



# Jesus Christ and the Everlasting Gospel

Teacher Manual  
*Religion 250*

*A Cornerstone Course*



# Jesus Christ and the Everlasting Gospel Teacher Manual

*Religion 250*

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Seminaries and Institutes of Religion Curriculum Services

50 E. North Temple St., Floor 8

Salt Lake City, Utah 84150-0008

USA

Email: [ces-manuals@ldschurch.org](mailto:ces-manuals@ldschurch.org)

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# Introduction to the Jesus Christ and the Everlasting Gospel Teacher Manual (Religion 250)

## What is expected of a religion teacher?

As you prepare to teach, it is important to understand the Objective of Seminaries and Institutes of Religion:

“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], x).

You can achieve this purpose by living the gospel, effectively teaching the gospel to your students, and appropriately administering your class or program. As you prepare and teach the gospel in these ways, you will qualify for the influence of the Holy Ghost.

It is your opportunity to help students learn by the Spirit so they can strengthen their faith and deepen their conversion. You can help students accomplish this as you lead them to identify, understand, feel the truth and importance of, and prepare to apply significant doctrines and principles of the gospel of Jesus Christ.

The *Gospel Teaching and Learning* handbook is an essential resource for understanding the teaching process and how to become successful in the classroom. Refer often to this handbook.

## What are the objectives of this course?

This course, *Jesus Christ and the Everlasting Gospel* (Religion 250), gives students the opportunity to study the eternal ministry of Jesus Christ, focusing on His divine roles throughout His premortal, mortal, and postmortal life. The standard works, the words of modern prophets, and the document titled “The Living Christ: The Testimony of the Apostles” (*Ensign* or *Liahona*, Apr. 2000, 2–3) are used as inspired resources for this course. Elder Richard G. Scott of the Quorum of the Twelve Apostles has emphasized the importance of studying the life and mission of Jesus Christ:



“I energetically encourage you to establish a personal study plan to better understand and appreciate the incomparable, eternal, infinite consequences of Jesus Christ’s perfect fulfillment of His divinely appointed calling as our Savior and Redeemer. Profound personal pondering of the scriptures accompanied by searching, heartfelt prayer will fortify your understanding of and appreciation for His priceless Atonement” (“He Lives!

All Glory to His Name!” *Ensign* or *Liahona*, May 2010, 77).

As students come to understand and appreciate the significance of the Savior’s divine calling and the impact He has in their lives, they will be fortified against life’s challenges and feel better prepared to discuss the divine roles of the Savior in the plan of salvation, of which their personal lives are an integral part.

## What is expected of students?

Students should read the scripture passages and prophetic talks listed in the Student Readings section of each lesson. Students should also meet attendance requirements and demonstrate competency with course material.

## How are lessons structured in this manual?

This course is designed as a semester-long course with 28 lessons written for 50-minute class periods. If your class meets twice each week, teach one lesson each class period. If your class meets only once each week for 90 to 100 minutes, combine and teach two lessons each class period. Each lesson outline consists of four sections:

- Introduction
- Background Reading
- Suggestions for Teaching
- Student Readings

### Introduction

This section provides a brief introduction to the topics and objectives of the lesson.

### Background Reading

This section recommends resources, such as messages from modern prophets, that can help you better understand the doctrines, principles, and gospel truths covered in the lesson outline.

### Suggestions for Teaching

The Suggestions for Teaching section includes material to help you know both *what* to teach and *how* to teach it (see also sections 4.3.3 and 4.3.4 in the *Gospel Teaching and Learning* handbook). The suggested learning activities are designed to help students identify, understand, and apply sacred truths. You may choose to use some or all of the suggestions as you adapt them to fit your individual teaching style and to meet the needs and circumstances of your students. As you consider how to adapt lesson materials, follow this counsel from Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



"President Packer has often taught, in my hearing, that we first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it. But there is a temptation, when we speak about this flexibility, to start off by adapting rather than adopting. It's a balance. It's a continual challenge. But the approach of adopting first and then adapting is a good way to stay on sound ground" ("A Panel Discussion with Elder Dallin H. Oaks" [Seminaries and Institutes of Religion Satellite Broadcast, Aug. 7, 2012]; [si.lds.org](http://si.lds.org)).

The Suggestions for Teaching section contains at least one doctrine or principle statement, which appears in bold. As students discover these doctrines and principles and share what they have learned, their words may differ from those stated in the manual. When this happens, be careful not to imply that their answers are wrong. However, if a statement could be more accurate, carefully help clarify understanding.



To help students become lifelong students of the scriptures, teach them how to use the study aids available in the Latter-day Saint editions of the scriptures. Take opportunities in class to help students practice scripture study skills and methods (see *Gospel Teaching and Learning*, 20–23). As you do so, students will deepen their love for the scriptures, be empowered to find answers to their questions, and learn to be led by the power of the Holy Ghost.

### Student Readings

This section lists scripture passages and talks by general authorities of the Church that will enrich student understanding of the topics found in the lessons. Encourage students to read these materials before they come to each class. As they study these inspired materials, they will not only be better prepared to participate in class discussions, but they will also gain broader understanding of course topics. Provide students with a list of all “Student Readings” at the beginning of the semester.

### How can I prepare to teach?

The Lord will assist you as you prepare to teach. As you prepare, you may find it helpful to ask yourself the following questions:

- Have I prayed to receive the guidance of the Holy Ghost?
- Have I studied the assigned scripture blocks and background reading?
- Have I read the curriculum and determined if there is anything there that I need to adapt or adjust to meet the needs of my students?
- How can I follow up on student readings to ensure that students are getting the most out of them?
- How can I help each of my students fully participate in the lesson?

The following suggestions may also be helpful:

- Encourage students to read assigned scripture passages and articles before each lesson.
- Expect students to fulfill their role as learners.
- Provide frequent opportunities for students to explain doctrines and principles in their own words, share relevant experiences, and testify of what they know and feel.
- Vary the learning activities and approaches you use in each class and also from day to day.
- Create a learning environment that invites the Spirit and in which students have the privilege and responsibility to teach and learn from one another (see D&C 88:78, 122).

Elder Richard G. Scott of the Quorum of the Twelve Apostles taught:



“Assure that there is abundant participation because that use of agency by a student authorizes the Holy Ghost to instruct. . . . As students verbalize truths, they are confirmed in their souls and strengthen their personal testimonies” (“To Understand and Live Truth” [evening with Elder Richard G. Scott, Feb. 4, 2005], 3; si.lds.org).

**Jesus Christ and the Everlasting Gospel (Religion 250)**  
Student Readings  
www.lds.org/everlasting-gospel/curriculum/assignments/religion-250-student-readings

Lesson	Topic	Suggested Readings
1	Jesus Christ the Redeemer	• John 20:30–31; 1 Nephi 1:1–2; 2 Nephi 1:1–2 • “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
2	Jesus Christ’s Central Role in the Gospel	• John 12:44–45; 1 Nephi 1:1–2; 2 Nephi 1:1–2 • “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
3	Jesus Christ’s Resurrection	• Matthew 27:45–54; 28:1–10 • “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
4	Jesus Christ’s Resurrection and the Last Days	• Matthew 24:29–31; 25:1–13 • “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
5	Jesus Christ’s Resurrection and the Last Days	• John 8:12–18; 1 Nephi 1:1–2; 2 Nephi 1:1–2 • “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
6	Jesus Christ’s Resurrection and the Last Days	• “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
7	Jesus Christ’s Resurrection and the Last Days	• “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
8	Jesus Christ’s Resurrection and the Last Days	• “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
9	Jesus Christ’s Resurrection and the Last Days	• “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29
10	Jesus Christ’s Resurrection and the Last Days	• “The Living Christ: The Significance of His Mission,” <i>Ensign</i> , December 2002, 2–6 • “Christ’s Mission: ‘The Father of a World Testimony,’” <i>Ensign</i> , February 2003, 26–29

## How can I adapt lessons for those with disabilities?

As you prepare to teach, be mindful of students who have particular needs. Adjust activities and expectations to help them succeed. For example, some students may benefit from having access to audio recordings of the scriptures. These can be easily downloaded from LDS.org.

For more ideas and resources, consult the Disability Resources page at [disabilities.lds.org](http://disabilities.lds.org) and the Seminaries and Institutes of Religion policy manual section titled Adapted Classes and Programs for Students with Disabilities.

### Jesus Christ and the Everlasting Gospel (Religion 250)

#### Student Readings

Note: You are not required to read any suggested materials that are not available in your language.

Lesson	Title	Suggested Readings
1	Jesus Is the Living Christ	<ul style="list-style-type: none"> <li>John 20:30–31; 1 Nephi 6:4; 2 Nephi 25:23, 26.</li> <li>“The Living Christ: The Testimony of the Apostles,” <i>Ensign or Liahona</i>, Apr. 2000, 2–3.</li> <li>Dieter F. Uchtdorf, “The Power of a Personal Testimony,” <i>Ensign or Liahona</i>, Nov. 2006, 37–39.</li> </ul>
2	Jesus Christ Is Central to All Human History	<ul style="list-style-type: none"> <li>Alma 12:22–34; 34:9; 42:8, 11; Doctrine and Covenants 22:1; 45:9; 66:2; Abraham 3:24–27; 1 Peter 1:19–20; Moses 4:2.</li> <li>Robert D. Hales, “Agency: Essential to the Plan of Life,” <i>Ensign or Liahona</i>, Nov. 2010, 24–27.</li> </ul>
3	Jehovah and His Premortal Ministry	<ul style="list-style-type: none"> <li>Revelation 12:7–11; Abraham 3:15–25; Doctrine and Covenants 138:55–56.</li> <li>Richard G. Scott, “Jesus Christ, Our Redeemer,” <i>Ensign</i>, May 1997, 53–54, 59.</li> </ul>
4	Jehovah Created the Earth	<ul style="list-style-type: none"> <li>Genesis 1:1; John 1:1–3; Hebrews 1:1–2; Moses 2:1; Mormon 9:16–17; Doctrine and Covenants 38:1–3; 76:22–24; 104:14–17; Jacob 4:9; Doctrine and Covenants 101:32–34; Moses 1:27–33, 39; 1 Nephi 17:36; Doctrine and Covenants 49:16–17.</li> <li>Russell M. Nelson, “The Creation,” <i>Ensign</i>, May 2000, 84–86.</li> </ul>
5	Jesus Christ Was Jehovah of the Old Testament	<ul style="list-style-type: none"> <li>John 8:51–59; 18:5, 8; Exodus 3:11–14; 6:2–3; 3 Nephi 15:5; Moses 6:51–52, 64–66; Genesis 17:1–9; Abraham 1:18–19; 2:8–11.</li> <li>“Enrichment Section A: Who Is the God of the Old Testament,” <i>Old Testament Student Manual: Genesis–2 Samuel</i>, 3rd ed. (Church Educational System manual, 2003), 45–48.</li> </ul>
6	Types, Shadows, and Symbols of Jesus the Christ	<ul style="list-style-type: none"> <li>2 Nephi 11:2–6; Moses 6:63.</li> <li>Russell M. Nelson, “In This Holy Land,” <i>Tambuli</i>, Feb. 1991, 10–19.</li> </ul>

Lesson	Title	Suggested Readings
7	Jesus Christ—God’s Only Begotten Son in the Flesh	<ul style="list-style-type: none"> <li>Matthew 1:18–24; Luke 1:26–35; John 10:17–18; 1 Nephi 11:13–21; Mosiah 3:7–8.</li> <li>Robert E. Wells, “Our Message to the World,” <i>Ensign</i>, Nov. 1995, 65–66.</li> </ul>
8	Jesus Christ Fulfilled All Righteousness	<ul style="list-style-type: none"> <li>Matthew 3:13–17; 2 Nephi 31:4–21.</li> <li>Robert D. Hales, “The Covenant of Baptism: To Be in the Kingdom and of the Kingdom,” <i>Ensign</i>, Nov. 2000, 6–9.</li> </ul>
9	The Savior’s Profound Influence	<ul style="list-style-type: none"> <li>2 Corinthians 5:21; Hebrews 2:17–18; 4:15–16; Doctrine and Covenants 20:22; Matthew 4:1–11; Luke 22:42, 44; John 6:38; 3 Nephi 11:11; John 4:1–29.</li> </ul>
10	Come, Follow Me	<ul style="list-style-type: none"> <li>John 1:35–47; 2 Nephi 26:33; Alma 5:33–34; Matthew 4:18–22; Luke 5:11; 9:57–62; 14:25–33.</li> <li>Dieter F. Uchtdorf, “The Way of the Disciple,” <i>Ensign or Liahona</i>, May 2009, 75–78.</li> <li>Joseph B. Wirthlin, “Follow Me,” <i>Ensign</i>, May 2002, 15–17.</li> </ul>
11	Jesus Christ Went About Doing Good	<ul style="list-style-type: none"> <li>Acts 10:38; Matthew 5:9–12, 21–24, 38–41, 43–47; 6:14–15; 7:1–5.</li> <li>Dallin H. Oaks, “Loving Others and Living with Differences,” <i>Ensign or Liahona</i>, Nov. 2014, 25–28.</li> <li>Jeffrey R. Holland, “The Cost—and Blessings—of Discipleship,” <i>Ensign or Liahona</i>, May 2014, 6–9.</li> </ul>
12	Miracles on the Roads of Palestine	<ul style="list-style-type: none"> <li>Mark 1:39–42; 2:1–12; 5:1–8, 19, 22–43; 8:1–9; Luke 7:11–15; 1 Nephi 11:31; Mosiah 3:5–6; 3 Nephi 17:5–9.</li> <li>Sydney S. Reynolds, “A God of Miracles,” <i>Ensign</i>, May 2001, 12–13.</li> </ul>
13	Jesus Christ Called Twelve Apostles	<ul style="list-style-type: none"> <li>Matthew 10:1–8; 16:15–19; 17:1–8; Acts 1:21–22; 2:22–24, 32; 3:12–16; 4:31–33; 5:29–32; Doctrine and Covenants 107:23.</li> <li>Boyd K. Packer, “The Twelve,” <i>Ensign or Liahona</i>, May 2008, 83–87.</li> </ul>
14	Jesus Christ Is the Messiah	<ul style="list-style-type: none"> <li>Matthew 21:1–11; Luke 4:16–24; John 6:5–15, 31–32, 49–53, 66–69.</li> <li>Guide to the Scriptures: “Messiah”; scriptures.lds.org.</li> <li>G. Homer Durham, “Jesus the Christ: The Words and Their Meaning,” <i>Ensign</i>, May 1984, 14–16.</li> </ul>
15	Jesus Christ Instituted the Sacrament	<ul style="list-style-type: none"> <li>Matthew 26:26–28; Luke 22:17–20; 1 Corinthians 11:27–30; 3 Nephi 18:1–11, 28–29; 20:8–9; Doctrine and Covenants 20:75–79.</li> <li>Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” <i>Ensign or Liahona</i>, Nov. 2008, 17–20.</li> </ul>

Lesson	Title	Suggested Readings
16	The Savior Atoned for the Sins of All Mankind	<ul style="list-style-type: none"> <li>Mark 14:33–36; Luke 22:39–46; John 15:13; 1 Peter 3:18; 2 Nephi 9:21; Mosiah 3:7; Alma 7:11–13; Doctrine and Covenants 19:15–20.</li> <li>David A. Bednar, “The Atonement and the Journey of Mortality,” <i>Ensign</i>, Apr. 2012, 40–47.</li> </ul>
17	The Savior Suffered and Died on Calvary’s Cross	<ul style="list-style-type: none"> <li>Matthew 27:26–54; Luke 23:34–46; John 10:11–18; 19:10–11, 19–37; 1 Nephi 19:9.</li> <li>Jeffrey R. Holland, “None Were with Him,” <i>Ensign or Liahona</i>, May 2009, 86–88.</li> </ul>
18	The Savior Ministered in the Spirit World	<ul style="list-style-type: none"> <li>Luke 23:39–43; 1 Peter 3:18–20; 4:6; Doctrine and Covenants 128:15, 22; 138:1–37.</li> <li>Spencer J. Condie, “The Savior’s Visit to the Spirit World,” <i>Ensign</i>, July 2003, 32–36.</li> </ul>
19	He Is Risen	<ul style="list-style-type: none"> <li>Luke 24:1–48; John 20; 1 Corinthians 15:1–29, 54–58.</li> <li>Dallin H. Oaks, “Resurrection,” <i>Ensign</i>, May 2000, 14–16.</li> </ul>
20	The Savior Ministered to His “Other Sheep”	<ul style="list-style-type: none"> <li>John 10:11–16; 3 Nephi 11:1–17; 15:16–21; 16:1–3.</li> <li>Ronald A. Rasband, “One by One,” <i>Ensign</i>, Nov. 2000, 29–30.</li> </ul>
21	Jesus Christ Organized His Church	<ul style="list-style-type: none"> <li>Matthew 10:1–4; 16:19; 17:3–7; 18:18; Acts 2:1–6, 14–26; 4:1–13, 18–21; Acts 10:9–20, 25–28, 34–35, 44–48; Acts 15:1–11, 13–19; Ephesians 2:19–20; 4:11–14.</li> <li>Jeffrey R. Holland, “Prophets, Seers, and Revelators,” <i>Ensign or Liahona</i>, Nov. 2004, 6–9.</li> </ul>
22	The Father and the Son Appeared to Joseph Smith	<ul style="list-style-type: none"> <li>Joseph Smith—History 1:5–26.</li> <li>Dieter F. Uchtdorf, “The Fruits of the First Vision,” <i>Ensign or Liahona</i>, May 2005, 36–38.</li> <li>Neil L. Andersen, “Joseph Smith,” <i>Ensign or Liahona</i>, Nov. 2014, 28–31.</li> </ul>
23	The Savior Restored His Priesthood, Church, and Gospel	<ul style="list-style-type: none"> <li>Doctrine and Covenants 1:17, 38; 18:33–35; Joseph Smith—History 1:17–20.</li> <li>Tad R. Callister, “What Is the Blueprint of Christ’s Church?” (Church Educational System devotional for young adults, Jan. 12, 2014); LDS.org.</li> </ul>
24	He Lives!	<ul style="list-style-type: none"> <li>Mosiah 5:1–15; Doctrine and Covenants 45:3–5; 76:19–24; 110:1–4.</li> </ul>

Lesson	Title	Suggested Readings
25	Jesus Christ Will One Day Return	<ul style="list-style-type: none"> <li>• Matthew 25:1–13; Doctrine and Covenants 133:3–19.</li> <li>• Guide to the Scriptures, “Second Coming of Jesus Christ”; scriptures.lds.org.</li> <li>• Dallin H. Oaks, “Preparation for the Second Coming,” <i>Ensign or Liahona</i>, May 2004, 7–10.</li> </ul>
26	Jesus Christ Will Rule as King of Kings and Judge the World	<ul style="list-style-type: none"> <li>• Matthew 25:31–46.</li> <li>• Chapter 45, “The Millennium,” <i>Gospel Principles</i> [2009], 263–67.</li> <li>• Chapter 46, “The Final Judgment,” <i>Gospel Principles</i> [2009], 268–74.</li> </ul>
27	Jesus Christ Is the Light, Life, and Hope of the World	<ul style="list-style-type: none"> <li>• Psalm 146:5; John 8:12; Romans 5:3–5; 15:13; 1 Peter 1:3; Ether 12:4, 32; Moroni 7:3, 40–41; Doctrine and Covenants 88:6–13; 138:14.</li> <li>• Dieter F. Uchtdorf, “The Hope of God’s Light,” <i>Ensign or Liahona</i>, May 2013, 70, 75–77.</li> </ul>
28	A Personal Witness of Jesus Christ	<ul style="list-style-type: none"> <li>• Matthew 5:14–16; 2 Nephi 25:26; Mosiah 18:8–11; 3 Nephi 18:24.</li> <li>• D. Todd Christofferson, “Becoming a Witness of Christ,” <i>Ensign</i>, Mar. 2008, 58–63.</li> </ul>



# Jesus Is the Living Christ

# 1

## Introduction

Modern witnesses have declared: “We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 3). Because the world seems to be unaware of the true

nature of Jesus Christ and His relationship to God the Father, it is important to have faithful witnesses of God’s Beloved Son. This lesson will help students identify this need and learn how they may better testify of Jesus Christ to family, friends, and neighbors.

## Background Reading

- “The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 2–3.
- Dieter F. Uchtdorf, “The Power of a Personal Testimony,” *Ensign or Liahona*, Nov. 2006, 37–39.

## Suggestions for Teaching

### The Living Christ

Write the following question on the board:

*Who is Jesus Christ, and why do you believe in Him?*

Tell students that many people answer this question by bearing a testimony. One such testimony is expressed in the hymn “I Know That My Redeemer Lives” (*Hymns*, no. 136). Provide the lyrics of this hymn to the class, and divide students into four groups. Assign a different verse of the hymn to each group, and ask them to read the words. After sufficient time, ask the following questions:

- What words or phrases are used in this hymn to express who Jesus Christ is and what He does for us? (Answers should include “my everliving Head,” “my kind, wise heav’nly Friend,” “my Prophet, Priest, and King,” “my Savior.” He blesses us with his love, pleads for us, guides us, comforts us, and grants us daily breath.)
- What words does this hymn use to describe the way a testimony of Jesus Christ can affect us? (Answers should include “comfort” and “joy.”)

Tell the class that the First Presidency and the Quorum of the Twelve Apostles publicly declared their collective testimony of Jesus Christ in “The Living Christ: The Testimony of the Apostles” (see *Ensign or Liahona*, Apr. 2000, 2–3). Provide each student with a copy of this testimony, and explain that this course takes many of its lesson topics from the doctrines and principles presented in this inspired document. Invite a student to read the first paragraph aloud:

“As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 2).

- What influence would you like your study of Jesus Christ and His everlasting gospel to have on you this semester? (As students respond, you may want to emphasize that **a sincere study of the life of Jesus Christ will help us appreciate the profound influence He has had and can have in our lives.**)
- In what ways has the Savior influenced all who have lived or will live on earth? (As students respond, be sure to emphasize the Savior’s universal Atonement.)

Tell students that this course will focus on the Savior’s eternal ministry throughout His premortal, mortal, and postmortal life. As students study the Savior’s many divine roles, their love and testimony of Him will deepen.


**John 20:30–31; 1 Nephi 6:4; 2 Nephi 25:23, 26**

*The scriptures were written so people might believe in Jesus Christ*

Ask students how many books they suppose have been written about Jesus Christ. Explain that any proper study of the life of Jesus Christ must be centered in the scriptures. Invite three students to take turns reading the following scripture passages aloud: John 20:30–31; 1 Nephi 6:4; and 2 Nephi 25:23, 26. Ask the class to follow along, looking for reasons why the scriptures are a valuable resource when studying the eternal ministry of the Savior.

- What principle do these passages teach about the purpose of scriptures? (Though students may use different words, they should identify the following principle: **As we study scripture passages about the Savior, our testimony of Him will be strengthened and we will draw closer to Him.**)

Display the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“The central purpose of all scripture is to fill our souls with faith in God the Father and in His Son, Jesus Christ. ...

“... Faith comes by the witness of the Holy Spirit to our souls, Spirit to spirit, as we hear or read the word of God. And faith matures as we continue to feast upon the word” (“The Blessing of Scripture,” *Ensign* or *Liahona*, May 2010, 34, 35).

- In what ways can the scriptures help us strengthen our faith in or draw closer to Jesus Christ?
- How has your faith in and testimony of Jesus Christ been strengthened by studying the scriptures?

Give each student a copy of the resources listed in the Student Readings section for this course. (This could be a paper copy, or you could explain to students where they can find a digital copy.) Challenge students to make the student readings for this course a part of their daily scripture study during this semester. Assure students that as they act upon this challenge, they will be taught by the Holy Ghost and will draw closer to the Savior.

**Becoming witnesses of Jesus Christ**

Explain to students that it is not sufficient just to study about the Savior in the scriptures. We must also gain a personal spiritual witness or testimony through the power of the Holy Ghost that Jesus is the Christ, the Anointed One, our Savior and



Redeemer. Share with the class the following statement by President Dieter F. Uchtdorf of the First Presidency:



"We cannot depend on the testimonies of other people. We need to know for ourselves. President Gordon B. Hinckley said, 'Every Latter-day Saint has the responsibility to know for himself or herself with a certainty beyond doubt that Jesus is the resurrected, living Son of the living God' ('Fear Not to Do Good,' *Ensign*, May 1983, 80).

"The source of this sure knowledge and firm conviction is divine revelation, 'for the testimony of Jesus is the spirit of prophecy' (Revelation 19:10).

"We receive this testimony when the Holy Spirit speaks to the spirit within us. ...

"The core of this testimony will always be the faith in and the knowledge of Jesus Christ and His divine mission" ('The Power of a Personal Testimony,' *Ensign* or *Liahona*, Nov. 2006, 38).

- Why do you think Jesus Christ should be at the core of our testimonies?
- What do you feel Jesus Christ would have you do with your testimony of Him?

Display the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



"People should be able to see in us something of Jesus Christ. The way we act, speak, look, and even think will reflect Him and His ways. ... Although we were not present with Him in His ministry, as we search the scriptures, we *see* Jesus and what He said and did. And as we emulate that pattern, we bear witness of Him" ('Becoming a Witness of Christ,' *Ensign*, Mar. 2008, 60).

Follow up by asking students:

- How have you seen others bear witness of Jesus Christ through their actions?
- As you think about the world you live in, what can we do so our witness and testimony of the Savior can have an impact on others?

Testify that **as we gain a testimony of Jesus Christ through the power of the Holy Ghost, we have a responsibility to share it.**

Challenge students to live each day prepared to testify of Jesus Christ through their words and actions. Encourage them to come to class having read the assigned student readings and with a willingness to share insights, ask questions, and participate in class discussion.

## Student Readings

- John 20:30–31; 1 Nephi 6:4; 2 Nephi 25:23, 26.
- "The Living Christ: The Testimony of the Apostles," *Ensign* or *Liahona*, Apr. 2000, 2–3.
- Dieter F. Uchtdorf, "The Power of a Personal Testimony," *Ensign* or *Liahona*, Nov. 2006, 37–39.

# 2

## Jesus Christ Is Central to All Human History

### Introduction

In testifying of Jesus Christ's essential role in Heavenly Father's plan, modern prophets have declared, "We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary" ("The Living Christ: The Testimony of the Apostles," *Ensign* or *Liahona*, Apr. 2000, 2). This

lesson will help students better understand that Heavenly Father established His plan of salvation in the premortal world and foreordained Jehovah, the premortal Jesus Christ, to be the central figure in that plan. Students will be encouraged to place Jesus Christ at the center of their mortal lives.

### Background Reading

- Robert D. Hales, "Agency: Essential to the Plan of Life," *Ensign* or *Liahona*, Nov. 2010, 24–27.
- Dallin H. Oaks, "The Great Plan of Happiness," *Ensign*, Nov. 1993, 72–75.

### Suggestions for Teaching

#### Alma 12:22–34

#### *The Savior is central to God's plan*

Display the following statement by Elder Alexander B. Morrison of the Seventy, and ask a student to read it aloud. Invite the class to follow along and identify what Heavenly Father presented to His children in the premortal world:



"Long ago, before the earth on which we now dwell came into existence, God our Father ... established a plan. ... [That] plan provided the perfect way for all of God's children to receive immortality and gain eternal life" ("Life—the Gift Each Is Given," *Ensign*, Dec. 1998, 15–16).

- What blessings did Elder Morrison say we might eventually receive as part of God's plan? (Explain that immortality refers to being resurrected—never to die physically again—and that eternal life refers to the type of life that God lives.)

Invite students to read Alma 12:25 silently and identify how Alma referred to God's plan and when it was prepared. Ask them to report what they find. (Alma taught that God's "plan of redemption" was established "from the foundation of the world." After students respond, you may want to point out that other titles of God's plan include "the merciful plan of the great Creator" [2 Nephi 9:6]; "the plan of salvation" [Alma 24:14]; "the great plan of the Eternal God" [Alma 34:9]; "the great plan of happiness" [Alma 42:8]; and the "everlasting covenant" [D&C 22:1; 45:9; 66:2].)

Then invite students to study Alma 12:22–32 in pairs, looking for reasons why God's plan is called the plan of redemption. After sufficient time, invite a few students to share their findings with the class. Help students further understand these verses by asking:

- According to Alma's teachings, what would be our eternal plight without the plan of redemption? (Without a plan of redemption, there could be no resurrection of

the dead or redemption from sin, leaving mankind lost and fallen and in a state of physical and spiritual death forever [see also 2 Nephi 9:6–13].)

- Why was it essential that a way be provided for us to overcome these conditions?

Invite a student to read Alma 12:33–34 aloud. Ask the class to follow along, looking for what God provided to redeem His children. Help students state a doctrine or principle taught in these verses by asking:

- How would you summarize what Jesus makes available to us in God’s plan? (Answers should include the following: **If we repent and harden not our hearts, we will receive mercy and a remission of sins through God’s Only Begotten Son. Only through Jesus Christ may we receive a remission of sins and enter into Heavenly Father’s presence.**)

Testify that Jesus Christ is central to God’s plan and that through His Atonement the way is provided for us to receive immortality and eternal life.

### **Abraham 3:24–27; 1 Peter 1:19–20**

#### *Jesus Christ was foreordained to be our Savior*

Invite students to search Abraham 3:24–27 and 1 Peter 1:19–20, looking for what these passages teach about the Savior’s role in God’s plan. Then ask the following questions. (*Note:* By asking such questions, you can help students learn how to analyze scripture passages and identify doctrines taught in them.)

- In Abraham 3:26, what is meant by the phrases “first estate” and “second estate”? (“First estate” refers to the premortal existence, and “second estate” refers to mortal life.)
- Who are the three individuals mentioned in Abraham 3:27, and what did each one do? (Heavenly Father, Jesus Christ, and Satan. Emphasize that **in the premortal world, Heavenly Father foreordained His Firstborn Son, Jesus Christ, to be the central figure in His plan.**)

Make sure students understand that Jesus was known as Jehovah in the premortal world. Then ask:

- When Jehovah said to the Father, “Here am I, send me,” what was He committing to do in mortality? (Teach His gospel, establish His Church, suffer and die for our sins, and rise from the dead.)
- What did Heavenly Father’s selection of Jehovah as our Redeemer do for us, in terms of our future possibilities?

