can help students to feel the truth and importance of the previous bold principle by asking:

- Have any of you had an experience when you were harassed or persecuted because of your religious beliefs and you drew strength from Jesus Christ’s example? Please share it with the class.

If time permits, consider giving students a few minutes to write some doctrines of the gospel they could draw upon for strength if they are ever persecuted for their religious beliefs.

1 Peter 3:18–20; 4:6

The Gospel Is Preached to the Dead

Display a picture of Jesus Christ’s body being placed in a tomb. You could consider using *Burial of Jesus (Gospel Art Book [2009], no. 58; see also LDS.org)*. Then ask:

- What happened to Jesus Christ’s spirit while His body was in the tomb?
- Where can we read about this?

Have a student read aloud 1 Peter 3:18–20 and 1 Peter 4:6 while the class follows along and considers what doctrine is taught in these passages.

- What doctrine is taught in these verses? (Student responses will likely include this doctrine: **Jesus Christ preached the gospel in the spirit world during the time His body was in the tomb.**)

To help students see how the Restoration of the gospel of Jesus Christ has helped clarify our understanding of these verses, you may consider having students read portions of Doctrine and Covenants 138:12–37. Then ask:

- How does God’s plan make it possible for a deceased individual to be freed from spirit prison?

As impressed by the Spirit, you might ask students to explain how they have felt while participating in the work of redeeming the dead.

2 Peter 1:2–19

Faithful Saints Receive “Exceeding Great and Precious Promises”

To help students understand that this portion of the lesson is relevant to them, consider having all of your female students stand and recite the Young Women theme, which begins, “We are daughters of our Heavenly Father, who loves us, and we love Him.”

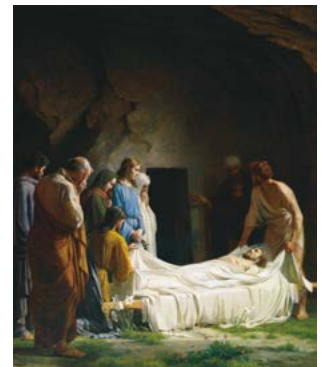
- What do the words “divine nature” mean to you? (Possible answers: The characteristics of Heavenly Father and Jesus Christ. We have inherited divine qualities from our Heavenly Father, and we can strive to develop them.)

Tell students that Peter’s teachings can help us understand the “divine nature” and know why we should seek after it.

Ask a student to read aloud 2 Peter 1:1.

Feeling the Truth and Importance of a Principle

When students feel the truth, importance, and urgency of a principle or doctrine through the influence of the Spirit, their desire to apply that truth in their lives grows. Teachers can help students to have these feelings in class by giving them opportunities to share experiences or to consider real-life situations where gospel truths apply.



- To whom did Peter address this epistle? (Those who have obtained “precious faith” in Jesus Christ.)

Ask another student to read aloud 2 Peter 1:2–3, and ask:

- What has God given us, through His “divine power,” so that we can receive “life and godliness”? (“All things.”)

Invite another student to read aloud 2 Peter 1:4, and point out Peter’s teaching that “exceeding great and precious promises” make it possible for us to become “partakers of the divine nature.” Then ask:

- When we make covenants with Heavenly Father, He makes promises to us. As you think about the covenants you have made with Heavenly Father, what are some of the “great and precious promises” He has made to you if you are obedient? (As students respond, list their answers on the board.)

The students’ answers could include the following: Always have God’s Spirit to be with us (baptismal covenant and sacrament). Be redeemed of God, be numbered among those of the First Resurrection, and have eternal life (see Mosiah 18:8–10; baptismal covenant). Be sanctified by the Spirit, have bodies renewed, become the elect of God, and receive all that the Father has (see D&C 84:33–39; oath and covenant of the priesthood). Find wisdom and great treasures of knowledge (see D&C 89:18–21; Word of Wisdom). Windows of heaven opened (see Malachi 3:8–12). Help students see that the Lord has given us tremendous promises.

- How can these promised blessings from God help you to obtain a divine nature?

Give students a moment to silently read 2 Peter 1:5–7. Then ask:

- Peter said that by “giving all diligence,” disciples can develop the attributes described in these verses. Why are these particular attributes essential if we are to have divine nature?

Point out that in the first phrase of 2 Peter 1:8, Peter mentioned “these things,” which are the attributes listed in verses 5–7. Then have a student read aloud 2 Peter 1:8–10 while the class follows along looking for what blessings come to those who seek to develop a divine nature. To help students understand these verses, ask:

- What blessings will come to us if the attributes listed in verses 5–7 “abound” in us? (We will not be barren or unfruitful in the knowledge of Jesus; we will see afar off [see the things of eternity]; we will remember that our old sins have been purged; we will make our calling and election sure; we will never fall.)
- What are the consequences of failing to attain these attributes? (We cannot see afar off; we forget that we have been purged of our sins.)
- How would you state the importance of developing a divine nature? (As students respond, you might write the following principle on the board: **As we diligently seek to develop a divine nature, our knowledge of Jesus Christ increases and we become more like our Father in Heaven and His Son, Jesus Christ.**)
- How has your knowledge and testimony of Jesus Christ increased as you have sought to develop a divine nature?


Point out the phrase “make your calling and election sure” in verse 10. To help students understand this term, have a student read aloud the student manual commentary for 2 Peter 1:10–11. Then invite students to silently read 2 Peter 1:11–12 looking for the great blessings that come to those who diligently seek to make their “calling and election sure.” Consider asking:

- What blessings come to a person who has his or her calling and election made sure? (“Ye shall never fall.” “An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord.”)
- Why do you think Peter taught about the importance of developing a divine nature before teaching about making our calling and election sure? (Students may express the following principle in different words: **When we diligently seek to develop a divine nature, we can have our calling and election made sure and be blessed with an assurance of eternal life.**)

Invite students to quietly consider which of the attributes listed in 2 Peter 1:5–7 they desire to possess in greater abundance. Encourage them to plan how they could be more diligent

this week in seeking to obtain that attribute. You might give students a few moments to record their plan in a journal or on a piece of paper.

Close by sharing your testimony that the doctrines and principles discussed in the lesson today are true. Through the course of our lifetimes, we can become more like our Savior.

 *Note to teacher: If time permits and as directed by the Holy Ghost, you might consider using the supplemental teaching idea for 2 Peter 1:16–19, which covers the related principle of receiving the “more sure word of prophecy.” You might also use the supplemental teaching idea for 2 Peter 2–3 or simply tell the class that 2 Peter 2–3 includes a warning against false teachers and the emptiness of their teachings.*

Supplemental Teaching Ideas

2 Peter 1:16–19. The More Sure Word of Prophecy

Ask a student to recount what happened when Peter, James, and John were on the Mount of Transfiguration with Jesus (see Matthew 17:1–13). Have a student read aloud from Peter’s account of that experience, found in 2 Peter 1:16–19, while the class follows along looking for insights that Peter shared about that experience. Ask students to look at verse 19, and then ask: What is one of the blessings that Peter received on the Mount of Transfiguration? To help students understand the “more sure word of prophecy,” you might have them read Doctrine and Covenants 131:5 as well as the student manual commentary for 2 Peter 1:19–21. Help students understand this principle: **The more sure word of prophecy is a revelation that we are sealed up unto eternal life.** Ask students to discuss how this truth can motivate someone to draw closer to the Lord.

2 Peter 2–3. Peter Warned the Saints of False Teachers

Peter concluded his last epistle with a warning to the Saints. Have a class member read 2 Peter 2:1–2, 17–19

and explain how false teachers are like “wells without water” or “clouds that are carried with a tempest.” Have students look in these verses to identify why false teachers often mislead the Saints. You might have students suggest modern ideas that portray truth as evil (see 2 Peter 2:2). Have students search 2 Peter 2:20–22 and look for how Peter described the spiritual status of those who have apostatized from the truth. To help students remember that the Lord provides spiritual protection for the Saints, have the class read 2 Peter 2:9 and 2 Peter 3:1–2 and have them look for how the Saints find safety as they live in the midst of wickedness and false teachings. Ask students to summarize Peter’s counsel about how the Lord provides spiritual protection for His Saints. Help students understand this principle: **When we follow the teachings of prophets and apostles, we obtain spiritual protection against false teachers.** Ask students to share how the teachings of prophets and apostles have provided them with spiritual protection.

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1 John, 2 John, 3 John, and Jude

Introduction and Timeline

John and Jude wrote their epistles at a time when apostasy was threatening the Church. Even though it had been only a few decades since the death of Jesus Christ, false teachers were teaching a “doctrine” different from that taught by the Apostles (see 2 John 1:9–10). Some claimed that Jesus Christ had not come in the flesh (see 1 John 4:1–3). Diotrephes, a local Church leader, refused to recognize John’s authority (see 3 John 1:9–10). John bluntly labeled those who taught false doctrine as being “antichrist” (1 John 2:18, 22; 4:3), and he encouraged Church members to shun falsehoods and remain with him in fellowship “with the Father, and with his Son Jesus Christ” (1 John 1:3). Jude warned the Saints of “ungodly men” who had “crept in unawares” (Jude 1:4; see also verse 15). As eyewitnesses of the resurrected Savior, John and Jude counseled the faithful on how they might resist false doctrines.



1. The Epistles of 1, 2, and 3 John were probably written between A.D. 70 and 100, perhaps in the last few years of the first century.
2. The Epistle of Jude was probably written between A.D. 40 and 80.

Chapter Overviews

1 John 1

John was a witness of the resurrected Jesus Christ, and he invited his readers to join him and other faithful Saints in fellowship with Heavenly Father, with Jesus Christ, and with each other. Though our sins can keep us from fellowship with God, the blood of Christ cleanses us from unrighteousness. If we say we have no sin, we deceive ourselves.

1 John 2

Jesus Christ is our Advocate with the Father and the propitiation for our sins. We manifest that we know God and abide in the light when we keep the commandments. John admonished readers to “love not . . . the things that are in the world.” Antichrists, who are false prophets and deny Jesus Christ, shall come in the last days.

1 John 3

Disciples of Jesus Christ shall become like Him. Because there is no sin in Jesus Christ, He is able to take away our sins and destroy the works of the devil. Jesus showed His love for us by laying down His life. John admonished his readers to love one another “in deed and in truth” and to believe on the name of Jesus Christ.

1 John 4

False teachers in John’s day could be identified because they did not acknowledge that Jesus Christ had come in the flesh. John affirmed that God is love and had sent His Son to be the Savior of the world. God has commanded us to love one another. We love God because He first loved us.

1 John 5

God's commandments are not grievous to bear. The symbols of the Spirit, the water, and the blood all testify of Jesus Christ and His atoning sacrifice. Belief in Jesus Christ is required to gain eternal life.

2 John 1

John rejoiced because the children of an "elect lady" were living faithfully. John beseeched his readers to love one another and acknowledged that there were deceivers and antichrists in the Church.

3 John 1

John commended Gaius for his service and identified Diotrephes as one who sought preeminence in the Church through malicious words and deeds. John rejoiced whenever he learned that the Saints were walking in truth.

Jude 1

Jude sent greetings to the Saints and exhorted them to earnestly contend for the faith that was delivered to the early members of the Church. Jude warned of the seriousness of apostasy in the Church by reminding readers that in ancient times those who worked evil were destroyed. Mockers shall revile God's Church in the last days.

Suggestions for Teaching

Introduction to 1 John, 2 John, 3 John, and Jude

Help students understand the context of John's and Jude's letters and realize the relevance of these letters in their own lives by asking:

- When have you encountered someone or something opposed to the teachings of the Church? How did you respond?

Explain that John and Jude lived at a time when many people were apostatizing and leaving the Church. At that time there were various false philosophies, one of which was called docetism. Tell students that the term *docetism* comes from the Greek word *dokeo*, meaning "to seem or appear." (You may want to write this definition on the board.) Write the following statements on the board (or have them already written before class begins), and tell students that they represent the beliefs of docetism.

God is a spirit, He is invisible, and He is unable to suffer physically.
Jesus Christ did not have a physical body during His life on earth.
Jesus only appeared to die on the cross; His mortal death was an illusion.
Christ's Resurrection and Ascension into heaven were metaphorical.

- Why do you think that John and Jude would have been alarmed when some Church members began to accept the false beliefs of docetism?

In order to further understand the content and context of John's and Jude's letters, ask a student to read aloud 1 John 2:18–19, 22; another to read aloud 1 John 4:1–3; and a third student to read aloud 2 John 1:7, 9–10. Have the class follow along looking for evidence that John was aware of false teachings about Jesus Christ. Invite students to identify words or phrases showing that John was aware of the false ideas listed on the board. When students mention "antichrists," it may be helpful to define what the word means. An antichrist is anyone who is opposed to Jesus Christ and His gospel.

Write the following references on the board: *3 John 1:9–10* and *Jude 1:4, 18–19*. Give students a moment to read these passages and identify other evidences of apostasy among the Saints. After sufficient time, ask students to report what they discovered. (Possible

answers: Saints desired preeminence, rejected the Church’s authorized leaders and taught others to reject them, mocked the teachings of the Church, denied Jesus Christ, walked after their lusts, and did not have the Spirit.) Then ask:

- How are similar false teachings or practices manifest in our day?

With that contextual background, give students a moment to study 1 John 1:1–4 looking for what John said to strengthen Church members against false teachings.

- What stands out to you in these verses?
- What did John write in these verses to counter false teachings about Jesus Christ?
- How can John’s teachings in these verses guide you as you help others understand the truth about Jesus Christ? (As students share their ideas, emphasize this principle: **We can teach and testify of Jesus Christ and His gospel to counter the influence of false doctrines.**)

To help students understand that John was testifying of Jesus, you might ask them to mark words such as “heard,” “seen,” and “handled” in verse 1; “bear witness” in verse 2; and “that which we have seen and heard declare we unto you” in verse 3. Then write the above bold principle on the board, and ask:

- Why is our testimony of what we know important in countering the influence of false doctrine?

1 John 1:3–3:9; 5:1–14

Gaining Fellowship with the Father and the Son

Have a student read the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles to the class:



“Fellowship connotes a community of interest, activity and feeling. . . . To have fellowship with the Lord in this life is to enjoy the companionship of his Holy Spirit, which makes us one with him; and to have fellowship with him in eternity is to be like him, having that eternal life of which he is the possessor and originator” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:374).

Identifying Principles

Institute teachers are charged with helping students to identify principles located in the scriptures. Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles counseled: “As you seek spiritual knowledge, search for principles. Carefully separate them from the detail used to explain them” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86). One way to help students learn to identify principles is to invite them to write what they are learning in an “if-then” statement of principle.

Ask students to give examples of individuals with whom they have felt fellowship. (Possible answers: Family members, missionary companions, and friends.)

Focus student attention on 1 John 1:3 and ask:

- Who did John want his readers to have fellowship with? (The Apostles, Heavenly Father, and Jesus Christ.)

Tell your students that much of what John wrote was to help his readers develop fellowship with God.

Write the following on the board:

“If _____, then _____.”

Help students to identify principles in John’s first epistle by explaining that John taught numerous principles that can be put into the pattern shown on the board. Have a student read aloud 1 John 1:6–8, and invite the class to state principles using the words *if* and *then*, based on what they find in these verses. Students may identify principles such as the following:

If we have fellowship with God, then we will not walk in darkness.

If we walk in the light, then we will have fellowship with one another.

If we walk in the light, then the blood of Christ will cleanse us from all sin.

If we say that we have no sin, then we deceive ourselves.

Break the class into groups of four students. Have group members each study one of the following four scripture passages so that all passages are studied in the group: 1 John 2:1–8; 1 John 2:9–11, 15, 22–25; 1 John 3:1–9; and 1 John 5:1–5, 9–14. Have students compose several “if–then” statements of principle based on what they read. As students study their passages, you might ask them to use the following suggestions to help them identify and understand principles. (You might write these on the board.)

From verse _____, we learn that if _____, then _____.
This statement of principle means _____.
I can use this principle to guide my behavior by _____.

To conserve time for other parts of the lesson, you might have students share within their groups their favorite two or three “if–then” statements of principle and explain how the principles could guide their behavior.

After students have finished sharing within their groups, draw attention again to the blank “if–then” statement on the board. Fill in the second part of the statement so it looks like the following:

“If _____, then we will be brought into the light and fellowship of Heavenly Father and Jesus Christ.”

Ask students:

- Based on what you learned in your groups, what must we do to be brought into the light and fellowship of Heavenly Father and Jesus Christ? (As students share their thoughts, write the rest of the principle on the board: **If we keep the commandments and draw upon the Atonement of Christ, then we will be brought into the light and fellowship of Heavenly Father and Jesus Christ.** You can help students understand this principle by pointing out key phrases in the verses they studied.)

Ask some questions like the following to help students explain and feel the importance of this principle:

- If we want to have fellowship with Heavenly Father and Jesus Christ, why are John’s teachings in 1 John 2:1–2 important to understand and follow?
- What blessings come from living in fellowship with Heavenly Father and Jesus Christ?
- When do you feel that you have experienced fellowship with Heavenly Father and Jesus Christ?
- How does living in fellowship with Heavenly Father and Jesus Christ help you to fellowship others, particularly new converts?

Draw the students’ attention to 1 John 3:2, and ask a student to read it aloud to the class. Point out that this verse teaches an important doctrine. Ask:

- What does John teach in this verse about our eternal potential? (We can become like the glorified Jesus Christ.)

If time permits, you might further emphasize this important doctrine by inviting students to read Galatians 4:4–7 and helping them understand the truths about our eternal potential that were taught by both John and Paul.

Before moving on, consider giving students a moment to consider what they might do to more fully receive the light and fellowship of Heavenly Father and Jesus Christ.

1 John 3:11–4:21; 5:1–3

Loving God and Our Fellowman

Have students think of someone who loves them. Then ask:

- How do you know that person loves you?

Explaining Principles

When a teacher or a student understands a doctrine or principle, they not only know what the words mean but also how the doctrine or principle can affect their lives. Once a doctrine or principle is identified and understood, it can be more readily applied.

After a few responses, tell students that in 1 John 3–4, John used the word *love* over 30 times. To introduce John’s teachings on love, have students read 1 John 3:11, 16–18, 23. Consider having them mark the word *love* each time it appears. After sufficient time, ask:

- What doctrines or principles do you learn about love from these verses?
- What does it mean to love in “deed and in truth”? (1 John 3:18).
- How is loving others an expression of love for God? (As students share their ideas, write this principle on the board: **We express our love for God when we love and serve one another.**)

Remind students that some of those to whom John wrote were contemplating leaving the Church and pursuing other religious beliefs. Point out that love can be a remedy to eliminate disunity among Church members.

Give students several minutes to quietly study 1 John 4:7–21; 5:1–3 and to compose in their own words a few sentences that summarize John’s teachings on love. (If you write these scripture references on the board, students will better remember what they are to read.) After sufficient time, invite several students to read their sentences to the class. A few truths that should be central to their responses are: **God is love. God manifested His love for us by sending His Son into the world. Love of God and love of other people eliminate our fears.** To deepen understanding of these truths, you might ask questions like the following:

- What does the declaration “God is love” (1 John 3:8) mean to you? How have you felt God’s love for you?
- John stated, “There is no fear in love; but perfect love casteth out fear” (1 John 3:18). What fears might the early Saints have had at the time of John’s writing? What are some fears Church members have today?
- How does love for others and for the Lord help someone overcome those types of fears? How has love helped you to overcome fears?

You can encourage the students to apply John’s teachings about love by asking them to select someone in their life—a family member, friend, co-worker, or someone in their ward or branch—and then asking them to write a few specific ways they could show increased love to that individual. You could ask a few students to share ideas from their list. Challenge students to do one of the things they wrote down today, without putting it off until tomorrow.

Jude 1

Jude Warned against Those Who Teach False Doctrines

Briefly explain who Jude was by reading Jude 1:1 and having a student read the student manual section “Who wrote Jude?” under “Introduction to the General Epistle of Jude.” Then have the class read Jude 1:3 looking for what Jude exhorted his readers to do. (“Earnestly contend for the faith which was once delivered unto the saints.”) Then ask:

- What does it mean to “earnestly contend for the faith which was once delivered unto the saints”? (For further insights, you might have students read the student manual commentary for Jude 1:3.)
- Who would have delivered the gospel to the Saints in Jude’s time? (Some may have heard it from Jesus Christ; others likely heard it taught by the Apostles.)

Have students read Jude 1:4 looking for why Jude wanted the Saints to earnestly contend for the faith that was once delivered unto them. (“Certain men” had crept in among the Saints while they were unaware, teaching false doctrines.) Have a student read Jude 1:5 aloud while the class follows along and identifies what Jude did to help protect his readers from the teachers of false doctrines. (He reminded the Saints of God’s power and blessings.) Then give students a moment to search Jude 1:5–7 and identify the three different groups that Jude reminded the Saints about. (The children of Israel who were led out of Egypt and then did not remain faithful, the angels who chose to follow Satan in the premortal life, and the people who lived in Sodom and Gomorrah.)

- What do these three groups have in common? (All three groups rebelled against God; all three groups received punishments for their actions.)

Summarize Jude 1:8–16 by explaining that Jude identified others in the Old Testament who failed to be faithful to the Lord and compared them to the teachers of false doctrines who were among the Saints of his day.

Give students a moment to study Jude 1:17–21 and identify what Jude taught about the last days. (Because there would be “mockers,” or teachers of false doctrines, we should build our faith and keep ourselves in the love of God.)

- What was the purpose of Jude’s warnings in these verses? (As students share their answers, help them see this principle: **Prophets warn us against teachers of false doctrines and against sin so that we can escape the destructions that will befall the wicked.**)
- What dangers have modern prophets and apostles warned us against? (As students respond, consider writing their answers on the board.)
- What experiences in your life have helped you to feel the protection that comes from heeding the words of living prophets and apostles?

Give students a moment to ponder whether they listen to warnings given by modern Church leaders. Have them think about decisions they might make today to avoid the destructions that will befall the wicked. Conclude by testifying of truths taught in today’s lesson.

Supplemental Teaching Ideas

1 John 2:20–27. Following the Promptings of the Holy Ghost

Ask students to read 1 John 2:25 and identify the promise given to the faithful. (Eternal life.) Then explain that John taught about an important gift the Lord has given to help us receive eternal life. Ask students to study 1 John 2:20–27 and the student manual commentary for 1 John 2:20, 27. Make sure students understand that the phrases “unction from the Holy One” (verse 20) and “the anointing which ye have received” (verse 27) refer to receiving the gift of the Holy Ghost. Ask students:

- How does the gift of the Holy Ghost lead us to eternal life?

As students share their ideas, they may identify this principle: **The Holy Ghost helps us recognize truth that leads us to eternal life.** To help students feel the importance of this principle, consider asking them how they have come to know the truthfulness of John’s teachings recorded in verse 27.

1 John 5:6–8. Water, Blood, and the Spirit

Give students a few moments to read 1 John 5:6–8 and identify two sets of “three witnesses.” Consider asking students how water, blood, and the Spirit point to the Atonement. Then have students consider how these same elements are also part of our spiritual rebirth. For further information, see the student manual commentary for 1 John 5:6–8. Help students to see that water, blood, and the Spirit are symbolic elements that help us understand the Atonement.

2 John and 3 John. John’s Letters to the Elect Lady and to Gaius

Ask students: What effect does your obedience to the Lord have on individuals who know you?

Tell students that in his epistles, John identified individuals whose actions affected others. Consider giving each student a copy of the following chart and having them work together with another member of the class to fill in the information.

Scripture	What effect did someone's belief in the truth or rejection of the truth have on others?
2 John 1:1, 3, 5-6	
2 John 1:7-10	
3 John 1:1-3, 5-7	
3 John 1:4	
3 John 1:9-11	
3 John 1:12	

After students have completed the chart, ask:

- Based upon what you read in 2 John and 3 John, how would you explain the effects our actions can have on those who know us?

Make sure that students understand this principle:

If we choose to believe and act upon the truths of the gospel, happiness comes to us and to others.

Revelation 1–3

Introduction and Timeline

A short distance off the coast of present-day Turkey lies a tiny island called Patmos, where just over 1,900 years ago, the Lord Jesus Christ appeared to John the Beloved and instructed him to write an account of the visions and revelations he was about to be given (see Revelation 1:10–16, 19). In Revelation 1–3, John introduced themes that run throughout the book. Revelation 1 describes a vision of the Lord Jesus Christ, unveiling aspects of the Savior’s power and eternal mission, including the reassuring truth that the Lord labors among and with His faithful servants. In Revelation 2–3, John’s letters to seven branches of the Church convey counsel and correction from the Lord to help His followers receive the blessings of exaltation. The messages in these chapters showed the Saints in John’s day that Christ will help His followers overcome even as He overcame, and these messages teach the same thing to us today.



John received a revelation from Jesus Christ while banished to the island of

Patmos, probably before A.D. 96.

Chapter Overviews

Revelation 1

While on the island of Patmos, John received a “revelation of Jesus Christ” and learned that those who read and keep this revelation will be blessed. John testified that Jesus Christ is resurrected and is the “prince of the kings of the earth,” that His blood cleanses from sin, and that He will come again. In the midst of the faithful Saints, John saw the glorified Savior holding the keys of death and hell.

Revelation 2

Through John, the Lord Jesus Christ gave messages to the churches in the cities of Ephesus, Smyrna, Pergamos, and Thyatira. These messages contained praise, correction, counsel, and promises of exaltation to those who overcome. The Lord told each congregation, “I know thy works.”

Revelation 3

Through John, the Lord Jesus Christ continued to give messages, now addressing the churches in the cities of Sardis, Philadelphia, and Laodicea. He gave praise, correction, counsel, and promises to Church members.

Suggestions for Teaching

Revelation 1:1–3, 9–11

Introduction to the Book of Revelation

Before class write the word *Apocalypse* on the board, and under it write *apo + kalypto*. Also before class, obtain a picture or small statue of Jesus Christ and cover it with a cloth. As class begins, ask students if they can explain the meaning of the word *apocalypse*.

If students do not know, explain that the word comes from the Greek preposition *apo*, meaning “away from” or “remove,” and the verb *kalyptō*, meaning to “cover,” “hide,” or “veil.” Tell students that the original Greek title of the book of Revelation is *Apokalypsis*, or “the Apocalypse.” Ask:

- What does the title “the Apocalypse” suggest will take place in this book of scripture? (There will be an uncovering, a removal of a veil, or a revelation.)

Ask students to read Revelation 1:1, silently looking for what will be revealed or uncovered in this book. (Possible answers: Jesus Christ, future events.) On the left side of the board, write *Jesus Christ*, and on the right side of the board, write *Future Events*.

Ask your students to look through the chapter headings in Revelation to discover specific future events that are “unveiled” or “revealed” in the book. Or they could select one of the following chapters in the book of Revelation and briefly skim through it, looking for future events that are unveiled or revealed in the book: Revelation 8, 9, 10, 14, 15, 16, 18, 19, 20, 21, 22. Have students report some of what they discovered, and write their answers on the board under “Future Events.” (Possible answers: The Restoration of the gospel, which was a future event for John. Wars and destructions in the last days. The Millennium. Exaltation in the celestial kingdom.) Summarize student responses by writing the following principle on the board: **The book of Revelation unveils God’s dealings with men throughout the ages and His triumph over evil in the last days.**

Have students read Revelation 1:9–11 looking for where the Apostle John was when he received the revelation that is recorded as the book of Revelation and why he was there. After students report what they found, have a student read aloud the student manual section “When and where was Revelation written?” in chapter 53. Ask the class:

- What was happening to the Church at the time John received Revelation?

Have students read Revelation 1:3 and look for what we must do to be blessed by the prophecies and promises found in Revelation. Ask students to share what they found. Point out that the Joseph Smith Translation adds the words “and understand” to this verse, emphasizing that we must read, hear, *and understand* the prophecies in the book of Revelation (see the Bible appendix). Then we must “keep” the prophecies, meaning that we must take them into our lives. Encourage students to follow John’s counsel as they study Revelation by considering things they can do to prepare for future events.

Divide the class into thirds. Ask one-third of the class to read “Why study Revelation?” another third to read “To whom was Revelation written and why?” and the remaining third to read “What are some distinctive features of Revelation?” All three reading assignments are found in the section “Introduction to the Revelation of St. John the Divine” in chapter 53 of the student manual. Ask students to look for how the book of Revelation can bring them hope. After students have had time to read silently, ask them to report what they found.

To stimulate the students’ interest in studying the book of Revelation, you might ask:

- From what you read in the student manual, what are you looking forward to learning about in the book of Revelation?
- What thoughts do you have when you consider that we live in a time when many events in the book of Revelation are being fulfilled?

Revelation 1:4–20

John Recorded His Witness of Jesus Christ

Now that students have seen that the book of Revelation uncovers truths about God’s work, particularly truths about the future of His work, you could remove the cloth revealing the picture or small statue of Jesus Christ. Ask students to read Revelation 1:1 and then answer this question:

- In addition to unveiling some of God’s dealings with men throughout the ages, what else does the book of Revelation reveal? (After students share their answers, write the following principle on the board: **As we study the book of Revelation, we can better understand the eternal mission of Jesus Christ.**)

Read Revelation 1:5 as a class and ask the students to share the truths about Jesus Christ that they find in this verse. Write the truths on the board under the heading “Jesus Christ.” (Possible answers: A faithful witness of the Father. The first person to be resurrected. The prince of the kings of the earth. His blood washed us from our sins.) By studying this verse together, you can model what you would like the students to do with the following assignment and help them complete it more successfully.

Divide the class into thirds. Assign one-third of the class to study Revelation 1:6–11, another third to study Revelation 1:12–16, and the remaining third to study Revelation 1:17–20. Encourage students to look in the student manual for any commentary that will help them understand their assigned verses. Ask students to look for any details or symbols about the Savior and to think about what these symbols reveal about His continued work on earth.

Give students several minutes to study their assigned verses. Then invite students from each group to report their findings to the entire class. You could ask a student to stand at the board and write a summary of student reports on the board under the heading “Jesus Christ.” Or, you could encourage students to take notes on what they learn from other students. You might invite all students to mark in their scriptures the truths they learn about the Savior.

The following questions are designed to help students analyze and understand Revelation 1:5–20:

- Why do you think it is important to know that Jesus Christ is _____? (Fill in the blank with a word or phrase from these verses that is used to describe Jesus Christ.)
- Which words from these verses were used as titles for Jesus Christ and why are they significant? (Possible answers: Prince, Alpha and Omega, the Beginning and the End, the Almighty, the Son of Man, the First and the Last, He Who Liveth and Was Dead.)

To help deepen the students’ understanding of these name-titles of Jesus Christ, you might read with the class the student manual commentaries for Revelation 1:8, 11; for Revelation 1:8; and for Revelation 1:12, 20.

Consider showing students the picture of Jesus Christ standing in the midst of seven candlesticks (see the appendix) or asking them to study the picture in the student manual commentary for Revelation 1:13. Also, ask students to read Revelation 1:12–13, 20 again.

Invite students to identify and explain a doctrine taught in these verses by asking:


- What do you learn about the eternal mission of Jesus Christ from Revelation 1:12–13, 20? (After students share their ideas, you may want to write this doctrine on the board: **Jesus Christ continues to watch over and care for His faithful servants.** You could encourage students to write this doctrine in the margin of their scriptures.)
- What evidence do you see that Jesus Christ continues to watch over and care for His Church?

Invite a few students to share ways in which Jesus Christ is watching over them and caring for them.

Revelation 2–3

Messages from Jesus Christ to the Seven Churches in Asia

Remind students that parts of the book of Revelation were addressed to seven branches of the Church (see the section “To whom was Revelation written and why?” under “Introduction to the Revelation of St. John the Divine” in chapter 53 of the student manual). Explain that Revelation 2–3 contains Jesus Christ’s messages to the seven churches.

 Give each student a copy of the handout “Revelation 2–3. The Lord’s Instructions to the Seven Churches,” found at the end of the lesson. Help students understand the handout by pointing out the names of the cities where the seven churches were located (see left-hand column) and the topics shown at the top of the handout. Briefly review the information about the branch of the Church in Ephesus that is already completed.


Modeling Scripture Searching

The purpose of modeling a learning activity is to give students a clear understanding of their assigned task, thus leading to greater student success with the activity. Modeling includes explaining and demonstrating what students should do. Modeling should not take much time; often just a minute or two is sufficient to demonstrate what is expected.



Pondering a Question

Class members are more likely to give thoughtful answers to questions if they are given sufficient time to ponder their responses. After asking a question, you could say, "Please take a moment to think about your response, and then I will ask for answers." Then give students about 10 seconds to ponder before calling on them for answers.

 **Note to teacher:** A completed version of this chart is found in the student manual commentary for Revelation 2–3.


For this study activity, you may have students work alone, in pairs, or in small groups, depending on the size of your class. Assign each student or small group one or more of the churches addressed in Revelation 2–3, and ask them to read the accompanying verses and fill in the information on the handout.

After several minutes, have students report on the description of Jesus Christ they found in their assigned verses. Encourage all students to fill in their handouts by writing a few key words or phrases in the appropriate boxes as reports are being made. After all churches have been reported on, ask:

- Do any of the descriptions of Jesus Christ express feelings you have about Him? Explain.
- What can you learn about the Savior from these descriptions of Him? (Possible answers: Jesus Christ is an exalted Being who continues to watch over the Church; He holds keys of authority; He has always been faithful to His Father.)

Next have students report on the words of correction and counsel that the Savior gave to their city.


- What did the Lord tell the Church members they needed to correct? (Possible answers: Some forms of apostasy were evident in many of the churches at that time. Apostasy is evident from phrases such as "left thy first love"; "thou hast there them that hold the doctrine of Balaam [and] the doctrine of the Nicolaitans"; "eat things sacrificed unto idols"; and "thou art lukewarm.")

 **Note to teacher:** If needed, refer to the student manual for help in explaining about the Nicolaitans and the doctrine of Balaam. See the student manual commentaries for Revelation 2:6, 15 and for Revelation 2:14.

- How are these words of warning and correction relevant for Church members today?

Lastly, have students report on the promises given to those who overcome.

- Are there any promises or phrases used to describe the promises that you do not understand? Which ones?

 **Note to teacher:** If you have sufficient time, it may be meaningful to discuss the meaning of phrases such as the following: "eat of the tree of life," "not be hurt of the second death," "not blot out his name out of the book of life," "confess his name before my Father," "make [him] a pillar in the temple of my God," and "sit with me in my throne."

- As you examine the promises given to those who overcome, what do they all seem to be describing? (Exaltation, or eternal life.)
- As you consider the promises made to those who overcome, are there any that stand out or have special meaning to you? Explain.

To help students state a principle found in Revelation 2–3, write the following statement on the board and ask students how they would fill in the blanks in order to create a general principle that describes the Lord's teachings in Revelation 2–3:

If _____, the Lord has promised us _____.

After several students have told the class how they would fill in the blanks, you might fill in the blanks as follows: **"If we overcome the world, the Lord has promised us the blessing of exaltation."**

You might conclude the lesson by pointing out that the Lord said to each of the churches, "I know thy works" (see Revelation 2:2, 9, 13, 19; 3:1, 8, 15). Encourage students to ponder what message the Savior might give to each of them personally if He were to say to them, "I know thy works." Consider displaying the following questions and giving students time to ponder them and possibly answer them in writing:

- What is the Lord pleased with in your life right now?
- What aspect of your life do you feel the Lord would like you to change or improve?

- How can pondering these promises to those who overcome help you to remain faithful despite the persecution or challenges you may face?

Conclude with a brief testimony of the truthfulness of the doctrines and principles taught today. Assure students that receiving correction from the Lord and making changes can be hard but that the promised blessings will be worth it. Encourage students to try to understand and apply the truths in the book of Revelation as they continue to study it.