Ask students to study Moses 4:2 silently, looking for other important truths about Heavenly Father’s selection of Jehovah to be our Savior and Redeemer. As students explain what they found, make sure they identify the following truths: **Jehovah was chosen from the very beginning. One reason Jehovah was chosen is that He sought to do the Father’s will and to give all glory to the Father.** To further emphasize these truths, display and read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“[Jesus Christ] was apparently the only one sufficiently humble and willing in the premortal council to be foreordained to [bring about the infinite Atonement]” (“The Atonement of Jesus Christ,” *Ensign*, Mar. 2008, 35).

Ask students to visualize what it may have been like to be present when Heavenly Father told all of His children that His Firstborn Son, Jehovah, would be our Savior. Then display the following statement by the Prophet Joseph Smith (1805–44), and ask a student to read it aloud:



"At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 209).

- What do you think you knew about Jehovah that would have led you to sustain His call and appointment as our Savior and Redeemer?

Display the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles. Then give students a few moments to write down any thoughts and feelings they have about the Savior as they ponder the divine truth Elder Maxwell taught:



"Never has anyone offered so much to so many in so few words as when Jesus said, 'Here am I, send me.' (Abr. 3:27.)" ("Jesus of Nazareth, Savior and King," *Ensign*, May 1976, 26).

Consider asking a few students to share with the class what they wrote.

### Placing the Savior at the center of our mortal lives

Refer students back to Abraham 3:25, where we learn that Heavenly Father intended mortality to be a time of testing, to see if we would obey His commandments. Display the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles. Ask a student to read the statement aloud while the class looks for a choice we must make as part of our mortal test:



"Think of it: in our premortal state we chose to follow the Savior Jesus Christ! And because we did, we were allowed to come to earth. I testify that by making the same choice to follow the Savior now, while we are here on earth, we will obtain an even greater blessing in the eternities. But let it be known: we must continue to choose to follow the Savior. Eternity is at stake, and our wise use of agency and our actions are essential that we might have eternal life" ("Agency: Essential to the Plan of Life," *Ensign or Liahona*, Nov. 2010, 25).

To help students identify and understand a principle or truth taught by Elder Hales, ask the following questions:

- What do you learn from Elder Hales's statement about our choices in this life? (After students respond, testify that **by choosing to place the Savior at the center of our lives while we are here on earth, we will obtain greater blessings in eternity.**)
- What do you think Elder Hales meant by the phrase "eternity is at stake"?
- What are some attitudes and actions that indicate someone is choosing to follow Jesus Christ? (Write students' responses on the board.)

Explain that for most of us, it is easy to focus on the Savior on Sundays. But how can we make Him more a part of our lives during the week? Give students time to ponder what they have done today to focus on the Savior. Invite them to write down something they can do today to place the Savior more fully at the center of their lives. Encourage them to silently commit to Heavenly Father that they will do it.

Conclude the lesson by bearing testimony of the truths taught today.

### **Student Readings**

- Alma 12:22–34; 34:9; 42:8, 11; Doctrine and Covenants 22:1; 45:9; 66:2; Abraham 3:24–27; 1 Peter 1:19–20; Moses 4:2.
- Robert D. Hales, “Agency: Essential to the Plan of Life,” *Ensign* or *Liahona*, Nov. 2010, 24–27.

# 3

## Jehovah and His Premortal Ministry

### Introduction

According to modern prophets, Jesus Christ “taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 2). In this lesson, students

will learn that in pre-earth life, their faith that Jehovah (Jesus Christ) would work out the Atonement enabled them to overcome Satan in the War in Heaven. Students will also see that in the premortal world, Jehovah far excelled all of God’s children in all divine attributes.

### Background Reading

- Richard G. Scott, “Jesus Christ, Our Redeemer,” *Ensign*, May 1997, 53–54, 59.
- “The Father and the Son: A Doctrinal Exposition by the First Presidency and the Quorum of the Twelve Apostles,” *Ensign*, Apr. 2002, 13–18.

### Suggestions for Teaching

#### Revelation 12:7–11; Moses 4:3

#### *Jehovah’s role in the War in Heaven*

Write the word *war* on the board, and ask students what images come to mind when they think about war. Then invite them to scan Revelation 12:7, 9 and identify the war described there (the War in Heaven). Ask students to explain their understanding of what took place in that war.

Display the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“What kind of war [was the War in Heaven]? The same kind that prevails on earth; the only kind Satan and spirit beings can wage—a war of words, a tumult of opinions, a conflict of ideologies; a war between truth and error” (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:518).

Ask students:

- According to Elder McConkie, how was the War in Heaven similar to the war Satan wages against God’s children in mortality?

Invite one student to read Revelation 12:10 aloud and another student to read Moses 4:3 aloud. You may want to suggest that students cross-reference these two passages by writing *Moses 4:3* in the margin of their scriptures next to Revelation 12:10 and vice versa. Explain that “the accuser of our brethren” (Revelation 12:10) was Satan. Then ask:

- According to Moses 4:3, how was Satan cast out of the premortal world?

Ask students to read Revelation 12:11 silently. Help them to state a principle taught in this verse by asking the following questions:

- How would you summarize what verse 11 teaches about the effects of the Atonement of Jesus Christ? (Students should identify the following truth: **Because**

**it was certain that Jesus Christ would complete the Atonement, its effects were already in place in the premortal world.** He is thus referred to as “the Lamb slain from the foundation of the world” [Revelation 13:8; see also Mosiah 4:7; Moses 7:47].)

- How can you use what is recorded in Revelation 12:11 to help you in your personal war against Satan in this life? (After students respond, write the following principle on the board: **We can overcome Satan by relying on Jesus Christ, who worked out the Atonement, and by bearing and being true to our testimony.**)

### **Abraham 3:15–25; Doctrine and Covenants 138:55–56**

*Jehovah excels us in all things*

Tell students that in the premortal life, we prepared to come to earth. Display the following statement by the Prophet Joseph Smith (1805–44), and ask a student to read it aloud:



“God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 210).

Follow up by asking the following questions:

- What do you learn from Joseph Smith’s statement about Heavenly Father’s desires for us? (Heavenly Father wants us to advance and to develop spiritually—to become more like Him.)

Write the following questions on the board, and ask students to study Abraham 3:24–25 to discover the answers:

- *Who was the “one among them that was like unto God”? (verse 24).*
- *What role did he play?*
- *What did he say one purpose of mortality would be?*

After sufficient time, ask students to share their answers with the class. Then invite students to search Doctrine and Covenants 138:55–56 for insights into what was done to prepare God’s children to succeed in mortality. To help students liken this passage to themselves, ask:

- According to these verses, how did we prepare to come to earth?

Invite students to ponder for a moment what attributes the Savior possessed in the premortal world. Invite a student to read Abraham 3:19, 21 aloud. Ask the class to follow along, looking for what is taught about Jesus Christ. After students respond, give students a copy of the following statements by Elder Neal A. Maxwell (1926–2004) and Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles. Ask them to read the statements and mark words and phrases that teach about the Savior:



"In *intelligence and performance*, [Jesus Christ] far surpasses the individual and the composite *capacities and achievements* of all who have lived, live now, and will yet live! (See Abr. 3:19.)" (Neal A. Maxwell, "O, Divine Redeemer," *Ensign*, Nov. 1981, 8).



"Being subject to law, and having their agency, all the spirits of men, while yet in the Eternal Presence, developed aptitudes, talents, capacities, and abilities of every sort, kind, and degree. During the long expanse of life which then was, an infinite variety of talents and abilities came into being. . . .

"The Lord endowed us all with agency; he gave us laws that would enable us to advance and progress and become like him; and he counseled and exhorted us to pursue the course leading to glory and exaltation. He himself was the embodiment and personification of all good things. Every desirable characteristic and trait dwelt in him in its eternal fullness. All of his obedient children started to become like him in one way or another. There was as great a variety and degree of talent and ability among us there as there is among us here. Some excelled in one way, others in another. The Firstborn excelled all of us in all things" (Bruce R. McConkie, *The Mortal Messiah*, 4 vols. [1979–81], 1:23).

Follow up by asking students what stood out to them in these statements. If needed, ask:

- What do you learn from these two Apostles about Jehovah's unique attributes in the premortal world? (Students should understand that **in the premortal world, Jehovah surpassed the composite capacities and achievements of all Heavenly Father's children.**)

Give students several minutes to ponder the Savior's premortal ministry and write down any thoughts and feelings they have. Invite several of them to share with the class what they wrote. Conclude the lesson by encouraging students to think about how knowing about the Savior's premortal ministry and unique attributes can help them to have greater love for and faith in Him.

### Student Readings

- Revelation 12:7–11; Abraham 3:15–25; Doctrine and Covenants 138:55–56.
- Richard G. Scott, "Jesus Christ, Our Redeemer," *Ensign*, May 1997, 53–54, 59.



# Jehovah Created the Earth

# 4

## Introduction

“The Living Christ: The Testimony of the Apostles” states: “Under the direction of His Father, [Jesus Christ] was the creator of the earth. ‘All things were made by him; and without him was not any thing made that was made’ (John 1:3)” (*Ensign or Liahona*, Apr.

2000, 2). As students come to understand the eternal purposes of the earth’s creation, they can live with greater resolve to fulfill the measure of their own creation.

## Background Reading

- Russell M. Nelson, “The Creation,” *Ensign*, May 2000, 84–86.
- If available in your language, consider reading Neal A. Maxwell, “Our Creator’s Cosmos,” in *By Study and by Faith: Selections from the Religious Educator*, ed. Richard Neitzel Holzapfel and Kent P. Jackson (2009), 37–50.

## Suggestions for Teaching

**Genesis 1:1; John 1:1–3; Hebrews 1:1–2; Jacob 4:9; Doctrine and Covenants 38:1–3; 76:22–24; 104:14–17; Moses 1:30–33; 2:1**

### *Jehovah created the earth*

Display an object that someone made for you (perhaps as a gift). Share with the class your feelings for the object and for the person who made it. Then ask:

- When has someone made something for you? What feelings do you have for the person who made it?

Invite students to compare and contrast Genesis 1:1; John 1:1–3; Ephesians 3:9; Hebrews 1:1–2; and Moses 2:1. Ask students to list on the board similarities and differences they notice between these passages. (*Note:* As students learn to compare and contrast scripture passages, doctrines and principles can come into sharper focus.) Then ask:

- According to these scriptures, who created the earth? (Emphasize that **Jehovah created the earth under the direction of the Father**, or as Elder Russell M. Nelson of the Quorum of the Twelve Apostles taught: “The entire Creation was planned by [Heavenly Father]” (“The Creation,” *Ensign*, May 2000, 84).

Give students time to read and compare Doctrine and Covenants 76:22–24; 104:14–17; and Moses 1:30–33 silently, looking for what else Jehovah created. If needed, point out that He created worlds without number and that “the earth is full, and there is enough and to spare” (D&C 104:17). Help students analyze this phrase by asking:

- What does this phrase suggest about what the Savior would have to know when He created the earth? (He would need to know how many people would live on the earth and what their needs would be throughout the various periods of history.)

Explain to students that it is one thing to know *who* created the earth but another to know by *what power* the earth was created. Invite students to compare and cross-reference Mormon 9:16–17; Doctrine and Covenants 38:1–3; and Jacob 4:9 and identify *how* the earth was created. Invite students to explain in their own words what these passages mean. Then display the following statement:

“Jesus Christ created this world and everything in it. He also created many other worlds. He did so through the power of the priesthood, under the direction of our Heavenly Father” (*Gospel Principles* [2009], 23).

Emphasize that in actuality, the scriptures give few details about how the earth was created, although we are promised that such details will one day be revealed (see D&C 101:32–34). Much more is taught in the scriptures about the purpose of the Creation.

Discuss the following questions as a class:

- As you observe the world around you, what do the creations of God teach you about the Savior, about His priesthood, and about His stature in the premortal world?
- How does understanding these truths influence your feelings toward and testimony of Jesus Christ?
- How does understanding these truths influence the way you feel about the earth?

Before moving on, emphasize to students that whereas the Savior created the earth, Heavenly Father is the Father of our spirits and created the physical bodies of Adam and Eve.

**1 Nephi 17:36; 2 Nephi 2:23–25; Doctrine and Covenants 49:16–17; Moses 1:27–33, 39**

*The purpose of the earth’s creation*

Divide students into pairs and ask them to search Moses 1:27–33, 39; 1 Nephi 17:36; and Doctrine and Covenants 49:16–17. You may want to suggest that they mark words and phrases in these passages that help them formulate an answer to this question: “How would you explain to a friend *why* the earth was created?” Invite a few pairs to share their answers with the class. Students should see that **Jehovah created the earth to provide a place where God’s children could live and progress toward eternal life.** Ask:

- What is meant by the phrase “measure of man” in Doctrine and Covenants 49:17? (If needed, see the commentary for Doctrine and Covenants 49:16–17 in the *Doctrine and Covenants Student Manual* [(Church Educational System manual, 2001), 106].)

Invite students to read 2 Nephi 2:18–25 silently, and then ask:

- How would conditions in the Garden of Eden have prevented Adam and Eve from progressing in Heavenly Father’s plan of salvation?
- How did the Fall of Adam help the earth fulfill the purpose of its creation? (It enabled Adam and Eve to bear children.)
- How can the consequences of the Fall, described in verse 23, help us progress in Heavenly Father’s plan?

Provide each student with a copy of the following statements by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles and Sister Julie B. Beck, former Relief Society general president. Give students sufficient time to read these statements and ponder the role of the Creation in God’s plan for the salvation of His children.



“Just as surely as salvation comes because of the Atonement, so also salvation comes because of the Fall. ...

“And be it also remembered that the Fall was made possible because an infinite Creator ... made the earth and man and all forms of life in such a state that they could fall. ...

All things were so created that they could fall or change, and thus was introduced the type and kind of existence needed to put into operation all of the terms and conditions of the Father’s eternal plan of salvation.

“This first temporal creation of all things ... was paradisiacal in nature. In the primeval and Edenic day all forms of life lived in a higher and different state than now prevails. The coming fall would take them downward and forward and onward. Death and procreation had yet to enter the world” (Bruce R. McConkie, “Christ and the Creation,” *Ensign*, June 1982, 9).



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“In The Church of Jesus Christ of Latter-day Saints, we have a theology of the family that is based on the Creation, the Fall, and the Atonement. The Creation of the earth provided a place where families could live. God created a man and a woman who were the two essential halves of a family. It was part of Heavenly Father’s plan that Adam and Eve be sealed and form an eternal family.

“The Fall provided a way for the family to grow. Adam and Eve were family leaders who chose to have a mortal experience. The Fall made it possible for them to have sons and daughters.

“The Atonement allows for the family to be sealed together eternally. It allows for families to have eternal growth and perfection. The plan of happiness, also called the plan of salvation, was a plan created for families. The rising generation need to understand that the main pillars of our theology are centered in the family” (Julie B. Beck, “Teaching the Doctrine of the Family,” *Ensign*, Mar. 2011, 12).

- How do these statements help you understand the critical role of the Creation in God’s overall plan for the salvation of His children?
- Why is it important to understand that the earth was created to help exalt individuals and families? (As students respond, write the following principle on the board: **As we come to understand the purpose of the earth’s creation, we can develop a greater desire to fulfill the purpose of our creation.**)

Explain to students that the sealing power of the priesthood makes it possible for husbands and wives and parents and children to be together after death. Without the sealing power that was restored through Elijah, God’s children could not receive the full blessings of exaltation and this purpose of the earth’s creation would not have been fulfilled, or as taught in the Doctrine and Covenants, the “earth would be utterly wasted” (D&C 2:3; see also Malachi 4:6).

Conclude the lesson by testifying of these important truths: (1) Jehovah created the earth under the direction of the Father; (2) He created the earth to provide a place where God’s children could live and progress toward eternal life; and (3) as we come to understand the purpose of the earth’s creation, we can develop a greater desire to fulfill the purpose of our creation.

Encourage students to ponder what they can do to express their gratitude for Jesus Christ’s creations. Encourage students to act upon any promptings of the Spirit they felt during the lesson.

### Student Readings

- Genesis 1:1; John 1:1–3; Hebrews 1:1–2; Moses 2:1; Mormon 9:16–17; Doctrine and Covenants 38:1–3; 76:22–24; 104:14–17; Jacob 4:9; Doctrine and Covenants 101:32–34; Moses 1:27–33, 39; 1 Nephi 17:36; Doctrine and Covenants 49:16–17.
- Russell M. Nelson, “The Creation,” *Ensign*, May 2000, 84–86.

# Jesus Christ Was Jehovah of the Old Testament

# 5

## Introduction

In testifying of the Savior Jesus Christ, modern prophets have declared: “He was the Great Jehovah of the Old Testament” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 2). Jesus Christ, as Jehovah, established Heavenly

Father’s everlasting gospel on the earth in every dispensation of time in order to gather in every one of God’s children who were lost. Our faith in Jesus Christ can be strengthened as we come to recognize His unchanging nature and His everlasting gospel.

## Background Reading

- Russell M. Nelson, “Covenants,” *Ensign* or *Liahona*, Nov. 2011, 86–89.
- “The Abrahamic Covenant,” *The Pearl of Great Price Student Manual* (Church Educational System manual, 2000), 93–98.
- “Enrichment Section A: Who Is the God of the Old Testament?” *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. (Church Educational System manual, 2003), 45–48.

## Suggestions for Teaching

**Exodus 3:11–14; 6:2–3; John 8:52–53, 56–59; 18:5, 8; 3 Nephi 15:5; Abraham 1:16; 2:8**

### *Jesus Christ was Jehovah of the Old Testament*

Invite students to share some names and titles of the Savior that they know. List their responses on the board. Tell students that today you will discuss an important name, or title, that Jesus Christ was known by before His mortal ministry. Invite them to read John 8:52–53, 56–59 silently. Then ask:

- What questions were the Jews asking the Savior?
- What do you think Jesus meant by His response, “Before Abraham was, I am”? (verse 58).

To help students define the phrase “I am,” divide students into pairs and ask them to read Exodus 3:11–14; 6:2–3, looking for how the God of the Old Testament identified Himself. After sufficient time, ask the following questions:

- According to these verses, what names did the God of the Old Testament use to identify Himself? (Point out that the Joseph Smith Translation of Exodus 6:3 reads, “I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?” See also Abraham 1:16.)
- How do these verses clarify the significance of Jesus Christ’s statement, “Before Abraham was, I am”? (Students should recognize that **Jesus Christ was Jehovah, the God of the Old Testament and the great I AM.**)

Display the following statements:



"This is as blunt and pointed an affirmation of divinity as any person has or could make. 'Before Abraham was I Jehovah.' That is, 'I am God Almighty, the Great I AM. I am the self-existent, Eternal One. I am the God of your fathers. My name is: I AM THAT I AM'" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:464).

Jehovah is "the covenant or proper name of the God of Israel. It denotes the 'Unchangeable One'" (Bible Dictionary, "Jehovah").

- Why is it important to know that Jesus Christ was Jehovah of the Old Testament? (Answers should include the following truth: **God has always administered His gospel through His Son, Jesus Christ.** See also 3 Nephi 15:5, which records the Savior's teaching that He was the giver of the law.)

You may want to invite a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972):



"All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. ... The Father [Elohim] has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27).

- How does knowing that Jehovah, or Jesus Christ, is unchangeable help you to have faith in Him? (Answers might include that **the knowledge that Jesus Christ is unchangeable helps us have faith that just as He kept His promises to the people we read about in the scriptures, He will keep His promises to us.**)

Point out that by early post-biblical times, the Hebrew name for Jehovah (usually represented as *Yahweh* in literature) was considered too sacred to be pronounced. For this reason, except for a few exceptions (see Exodus 6:3; Psalm 83:18; Isaiah 12:2; 26:4), the translators of the King James Version of the Bible rendered the word *Jehovah* as LORD (in all capital letters). In modern Judaism, it is replaced with the word *Adonai*, which means "Lord."

**Genesis 13:14–16; 17:1–9; Moses 6:51–52, 64–66; Abraham 1:18–19; 2:8–11**  
*Jehovah established the everlasting gospel anciently*

With students still working in pairs, ask them to read Moses 6:51–52, 64–66 and identify what Jehovah taught Adam. Tell them that in verses 51–52, Jehovah was speaking on behalf of the Father. Then ask:

- What did you notice about the gospel taught to Adam? (It is the same gospel taught today. [See 2 Nephi 31:10–16 for an example of the same gospel being taught in the Americas.] Consider emphasizing this truth by writing the following statement on the board: **The gospel of Jesus Christ is everlasting and unchanging in each gospel dispensation.**)

Indicate to students that in a later dispensation, Jehovah renewed His everlasting gospel through a covenant with Abraham known as the Abrahamic covenant. Divide the class in half. Assign half of the class to study Genesis 13:14–16; 17:2–8; Abraham 1:18–19; 2:8–11 and to make a list of the promises the Lord made to Abraham. Assign the other half of the class to study Genesis 17:1–5, 9; Abraham 1:19; 2:8–11 and to

make a list of what Abraham was required to do in order to receive the promised blessings. (*Note: As students learn how to identify lists in the scriptures, they will be better able to recognize key points the scripture writer intended to emphasize.*)

While students are studying, copy the following chart on the board, leaving space to list responses:

<i>Abrahamic Covenant</i>	
<i>Promises Made to Abraham</i>	<i>Abraham's Responsibilities</i>

After sufficient time, invite a few students from each group to come to the board and write their findings under the proper heading. Consider summarizing the Abrahamic covenant by displaying and having a student read aloud the following statement:

"Abraham received the gospel and was ordained to the higher priesthood (D&C 84:14; Abr. 2:11), and he entered into celestial marriage, which is the covenant of exaltation (D&C 131:1–4; 132:19, 29). Abraham received a promise that all of the blessings of these covenants would be offered to his mortal posterity (D&C 132:29–31; Abr. 2:6–11). Together, these covenants and promises are called the Abrahamic covenant. The restoration of this covenant was the restoration of the gospel in the last days, for through it all the nations of the earth are blessed (Gal. 3:8–9, 29; D&C 110:12; 124:58; Abr. 2:10–11)" (Guide to the Scriptures, "Abrahamic Covenant"; scriptures.lds.org).

Emphasize that from the beginning, the Father covenanted with His children to gather them together through the truths, ordinances, and blessings of the everlasting gospel. The Restoration of the gospel includes the restoration of the Abrahamic covenant. That is, the Abrahamic covenant is a significant part of the new and everlasting covenant, which is the fulness of the gospel of Jesus Christ. Ask students:

- How does knowing that we are descendants of Abraham and heirs to all that God promised to him influence the way you live?
- How does the availability of the blessings promised to Abraham and his posterity strengthen families and guide us in the decisions we make?

Invite students to share ways they can secure the promised blessings of this covenant for themselves and their families, past, present, and future.

**Joshua 24:3–13; 1 Nephi 17:23–32**

*Jehovah blessed and led ancient Israel*

Tell students that as part of the Abrahamic covenant, Jehovah promised the blessings of the gospel to Abraham's posterity and those who gathered with them. Invite one half of the class to read Joshua 24:3–13, and invite the other half to read 1 Nephi 17:23–32. Ask students to look for words and phrases that teach what Jehovah did for ancient Israel. You may want to suggest that they mark what they find. After sufficient

time, ask students to share what they learned. Paraphrase student responses on the board. For insight into why Jehovah did some of the things He did, ask a student to read Exodus 6:2–6 aloud. Ask the class:

- What reason did Jehovah give for doing many of the things you read about in Joshua and 1 Nephi?
- What does this tell you about the promises the Lord has made to you? (As students respond, write the following principle on the board: **If we live faithfully, the Lord will keep the promises He has made to us.**)

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf:



“Because God has been faithful and kept His promises in the past, we can hope with confidence that God will keep His promises to us in the present and in the future. In times of distress, we can hold tightly to the hope that things will ‘work together for [our] good’ [D&C 90:24]” (“The Infinite Power of Hope,” *Ensign* or *Liahona*, Nov. 2008, 23).

- How can knowing about Jehovah’s actions anciently help you during times of trial?
- What did He do for ancient Israel that He will also do for you?

Testify that in every dispensation of time, Jesus Christ has blessed God’s children with the everlasting gospel. Just as the covenant people anciently received promised blessings from the Lord, so can we upon condition of our obedience.

### Student Readings

- John 8:51–59; 18:5, 8; Exodus 3:11–14; 6:2–3; 3 Nephi 15:5; Moses 6:51–52, 64–66; Genesis 17:1–9; Abraham 1:18–19; 2:8–11.
- “Enrichment Section A: Who Is the God of the Old Testament?” *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. (Church Educational System manual, 2003), 45–48.



# Types, Shadows, and Symbols of Jesus the Christ

# 6

## Introduction

Modern prophets have declared that Jesus Christ “instituted the sacrament as a reminder of His great atoning sacrifice” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 2). In addition to the ordinance of the sacrament, the scriptures tell us of many events, circumstances, objects, and

people that were intended to remind us of and instruct us regarding the mission and ministry of Jesus Christ. This lesson will help students consider some of these scriptural types, shadows, and symbols that point us to the Savior.

## Background Reading

- Russell M. Nelson, “In This Holy Land,” *Tambuli*, Feb. 1991, 10–19.
- “Enrichment Section C: Symbolism and Typology in the Old Testament,” *Old Testament Student Manual: Genesis–2 Samuel*, 3rd ed. (Church Educational System manual, 2003), 111–15.

## Suggestions for Teaching

### 2 Nephi 11:4; Moses 6:63

#### *Scriptural symbols of Christ*

Show several pictures of well-known signs or symbols such as the following:



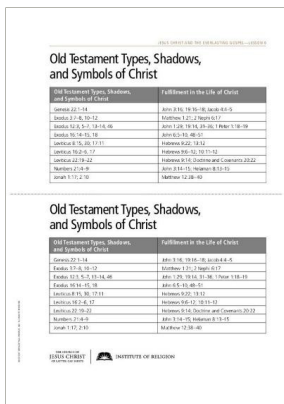
After students identify the meaning of each sign, ask them for examples of other easily recognized signs or symbols.

Divide students into pairs. Invite each pair to study and compare 2 Nephi 11:4 and Moses 6:63. Ask them to discuss what these passages have in common and what they teach about Jesus Christ and the purpose of God’s creations. After the pairs have discussed their findings, ask the class:

- How would you state a central truth recorded in these scripture passages? (Students should identify the following truth: **All things were created to testify of Jesus Christ.**)

- What are some examples of things that have been “given of God” that are “the typifying of” (2 Nephi 11:4), or symbolic of, Jesus Christ?

Tell students that all scriptures contain types, shadows, symbols, and similitudes of Jesus Christ. Explain that types, shadows, symbols, and similitudes are representations of greater realities. For example, the Liahona described in the Book of Mormon is a representation of the words of Christ. In this portion of the lesson, we will focus on types and imagery found in the Old Testament. Much of this imagery is in the form of people, objects, events, and circumstances (it might be helpful to write these categories on the board). Copy the following list of scripture references on the board, or provide it to students on a handout:



Types, Shadows, and Symbols of Jesus the Christ	
Old Testament Types, Shadows, and Symbols of Christ	Fulfillment in the Life of Christ
Genesis 22:1–14	John 3:16; 19:16–18; Jacob 4:4–5
Exodus 3:7–8, 10–12	Matthew 1:21; 2 Nephi 6:17
Exodus 12:3, 5–7, 13–14, 46	John 1:29; 19:14, 31–36; 1 Peter 1:18–19
Exodus 16:14–15, 18	John 6:5–10, 48–51
Leviticus 8:15, 30; 17:11	Hebrews 9:22; 13:12
Leviticus 16:2–6, 17	Hebrews 9:6–12; 10:11–12
Leviticus 22:19–22	Hebrews 9:14; Doctrine and Covenants 20:22
Numbers 21:4–9	John 3:14–15; Helaman 8:13–15
Jonah 1:17; 2:10	Matthew 12:38–40

Assign one or more students to study each set of scripture passages and to prepare to explain the Old Testament symbolism and how it points to Jesus Christ. After sufficient time, ask students to report what they discovered.

If time permits, consider also discussing some of the symbols of Christ identified by Elder Russell M. Nelson of the Quorum of the Twelve Apostles in his article “In This Holy Land” (*Tambuli*, Feb. 1991, 10–19).

As a class, discuss the following questions:

- Why do you think all things have been created to represent or to symbolize the Savior?
- What is the value of continually seeking to discover how all things testify of Jesus Christ? (Make sure students understand the following principle: **We can learn more about Jesus Christ as we come to recognize the imagery, types, and symbols that testify of Him.**)
- How has something that symbolizes the Savior strengthened your faith in Him?

- What could you do to recognize Christ in the symbols we have been given?

## 2 Nephi 11:2–6

### *Symbols and images of Christ in gospel covenants and ordinances*

Explain that this segment of the lesson will focus on a different aspect of the gospel of Jesus Christ that contains symbols and images of Christ. Invite students to search 2 Nephi 11:2–6, looking for those things that Nephi took delight in. You may want to suggest that they mark what they find.

- What did Nephi delight in?

Point out the phrase “the covenants of the Lord” in verse 5. Explain that covenants and ordinances are an important part of Jesus Christ’s everlasting gospel. There are many elements of covenants and ordinances that are symbolic and teach about and lead us to Jesus Christ. Display the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“Every divine ordinance or performance ordained of God, every sacrifice, symbolism, and similitude; all that God ever gave to his people—all was ordained and established in such a way as to testify of his Son and center the faith of believing people in him and in the redemption he was foreordained to make” (*The Promised Messiah: The First Coming of Christ* [1978], 28).

- What is a doctrine or principle taught in this statement? (One possible answer is that **we will see symbols of Christ in gospel ordinances if we look for them.**)
- How can this knowledge be helpful as we participate in gospel ordinances?

Invite students to study Romans 6:3–6 and 3 Nephi 18:7, 11 silently, looking for symbols that refer to the Savior. Then ask:

- What are some ways that gospel covenants or ordinances teach about the Savior and help you to remember Him?

To help students feel the truth and importance of learning to recognize types and symbols of Christ, ask questions like the following:

- What is a symbol of the Savior that has great meaning to you?
- How do you ensure that you notice this symbol?
- How has seeing this as a symbol of Christ blessed your life?