Supplemental Teaching Ideas

Revelation 1:16, 20. Jesus Christ Governs His Church through His Servants

Have students read Revelation 1:16, 20, and then ask:

- What did John see in the Savior's right hand?
- What do the stars symbolize? (Point out that the symbolic meaning is given in verse 20.)
- Why do you think stars are used to symbolize Church leaders? What characteristics of stars are like the characteristics of Church leaders? (Possible answers: Stars give light in the darkness; they hold their position and allow people to orient themselves and gain direction. If needed, remind students that in ancient times, stars were essential in determining direction as people traveled.)
- What does the image of the Lord holding the stars in His right hand teach us about Him and our Church leaders?
- When have you seen the hand of the Lord guiding His Church through His servants?
- When have you felt guided by the Lord through something one of His servants said?

Revelation 1–3. Learning from Symbols

To help students learn from the symbols in the book of Revelation, have them read the first paragraph of the student manual commentary for Revelation 1:4–20. Then ask students to read John's account of his vision

of the risen Christ in Revelation 1:10–18, noting the symbols in the verses. Ask students to select one or more of the symbols and apply the suggestions from the student manual to learn what the symbols teach about Jesus Christ. You could model one example for the students before having them study on their own, for example, using the symbol of whiteness found in verse 14: "His head and his hairs were white like wool, as white as snow." You could ask questions like the following:

- Consider the nature and characteristics of the symbol: What spiritual qualities might be suggested by the Savior's white head and hair? (His moral purity and righteousness.)
- Study the scriptures to determine if other passages provide an interpretation or insight: How could Isaiah 1:18 help us understand the symbolic meaning of the phrases "white like wool" and "white as snow"?

After modeling some of the student manual suggestions for understanding symbols, ask students to study on their own, and then have them report their findings. Encourage them to use the study tools taught in this lesson as they continue to learn from the book of Revelation.

Revelation 2–3. The Lord’s Instructions to the Seven Churches

Church	Description of Jesus Christ	Correction and Counsel	Promise to Those Who Overcome
Ephesus (Revelation 2:1–7)	“He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.”	“Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will . . . remove thy candlestick.”	“I [will] give to eat of the tree of life, which is in the midst of the paradise of God.”
Smyrna (Revelation 2:8–11)			
Pergamos (Revelation 2:12–17)			
Thyatira (Revelation 2:18–29)			
Sardis (Revelation 3:1–6)			
Philadelphia (Revelation 3:7–13)			
Laodicea (Revelation 3:14–21)			

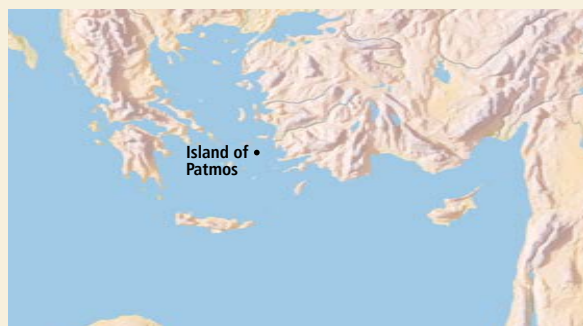
Revelation 4–11

Introduction and Timeline

Following his vision of the Savior and his letters to the seven churches (see Revelation 1–3), John wrote about his visions concerning “things which must be hereafter” (Revelation 4:1). In the first of John’s visions that are recorded in Revelation 4–11, he saw God the Father enthroned in heaven, exalted beings who worship Him, and a book sealed with seven seals. John saw that the One who could open the book was Jesus Christ. John saw visions associated with the opening of the first six seals of the book, which symbolize the earth’s first six thousand years of temporal existence.

In spite of the plagues and judgments that would come upon the earth’s inhabitants in the last days, John saw that those who were washed clean through the blood of the Lamb would be spared many of the destructions. John also recorded that prior to Christ’s Second Coming, two prophets would be slain in Jerusalem and then resurrected after three and a half days.

Doctrine and Covenants 77 records the Lord’s answers to 15 key questions that help unlock some of the symbolism in chapters 4–11 of Revelation.



John received a revelation from Jesus Christ while banished to the island of

Patmos, probably before A.D. 96.

Chapter Overviews

Revelation 4

John saw a vision of God the Father sitting upon His throne surrounded by 24 elders and 4 beasts. John also saw the celestialized earth and all of God’s exalted creations worshipping Him.

Revelation 5

John saw in God’s right hand a book sealed with seven seals, and he wept because no man was found worthy to open the sealed book. The heavenly hosts sang praises to the Lamb of God because He is worthy to open the sealed book.

Revelation 6

John saw a vision of the Lamb of God opening the first six seals of the sealed book. John saw events after the opening of each of the first six seals.

Revelation 7

Continuing his vision of the opening of the sixth seal, John saw 144,000 servants of God who had the seal of God in their foreheads. The innumerable multitude surrounding God’s throne had come out of great tribulation, having washed their robes white in the blood of the Lamb.

Revelation 8

The seventh seal was opened, there was silence in heaven, and the prayers of the Saints ascended to heaven. Angels poured out plagues upon the earth, resulting in the destruction of one-third part of the earth’s vegetation, its sea creatures, and its rivers and waters.

Revelation 9

John saw more wars and plagues poured out after the seventh seal was opened, including the destruction of one-third of mankind. These events will occur before the Second Coming. The wicked will still refuse to repent.

Revelation 10

John saw many things relative to the events of the last days. He was given a book to eat, which symbolizes his acceptance of a divine mission. He was told that he will prophesy before many peoples, nations, tongues, and kings.

Revelation 11

Prior to the Second Coming of Jesus Christ, two prophets in Jerusalem will exercise great power and be slain in the streets of Jerusalem. Those who kill the prophets will refuse to allow them to be buried. After three and a half days, the two prophets will be resurrected and will ascend into heaven. Voices in heaven will proclaim the reign of Jesus Christ on the earth.

Singing

Hymns can be an effective way to introduce a lesson. If used later in a lesson, they can reinforce a doctrine or principle that is being taught. As learners sing hymns, the Spirit can bear witness to them of the truthfulness of the principles being taught. Some hymns are an expression of testimony, so they become a way for students to bear testimony as they discuss the words they are singing.

Suggestions for Teaching**Revelation 4–5*****John Saw a Vision of God upon His Throne, a Sealed Book, and Jesus Christ***

For the opening hymn, consider singing “All Creatures of Our God and King” (*Hymns*, no. 62) or another hymn that gives praise and honor to God. As you start the lesson, invite students to take a moment and ponder the words they sang, or invite them to suggest words from other hymns that praise Heavenly Father or Jesus Christ. Explain to students that in Revelation 4–5, John recorded his vision of heavenly beings worshipping and singing praises to God the Father and Jesus Christ.

Have students read Revelation 4:1–5 and summarize in their own words what the verses describe. If necessary, help them understand that John saw God the Father upon His throne and 24 elders worshipping Him. Remind the students to use the Bible footnotes to help them understand these verses. After calling on a few students to state their summaries, ask a student to read aloud Revelation 4:6–8 while the class follows along and identifies what those before the throne of God proclaim. (You might use D&C 77:1 and the student manual commentaries for Revelation 4:6, for Revelation 4:6–9, and for Revelation 4:8–11 to help explain the symbolism in these verses.) Then ask:

- What do the four beasts proclaim before the throne of God?

Have a student read Revelation 4:9–11 aloud while students follow along and mark words or phrases that further indicate how those assembled around God the Father feel toward Him. Ask a few students to tell the class what they marked in their scriptures. Then ask questions like the following to help students understand these verses and identify doctrines taught in them:

- What do the words and phrases indicate about how exalted beings feel toward God?
- What do the white raiment and the crowns mentioned in verses 4 and 10 suggest about those who are worshipping Father in Heaven? (They have been cleansed through the Atonement and have now received an eternal reward.)
- What do these verses teach about our relationship with Heavenly Father after we die? (As students share their ideas, help them understand this doctrine: **Exalted beings will continue to worship God the Father throughout eternity.** You might write this doctrine on the board.)

Give students a moment to study Revelation 5:1–4 and Doctrine and Covenants 77:6–7 and to visualize in their minds what John saw next and what caused him to weep. After asking a student to share what he or she found, ask the class:

- According to Doctrine and Covenants 77:6, what did the book contain?
- According to Doctrine and Covenants 77:7, what is meant by the seven seals?

Tell students that in ancient times, important documents were sealed with clay or wax seals. Only the owner of the document and those he authorized were allowed to break the seals and read the text. You might consider referring students to the illustration of a sealed scroll in the student manual commentary for Revelation 5:1.

- Why did John begin to weep? (Because no one was worthy to open the book.)
- Why do you think that the opening and reading of this book mattered so much to John? (The book contained God’s will and works regarding the earth, so when it appeared that no man was worthy to open the book, John may have thought that God’s will and works would not be revealed or carried out.)

Point out that at the center of God’s will and works is the saving mission of His Son, Jesus Christ. If there had been no Savior, there would have been great cause to mourn (see 2 Nephi 9:8–9). Jesus Christ is the center of God’s plan of salvation.

Read Revelation 5:5–6 to your students and ask them to explain what the names and titles of Jesus Christ recorded in these verses reveal about Him. (See the student manual commentaries for Revelation 5:5 and for Revelation 5:6–12.) Giving students a moment to think about their responses before calling on them may help them give more meaningful answers. Help students see that these names and titles emphasize Jesus Christ’s role as the only One who could open the sealed book. He has a position of unique authority in God’s plan.

You may want to write this principle on the board: **Jesus Christ is the only One worthy to open the sealed book representing the revealed will and works of God.** You might invite students to write this statement in the margin of their scriptures next to Revelation 5:5. You might further explain that Jesus Christ is the only One who is able to put into effect all terms and conditions of the Father’s plan of salvation.

Before class, write the following chart on the board. Divide the class into three groups and have one-third of the students study Revelation 5:8–10, another third study Revelation 5:11–12, and the final third study Revelation 5:13–14. Ask students to read their assigned scripture passage and look for answers to the two questions in the chart.

Assigned verses	Who sang a song of praise?	What was the focus of their praise?
Revelation 5:8–10		
Revelation 5:11–12		
Revelation 5:13–14		

After sufficient time, consider having one student from each group come to the board and write his or her answers to the two questions.

Ask the class:

- As you examine the chart, how would you state a doctrine taught in Revelation 5? (Though the answers will vary, help students to identify these doctrines: **All of God’s creations should worship the Lamb of God, who worthily redeems us with His blood. Only the Savior Jesus Christ is worthy to redeem us.**)

Consider having students read Revelation 5:9, 12, looking for and marking words describing the worthiness of Jesus Christ. Then invite students to explain the meaning of Revelation 5:9–11 by asking:

- What do you learn from verses 9–11 about how many people will be exalted in God’s kingdom? (Those redeemed of God will come from every nation, and the number will be too large to count.) How does this teaching make you feel?

Depending on the needs of your students and the guidance of the Spirit, consider using one of the following options to help students apply the teachings about worshipping and praising Jesus Christ or to feel the importance of them:

1. Ask: If you were to compose a song that praises Jesus Christ, what aspects of His life, character, or sacrifice might you include in your hymn?
2. Sing “Glory to God on High” (*Hymns*, no. 67) or a similar hymn of praise.
3. Give students a few minutes to write what they do in their life to worship Jesus Christ, the worthy Lamb of God. Then encourage them to consider whether their efforts to

Students Writing on the Board


When you write on the board during class, you help students to see and remember the main points of a discussion or scripture activity. By occasionally inviting students to write on the board, you cultivate a learning environment that allows them to take an active role in the learning process and to feel that their contributions are respected and valued.

praise Jesus Christ are adequate for this time in their lives. What more could they reasonably be doing?

Revelation 6

John Saw Jesus Christ Open the Sealed Book

Remind students of the book in God’s right hand, described in Revelation 5:1. Ask students to recall what each of the seven seals on the book represented (see D&C 77:7). Tell students that Revelation 6 contains John’s visions of the earth’s first 7,000 years of temporal existence. Assign each student to learn about one of the six seals described in Revelation 6. Give the students a few minutes to read one set of the following verses and the relevant information in the chart found in the student manual commentary for Revelation 6.

 **Note to teacher:** *It will be easier for students to recall what they are assigned to read if you list their reading assignments on the board.*

Six Seals Described in Revelation 6

- First seal: verses 1–2*
- Second seal: verses 3–4*
- Third seal: verses 5–6*
- Fourth seal: verses 7–8*
- Fifth seal: verses 9–11*
- Sixth seal: verses 12–16*

After a few minutes, have one student assigned to each seal report what they learned about their assigned thousand-year period. You should expect the reports for the first four time periods to be brief. Conclude by reading aloud Revelation 6:17, and then ask:

- What thoughts do you have when you ponder that “the great day of [God’s] wrath” is coming?
- What question is asked at the end of Revelation 6:17? Why is it important for you to know the answer to this question?

Inform students that Revelation 7 and much of the rest of the book of Revelation will provide answers to the question.

Principles

Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles taught: “As you seek spiritual knowledge, search for principles. . . . Principles are concentrated truth, packaged for application to a wide variety of circumstances. A true principle makes decisions clear even under the most confusing and compelling circumstances” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86).


Revelation 7–9

John Saw the Righteous Who Will Be Spared and the Destructions of the Wicked

Have a student read Revelation 7:1 aloud. Lead a discussion on the meaning of some of the phrases in the verse. “After these things” means after the sixth seal is opened and before the seventh seal is opened. The phrase “four angels” is explained in Doctrine and Covenants 77:8. In scripture, the number four often suggests a wholeness or fulness—as in the four directions on a compass—so the phrases “four corners of the earth” and “four winds of the earth” suggest that what John described next would affect the whole earth. You might lead this discussion by writing these terms on the board and asking students what they think the terms mean.

Ask one student to read aloud Revelation 7:2–3; 9:4 and another student to read aloud the student manual commentary for Revelation 7:3; 9:4. Have the class listen for who will not be hurt by the four destroying angels.

- What does it mean for someone to have “the seal of God” in his or her forehead?
- How would you state as a principle the importance of obtaining the seal of God? (Allow students to share their statements of principle, and then share this statement with them: **If we faithfully keep the covenants we have made with God, we can receive spiritual protection amid the destructions that will be poured out upon the wicked in the last days.**)

 *Note to teacher: Share with students the statement by the Prophet Joseph Smith found in the student manual commentary for Revelation 9:4 to clarify that the promise of protection does not necessarily mean we will be spared physical pains and afflictions.*

You may want to summarize Revelation 7:4–8 for your students and then have them read Doctrine and Covenants 77:11. Explain that the information provided in the Doctrine and Covenants clarifies that the 144,000 people will be Church leaders with important responsibilities given to them by God. Revelation 7:4 is sometimes misunderstood to mean that only 144,000 people will enter God’s presence, but this is not true. Invite students to study Revelation 7:9 to discover everything they can about the “great multitude” before God’s throne. The following questions may help students analyze and further understand these verses:

- What phrases in this verse indicate the spiritual condition of the people in the presence of the Lord? (“White robes” show that the people have been cleansed by the Atonement of Jesus Christ. “Palms in their hands” symbolize victory and joy and are reminiscent of Christ’s triumphal entry into Jerusalem; see Matthew 21:8.)
- What does Revelation 7:9 teach about how many people will enter the celestial kingdom? (The number of people before God’s throne is too large to number, and the people come from every nation [see also D&C 76:67]. You might remind students that all baptized members of the Church who are striving to keep their covenants are on the right path.)

After class members respond to these questions, have a student read Revelation 7:10–13. As soon as the student has finished reading, have students close their scriptures, keeping a finger or bookmark in the page, or cover the screen of their electronic device. Then ask:

- How would you answer the questions, “What are these which are arrayed in white robes? and whence came they?”


After students have responded, ask them to find the answers by silently reading verse 14. Then ask:

- What does it mean to have our robes washed “white in the blood of the Lamb”? (If students need help answering, you might refer them to the student manual commentary for Revelation 7:9, 13–14.)
- How does Revelation 7:3, 14 answer the question found in Revelation 6:17 about who will be able to stand in the great day of God’s wrath? (Help students see this principle: **If we are cleansed through the Atonement of Jesus Christ, we will be able to faithfully endure the tribulations of the last days.**)

Have students read Revelation 7:15–17, looking for the eternal blessings that will come to those who are cleansed through the Atonement of Jesus Christ. Ask students what ideas in these verses motivate them to strive to live eternally in the presence of Heavenly Father and Jesus Christ. You might want to invite students to mark phrases that are meaningful to them.

Explain to students that the events of the seventh seal include events that will occur preceding the Second Coming of Jesus Christ. Consider reading to your students the chapter overviews for Revelation 8 and 9 found at the beginning of this lesson. While the meaning of the symbols found in these chapters is not always certain, this principle is clear:

The Lord’s judgments will come upon the wicked. Before moving on, you may want to invite a few students to share a brief testimony regarding the truths taught thus far in the lesson, particularly their feelings toward the Savior and His worthiness to redeem us.

 *Note to teacher: As you consider the needs of your students, you might choose to use the supplemental teaching idea for Revelation 10 instead of one of the main teaching ideas in this lesson.*

Revelation 11

Two Prophets in Jerusalem

Prepare students to study Revelation 11 by explaining that the events described in Revelation 11 appear to be some of the last to occur before the Second Coming of Jesus Christ. John described a battle in which “people and kindreds and tongues and nations”

will be seeking to destroy the city of Jerusalem (Revelation 11:9). Jerusalem's inhabitants will be protected for 42 months by two prophets (see Revelation 11:3). Display the following scripture references and discussion questions on the board, a handout, or a slide. The suggested answers in parentheses should not be displayed:

Two Prophets in Jerusalem

Revelation 11:3–6. What will these two prophets be able to do with the power that is given to them? Based on these abilities, what authority do you think these prophets will hold? (They will hold off their enemies, seal the heavens so that rain does not fall, and smite the earth with plagues. They will hold the sealing power of the Melchizedek Priesthood.)

Revelation 11:7–10. What do these verses suggest about the spiritual condition of those who go to war against Jerusalem and the two prophets? (The extreme wickedness of the people is shown by their refusal to allow the two prophets to be buried—a very disrespectful act in biblical times—and by their celebrations at the time of the prophets' deaths; see also 2 Nephi 8:17–20.)

Revelation 11:11–13. How might this manifestation of divine power affect both the righteous and the wicked who see it? (When these two prophets are resurrected, great fear will come upon the wicked. Beholding this miracle would cause the righteous to rejoice and be filled with hope.)

Ask each student to pair up with another student and then read and discuss the verses and questions written on the board. You might also encourage students to read the student manual commentary for Revelation 11:3–12. Explain that Revelation 11:14–15 teaches that following the resurrection of these two prophets, voices in heaven will proclaim the imminent coming of Jesus Christ to reign personally upon the earth. Those living in Jerusalem at the time of the Second Coming will have the privilege of meeting the Savior face to face (see D&C 45:48–53).

Conclude the lesson by sharing your testimony of the message of hope found in these chapters of Revelation. An innumerable number of Heavenly Father's children will return to live with Him someday. If we rely on the teachings and Atonement of Jesus Christ, we will be clean and will be sealed up for eternal blessings.

Supplemental Teaching Idea

Revelation 10. John Received an Assignment from the Lord

Consider assigning students to take about five minutes to study the following: Revelation 10:1–3, 8–11; John 21:21–23; 3 Nephi 28:6–7; Doctrine and Covenants 7:1–6; 77:14; and the student manual commentary for Revelation 10:1–2, 9–10. Encourage students to take some notes highlighting what they learn from each reference about John's ordained mission. When students have completed their study, ask them to pair up with another student and discuss what they learned. Make sure that this principle is clear to

students: **John the Revelator was commissioned to assist in gathering the tribes of Israel in the last days.**

To ensure students understand what they read, you might follow up by asking the following questions:

- What was represented by John eating the little book? (John was receiving his mission from God to help gather Israel in the last days.)
- Why do you think that John would have both sweet and bitter experiences while assisting in the gathering of Israel in the last days? What might some of the sweet and bitter experiences be?

Revelation 12–16

Introduction and Timeline

In Revelation 12–16, John described in some detail the war that Satan wages against God and His faithful Saints, which began in the premortal world and continues in mortality. In spite of the fearful events described in these chapters, there are great reasons to hope and rejoice. John the Revelator assured his readers that although Satan makes war with the Saints of God, they can be victorious. We can overcome Satan by relying on the

Atonement of Jesus Christ, living so that our names are written in the Lamb's book of life, and keeping the covenants we make with God. As we are faithful in these ways, we will also receive protection from the plagues to be poured out upon the earth. We also learn in these chapters that God restored the gospel of Jesus Christ to the earth in order to help His children withstand and overcome these tribulations in the last days.

Chapter Overviews

Revelation 12

John saw a woman (the Church), her child (the kingdom of God), and a great red dragon (Satan). He saw the War in Heaven, Satan's continuation of that war against the Church established by Jesus Christ in the meridian of time, and Satan's war against all mortals who keep the commandments of God.

Revelation 13

John saw a vision of a fierce beast (earthly kingdoms that war against the Saints). The Saints do not worship the beast but show patience and faith in Jesus Christ. A second beast resembling a lamb but speaking like a dragon labors on behalf of the first beast, performing wonders and deceiving people.

Revelation 14

The Lamb of God stands upon Mount Zion, together with 144,000 people. John saw an angel with the everlasting gospel to preach to those on earth, symbolizing the latter-day Restoration of the gospel. A second angel heralds the destruction of Babylon, and a third warns of the impending destruction of the wicked. The Son of Man and His angels gather the wicked and cast them into "the great winepress of the wrath of God."

Revelation 15

Exalted Saints who have overcome the beast praise God in celestial glory. Angels prepare to pour out God's judgment upon the wicked.

Revelation 16

John saw a vision of seven angels, each pouring out a plague of wrath upon the wicked. The wicked do not repent. Kings of the earth gather to battle at Armageddon. John saw thunder and lightning, a great earthquake, and great hail.


Teaching by the Spirit

President M. Russell Ballard of the Quorum of the Twelve Apostles taught: “True conversion comes through the power of the Spirit. When the Spirit touches the heart, hearts are changed. When individuals . . . feel the Spirit working with them, or when they see the evidence of the Lord’s love and mercy in their lives, they are edified and strengthened spiritually and their faith in Him increases” (“Now Is the Time,” *Ensign*, Nov. 2000, 75).

Suggestions for Teaching

Revelation 12–13

The War Satan Waged in the Premortal World Continues Today

 *Note to teacher: For your convenience, the entire text of Joseph Smith Translation, Revelation 12 is included at the end of this lesson. You may want to refer to the Joseph Smith Translation as you prepare and teach this lesson. You could make a copy for each student to use in class, or you could refer students to the Bible appendix, where the full text is also found.*

Ask students what thoughts or emotions they might have if they unexpectedly heard that their country was going to war and they would be required to become a soldier in the war. Have students briefly look in Revelation 12:7–9; 13:7 (see Revelation 12:6–8 in the Joseph Smith Translation [in the Bible appendix]) to find the wars mentioned there. Ask students what wars are mentioned in those scripture passages. (The premortal War in Heaven and Satan’s war against the Saints on earth, which is a continuation of the premortal war.) You might ask students to share how people in the world today are “at war” with Satan.

Explain to students that this lesson will review how the spiritual war we are fighting began and will teach students how to overcome Satan and his forces.

Explain that there are numerous symbols in Revelation 12. Place the following scripture references on the board. (If you are using the Joseph Smith Translation, the assigned passages would be Revelation 12:1–2; 12:4; 12:3, 5.) Assign each student to read one of the passages and identify the symbols described there and any identifying features about each symbol. Write their responses on the board. The board might look like the following:

Revelation 12:1–2	Revelation 12:3–4 (JST 12:4)	Revelation 12:5–6 (JST 12:3, 5)
A woman travailing to deliver a child Clothed with the sun The moon under her feet A crown with twelve stars	A red dragon with seven heads, ten horns, and seven crowns Cast a third part of the stars to earth Stood to devour the woman’s child	Man child who will rule all nations with a rod of iron Caught up to God’s throne Woman who fled into wilderness Found a place prepared by God

Ask students to learn more about these symbols listed on the board by taking several minutes to study the student manual commentaries for Revelation 12:1–2, 5, 7; for Revelation 12:1; for Revelation 12:3–4, 7–10; and for Revelation 12:6, 14. Consider having students pair up with another member of the class to explain to one another their understanding of Revelation 12:1–6 (verses 1–5 in the Joseph Smith Translation). After the student pairs have finished, make sure they understand the following points: Satan and his followers sought to destroy the New Testament Church; the New Testament Church fell into apostasy; Satan continues to make war against the Saints of God; the latter-day Church will help prepare individuals and families for the Second Coming of Jesus Christ.

Ask a student to read aloud Revelation 12:7–10 (verses 6–10 in the Joseph Smith Translation) while the class follows along and looks for what is being described. Allow students to share their ideas, and make sure they understand that the verses are describing the premortal War in Heaven. Then you might invite students to explain the relevance of the War in Heaven by asking:

- How does the premortal War in Heaven affect us today?

Have students read Revelation 12:11 (same verse in the Joseph Smith Translation) and identify what made it possible for Satan to be defeated in the War in Heaven. (The Atonement of Jesus Christ and the testimonies of those who followed Him.) After students report their answers, invite them to state a principle taught in this verse by asking:


- How can our knowledge of how Satan was defeated in the premortal world be used to help us in mortality? (It may be helpful to write the following principle on the board: **We can overcome Satan in his war against us by relying on the Atonement of Jesus Christ and our testimony of Jesus.**)

Writing on the Board

Writing main points on the board increases the likelihood that students will remember the importance of these statements.

Then ask students:

- How might you use Revelation 12:11 to help someone who feels that he or she cannot win against Satan in this life?
- How does the Joseph Smith Translation help you understand this verse?
- What recent experiences have you had when your testimony of Jesus Christ helped you to overcome temptation or to make a correct decision?

 **Note to teacher:** *The versification for Revelation 12:12–17 is the same in the King James Version and the Joseph Smith Translation.*

Ask a student to read aloud Revelation 12:12–13, 17. Then ask:

- In verse 17, John saw that the dragon “went to make war with the remnant of her seed.” What is meant by “her seed”? (Those who “keep the commandments of God, and have the testimony of Jesus Christ.” If students need more clarification, see the student manual commentary for Revelation 12:17.)
- How is it a benefit to know Satan’s intentions toward you? (Consider asking students to cross-reference Revelation 12:17 with 2 Nephi 2:27 to show that Satan’s intention is to make us miserable and to destroy us.)

Introduce Revelation 13 by telling students that in this chapter we can learn more about how Satan continues to wage war against the Saints of God. Ask a student to read Revelation 13:1 aloud and another student to read Revelation 13:11 aloud. Ask students to listen for details about the two beasts mentioned in these verses. Then ask for student responses. Ask students to listen for the meaning of the two beasts as you have two students read aloud the student manual commentaries for Revelation 13:1–7 and for Revelation 13:11–17. Give students a moment to study Revelation 13:7–12, 14 and identify what the beasts seek to do and what we can learn about how to overcome those who advance Satan’s work. You can help students analyze these verses by asking questions like the following:

- What are the intentions of the beasts described in these verses? How are these intentions like the intentions of Satan’s work?
- What did you find in these verses that will help protect the Saints in this spiritual war? (Possible answers: The patience and faith of the Saints. Relying upon the Atonement of the “Lamb slain from the foundation of the world.”)

You might also emphasize this principle: **We can overcome Satan and his continuous war against the Saints if our names are written in the book of life.** Write this bold statement underneath the previous statement of principle you wrote on the board. Have students read the student manual commentary for Revelation 13:8 for an explanation of the book of life.

- What does it mean to have our names written in the book of life?
- What do you think John meant when he said that patience and faith will be required of the Saints? (You might refer students to the student manual commentary for Revelation 13:10; 14:12.)

Give students a few minutes to write down what they would like written in the book of life about them. Assure students that if they keep the covenants they have entered into with God, their names will be written in the book of life.


Revelation 14

A Vision of the Restoration of the Gospel, Missionary Work, and the Latter Days

Consider giving students a brief summary of Revelation 14:1–5. Explain that verses 6 and 7 describe John’s visions of three angels who made important pronouncements. Ask students to read Revelation 14:6–7, looking for the purpose of the first angel’s visit and what message he brought. (Possible answers: He brought the gospel, suggesting the Restoration of the gospel; he announced that the hour of God’s judgment had come; and he declared that all people should worship God.) After students have identified these main points of the angel’s message, ask students the following questions to deepen their understanding:

- Verse 6 describes the message of the gospel being delivered to the earth, and verse 7 describes God’s judgment being poured out upon the earth. Why was it important for the Restoration to occur before God’s Final Judgment? (One answer students may give is: **God restored the gospel in the last days to prepare earth’s inhabitants for the Second Coming of Jesus Christ.** Consider writing this bold statement on the board. Consider inviting students to cross-reference Revelation 14:6–7 with Doctrine and Covenants 1:17.) Then ask:
- In what ways does the Restoration of the gospel save people from the Lord’s judgments? (If time permits, you might have students read Doctrine and Covenants 1:17–23 for further information about how the restored gospel can save people from the judgments that are coming.)
- In addition to serving as full-time missionaries, what do you feel we can do to take the gospel to every nation, kindred, tongue, and people?

To help students understand the remainder of Revelation 14, consider having them study Revelation 14:8–13, looking for the contrast between what awaits those who accept the gospel message and what awaits those who fight against this message. After sufficient time, invite students to comment on what they discovered. Testify that the message of the Restoration of the gospel of Jesus Christ is for all people and that the Lord loves all of His children. Because the Lord loves us, He is sending forth the gospel to the four corners of the world. Those who embrace the gospel and remain true to their covenants will escape the Lord’s wrath described in Revelation 14.

 *Note to teacher: Please note the supplemental teaching idea for Revelation 15, found at the end of the lesson. You could consider teaching this idea at this point in the lesson.*

Revelation 16

A Vision of Seven Plagues Poured Out upon Earth’s Inhabitants

Draw simple pictures of seven containers on the board, such as jars, vials, vases, or bowls, and read Revelation 16:1 to your students. Then write the following scripture references on the board, perhaps one reference by each container. Assign each student or group of students to read one of the references, looking for the plague John saw poured out upon the earth. You could have students write a description of each plague on the board next to the appropriate reference. The board might look like the following:

Revelation 16:2. A noisome and grievous sore fell upon men.
Revelation 16:3. The sea became like blood; all creatures in the sea died.
Revelation 16:4. The rivers and fountains of water became blood.
Revelation 16:8–9. The sun scorched mankind.
Revelation 16:10–11. Darkness spread across the kingdom of the devil, and the wicked gnawed their tongues for pain and did not repent.
Revelation 16:12–16. The great river Euphrates was dried up, and the forces of evil gathered at Armageddon.
Revelation 16:17–20. Thunders, lightnings, earthquakes, hail stones—the face of the earth changed.

Ask:

- What do verses 9 and 11 reveal about people’s wickedness in the last days—the time when these plagues will be poured out? (The people are so wicked that they refuse to turn to the Lord in repentance despite the destruction going on around them.)
- What concerns do you have as you read about the coming of these seven plagues? (Students may wonder if they will fall victim to the plagues or what they might do to escape these plagues.)

Have a student read aloud Revelation 16:15. Point out that the phrase “I come as a thief” refers to the Second Coming of the Savior. Lead a class discussion on what the phrase “keepeth his garments” means (the student manual commentary for Revelation 16:15 will be helpful in this discussion). The following principle should be clear to students:

The Saints who live in spiritual readiness will be blessed as God pours out plagues of judgment upon the wicked. Consider writing this statement on the board with the other bold statements written earlier in the lesson.

You might conclude today’s lesson by telling students that each of the chapters they have studied today teaches what we can do to escape wickedness and many of the destructions that will be poured out upon the earth’s inhabitants in the last days. Ask students to take a moment to consider the statements written on the board and to write an answer to the following question:

- What commitment do you feel the Lord wants you to make today that will increase your spiritual readiness and ability to overcome evil?

Invite students to contemplate the truths listed on the board and to share times when they have felt the Lord’s protection. Invite them to testify of the spiritual protection they have felt as a result of righteous living. Testify of the truths you have taught today. Express your confidence that your students will be able to follow through with the commitment they wrote and that blessings will come to them as they do so.

Supplemental Teaching Ideas

Revelation 12–16. Symbols in the Book of Revelation

To help students further develop the scripture study skill of understanding symbolism, you might draw on the board several well-known symbols. These might be symbols that are found on signs in the community where you live. You might also find examples by searching the internet for “universal symbols” or “universal signs.” Ask students to briefly explain the meaning of each symbol. Then refer students to the image in the student manual commentary for Revelation 12–14, which depicts the dragon, a woman, a child, and stars. Ask students why these symbols are difficult to interpret. Students could then be given a few minutes to search Revelation 12–16 and make a list of images or symbols they find. Invite several students to read their lists to the class. Ask: How do we learn the meaning or interpretation of the symbols?

You might use the student manual commentaries for Revelation 13:1–7 and for Revelation 13:16–17 to help students see that it is more important to understand that the Lord will be victorious over Satan and his followers than to understand specific meanings of beasts,

dragons, and other symbols. Also help them see that considering the characteristics of symbols makes possible spiritual insight about their possible meaning (see the student manual commentary for Revelation 1:4–20).

Revelation 15. Those Who Have Been Victorious over the Beast

Invite a student to read aloud Revelation 15:2 while students look for terms they are unfamiliar with. Students will likely be unsure of the meaning of the term “sea of glass.” Use Doctrine and Covenants 130:5–9 to help students understand that the “sea of glass” represents the earth in its future celestial state. Ask: According to Revelation 15:2, who will dwell in the celestial kingdom? Give students a moment to study the remainder of Revelation 15 to discover what exalted Saints will do in the celestial kingdom. Help the class understand this principle: **Those who are victorious over Satan in mortality will dwell with God and praise Him in the celestial kingdom.**

Joseph Smith Translation, Revelation 12 (in the Bible Appendix)

1 And there appeared a great *sign* in heaven, *in the likeness of things on the earth*; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2 And *the woman* being with child, cried, travailing in birth, and pained to be delivered.

3 And *she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.*

4 And there appeared another *sign* in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, *ready* to devour her child *after* it was born.

5 And the woman fled into the wilderness, where she *had* a place prepared of God, that they should feed her there a thousand two hundred and threescore *years*.

6 And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought *against Michael*;

7 And *the dragon* prevailed not *against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.*

8 Neither was *there* place found in heaven *for* the great dragon, *who* was cast out; that old serpent called the devil, and *also called* Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him.

9 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ;

10 For the accuser of our brethren is cast down, which accused them before our God day and night.

11 *For they have overcome* him by the blood of the Lamb, and by the word of their testimony; *for* they loved not their own lives, *but kept the testimony even* unto death. Therefore, rejoice O heavens, and ye that dwell in them.

12 *And after these things I heard another voice saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea!* for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 *For* when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 *Therefore, to the woman* were given two wings of a great eagle, that she might *flee* into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent casteth out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth *helpeth* the woman, and the earth *openeth* her mouth, and *swalloweth* up the flood which the dragon *casteth* out of his mouth.

17 *Therefore, the dragon* was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 17–22

Introduction and Timeline

The final chapters of Revelation gave hope to Christians facing persecution from outside the Church and from factions within the Church that were dissenting from accepted beliefs. Revelation 17–22 also describes the crescendo of final earthly events fulfilling Heavenly Father's plan for the redemption of His children. John heard heavenly servants rejoice in praise for the salvation made possible through the Lamb's triumph over evil.

John saw the fall of wicked Babylon contrasted with the glories of the Second Coming and the blessings of exaltation for all those who follow God's commands. John further saw that the righteous inhabitants of the earth and those who will come forth in the First Resurrection will enjoy a thousand years of millennial peace with Christ. The earth will then receive celestial glory and become the eternal home for all righteous Saints.