Invite students to apply the principles in this lesson by inviting them to write down how they can better recognize types, shadows, and symbols of the Savior in the scriptures, in the ordinances of the gospel, and in their daily lives. Encourage them to select a day in the near future on which they will consciously look for images, objects, or events that remind them of the Savior. Encourage them to keep a list of what they find and to share their list with a family member or friend or perhaps through social media.

## Student Readings

- 2 Nephi 11:2–6; Moses 6:63.
- Russell M. Nelson, “In This Holy Land,” *Tambuli*, Feb. 1991, 10–19.

# 7

# Jesus Christ—God’s Only Begotten Son in the Flesh

## Introduction

Anciently, news of the Savior’s birth was a glad tiding declared by many—God had sent His Son to redeem the world. “The Living Christ: The Testimony of the Apostles” declares Jesus to be “the Firstborn of the Father, the Only Begotten Son in the flesh, the

Redeemer of the world” (*Ensign or Liahona*, Apr. 2000, 2–3). In this lesson, students will come to know why it was critical that Jesus be born of a mortal mother and an immortal Father.

## Background Reading

- Robert E. Wells, “Our Message to the World,” *Ensign*, Nov. 1995, 65–66.

## Suggestions for Teaching

**Matthew 1:18–24; Luke 1:26–35; Mosiah 3:7–8**

*“Only Begotten of the Father”*

Begin class by showing the video “The Nativity” (2:59). (Download and preview the video before class.)

After the video, ask:

- What aspects of the Savior’s birth are important to you and why?

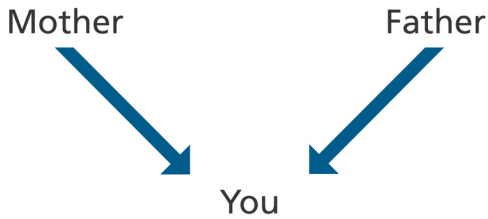
Tell students that in this lesson they will discuss an aspect of Jesus Christ’s birth that is critical to our understanding of the Savior’s ability to fulfill His role in the Father’s plan.

Invite a student to read Matthew 1:18–19 aloud, and ask the class to visualize the situation these verses describe. (*Note:* Visualizing is a scripture study skill that can help make a scripture account more vivid and real.) Then ask students how they might feel if they found themselves in a situation similar to Joseph’s. Ask students to read Matthew 1:20–24 silently and identify why Joseph decided not to “put [Mary] away privily” (verse 19), meaning to privately have his betrothal to Mary annulled. (*Note:* Defining difficult words and phrases helps students understand the scriptures. For these verses, you might use the following explanations: (1) the name *Jesus* [*Yeshua* in Aramaic] means “Jehovah is salvation” or “Jehovah saves”; (2) the scripture referred to in Matthew 1:22–23 is Isaiah 7:14; and (3) the name *Emmanuel* means “God with us.”)

Invite a student to read Luke 1:26–30 aloud. Ask the class to follow along, looking for what this passage teaches about Mary. Ask students to explain what they find. Then ask a student to read Luke 1:31–35 aloud while the class follows along. Ask:

- How do these verses confirm who the Father of Jesus is?

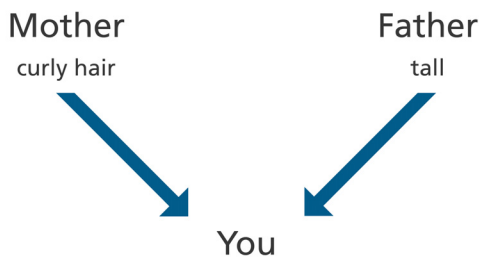
Draw the following diagram on the board:



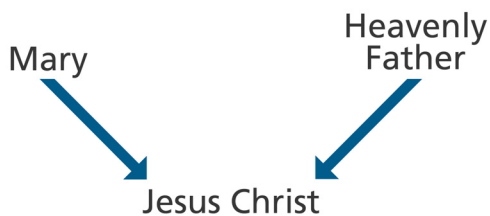
Ask a member of the class the following questions:

- What is a physical trait you inherited from your father? What is a physical trait you inherited from your mother?

Add the student’s response to the diagram on the board (see the accompanying example):



Erase the previous diagram and draw the following on the board:



Display the following statement by Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“That Child to be born of Mary was begotten of Elohim, the Eternal Father, not in violation of natural law but in accordance with a higher manifestation thereof; ... In His nature would be combined the powers of Godhood with the capacity and possibilities of mortality; and this through the ordinary operation of the fundamental law of heredity, declared of God, demonstrated by science, and admitted by philosophy, that living beings shall propagate—after their kind. The Child Jesus was to inherit the physical, mental, and

spiritual traits, tendencies, and powers that characterized His parents—one immortal and glorified—God, the other human—woman” (*Jesus the Christ*, 3rd ed. [1916], 81).

- What important traits did the Savior inherit from each of His parents?

As students respond, list on the board under “Mary” the traits Jesus Christ inherited from His mother (such as mortality—the ability to suffer pain and to die physically). List under “Heavenly Father” the traits Jesus inherited from His Father (such as the powers of Godhood—immortality or the power to live forever; see John 10:17–18).

Then invite a student to read Mosiah 3:7–8 aloud. Ask:

- Why did the Savior need the powers of both mortality and immortality to complete the Atonement? (As students respond, make sure they understand the following truth: **As the Only Begotten Son of God in the flesh, Jesus Christ was able to perform the Atoning sacrifice, which required Him to endure more than a mortal person could, and thereby fulfill His role in the Father’s plan.** In addition, **because Jesus had power over death, He had the capacity to rise from the dead.** Make 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. If He were born of two immortal parents, He would not have been subject to physical suffering and death.)

To further emphasize this critical doctrine, provide each student with a copy of the following statement by Elder Robert E. Wells of the Seventy, and give them time to read and ponder it:



“The divine Sonship of Jesus Christ ... is central to understanding the entire plan of salvation. He is the First Begotten Son of the Father in the premortal existence and the Only Begotten Son of the Father on earth. God the Eternal Father is the literal parent of our Lord and Savior Jesus Christ and of His other spirit children. ...

“The ‘divine Sonship’ also refers to the designation ‘Only Begotten Son in the flesh.’ ... This title signifies that Jesus’ physical body was the offspring of a mortal mother and of an immortal Eternal Father, which verity is crucial to the Atonement, a supreme act that could not have been accomplished by an ordinary man. Christ had power to lay down His life and power to take it again because He had inherited immortality from His Heavenly Father. From Mary, His mother, Christ inherited mortality, or the power to die.

“This infinite atonement of Christ and Christ’s divine Sonship go together hand in hand to form the single most important doctrine of all Christianity” (“Our Message to the World,” *Ensign*, Nov. 1995, 65).

Conclude this portion of the lesson by asking the following questions:

- How does recognizing the attributes Jesus inherited from Mary help you to trust and have faith in the Savior?
- How does recognizing the attributes Jesus inherited from Heavenly Father help you to trust and have faith in the Savior?

### 1 Nephi 11:13–21

#### *Nephi saw the condescension of God*

Tell students that we read in the Book of Mormon that Nephi saw a vision wherein he learned about the parentage of Jesus Christ. We can learn additional truths from his

vision. Invite a few students to take turns reading aloud from 1 Nephi 11:13–21. Ask the rest of the class to follow along and identify important doctrines taught in this passage. Explain that, in this context, the word *condescend* means to descend from a higher to a lower state or condition or to assume a lesser status.

- Who did Nephi learn would be the parents of Jesus Christ? (Students should identify the following doctrine: **God, the Eternal Father, and Mary are the parents of the mortal Jesus Christ.**)
- As you consider the lessons in this course so far, why would the birth of Jesus Christ be considered part of His condescension?

Display the following statement by Brother Tad R. Callister, Sunday School general president, and ask a student to read it aloud:



“God the Son traded his heavenly home with all its celestial adornments for a mortal abode with all its primitive trappings. He, ‘the King of heaven’ (Alma 5:50), ‘the Lord Omnipotent who reigneth’ (Mosiah 3:5), left a throne to inherit a manger. He exchanged the dominion of a god for the dependence of a babe. . . . It was a trade of unparalleled dimension. . . . The great Jehovah, creator of worlds without number, infinite in virtue and power, made his entry into this world in swaddling clothes and a manger” (*The Infinite Atonement* [2000], 64).

To help students understand how the mortal birth of Jesus Christ was also part of the condescension of God the Father, read aloud the following statement by Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



“The condescension of God (meaning the Father) consists in the fact that though he is an exalted, perfected, glorified Personage, he became the personal and literal Father of a mortal Offspring born of mortal woman” (*Mormon Doctrine*, 2nd ed. [1966], 155).

Conclude by asking students what thoughts and feelings they have for the Savior as they consider His condescension and the miraculous nature of His birth. Ask if any of them would like to share their testimony of the Savior as a conclusion to today’s class.

## Student Readings

- Matthew 1:18–24; Luke 1:26–35; John 10:17–18; 1 Nephi 11:13–21; Mosiah 3:7–8.
- Robert E. Wells, “Our Message to the World,” *Ensign*, Nov. 1995, 65–66.

# 8

# Jesus Christ Fulfilled All Righteousness

## Introduction

Jesus Christ lived a perfect life by submitting to Heavenly Father's will in all things. Modern prophets have testified: "Though sinless, [Jesus Christ] was baptized to fulfill all righteousness" ("The Living Christ: The Testimony of the Apostles," *Ensign or Liahona*, Apr.

2000, 2). Like the Savior, we fulfill righteousness when we submit to the ordinances and covenants of the everlasting gospel. This lesson explores how the Savior submitted to the everlasting gospel and how we can follow His example.

## Background Reading

- Robert D. Hales, "The Covenant of Baptism: To Be in the Kingdom and of the Kingdom," *Ensign*, Nov. 2000, 6–9.

## Suggestions for Teaching

### Matthew 3:13–17; 2 Nephi 31:4–9

#### *The baptism of Jesus Christ*

Ask students to consider the following situation:

During a conversation with a friend about religion, the subject of baptism comes up. After you explain why we are baptized, your friend asks, "I understand that we are baptized to be cleansed from sin. But Jesus was perfect; He didn't have any sins. So why was He baptized?"

Allow students a moment to consider this question, and then invite them to respond.

After some discussion, invite a student to read Matthew 3:13–17 aloud, or show "The Baptism of Jesus" (2:55) from *The Life of Jesus Christ Bible Videos*. (Download and preview the video before class.) If you show the video, invite students to follow along in their scriptures.

After the video, ask:

- What reason did Jesus give for being baptized? (Consider writing the following doctrine on the board: **Jesus Christ was baptized to fulfill all righteousness.**)
- What do you think it means that Jesus was baptized "to fulfil all righteousness"? (Matthew 3:15).

To help students answer this question, give them time to search their scriptures. You may want to suggest that they write 2 Nephi 31:4–9 in the margin of their scriptures next to Matthew 3:15. Ask students to read 2 Nephi 31:5–6 silently, noting the question Nephi asked. After sufficient time, explain that Nephi answered this question in 2 Nephi 31:7–9. Invite a student to read these verses aloud, and ask the class to follow along and identify the ways the Savior fulfilled all righteousness by being baptized. You may want to suggest that they mark what they find. As students share what they identified, write the following statements on the board:

*He humbled himself before the Father.*

*He witnessed to the Father that He would obey His commandments.*



*He showed the children of men the gate by which they can enter the celestial kingdom.  
He set an example for us.*

(Note: This activity will allow students to practice the scripture study skill of making lists, helping them to identify key points the scripture writer intended to emphasize.)

Remind students of the question Nephi asked (see verse 6). Then ask:

- Keeping in mind the items on the board, how does Jesus Christ’s baptism provide an example of what it means to be righteous?

As students respond, make sure the following ideas are identified and discussed (you may want to replace the items on the board with these):

*Righteousness includes humbly conforming to the will of the Father.*  
*Righteousness includes covenanting with the Father to obey His commandments.*  
*Righteousness includes receiving the ordinances of salvation.*  
*Righteousness includes following the example set by Jesus Christ.*

Ask the class:

- How can we apply Jesus’s example of righteousness in our own lives?

Testify to your class that, like us, Jesus was subject to all of the terms and conditions of Heavenly Father’s plan. His perfect life is an example that we should seek to follow.

## **2 Nephi 31:10–21**

### *Following the Savior’s example*

Invite a student to read 2 Nephi 31:10–12 aloud. Ask the class:

- In verse 10, what invitation did the Savior issue to all of us?
- According to these verses, what did Jesus say we must do to follow Him?

Ask students to read 2 Nephi 31:16–17 silently. Then ask:

- What else must we do to follow the Savior’s example?
- What does it mean to endure to the end and to follow “the example of the Son of the living God”? (verse 16). (You might emphasize the word *do* in verse 17. Also emphasize the following principle: **As we follow the example of Jesus Christ, we can fulfill all righteousness, as He did.**)

Explain to students that the scriptures they have read in 2 Nephi 31 contain the essence of the everlasting gospel, which Heavenly Father established before the creation of the world.

Invite students to analyze Romans 6:3–6, looking for key words or phrases that confirm that following the example of Jesus Christ requires more than being baptized. You may want to suggest that students mark what they find.

Give students a copy of the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles, and ask them to read it silently. Invite them to consider how their own baptisms have influenced their lives.



"When we understand our baptismal covenant and the gift of the Holy Ghost, it will change our lives and will establish our total allegiance to the kingdom of God. When temptations come our way, if we will listen, the Holy Ghost will remind us that we have promised to remember our Savior and obey the commandments of God. ...

"As we follow the example of Jesus, we, too, demonstrate that we will repent and be obedient in keeping the commandments of our Father in Heaven. We humble ourselves with a broken heart and a contrite spirit as we recognize our sins and seek forgiveness of our trespasses (see 3 Ne. 9:20). We covenant that we are willing to take upon ourselves the name of Jesus Christ and always remember Him. ...

"... I pray that each of us as members of His kingdom will understand that our baptism and confirmation is the gateway *into* His kingdom. When we enter, we covenant to be *of* His kingdom—forever!" ("The Covenant of Baptism: To Be in the Kingdom and of the Kingdom," *Ensign*, Nov. 2000, 7–8, 9).

Ask students the following:

- How has being baptized helped you to follow Jesus Christ's example of fulfilling all righteousness?

Give students a moment to reflect on how well they are meeting the standards of righteousness demonstrated by the Savior at His baptism. Ask students to ponder what more they could do to show obedience to Heavenly Father.

### Student Readings

- Matthew 3:13–17; 2 Nephi 31:4–21.
- Robert D. Hales, "The Covenant of Baptism: To Be in the Kingdom and of the Kingdom," *Ensign*, Nov. 2000, 6–9.

# The Savior's Profound Influence

# 9

## Introduction

In "The Living Christ: The Testimony of the Apostles," Church leaders declared: "We offer our testimony of the reality of [the Savior's] matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth" (*Ensign* or *Liahona*, Apr. 2000, 2). This lesson will show that the Savior is

matchless because, among other reasons, He is sinless and perfectly submissive to Heavenly Father. By studying His interaction with the Samaritan woman at the well, students will also see the profound influence He can have on any who open their hearts to Him.

## Suggestions for Teaching

**Matthew 4:1–11; 2 Corinthians 5:21; Hebrews 2:17–18; 4:15–16; Doctrine and Covenants 20:22**

*Jesus Christ lived a sinless life*

Begin class by writing on the board *my will* and *God's will*. Invite a student to read John 6:38 aloud, and ask students to follow along, looking for how many "my will" decisions Jesus made. Invite students to silently consider how many decisions they have made recently that could be categorized as "my will" and how many could be categorized as "God's will."

Tell students that following His baptism, Jesus was tempted by Satan to do things that could be categorized as "my will." Ask several students to take turns reading aloud from Matthew 4:1–11. Invite the class to follow along, looking for how Jesus Christ overcame temptation. (Consider pointing out to students that the Joseph Smith Translation of Matthew 4:1–11 clarifies that it was the Spirit, not Satan, who took Jesus to the pinnacle of the temple [see verse 5] and then to a high mountain [see verse 8]. After the Spirit took Jesus to these places, the devil came to tempt Him.)

- What did you notice about how the Savior responded to Satan's temptations?
- What do you learn from the Savior's example in these verses?
- How are temptations the Savior faced similar to ones we face in our lives?

Display and read the following statement by President David O. McKay (1873–1970), who commented on the temptations Jesus faced in the wilderness:



"Nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little may be, comes to us as (1) a temptation of the appetite; (2) a yielding to the pride and fashion and vanity of those alienated from the things of God; or (3) a gratifying of the passion, or a desire for the riches of the world, or power among men" ("Unspotted from the World," *Ensign*, Aug. 2009, 27).

Invite a student to read Hebrews 2:17–18; 4:15–16 aloud. Ask another student to read Doctrine and Covenants 20:22 aloud. Ask the class to follow along and note any similarities between the two passages. Then ask the following questions:

- Why was it necessary for Jesus to experience temptations?

- Why is it important for us to understand that Jesus Christ experienced the same kind of temptations we face today?

Tell students that one of the objectives of today's lesson is to illustrate the Savior's matchless life. Ask the class how the scripture passages studied so far in the lesson illustrate one aspect of the Savior's matchless life. (Students should identify the following principle: **Jesus Christ lived a matchless life because He never gave in to temptation and sinned.**)

Display the following statement by President Howard W. Hunter (1907–95), and ask a student to read it aloud:



"It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. ... He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be" ("The Temptations of Christ," *Ensign*, Nov. 1976, 19).

Invite students to read Luke 22:42, 44 and 3 Nephi 11:11 silently, looking for an attribute of Jesus Christ that is another example of His matchless life. (Students should identify the Savior's submissiveness to the will of the Father.)

Display the following statement by President Ezra Taft Benson (1899–1994), and invite a student to read it aloud:



"He suffered the pains of all men in Gethsemane so they would not have to suffer if they would repent.  
 "He submitted Himself to humiliation and insults from His enemies without complaint or retaliation.  
 "And, finally, He endured the flogging and brutal shame of the cross. Only then did He voluntarily submit to death. ...  
 "He was perfectly obedient to our Heavenly Father" ("Jesus Christ: Our Savior and Redeemer," *Ensign*, Nov. 1983, 7, 8).

Follow up by asking the following questions:

- In Heavenly Father's plan of salvation, why was it necessary for Jesus to be perfectly sinless and perfectly submissive to Heavenly Father's will? (Students may give a variety of answers, but they should identify the following truth: **The plan of salvation required Jesus to be perfectly obedient in order to perform the Atonement.**)
- How does it influence your faith in Jesus Christ to know He was perfectly sinless and obedient to Heavenly Father's will? (As students respond, emphasize that **we can gain strength to overcome temptation and to be obedient as we follow Jesus Christ's example of seeking to do the Father's will instead of our own.**)

### John 4:1–29

#### *The Savior's profound influence*

Write on the board or display the following sentence from "The Living Christ: The Testimony of the Apostles" (*Ensign* or *Liahona*, Apr. 2000, 2):

*"None other has had so profound an influence upon all who have lived and will yet live upon the earth."*

Invite students to ponder this statement by asking the following question:

- Which of Jesus Christ's characteristics enabled Him to have such an influence on all who have lived and will yet live?

Tell students that one of the individuals Jesus profoundly influenced during His mortal ministry was a Samaritan woman. Help students use the study aids in their scriptures to find information about Samaritans (see Bible Dictionary, "Samaritans"; Guide to the Scriptures, "Samaritans"; scriptures.lds.org). Summarize John 4:1–8, and then ask a student to read John 4:9 aloud. Point out how the woman's response to Jesus reveals some of the animosity that existed between Jews and Samaritans at that time. Then ask students to read John 4:10–15 silently. After sufficient time, ask the following questions:

- How would you characterize the interaction between Jesus and the woman?
- What was Jesus offering her?

Ask a student to read John 4:16–19 aloud while the class follows along and visualizes what it might have been like to be the woman in this conversation. (*Note:* Visualizing can help make a scripture account more vivid and real.) Then ask the following questions:

- What thoughts might you have had if you were the Samaritan woman? Why?
- What evidence is there that Jesus had an influence on her? (Point out the progression of titles the woman directed toward Him: "Jew" [verse 9]; "Sir" [verses 11, 15]; and then "prophet" [verse 19].)

Invite several students to take turns reading aloud from John 4:20–29. Ask the class to identify the titles for the Savior in verse 25 and verse 29. Then ask students to ponder briefly before answering the following question:

- What did the Savior do over this short period of time to change the woman's perception of Him from being "a Jew" (verse 9) to being "the Christ" (verse 29)? (Invite students to share what they observed in these passages. Answers may include the following: He showed her respect, He taught her doctrine, He taught her in such a way that the Holy Ghost would bear witness to her, He revealed private things about her, and He focused His attention on her.)
- What does the account of the Savior and the Samaritan woman teach about how the Savior feels about you and the influence He can have on you?
- How have you seen the Savior influence your life or the life of someone you know? What effect did the Savior's influence have?
- What will you commit to do to better recognize the Savior's influence in your life and allow His influence to change you?

Testify that as we turn our lives over to the Savior, He will have a profound influence on us. The greatest influence of the Savior occurs as we invite the power of His atoning sacrifice to cleanse us, lift us, and transform us. Encourage students to ponder what they can do to show gratitude to the Savior for His influence in their lives. Invite them to act upon what they feel.

### **Student Readings**

- 2 Corinthians 5:21; Hebrews 2:17–18; 4:15–16; Doctrine and Covenants 20:22; Matthew 4:1–11; Luke 22:42, 44; John 6:38; 3 Nephi 11:11; John 4:1–29.

# Come, Follow Me

# 10

## Introduction

Jesus Christ declared: “I am the way, the truth, and the life” (John 14:6). “[Jesus’s] way is the path that leads to happiness in this life and eternal life in the world to come” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 3). This

lesson emphasizes Jesus Christ’s invitation to all to follow Him and to be His disciples. This lesson also examines what it means to walk the path of discipleship.

## Background Reading

- Dieter F. Uchtdorf, “The Way of the Disciple,” *Ensign* or *Liahona*, May 2009, 75–78.
- Joseph B. Wirthlin, “Follow Me,” *Ensign*, May 2002, 15–17.

## Suggestions for Teaching

### John 1:35–47; 2 Nephi 26:33; Alma 5:33–34

#### *Jesus Christ invites all to be His disciples*

Invite a student to briefly share about a time when he or she was traveling to a destination and mistakenly made a wrong turn or went the wrong way. Then invite students to read John 14:6 and state in their own words the doctrine Jesus taught in this verse. (Students may use different words, but they should understand that **the only way we can return to live with Heavenly Father is by following Jesus Christ.**)

Tell students that after Jesus Christ was baptized and then tempted in the wilderness, He invited others to follow Him. Those who followed the Savior then and now are called *disciples*. Invite students to identify in John 1:35–47 the names of some of the Savior’s earliest disciples and what prompted them to follow Him.

Display the following statement by President James E. Faust (1920–2007) of the First Presidency, and ask a student to read it aloud:



“The word for *disciple* and the word for *discipline* both come from the same Latin root—*discipulus*, which means pupil. It emphasizes practice or exercise. Self-discipline and self-control are consistent and permanent characteristics of the followers of Jesus. ...

“What is discipleship? It is primarily obedience to the Savior” (“Discipleship,” *Ensign* or *Liahona*, Nov. 2006, 20).

- What does this definition of discipleship imply about what the lives of the early disciples of Jesus Christ may have been like?

Invite students to read and compare 2 Nephi 26:33 and Alma 5:33–34 to see who else Jesus invited to come unto Him. Then discuss the following questions:

- What do these passages teach about the Savior’s invitation to come unto Him? (After students respond, write the following truth on the board: **Jesus Christ invites all people to come unto Him and to be His disciples.**)

- According to Alma, what did the Savior promise those who accept the invitation to come unto Him?
- What do these promises mean to you?

**Matthew 4:18–22; Luke 5:11; 9:57–62; 14:25–33**

*Being a disciple of Jesus Christ*

Divide students into pairs. Invite them to study Matthew 4:18–22 and Luke 5:11 and identify the sacrifices some of Jesus Christ’s earliest disciples made in order to accept the call to follow Him. Discuss the following questions:

- How would you describe the response of these early disciples to the Savior’s command to follow Him? (Discuss the meaning of words and phrases such as “straightway left their nets,” “immediately,” and “forsook.”)
- What important truths do these passages add to what it means to be a disciple of Jesus Christ? (After students respond, write the following truth on the board: **Being a disciple of Jesus Christ requires obedience and sacrifice.**)

Provide students with a copy of the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



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

“Nets in this context can be our work, our hobbies, our pleasures, and, above all else, our temptations and sins. In short, a net can be anything that pulls us away from our relationship with our Heavenly Father or from His restored Church. ...

“It is impossible to list the many nets that can ensnare us and keep us from following the Savior. But if we are sincere in our desire to follow Him, we must straightway leave the world’s entangling nets and follow Him.

“... Our lives are so easily filled with appointments, meetings, and tasks. It is so easy to get caught in a multitude of nets that sometimes even a suggestion of breaking free of them can be threatening and even frightening to us.

“Sometimes we feel that the busier we are, the more important we are—as though our busyness defines our worth. Brothers and sisters, we can spend a lifetime whirling about at a feverish pace, checking off list after list of things that in the end really don’t matter.

“That we do a lot may not be so important. That we focus the energy of our minds, our hearts, and our souls on those things of eternal significance—that is essential” (“Follow Me,” *Ensign*, May 2002, 15–16).

- If the fish, nets, and boats the fishermen left behind represent their temporal concerns, what things might the Savior require you to set aside in order to follow Him?
- Why are temporal concerns sometimes hard to leave behind?
- How can an individual recognize if he or she is caught up in the type of entangling nets Elder Wirthlin spoke of?

Invite students to share about a time in their lives when they responded to the Savior’s call to follow Him (perhaps by leaving old ways behind or by accepting a calling in the Church). Then ask:



- How did responding to this call bless your life?

Display the following scripture references and questions, or write them on the board:

*Luke 9:57–62—What can hinder us from following the Savior?*

*Luke 14:25–27, 33—What does the Savior require of His disciples?*

*Luke 14:28–32—How does the word finish relate to the requirements for being a disciple?*

Divide the class into three groups, and assign each group to study one of the passages and the corresponding question. After sufficient time, invite students to share how the passage they read answers their question. After all three passages have been discussed, ask:

- What requirement of discipleship is illustrated by the Savior’s analogies? (As students discuss this question, help them understand the following truth: **Discipleship requires our sustained willingness to forsake all and follow Jesus Christ.**)

Explain that while discipleship implies that we steadily deepen our devotion to and commitment to follow the Savior, He does not demand that we run faster than we have strength (see Mosiah 4:27).

Give each student a copy of the following statement by President Dieter F. Uchtdorf of the First Presidency, and invite a student to read it aloud:



“The first step on the path of discipleship begins, luckily enough, in the exact place where we stand! We do not have to prequalify to take that first step. It doesn’t matter if we are rich or poor. There is no requirement to be educated, eloquent, or intellectual. We do not have to be perfect or well-spoken or even well-mannered.

“You and I can walk in the path of discipleship today. Let us be humble; let us pray to our Father in Heaven with all our heart and express our desire to draw close to Him and learn of Him.

“Have faith. Seek, and you will find. Knock, and the door will be opened [see Matthew 7:7]. Serve the Lord by serving others. Become an active participant in your ward or branch. Strengthen your family by committing to live the principles of the gospel. Be of one heart and of one mind in your marriage and in your family.

“Now is the time to adjust your lives to be able to have a temple recommend and use it. Now is the time to have meaningful family home evenings, to read the word of God, and to speak to our Heavenly Father in earnest prayer. Now is the time to fill our hearts with gratitude for the Restoration of His Church, for living prophets, the Book of Mormon, and the priesthood power that blesses our lives. Now is the time to embrace the gospel of Jesus Christ, become His disciples, and walk in His way” (“The Way of the Disciple,” *Ensign* or *Liahona*, May 2009, 77).

- Where did President Uchtdorf say the path of discipleship begins?
- According to President Uchtdorf, when is the time to begin walking the path of discipleship?

Write the following on the board:

*Now is the time for me to ...*

Invite students to ponder how they might complete this sentence with one way they will act on being a disciple of Jesus Christ. Encourage them to act immediately on whatever came to mind, because that thought was likely a prompting from the Holy Ghost. Testify that as they take this first step, the Lord will help them be His disciples.

### **Student Readings**

- John 1:35–47; 2 Nephi 26:33; Alma 5:33–34; Matthew 4:18–22; Luke 5:11; 9:57–62; 14:25–33.
- Dieter F. Uchtdorf, “The Way of the Disciple,” *Ensign* or *Liahona*, May 2009, 75–78.
- Joseph B. Wirthlin, “Follow Me,” *Ensign*, May 2002, 15–17.

# Jesus Christ Went About Doing Good

# 11

## Introduction

"The Living Christ: The Testimony of the Apostles" teaches that "[Jesus] 'went about doing good' (Acts 10:38), yet was despised for it" (*Ensign or Liahona*, Apr. 2000, 2). As disciples of Jesus Christ, we are to follow His example of doing good despite the possibility of persecution. In this lesson, students will discuss why

we should treat those who mistreat us because of our beliefs with the same love and respect Jesus showed His persecutors. As we follow the Savior's example, we will be blessed with courage to live and defend our faith and we will be able to help others draw closer to the Lord.

## Background Reading

- Dallin H. Oaks, "Loving Others and Living with Differences," *Ensign or Liahona*, Nov. 2014, 25–28.
- Jeffrey R. Holland, "The Cost—and Blessings—of Discipleship," *Ensign or Liahona*, May 2014, 6–9.
- Robert D. Hales, "Christian Courage: The Price of Discipleship," *Ensign or Liahona*, Nov. 2008, 72–75.

## Suggestions for Teaching

**Matthew 5:43–47; 9:9–13; 12:22–30; Mark 3:1–6; 11:15–19; John 11:43–53**  
*Jesus Christ was persecuted for doing good*

Begin class by asking students the following question:

- When you think of the Savior's exemplary life, what of all the good He did in mortality stands out most to you?

After students have responded, read (or share in your own words) the following account told by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles about two sister missionaries:



"With admiration and encouragement for everyone who will need to remain steadfast in these latter days, I say to all and especially the youth of the Church that if you haven't already, you will one day find yourself called upon to defend your faith or perhaps even endure some personal abuse simply because you are a member of The Church of Jesus Christ of Latter-day Saints. Such moments will require both courage and courtesy on your part.