Chapter Overviews

Revelation 17

John saw that the wickedness of Babylon would be established throughout the earth. Babylon will make war with the Lamb. The Lamb will overcome wickedness. The followers of Satan will war among themselves.

Revelation 18

The Saints are called to come out of Babylon and to refuse its sins. God sees all the iniquities of Babylon and has decreed its destruction. Babylon will fall quickly, and all of its wealth will be brought to naught.

Revelation 19

The righteous will rejoice in God's judgments upon the wicked. The clean and pure will be called to the marriage supper of the Lamb. The testimony of Jesus is the spirit of prophecy. John saw Jesus Christ coming in great power to destroy the wickedness of the earth.

Revelation 20

Satan will be bound, and the righteous will reign with Christ for a thousand years on the earth. John saw that Satan will then be loosed for "a little season." Satan's armies, called "Gog and Magog," will gather to battle against the righteous but will be destroyed by fire from heaven. The dead will stand before God to be judged out of the books according to their works.

Revelation 21

John saw that during the Millennium, Christ will dwell with His people and there will be no more death, sorrow, or pain. The righteous will partake of the water of life freely and will inherit all things. John saw the New Jerusalem descending from heaven and the celestialized earth, on which the Lord God Almighty and the Lamb will dwell in glory.

Revelation 22

The Lord's angel declared that the things John saw in vision are faithful and true and will come to pass. The Lord will come quickly. John saw that those who inherit the celestial earth have the right to partake of the tree of life and the water of life. John warned his readers not to alter the message of his letter. John prayed for the Lord to come quickly.

Suggestions for Teaching

Revelation 17–19

John Foresaw the Destruction of Latter-day Babylon

Ask the class to summarize, using as few words as possible, conditions in the world that draw a person away from God. After several responses, tell the students that all of the conditions can be captured by a single scriptural word: Babylon. Explain that in Old Testament times, the city of Babylon was a center of great wickedness and an enemy that threatened and conquered ancient Israel. Today, the city of Babylon no longer exists. However, in the scriptures, Babylon often refers to something other than a geographic location or the inhabitants of the ancient city. Have students look in Doctrine and Covenants 133:14 for a definition of modern Babylon. Consider writing on the board: “Babylon = wickedness.”

Explain that John the Revelator saw a vision concerning Babylon in the last days. Turn with students to Revelation 17–18. Assign half of the class to study Revelation 17:1–6, 14 and the student manual commentary for Revelation 17. Assign the other half of the class to study Revelation 18:1–7, 23–24 and the student manual commentary for Revelation 18:3, 7–16. Students should look for and mark words and phrases that describe Babylon, or the wickedness of the world in the last days. You might encourage students to avoid trying to determine the meaning of each symbol or image in these chapters, but rather to focus on what John was teaching about the wickedness of the last days. This will still allow the students to discover important gospel principles.

After several minutes, have students report on what they found. Their answers may include words and phrases such as the following: “decked with gold and precious stones” and “waxed rich” (love of wealth), “filthiness of fornication” (sexual sins), “drunken with the blood of the saints” (rejection or murder of prophets and Church members), “make war” (violence), “habitation of devils” and “all nations deceived” (lying and deception). You might write these words on the board as students give their reports. As a follow-up to the student reports, you might ask:

- What concerns do you have as you consider the condition of the world in the last days?

Ask several students to take turns reading aloud Revelation 17:16; 18:8–10, 17, 20–21.

Then ask students what feelings they have as they think about Babylon being destroyed in the last days. (You might have students cross-reference Revelation 18:8–10 with 1 Nephi 22:14–17.) Tell students that John the Revelator also wrote about how the followers of Jesus Christ can escape the destructions that will befall Babylon. Give students a few moments to study Revelation 17:14; 18:4, looking for who will escape these destructions. (You might have students cross-reference Revelation 18:4 with D&C 133:5, 7, 14.) Help students state a principle taught in Revelation 17–18 by asking:

- What is a principle or doctrine you learn from Revelation 17:14; 18:4 about who will escape the plagues and destructions that will come upon the wicked in the last days? (Answers may include truths like the following: **The Lamb of God will overcome the evils of Babylon in the last days, and those who are called, chosen, and faithful will be with Him and share in His victory. When we refuse to join in the wickedness of Babylon, we will be spiritually protected by the Lord in the last days.**)

Help students deepen their understanding of these principles by asking questions like the following:

- How can we determine if we are partaking of the sins of Babylon?
- How can we continue to live among worldly influences and still obey God’s command to come out of Babylon?

Give students a moment to ponder the following questions (ask students *not* to verbally respond): Which elements of Babylon are likely to be more tempting and problematic for you personally? What will you do to depart from spiritual Babylon?

Introduce Revelation 19 to students by explaining that John saw in vision two separate suppers: “the marriage supper of the Lamb” and “the supper of the great God” (Revelation 19:9, 17). Explain that this pair of contrasting images, like many other contrasting pairs in Revelation, teaches valuable lessons for followers of Christ. Have a student read aloud the

Pondering

Some questions you ask in class are very personal and should not be answered verbally. Asking students to ponder such questions gives the Holy Ghost an opportunity to reveal principles to each student that apply to his or her own life.

description of the marriage supper of the Lamb, found in Revelation 19:7–9. Have another student read aloud the student manual commentary for Revelation 19:7–9. Then ask:

- What is the marriage supper of the Lamb?
- Who is the Lamb? Who is the bride? (If students need help, see the student manual commentary for Revelation 19:7–9.)
- Verse 7 states that “his wife hath made herself ready.” How does a bride in our day prepare herself for her wedding? How would Church members make themselves ready for the Second Coming of Jesus Christ?

Read Revelation 19:8–10 and ask:

- What does the “clean and white” clothing worn by the Lamb’s wife suggest that we must do to make ourselves ready for the marriage supper of the Lamb? (Possible answers: Repent and draw upon the purifying powers of the Atonement; live righteously. You might point out that the white clothing worn in the temple also symbolizes cleanliness before the Lord.)
- An angel declared to John that the servants of God possess “the testimony of Jesus” (Revelation 19:10). Why is a testimony of Jesus necessary to prepare a person for the Second Coming? (You might remind students that in the previous lesson, they learned that in the premortal War in Heaven the Saints overcame Satan by “the word of their testimony” [Revelation 12:11]. In mortality, too, “the testimony of Jesus” is key to overcoming evil and preparing for the Savior’s return.)

You may want to share the following statement by President Gordon B. Hinckley (1910–2008) explaining that each person can receive the testimony spoken of by John:




“The testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10.) . . . Each of you has the opportunity and the responsibility to develop a testimony of Jesus as the Savior of mankind. That testimony is the ‘spirit of prophecy.’ It is a gift that may be yours” (“Ten Gifts from the Lord,” *Ensign*, Nov. 1985, 88).

Then ask:

- As a result of your study of Revelation 19:8–10, how would you summarize what we can do to prepare for the Second Coming of Jesus Christ? (Consider writing this principle on the board: **To be prepared for the Second Coming, we must be made clean through the Savior’s Atonement and have a testimony of Jesus Christ.**)

Summarize Revelation 19:11–16, especially noting the various titles and descriptions of Jesus Christ. Tell students that this description of the Savior prepares us, as readers, for the description of the other “supper,” found in Revelation 19:17–21. Ask students to look for contrasts between “the marriage supper of the Lamb” and “the supper of the great God” as they read Revelation 19:17–21. You might also invite students to read the student manual commentary for Revelation 19:17–18, 21.

- In what ways is “the supper of the great God” different from “the marriage supper of the Lamb”?
- What lessons can we learn from studying about these two suppers in the same chapter of scripture? (As students respond, help them understand that the contrast between the two suppers vividly illustrates that the Second Coming will be a very different experience for the wicked than for the righteous.)

 If time permits, you might use the following set of continuum questions to help students evaluate their current status and ponder any changes they may want to make in their lives. Because of the personal nature of these questions, it would be best to prepare a handout or slide ahead of time so students can respond in private. Have students place an X on each line indicating where they believe their current beliefs and actions to be.

After students complete the questions, ask them to ponder specifics about what they can do to better flee from Babylon and prepare for the Second Coming of Jesus Christ.

Using Continuums

Continuums are a teaching method that can be used to encourage students to evaluate their current attitudes and behavior. A teacher can place opposing behaviors, opinions, or ideas on both ends of a line, and then ask students to place an X on the line indicating where they would place themselves. The term *continuum* suggests that the X could be placed anywhere along the line.

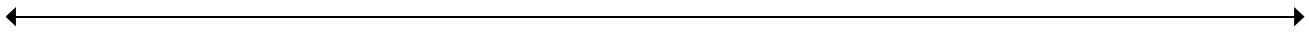
My Preparation for the Second Coming of Jesus Christ

Place an X on each line indicating where you believe your current beliefs and actions to be.

My interest in material possessions is:

Inappropriate or excessive

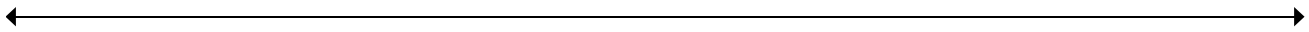
Appropriate



My choices in media and entertainment show that I prefer:

Sexual and violent content

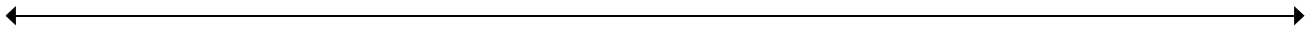
Nonsexual and nonviolent content



My communication with others is:

Dishonest and deceptive

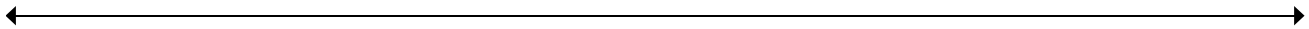
Honest and free from deception



My behavior shows that I am seeking to:

Partake of Babylon

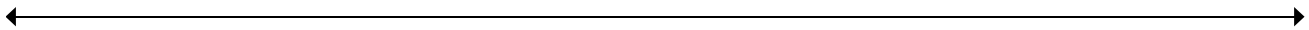
Flee Babylon



As I ponder the Atonement of Jesus Christ in my life, I am:

Disregarding its cleansing powers

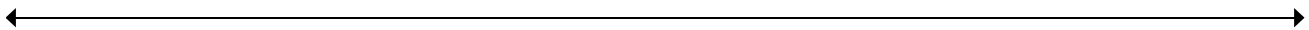
Seeking its cleansing powers



My actions reveal that I am:

Not making myself ready for the Lamb

Making myself ready for the Lamb



Revelation 20:1–15

The Millennium and the Final Judgment

To prepare students to study Revelation 20, ask them to raise their hands if they are looking forward to the Millennium. Follow up by asking for brief responses to the following questions:

- What is the Millennium?
- What aspects of the Millennium are you looking forward to?

Write the following chart on the board, and have students copy it on a piece of paper (or give it to them on a handout):

During the Millennium	At the End of the Millennium	After the Millennium
Revelation 20:1–6	Revelation 20:3, 5, 7–10	Revelation 20:11–15

Assign students to work individually or in pairs to complete one column in the chart by reading the assigned scripture passage and then writing what will take place during the time period. Make sure that all three columns of the chart are assigned to students. Students should find the following:

During the Millennium: Satan will be bound. The righteous will reign with Jesus Christ for a thousand years, including those who were martyred for Christ’s sake. The First Resurrection—which includes those who will eventually go to the celestial and terrestrial kingdoms—will take place. (You might also mention to students that telestial influences will be removed from the earth during the Millennium.)

At the End of the Millennium: The Resurrection of the wicked—all who lived on earth who will inherit a telestial glory or become sons of perdition—will take place, sometimes referred to as the Second Resurrection or the Resurrection of the Unjust. Satan will be loosed for a short season. The battle of Gog and Magog will take place. Satan and his followers will be cast permanently into a lake of fire and brimstone.

After the Millennium: The Final Judgment will occur. The wicked will receive the second death (see the student manual commentary for Revelation 2:11).

After several students report their findings, ask students if they have any questions about what they read. The sections of the student manual commentary for Revelation 20 will help you respond to their questions. Conclude this teaching idea by emphasizing these doctrines: **The events of the Millennium will precede the time when the earth becomes a celestial kingdom. In the Final Judgment, the dead will be judged according to their works.**

Revelation 21–22

John’s Vision of the Celestialized Earth

Tell students that John’s recorded visions of things that “must shortly come to pass” (Revelation 1:1) concluded with a vision of the celestial kingdom.

Write the following scripture references on the board: *Revelation 21:22–27; 22:1–5.*

Tell students that as they study these verses they will find numerous descriptions of the celestial kingdom. Explain that latter-day revelation teaches us that the earth will become the celestial kingdom (see D&C 88:18–20, 25–26). Ask students to study the verses from Revelation and the student manual commentary sections for any verses they want to understand better. Ask them to select from these verses three descriptive phrases or sentences about the celestial kingdom that they find most meaningful and that motivate them to live worthy to inherit the celestial kingdom. Students may select phrases such as the following: “the glory of God did lighten [the city]” (Revelation 21:22–23); “there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie” (Revelation 21:27); “was there the tree of life” (Revelation 22:2); “they shall see his face; and his name shall be in their foreheads” (Revelation 22:4).

After sufficient time, have students pair up with another member of the class to share the three phrases they selected and explain what each phrase means to them and how it motivates them to live worthily.

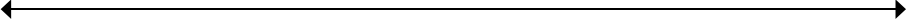
You might ask class members if they would like to share any scriptural insights they gained about these verses from their partner or through inspiration. You might also ask students if there were any descriptions of the celestial kingdom that they could not understand.

Read Revelation 22:7, 14, 17 to your students. Ask students to consider the following question as you read: What are some requirements to enter into the celestial kingdom? After student responses, write this principle on the board: **Those who keep the commandments and come unto Christ will dwell with Heavenly Father and Jesus Christ in the celestial kingdom.**

You might also put the following continuum on the board and ask students to mentally place an X on the line indicating their beliefs and feelings:

Based on my intentions, desires, and current lifestyle, I can picture myself in the celestial kingdom someday.

I disagree
I agree



Express confidence in your students. Assure them that if their answer does not match where they want to be, through the Atonement of Jesus Christ every one of them can change so that they can live eternally with Heavenly Father and Jesus Christ.

Teacher Testimony

President M. Russell Ballard of the Quorum of the Twelve Apostles taught: “Testimony—real testimony born of the Spirit and confirmed by the Holy Ghost—changes lives” (“Pure Testimony,” *Ensign* or *Liahona*, Nov. 2004, 40). Though many students will forget details of what you teach in class, you should leave no doubt in their minds that you have a testimony of the truthfulness of the gospel of Jesus Christ.

Revelation 22:18–19

“If Any Man Shall Add Unto” or “Take Away from the Words of the Book”

Briefly explain that critics of the Church have sometimes used Revelation 22:18–19 to try to discredit the Church’s claims that God has revealed additional scripture in these latter days. Give students a moment to silently read Revelation 22:18–19, and ask them if they know how these verses have been used by critics of the Church. (The critics claim that the latter-day scriptures—the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—are improperly “adding to” the Bible.) Ask a student to read aloud the student manual commentary for Revelation 22:18–19. Have each student turn to another member of the class and explain how he or she would answer the following question:

- How would you respond to someone who uses Revelation 22:18–19 to argue that the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are not revealed scripture? (As students respond, be sure it is clear that they should avoid contention in their responses; see 3 Nephi 11:29; D&C 19:29–30.)

Before concluding this class, you might ask students if any of them would like to share their testimony of doctrines and principles they have learned in this lesson or over the course of the semester. Leave enough time at the end of class so that you can take time to share your testimony one last time.

Supplemental Teaching Ideas

Revelation 19:1–7. The Righteous Judgment of the Lord

Help students understand the context of Revelation 19:1–7 by focusing their attention on the phrase “after these things” in Revelation 19:1. Ask students what John was referring to with the phrase “after these things.” (The events recorded in Revelation 18—the destruction of Babylon.) Then give students a moment to quickly skim through Revelation 19:1–7, looking for the expression that occurs repeatedly in these verses. You might invite students to mark the word “Alleluia” in these verses.

- Who did John see worshipping and praising the Lord our God?
- What attributes or actions of the Lord did the inhabitants of the heavens praise? (You may want to use the student manual commentary for Revelation 19:1–6 to teach this truth: **The righteous praise God for the righteousness of His judgments.**)
- Which of the Lord’s attributes motivate you to want to praise the Lord our God? Explain your answer.

Revelation 20:12–15; 21:8. The Book of Life

Prior to class, prepare a temporary dust jacket or cover for a book with the label “Book of Life” and place this new label on any book of your choice. Show this book to your students and ask them, “What will be contained in this book?” It is likely that students will not know much about this book. Ask one student to read aloud Revelation 20:12, 14–15 and another student to

read aloud Revelation 13:8 (in this verse, “him” is the beast who makes war against the Saints).

- What is a purpose of this book?
- What happens if your name is not written in the Lamb’s book of life? (Help students to understand this truth: **Those whose names are not written in the Lamb’s book of life will experience the second death.**)

Then have students read the student manual commentaries for Revelation 13:8 and for Revelation 20:12–15.

- How would you describe the importance of this book?

Emphasize that we need to live in such a way that our names will be written in the Lamb’s book of life. To add further emphasis to this concept, read Revelation 20:14–15; 21:8 and discuss what is meant by the “second death.”

Revelation 22:20–21. “Even So, Come, Lord Jesus”

Ask: Now that you have read the book of Revelation, are you looking forward to the events described in the book with fear or with anticipation?

- What events stood out to you during your study of John’s visions?

Read Revelation 22:20–21 with the students.

- Why do you think John was anxious for the Savior to come?
- What should our attitude be toward the events associated with the Second Coming?