"For example, a sister missionary recently wrote to me: 'My companion and I saw a man sitting on a bench in the town square eating his lunch. As we drew near, he looked up and saw our missionary name tags. With a terrible look in his eye, he jumped up and raised his hand to hit me. I ducked just in time, only to have him spit his food all over me and start swearing the most horrible things at us. We walked away saying nothing. I tried to wipe the food off of my face, only to feel a clump of mashed potato hit me in the back of the head. Sometimes it is hard being a missionary because right then I wanted to go back, grab that little man, and say, "EXCUSE ME!" But I didn't' " (*The Cost—and Blessings—of Discipleship*," *Ensign or Liahona*, May 2014, 6).

Ask students to read Matthew 5:43–47 silently, looking for a principle Jesus taught in His Sermon on the Mount that these sister missionaries practiced. (You may want to

suggest that, as students read, they practice the scripture study skill of name substitution to help personalize the message of these verses. To practice this skill, students should substitute their own name for the words *ye* and *you*.)

- What is a principle Jesus taught in these verses? (Students may use different words, but they should identify the following principle: **If we are to follow Jesus Christ's teachings, we must learn to love our enemies and be kind to those who persecute us.**)
- What makes this gospel principle difficult to live?

Display the following statement on the board:

*"[Jesus] 'went about doing good' (Acts 10:38), yet was despised for it" ("The Living Christ: The Testimony of the Apostles," Ensign or Liahona, Apr. 2000, 2).*

Explain that although the Savior was accepted by many people in both Galilee and Judea, and many saw His good works as a witness of His divinity, others despised and persecuted Him for His good works.

On the board, list the following scripture passages under "Jesus went about doing good":

*Matthew 9:9–13*  
*Matthew 12:22–30*  
*Mark 3:1–6*  
*Mark 11:15–19*  
*John 11:43–53*

Divide the class into small groups, and assign each group to study one of the passages listed on the board. Ask students to identify in each passage the good work Jesus performed and how people responded to it. After sufficient time, ask students to report what they discovered. Point out that this series of passages reveals a pattern in the Lord's life that we can learn from. Ask the following question:

- What did you notice about how the Savior responded to the persecution He experienced?

Encourage students to picture in their minds the event recounted in the scripture passage they studied. Then ask:

- What thoughts or feelings might you have had if you had witnessed Jesus on that occasion?
- What do you think Jesus would want you to learn from His words and actions at that time? (The following is one principle students may identify: **As we seek to follow the Savior's example of doing good, we will sometimes have to endure persecution.**)

**Matthew 5:9–12, 21–24, 38–41; 6:14–15; 7:1–5, 12**

*Responding to persecution*

Tell students that in His Sermon on the Mount, Jesus Christ counseled His disciples how to respond when they were persecuted. Copy the following phrase and scripture

references on the board, and assign each student to read at least one of the passages. Ask students to identify in the passage they read a principle Jesus taught that could guide them in their interactions with others.

*How to respond to persecution*

*Matthew 5:9–12*

*Matthew 5:21–24 (see also 3 Nephi 12:22)*

*Matthew 5:38–41; 7:12*

*Matthew 6:14–15 (see also D&C 64:9–10)*

*Matthew 7:1–5*

After sufficient time, ask students to explain the principles they found and how they apply to our relationships with other people. As students share principles they identified in Matthew 5:21–24, you may want to point out that 3 Nephi 12:22 and the Joseph Smith Translation of Matthew 5 omit the words “without a cause” (Matthew 5:22; see also Joseph Smith Translation, Matthew 5:24 [in Matthew 5:22, footnote *b*]). (As students respond, emphasize the following truth: **Heavenly Father expects us to follow Jesus Christ’s example when we are persecuted for our beliefs.**)

Display the following statements by Elder Jeffrey R. Holland and Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“Defend your beliefs with courtesy and with compassion, but defend them” (Jeffrey R. Holland, “The Cost—and Blessings—of Discipleship,” *Ensign or Liahona*, May 2014, 9).



“Followers of Christ should be examples of civility. We should love all people, be good listeners, and show concern for their sincere beliefs. Though we may disagree, we should not be disagreeable. Our stands and communications on controversial topics should not be contentious. We should be wise in explaining and pursuing our positions and in exercising our influence. ...

“When our positions do not prevail, we should accept unfavorable results graciously and practice civility with our adversaries” (Dallin H. Oaks, “Loving Others and Living with Differences,” *Ensign or Liahona*, Nov. 2014, 27).

Discuss with students the challenges and blessings of following the counsel of Elder Holland and Elder Oaks. Then invite a student to read Matthew 5:9–12 aloud.

- According to these verses, what promises did Jesus make that might make it easier to respond in Christlike ways when we are persecuted for our religious beliefs?

Invite students to ponder how they might apply one or more of the Savior’s teachings in the Sermon on the Mount to a current relationship they have or how they could have applied them to a past experience. Ask if any students would be willing to share their thoughts with the class.

Give each student a copy of the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles:



"Some people mistakenly think responses such as silence, meekness, forgiveness, and bearing humble testimony are passive or weak. But to 'love [our] enemies, bless them that curse [us], do good to them that hate [us], and pray for them which despitefully use [us], and persecute [us]' (Matthew 5:44) takes faith, strength, and, most of all, Christian courage. ...

"When we do not retaliate—when we turn the other cheek and resist feelings of anger—we too stand with the Savior. We show forth His love, which is the only power that can subdue the adversary and answer our accusers without accusing them in return. That is not weakness. *That is Christian courage.* ...

"As we respond to others, each circumstance will be different. Fortunately, the Lord knows the hearts of our accusers and how we can most effectively respond to them. *As true disciples seek guidance from the Spirit, they receive inspiration tailored to each encounter.* And in every encounter, *true disciples respond in ways that invite the Spirit of the Lord.* ...

"*As true disciples, our primary concern must be others' welfare, not personal vindication.* Questions and criticisms give us an opportunity to reach out to others and demonstrate that they matter to our Heavenly Father and to us. Our aim should be to help them understand the truth, not defend our egos or score points in a theological debate. Our heartfelt testimonies are the most powerful answer we can give our accusers" ("Christian Courage: The Price of Discipleship," *Ensign or Liahona*, Nov. 2008, 72, 73–74).

Give students time to read and highlight principles taught by Elder Hales. Invite them to share what they learned. If needed, discuss some or all of the following questions:

- How can our actions toward other people affect their relationship with God? (Help students identify the following principle: **As we follow Christ's example of responding with love and kindness toward those who oppose us, we can strengthen their relationship with God as well as ours.**)
- How is treating others in this manner part of the baptismal covenant we have made with Heavenly Father? (It is one important way of standing as witnesses of God at all times, in all things, and in all places [see Mosiah 18:9].)

Ask students if they have had any experiences in which following the Savior's example and teachings allowed them to help someone else draw closer to the Lord. Ask a few students to share their experiences.

Encourage students to examine their relationships with others, identify one that could be improved, and write down how they will apply the principles discussed today to that relationship.

### Student Readings

- Acts 10:38; Matthew 5:9–12, 21–24, 38–41, 43–47; 6:14–15; 7:1–5.
- Dallin H. Oaks, "Loving Others and Living with Differences," *Ensign or Liahona*, Nov. 2014, 25–28.
- Jeffrey R. Holland, "The Cost—and Blessings—of Discipleship," *Ensign or Liahona*, May 2014, 6–9.

# Miracles on the Roads of Palestine

# 12

## Introduction

"[Jesus Christ] walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead" ("The Living Christ: The Testimony of the Apostles," *Ensign or Liahona*, Apr. 2000, 2). Miracles were an important part of the Savior's compassionate

mortal ministry, but they also evidenced His power and authority, giving credence to His claim that He was the Messiah. By exercising faith in Jesus Christ, we too may witness or experience the Savior's love, compassion, and power in the form of miracles.

## Background Reading

- Dallin H. Oaks, "Miracles," *Ensign*, June 2001, 6–17.
- Sydney S. Reynolds, "A God of Miracles," *Ensign*, May 2001, 12–13.

## Suggestions for Teaching

**Mark 1:39–42; 2:1–12; 5:1–8, 19, 22–43; 8:1–9; Luke 7:11–15; 3 Nephi 17:5–9**

*The Savior performed miracles during His mortal ministry*

Write the following phrases on the board: *calmed the sea*, *raised the dead*, and *cast out evil spirits*. Ask students which of these miracles performed by the Savior they think is the greatest of the three. After students respond, add *created the earth* to the list on the board and ask which is greatest. Repeat the exercise with *converted souls* and, finally, with *suffered and died for our sins*.

Ask students how they would define the word *miracle*. After students respond, display the following definition and invite a student to read it aloud:

"[A miracle is] an extraordinary event caused by the power of God. Miracles are an important element in the work of Jesus Christ. They include healings, restoring the dead to life, and resurrection. Miracles are a part of the gospel of Jesus Christ. Faith is necessary in order for miracles to be manifested" (Guide to the Scriptures, "Miracle"; scriptures.lds.org).

- What are some additional examples of miracles that Jesus performed during His mortal ministry? (List students' responses on the board.)
- Why is it important to recognize how far-reaching the Savior's power is?

List the following scripture references on the board, and invite students to choose one to study: *Mark 1:40–42; Mark 5:1–8, 19; Mark 8:1–9; Luke 7:11–15; and 3 Nephi 17:5–9*. Ask them to identify in the passage they read a miracle the Savior performed and what it illustrates about His power. After sufficient time, discuss the following questions:

- What miracle did you read about, and what does it illustrate about the Savior's power?
- How does understanding the Savior's power to perform miracles help you have faith in Him? (As students respond, you might point out that centuries before the Savior was born, prophets foresaw that He would perform miracles during His earthly ministry [see 1 Nephi 11:31; Mosiah 3:5–6]. This knowledge helped those who lived before His birth to have greater faith in Him.)

Invite students to look again in the passage they studied and identify the stated reason why Jesus performed the miracle. Discuss the following questions:

- What was the stated reason the Savior performed the miracle you read about? (Allow several students to respond. The Savior’s compassion is mentioned in each example. Tell students that as they learn to identify patterns and themes such as this in the scriptures, they will deepen their knowledge of the scriptures.)
- In what ways did these miracles demonstrate the Savior’s compassion?
- What difference does it make to know that the Savior sometimes performed miracles because of His great compassion? (As students respond, emphasize that **as we exercise faith in Jesus Christ, we can receive of His great power and feel His compassion for us.**)

Conclude this portion of the lesson by inviting a student to read Acts 10:38 while the rest of the class follows along. Then ask students:

- What does it mean that Jesus healed “all that were oppressed of the devil”? (This phrase may refer to Jesus’s miracles of casting out devils as well as to the greatest miracle of all—the spiritual healing that Jesus brought to those oppressed by sin. Point out that although physical healing was an important part of the Savior’s ministry, its effects were temporary. The blessing of spiritual healing was—and is—everlasting.)

### **Mark 2:1–12; 5:22–43**

#### *Faith in Jesus Christ brings miracles into our lives*

Tell students that although it is important to know that Jesus performed miracles as “He walked the roads of Palestine” (“The Living Christ: The Testimony of the Apostles,” 2), it is perhaps more important to know that He continues to perform miracles today. Ask students to read Ether 12:12, 18 silently and then to write down a gospel principle they learn from these verses. Invite several students to share with the class what they wrote. (Answers should include the following truth: **As we exercise faith in Jesus Christ, we may witness His miraculous power in our lives.**)

To help students explore this truth, write the following scripture references on the board: *Mark 2:1–12; Mark 5:22–24, 35–43; and Mark 5:25–34.* (Note: You may want to point out that these passages contain another illustration of a pattern or theme in the scriptures.) Divide the class into thirds. Assign each group to read one of the passages, looking for ways faith in Jesus Christ was demonstrated. After sufficient time, ask:

- What evidence of faith in Jesus Christ did you find?

Provide each student a copy of the handout “Healing the Sick.”



## Lesson 12 Handout

### Healing the Sick

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught that faith is essential for miracles to take place:



“Faith is essential for healing by the powers of heaven. The Book of Mormon even teaches that ‘if there be no faith among the children of men God can do no miracle among them’ (Ether 12:12) [see also 1 Nephi 7:12; D&C 35:9]. In a notable talk on administering to the sick, President Spencer W. Kimball said: ‘The need of faith is often underestimated. The ill one and the family often seem to depend wholly on the power of the priesthood and the gift of healing that they hope the administering brethren may have, whereas the greater responsibility is with him who is blessed. . . . The major element is the faith of the individual when that person is conscious and accountable. “Thy faith hath made thee whole” [Matthew 9:22] was repeated so often by the Master that it almost became a chorus’ [“President Kimball Speaks Out on Administration to the Sick,” *New Era*, Oct. 1981, 47]” (“Healing the Sick,” *Ensign or Liahona*, May 2010, 49).

Elder Dallin H. Oaks also reminded us that an important part of having faith is the willingness to accept God’s will:



“As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is. This principle is taught in the revelation directing that the elders of the Church shall lay their hands upon the sick. The Lord’s promise is that ‘he that hath faith in me to be healed, *and is not appointed unto death*, shall be healed’ (D&C 42:48; emphasis added). Similarly, in another modern revelation the Lord declares that when one ‘asketh according to the will of God . . . it is done even as he asketh’ (D&C 46:30) [see also 1 John 5:14; Helaman 10:5].

“From all of this we learn that even the servants of the Lord, exercising His divine power in a circumstance where there is sufficient faith to be healed, cannot give a priesthood blessing that will cause a person to be healed if that healing is not the will of the Lord.

“As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. I felt that trust in a talk my cousin gave at the funeral of a teenage girl who had died of a serious illness. He spoke these words, which first astonished me and then edified me: ‘I know it was the will of the Lord that she die. She had good medical care. She was given priesthood blessings. Her name was on the prayer roll in the temple. She was the subject of hundreds of prayers for her restoration to health. And I know that there is enough faith in this family that she would have been healed unless it was the will of the Lord to take her home at this time.’ I felt that same trust in the words of the father of another choice girl whose life was taken by cancer in her teen years. He declared, ‘Our family’s faith is in Jesus Christ and is not dependent on outcomes.’ Those teachings ring true to me. We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome” (“Healing the Sick,” *Ensign or Liahona*, May 2010, 50).



To help students understand the requirement of faith in the performance of miracles, invite a student to read aloud the first statement on the handout by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Then ask:

- What important truths did Elder Oaks teach about faith?

For additional insights from Elder Oaks, consider reading or sharing in your own words the second statement on the handout. You might mention that Elder Oaks directed these remarks to priesthood holders. Discuss the following questions:

- What did Elder Oaks say is required of us when we pray in faith for a miracle to occur?
- Why is it important to remember that what we seek must be in accordance with Heavenly Father’s will?

Testify that miracles still happen today. Share the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“Miracles happen every day in the work of our Church and in the lives of our members. Many of you have witnessed miracles, perhaps more than you realize” (“Miracles,” *Ensign*, June 2001, 6).

- Why do you think we do not always recognize the miracles that occur in our lives? (As students respond, you may want to point out that few miracles involve spectacular manifestations of the Lord’s power. Many miracles are relatively small and occur privately. [See Sydney S. Reynolds, “A God of Miracles,” *Ensign*, May 2001, 12–13.])
- What do these small, private miracles reveal about Heavenly Father and Jesus Christ’s interest in us?
- What examples of “small” or “everyday” miracles can you think of? (If there are no responses, consider sharing some mentioned by Sister Sydney S. Reynolds of the Primary general presidency in “A God of Miracles” [*Ensign*, May 2001, 12–13].)

Invite students to respond to the following question in writing:

- What might you do to better recognize and gain greater gratitude for the Lord’s miracles—both small and large—in your life?

Encourage students to prayerfully consider how they might act upon what they wrote. Conclude the lesson by asking if any of your students would like to share their testimony of the Savior and the love they have felt from Him and for Him.

### Student Readings

- Mark 1:39–42; 2:1–12; 5:1–8, 19, 22–43; 8:1–9; Luke 7:11–15; 1 Nephi 11:31; Mosiah 3:5–6; 3 Nephi 17:5–9.
- Sydney S. Reynolds, “A God of Miracles,” *Ensign*, May 2001, 12–13.

# Jesus Christ Called Twelve Apostles

# 13

## Introduction

During His mortal ministry, the Savior called, ordained, and commissioned twelve Apostles. He conferred priesthood keys upon them, and they received a witness of His divinity. Under the Savior's direction, the Apostles helped govern the work of the Church and

were prepared for the time when He would no longer be on the earth. This lesson explores the Savior's priesthood authority and His preparation of the Apostles to lead the Church.

## Background Reading

- Boyd K. Packer, "The Twelve," *Ensign* or *Liahona*, May 2008, 83–87.
- Edward J. Brandt, "And He Gave Some, Apostles," *Liahona*, Sept. 2001, 32–39.

## Suggestions for Teaching

**Matthew 10:1–8; 16:15–19; 17:1–8; John 15:16**

*Jesus Christ conferred priesthood keys upon His Apostles*

Begin class by asking the following questions:

- How do we recognize individuals who have authority to lead in our community?
- How would a person living at the time of Jesus Christ have recognized His authority? (Possible answers include His power, miracles, and teachings.)

Ask the class to consider this question: "How, when, and by whom did the Savior receive the Melchizedek Priesthood?" Then share the following statements by Elder B. H. Roberts (1857–1933) of the Seventy and Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



"This passage [D&C 107:2–4] clearly establishes the fact that the Melchizedek Priesthood existed before the great High Priest Melchizedek, but that it existed under another name, viz—'The Holy Priesthood after the order of the Son of God.' That is to say, it was the same kind of priesthood, the same order of priesthood, that the Son of God held. But this was before the days of Melchizedek, before Abraham, and hence hundreds of years before the birth of the Christ into the world. ... Jesus, then, held what we call now the Melchizedek Priesthood before he appeared in this world, and doubtless before the world itself was formed, ... but 'how, where and by whom' he received it, no man knoweth, except perhaps as to the last, viz., 'by whom.' He must, of course, have received it of God" (B. H. Roberts, *Improvement Era*, May, 1908, 557).



"But as pertaining to his mortal ministry, Christ ... received the Melchizedek Priesthood here on earth, and was ordained to the office of a high priest therein, thus setting an example for others and being in all things the Prototype of salvation" (Bruce R. McConkie, *Doctrinal New Testament Commentary*, vol. 3 [1973], 157).

Display or write the following questions on the board, and ask students to look for the answers in Matthew 10:1–8 and John 15:16:

- What authority did Jesus Christ confer upon His Apostles?
- What would this authority enable them to do?

After sufficient time, invite students to pair up with another member of the class to discuss what they found. Then ask a few students to share their answers with the class. Help students recognize that **Jesus gave His Apostles priesthood authority that would enable them to do the same works they had seen Him do.**

Invite a student to read Matthew 16:15–19 aloud. Ask:

- How did Peter recognize Jesus’s authority? (By revelation, which is the same way modern disciples recognize His authority.)
- What did Jesus promise to give to Peter?

Invite several students to take turns reading aloud from Matthew 17:1–8. Then ask:

- Why did Moses and Elias appear to Peter, James, and John?

To help students answer this question, display the following statements by the Prophet Joseph Smith (1805–44) and President Joseph F. Smith (1838–1918):



“The Savior, Moses, and Elias [Elijah], gave the keys to Peter, James, and John, on the mount, when they were transfigured before him” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 105).



“The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood has this authority delegated to him.

“But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the *keys* of the Priesthood” (*Teachings of Presidents of the Church: Joseph F. Smith* [1998], 141).

Point out that we learn in Doctrine and Covenants 110 that Moses and Elijah also appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple and conferred priesthood keys upon them. This account in the Doctrine and Covenants helps us understand what took place on the Mount of Transfiguration. You may want to suggest that students write *Doctrine and Covenants 110:13–16* as a cross-reference in the margin next to Matthew 17:1–8.

Follow up by asking the following questions:

- Why would it be important for Jesus’s Apostles to have priesthood keys? (Students may use different words, but they should express the following truth: **Jesus conferred priesthood keys upon His Apostles so they would have authority to direct the Church both before and after His death.** You might emphasize that **from an eternal perspective, keys are critical in establishing and maintaining order in the Lord’s Church, thus helping to bring to pass the immortality and eternal life of man.**)
- How did Peter, James, and John’s experience on the Mount of Transfiguration help prepare them to lead the Church following the Savior’s death?

You may want to explain that in Matthew 18:18–19 we learn that priesthood keys were given to all of Jesus’s Apostles.

**Matthew 18:21–22; 26:51–56; Mark 4:35–41; 5:25–43; 9:25–29; Luke 9:51–56; 24:44–48; John 13:4–17; 21:15–17**

*Jesus Christ prepared His Apostles to lead the Church*

Write the following statement on the board:

*Prior to His death, Jesus Christ prepared His Apostles to lead the Church.*

Then ask:

- What might Jesus’s Apostles have needed to learn in order to lead the Church?

Copy some or all of the following scripture references on the board:

*Matthew 18:21–22*

*Matthew 26:51–56*

*Mark 4:35–41*

*Mark 5:25–34*

*Mark 5:35–43*

*Mark 9:25–29*

*Luke 9:51–56*

*Luke 24:44–48*

*John 13:4–17*

*John 21:15–17*

Assign students to work in pairs to study one or two of these passages and to consider what principles the Apostles may have learned from their experiences with the Savior. Then invite students to share with the class what they discussed. You may want to write their answers on the board. Then ask follow-up questions such as the following:

- Why would it be important for the Apostles to learn these principles?
- How do you think the Savior has prepared modern Apostles to serve?
- How does knowing that Jesus Christ guides His Apostles help you to trust their counsel?

**Acts 1:8, 21–22; Doctrine and Covenants 107:23**

*Modern Apostles bear true witness of Jesus Christ*

Tell students that Acts 1 contains an account of the Apostles’ selection of Judas Iscariot’s replacement, following the Savior’s resurrection. Invite students to read Acts 1:21–22 and identify the requirement the new Apostle needed to meet.

- What were the qualifications for the new Apostle? (He “companied with [them]” and was a “witness ... of [the Savior’s] resurrection.”)

- According to verse 22, what would the new Apostle be ordained to do? (Consider inviting students to read Acts 1:8 to show them that this was a commission Jesus gave to all of His Apostles.)

Ask students to review the following passages and identify what they have in common: Acts 2:22–24, 32; Acts 3:12–16; Acts 4:31–33; and Acts 5:29–32. After sufficient time, ask them to discuss their findings. (Ensure students recognize that the Apostles fulfilled their commission to bear witness of Jesus Christ.)

Invite students to consider how the commission of modern Apostles mirrors that of the early Apostles. Ask a student to read Doctrine and Covenants 107:23 aloud. Then ask the class:

- What doctrine is taught in this verse? (Students should recognize that Apostles are commissioned to be special witnesses of the name of Christ in all the world.)
- How have you observed modern Apostles fulfilling this responsibility?

Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



"After all the years that I have lived and taught and served, after the millions of miles I have traveled around the world, with all that I have experienced, there is one great truth that I would share. That is my witness of the Savior Jesus Christ. ...

"I bear my witness that the Savior lives. I *know* the Lord. I am His witness. I know of His great sacrifice and eternal love for all of Heavenly Father's children. I bear my special witness in all humility but with absolute certainty" ("The Witness," *Ensign* or *Liahona*, May 2014, 97).

- When have you felt the power of an Apostle's testimony of Jesus Christ, and how has it influenced your testimony?
- How can you know that the witness modern Apostles bear of Jesus Christ is true? (Students should identify the following truth: **Through the Holy Ghost, I can know that the witness living Apostles bear of Jesus Christ is true.**)

Challenge students to select a witness of Christ given by a modern Apostle and to prayerfully identify someone with whom they can share it. Encourage them to personally testify that the Apostle's message is true.

### Student Readings

- Matthew 10:1–8; 16:15–19; 17:1–8; Acts 1:21–22; 2:22–24, 32; 3:12–16; 4:31–33; 5:29–32; Doctrine and Covenants 107:23.
- Boyd K. Packer, "The Twelve," *Ensign* or *Liahona*, May 2008, 83–87.

# Jesus Christ Is the Messiah

# 14

## Introduction

Old Testament prophets testified of the coming Messiah—a descendant of King David who would deliver His people. Jesus Christ was “the Great Jehovah of the Old Testament, the Messiah of the New” (“The Living Christ: The Testimony of the Apostles,”

*Ensign or Liahona*, Apr. 2000, 2). In this lesson, students will explore some of the Old Testament prophecies of Jesus Christ and discover how some individuals responded when faced with accepting or rejecting Jesus Christ as the Messiah.

## Background Reading

- G. Homer Durham, “Jesus the Christ: The Words and Their Meaning,” *Ensign*, May 1984, 14–16.
- “The Divine Mission of Jesus Christ: Messiah,” *Ensign or Liahona*, Aug. 2014, 7.

## Suggestions for Teaching

### Isaiah 61:1–2; Luke 4:16–24

#### *Jesus announces that He is the Messiah*

Ask students if they have ever experienced hearing a long-awaited announcement or seeing the arrival of a long-awaited friend or family member. Tell students that today’s lesson explores a similar experience among the ancient Jews. Invite a student to read Isaiah 61:1–2 aloud. Then ask:

- Who is this prophecy about?

Show the video “Jesus Declares He Is the Messiah” (3:24) from *The Life of Jesus Christ Bible Videos*. (Download and preview the video before class.) Invite students to follow along in Luke 4:16–21 as they watch.

After the video, ask:

- How would you summarize the Savior’s message in Nazareth that day? (As students respond, be sure the discussion focuses on verse 18 and verse 21.)
- What do you think is the significance of the phrases “he hath anointed me” and “this day is this scripture fulfilled in your ears”? (To help students understand that **Messiah and Christ both mean “the Anointed One,”** invite them to read the entry for “Messiah” in the Guide to the Scriptures (see scriptures.lds.org).
- How did Jesus fulfill the prophecy from Isaiah that He quoted from (see verses 18–19)?

### Matthew 21:1–11

#### *Jesus Christ came as the Messiah*

Display or write the following sets of scripture passages on the board, and invite students to select one or two to study. As students compare and contrast the passages they have chosen, ask them to think about why the passages are grouped together and what they teach about Jesus Christ.

*Isaiah 7:14; Matthew 1:21–23*

*Micah 5:2; Luke 2:4–7*

*Zechariah 9:9; Matthew 21:6–11; John 12:12–15*

*Psalms 22:16, 18; Matthew 27:35*

*Isaiah 53:9; Matthew 27:59–60; John 19:18, 38–42*

Invite students to share what they learned. (Though they may use different words, students should understand that **Jesus Christ came, lived, and died in fulfillment of messianic prophecies.**) Emphasize that this truth is what the Savior announced in Nazareth. Read Luke 4:28–29 aloud. Then ask:

- How did the people in the synagogue at Nazareth respond to Jesus’s announcement?

Tell students that a few years later, Jesus experienced a very different response from some people in Jerusalem. Invite several students to take turns reading aloud from Matthew 21:1–11. Before the students read, encourage the class to visualize being at the event described in this passage. Explain to students that as they learn to visualize what is taking place in the scriptures, they will give the Holy Ghost additional opportunities to teach them.

- Why did the people in Jerusalem respond the way they did? (They recognized Jesus as the long-awaited Messiah.)
- How do you think you would have responded?

Point out the word *Hosanna* in verse 9; then share the following definition:

“[Hosanna is a] word from Hebrew that means ‘please save us’ and is used in praise and supplication.

“... At the Lord’s triumphal entry into Jerusalem, the multitudes cried ‘Hosanna’ and spread palm branches for Jesus to ride upon, thus demonstrating their understanding that Jesus was the same Lord who had delivered Israel anciently (Ps. 118:25–26; Matt. 21:9, 15; Mark 11:9–10; John 12:13). These people recognized Christ as the long-awaited Messiah. The word *Hosanna* has become a celebration of the Messiah in all ages (1 Ne. 11:6; 3 Ne. 11:14–17). The hosanna shout was included in the dedication of the Kirtland Temple (D&C 109:79) and is now a part of the dedication of modern temples” (Guide to the Scriptures, “Hosanna”; scriptures.lds.org).

Consider displaying the following purposes of messianic prophecies (adapted from Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* [1978], 28–32):

1. Messianic prophecies enabled those living before the birth of Jesus Christ to have faith in Him, thereby helping them to gain salvation (see 1 Nephi 10:4–6; 2 Nephi 25:18–20, 26; Mosiah 3:13).
2. Messianic prophecies enabled those living at the time of Christ to recognize that He was the fulfillment of those prophecies, thus, helping them to gain salvation (see John 4:25, 29).
3. Messianic prophecies help those living after Jesus Christ’s mortal ministry to know that He was the fulfillment of prophecies, thus helping them to gain salvation (see Acts 3:12–18; 26:22–23).

- As you consider these three purposes, how might it benefit you to learn to identify messianic prophecies in the scriptures and to see Christ as the fulfillment of those prophecies?



**John 6:5–69***Following Jesus Christ as the Messiah*

Reiterate that Jews during New Testament times believed the Messiah would one day come from the lineage of David to save His people. Many believed He would deliver them from Roman bondage just as Jehovah had delivered the Israelites from Egypt.

Ask students to quickly skim the account in John 6:5–15. Ask:

- What miracle did Jesus perform in this account?
- How would you describe the people’s reaction in verses 14–15?
- Why do you think they responded this way?

Share the following insight from Elder Bruce R. McConkie (1915–85) of the Quorum of the Twelve Apostles:



“There was a tradition, taught by the Rabbis and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven” (*The Mortal Messiah*, 4 vols. [1979–81], 2:367).

Explain that much like when Jehovah fed the children of Israel with manna (see Exodus 16), when Jesus fed the multitude with five barley loaves and two fishes, many interpreted His miracle as a sign that He was the Messiah.

Invite a few students to take turns reading aloud from John 6:31–32, 49–53, 60, 66. Ask the class to follow along and look for how people reacted to Jesus the next day and how He responded to them.

- Why do you think many rejected Jesus that day?
- What had they failed to understand? (Jesus was the source of spiritual life; He was the Bread of Life.)