Appendix: Teaching the Gospels as a Harmony

It is recommended that teachers use this manual as it is written and teach the Gospels in a sequential manner. However, some teachers may choose to teach the New Testament Gospels as a “harmony,” meaning that the events of the Savior’s life are taught chronologically, combining the material from each Gospel. Advantages of teaching the Gospels in this manner include the ability to treat the teachings and events in the Savior’s life more thoroughly; the life and ministry of Jesus Christ are put in some sort of chronological order; and the redundancy is eliminated that is sometimes felt when teaching the Gospels sequentially. Those who choose to teach the Gospels using a harmony approach should make this decision in consultation with their coordinator or institute director, based on the needs of students and the guidance of the Spirit. This chart provides a suggested way to reorder the ideas found in this manual to support a harmony approach. Before choosing to teach this course using a harmony approach, it is important to consider the following:

- Teaching a harmony of the Gospels can make it difficult to understand the context of each Gospel and the sequence of scripture passages. Teachers need to help students understand the textual and historical context of each passage as they move from one account to another.
- Teaching a harmony of the Gospels tends to obscure the distinct intentions and themes of each individual Gospel writer. Teachers should give careful attention to the guidance about these themes provided in the teacher manual and student manual so they can help their students identify and appreciate them.
- As currently written, the teaching ideas in this manual are designed to flow smoothly from one part of the lesson to the next. Transition statements are written into the existing manual to facilitate moving from one teaching idea to the next. When these teaching ideas are rearranged into a harmony approach, as the chart below illustrates, the teacher will need to prepare ways to make transitions between the suggested ideas.

Because the Gospels are taught as a harmony in many Church settings and materials, some teachers who have never taught the Gospels sequentially may be hesitant to try it. This manual has been prepared to help teachers be successful in teaching each Gospel individually.

Note: Those teachers who choose to teach using a harmony approach can find valuable help in the “Harmony of the Gospels,” found in the Bible appendix.

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
1	Purposes of the Four Gospels (in lesson 1) The Historical Setting of the New Testament (in lesson 1) John 1:1–14. The Premortal Existence of Jesus Christ <i>As you introduce the course, you might find portions of the following teaching ideas helpful:</i> Introduction to the Gospel According to St. Matthew Introduction to the Gospel According to St. Mark Introduction to the Gospel According to St. Luke The Testimony of St. John	Coming Forth, Canonization, and Translations of the New Testament (in lesson 1) The Bible Plays a Central Role in The Church of Jesus Christ of Latter-day Saints (in lesson 1) John 1:1. Jesus Christ Is the Word of God John 1:4–11. John Testified of Jesus Christ as “the True Light”

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
2	<p>Matthew 1–2. Genealogy and Birth of Jesus Christ</p> <p>Luke 1:5–55; 2:1–38. Many Received Glad Tidings of the Births of John and Jesus</p> <p>Luke 1:30–35, 41–43; 3:21–38. The Parentage of Jesus Christ</p>	<p>Matthew 1:1–17. Matthew’s Genealogy of Jesus Christ</p> <p>Matthew 1:19–24; 2:13–15, 19–23. Joseph Was an Example of a Righteous Husband and Father</p> <p>Matthew 1:20–24; 2:12–14, 19–22. Revelation through Dreams</p> <p>Luke 1:11–20, 26–38; 2:9–14. Angels Announced the Births of John the Baptist and Jesus Christ</p> <p>Luke 1:26–56. Mary Was Called to Be the Mother of the Son of God</p> <p>Luke 2:40–52. Jesus Christ Taught at the Temple as a 12-Year-Old Boy</p>
3	<p>Matthew 3:1–12. John the Baptist Preached in Judea</p> <p>Luke 1:57–80; 3:1–22. The Mission of John the Baptist</p> <p>John 1:15–36. John the Baptist Testified of Jesus Christ</p> <p>Matthew 3:13–17. The Baptism of Jesus Christ</p>	<p>John 1:12–17. Becoming Sons and Daughters of God</p> <p>Joseph Smith Translation, John 1:18. Heavenly Father Bore Witness of His Only Begotten Son</p> <p>John 1:28–29. Jesus Christ Was Baptized near Bethabara</p> <p>John 3:25–36. John the Baptist Willingly Deferred to the Savior</p>
4	<p>Matthew 4:1–11. The Savior Was Tempted in the Wilderness</p> <p>John 1:35–51. Jesus Christ Began to Call Disciples</p> <p>John 2:1–11. Jesus Christ Turned Water into Wine</p> <p>John 2:13–22. Jesus Christ Cleansed the Temple</p>	<p>Matthew 4:17–25. Jesus Christ Began His Mortal Ministry</p>
5	<p>John 3:1–8. The Savior Taught Nicodemus about Spiritual Rebirth</p> <p>John 3:9–21. Jesus Christ Testified to Nicodemus of His Divine Sonship</p> <p>John 4:3–30. Jesus Christ Taught a Woman at Jacob’s Well in Samaria</p>	<p>John 4:28–42. Many Samaritans Believed in Jesus Christ</p> <p>John 4:43–54. Jesus Christ Healed a Nobleman’s Son</p>
6	<p>Luke 4:14–32; 7:1–10. The Savior Was Rejected in Nazareth; He Healed a Centurion’s Servant</p> <p>Luke 5:1–11. Jesus Christ Called Fishermen to Be His Disciples</p> <p>Matthew 8–10. The Calling of the Twelve Apostles</p>	<p>Matthew 9:14–17. New Cloth and New Bottles</p> <p>Matthew 10:28–39. The Savior Taught His Disciples That He and His Father Are Mindful of Them</p> <p>Luke 5:16. The Savior Often Prayed Alone</p>
7	<p>Matthew 5:1–12. The Beatitudes</p> <p>Matthew 5:17–48. Jesus Christ Taught Us How to Become Like Heavenly Father</p>	<p>Matthew 5:13–16. “The Salt of the Earth” and “the Light of the World”</p> <p>Luke 6:20–26. The Savior Taught about Blessings and Woes</p> <p>Luke 6:34–38. Jesus Christ Instructed Us to Be Generous and Merciful</p>

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
8	<p>Matthew 6:1–18; 7:7–11. The Savior Discoursed on Worshipping the Father</p> <p>Matthew 6:19–34. Seeking First the Kingdom of God</p> <p>Matthew 7:21–29. Doing the Will of the Father</p>	<p>Matthew 6:14–15; 7:1–6, 12. How We Treat Others Affects Our Relationship with God</p> <p>Matthew 5–7; see also Matthew 2:13–16, 19–20; 3:16; 8:27, 34; 17:2. Similarities between Jesus Christ and Moses</p>
9	<p>Mark 1:1–11, 21–31; 2:1–12; 3:15, 22–30; 4:35–41. The Authority and Power of Jesus Christ</p> <p>Mark 1:4–5, 14–15, 40–45. Repentance and the Healing of a Leper</p> <p>Mark 2:1–17. The Healing of a Paralytic and the Calling of Levi</p> <p>Mark 5:21–24, 35–43. Jesus Christ Raised Jairus’s Daughter from the Dead</p> <p>Mark 5:25–34. The Healing of a Woman with an Issue of Blood</p>	<p>Mark 1:23–27, 34; 3:11, 14–15, 22–30. Jesus Christ Cast Out Unclean Spirits and Devils</p> <p>Mark 2:1–12. The Healing of the Paralytic</p> <p>Mark 2:23–3:7. The Sabbath Day</p> <p>Mark 4:26–29. The Parable of the Seed Growing by Itself</p>
10	<p>Luke 4:14–32; 7:1–10. The Savior Was Rejected in Nazareth; He Healed a Centurion’s Servant</p> <p>Luke 7:11–17. Jesus Christ Raised the Son of a Widow of Nain from Death</p> <p>Luke 7:36–50. The Savior Taught about Love and Forgiveness</p> <p>John 5:1–29. Jesus Christ Healed a Man at the Pool of Bethesda</p>	<p>Matthew 11:1–19. John the Baptist</p> <p>John 5:25–28. The Savior Foretold His Ministry in the Spirit World</p> <p>John 5:31–47. Many Witnesses Testified of Jesus Christ</p>
11	<p>Matthew 11:28–30. “Come unto Me” and “Take My Yoke upon You”</p> <p>Matthew 12. The Choice to Follow or Oppose the Savior</p> <p>Matthew 13. Jesus Christ Taught in Parables</p>	<p>Matthew 12:31–32, 43–45. Blasphemy against the Holy Ghost</p> <p>Matthew 12:43–45. Parable of the Empty House</p> <p>Matthew 13:1–52. Joseph Smith Interpreted Parables Found in Matthew 13</p> <p>Matthew 13:10–17. Why Jesus Christ Spoke in Parables</p> <p>Luke 8:1–3. Many Women Assisted the Savior in His Ministry</p>
12	<p>Mark 6:30–44. The Feeding of the Five Thousand</p> <p>Matthew 14:22–36. Jesus Christ Walked on Water</p> <p>John 6:22–69. The Bread of Life Discourse</p>	<p>Mark 5:1–43; 6:30–44; 7:24–37. The Savior’s Compassion</p> <p>Mark 6:5, 13; 7:32. Laying On of Hands and Anointing with Oil</p> <p>Mark 6:14–29. The Death of John the Baptist</p>
13	<p>Mark 7:1–23. False Traditions and the Commandments of God</p> <p>Mark 8:18–33. The Gradual Healing of a Blind Man and Peter’s Rebuke of the Savior</p> <p>Mark 8:31–38; 9:31–37, 43–48; 10:32–45. The Will of the Father for Jesus Christ and His Disciples</p> <p>Mark 9:14–29. “Help Thou Mine Unbelief”</p>	<p>Mark 8:1–9. The Feeding of the Four Thousand</p> <p>Mark 9:33–37; 10:35–45. The Savior’s Teachings about Service and Leadership</p>

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
14	<p>Matthew 16:1–18. Jesus Christ Taught His Disciples near Caesarea Philippi</p> <p>Matthew 16:19–20; 17:1–13. Peter, James, and John Received Priesthood Keys on the Mount of Transfiguration</p> <p>Matthew 18:21–35. Parable of the Unmerciful Servant</p>	<p>Matthew 15:21–31. The Savior Healed the Daughter of a Gentile Woman and Taught Gentile Multitudes</p> <p>Matthew 16:6–12. Beware of the Leaven of the Pharisees and the Sadducees</p> <p>Matthew 17:1–13. Significant Events Occurred at the Mount of Transfiguration</p> <p>Matthew 17:24–27. The Savior Worked a Miracle in Paying Tribute Money</p>
15	<p>Luke 9:57–62; 14:15–33. Teachings on Discipleship and the Parable of the Great Supper</p> <p>Luke 10:25–37. The Parable of the Good Samaritan</p> <p>Luke 10:38–42; 12:13–21; 14:7–14. Jesus Christ Taught Mary and Martha and Gave the Parable of the Foolish Rich Man</p>	<p>Luke 9:51–56; 13:1–9. Jesus Christ Taught the Necessity of Repentance</p> <p>Luke 10:1–20. The Seventy Were Called, Taught, and Sent Forth to Preach and Heal</p> <p>Luke 11:1–13. Jesus Christ Taught about Prayer</p> <p>Luke 14:7–14. The Savior Taught about Humility and Service</p>
16	<p>Luke 15. Parables of the Lost Sheep, Lost Coin, and Prodigal Son</p> <p>Luke 16:1–12. Parable of the Unjust Steward</p> <p>Luke 16:14–31. Parable of the Rich Man and Lazarus</p> <p>Luke 18:1–8. The Importuning Widow and the Unjust Judge</p>	<p>Luke 16:22–26. Two Conditions in the Postmortal Spirit World</p> <p>Luke 17:5–19. The Parable of the Unprofitable Servant and the Cleansing of the Ten Lepers</p>
17	<p>John 7:1–53. Jesus Christ Taught during the Feast of Tabernacles</p> <p>John 8:1–11. The Woman Taken in Adultery</p> <p>John 8:12–59. Jesus Christ Taught about Light, Truth, and Freedom</p> <p>John 9:1–41. Jesus Christ Healed a Man Born Blind</p>	<p>John 8:53–59. Jesus Christ Identified Himself as Jehovah, the God of Abraham</p>
18	<p>Matthew 19:3–12; 22:23–33. The Savior’s Teachings on Marriage</p> <p>Matthew 19:16–29; 20:1–16. The Rich Young Man and the Parable of the Laborers in the Vineyard</p> <p>Luke 18:9–14; 19:1–10. The Parable of the Pharisee and the Publican; Zacchaeus the Publican</p>	<p>Matthew 19:13–15. Little Children</p> <p>Matthew 20:30–34; 21:1–15; 22:41–46. “Son of David”</p> <p>Mark 10:46–52. The Healing of Blind Bartimaeus</p> <p>Luke 19:11–27. The Parable of the Pounds</p>
19	<p>John 10:1–31. Jesus Christ Is the Good Shepherd</p> <p>John 11:1–46. The Raising of Lazarus from the Dead</p>	<p>John 10:17–18. Jesus Christ Had Power to Lay Down His Life and Take It Up Again</p> <p>John 11:1–15; 12:1–8, 23–27; 13:18–21, 31–32. Jesus Christ Prophesied of His Death and Resurrection</p>

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
20	<p>Matthew 21:1–16, 23–46; 22:1–14, 35–46. The Triumphal Entry, Cleansing of the Temple, and Teaching through Parables</p> <p>John 12:12–34. Reactions to the Savior’s Triumphal Entry into Jerusalem</p> <p>Matthew 21:17–22; 23:1–33. The Barren Fig Tree and Hypocrisy</p> <p>Mark 11–16. The Last Week of the Savior’s Mortal Ministry (Consider the parts that apply to this lesson, and note parts that will apply in upcoming lessons.)</p> <p>Mark 12:41–44; 14:3–9. Two Faithful Women: The Poor Widow and the Woman of Bethany</p>	<p>Matthew 22:35–40. The Two Great Commandments</p> <p>Mark 14:3–9. The Woman of Bethany Would Be “Had in Remembrance in Generations to Come”</p> <p>John 12:1–9. Mary Anointed the Savior</p> <p>John 12:34–50. Discourse on Light and Darkness</p>
21	<p>Joseph Smith—Matthew; Matthew 24. Jesus Christ’s Teachings about the Destruction of Jerusalem and the Second Coming</p> <p>Matthew 25. Three Parables about Preparing for the Second Coming</p>	<p>Joseph Smith—Matthew 1:1–21; Matthew 24:1–5, 9–23. Jesus Christ Foretold the Destruction of Jerusalem and the Rejection of His Apostles</p> <p>Matthew 25:14–30. “The Joy of Thy Lord”</p> <p>Luke 21:19, 34–36. The Savior’s Teachings in Luke about Being Prepared for His Coming</p>
22	<p>John 13:4–17, 34–35. Washing the Disciples’ Feet</p> <p>Matthew 26:17–30. Instituting the Sacrament at the Last Supper</p> <p>Luke 22:7–20. The Savior Instituted the Sacrament</p>	<p>Matthew 26:29. A Future Sacrament Meeting</p> <p>Luke 22:31–32. The Savior’s Words to Simon Peter and the Disciples</p> <p>John 12:3–8; 13:18–30. Judas Iscariot Arranged to Betray the Savior</p>
23	<p>John 14–15. Jesus Christ Taught about Love and Obedience</p> <p>John 14:15–27; 15:26–27; 16:7–14. Jesus Christ Taught about the Mission of the Holy Ghost</p> <p>John 16:15–33. The Lord Jesus Christ Overcame the World</p>	<p>John 14:1–6. There Are Many Mansions in Heavenly Father’s House</p> <p>John 14:15–23. Jesus Christ as Comforter</p> <p>John 14:7–10, 20–23; 15:8–10, 15; 16:27. Jesus Christ Testified of His Father</p> <p>John 15:18–25; 16:1–4. The Savior Foretold the Opposition and Persecution His Followers Would Experience in the World</p>
24	<p>John 17. The Intercessory Prayer</p> <p>Matthew 26:36–46. Submitting to His Father’s Will in Gethsemane</p> <p>Mark 14:32–36; 15:34. Mark’s Account of the Savior’s Atoning Suffering</p> <p>Luke 22:39–44. The Savior Suffered in Gethsemane</p>	<p>John 17:11, 14–16. The Savior’s Followers Are to Be “in the World” but Not Partake “of the World”</p> <p>John 17:11, 21–23. The Atonement and the Savior’s Prayer That We Might Be “One”</p>

Teaching the Gospels as a Harmony		
Lesson Number	Main Teaching Ideas	Supplemental Teaching Ideas
25	<p>Matthew 26:1–5, 14–25, 47–68. Jesus Christ’s Betrayal, Arrest, and Trial before Caiaphas</p> <p>Luke 23:1–56. Jesus Was Tried before Roman Officials and Crucified (Consider parts of the teaching suggestions that relate to the trials of Jesus before Roman officials.)</p> <p>John 18–19. Important Details from the Final Hours of the Savior’s Mortal Ministry (Consider parts of the teaching suggestions that relate to the arrest and trials of Jesus.)</p>	<p>Matthew 26:1–5, 14–25, 47–68. Jesus Christ’s Betrayal, Arrest, and Trial before Caiaphas</p> <p>Mark 15:1–39. Jesus Christ Defined What His Mission Was as the Messiah</p> <p>Luke 23:1–25. Pilate Yielded to the Crowd</p>
26	<p>Matthew 27:1–54. The Crucifixion of Jesus Christ</p> <p>Luke 23:1–56. Jesus Was Tried before Roman Officials and Crucified (Consider parts of the teaching suggestions that relate to the Crucifixion of Jesus Christ.)</p> <p>John 18–19. Important Details from the Final Hours of the Savior’s Mortal Ministry (Consider parts of the teaching suggestions that relate to the Crucifixion.)</p>	<p>Matthew 27:11–49. The Arrest, Trials, and Crucifixion of Jesus Christ Fulfilled Ancient Prophecies</p> <p>Matthew 27:51. The Veil of the Temple Was Torn in Two</p> <p>Luke 23:32–33, 39–43. The Savior’s Conversation with the Thief on the Cross</p>
27	<p>Matthew 27:51–53; 28:1–10. The Resurrection of Jesus Christ</p> <p>Mark 16:1–15. The Resurrection of Jesus Christ</p> <p>Luke 24:1–53. Jesus Christ Was Resurrected</p> <p>John 20. The Resurrection of Jesus Christ</p>	<p>Luke 24:25–32, 44–47. The Savior Taught from the Scriptures</p> <p>John 20:30–31. The Purpose of John’s Record</p>
28	<p>John 21:1–17. The Resurrected Jesus Christ Appeared to His Disciples at the Sea of Tiberias (Sea of Galilee)</p> <p>Luke 24:49–53. The Savior Blessed the Apostles</p> <p>Matthew 28:16–20. Jesus Christ Commissioned His Apostles</p>	<p>Mark 16:17–18. “Signs Shall Follow Them That Believe”</p> <p>John 21:18–23. The Savior Foretold the Martyrdom of Peter and the Translation of John the Beloved</p>

Appendix: Shared Accounts in the Gospels

One challenge of teaching the Gospels sequentially is dealing with shared accounts—teachings and events in the Savior’s life that are recorded in more than one of the Gospels. Some teachers have struggled with how to teach these shared accounts in a way that does not become repetitive and uninteresting. This may be partially avoided by being aware of the distinctive contributions and themes of each Gospel writer and by deciding where a shared account should be emphasized and where it may be summarized. This teacher manual has been prepared to guide you in that process. This manual recommends that shared accounts be taught with emphasis from the Gospel that contains the greatest detail about the account or that presents the account in a prominent thematic way. Chart 1 shows the themes and characteristics of each Gospel. Chart 2 uses bold text to show where a shared account is emphasized in this manual.