Invite a student to read John 6:67–69 aloud. Then ask the class:

- What did Peter’s testimony in verse 69 affirm?
- How did Peter’s testimony of the Savior affect his life?

Write the following incomplete statement on the board, and ask students to explain how they would complete it: **If we accept Jesus Christ as the Messiah, then**

After a few responses, invite a student to read aloud the following statement by President David O. McKay (1873–1970):



“What you sincerely in your heart think of Christ will determine what you are, will largely determine what your acts will be. No person can study this divine personality, can accept his teachings without becoming conscious of an uplifting and refining influence within himself” (*Teachings of Presidents of the Church: David O. McKay* [2003], 7).

Give students time to write down what they think about Christ. Invite a few students to share what they wrote.

Encourage students to consider what they can do this week to demonstrate their belief in Jesus Christ.

### **Student Readings**

- Matthew 21:1–11; Luke 4:16–24; John 6:5–15, 31–32, 49–53, 66–69.
- Guide to the Scriptures, “Messiah”; scriptures.lds.org.
- G. Homer Durham, “Jesus the Christ: The Words and Their Meaning,” *Ensign*, May 1984, 14–16.

# Jesus Christ Instituted the Sacrament

# 15

## Introduction

“The Living Christ: The Testimony of the Apostles” reads: “[Jesus Christ] instituted the sacrament as a reminder of His great atoning sacrifice” (*Ensign or Liahona*, Apr. 2000, 2). When we partake of

the sacrament, we are reminded that the Savior bled at every pore and died for us; we also renew our covenants with the Lord.

## Background Reading

- Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” *Ensign or Liahona*, Nov. 2008, 17–20.
- Jeffrey R. Holland, “This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 67–69.

## Suggestions for Teaching

### Matthew 26:26–28; Luke 22:15

#### *Jesus Christ established a new covenant*

Display the accompanying image or another image depicting the Last Supper, and invite a student to explain what event the picture depicts:

Ask students:

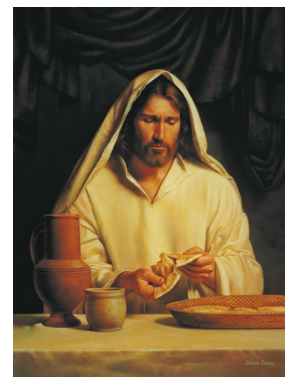
- How would you feel if the Savior Himself prepared, blessed, and gave you the sacrament?

Invite a student to read Luke 22:15 aloud. Encourage the class to consider during the lesson why the Savior desired to spend the Passover with His Apostles.

Invite a student to read Matthew 26:26–28 aloud while the class follows along. Define the word *testament* by explaining that it was translated from a Greek word that means “covenant” (you may want to suggest that students write this definition in the margin of their scriptures). Discuss the following question:

- If Jesus was instituting a new testament, or covenant, what covenant would it replace?

The following information will provide background or context that will be helpful for your discussion: Anciently, when Jehovah made His covenant with the children of Israel, Moses taught them Jehovah’s words and the people covenanted to obey those words. Then Moses offered an animal sacrifice, took blood from the animal, and sprinkled it on the people, saying, “Behold the blood of the covenant, which the Lord hath made with you.” (See Exodus 24:3–8.) Jesus alluded to Moses’s statement when He taught that He was about to establish a new covenant with God’s children by the shedding of His blood (just as the sprinkling of the blood of animals symbolized the children of Israel entering the old covenant with Jehovah). When Jesus presented the cup of wine to His Apostles, He signaled the fulfillment of the old covenant and the establishment of the new (see Hebrews 9:12–15). The Law of Moses (the old covenant) was, in many ways, a grand prophecy of the Messiah. Jesus Christ was the fulfillment of that prophecy (see 2 Nephi 11:4; Jacob 4:5; Alma 34:13–14), particularly in the sense that He achieved the ultimate purpose of that law through His atoning sacrifice.



- What does the offering of blood in both the old and new covenants focus our attention on? (The Atonement of Jesus Christ and the shedding of His blood for the remission of our sins.)

Display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“The sacrament is the ordinance that replaced the blood sacrifices and burnt offerings of the Mosaic law, and with it came the Savior’s promise: ‘And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost’ (3 Nephi 9:20)” (“Sacrament Meeting and the Sacrament,” *Ensign or Liahona*, Nov. 2008, 19).

- How would you summarize the truths we have discussed so far about the Last Supper? (As students respond, emphasize that **Jesus Christ fulfilled the old covenant, and He established the new covenant through the sacrament.**)

**Luke 22:14–20; 3 Nephi 18:7, 11**

*The sacrament helps us to remember the Savior*

Divide students into pairs. Invite each pair to read Luke 22:19–20 and 3 Nephi 18:7, 11. Ask them to identify another reason (in addition to establishing a new covenant) why the Savior instituted the sacrament. Discuss the following questions:

- What reason did the Savior give for instituting the sacrament? (Students should identify the following truth: **As we partake of the sacrament we should remember the Savior.**)
- Why is it important that we make the effort to remember the Savior as we partake of the sacrament?
- If we fail to remember the Savior and what He has done for us, what meaning does the sacrament have?

Consider providing each student with a copy of the accompanying handout, which contains portions of a talk by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Invite students to read the handout silently. After sufficient time, discuss the following questions:

- What counsel would you give to someone who struggles to focus on the Savior and His sacrifice during the administration of the sacrament? (As students respond, you might point out that as we look for opportunities to think of the Savior’s life and ministry during the week, it will be easier for us to focus on Him during the administration of the sacrament on Sunday.)
- What blessings have you felt as you have tried to remember the Savior and His Atonement as you partake of the sacrament?

**1 Corinthians 11:27–30; 3 Nephi 18:28–29; 20:8–9**

*Worthily partaking of the sacrament renews our covenants*

Invite students to read and compare 1 Corinthians 11:27–30 and 3 Nephi 18:28–29; 20:8–9 silently. Ask them to identify a caution given about the sacrament. Then ask:

- Why is it unwise to partake of the sacrament unworthily?

It may be helpful to share the following statement by Elder John H. Groberg of the Seventy, who explained what it means to partake of the sacrament worthily:





"If we desire to improve (which is to repent) and are not under priesthood restriction, then, in my opinion, we are worthy. If, however, we have no desire to improve, if we have no intention of following the guidance of the Spirit, we must ask: Are we worthy to partake, or are we making a mockery of the very purpose of the sacrament, which is to act as a catalyst for personal repentance and improvement?" ("The Beauty and Importance of the Sacrament," *Ensign*, May 1989, 38).

- What are the blessings for those who partake worthily? (see 3 Nephi 20:8–9). (Make sure students understand that **if we partake of the sacrament prayerfully and in a repentant spirit, we can receive a remission of sins, just as we did when we were baptized.**)

Display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



"Without some provision for further cleansing after our baptism, each of us is lost to things spiritual. We cannot have the companionship of the Holy Ghost, and at the final judgment we would be bound to be 'cast off forever' (1 Ne. 10:21). How grateful we are that the Lord has provided a process for each baptized member of His Church to be periodically cleansed from the soil of sin. The sacrament is an essential part of that process" ("The Aaronic Priesthood and the Sacrament," *Ensign*, Nov. 1998, 38).

- According to Elder Oaks, why is the sacrament such a vital gospel ordinance?

Share this additional statement by Elder Oaks:



"We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. In this way we are made clean and can always have His Spirit to be with us. The importance of this is evident in the Lord's commandment that we partake of the sacrament each week (see D&C 59:8–9)" ("The Aaronic Priesthood and the Sacrament," *Ensign*, Nov. 1998, 38).

You might explain that when we worthily partake of the sacrament, we "renew *all covenants* entered into with the Lord" (Delbert L. Stapley, in Conference Report, Oct. 1965, 14; italics added; see also L. Tom Perry, "As Now We Take the Sacrament," *Ensign* or *Liahona*, May 2006, 41).

Invite students to review Luke 22:15. Then ask:

- If someone were to ask you why you think Jesus was so desirous to spend the Passover with His Apostles, how would you answer? What testimony would you bear?

Testify that as we remember Jesus Christ and His atoning sacrifice, and as we worthily partake of the sacrament, we renew our covenants with God. Encourage students to ponder how they can individually offer a "broken heart and a contrite spirit" when they partake of the sacrament. Challenge them to make the ordinance of the sacrament a regular spiritual experience.

## Student Readings

- Matthew 26:26–28; Luke 22:17–20; 1 Corinthians 11:27–30; 3 Nephi 18:1–11, 28–29; 20:8–9; Doctrine and Covenants 20:75–79.
- Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” *Ensign or Liahona*, Nov. 2008, 17–20.

### Handout

#### *Selections from Jeffrey R. Holland, “This Do in Remembrance of Me”*



“If remembering is the principal task before us, what might come to our memory when those plain and precious emblems are offered to us?”

“We could remember the Savior’s premortal life and all that we know him to have done as the great Jehovah, creator of heaven and earth and all things that in them are. We could remember that even in the Grand Council of Heaven he loved us and was wonderfully strong, that we triumphed even there by the power of Christ and our faith in the blood of the Lamb (see Rev. 12:10–11).

“We could remember the simple grandeur of his mortal birth. . . .

“We could remember Christ’s miracles and his teachings, his healings and his help. We could remember that he gave sight to the blind and hearing to the deaf and motion to the lame and the maimed and the withered. Then, on those days when we feel our progress has halted or our joys and views have grown dim, we can press forward steadfastly in Christ. . . .

“We could remember that even with such a solemn mission given to him, the Savior found delight in living; he enjoyed people and told his disciples to be of good cheer. He said we should be as thrilled with the gospel as one who had found a great treasure, a veritable pearl of great price, right on our own doorstep. . . .

“We could remember that Christ called his disciples friends. . . .

“We could—and should—remember the wonderful things that have come to us in our lives and that ‘all things which are good cometh of Christ’ (Moro. 7:24). . . .

“On some days we will have cause to remember the unkind treatment he received, the rejection he experienced, and the injustice—oh, the injustice—he endured. When we, too, then face some of that in life, we can remember that Christ was also troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (see 2 Cor. 4:8–9).

“When those difficult times come to us, we can remember that Jesus had to descend below all things before he could ascend above them, and that he suffered pains and afflictions and temptations of every kind that he might be filled with mercy and know how to succor his people in their infirmities (see D&C 88:6; Alma 7:11–12).

“To those who stagger or stumble, he is there to steady and strengthen us. In the end he is there to save us, and for all this he gave his life. . . .

“... All this we could remember when we are invited by a kneeling young priest to remember Christ always” (*Ensign*, Nov. 1995, 67–69).

# The Savior Atoned for the Sins of All Mankind

# 16

## Introduction

"[Jesus Christ] gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth" ("The Living Christ: The Testimony of the Apostles," *Ensign or Liahona*, Apr. 2000, 2). Elder Richard G. Scott of the Quorum of the Twelve Apostles taught that "the Atonement is that essential ingredient of our Father in Heaven's plan of happiness

without which that plan could not have been activated" ("He Lives! All Glory to His Name!" *Ensign or Liahona*, May 2010, 76). This lesson will focus on the Savior's intense suffering, which commenced in Gethsemane and culminated on the cross, and will describe how Jesus Christ can help us overcome our sins and strengthen us in our daily living through His Atonement.

## Background Reading

- David A. Bednar, "The Atonement and the Journey of Mortality," *Ensign*, Apr. 2012, 40–47.
- Jeffrey R. Holland, "The Atonement of Jesus Christ," *Ensign*, Mar. 2008, 32–38.

## Suggestions for Teaching

### Mark 14:33–36; Luke 22:39–44; 2 Nephi 9:21

#### *Jesus Christ willingly suffered the agony of the Atonement*

Consider starting class by inviting students to sing "I Stand All Amazed" (*Hymns*, no. 193) or another hymn about the Savior. Then, when the lesson begins, ask:

- How does singing "I Stand All Amazed" (or another hymn about the Savior) prepare you to study the Atonement of Jesus Christ?

Invite students to read Mark 14:33–36 silently, looking for phrases that describe the Savior's suffering in Gethsemane. List on the board the phrases students identify.

- What meaning do these phrases convey to you?

Invite students to study Luke 22:39–44; 2 Nephi 9:21; and Mosiah 3:7 for additional details about the Savior's suffering during His atoning sacrifice. You may want to suggest that students cross-reference these passages in their scriptures.

- What important truths do these passages teach about the suffering Jesus endured for us? (Answers should include the following truth: **Jesus Christ's suffering in Gethsemane caused Him to bleed from every pore.**)

Point out to students that the Atonement of Jesus Christ included His suffering for our sins in Gethsemane and on the cross, the shedding of His blood, His death on the cross, and His Resurrection from the tomb. Invite a student to read aloud the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:



"We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane.

"We know He sweat great gout[s] [large drops] of blood from every pore as He drained the dregs of that bitter cup His Father had given Him.

"We know He suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. ...

“We know that He lay prostrate upon the ground as the pains and agonies of an infinite burden caused Him to tremble and would that He might not drink the bitter cup” (“The Purifying Power of Gethsemane,” *Ensign*, Apr. 2011, 57).

- What are your feelings about the suffering Jesus Christ endured in Gethsemane and on the cross?

**John 15:13; 1 Peter 3:18; Doctrine and Covenants 19:15–19**

*Jesus suffered so that we might not be required to suffer as He did*

Ask the following question:

- Why do you think Jesus was willing to suffer so much for us?

Invite students to study John 15:13; 1 Peter 3:18; and Doctrine and Covenants 19:15–19 silently, looking for reasons why Jesus Christ willingly suffered the pains of the Atonement. After sufficient time, ask students to share what they discovered. As students respond, consider summarizing their answers on the board as follows:

*To show His great love for us.*  
*To prevent our suffering fully for our sins.*  
*To allow us to repent of and be forgiven for our sins.*  
*To glorify the Father.*  
*To allow us to return to God.*  
*To bring us to God.*

As you ask the following questions, give students time to ponder their answers before inviting them to respond. (Remind students that as they learn to ponder what they discover in the scriptures, the Spirit will often reveal additional truths to them.)

- What do these reasons for Jesus Christ’s suffering teach you about Him?
- How do these reasons pertain to you personally?

Emphasize to students that through the Atonement, Jesus Christ became our Substitute—He took our place, He assumed our burden, He suffered for our sins. The Apostle Paul put it this way: “For he [God the Father] hath made him [Christ the Son] to be sin for us, who knew no sin [that is, Jesus knew no sin]; that we might be made the righteousness of God in him” (2 Corinthians 5:21). It is as though our Lord and Savior had made the following offer to each of us: “Come unto me. I will take your sin, and I will give unto you my righteousness.”

Testify that because Jesus Christ performed the Atonement, we can be forgiven of our sins if we repent. Because of His sacrifice on our behalf, the way is prepared for us to return to live with our Heavenly Father in an eternal family unit. Jesus Christ submitted to the Atonement because of His great love for Heavenly Father and for us. Encourage students to ponder how they might more effectively seek after and enjoy the blessings of the Atonement in their lives.



**Alma 7:11–13***The Atonement of Jesus Christ extends to us His grace or enabling power*

Display the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



"When the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! ...

"The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement. (See Alma 7:11–12; Isa. 53:3–5; Matt. 8:17.) ...

"... His suffering—as it were, *enormity* multiplied by *infinity*—evoked His later soul-cry on the cross, and it was a cry of forsakenness. (See Matt. 27:46.)" ("Willing to Submit," *Ensign*, May 1985, 72–73).

- What do you think Elder Maxwell meant by the "awful arithmetic of the Atonement"?
- In addition to our sins, what else did Elder Maxwell identify as contributing to the Savior's sufferings?

Invite a student to read Alma 7:11–13 aloud. Ask the rest of the class to follow along and identify other conditions of mortality for which the Savior suffered. Ask students to report what they identified, and list their responses on the board. (Responses should include pains, afflictions, temptations, sicknesses, infirmities, and death.) Discuss the meaning of these conditions and how Jesus Christ can bless us through the Holy Ghost when we experience them.

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



"The Savior has suffered not just for our iniquities but also for the inequality, the unfairness, the pain, the anguish, and the emotional distresses that so frequently beset us. There is no physical pain, no anguish of soul, no suffering of spirit, no infirmity or weakness that you or I ever experience during our mortal journey that the Savior did not experience first. You and I in a moment of weakness may cry out, 'No one understands.

No one knows.' No human being, perhaps, knows. But the Son of God perfectly knows and understands, for He felt and bore our burdens before we ever did. And because He paid the ultimate price and bore that burden, He has perfect empathy and can extend to us His arm of mercy in so many phases of our life. He can reach out, touch, succor ... and strengthen us to be more than we could ever be and help us to do that which we could never do through relying only upon our own power" ("The Atonement and the Journey of Mortality," *Ensign*, Apr. 2012, 47).

Ask students how they would summarize Elder Bednar's teachings. Then ask:

- How do the blessings available through the Atonement provide a way for us to return back to Heavenly Father's presence? (As students respond, emphasize that **because of the Atonement of Jesus Christ, we can receive comfort and strength through the Holy Ghost to endure "pains and afflictions and temptations of every kind" [Alma 7:11].**)

To help students understand the Savior's enabling power, or grace, invite them to each study one of the following scripture passages and prepare to share what they learn. (Consider writing these references on the board.)

*2 Corinthians 12:7–10*

*Mosiah 3:19*

*Mosiah 24:10–15*

*Alma 31:24–25, 31–33, 38*

*Ether 12:27*

After sufficient time, ask:

- Consider the ways the people described in these scripture passages were strengthened by Jesus Christ through the Atonement. When have you or someone you know been similarly strengthened?
- Why is it important for us to understand that we have access to Jesus Christ's enabling power?

Display the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



"There is an imperative need for each of us to strengthen our understanding of the significance of the Atonement of Jesus Christ so that it will become an unshakable foundation upon which to build our lives. ...

"I energetically encourage you to establish a personal study plan to better understand and appreciate the incomparable, eternal, infinite consequences of Jesus Christ's perfect fulfillment of His divinely appointed calling as our Savior and Redeemer" ("He Lives! All Glory to His Name!" *Ensign* or *Liahona*, May 2010, 77).

As you conclude, encourage students to establish a personal study plan of Jesus Christ and His Atonement.

### Student Readings

- Mark 14:33–36; Luke 22:39–46; John 15:13; 1 Peter 3:18; 2 Nephi 9:21; Mosiah 3:7; Alma 7:11–13; Doctrine and Covenants 19:15–20.
- David A. Bednar, "The Atonement and the Journey of Mortality," *Ensign*, Apr. 2012, 40–47.

# The Savior Suffered and Died on Calvary's Cross

# 17

## Introduction

As the Savior neared the end of His mortal ministry, “He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary’s cross” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 2). In

this lesson we emphasize the important truth that Jesus Christ *allowed* Himself to suffer and die at the hands of others; no man took His life from Him.

## Background Reading

- Jeffrey R. Holland, “None Were with Him,” *Ensign or Liahona*, May 2009, 86–88.

## Suggestions for Teaching

**Matthew 27:26–54; John 10:11–18; 19:10–11; 1 Nephi 19:9**

*Jesus Christ had power to lay down His life*

Display the picture *The Crucifixion* (*Gospel Art Book* [2009], no. 57; see also LDS.org).

Invite students to imagine being one of the faithful onlookers depicted in the picture as you read Matthew 27:26–54 aloud. Encourage students to follow along and ponder what it would have been like to be that person and to witness the Crucifixion of Jesus Christ. After you have finished reading, invite students to describe what thoughts and feelings they imagine the person experienced. After several responses, ask the class:

- What feelings do you have for the Savior after reading and discussing this account?

Invite students to read John 10:11, 17–18 silently. After sufficient time, ask:

- What do these verses teach about the Crucifixion and death of Jesus Christ? (Make sure students understand that **Jesus Christ had power from the Father to lay down His life and to take it up again.**)

Display the following teaching from Elder James E. Talmage of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“A natural effect of [Jesus’s] immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state” (*Jesus the Christ*, 3rd ed. [1916], 418).



Invite one student to read Matthew 26:53–54 aloud and another student to read John 19:10–11 aloud. Ask students to follow along, comparing and contrasting the two passages.

- According to the account in Matthew, what assistance did Jesus Christ have access to?
- What do you learn from the passage in John? (Students may use different words, but they should identify the following truth: **No man could take Jesus Christ’s life; He willingly suffered death.**)

- If Jesus could have called down legions of angels for help, why do you think He allowed Himself to be crucified?

Invite a student to read 1 Nephi 19:9 aloud. Ask the class to define the word *suffereth*. (As used here, *suffer* means to permit or allow. You may want to suggest that students write “to allow” in the margin of their scriptures next to 1 Nephi 19:9.)

- Why did the Savior allow Himself to be crucified?

You may want to display the following statement by Elder Alexander B. Morrison of the Seventy and ask a student to read it aloud:



“It was love for all of God’s children that led Jesus, unique in His sinless perfection, to offer Himself as ransom for the sins of others. . . . This, then, was the consummate cause which brought Jesus to earth to ‘suffer, bleed, and die for man’ [“’Tis Sweet to Sing the Matchless Love,” *Hymns*, no. 176]. He came . . . to atone for our sins, that He, being raised on the cross, might draw all men unto Him (see 3 Ne. 27:14)” (“For This Cause Came I into the World,” *Ensign*, Nov. 1999, 26).

Point out that Jesus suffered the Crucifixion because of His great love for His Father as well as His love for us. Then ask:

- How can knowing that the Savior willingly submitted to being crucified because of His love for His Father and for us help you endure difficult experiences you may face?

### **Matthew 27:46; Luke 23:34–46; John 19:26–30**

#### *Jesus Christ finished His mortal mission*

To help students better understand what death by crucifixion was like, consider sharing the following:

“Death by crucifixion seems to include all that pain and death *can* have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries—especially of the head and stomach—became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release.

“Such was the death to which Christ was doomed” (Frederic W. Farrar, *The Life of Christ* [1964], 641).

Tell students that Jesus Christ uttered seven statements while on the cross. Write the following scripture references on the board (do not include the quotes in parentheses), and invite each student to search a few of them and identify what Jesus said:

*Luke 23:34* (“Father, forgive them; for they know not what they do.”)

*Luke 23:43* (“Verily I say unto thee, To day shalt thou be with me in paradise.”)

*John 19:26–27* (“Woman, behold thy son! . . . Behold thy mother!”)

*Matthew 27:46 ("My God, my God, why hast thou forsaken me?")*

*John 19:28 ("I thirst.")*

*John 19:30 ("It is finished.")*

*Luke 23:46 ("Father, into thy hands I commend my spirit.")*

As students report their findings, paraphrase these statements on the board next to their corresponding references. Ask students:

- What do these statements reveal about the Savior and what He was experiencing on the cross?
- What was Jesus referring to when He proclaimed, "It is finished"? (He had completed the infinite suffering required by the Atonement. You might point out to students that Joseph Smith Translation, Matthew 27:54, reads: "Jesus when he had cried again with a loud voice, saying, Father, it is finished, thy will is done, yielded up the ghost" [see also Matthew 27:50, footnote *a*]. Jesus died only after He knew He had accomplished all the Father wanted Him to do.)

Ask a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"When the uttermost farthing had then been paid, when Christ's determination to be faithful was as obvious as it was utterly invincible, finally and mercifully, it was 'finished' [see John 19:30]. Against all odds and with none to help or uphold Him, Jesus of Nazareth, the living Son of the living God, restored physical life where death had held sway and brought joyful, spiritual redemption out of sin, hellish darkness, and despair. With faith in the God He *knew* was there, He could say in triumph, 'Father, into thy hands I commend my spirit' [Luke 23:46]" ("None Were with Him," *Ensign* or *Liahona*, May 2009, 88).

Invite another student to read aloud the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles:



"Jesus chose not to be released from this world until He had endured to the end and completed the mission He had been sent to accomplish for mankind. Upon the cross of Calvary, Jesus commended His spirit to His Father with a simple statement, 'It is finished' (John 19:30). Having endured to the end, He was released from mortality.  
"We too must endure to the end" ("The Covenant of Baptism: To Be in the Kingdom and of the Kingdom," *Ensign*, Nov. 2000, 6).

- What do these two Apostles help us understand about what Jesus was referring to when He uttered, "It is finished"? (After students respond, consider writing the following truth on the board: **Jesus Christ faithfully completed everything Heavenly Father commanded Him to do in mortality.**)
- In our own difficult times, how would it help to remember what the Savior faced and faithfully endured in order to fulfill His mortal mission?
- How can remembering Jesus's example help you to accomplish what you were born to do?
- How can we show our appreciation for all that the Savior suffered for us? (Students may use different words, but they should express the following principle: **We show**

**our appreciation for the Savior's suffering on the cross by following His example of faithfully enduring to the end.)**

Invite students to consider sharing on social media their feelings for the Savior and what they are committed to do to remain true to those feelings.

### **Student Readings**

- Matthew 27:26–54; Luke 23:34–46; John 10:11–18; 19:10–11, 19–37; 1 Nephi 19:9.
- Jeffrey R. Holland, "None Were with Him," *Ensign* or *Liahona*, May 2009, 86–88.

# The Savior Ministered in the Spirit World

# 18

## Introduction

Speaking of the Savior, modern Apostles have testified: “His was a great vicarious gift in behalf of all who would ever live upon the earth” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 2). Because of the Savior’s atoning sacrifice

and His ministry in the spirit world, every one of God’s children who ever lived on earth will have the opportunity to accept or reject the gospel. In this lesson, students will learn about the Savior’s role in the world of spirits and our role in the salvation of the dead.

## Background Reading

- Spencer J. Condie, “The Savior’s Visit to the Spirit World,” *Ensign*, July 2003, 32–36.
- Richard G. Scott, “The Joy of Redeeming the Dead,” *Ensign* or *Liahona*, Nov. 2012, 93–95.

## Suggestions for Teaching

### Luke 23:39–43; Doctrine and Covenants 138:11–24

#### *Jesus Christ visited the spirit world*

Consider displaying the pictures *Burial of Jesus* (*Gospel Art Book* [2009], no. 58; see also LDS.org) and *Mary and the Resurrected Jesus Christ* (*Gospel Art Book*, no. 59).

Invite a student to read aloud the following statement by Elder Spencer J. Condie of the Seventy:



“The facts of Jesus’ death and Resurrection are hailed by those of Christian denominations as fundamental tenets. However, what Jesus’ immortal spirit did after His death and before His Resurrection is a mystery to all but the Latter-day Saints. And the significance of what He did during those hours provides the doctrinal foundation for building temples across the earth. Furthermore, a testimony of what He did can greatly console those who mourn the death of a loved one” (“The Savior’s Visit to the Spirit World,” *Ensign*, July 2003, 32).

Refer to the pictures and ask the class:

- What did Jesus do between His burial and His Resurrection?

To provide some background, invite students to read Luke 23:39–43.

- What did the Savior say to the malefactor on the cross? (Point out that the Prophet Joseph Smith taught that a more accurate rendering of the Savior’s words is, “This day thou shalt be with me in the world of spirits” [in *History of the Church*, 5:424–25]. The Savior’s words to the malefactor are misunderstood by many Christians to mean that a person can repent of serious sins at the very end of his or her life. However, the scriptures teach that we should not procrastinate our repentance.)
- How do these words hint at the Savior’s activity while His body was entombed? (See also 1 Peter 4:6.)

Tell students that President Joseph F. Smith received a revelation that describes Jesus Christ’s visit to the world of spirits. To help students understand the context of this



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



*Why Weepst Thou?* © 2015 by Simon Dewey. Used by permission of Altus Fine Art, altusfineart.com

revelation, summarize the section introduction and the first 10 verses of Doctrine and Covenants 138. Then ask several students to take turns reading aloud from Doctrine and Covenants 138:11–12, 15–16, 18–19, 23–24. Discuss the following questions:

- According to this vision, what did the Savior do between His burial and Resurrection? (Students should express that **while His body was entombed, Jesus visited the righteous spirits in the spirit world.**)
- Why were these righteous spirits filled with joy and gladness? (As students respond, emphasize the following truth: **According to God’s plan, the dead who had been faithful in mortality could be redeemed from death after the Resurrection of Jesus Christ.** You may want to point out that no missionaries were sent to preach to those in the spirit world until after the death and Resurrection of the Savior [see Luke 16:19–31; Moses 7:36–39].)

### Doctrine and Covenants 138:20–37

*All of God’s children will have the opportunity to hear the gospel*

Invite students to read Doctrine and Covenants 138:20–21, 25–28 silently and identify the question President Smith contemplated. (*Note:* To help students see the importance of asking good questions and seeking answers as they study the scriptures, point out that many revelations recorded in scripture were given as a result of a heartfelt question.) After students respond, ask them to read Doctrine and Covenants 138:29–30, looking for how the spirits in prison would hear the gospel. Ask:

- What did the Savior do among the righteous while visiting the spirit world? (Ensure that students identify the following truth: **While in the world of spirits, Jesus organized the work of salvation for the dead.**)

Organize students in pairs. Ask them to study Doctrine and Covenants 138:30–37 and discuss the importance of the word *all* as used in verses 30, 31, and 37. After sufficient time, ask:

- What was the purpose of the Savior’s ministry in the spirit world? (Students should be able to articulate the following truth: **The Savior provided a way for all of God’s children to hear the gospel and receive a fulness of joy.**)
- Why does the gospel need to be preached to all of God’s children? (See D&C 138:33–34; 1 Peter 3:18–20.)
- What does this teach us about the effects of Jesus Christ’s atoning act? (The effects of the Atonement reach into the spirit world.)

Consider sharing the following statement by President Joseph Fielding Smith (1876–1972):



"[W]hat about the countless thousands who have died and never heard of Christ, never had an opportunity of repentance and remission of their sins, never met an elder of the Church holding the authority? Some of our good Christian neighbors will tell you they are lost forever. ...

"Would that be fair? Would it be just? No! *The Lord is going to give to every man the opportunity to hear and to receive eternal life, or a place in his kingdom*" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:132).

- Why do these truths about the spirit world matter? What difference does it make whether a person knows these truths regarding the spirit world?



- How can the knowledge of the Savior’s ministry in the spirit world be a comfort to you?

### We can help provide salvation for the dead

Provide each student a copy of the accompanying handout, “Latter-day Work for the Dead.” Divide students into small groups or pairs. Invite them to read the statements on the handout, looking for and discussing the blessings promised to those who participate in the work of redeeming the dead.