Chart 1				
	Matthew	Mark	Luke	John
Author	A Jewish Christian author writing to both Jewish and Jewish Christian readers	A Jewish Christian author writing to Gentile Christian readers	A Gentile Christian author writing to Gentile Christian readers	A Jewish Christian author writing to Church members who already had basic information about the Lord
Main Themes	Jesus Christ was the Jewish Messiah. He fulfilled the prophecies of the Old Testament. God is with His covenant people. Jewish members of the post-Resurrection Church should support the Apostles’ missionary work among the Gentiles.	Jesus Christ was the Son of God, who came to suffer the Atonement. He had authority from God but was misunderstood even by His disciples and family. His followers are to live lives of humility and service, being willing to deny themselves and even suffer persecution.	Jesus Christ was the Savior for all people. Jesus is mindful of the poor, Gentiles, women, sinners, and the outcasts of society. The demands of discipleship.	Jesus Christ is the divine Son of God, who came as “the Word” from heaven to reveal the Father.
Distinctive Characteristics	Account of Jesus Christ’s birth; organized around five main sermons; importance of the Church, Peter, and apostolic keys	More emphasis on Jesus Christ’s deeds than His teachings; fast-paced and dramatic; descriptions of Jesus’s compassion and emotion	Part one of a two-volume work (Luke–Acts); foreshadows the pattern in Acts of Jewish rejection and Gentile acceptance of the gospel; account of Jesus’s birth; parables and stories portraying dramatic reversals; emphasis on the power of the Holy Spirit; importance of Jerusalem and the temple	The premortal existence of Jesus Christ; light versus darkness; spiritual rebirth; alternating accounts of miraculous deeds and Jesus’s teaching; emphasis on Jesus’s ministry in Judea and Jerusalem; Jesus Christ’s “I am” statements; relatively little material in common with the other three gospels

Chart 2			
Matthew	Mark	Luke	John
Bold text indicates where a shared account is emphasized in this manual.			
<p>Lesson 1: Introduction to the New Testament</p> <p>Lesson 2: Matthew 1–4</p> <p>1:1–17. Genealogy of Jesus Christ (Luke 3:23–38)</p> <p>1:18–2:23. Birth narrative, Joseph, Wise Men</p> <p>3:1–12. John the Baptist (Mark 1:2–8; Luke 3:1–18)</p> <p>3:13–17. Baptism of Jesus (Mark 1:9–11; Luke 3:21–22)</p> <p>4:1–11. Wilderness temptations (Mark 1:12–13; Luke 4:1–13)</p> <p>4:12–17. Jesus leaves Nazareth, begins to preach (Mark 1:14–15; Luke 4:14–15; John 4:3)</p> <p>4:18–22. Calling of Simon, Andrew, James, John (Mark 1:16–20; Luke 5:1–11)</p> <p>4:23–25. Teaching, healing, multitudes of followers</p> <p>Lesson 3: Matthew 5–7</p> <p>5–7. Sermon on the Mount</p> <p>Lesson 4: Matthew 8–12</p> <p>Summarize the miracles in 8–9 to provide context for 10. (Most of Matt. 8–9 to be taught in Mark 1–5)</p> <p>9:14–17. Question about fasting, new and old cloth, new and old wine bottles; incompatibility of the new and old (Mark 2:15–22; Luke 5:29–39)</p> <p>10:1–42. Calling of the Twelve, instructions (Mark 3:13–19; 6:7–13; Luke 6:12–16; 9:1–6)</p> <p>11:1–19. Jesus teaches about John the Baptist (Luke 7:18–35)</p> <p>11:20–24. Upbraiding of Chorazin, Bethsaida, Capernaum (Luke 10:13–16, 21–24)</p>	<p>Lesson 11: Mark 1–4</p> <p>1:1–8. John the Baptist (Matt. 3:1–12; Luke 3:1–18)</p> <p>1:9–11. Baptism of Jesus (Matt. 3:13–17; Luke 3:21–22)</p> <p>1:12–13. Wilderness temptations (Matt. 4:1–11; Luke 4:1–13)</p> <p>1:14–15. Jesus begins to preach</p> <p>1:16–20. Calling of Simon, Andrew, James, John (Matt. 4:18–22; Luke 5:1–11)</p> <p>1:21–22. Jesus teaches at Capernaum (Luke 4:31–32)</p> <p>1:23–45. Jesus works miracles, casts out an unclean spirit, heals Simon’s mother-in-law, heals a leper (Matt. 8:1–4, 14–16; Luke 4:33–44; 5:12–16; 8:1–3)</p> <p>2:1–12. Jesus forgives and heals the paralytic (Matt. 9:1–8; Luke 5:17–26)</p> <p>2:13–14. Calling of Levi (Matthew) (Matt. 9:9; Luke 5:27–28)</p> <p>2:15–17. Dining with sinners (Matt. 9:10–13; Luke 5:29–32)</p> <p>2:18–22. Question about fasting, new and old cloth, new and old wine/wineskins (Matt. 9:14–17; Luke 5:33–39)</p> <p>2:23–28. Picking grain on Sabbath day (Matt. 12:1–9; Luke 6:1–5)</p> <p>3:1–6. Jesus heals a man’s hand on the Sabbath, Pharisees and Herodians plot to destroy Jesus (Matt. 12:9–14; Luke 6:6–11)</p> <p>3:7–12. Teaching by sea-side, multitudes throng (Matt. 12:15–21)</p> <p>3:13–19. Calling of the Twelve (Matt. 10:1–4; Luke 6:12–16)</p>	<p>Lesson 15: Luke 1–3</p> <p>1:1–4. Luke’s preface</p> <p>1:5–80. Angel announces births of John the Baptist and Jesus Christ, birth of John, Zacharias’s prophecy</p> <p>2:1–38. Birth of Jesus; angels, shepherds; Jesus is presented at the temple</p> <p>2:39–52. Jesus’s childhood (JST, Matt. 2:23)</p> <p>3:1–20. John the Baptist’s ministry (Matt. 3:1–12; 14:3–5; Mark 1:2–8; 6:17–20)</p> <p>3:21–22. Baptism of Jesus (Matt. 3:13–17; Mark 1:9–11)</p> <p>3:23–38. Genealogy of Jesus (Matt. 1:1–17)</p> <p>Lesson 16: Luke 4–8</p> <p>4:1–13. Wilderness temptations (Matt. 4:1–11; Mark 1:12–13)</p> <p>4:14–32. Jesus goes to Galilee, declares His Messiahship in Nazareth, teaches in Capernaum (Matt. 13:53–58; Mark 1:20–22; 6:1–6)</p> <p>4:33–44. Jesus casts out an evil spirit, heals Simon’s mother-in-law, teaches in Galilee (Matt. 8:14–17; Mark 1:23–39)</p> <p>5:1–11. Jesus preaches and calls Simon Peter, James, and John to follow Him (Matt. 4:19–20; Mark 1:16–20)</p> <p>5:12–15. Jesus heals a leper (Matt. 8:1–4; Mark 1:40–45)</p> <p>5:16. Jesus withdraws for prayer (Luke 4:42; 6:12)</p> <p>5:17–39. Jesus forgives and heals the paralytic, calls Levi (Matthew), dines with sinners, teaches of new and old cloth/wine (Matt. 9:14–17; Mark 2:1–22)</p>	<p>Lesson 21: John 1</p> <p>1:1–14. Christ is the Word, the Creator, the Light, and the Life</p> <p>1:6, 15–34. John testifies of Jesus, preaches, baptizes believers, baptizes Jesus, testifies of Him</p> <p>1:35–51. Jesus calls disciples</p> <p>Lesson 22: John 2–4</p> <p>2:1–11. Jesus turns water into wine</p> <p>2:12–17. First cleansing of the temple</p> <p>2:18–22. Jesus prophesies of His death and Resurrection</p> <p>2:23–25. Many believe because of miracles</p> <p>3:1–21. Jesus converses with Nicodemus</p> <p>3:22–24. Jesus and John teach and baptize</p> <p>3:25–36. John testifies of Jesus’s superiority and divinity</p> <p>4:1–30. Jesus teaches a Samaritan woman at the well</p> <p>4:31–42. Jesus instructs His disciples to reap the harvest of souls, many Samaritans are converted</p> <p>4:43–54. Healing of a nobleman’s son in Galilee</p> <p>Lesson 23: John 5–7</p> <p>5:1–16. Healing at the pool of Bethesda, opposition</p> <p>5:17–47. Jesus teaches of His divine role as the Son of God, witnesses of His divinity</p> <p>6:1–14. Feeding of the five thousand (Matt. 14:14–21; Mark 6:30–44; Luke 9:10–17)</p>

Matthew	Mark	Luke	John
<p>11:28–30. “Come unto me. . . .” 12:1–21. Conflict over Sabbath day, Pharisees plot to destroy Jesus (Mark 2:23–3:6; Luke 6:1–11) 12:22–30. Jesus is charged with casting out devil by Beelzebub, parable of the strong man (Mark 3:20–27; Luke 11:14–23) 12:31–42. Dispute with the Pharisees (Mark 3:28–30; Luke 11:24–26, 29–32) 12:43–45. Parable of the empty house (Luke 11:24–26) 12:46–50. “My mother and my brethren” (Mark 3:31–35; Luke 8:19–21) Lesson 5: Matthew 13–15 13:1–52. Parables of the kingdom (Mark 4; Luke 8:4–18) 13:53–58. Rejection at Nazareth (Mark 6:1–6; Luke 4:16–30) 14:1–13. John the Baptist is beheaded (Mark 6:14–29; Luke 3:19–20; 9:7–9) 14:14–21. Feeding the 5,000 (Mark 6:30–44; Luke 9:11–17; John 6:3–14) 14:22–33. Jesus and Peter walk on water (Mark 6:45–52; John 6:15–21) 14:34–36. Multitudes seek Jesus for healing (Mark 6:53–56) 15:1–20. Tradition of elders versus commandment of God (Mark 7:1–23) 15:21–28. Jesus heals daughter of Canaanite woman (Mark 7:24–30) 15:29–39. Healings, feeding the 4,000 (Mark 8:1–9)</p>	<p>3:20–30. Charged with casting out devils by the prince of devils, parable of the strong man (Matt. 12:22–30; Luke 11:14–23) 3:31–35. “My mother and my brethren” (Matt. 12:46–50; Luke 8:19–21) 4:1–34. Parables, mostly same as Matt. 13, except 4:26–29, the parable of the seed growing by itself (Matt. 13) 4:35–41. Jesus calms the storm (Matt. 8:23–27; Luke 8:22–25) Lesson 12: Mark 5–7 5:1–20. Jesus heals the demoniac (Matt. 8:28–34; Luke 8:26–39) 5:21–43. Healing of Jairus’s daughter, woman with issue of blood (Matt. 9:18–26; Luke 8:40–56) 6:1–6. Rejection in Nazareth (Matt. 13:53–58; Luke 4:16–30) 6:7–13. Instructions to the Twelve (Matt. 10:1–15; Luke 9:1–6) 6:14–29. Death of John the Baptist (Matt. 14:1–12; Luke 3:19–20; 9:7–9) 6:30–44. Feeding the 5,000 (Matt. 14:13–21; Luke 9:10–17; John 6:3–14) 6:45–52. Jesus walks on water (Matt. 14:22–33) 6:53–56. Multitudes seek Jesus for healing (Matt. 14:34–36) 7:1–23. Conflict with scribes and Pharisees (Matt. 15:1–20) 7:24–30. Jesus heals daughter of Syrophenician woman (Matt. 15:21–28) 7:31–37. Healing of deaf person Lesson 13: Mark 8–10 8:1–9. Feeding the 4,000 (Matt. 15:29–39)</p>	<p>6:1–11. Disputes about the Sabbath (Matt. 12:1–14; Mark 2:23–28; 3:1–6) 6:12–16. Calling of the Twelve (Matt. 10:1–4; Mark 3:13–19) 6:17–49. Sermon on the plain (Matt. 5–7) 7:1–10. Jesus heals the centurion’s servant (Matt. 8:5–13) 7:11–17. Jesus raises the widow of Nain’s son 7:18–35. Jesus affirms John’s mission and His own (Matt. 11:1–19) 7:36–50. A woman washes Jesus’s feet 8:1–3. Jesus is supported by the Twelve and faithful women 8:4–21. Parable of the soils, “my mother and my brethren” (Matt. 13:1–23; 5:15–16; 12:46–50; Mark 3:31–35) 8:22–56. Jesus performs miracles (Matt. 8:23–34; 9:18–26; Mark 4:35–41; 5:1–43) Lesson 17: Luke 9–14 9:1–6. Ministry of the Twelve (Matt. 10:5–15; Mark 6:7–13) 9:7–9. Herod wonders about Jesus (Matt. 14:1–2; Mark 6:14–16) 9:10–17. Feeding the 5,000 (Matt. 14:14–21; Mark 6:30–44; John 6:3–14) 9:18–27. Testimony of Peter; first foretelling of rejection, death, Resurrection; discipleship (Matt. 16:13–28; Mark 8:27–38; 9:1) 9:28–42. Transfiguration, Jesus casts out an evil spirit (Matt. 17:1–21; Mark 9:2–29) 9:43–45. Betrayal foretold (Matt. 17:22–23; Mark 9:30–32)</p>	<p>6:15–21. Jesus walks on the water (Matt. 14:22–33; Mark 6:45–52) 6:22–71. Bread of life sermon 7:1–53. Jesus teaches in Jerusalem at the Feast of Tabernacles Lesson 24: John 8–10 8:1–11. The woman taken in adultery 8:12–59. Jesus’s teaching “I am the light of the world” is opposed by some of the Jews 9:1–41. Jesus heals a man born blind, controversy ensues, Jesus teaches of spiritual blindness 10:1–16. Jesus, the Good Shepherd 10:17–39. Jesus teaches of His power over death; divisions over Jesus’s identity 10:40–42. Jesus retreats to area beyond Jordan, many believers follow Him there Lesson 25: John 11–13 11:1–46. Jesus raises Lazarus from the dead 11:47–52. Caiaphas’s ironic prophecy and prediction 11:53–57. The wicked continue to plot to kill Jesus 12:1–9. Mary anoints Jesus’s feet, Judas Iscariot objects (Matt. 26:6–13; Mark 14:3–9) 12:10–11. Wicked Jews plot to kill Lazarus 12:12–19. Triumphal entry into Jerusalem (Matt. 21:1–11; Mark 11:1–11; Luke 19:29–44) 12:20–36. Jesus prophesies of His death and Resurrection; the Father’s voice from heaven testifies of Him</p>

Matthew	Mark	Luke	John
<p>Lesson 6: Matthew 16–18</p> <p>16:1–12. Sign-seeking, the leaven of the Pharisees (Mark 8:10–21)</p> <p>16:13–20. Peter testifies of Christ (Mark 8:27–30; Luke 9:18–21)</p> <p>16:21–23. First foretelling of suffering, death, and Resurrection; Peter’s rebuke (Mark 8:31–33; Luke 9:22)</p> <p>16:24–28. Discipleship: take up cross, follow me, lose life and save it (Mark 8:34–38; 9:1; Luke 9:23–27)</p> <p>17:1–13. The Transfiguration (Mark 9:2–13; Luke 9:28–36)</p> <p>17:14–21. Jesus casts out a devil (Mark 9:14–29; Luke 9:37–42)</p> <p>17:22–23. Second foretelling of death and Resurrection (Mark 9:30–32; Luke 9:43–45)</p> <p>17:24–27. Tribute money</p> <p>18:1–35. Who is greatest, lost sheep parable, forgiving 70 times 7, parable of unmerciful servant (Mark 9:41–50; Luke 9:46–50)</p> <p>Lesson 7: Matthew 19–23</p> <p>19:1–12. Marriage and divorce (Mark 10:1–12)</p> <p>19:13–15. “Suffer little children” (Mark 10:13–16; Luke 18:15–17)</p> <p>19:16–30. The rich young man, camel through eye of needle, forsaking all (Mark 10:17–31; Luke 18:18–30)</p> <p>20:1–16. Parable of laborers in the vineyard</p> <p>20:17–19. Toward Jerusalem, third foretelling of death and Resurrection (Mark 10:32–34; Luke 18:31–34)</p>	<p>8:10–21. Pharisees ask for a sign, leaven of the Pharisees (Matt. 16:1–12)</p> <p>8:22–26. Healing of blind man in stages</p> <p>8:27–30. “Thou art the Christ” (Matt. 16:13–20; Luke 9:18–21)</p> <p>8:31–33. First foretelling of suffering, death, and Resurrection; Peter’s rebuke (Matt. 16:21–23; Luke 9:22)</p> <p>8:34–38; 9:1. Discipleship: take up cross, follow me, lose life and save it (Matt. 16:24–28; Luke 9:23–27)</p> <p>9:2–13. The Transfiguration (Matt. 17:1–13; Luke 9:28–36)</p> <p>9:14–29. Jesus casts out dumb spirit after disciples fail (Matt. 17:14–21; Luke 9:37–42)</p> <p>9:30–32. Second foretelling of death and Resurrection (Matt. 17:14–21; Luke 9:43–45)</p> <p>9:33–37. Who is the greatest? Become as a child (Matt. 18:1–5; Luke 9:46–50)</p> <p>9:38–40. “He that is not against us is on our part” (Luke 9:49–50)</p> <p>9:41–42. Receiving Apostles, millstone for those who offend little ones (Matt. 18:5–6)</p> <p>9:43–50. “If thy hand offend thee, cut it off” (Matt. 5:29–30; 18:8–9)</p> <p>10:1–12. Marriage and divorce (Matt. 19:1–12)</p> <p>10:13–16. “Suffer the little children” (Matt. 19:13–15; Luke 18:15–17)</p> <p>10:17–31. The rich young man, camel through eye of needle, forsaking all (Matt. 19:16–30; Luke 18:18–30)</p>	<p>9:46–50. Vain ambition and envy (Matt. 18:1–5; Mark 9:33–40)</p> <p>9:51–56. The Savior comes to save, not destroy</p> <p>9:57–62. Warnings about partial discipleship (Matt. 8:18–22)</p> <p>10:1–20. Calling of the Seventy</p> <p>10:21–24. Things hidden from prudent and revealed to babes (Matt. 11:25–27; 13:16–17)</p> <p>10:25–37. Parable of the good Samaritan</p> <p>10:38–42. Mary and Martha</p> <p>11:1–13. Jesus teaches about prayer (Matt. 6:5–15; 7:7–12)</p> <p>11:14–26. Evil spirits (Matt. 12:22–30, 38–45; Mark 3:22–27)</p> <p>11:27–32. Sign of Jonah (Matt. 12:38–42)</p> <p>11:33–36. Light and darkness (Matt. 5:15–16; 6:22–23)</p> <p>11:37–54. Jesus reproves Pharisees and lawyers (Matt. 23:1–36; Mark 12:38–40; Luke 20:45–47)</p> <p>12:1–5. Hypocrisy (Matt. 10:26–28; 16:6; Mark 8:15)</p> <p>12:6–12. Sparrows, confessing, blaspheming (Matt. 10:29–33; Mark 3:28–29)</p> <p>12:13–30. Beware of covetousness; parable of the rich fool (Matt. 6:19–32)</p> <p>12:31–58. Seek for the kingdom of God (Matt. 5:25; 6:19–21, 33; 24:32–33, 45–51)</p> <p>13:1–9. Galilean martyrs, victims of Siloam tower; parable of barren fig tree; all men must repent or perish</p> <p>13:10–17. Jesus heals a woman in the synagogue on the Sabbath</p>	<p>12:37–48. How prophecies of Isaiah are fulfilled in the ministry of Christ</p> <p>12:49–50. Jesus testifies of the unity between the Father and the Son</p> <p>13:1–17. Jesus washes the feet of the disciples</p> <p>13:18–30. Jesus prophesies of His betrayal</p> <p>13:31–35. Jesus commands His disciples to love one another</p> <p>13:36–38. Jesus prophesies of Peter’s denial (Matt. 26:31–35; Mark 14:27–31; Luke 22:31–34)</p> <p>Lesson 26: John 14–16</p> <p>14:1–31. Jesus instructs His disciples about the Father and the Holy Ghost (the Comforter)</p> <p>15:1–27. Jesus teaches His disciples about their dependence on Him (“the true vine”), speaks of His coming death, and instructs the disciples about their future ministry</p> <p>16:1–33. Jesus continues to teach His disciples about their ministry, the Holy Ghost, and His death and Resurrection</p> <p>Lesson 27: John 17–19</p> <p>17:1–26. Jesus’s Intercessory Prayer</p> <p>18:1–14. Jesus is arrested and betrayed (Matt. 26:45–56; Mark 14:43–50; Luke 22:47–53)</p> <p>18:15–27. Peter denies Jesus three times (Matt. 26:57–75; Mark 14:53–72; Luke 22:54–62)</p> <p>18:28–40; 19:1–18. Jesus before Pilate (Matt. 27:11–31; Mark 15:1–20; Luke 23:1–7, 13–25)</p> <p>19:19–24. The Crucifixion (Matt. 27:35–37; Mark 15:24–26; Luke 23:34–38)</p> <p>19:25–27. Jesus places His mother in John’s care</p>

Matthew	Mark	Luke	John
<p>20:20–28. James and John’s request, worldly leadership versus servant leadership (Mark 10:35–45; Luke 22:24–26)</p> <p>20:29–34. Healing of two blind men near Jericho (Mark 10:46–52; Luke 18:35–43)</p> <p>21:1–11. Triumphal entry (Mark 11:1–11; Luke 19:29–44; John 12:12–19)</p> <p>21:12–16. Cleansing the temple (Mark 11:15–19; Luke 19:45–48)</p> <p>21:17–22. Cursing the fig tree (Mark 11:12–14, 20–24)</p> <p>21:23–46. Conflicts with chief priests and elders (Mark 11:27–33; 12:1–12; Luke 20:1–19)</p> <p>22:1–10. Parable of marriage of the king’s son</p> <p>22:11–14. Parable of the wedding garment</p> <p>22:15–22. Tribute to Caesar (Mark 12:13–17; Luke 20:20–26)</p> <p>22:23–33. Sadducees’ question about marriage (Mark 12:18–27; Luke 20:27–39)</p> <p>22:34–40. The two great commandments (Mark 12:28–34)</p> <p>22:41–46. “What think ye of Christ?” Christ is not just David’s son but also David’s Lord (Mark 12:35–37; Luke 20:40–44)</p> <p>23:1–39. Scribes, Pharisees, hypocrites; lament for Jerusalem (Mark 12:38–40; Luke 11:37–54; 20:45–47)</p> <p>Lesson 8: Matthew 24–25; JS—Matthew 24–25. Olivet discourse; three parables: ten virgins, talents, sheep and goats (Mark 13; Luke 21:5–36)</p>	<p>10:32–34. Toward Jerusalem, third foretelling of death and Resurrection (Matt. 20:17–19; Luke 18:31–34)</p> <p>10:35–45. James and John’s request, worldly leadership versus servant leadership (Matt. 20:20–28; Luke 22:24–26)</p> <p>10:46–52. Restoring sight to Bartimaeus near Jericho (Matt. 20:29–34; Luke 18:35–43)</p> <p>Lesson 14: Mark 11–16</p> <p>11:1–24. Triumphal entry, cursing fig tree, cleansing the temple (Matt. 21:1–22; Luke 19:29–44; John 12:12–19)</p> <p>11:25–26. Forgiveness and prayer (Matt. 6:14–15)</p> <p>11:27–33; 12:1–12. Conflicts with chief priests, scribes, and elders; parable of the wicked husbandmen; the rejected stone (Matt. 21:23–46; Luke 20:1–19)</p> <p>12:13–17. Tribute to Caesar (Matt. 22:15–22; Luke 20:20–26)</p> <p>12:18–27. Sadducees’ question about marriage (Matt. 22:23–33; Luke 20:27–39)</p> <p>12:28–34. The two great commandments (Matt. 22:34–40)</p> <p>12:35–37. Christ is more than David’s son (Matt. 22:41–46; Luke 20:40–44)</p> <p>12:38–40. Beware of scribes (Matt. 23:1–36; Luke 11:37–54; 20:45–47)</p> <p>12:41–44. The widow’s mites (Luke 21:1–4)</p> <p>13:1–37. Sermon (Olivet discourse) (Matt. 24–25; Luke 21:5–36)</p> <p>14:1–2. Conspiracy of chief priests and scribes (Matt. 26:1–5; Luke 22:1–2)</p> <p>14:3–9. Jesus is anointed by a woman (Matt. 26:6–13; John 12:1–8)</p>	<p>13:18–21. Parables: mustard seed, measures of meal (Matt. 13:31–33)</p> <p>13:22–30. Who will enter the kingdom of heaven (Matt. 7:13–14, 21–23)</p> <p>13:31–35. Jesus not intimidated by Herod, mourns over Jerusalem (Matt. 23:37–39)</p> <p>14:1–6. Jesus heals a man with dropsy</p> <p>14:7–24. Parables of wedding feast, great supper</p> <p>14:25–35. Discourse on discipleship</p> <p>Lesson 18: Luke 15–17</p> <p>15:1–32. Parables of the lost sheep, the lost coin, and the prodigal son</p> <p>16:1–12. The parable of the unjust steward</p> <p>16:13–18. Jesus denounces hypocrisy</p> <p>16:19–31. Parable of the rich man and Lazarus</p> <p>17:1–4. Offenses (Matt. 18:6–7, 15)</p> <p>17:5–10. “Increase our faith,” parable of the unprofitable servants</p> <p>17:11–19. Jesus heals ten lepers</p> <p>17:20–37. The Second Coming (Matt. 24, Mark 13)</p> <p>Lesson 19: Luke 18–22</p> <p>18:1–14. Parables: the importuning widow and unjust judge; the Pharisee and the publican</p> <p>18:15–30. “Suffer little children,” rich young ruler, camel through eye of needle, forsaking all (Matt. 19:13–30; Mark 10:13–32)</p> <p>18:31–34. Jesus foretells His suffering, death, and Resurrection (Matt. 20:17–19; Mark 10:32–34)</p>	<p>19:28–30. Jesus suffers and dies (Matt. 27:46–50; Mark 15:34–37; Luke 23:46)</p> <p>19:31–37. How Jesus’s death fulfills prophecy</p> <p>19:38–42. Jesus is buried (Matt. 27:55–61; Mark 15:40–47; Luke 23:50–56)</p> <p>Lesson 28: John 20–21</p> <p>20:1–10. Several women and the disciples find Jesus’s tomb empty (Matt. 28:1–8; Mark 16:1–8; Luke 24:1–12)</p> <p>20:11–18. Mary Magdalene sees the resurrected Christ (Mark 16:9)</p> <p>20:19–23. Jesus appears to His disciples and commissions them</p> <p>20:24–31. Jesus appears to Thomas, signs of His divinity</p> <p>21:1–14. Jesus appears to seven disciples at the Sea of Tiberias (Galilee)</p> <p>21:15–17. Jesus commands Peter to feed His sheep out of love for the Lord</p> <p>21:18–25. Jesus prophesies of Peter’s death and John’s translation, closing testimony</p>

Matthew	Mark	Luke	John
<p>Lesson 9: Matthew 26–27:10</p> <p>26:1–5. Conspiracy of chief priests, scribes, elders (Mark 14:1–2; Luke 22:1–2)</p> <p>26:6–13. Jesus is anointed by a woman (Mark 14:3–9; John 12:1–8)</p> <p>26:14–16. Judas plots betrayal (Mark 14:10–11; Luke 22:3–6)</p> <p>26:17–30. Last supper, prophecy of betrayal, sacrament (Mark 14:12–26; Luke 22:7–23)</p> <p>26:31–35. Prophecies: You will be offended; Peter, “yet will I never”; “before the cock crow” (Mark 14:27–31; Luke 22:31–38; John 13:36–38)</p> <p>26:36–46. Suffering in Gethsemane (Mark 14:32–42; Luke 22:40–46)</p> <p>26:47–56. Betrayal and arrest, Peter’s assault (Mark 14:43–52; Luke 22:47–53; John 18:10–11)</p> <p>26:57–75. Caiaphas’s palace: trial of Jesus, Peter’s three denials (Mark 14:53–72; Luke 22:54–62; John 18:12–27)</p> <p>27:1–2. Jesus taken to Pilate</p> <p>27:3–10. Judas’s suicide (cf. Acts 1:18–19)</p> <p>Lesson 10: Matthew 27–28</p> <p>27:11–31. Jesus is tried before Pilate; Pilate’s wife, multitude, Barabbas (Mark 15:1–20; Luke 23:1–7, 13–25; John 18:28–40; 19:1–16)</p> <p>27:32–51. Crucifixion (Mark 15:21–38; Luke 23:26–46; John 19:16–30)</p> <p>27:52–54. Graves are opened, Saints arise</p> <p>27:55–61. Burial, women, Joseph of Arimathea (Mark 15:40–47; Luke 23:50–56; John 19:38–42)</p> <p>27:62–66. Pilate sets a guard</p>	<p>14:10–11. Judas plots betrayal (Matt. 26:14–16; Luke 22:3–6)</p> <p>14:12–26. Last supper, prophecy of betrayal, sacrament (Matt. 26:17–30; Luke 22:7–23)</p> <p>14:27–31. Prophecies: You will be offended; “before the cock crow twice” (Matt. 26:31–35; Luke 22:31–34; John 13:36–38)</p> <p>14:32–42. Suffering in Gethsemane (Matt. 26:36–45; Luke 22:40–46)</p> <p>14:43–52. Betrayal and arrest, assault with sword, disciples flee (Matt. 26:47–56; Luke 22:47–53; John 18:10–11)</p> <p>14:53–72. High priest’s palace: trial, Peter’s three denials (Matt. 26:57–75; Luke 22:54–62; John 18:12–27)</p> <p>15:1–20. Jesus is tried before Pilate; multitude, Barabbas, soldiers (Matt. 27:11–31; Luke 23:1–7, 13–25; John 18:28–40; 19:1–16)</p> <p>15:12–38. Crucifixion (Matt. 27:32–51; Luke 23:26–46; John 19:16–30)</p> <p>15:39. Centurion: “the Son of God”</p> <p>15:40–47. Burial: women, Joseph of Arimathea (Matt. 27:55–61; Luke 23:50–56; John 19:38–42)</p> <p>16:1–8. Women find empty tomb (Matt. 28:1–8; Luke 24:1–9; John 20:1–2)</p> <p>16:9–11. Appearance to Mary Magdalene (John 20:11–17)</p> <p>16:12–13. Appearance to two disciples (Luke 24:13–35)</p> <p>16:14. Appearance to the eleven (Luke 24:36–48; John 20:19–23)</p>	<p>18:35–43. Heals a blind man (Matt. 20:29–34; Mark 10:46–52)</p> <p>19:1–10. Zacchaeus</p> <p>19:11–27. The parable of the pounds (cf. Matt. 25:14–30)</p> <p>19:28–40. Triumphal entry (Matt. 21:1–11; Mark 11:1–11; John 12:12–19)</p> <p>19:41–44. Jesus mourns over Jerusalem</p> <p>19:45–48. Cleansing the temple (Matt. 21:12–16; Mark 11:15–19)</p> <p>20:1–19. Jesus is opposed by chief priests, scribes, and elders (Matt. 21:23–46; Mark 11:27–33; 12:1–12)</p> <p>20:20–44. Tribute to Caesar; Sadducees’ question about marriage; Christ is more than David’s son (Matt. 22:15–33, 41–46; Mark 12:13–27, 35–37)</p> <p>20:45–47. Jesus warns of hypocrisy and neglecting the poor (Matt. 23:1–2, 5–7, 14; Mark 12:38–40)</p> <p>21:1–4. The widow’s mites (Mark 12:41–44)</p> <p>21:5–38. Olivet discourse (Matt. 24–25; Mark 13)</p> <p>22:1–6. Judas plots with the chief priests (Matt. 26:1–5, 14–16; Mark 14:1–2, 10–11)</p> <p>22:7–20. Jesus institutes the sacrament (Matt. 26:17–30; Mark 14:12–26)</p> <p>22:21–30. Jesus speaks of His betrayal, teaches disciples to serve (Matt. 26:17–30; 20:25–26; Mark 10:42–45; 14:12–26; John 13:18–30)</p> <p>22:31–38. Prophecy of Peter’s denial (Matt. 26:34–35; Mark 14:30–31; John 13:38)</p> <p>22:39–46. Gethsemane (Matt. 26:36–46; Mark 14:32–42)</p>	

Matthew	Mark	Luke	John
<p>28:1–8. Mary Magdalene and “the other Mary,” empty tomb, Galilee (Mark 16:1–8; Luke 24:1–9; John 20:1–2)</p> <p>28:9–10. Jesus appears to the women 28:11–15. Conspiracy of the guards and the chief priests</p> <p>28:16–20. Appearance to “the eleven disciples” on mountain in Galilee (Mark 16:15)</p>	<p>16:15–18. Apostolic commission, necessity of baptism, signs shall follow them that believe (Matt. 28:19–20)</p> <p>16:19–20. Ascension, Apostles preach (Luke 24:51)</p>	<p>22:47–71. Jesus is arrested, tried before the Jewish council; Peter’s denials (Matt. 26:47–75; Mark 14:43–72; John 18:10–27)</p> <p>Lesson 20: Luke 23–24</p> <p>23:1–5. Jesus is questioned by Pilate (Matt. 27:1–2, 11–31; Mark 15:1–20; John 18:28–38)</p> <p>23:6–12. Jesus is questioned by Herod</p> <p>23:13–25. Pilate sentences Jesus (Matt. 27:11–31; Mark 15:1–20; John 18:28–40; 19:1–16)</p> <p>23:26–49. Crucifixion (Matt. 27:32–51; Mark 15:21–38; John 19:16–30)</p> <p>23:50–56. Burial (Matt. 27:55–61; Mark 15:40–47; John 19:38–42)</p> <p>24:1–12. Women and Peter find the tomb empty (Matt. 28:1–8; Mark 16:1–8; John 20:1–10)</p> <p>24:13–49. Appearances to two disciples on the road to Emmaus, Simon, the eleven (Mark 16:12–14; John 20:19–23)</p> <p>24:50–53. Jesus ascends to heaven, disciples begin to testify of Jesus (Mark 16:19)</p>	

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SEMINARIES AND
INSTITUTES OF RELIGION

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