After sufficient time, ask the following questions:

- How does our participating in temple and family history work help those who have died gain access to the blessings that come through Jesus Christ’s atoning sacrifice?
- How does participating in vicarious ordinances for the dead help us become more like the Savior? (As students respond, emphasize the following principle: **As we participate in temple ordinances for our kindred dead, we help provide for their salvation and we are strengthened against the adversary.**)

Consider sharing the following explanation by President Gordon B. Hinckley (1910–2008) of how vicarious work for the dead parallels the Savior’s redemptive work:



“That which goes on in the House of the Lord, . . . comes nearer to the spirit of the sacrifice of the Lord than any other activity of which I know. Why? Because it is done by those who give freely of time and substance, without any expectation of thanks or reward, to do for others that which they cannot do for themselves” (“A Century of Family History Service,” *Ensign*, Mar. 1995, 62–63; see also Obadiah 1:21).

Refer students back to the statements on the handout, and ask:

- When have you seen or felt one of the blessings promised to those who participate in the work of redeeming the dead?

Invite students to silently consider the following question:

- Which of these promises do you desire to have in your life right now, and what are you willing to do to obtain it?

Challenge students to meet with their ward family history consultant and learn more about how to do work for their deceased ancestors. Read aloud Doctrine and Covenants 128:22, and testify of the eternal ministry of Jesus Christ and the sacred work for the dead that was ordained from before the foundation of the world.

### Student Readings

- Luke 23:39–43; 1 Peter 3:18–20; 4:6; Doctrine and Covenants 128:15, 22; 138:1–37.
- Spencer J. Condie, “The Savior’s Visit to the Spirit World,” *Ensign*, July 2003, 32–36.

#### Handout

##### *Latter-day Work for the Dead*

Elder John A. Widtsoe (1872–1952) of the Quorum of the Twelve Apostles taught the following regarding our foreordained mission to help save the sons and daughters of God:





"In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves, but ... saviors for the whole human family. We went into a partnership with the Lord. The

working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation ("The Worth of Souls," *Utah Genealogical and Historical Magazine*, Oct. 1934, 189)" (in *Doctrine and Covenants and Church History: Gospel Doctrine Teacher's Manual* [1999], 173).

Elder Richard G. Scott of the Quorum of the Twelve Apostles encouraged the youth of the Church to do temple work for their own ancestors:



"Any work you do in the temple is time well spent, but receiving ordinances vicariously for one of your own ancestors will make the time in the temple more sacred, and even greater blessings will be received. ...

"Do you young people want a sure way to eliminate the influence of the adversary in your life? Immerse yourself in searching for your ancestors, prepare their names for the sacred vicarious ordinances available in the temple, and then go to the temple to stand as proxy for them to receive the ordinances of baptism and the gift of the Holy Ghost. ... I can think of no greater protection from the influence of the adversary in your life" ("The Joy of Redeeming the Dead," *Ensign or Liahona*, Nov. 2012, 93–94).

Elder David A. Bednar of the Quorum of the Twelve Apostles issued the following invitation and promise:



"I invite the young people of the Church to learn about and experience the Spirit of Elijah. I encourage you to study, to search out your ancestors, and to prepare yourselves to perform proxy baptisms in the house of the Lord for *your* kindred dead (see D&C 124:28–36). And I urge you to help other people identify their family histories.

"As you respond in faith to this invitation, your hearts shall turn to the fathers. The promises made to Abraham, Isaac, and Jacob will be implanted in your hearts. Your patriarchal blessing, with its declaration of lineage, will link you to these fathers and be more meaningful to you. Your love and gratitude for your ancestors will increase. Your testimony of and conversion to the Savior will become deep and abiding. And I promise you will be protected against the intensifying influence of the adversary. As you participate in and love this holy work, you will be safeguarded in your youth and throughout your lives" ("The Hearts of the Children Shall Turn," *Ensign or Liahona*, Nov. 2011, 26–27).

## Introduction

"[Jesus Christ] rose from the grave to 'become the firstfruits of them that slept' (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life" ("The Living Christ: The Testimony of the Apostles," *Ensign or Liahona*, Apr. 2000, 3). This

lesson will teach the doctrine and events associated with the Resurrection of Jesus Christ. As students increase their understanding and testimony of the Resurrection, they will gain perspective and hope as they face the challenges of mortality.

## Background Reading

- D. Todd Christofferson, "The Resurrection of Jesus Christ," *Ensign or Liahona*, May 2014, 111–14.
- Dallin H. Oaks, "Resurrection," *Ensign*, May 2000, 14–16.

## Suggestions for Teaching

### 1 Corinthians 15:12–29

#### *The Resurrection of Jesus Christ*

Display the following statement by the Prophet Joseph Smith (1805–1844), and ask a student to read it aloud:



"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).

Discuss with students the following question:

- Why do you think all other gospel principles are "appendages" to the death, burial, and Resurrection of Jesus Christ?

Invite students to read Isaiah 25:8; Mosiah 16:7–8; and Alma 33:22 silently, looking for what ancient prophets prophesied about the Resurrection of Jesus Christ. Ask them to report what they find.

Copy the following chart on the board:

<i>Because Jesus rose from the dead, ...</i>	<i>If Jesus had not risen from the dead, then ...</i>
1 Corinthians 15:20–28	1 Corinthians 15:12–19, 29
Alma 11:43–45	2 Nephi 9:8–10

Invite half of the class to study the scripture passages in the left column of the chart, looking for blessings we receive as a result of Jesus Christ's Resurrection. Invite the other half of the class to study the scripture passages in the right column, looking for what would have happened if Jesus had not risen from the dead. After sufficient time,

ask for volunteers to explain what they learned. Help students state a doctrine taught by these passages by asking the following questions:

- According to 1 Corinthians 15:20, the Apostle Paul stated that Jesus was the “firstfruits of them that slept.” What does that phrase mean? (Jesus was the first to be resurrected.)

Ask students to read 1 Corinthians 15:22 again. Then ask:

- How would you summarize the universal blessing we receive because Jesus Christ was resurrected? (Students should express the following doctrine: **Because of the Atonement and Resurrection of Jesus Christ, all who are born into mortality will be resurrected.**)

Invite a student to read aloud the following statements by President Howard W. Hunter (1907–1995) and President Marion G. Romney (1897–1988) of the First Presidency:



“Without the Resurrection, the gospel of Jesus Christ becomes a litany of wise sayings and seemingly unexplainable miracles—but sayings and miracles with no ultimate triumph. No, the ultimate triumph is in the ultimate miracle: for the first time in the history of mankind, one who was dead raised himself into living immortality. He *was* the Son of God, the Son of our immortal Father in Heaven, and his triumph over physical and spiritual death is the good news every Christian tongue should speak” (Howard W. Hunter, “An Apostle’s Witness of the Resurrection,” *Ensign*, May 1986, 16).



“‘He is risen; he is not here.’ (Mark 16:6.) These words, eloquent in their simplicity, announced the most significant event of recorded history” (Marion G. Romney, “The Resurrection of Jesus,” *Ensign*, May 1982, 6).

- Why do you think the Resurrection of Jesus Christ is the “most significant event of recorded history”?
- What thoughts and feelings do you have knowing that because of the Resurrection of Jesus Christ, all of Heavenly Father’s children born on the earth will be resurrected?

Explain that the Resurrection redeems us not only from physical death but also from spiritual death. If there were no resurrection, then all people would eventually become like the devil (see 2 Nephi 9:6–9).

Testify that the Resurrection of Jesus Christ completed the Atonement and made it possible for God’s children to return to His presence.

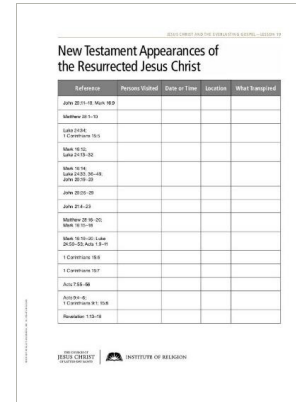
**Matthew 28; Mark 16; Luke 24; John 20**

*Witnesses of the resurrected Jesus Christ*

Provide students with the following chart as a handout:

## New Testament Appearances of the Resurrected Jesus Christ

Reference	Persons Visited	Date or Time	Location	What Transpired
John 20:11–18; Mark 16:9				
Matthew 28:1–10				
Luke 24:34; 1 Corinthians 15:5				
Mark 16:12; Luke 24:13–32				
Mark 16:14; Luke 24:33, 36–49; John 20:19–23				
John 20:26–29				
John 21:4–23				
Matthew 28:16–20; Mark 16:15–18				
Mark 16:19–20; Luke 24:50–53; Acts 1:9–11				
1 Corinthians 15:6				
1 Corinthians 15:7				
Acts 7:55–56				
Acts 9:4–6; 1 Corinthians 9:1; 15:8				
Revelation 1:13–18				



Assign each student one or two rows on the chart. Ask them to study the scripture passages in their assigned rows and identify who the resurrected Savior visited. After sufficient time, have students report what they discovered. Because of time constraints, encourage students to keep their reports brief. Then discuss the following questions:

- In this activity, what did you learn about the many appearances of the resurrected Savior and what each individual experienced?
- Besides these passages, what other witnesses of the resurrected Jesus Christ are found in the scriptures? (Students might mention the witnesses of the Nephites or of the Prophet Joseph Smith.)
- Why is it important to know that there have been many witnesses of the resurrected Savior? (Make sure students understand the following truth: **Because many individuals have witnessed the resurrected Jesus Christ, we can have confidence that He lives and that we, too, will live again after we die.**)

To help students better understand the doctrinal implications of the Savior’s Resurrection and why, as Joseph Smith taught, all other principles are appendages to the death and Resurrection of Jesus Christ, give each student a copy of the following

statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask a student to read the statement aloud.



"If Jesus was in fact literally resurrected, it necessarily follows that He is a divine being. No mere mortal has the power in himself to come to life again after dying. Because He was resurrected, Jesus cannot have been only a carpenter, a teacher, a rabbi, or a prophet. Because He was resurrected, Jesus had to have been a God, even the Only Begotten Son of the Father.

"Therefore, what He taught is true; God cannot lie [see Enos 1:6].

"Therefore, He was the Creator of the earth, as He said [see, for example, 3 Nephi 9:15].

"Therefore, heaven and hell are real, as He taught [see, for example, D&C 76].

"Therefore, there is a world of spirits, which He visited after His death [see D&C 138].

"Therefore, He will come again, as the angels said [see Acts 1:10–11], and 'reign personally upon the earth' [Articles of Faith 1:10; see also Topical Guide, "Jesus Christ, Millennial Reign"].

"Therefore, there is a resurrection and a final judgment for all [see, for example, 2 Nephi 9:15].

"Given the reality of the Resurrection of Christ, doubts about the omnipotence, omniscience, and benevolence of God the Father—who gave His Only Begotten Son for the redemption of the world—are groundless. Doubts about the meaning and purpose of life are unfounded. Jesus Christ is in fact the only name or way by which salvation can come to mankind. The grace of Christ is real, affording both forgiveness and cleansing to the repentant sinner. Faith truly is more than imagination or psychological invention. There is ultimate and universal truth, and there are objective and unchanging moral standards, as taught by Him.

"Given the reality of the Resurrection of Christ, repentance of any violation of His law and commandments is both possible and urgent. The Savior's miracles were real, as is His promise to His disciples that they might do the same and even greater works [see John 14:12]. ... Given the reality of the Resurrection of Christ, death is not our end, and though 'skin worms destroy [our bodies], yet in [our] flesh shall [we] see God' [Job 19:26]" ("The Resurrection of Jesus Christ," *Ensign or Liahona*, May 2014, 113, 114).

- How does Elder Christofferson's statement illustrate the central place of the Savior's Resurrection in the doctrine of the restored gospel?

To help students better understand how the reality of the Resurrection can affect them personally, display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles and ask a student to read it aloud:



"The 'lively hope' we are given by the resurrection is our conviction that death is not the conclusion of our identity but merely a necessary step in the destined transition from mortality to immortality. This hope changes the whole perspective of mortal life. ...

"The assurance of resurrection gives us the strength and perspective to endure the mortal challenges faced by each of us and by those we love, such things as the physical, mental, or emotional deficiencies we bring with us at birth or acquire during mortal life. Because of the resurrection, we know that these mortal deficiencies are only temporary!

"The assurance of resurrection also gives us a powerful incentive to keep the commandments of God during our mortal lives" ("Resurrection," *Ensign*, May 2000, 15).

- Why is it important for each of us to develop a testimony of the reality of the Resurrection? (Students should identify the following principle: **Because of the**

**Resurrection of Jesus Christ, we can have hope and an eternal perspective as we face the challenges and trials of life.)**

- In what ways has an understanding of the Resurrection brought hope or joy to you or someone you know?

Share the following statement by President David O. McKay (1873–1970):



"For two and a half years [the Apostles] had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused and helpless. ...

"What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave" (*Teachings of Presidents of the Church: David O. McKay* [2003], 62).

Invite students to ponder someone they know who might be strengthened by hearing the message of the Resurrection. Encourage students to find a time in the near future to discuss their feelings and testimony with that person.

### Student Readings

- Luke 24:1–48; John 20; 1 Corinthians 15:1–29, 54–58.
- Dallin H. Oaks, "Resurrection," *Ensign*, May 2000, 14–16.

# 20

## The Savior Ministered to His “Other Sheep”

### Introduction

As witnessed in “The Living Christ: The Testimony of the Apostles,” the Savior “ministered among His ‘other sheep’ (John 10:16) in ancient America” (*Ensign* or *Liahona*, Apr. 2000, 3; see also

3 Nephi 11:1–17). As we study the Book of Mormon record of the Savior’s ministry, we learn how He ministers to His disciples in every nation and seeks to lift and nurture them one by one.

### Background Reading

- Ronald A. Rasband, “One by One,” *Ensign*, Nov. 2000, 29–30.

### Suggestions for Teaching

**John 10:14–16; 3 Nephi 15:16–21; 16:1–3**

*Jesus Christ taught the Jews about His “other sheep”*



Display a globe or a map of the world, and invite a student to identify where Jesus Christ carried out His ministry among the Jews (the modern-day country of Israel in the Middle East). Ask students to turn to John 10 and skim several of the verses, looking for what Jesus taught about Himself and His relationship to those who follow Him. Ask them to report what they find. (Students should report that He is the Good Shepherd, He knows His sheep, they know His voice, He gathers them into His sheepfold, and so forth). Then invite a student to read John 10:14–16 aloud while the class follows along. Ask students:

- What did the Savior say about His “other sheep”?
- Who were the “other sheep” Jesus referred to?



Invite a few students to take turns reading aloud from 3 Nephi 15:16–21. Then ask:

- What important truths did Jesus reveal to the Nephites about His “other sheep”? (One truth is that **when Jesus spoke to the Jews about “other sheep,” He was referring to other people who followed Him, including Lehi’s descendants living on the American continent.**)
- Why didn’t the Jews in Jerusalem know about His “other sheep”?

Point out the Americas on the map, and then invite students to silently read 3 Nephi 16:1–3 and Mosiah 27:30. After sufficient time, ask:

- Where else did the Savior say He would manifest Himself to His people?
- Why is it important to know that the Savior would visit His “sheep” in other nations? (Clarify that although the Savior may have visited other people or nations in person, most often the Savior manifests Himself through the ministration of the Holy Ghost. Emphasize to students that by ministering to His sheep, Jesus was helping to fulfill His Father’s covenant to gather them back to His presence.)

Testify that **Jesus Christ loves all of us and will manifest Himself to all who are numbered among His sheep. He seeks to gather all of Heavenly Father’s children, wherever they may be, back to the Father’s presence.**

### 3 Nephi 11:8–17

#### *Jesus Christ ministers to His followers individually*

Read 3 Nephi 11:8–17 aloud, and invite students to follow along and imagine or visualize being present at the temple in the land of Bountiful. After you have read, ask students what impresses them most about the Savior’s words and actions in these verses. As needed, ask some or all of the following questions:

- What do you think Jesus Christ wanted the multitude at the temple to learn about Him that day? (Among other truths, students should identify the following: **The Savior ministers to His followers “one by one”** [3 Nephi 11:15; see also 3 Nephi 17:21].)

Considering there were about 2,500 people in the multitude (see 3 Nephi 17:25), what does the Savior’s invitation to each person to feel the wounds in His side, hands, and feet teach us about His concern for each of us?

- How does Jesus Christ’s invitation in 3 Nephi 11:14 apply to each of us today?
- How do you think it would affect you to see and touch the Savior’s wounds?

For an example that illustrates the Lord’s interest in us individually, you might share the following experience, as told by Elder Ronald A. Rasband of the Presidency of the Seventy:



“During the final months of our mission . . . , we experienced an event that taught once again this profound principle that each of us is known and loved by God.

“Elder Neal A. Maxwell was coming to New York City for some Church business, and we were informed that he would also like to have a mission conference. We were so pleased to have this opportunity to hear from one of the Lord’s chosen servants. I was asked to select one of our missionaries to provide the opening prayer for the meeting. I might have randomly picked one of the missionaries to pray, but felt to ponder and prayerfully select one whom the Lord would have me ask. In going through the missionary roster, a name boldly stood out to me: Elder Joseph Appiah of Accra, Ghana. He was the one I felt the Lord wanted to pray at the meeting.

"Prior to the mission conference, I was having a regularly scheduled interview with Elder Appiah and told him of the prompting that I had received for him to pray. With amazement and humility in his eyes, he began to weep deeply. Somewhat surprised by his reaction, I started to tell him that it was all right and he wouldn't have to pray, when he informed me he would love to offer the prayer, that his emotion was caused by the love he has for Elder Maxwell. He told me that this Apostle is very special to the Saints in Ghana and to his own family. Elder Maxwell had called his father to be the district president in Accra and had sealed his mother and father in the Salt Lake Temple.

"Now, I didn't know any of what I just related about this missionary or his family, but the Lord did and inspired a mission president on behalf of *one* missionary to provide a lifelong memory and testimony-building experience" ("One by One," *Ensign*, Nov. 2000, 29–30).

Give students a moment to refer back to 3 Nephi 11:15–17. Then ask:

- When have you felt that Heavenly Father and Jesus Christ know you personally?
- What did the multitude at the temple do after receiving personal, individual witnesses of the Savior's divinity?

Ask students if any of them would like to bear testimony of the Savior and the love they have felt from Him. Testify that although we haven't physically touched the Savior's hands and feet, He still ministers to us in a personal way. Encourage students to ponder how they might thank Heavenly Father and Jesus Christ for the love they have personally felt from Them.

### 3 Nephi 11–28

#### *The Savior ministered among the Nephites*

To help students recognize other important aspects of the Savior's ministry among the Nephites, give them several minutes to look through the chapter headings for 3 Nephi 11–28. Ask the class to identify and write down important elements of the Savior's ministry among the Nephites. As students are searching, walk around the room and observe their findings. If any are struggling for answers, encourage them to look in one of the following passages (the words in parentheses are for teacher use only):

3 Nephi 11:19–27 (gave priesthood authority to His disciples)

3 Nephi 11:31–40 (declared His doctrine)

3 Nephi 12–14 (taught the equivalent of His New Testament Sermon on the Mount)

3 Nephi 17:5–25 (healed many and ministered to children)

3 Nephi 18:1–12 (administered the sacrament)

3 Nephi 19:19–29 (prayed for the Nephite twelve disciples)

3 Nephi 20:24–29 (taught regarding the Father's covenant to gather Israel)

3 Nephi 23 (commanded that certain scriptures be added to the Nephite records)

3 Nephi 27:1–10 (commanded that the Church be called in His name)

After sufficient time, invite students to share what they have found in their scripture search. As students explain the elements of the Savior's ministry that they identified, consider using some or all of the following questions to further the class discussion:

- What impact might this aspect of the Savior's ministry have had on the people?

- Why would it be helpful to recognize and study what Jesus Christ did as a leader or teacher?

Invite students to ponder the following question and write down their thoughts:

- Considering what we have studied today, what do you feel Heavenly Father would have you do to follow Jesus Christ's example in the way you minister to those around you, including strangers, family, friends, or those whom you serve in your Church calling?

Conclude by bearing testimony of the truths taught in class today.

### **Student Readings**

- John 10:11–16; 3 Nephi 11:1–17; 15:16–21; 16:1–3.
- Ronald A. Rasband, "One by One," *Ensign*, Nov. 2000, 29–30.

# 21

## Jesus Christ Organized His Church

### Introduction

During His three-year mortal ministry, Jesus Christ conferred priesthood keys on His Twelve Apostles. With these keys, the Church of Jesus Christ was “built upon the foundation of the apostles and prophets” (Ephesians 2:20.) This lesson discusses

how, after His Resurrection, the Savior continued to guide and direct His Apostles and His Church through the ministration of the Holy Ghost so they could help to fulfill the Abrahamic covenant to gather scattered Israel.

### Background Reading

- Jeffrey R. Holland, “Prophets, Seers, and Revelators,” *Ensign or Liahona*, Nov. 2004, 6–9.

### Suggestions for Teaching

**Matthew 10:1–4; 16:19; 17:3–7; 18:18; Ephesians 2:19–20; 4:11–14**

*Jesus Christ organized His Church upon a foundation of apostles and prophets*

Show students a key or a set of keys, and ask what we mean when we use the word *keys* in the context of the gospel. Invite several students to take turns reading aloud the passages in the following scripture chain. Ask the class to follow along and identify the main event each passage describes or alludes to.

Matthew 10:1–4 (Apostles called and commissioned)

Matthew 16:19 (Priesthood keys are promised to Peter [see Guide to the Scriptures, “Keys of the Priesthood”; scriptures.lds.org].)

Matthew 17:3–7 (“The Savior, Moses, and Elias [Elijah], gave the keys to Peter, James, and John, on the mount, when they were transfigured before him” [Teachings of Presidents of the Church: Joseph Smith (2007), 105].)

Matthew 18:18 (The reference to binding and loosing on earth and in heaven alludes to priesthood keys also being promised to the other Apostles.)

You may want to explain that the “keys” mentioned or alluded to in these passages are synonymous with the sealing power (see Boyd K. Packer, *The Holy Temple* [1980], 81–87).

Ask students:

- What is meant by priesthood keys?
- Why is it important that Apostles hold priesthood keys?

Ask a student to read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“Priesthood keys are the authority God has given to priesthood [holders] to direct, control, and govern the use of His priesthood on earth’ [*Handbook 2: Administering the Church* [2010], 2.1.1]. Every act or ordinance performed in the Church is done under the direct or indirect authorization of one holding the keys for that function. As Elder M. Russell Ballard has explained, ‘Those who have priesthood keys ... literally make it possible for all who serve faithfully under their direction to exercise priesthood authority and have

access to priesthood power' [M. Russell Ballard, "Men and Women in the Work of the Lord," *New Era*, Apr. 2014, 4; *Liahona*, Apr. 2014, 48] ("The Keys and Authority of the Priesthood," *Ensign or Liahona*, May 2014, 49).

- In what ways do priesthood keys bless individual Church members?

Invite a student to read Ephesians 2:19–20 aloud. Then ask the class:

- What do we learn from this passage about the foundation of the Savior's Church? (Students should identify the following truth: **Jesus Christ, who is the chief cornerstone, organized His Church upon a foundation of apostles and prophets.**)
- What do a foundation and a cornerstone do for a building? (The foundation provides strength and support for the building. As the first stone placed in a foundation, the cornerstone is the reference point for the placement of all other foundation stones and determines the position of the whole building. It also helps to anchor the walls in place.)

Invite students to discuss with someone sitting next to them the following questions:

- In what ways is Jesus Christ the "chief cornerstone" of the Church?
- What does this scripture teach us about the relationship between the Savior (the cornerstone) and the apostles and prophets (the foundation)?

Invite a student to read Ephesians 4:11–14 aloud. Ask the class to follow along and identify reasons Paul gave for why we need apostles, prophets, and other Church leaders to guide the Saints.

Display the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



"In order to establish a church that would continue under His direction even after He was taken from the earth, Jesus 'went ... into a mountain to pray, and continued all night in prayer to God.

" 'And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles' [Luke 6:12–13].

"Later on, Paul would teach that the Savior, knowing the inevitability of His death, had done this to give the Church a 'foundation of ... apostles and prophets' [see Ephesians 2:19–20]. These Brethren and the other officers of the Church would serve under the direction of the resurrected Christ.

"Why? Among other reasons, so 'that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive' [Ephesians 4:14]" ("Prophets, Seers, and Revelators," *Ensign or Liahona*, Nov. 2004, 6–7).

- In what ways have you seen modern apostles and prophets provide foundational strength and stability to the Church?

**Acts 2:1–6, 14–26; 4:1–13, 18–21; Acts 10:9–20, 25–28, 34–35, 44–48; Acts 15:1–20**

*Jesus Christ guided the Apostles through the Holy Ghost*

Ask a student to read Acts 1:1–2 aloud. Then ask the class:

- How did Luke say the resurrected Jesus Christ continued to lead His Apostles after His Ascension to heaven? (He gave commandments and instruction through the Holy Ghost.)

Testify that **after His Resurrection and Ascension to heaven, Jesus Christ guided the Apostles through the ministration of the Holy Ghost.** To help students see examples of this guidance, divide the class into four groups and give them the following assignments:

- Study Acts 2:1–6, 14–26, looking for how the Holy Ghost assisted Peter and the Apostles on the day of Pentecost.
- Study Acts 4:1–13, 18–21, looking for how the Holy Ghost helped Peter respond to Jewish leaders.
- Study Acts 10:9–20, 25–28, 34–35, 44–48, looking for how an important change in the Church was revealed to Peter.
- Study Acts 15:1–20, looking for how past revelation from Jesus Christ through the Holy Ghost influenced Peter’s decision and the support that other Church leaders gave this decision at the Jerusalem conference.

After sufficient time, ask individuals from each group to summarize what they read and to explain how Jesus Christ guided Church leaders through the ministration of the Holy Ghost. Explain that the Holy Ghost performs His duties under the direction of the Savior (see John 16:13–14).

Consider using 3 Nephi 19:7–9, 19–20 to show that Church leaders we read about in the Book of Mormon also received the assistance of the Holy Ghost in their ministry.

Discuss with students the following question:

- How would you explain to someone why it is important to know that following His death, Jesus Christ continued to guide His Apostles?

### Jesus Christ directs Church leaders today through the Holy Ghost

Display the following statements by President Thomas S. Monson and President Henry B. Eyring of the First Presidency (or distribute them to the class), and ask a student to read them aloud:



“I testify ... that our Savior Jesus Christ is at the head of this Church, which bears His name. I know that the sweetest experience in all this life is to feel His promptings as He directs us in the furtherance of His work” (Thomas S. Monson, “Looking Back and Moving Forward,” *Ensign or Liahona*, May 2008, 88).



“Revelation and inspiration have come to [President Thomas S. Monson] in my presence, which confirms to me that God is honoring [the priesthood keys that the prophet holds]. I am an eyewitness” (Henry B. Eyring, “The True and Living Church,” *Ensign or Liahona*, May 2008, 24).

- How do these statements illustrate a connection between the New Testament Church and The Church of Jesus Christ of Latter-day Saints? (Help students understand the following truth: **Just as Jesus Christ directed His Apostles in**

**New Testament times, He directs Church leaders today through various means, including the ministration of the Holy Ghost.)**

Invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask the class to listen and think about why Church leaders need to be directed by the Savior.



"The apostolic and prophetic foundation of the Church was to bless in all times, but *especially* in times of adversity or danger, times when we might feel like children, confused or disoriented, perhaps a little fearful, times in which the devious hand of men or the maliciousness of the devil would attempt to unsettle or mislead. Against such times as come in our modern day, the First Presidency and Quorum of the Twelve are commissioned by God and sustained by you as prophets, seers, and revelators, with the President of the Church sustained as *the* prophet, seer, and revelator, the *senior* Apostle, and as such the only man authorized to exercise all of the revelatory and administrative keys for the Church. In New Testament times, in Book of Mormon times, and in modern times these officers form the foundation stones of the true Church, positioned around and gaining their strength from the chief cornerstone, 'the rock of our Redeemer, who is [Jesus] Christ, the Son of God' [Helaman 5:12]" ("Prophets, Seers, and Revelators," *Ensign* or *Liahona*, Nov. 2004, 7).

Follow up by asking students some or all of the following questions:

- What do you think it means that the presiding officers of the Church are "positioned around" and gain strength from the chief cornerstone, Jesus Christ?
- What evidence have you seen or when have you felt that the Savior directs those who preside over the Church today?
- In what ways has participating in general conference helped you come unto Christ and build upon a foundation of apostles and prophets?

Display or write the following questions on the board. Invite students to ponder the questions and then write in their personal journals or scripture study journals a plan to improve in those areas.

*What can I do to strengthen my testimony of the Savior's modern Apostles?*

*In what ways can I better rely on modern prophets so I can be founded on Jesus Christ?*

## Student Readings

- Matthew 10:1–4; 16:19; 17:3–7; 18:18; Acts 2:1–6, 14–26; 4:1–13, 18–21; Acts 10:9–20, 25–28, 34–35, 44–48; Acts 15:1–11, 13–19; Ephesians 2:19–20; 4:11–14.
- Jeffrey R. Holland, "Prophets, Seers, and Revelators," *Ensign* or *Liahona*, Nov. 2004, 6–9.

# 22

## The Father and the Son Appeared to Joseph Smith

### Introduction

“The Living Christ: The Testimony of the Apostles” states: “In the modern world, [Jesus Christ] and His Father appeared to the boy Joseph Smith, ushering in the long-promised ‘dispensation of the fulness of times’ (Ephesians 1:10)” (*Ensign or Liahona*, Apr. 2000, 3). This lesson will focus on the central role of the First Vision

in the doctrine of The Church of Jesus Christ of Latter-day Saints and on the Savior’s part in that vision. This lesson will also emphasize that studying the First Vision strengthens our faith in God the Father and in Jesus Christ.

### Background Reading

- Gordon B. Hinckley, “The Marvelous Foundation of Our Faith,” *Ensign or Liahona*, Nov. 2002, 78–81.
- Dieter F. Uchtdorf, “The Fruits of the First Vision,” *Ensign or Liahona*, May 2005, 36–38.
- Neil L. Andersen, “Joseph Smith,” *Ensign or Liahona*, Nov. 2014, 28–31.

### Suggestions for Teaching

#### Joseph Smith—History 1:14–17

##### *Joseph Smith saw God the Father and His Son, Jesus Christ*

Establish the context of this lesson by briefly reviewing Joseph Smith—History 1:5–12. Then ask students to liken this passage to our day by pointing out similarities between Joseph Smith’s experience of searching for truth and the experiences of those searching for truth in our day. (Answers should include the following: There was much contention among the various churches. Joseph Smith was unable to learn which church was true by logic or intellect. Religious leaders interpreted the same passages of scripture differently.)

Invite a student to read Joseph Smith—History 1:14–15 aloud. Then ask the class:

- Why do you think Satan tried to prevent Joseph Smith from praying? (Answers may include the following: Satan knew Joseph Smith from the premortal world and knew that Joseph’s foreordained mission was to help restore truth to the earth. Satan tried to prevent this from happening.)

Ask students to read Joseph Smith—History 1:16–17 silently and write down doctrines that emerge from Joseph Smith’s testimony. After sufficient time, invite students to share the doctrines they identified.

Consider displaying the following statement by Elder Christoffel Golden of the Seventy:



“The Prophet wrote: ‘I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*’ [Joseph Smith—History 1:17].

“This experience by the boy Joseph, followed by many other visions and revelations, reveals that God actually exists; the Father and His Son, Jesus Christ, are two separate and distinct



beings; man is created in the image of God; our Heavenly Father is literally the Father of Jesus Christ; God continues to reveal Himself to man; God is ever near and interested in us; and He answers our prayers" ("The Father and the Son," *Ensign* or *Liahona*, May 2013, 100).

- How would you describe the importance of Joseph Smith's First Vision in Latter-day Saint theology? (As students respond, emphasize the following: **Joseph Smith's vision of the Father and the Son restored many important truths to the earth.**)
- How would you describe the relevance of Joseph Smith's First Vision to seekers of truth today?

Display the following statement by President Gordon B. Hinckley (1910–2008), and ask a student to read it aloud:



"Our entire case as members of The Church of Jesus Christ of Latter-day Saints rests on the validity of this glorious First Vision. ... Nothing on which we base our doctrine, nothing we teach, nothing we live by is of greater importance than this initial declaration. I submit that if Joseph Smith talked with God the Father and His Beloved Son, then all else of which he spoke is true. This is the hinge on which turns the gate that leads to the path of salvation and eternal life" ("What Are People Asking about Us?" *Ensign*, Nov. 1998, 71).

- Why does "our entire case as members of The Church of Jesus Christ of Latter-day Saints" rest on the validity of the First Vision? (Students should understand that if Joseph Smith's account is false, then the Restoration of the Church of Jesus Christ did not occur; however, **if Joseph Smith's account is true, then the Restoration did occur and the restored gospel is true.**)
- How have you gained a testimony of the truthfulness of the First Vision?

Invite students to begin thinking about what they might do to seek a renewed confirmation of the truthfulness of the First Vision. Consider sharing the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



"To the youth listening today or reading these words in the days ahead, I give a specific challenge: Gain a personal witness of the Prophet Joseph Smith. ... Read the testimony of the Prophet Joseph Smith in the Pearl of Great Price. ... This is Joseph's own testimony of what actually occurred. Read it often. Consider recording the testimony of Joseph Smith in your own voice, listening to it regularly, and sharing it with friends. Listening to the Prophet's testimony in your own voice will help bring the witness you seek" ("Joseph Smith," *Ensign* or *Liahona*, Nov. 2014, 30).

Before continuing, explain to students that the First Vision was not the only time the Savior visited Joseph Smith and others in this dispensation. For instance, Jesus Christ appeared to Joseph Smith and other Church leaders several times during the early days of the Restoration (for example, see D&C 76:22–24; 110:1–10).

### Joseph Smith—History 1:17–20

*"This is My Beloved Son. Hear Him!"*

Ask students to review Joseph Smith—History 1:17, and ask them what Heavenly Father did when He appeared to Joseph Smith. (He introduced His Son.) You might

also ask students if they have ever considered why this specific part of the First Vision is important. Read to your students the following statements by President Joseph Fielding Smith (1876–1972):



“All revelation since the fall has come through Jesus Christ. ... The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27).

“When Adam was in the Garden of Eden, he was in the presence of God our Eternal Father. After his fall, he was driven out of the presence of the Father. ... Then, according to the scriptures, Jesus Christ became the Advocate for Adam and his children [see 1 John 2:1; D&C 29:5; 110:4], and also their Mediator [1 Timothy 2:5; Hebrews 9:15] standing between mankind and the Eternal Father, pleading our cause. From that time forth it was Jesus Christ who directed his servants on the earth and gave revelation and guidance to the prophets. If Joseph Smith had been a deceiver ... never would he have stated that it was the Father who introduced the Son, and asked him to address his question to the Son and that it was the Son who gave the answer” (*Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 3:58).

- In the First Vision, when Joseph Smith asked which sect was right, which Personage answered his question?
- According to President Joseph Fielding Smith, why was it important for Joseph Smith to record that Heavenly Father introduced Jesus Christ and that it was Jesus Christ who then answered Joseph’s questions? (Students should understand the following truth: **Since the Fall of Adam and Eve, all revelation has come through Jesus Christ.**)
- How does understanding this pattern of revelation influence your trust in the truthfulness of the Prophet’s account of his vision?

### The First Vision helps us develop faith in Jesus Christ

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency:



“This is how Joseph Smith’s First Vision blesses our own personal lives, the lives of families, and eventually the whole human family—we come to believe in Jesus Christ through the testimony of the Prophet Joseph Smith. Prophets and apostles throughout the history of mankind have had divine manifestations similar to Joseph’s. ...

“... All of these manifestations, ancient and modern, lead those who believe to the divine source of all righteousness and hope—to God, our Heavenly Father, and to His Son, Jesus Christ. ...

“Through our faith in the personal witness of the Prophet Joseph and the reality of the First Vision, through study and prayer, deep and sincere, we will be blessed with a firm faith in the Savior of the world, who spoke to Joseph ‘on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty’ (Joseph Smith—History 1:14)” (“The Fruits of the First Vision,” *Ensign or Liahona*, May 2005, 38).

- According to President Uchtdorf, what blessing comes from learning about the First Vision? (Though they may use different words, students should identify the following principle: **As we learn about the First Vision, we develop greater faith in God the Father and in His Son, Jesus Christ.**)

- How does learning about the visit of the Father and the Son to Joseph Smith deepen our faith in Them? (Answers may include the following: The First Vision is another witness that They live; it reassures us that They are interested in the affairs of man; it is evidence that They hear and answer prayers.)
- What role does the First Vision play in your testimony of the Restoration?
- What could you do in the coming week to strengthen or receive confirmation of your testimony of the First Vision?

Challenge students to spend some time in the coming days pondering and praying about the First Vision. Invite them to write down the thoughts and feelings they have about Joseph Smith's sacred experience.

### **Student Readings**

- Joseph Smith—History 1:5–26.
- Dieter F. Uchtdorf, "The Fruits of the First Vision," *Ensign or Liahona*, May 2005, 36–38.
- Neil L. Andersen, "Joseph Smith," *Ensign or Liahona*, Nov. 2014, 28–31.

# 23

## The Savior Restored His Priesthood, Church, and Gospel

### Introduction

Modern Apostles have testified: “We declare in words of solemnity that [Jesus Christ’s] priesthood and His Church have been restored upon the earth” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 3). As you teach this lesson, help students understand that as part of His eternal

ministry, the Savior directed the Restoration of the gospel and His Church through the Prophet Joseph Smith. A careful study of the Doctrine and Covenants reveals that Jesus Christ directs the kingdom of God on the earth.

### Background Reading

- James E. Faust, “The Restoration of All Things,” *Ensign or Liahona*, May 2006, 61–62, 67–68.
- Tad R. Callister, “What Is the Blueprint of Christ’s Church?” (Church Educational System devotional for young adults, Jan. 12, 2014); LDS.org.

### Suggestions for Teaching

#### Joseph Smith—History 1:18–20

##### *Jesus Christ restored His Church in the latter days*

Begin class by asking students to list some important questions someone might ask Heavenly Father. After several responses, invite a student to read Joseph Smith—History 1:18–19 aloud. Then ask:

- What question did Joseph Smith ask Heavenly Father and Jesus Christ?
- How did Jesus Christ respond? (Consider pointing out that verse 20 records that the Savior reiterated His answer: “He again forbade me to join with any of them.”)
- If all of the churches were “wrong,” what needed to happen in order for the Lord’s Church to be on the earth? (There needed to be a restoration of the Lord’s New Testament Church.)

Display the following statement by President James E. Faust (1920–2007) of the First Presidency, and ask a student to read it aloud:



“We believe The Church of Jesus Christ of Latter-day Saints is a restoration of the original Church established by Jesus Christ, which was built ‘upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone’ [Ephesians 2:20]. It is not a breakoff from any other church” (“The Restoration of All Things,” *Ensign or Liahona*, May 2006, 68).

- What does it mean when we say that **The Church of Jesus Christ of Latter-day Saints is a restoration of the Savior’s Church established in New Testament times?**

Tell students that there is not enough time in class to compare every element of the Lord’s primitive (meaning original) Church with the restored Church. However, you may want to have students review Luke 6:13; 10:1; Acts 14:23; Ephesians 4:11; Philippians 1:1; and Titus 1:5 and identify elements of the organizational structure of

the primitive Church that also exist in the Church today. (For more examples, encourage students to read “What Is the Blueprint of Christ’s Church?” by Brother Tad R. Callister, Sunday School general president, which is listed in the Student Readings section of this lesson.) Display the following statement by Brother Callister, and ask a student to read it aloud:



“If one were to match ... Christ’s original Church against every church in the world today, he would find that point for point, organization for organization, teaching for teaching, ordinance for ordinance, fruit for fruit, and revelation for revelation, it will only match one—The Church of Jesus Christ of Latter-day Saints” (“What Is the Blueprint of Christ’s Church?” [Church Educational System devotional for young adults, Jan. 12, 2014]; LDS.org).

- Why is it important to have a testimony that The Church of Jesus Christ of Latter-day Saints is a restoration of the Savior’s original Church? (Such a testimony helps us recognize that The Church of Jesus Christ of Latter-day Saints is the Lord’s true Church on the earth today. Since the Lord is the same yesterday, today, and forever, we should expect His Church to contain the same elements in every dispensation.)

### Doctrine and Covenants 1:17, 38; 18:34–35

#### *Jesus Christ directs the work of the Restoration*

Invite students to scan Joseph Smith—History 1:17 and identify what Heavenly Father commanded Joseph Smith to do (listen to His Son). Then read aloud the following statement by President Joseph Fielding Smith (1876–1972):



“All revelation since the fall has come through Jesus Christ” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:27).

To illustrate this truth, invite students to read silently Doctrine and Covenants 1:17, 38; 18:34–35 with the following question in mind: How do these verses help us better understand the truth that **Jesus Christ guides and directs His Church through revelation**? After sufficient time, invite students to share what they found.

Display the following statement by Elder Gary J. Coleman of the Seventy, and ask a student to read it aloud:

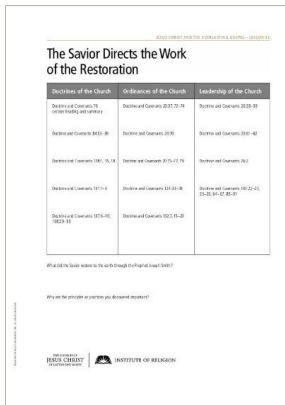


“The Doctrine and Covenants is a latter-day testament of the ministry of Jesus Christ to the children of God through prophets and servants of God, and it illustrates the divine pattern of revelation that guides the Church and its members today” (“You Shall Have My Word: The Personal Ministry of Jesus Christ in the Restoration,” in *You Shall Have My Word: Exploring the Text of the Doctrine and Covenants*, ed. Scott C. Esplin, Richard O. Cowan, and Rachel Cope, The 41st Annual Brigham Young University Sidney B. Sperry Symposium [2012], 3).

- According to Elder Coleman, why is the Doctrine and Covenants important to the Church today? (It is a latter-day testament of the ministry of Jesus, and it shows how revelation leads the Church today.)

- Why do you think it is important for Heavenly Father’s children to understand the truth Elder Coleman taught?

Testify that the Savior’s appearances, revelations, and bestowal of priesthood powers and keys during the Restoration are a significant part of His eternal ministry. To help students see more specifically how the Savior directed the Restoration of the everlasting gospel and His Church in the latter days, display the following chart or provide it to students as a handout (do not include the phrases in parentheses):



### The Savior Directs the Work of the Restoration

Doctrines of the Church	Ordinances of the Church	Leadership of the Church
<p>Doctrine and Covenants 76 section heading and summary (Kingdoms of glory, life after death)</p> <p>Doctrine and Covenants 84:33–39 (Oath and covenant of the priesthood)</p> <p>Doctrine and Covenants 128:1, 15, 18 (Proxy baptism for the dead)</p> <p>Doctrine and Covenants 131:1–4 (Celestial marriage necessary for exaltation)</p> <p>Doctrine and Covenants 137:6–10; 138:29–35 (Those who die without knowledge of the truth will have opportunity for redemption)</p>	<p>Doctrine and Covenants 20:37, 72–74 (Requirements for and correct mode of baptism)</p> <p>Doctrine and Covenants 20:70 (Blessing of children)</p> <p>Doctrine and Covenants 20:75–77, 79 (Administration of the sacrament)</p> <p>Doctrine and Covenants 124:33–39 (Temple ordinances)</p> <p>Doctrine and Covenants 132:7, 15–20 (Eternal marriage)</p>	<p>Doctrine and Covenants 20:38–59 (Duties of priesthood offices)</p> <p>Doctrine and Covenants 20:61–62 (Conducting of regular Church conferences)</p> <p>Doctrine and Covenants 26:2 (Common consent)</p> <p>Doctrine and Covenants 107:22–27, 33–35, 64–67, 85–91 (Duties of Church leadership)</p>

Divide the class into three groups and assign each group a column to study. Invite each student to read three or four of the references in their assigned column and prepare to answer the following questions:

- What did the Savior restore to the earth through the Prophet Joseph Smith?
- Why are the principles or practices you discovered important?

After several minutes, invite students to share what they discovered. As they share, emphasize that **Jesus Christ directs the work of the Restoration**. If needed, ask questions similar to the following:

- Why is it important to understand that Jesus continues to direct the work of His Church and its leaders?
- What experiences have helped you to know that this Church is the Church of Jesus Christ?

Time permitting, ask a student to read aloud Doctrine and Covenants 1:30. Then ask the class:

- After considering what we have discussed today, why is The Church of Jesus Christ of Latter-day Saints “the only true and living church upon the face of the whole earth”? (Because it is the only church on earth with divine authority to teach the true gospel of Jesus Christ, administer the necessary ordinances of salvation, and receive continuing revelation through the Lord’s appointed servants.)

To conclude the lesson, consider asking a student to read Doctrine and Covenants 76:40–42 aloud as the class follows along. Testify that these verses are a summary of the Savior’s eternal ministry. Challenge students to consider what they can do to honor Jesus Christ, who performed the Atonement so we might be sanctified, cleansed, and saved in the Father’s kingdom.

### **Student Readings**

- Doctrine and Covenants 1:17, 38; 18:33–35; Joseph Smith—History 1:17–20.
- Tad R. Callister, “What Is the Blueprint of Christ’s Church?” (Church Educational System devotional for young adults, Jan. 12, 2014); LDS.org.

# 24

## He Lives!

### Introduction

Regarding the Savior Jesus Christ, the Prophet Joseph Smith declared: “And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!” (D&C 76:22). The purpose of this lesson is to help

students understand that the Savior lives today, that He is our Advocate with the Father, and that through faith in Him we become “begotten sons and daughters unto God” (D&C 76:24; see also Galatians 3:26).

### Suggestions for Teaching

**Doctrine and Covenants 25:1; 76:19–24; 110:1–4**

*Jesus Christ lives today*

Read aloud the following account of an experience of President Lorenzo Snow (1814–1901), as related by his granddaughter Alice Pond:



“In the large corridor leading into the celestial room, I was walking several steps ahead of grand-pa when he stopped me and said: “Wait a moment, Allie, I want to tell you something. It was right here that the Lord Jesus Christ appeared to me at the time of the death of President Woodruff. He instructed me to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents, and that I was to succeed President Woodruff.”

“Then grand-pa came a step nearer and held out his left hand and said: “He stood right here, about three feet above the floor. It looked as though He stood on a plate of solid gold.”

“Grand-pa told me what a glorious personage the Savior is and described His hands, feet, countenance and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him.

“Then [grand-pa] came another step nearer and put his right hand on my head and said: “Now, grand-daughter, I want you to remember that this is the testimony of your grand-father, that he told you with his own lips that he actually saw the Savior, here in the Temple, and talked with Him face to face” [Alice Pond, in LeRoi C. Snow, “An Experience of My Father’s,” *Improvement Era*, Sept. 1933, 677] (*Teachings of Presidents of the Church: Lorenzo Snow* [2012], 238–39).

- What thoughts do you have as you listen to this account?

Tell students that the Doctrine and Covenants contains two accounts of the Savior appearing to men in the latter days: one of His appearance to Joseph Smith and Sidney Rigdon in Hiram, Ohio (see D&C 76), and the other of His appearance to Joseph Smith and Oliver Cowdery in the Kirtland Temple (see D&C 110). Write the following three questions on the board:

*What did they see? What did they hear? What did they learn?*

Invite the class to look for answers to these questions in the scriptures. Ask half of the class to read Doctrine and Covenants 76:19–24 and the other half to read Doctrine and Covenants 110:1–4. After sufficient time, ask the class to share what they found. Write their findings on the board under the appropriate questions. Then ask:



- What do these verses teach about Jesus Christ? (Students may identify a variety of doctrines, including the following: **Jesus Christ is a living, glorified being; our Heavenly Father and Jesus Christ are distinct personages; through faith in Jesus Christ and acceptance of His gospel, we become begotten sons and daughters unto God;** and **Jesus Christ is our Advocate with the Father.**)

Give students an opportunity to share their testimonies of these doctrines by asking the following question:

- Which of these truths are especially meaningful to you? Why?

Tell students that the remainder of the lesson will focus on two of the doctrines found in the passages they read: “Jesus Christ is our Advocate with the Father” and “Through faith in Jesus Christ and acceptance of His gospel, we become begotten sons and daughters unto God.”

### **Doctrine and Covenants 29:5; 38:4; 45:3–5; Alma 33:3–11**

#### *Jesus Christ is our Advocate with the Father*

Write the word *advocate* on the board and ask students if they know what it means. (If needed, define *advocate* by explaining that it refers to a person who speaks in support of or pleads the cause of someone else.) Invite students to read Doctrine and Covenants 110:4 silently. Then ask:

- How does the Savior serve as an advocate? (As students share their thoughts, look for opportunities to testify that **Jesus Christ is our Advocate with the Father.**)

Display the following questions, or write them on the board:

*What qualifies Jesus Christ to be our Advocate?*

*What does Jesus draw the Father’s attention to as He pleads in our behalf?*

Ask students to work in pairs and look for answers to these questions in Hebrews 4:15; Doctrine and Covenants 29:5; 38:4; and 45:3–5. After students have read the passages and discussed the questions on the board, invite a few volunteers to share their answers with the class.

As students explain what they learned, ensure that they understand the following: **Jesus Christ is qualified to plead on our behalf before the Father because He is perfectly righteous and could thus satisfy the demands of justice for our sins. He is qualified to plead for us because of His merits, His perfect life, and His blood, which He shed for us. We have no merits that allow us to plead for ourselves** (see Alma 22:14).

Invite a student to read Doctrine and Covenants 45:3–5 aloud as the class follows along. Explain that Heavenly Father’s work and glory is the exaltation of His children. Thus, as Jesus advocates for those who believe in Him, He helps to accomplish the Father’s work while also giving glory to the Father (see also Matthew 10:32).

To help students understand Jesus Christ’s work as our Advocate, invite them to read Zenos’s words in Alma 33:3–10. Ask them to identify phrases that Zenos repeated (variations of “thou wast merciful” and “thou didst hear me”). Then ask:

- What did Zenos learn about God through his experiences with sincere prayer?

Invite a student to read Alma 33:11 aloud. Then ask the class:

- To whom did Zenos give credit for Heavenly Father’s generous mercy?
- Why does God the Father turn His judgments away from us?
- How do Zenos’s teachings help you better understand and appreciate the Savior’s role as Advocate in your own life?

Display the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“It is of great significance to me, that I may at any moment and in any circumstance approach through prayer the throne of grace, that my Heavenly Father will hear my petition, that my Advocate, him who did no sin, whose blood was shed, will plead my cause. (See D&C 45:3–5.)” (“I Know in Whom I Have Trusted,” *Ensign*, May 1993, 83).

Ask a student to explain in his or her own words the principle Elder Christofferson was teaching. Then ask:

- How might having a personal testimony of this teaching help you in times of distress?

**Mosiah 5:5–15**

*Through faith in Jesus Christ and acceptance of His gospel, we become begotten sons and daughters unto God*

Invite a student to read Doctrine and Covenants 76:24 aloud, and ask the class to follow along. Point out the words “by him, and through him, and of him ... [we] are begotten sons and daughters unto God.”

Ask students:

- What does it mean to be “begotten sons and daughters unto God”? (D&C 76:24; see also D&C 25:1).

Make sure students understand that although all of us are Heavenly Father’s spirit children, the term “begotten sons and daughters unto God” specifically refers to those who are “born again.” Tell students that the Book of Mormon illustrates the process of being born again.

Display the following chart or copy it on the board (do not include the material in parentheses):

<i>What were King Benjamin’s people willing to do?</i>	<i>What resulted from their actions?</i>
<i>(Enter into a covenant to obey all God’s commandments)</i>	<i>(Their hearts were changed)</i>
<i>(Take upon themselves the name of Christ)</i>	<i>(They were born of Christ)</i>
<i>(Exercise faith in Christ)</i>	<i>(Christ became their covenant Father)</i>

Briefly summarize King Benjamin’s message in Mosiah 2–4. Then explain that King Benjamin’s words had a dramatic effect on his people, and the Spirit of the Lord caused a “mighty change” to be wrought in their hearts (see Mosiah 5:2). Invite

students to study Mosiah 5:2–8, 15 in pairs, looking for answers to the questions in the chart. After sufficient time, ask students to share what they found. Then ask:

- According to what you learned about King Benjamin’s people, how do you become a begotten son or daughter of Christ? (Students should express the following principle: **As we accept Jesus Christ and make and keep covenants to obey God’s commandments, we become begotten sons and daughters of Christ.**)

As students discuss these verses, they may need help understanding the doctrine that we become children of Christ. Read aloud the following teaching from President Joseph Fielding Smith (1876–1972):



“The Savior becomes our Father ... because he offers us life, eternal life, through the atonement which he made for us. ...

“... We become the children, sons and daughters of Jesus Christ, through our covenants of obedience to him” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:29).

- According to Mosiah 5:15, what blessings can we receive as Jesus Christ’s sons or daughters?
- What thoughts and feelings do you have about being a son or daughter of Jesus Christ?

As you conclude the lesson, encourage students to ponder how their lives are blessed by knowing that the Savior lives, that He serves as our Advocate with the Father, and that we can be covenant sons or daughters of Christ.

## Student Readings

- Mosiah 5:1–15; Doctrine and Covenants 45:3–5; 76:19–24; 110:1–4.

# 25

# Jesus Christ Will One Day Return

## Introduction

Prophets throughout the generations have prophesied that Jesus Christ will return again to the earth. Isaiah recorded, “And the glory of the Lord shall be revealed, and all flesh shall see it together” (Isaiah 40:5). These prophecies help Jesus Christ’s disciples to

prepare themselves and others for this singular event and to have hope, knowing that Heavenly Father foresees the future and is preparing the world for the glorious return of His Son.

## Background Reading

- Dallin H. Oaks, “Preparation for the Second Coming,” *Ensign or Liahona*, May 2004, 7–10.

## Suggestions for Teaching

### The Savior will come in power and glory

Ask students the following questions, and summarize their answers on the board:

- What do you think of when the Second Coming is mentioned?
- What do you believe the Second Coming will be like?

Invite a student to read Doctrine and Covenants 29:11 aloud. Then ask the class:

- What do you learn from this passage about the Second Coming? (As students respond, emphasize the following truth: **When the Savior comes again, He will come in power and glory with all the hosts of heaven.** Write this truth on the board.)

Explain to students that there are many aspects of the Second Coming of Jesus Christ that can be studied in the scriptures, such as the signs that will precede His coming and the destruction of the wicked at His coming. This lesson will focus specifically on the Savior, His coming in power and glory, and how we can prepare for that great event. Provide each student a copy of the chart “Prophecies of the Second Coming.” Invite students to work in pairs, and assign each pair two or three rows of scripture passages to study (make sure each row is assigned). Ask each pair to write in the chart what their assigned passages teach about the Second Coming of Jesus Christ. After sufficient time, ask students to report what they discovered.



The Second Coming of Jesus Christ	
Prophecies about the Second Coming	What we learn about the Second Coming
Doctrine and Covenants 49:6–7; Joseph Smith—Matthew 1:40	
Isaiah 40:5; Matthew 16:27	
Isaiah 52:10; Doctrine and Covenants 133:3	

Prophecies about the Second Coming	What we learn about the Second Coming
Zechariah 13:6; 14:4; Doctrine and Covenants 45:48, 51–53	
Isaiah 63:2; Revelation 19:11–13; Doctrine and Covenants 133:46–48	
Acts 1:9–11; 1 Thessalonians 4:16	
1 Thessalonians 4:17; Doctrine and Covenants 88:96–98	
Revelation 16:20; Doctrine and Covenants 133:21–24	
Doctrine and Covenants 5:19; 101:24–25; 133:41	
2 Peter 3:10; Joseph Smith—Matthew 1:46–48	

Follow up by asking the following questions:

- Based on what you studied, how will Jesus Christ’s power and glory be manifest at His coming?
- Which prophecies about the Second Coming stood out to you? Why?

(Note: Before moving on, you might refer back to the chart and ask students what value there is in studying the scriptures in this fashion—looking for connections, patterns, and themes.)

**Doctrine and Covenants 1:12; 34:5–6; 39:20; 88:81–86, 92; 133:4–5, 10**

*Prophets prepare us for the Second Coming of Jesus Christ*

Display the following statement by Elder Sterling W. Sill (1903–1994) of the Seventy, and invite a student to read it aloud:



“The second coming of Christ is mentioned over 1,500 times in the Old Testament and 300 times in the New Testament. If God thought this subject that important, he must have wanted us to do something about it” (in Conference Report, Apr. 1966, 19).

- Why do you think it is significant that the scriptures include so many prophecies regarding the Second Coming?

Display the following scripture passages, or write them on the board. Invite students to silently compare and contrast these passages, looking for two different ways we are to prepare for the Second Coming.

*D&C 1:12; 88:92; 133:4–5, 10*

*D&C 34:5–6; 39:20; 88:81–84*

After sufficient time, discuss some or all of the following questions:

- How would you summarize into one statement the truths taught in these passages? (Make sure students express something like the following: **Prophecies about the Second Coming of Jesus Christ were given and recorded in the scriptures so that we might prepare ourselves and others for that day.**)
- Why do we need to prepare others and not just ourselves for the Second Coming of Jesus Christ?
- What are some ways we might help others prepare for the Lord’s return?
- How do you think helping others prepare for the Second Coming will help you prepare as well?

Ask a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“While we are powerless to alter the fact of the Second Coming and unable to know its exact time, we can accelerate our own preparation and try to influence the preparation of those around us. . . .

“What if the day of His coming were tomorrow? If we knew that we would meet the Lord tomorrow—through our premature death or through His unexpected coming—what would we do today? What confessions would we make? What practices would we discontinue? What accounts would we settle? What forgivenesses would we extend? What testimonies would we bear?

“If we would do those things then, why not now? Why not seek peace while peace can be obtained? If our lamps of preparation are drawn down, let us start immediately to replenish them” (“Preparation for the Second Coming,” *Ensign or Liahona*, May 2004, 8, 9).

- What might a person do to accelerate his or her preparation for the Second Coming?
- What danger is there in putting off our preparation?

### **Matthew 25:1–13**

#### *Preparing for the Second Coming of Jesus Christ*

Explain to students that just days prior to Jesus Christ’s death, His disciples inquired concerning the signs that would precede His Second Coming (see Matthew 24:3; Joseph Smith—Matthew 1:4). The Savior’s response is found in Matthew 24–25. Invite several students to take turns reading aloud from Matthew 25:1–13, and ask the rest of the class to follow along. Then lead students in a discussion of the parable of the ten virgins using some or all of the following questions and quotations:

- What do you consider foolish about the actions of these five virgins? (The foolish virgins were not doing the things necessary to prepare for the Savior’s coming. Striving diligently to prepare for the Savior’s coming by doing what we know to be right brings great blessings, including being ready to join the Savior when He comes.)
- What significance is there in the phrase “go ye out to meet him”? (verse 6). Why not wait patiently for Him to come to you? (See also D&C 133:5, 10, 14, 19.)
- Why were the wise virgins unable to share their oil with the foolish virgins?
- What does this parable teach you about preparing to meet the Savior? (Though they may use different words, students may express a principle similar to the following:

**Through obedience to God’s commandments, we can prepare for the Second Coming of Jesus Christ.** See also D&C 45:56–57.)

Supplement the discussion with the following statements by Elder Dallin H. Oaks and Elder David A. Bednar of the Quorum of the Twelve Apostles:



“Of [the parable of the ten virgins], the Lord said, ‘And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins’ (D&C 45:56).

“Given in the 25th chapter of Matthew, this parable contrasts the circumstances of the five foolish and the five wise virgins. All ten were invited to the wedding feast, but only half of them were prepared with oil in their lamps when the bridegroom came. The five who were prepared went into the marriage feast, and the door was shut. The five who had delayed their preparations came late. The door had been closed, and the Lord denied them entrance, saying, ‘I know you not’ [Matthew 25:12]. ‘Watch therefore,’ the Savior concluded, ‘for ye know neither the day nor the hour wherein the Son of man cometh’ [Matthew 25:13].

“The arithmetic of this parable is chilling. The ten virgins obviously represent members of Christ’s Church, for all were invited to the wedding feast and all knew what was required to be admitted when the bridegroom came. But only half were ready when he came” (Dallin H. Oaks, “Preparation for the Second Coming,” *Ensign or Liahona*, May 2004, 8).



“Were the five wise virgins selfish and unwilling to share, or were they indicating correctly that the oil of conversion cannot be borrowed? Can the spiritual strength that results from consistent obedience to the commandments be given to another person? Can the knowledge obtained through diligent study and pondering of the scriptures be conveyed to one who is in need? Can the peace the gospel brings to a faithful Latter-day Saint be transferred to an individual experiencing adversity or great challenge? The clear answer to each of these questions is no.

“As the wise virgins emphasized properly, each of us must ‘buy for ourselves.’ These inspired women were not describing a business transaction; rather, they were emphasizing our individual responsibility to keep our lamp of testimony burning and to obtain an ample supply of the oil of conversion. This precious oil is acquired one drop at a time—‘line upon line [and] precept upon precept’ (2 Nephi 28:30), patiently and persistently. No shortcut is available; no last-minute flurry of preparation is possible” (David A. Bednar, “Converted unto the Lord,” *Ensign or Liahona*, Nov. 2012, 109).

- Why should we be urgent in our preparations for the Second Coming of Christ?

Consider writing the following incomplete statement on the board and asking students to ponder and then write down how they would complete it:

*To accelerate my preparation for the Second Coming of Christ, I will*

\_\_\_\_\_.

Encourage students to think of specific ways they can help family, friends, or others understand the importance of preparing for Jesus Christ’s return. Encourage students to make a commitment to the Lord that they will follow through with any promptings they have received.

## Student Readings

- Matthew 25:1–13; Doctrine and Covenants 133:3–19.

- Guide to the Scriptures, “Second Coming of Jesus Christ”; scriptures.lds.org.
- Dallin H. Oaks, “Preparation for the Second Coming,” *Ensign* or *Liahona*, May 2004, 7–10.



# Jesus Christ Will Rule as King of Kings and Judge the World

# 26

## Introduction

During the Millennium, Jesus Christ “will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our

hearts” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 3). This lesson will help students understand that they need not wait until the Millennium to enjoy some of its blessings.

## Background Reading

- Chapter 45, “The Millennium,” *Gospel Principles* [2009], 263–67.
- Chapter 46, “The Final Judgment,” *Gospel Principles* [2009], 268–74.
- If available: Chapter 37, “The Millennium and the Glorification of the Earth,” *Doctrines of the Gospel Student Manual*, 2nd ed. (Church Educational System manual, 2010), 104–6.

## Suggestions for Teaching

### Doctrine and Covenants 65:1–6

#### *Jesus Christ will reign personally on the earth*

Ask students to list on a sheet of paper things they regularly pray for or about. Invite a few students to share what they have written, if they feel comfortable doing so.

Invite a student to read aloud the section introduction for Doctrine and Covenants 65. (If students do not have access to the 2013 edition of the scriptures, explain that this section is a revelation on prayer given through the Prophet Joseph Smith.) Explain that in this revelation the Lord tells us something we should pray for, particularly as we witness the fulfillment of events prophesied to occur in the latter days.

Ask two students to take turns reading aloud from Doctrine and Covenants 65:1–2. Ask the class to follow along, looking for the Lord’s description of the spreading of the gospel. Then ask:

- How far will the gospel of Jesus Christ spread? (Students should identify the following doctrine: **The gospel of Jesus Christ will go forth to the ends of the earth.** Write this doctrine on the board.)
- According to verse 2, what is the stone that is cut out of the mountain without hands?

After students respond, read the following statement by President Spencer W. Kimball (1895–1985):



“The Church of Jesus Christ of Latter-day Saints ... is the kingdom, set up by the God of heaven, that would never be destroyed nor superseded. ... In the early nineteenth century the day had come ... [that] the Church was organized. Small it was, with only six members, compared to the stone cut out of the mountain without hands which would break in pieces other nations and which would roll forth and fill the whole earth. ... Today the stone rolls forth to fill the earth” (“The Stone Cut without Hands,” *Ensign*, May 1976, 8, 9).

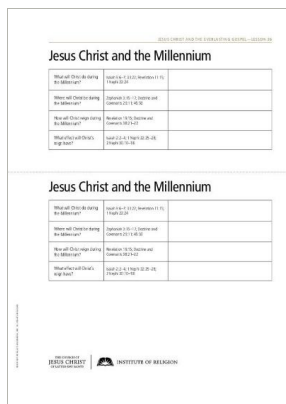
- What does it mean to you to be part of God’s kingdom on earth?

Invite a student to read Doctrine and Covenants 65:3–4 aloud. Invite another student to read verses 5–6 aloud. Ask the class to follow along, looking for the Lord’s counsel on what we should pray for. Then discuss the following questions:

- According to these verses, what should we pray for as we prepare for the Second Coming? (As students respond to this question, you may want to invite them to compare verse 6 with the words of the Lord’s Prayer in Matthew 6:10.)
- What two kingdoms are referred to in verse 6? (The “kingdom of God” on earth [or the Church] and the “kingdom of heaven.”)
- What has the Lord commanded the “kingdom of God” on earth to do? (As students respond, emphasize the following doctrine: **The kingdom of God on earth, or the Church of Jesus Christ, will spread across the world and prepare the inhabitants of the earth for the millennial reign of Christ.**)

(Note: You may want to emphasize that during the Millennium, Jesus Christ will exercise political and ecclesiastical jurisdiction over all the earth. [If available, see *Doctrine and Covenants Student Manual*, 2nd ed. (Church Educational System manual, 2001), 139–40.])

Copy the following chart on the board or provide it as a handout to each student (do not include the material in parentheses):



Jesus Christ and the Millennium		
<b>What will Christ do during the Millennium?</b>	Isaiah 9:6–7; 33:22; Revelation 11:15; 1 Nephi 22:24	(He will rule the kingdom of God on earth. He will act as judge and lawgiver and will save us.)
<b>Where will Christ be during the Millennium?</b>	Zephaniah 3:15–17; Doctrine and Covenants 29:11; 45:59	(He will dwell on earth in the midst of His people.)
<b>How will Christ reign during the Millennium?</b>	Revelation 19:15; Doctrine and Covenants 38:21–22	(Christ will be the king and lawgiver.)
<b>What effect will Christ’s reign have?</b>	Isaiah 2:2–4; 1 Nephi 22:25–28; 2 Nephi 30:10–18	(Peace, unity, and righteousness will be established on the earth. Satan will have no power over people’s hearts.)

(Note: You may want to explain that this activity will illustrate the value of sometimes studying the scriptures topically. When we study the scriptures topically, we can see details—such as patterns and themes—with greater clarity.)

Divide the class into groups of four students. Ask one student in each group to study the references and answer the question in the first row of the chart. Ask another student in the group to do the same with row two, and so forth. Instruct students to pay particular attention to words and phrases that help answer their assigned questions. You may want to suggest that students mark what they find. After sufficient

time, invite students to discuss what they learned with the other members of their group.

(*Note:* If available during lesson preparation, consult the following manual for commentary on 1 Nephi 22:26: *Book of Mormon Student Manual* [Church Educational System manual, 2009], 48.)

Then ask the following questions:

- From what you discussed, what do you most look forward to about the Millennium? (After students respond, write the following doctrine on the board: **The Savior will personally reign on the earth during the Millennium.**)
- What are some ways we can allow the Savior to reign personally in our lives right now?
- How might our lives change if we were to allow Christ to reign in our lives?

Read aloud the following statement by President Spencer W. Kimball:



“When Satan is bound in a single home—when Satan is bound in a single life—the Millennium has already begun in that home, in that life” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 172).

Give students time to ponder what they will do to invite the Savior to reign personally in their lives and families.

### **John 5:22; Matthew 12:36–37; Revelation 20:12–13; Mosiah 4:30; Doctrine and Covenants 137:9**

#### *Jesus Christ will be our judge*

Display the following scripture references, or write them on the board:

*John 5:22*

*Matthew 12:36–37*

*Revelation 20:12–13*

*Mosiah 4:30*

*Doctrine and Covenants 137:9*

Ask students to imagine how they would respond if a friend asked the following questions: “Who will be our judge at the Judgment Day?” and “On what basis will we be judged?” Allow students several minutes to study the passages listed on the board and formulate an answer to this question. After a few minutes, invite students to discuss their answers with the person sitting next to them. Then ask the class:

- What have you learned about the Judgment Day? (Students should identify the following doctrine: **Jesus Christ will be our judge.**)
- On what basis will the Savior judge us? (Responses should include the following doctrine: **The Savior will judge us according to our words, thoughts, and deeds, and the desires of our hearts.**)

Read aloud the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles:



"Our Master lived a perfect, sinless life and therefore was free from the demands of justice. He is perfect in every attribute, including love, compassion, patience, obedience, forgiveness, and humility. ...

"I testify that with unimaginable suffering and agony at an incalculable price, the Savior earned His right to be our Redeemer, our Intermediary, our Final Judge" ("The Atonement Can Secure Your Peace and Happiness," *Ensign* or *Liahona*, Nov. 2006, 42).

- How does the knowledge that Jesus Christ will be our "Final Judge" affect your feelings about the Final Judgment?

Encourage students to write the following question on a card or piece of paper and display it in a prominent place: How will I allow Jesus Christ to reign in my life today?

### Student Readings

- Matthew 25:31–46.
- Chapter 45, "The Millennium," *Gospel Principles* [2009], 263–67.
- Chapter 46, "The Final Judgment," *Gospel Principles* [2009], 268–74.

# Jesus Christ Is the Light, Life, and Hope of the World

# 27

## Introduction

Jesus Christ “is the light, the life, and the hope of the world” (“The Living Christ: The Testimony of the Apostles,” *Ensign or Liahona*, Apr. 2000, 3). This lesson will help students understand that as they come unto Christ, they will receive increased hope for eternal life and they will have more determination to endure life’s trials.

## Background Reading

- Dieter F. Uchtdorf, “The Hope of God’s Light,” *Ensign or Liahona*, May 2013, 70, 75–77.
- Dieter F. Uchtdorf, “The Infinite Power of Hope,” *Ensign or Liahona*, Nov. 2008, 21–24.

## Suggestions for Teaching

### John 1:1–9; Doctrine and Covenants 88:6–13

#### *Jesus Christ is the Light of the World*

Read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency. Ask the class to listen for circumstances that might cause a person to feel as if they are surrounded by darkness:



“I have a cherished painting in my office that is titled *Entrance to Enlightenment*. It was created by a friend of mine, the Danish artist Johan Benthin, who was the first stake president in Copenhagen, Denmark.

“The painting shows a dark room with an open door from which light is shining. It is interesting to me that the light coming through the door does not illuminate the entire room—only the space immediately in front of the door.

“To me, the darkness and light in this painting are a metaphor for life. It is part of our condition as mortal beings to sometimes feel as though we are surrounded by darkness. We might have lost a loved one; a child might have strayed; we might have received a troubling medical diagnosis; we might have employment challenges and be burdened by doubts or fears; or we might feel alone or unloved.

“But even though we may feel lost in the midst of our current circumstances, God promises the hope of His light—He promises to illuminate the way before us and show us the way out of darkness” (“The Hope of God’s Light,” *Ensign or Liahona*, May 2013, 70).

- What are some circumstances that can cause a person to feel surrounded by darkness?
- What did President Uchtdorf say God can do when we feel this way?

After students respond, explain that this lesson will focus on how we can receive light and hope from God, whatever our circumstances.

Ask a student to read John 1:1–5 aloud. Invite the class to follow along, looking for words and phrases John used to describe the Savior. As students report what they

found, write the following doctrine on the board: **Jesus Christ is the Light of the World.**

To help students deepen their understanding of this doctrine, ask them to read John 1:6–9 silently. Then ask:

- What do these verses teach about Jesus Christ’s role as the Light of the World?
- How do the footnotes for verse 9 help you to understand how Jesus can be the Light of the World to all individuals?

Tell students that in the scriptures, the light “which lighteth every man” (John 1:9), or the Light of Christ, “is sometimes called the Spirit of the Lord, the Spirit of God, the Spirit of Christ, or the Light of Life” (*True to the Faith: A Gospel Reference* [2004], 96). The Light of Christ is described in Doctrine and Covenants 88.

Assign students to work in pairs. Ask them to study Doctrine and Covenants 88:6–13 and identify how Jesus Christ is the source of light and life. After sufficient time, ask the following questions:

- How does the Light of Christ influence all of Heavenly Father’s creations?
- What do the truths recorded in these verses suggest the Light of Christ has power to do for an individual?
- Why is it helpful to understand that the light that governs the universe is the “same light that quickeneth your understandings”? (D&C 88:11).

Display the following statement by President Dieter F. Uchtdorf, and ask a student to read it aloud:



“God’s light is real. It is available to all! It gives life to all things [see D&C 88:11–13]. It has the power to soften the sting of the deepest wound. It can be a healing balm for the loneliness and sickness of our souls. In the furrows of despair, it can plant the seeds of a brighter hope. It can enlighten the deepest valleys of sorrow. It can illuminate the path before us and lead us through the darkest night into the promise of a new dawn.

“This is ‘the Spirit of Jesus Christ,’ which gives ‘light to every man that cometh into the world’ [D&C 84:45–46]” (“The Hope of God’s Light,” *Ensign or Liahona*, May 2013, 75).

Discuss the following questions with your class:

- According to President Uchtdorf, what blessings come from the light that Father in Heaven offers to us through Jesus Christ?
- When have you experienced the blessings President Uchtdorf spoke of?

Write the following incomplete statement on the board:

*The Light of the World gives ...*

Invite students to read Doctrine and Covenants 88:13 again, looking for a phrase that completes the statement on the board. Ask:

- How does the Savior’s role as the Light of the World relate to His role as the Life of the World?
- In what ways is light associated with life? (You might point out that Jesus is the “life of the world because his resurrection and his atonement save us from both physical

and spiritual death” [Dallin H. Oaks, “The Light and Life of the World,” *Ensign*, Nov. 1987, 65].)

- What would be the result if the Savior’s light and power ceased to sustain all things? (There would be no more life.)

Explain that the scriptures provide examples of how Jesus is literally the Light of the World. At the time of the Savior’s death, there were three days of darkness, symbolizing that the Light of the World had left the world (see 3 Nephi 8:20–23). On the other hand, the Savior’s birth was accompanied by a star and great lights in the heavens and also by three days of light (see Helaman 14:3–5; 3 Nephi 1:15, 21).

**Psalm 146:5; Romans 5:3–5; 15:13; Ether 12:4, 32; Moroni 7:3, 40–41**

*Jesus Christ is the hope of the world*

Explain to students that the term *hope* can have multiple meanings. In the context of the gospel of Jesus Christ, hope is “the confident expectation of and longing for the promised blessings of righteousness” (Guide to the Scriptures, “Hope”; scriptures.lds.org). The Savior is sometimes called “the hope of the world” because the promised blessings of righteousness come to us through Him (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 3).

Display the following questions and scripture references, or write them on the board:

*What is true hope centered in? (Ether 12:4, 32; Moroni 7:3, 40–41)*

*What will hope do for us in this life? (Psalm 146:5; Romans 5:3–5; 15:13)*

Divide the class into small groups. Invite the groups to study each scripture passage, look for important words and phrases about hope, and discuss their answers to the questions. After sufficient time, ask the groups to compose one or two statements of doctrine or principle that summarize what they learned about the doctrine of hope. Invite the groups to share their statements with the class. Make sure students understand that **hope is having confidence that, through the Atonement of Jesus Christ and obedience to the commandments, we will receive God’s promised blessings, including eternal life.** If time permits, you may want to discuss the following questions:

- What does the word *surety* in the phrase “might with surety hope for a better world” (Ether 12:4) suggest to you? (Assurance, confidence, or certainty. You may want to suggest that students write this definition in the margin of their scriptures next to Ether 12:4.)
- How could hope, as described in these verses, be “an anchor to the souls of men” and help us to be “sure and steadfast, always abounding in good works”? (Ether 12:4).

Display the following statement, 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). Mormon taught that such hope comes only through the Atonement of Jesus Christ [see Moroni 7:41]” (*True to the Faith: A Gospel Reference* [2004], 85).

- How is our faith in Jesus Christ and His Atonement vital to developing real hope? How does this help you understand why Jesus Christ is the hope of the world? (When we hope in Jesus Christ, we can look beyond mortal troubles and sorrow and focus on the blessings available through His Atonement, such as resurrection and eternal life.)
- What might you do to live with greater hope in this life?

As moved upon by the Holy Ghost, you might ask students to share about a time when their hope in the resurrection and eternal life through Jesus Christ was a blessing to themselves or others.

### **Student Readings**

- Psalm 146:5; John 8:12; Romans 5:3–5; 15:13; 1 Peter 1:3; Ether 12:4, 32; Moroni 7:3, 40–41; Doctrine and Covenants 88:6–13; 138:14.
- Dieter F. Uchtdorf, “The Hope of God’s Light,” *Ensign* or *Liahona*, May 2013, 70, 75–77.



# A Personal Witness of Jesus Christ

# 28

## Introduction

The First Presidency and Quorum of the Twelve Apostles declared: “We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God” (“The Living Christ: The Testimony of the Apostles,” *Ensign* or *Liahona*, Apr. 2000, 3). Throughout this course, we have studied the eternal ministry of

Jesus Christ and the testimonies of prophets concerning Him. As we gain a personal testimony through the Holy Ghost that Jesus is the Living Christ, we are prepared to share our own witness of the Savior with others.

## Background Reading

- D. Todd Christofferson, “Becoming a Witness of Christ,” *Ensign*, Mar. 2008, 58–63.

## Suggestions for Teaching

### 2 Nephi 25:26; Mosiah 18:8–11

#### *Standing as a witness of Christ*

Ask students if any of them have ever been in a circumstance where they were the only member of the Church or the only person willing to represent the standards of the Church. Invite them to respond to the following questions:

- How did you feel when you responded to that situation as a follower of Jesus Christ?
- What were some of the meaningful or challenging aspects of your experience?

Remind students of the Book of Mormon account of Alma, who was converted by the teachings of the prophet Abinadi. Following his conversion, Alma began to preach the gospel as well. In Mosiah 18, we can read his teachings about the covenant of baptism. Ask a student to read Mosiah 18:8–11 aloud. Invite students to follow along and identify attitudes and actions that indicate a person is ready to make and keep the baptismal covenant. After students respond, point out the phrase “stand as witnesses of God at all times and in all things, and in all places” in verse 9. Then ask:

- What does it mean to stand as a witness of God the Father and Jesus Christ “at all times and in all things, and in all places”? (Mosiah 18:9).

Display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“Apostles have the calling and ordination to be special witnesses of the name of Christ in all the world (see D&C 107:23), but the duty to witness and testify of Christ at all times and in all places applies to every member of the Church who has received the testimony of the Holy Ghost” (“Witnesses of Christ,” *Ensign*, Nov. 1990, 30).

- According to Elder Oaks, who has the responsibility to bear witness of Jesus Christ? (Make sure students recognize the following truth: **All members of the Church have covenanted to stand as witnesses of Heavenly Father and Jesus Christ.**)

- Besides verbally sharing our beliefs and testimony, what other ways can we stand as a witness of Christ? (To help students answer this question, consider inviting them to study Matthew 5:14–16 and 3 Nephi 18:24.)

Display the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



"During His ministry in the Western Hemisphere, the Savior gave this commandment: 'Hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up—that which ye have seen me do' (3 Nephi 18:24). People should be able to see in us something of Jesus Christ. The way we act, speak, look, and even think will reflect Him and His ways" ("Becoming a Witness of Christ," *Ensign or Liahona*, Mar. 2008, 60).

- How have you seen others act, speak, or look in ways that reflect their belief in Jesus Christ?
- How would you recommend someone overcome reluctance or fear to be a witness of Jesus Christ?

Write the following phrases on the board:

*Talk of Christ*  
*Rejoice in Christ*  
*Preach of Christ*  
*Prophesy of Christ*  
*Write of Christ*

Invite students to read 2 Nephi 25:26 silently, and ask them to explain how a person might share their testimony of Jesus Christ in the ways summarized on the board. To aid the class discussion, use the following statement by Elder D. Todd Christofferson as needed:



"Nephi's phrase 'we talk of Christ' [2 Nephi 25:26] suggests that we are not reluctant to talk about our feelings regarding the Savior in conversations and informal settings. Often these are one-on-one situations where in open and friendly ways we can discuss who He is and what He did and taught, encouraging others also to love and follow Him.

"'We rejoice in Christ' implies that we live with a generally happy outlook that reflects our faith in Christ. We know that 'his grace [is] sufficient' for us to be redeemed from death and sin and to be perfected in Him (see Moroni 10:32–33). While we face disappointments and even tragedies, we know that because of Him, our eternal happiness is assured. As our faith in Jesus Christ shines through, we show others who 'labour and are heavy laden' how to find rest in Him (see Matthew 11:28–30).

"'We preach of Christ' certainly has reference to full-time and member missionary work but also includes what we do in worship services, Sunday School classes, and similar settings where He is the subject of study and instruction. Our participation as both teachers and students is part of our bearing witness of Him. ...

"'We prophesy of Christ' means that we express our testimony of Him by the power of the Spirit (see 1 Corinthians 12:3). 'The testimony of Jesus is the spirit of prophecy' (Revelation 19:10). As those who anciently prophesied of His first advent, we also confirm in word and deed the prophecies of His Second Coming. ...

“‘And we write according to our prophecies’ suggests the wisdom of making a permanent record of our testimony of Christ. We understand that the testimonies we bear are ‘recorded in heaven for the angels to look upon; and they rejoice over [us]’ (D&C 62:3). Our own descendants and others may look upon and rejoice over our witness of Christ written or recorded for their benefit” (“Becoming a Witness of Christ,” *Ensign*, Mar. 2008, 62–63).

As you conclude this portion of the lesson, encourage students to consider one of the areas on the board and set a goal of what they will do to become a stronger witness of Jesus Christ.

### Testifying of Jesus Christ

Ask students to think back over the course of the semester and identify some of the roles of Jesus Christ and some of the topics related to Him that were discussed in class. Summarize student responses on the board. (Roles might include Advocate, Savior, Atoning One, Firstborn, Only Begotten, Jehovah, Messiah, Creator. Topics might include the following: the centrality of Jesus Christ to God’s plan; His premortal ministry; the reality that He lives; His postmortal ministry; the Second Coming; His Millennial reign; the Restoration of His gospel; His leadership of the Church; and the ways in which He is the Light and Life of the World.)

Download and show a video recording of the following statement by President Gordon B. Hinckley (1910–2008), in which he shared his testimony of Jesus Christ. If the video is not available in your language, invite a student to read the statement aloud.



*“Jesus is my friend.* None other has given me so much. ‘Greater love hath no man than this, that a man lay down his life for his friends’ (John 15:13). He gave His life for me. He opened the way to eternal life. Only a God could do this. I hope that I am deemed worthy of being a friend to Him.

*“He is my exemplar.* His way of life, His absolutely selfless conduct, His outreach to those in need, His final sacrifice all stand as an example to me. ...

*“He is my teacher.* No other voice ever spoke such wondrous language. ...

*“He is my healer.* I stand in awe at His wondrous miracles. ...

*“He is my leader.* I am honored to be one in the long cavalcade of those who love Him and who have followed Him during the two millennia that have passed since His birth. ...

*“He is my Savior and my Redeemer.* Through giving His life in pain and unspeakable suffering, He has reached down to lift me and each of us and all the sons and daughters of God from the abyss of eternal darkness following death. ... My gratitude knows no bounds. My thanks to my Lord has no conclusion.

*“He is my God and my King.* From everlasting to everlasting, He will reign and rule as King of Kings and Lord of Lords. To His dominion there will be no end. To His glory there will be no night” (“My Testimony,” *Ensign*, May 2000, 71).

Present the following scenario to your students: If someone asked you what you believe about Jesus Christ, what three or four ideas would you most want to emphasize? Give students time to write down their ideas. Then invite students to pair up and share their responses with one another. Encourage them to discuss why they selected what they did and any experiences they have had that may have strengthened

their understanding of and love for the Savior. After sufficient time, ask students if any of them would like to share their testimony of Jesus Christ with the class.

Conclude by bearing your own witness of the eternal ministry of the Living Christ. Consider expressing your gratitude for the many essential roles filled by the Lord Jesus Christ throughout time. Then give students the following challenge: As you conclude this course, ponder who you know that would be strengthened by hearing your testimony of the Savior. During the coming week and beyond, decide who you will influence and how you will share your witness.

### **Student Readings**

- Matthew 5:14–16; 2 Nephi 25:26; Mosiah 18:8–11; 3 Nephi 18:24.
- D. Todd Christofferson, “Becoming a Witness of Christ,” *Ensign*, Mar. 2008, 58–63.

# Handouts

# Jesus Christ and the Everlasting Gospel (Religion 250)

## Student Readings

**Note:** You are not required to read any suggested materials that are not available in your language.

Lesson	Title	Suggested Readings
1	Jesus Is the Living Christ	<ul style="list-style-type: none"> <li>John 20:30–31; 1 Nephi 6:4; 2 Nephi 25:23, 26.</li> <li>“The Living Christ: The Testimony of the Apostles,” <i>Ensign</i> or <i>Liahona</i>, Apr. 2000, 2–3.</li> <li>Dieter F. Uchtdorf, “The Power of a Personal Testimony,” <i>Ensign</i> or <i>Liahona</i>, Nov. 2006, 37–39.</li> </ul>
2	Jesus Christ Is Central to All Human History	<ul style="list-style-type: none"> <li>Alma 12:22–34; 34:9; 42:8, 11; Doctrine and Covenants 22:1; 45:9; 66:2; Abraham 3:24–27; 1 Peter 1:19–20; Moses 4:2.</li> <li>Robert D. Hales, “Agency: Essential to the Plan of Life,” <i>Ensign</i> or <i>Liahona</i>, Nov. 2010, 24–27.</li> </ul>
3	Jehovah and His Premortal Ministry	<ul style="list-style-type: none"> <li>Revelation 12:7–11; Abraham 3:15–25; Doctrine and Covenants 138:55–56.</li> <li>Richard G. Scott, “Jesus Christ, Our Redeemer,” <i>Ensign</i>, May 1997, 53–54, 59.</li> </ul>
4	Jehovah Created the Earth	<ul style="list-style-type: none"> <li>Genesis 1:1; John 1:1–3; Hebrews 1:1–2; Moses 2:1; Mormon 9:16–17; Doctrine and Covenants 38:1–3; 76:22–24; 104:14–17; Jacob 4:9; Doctrine and Covenants 101:32–34; Moses 1:27–33, 39; 1 Nephi 17:36; Doctrine and Covenants 49:16–17.</li> <li>Russell M. Nelson, “The Creation,” <i>Ensign</i>, May 2000, 84–86.</li> </ul>
5	Jesus Christ Was Jehovah of the Old Testament	<ul style="list-style-type: none"> <li>John 8:51–59; 18:5, 8; Exodus 3:11–14; 6:2–3; 3 Nephi 15:5; Moses 6:51–52, 64–66; Genesis 17:1–9; Abraham 1:18–19; 2:8–11.</li> <li>“Enrichment Section A: Who Is the God of the Old Testament,” <i>Old Testament Student Manual: Genesis–2 Samuel</i>, 3rd ed. (Church Educational System manual, 2003), 45–48.</li> </ul>
6	Types, Shadows, and Symbols of Jesus the Christ	<ul style="list-style-type: none"> <li>2 Nephi 11:2–6; Moses 6:63.</li> <li>Russell M. Nelson, “In This Holy Land,” <i>Tambuli</i>, Feb. 1991, 10–19.</li> </ul>
7	Jesus Christ—God’s Only Begotten Son in the Flesh	<ul style="list-style-type: none"> <li>Matthew 1:18–24; Luke 1:26–35; John 10:17–18; 1 Nephi 11:13–21; Mosiah 3:7–8.</li> <li>Robert E. Wells, “Our Message to the World,” <i>Ensign</i>, Nov. 1995, 65–66.</li> </ul>
8	Jesus Christ Fulfilled All Righteousness	<ul style="list-style-type: none"> <li>Matthew 3:13–17; 2 Nephi 31:4–21.</li> <li>Robert D. Hales, “The Covenant of Baptism: To Be in the Kingdom and of the Kingdom,” <i>Ensign</i>, Nov. 2000, 6–9.</li> </ul>
9	The Savior’s Profound Influence	<ul style="list-style-type: none"> <li>2 Corinthians 5:21; Hebrews 2:17–18; 4:15–16; Doctrine and Covenants 20:22; Matthew 4:1–11; Luke 22:42, 44; John 6:38; 3 Nephi 11:11; John 4:1–29.</li> </ul>

Lesson	Title	Suggested Readings
10	Come, Follow Me	<ul style="list-style-type: none"> <li>• John 1:35–47; 2 Nephi 26:33; Alma 5:33–34; Matthew 4:18–22; Luke 5:11; 9:57–62; 14:25–33.</li> <li>• Dieter F. Uchtdorf, “The Way of the Disciple,” <i>Ensign</i> or <i>Liahona</i>, May 2009, 75–78.</li> <li>• Joseph B. Wirthlin, “Follow Me,” <i>Ensign</i>, May 2002, 15–17.</li> </ul>
11	Jesus Christ Went About Doing Good	<ul style="list-style-type: none"> <li>• Acts 10:38; Matthew 5:9–12, 21–24, 38–41, 43–47; 6:14–15; 7:1–5.</li> <li>• Dallin H. Oaks, “Loving Others and Living with Differences,” <i>Ensign</i> or <i>Liahona</i>, Nov. 2014, 25–28.</li> <li>• Jeffrey R. Holland, “The Cost—and Blessings—of Discipleship,” <i>Ensign</i> or <i>Liahona</i>, May 2014, 6–9.</li> </ul>
12	Miracles on the Roads of Palestine	<ul style="list-style-type: none"> <li>• Mark 1:39–42; 2:1–12; 5:1–8, 19, 22–43; 8:1–9; Luke 7:11–15; 1 Nephi 11:31; Mosiah 3:5–6; 3 Nephi 17:5–9.</li> <li>• Sydney S. Reynolds, “A God of Miracles,” <i>Ensign</i>, May 2001, 12–13.</li> </ul>
13	Jesus Christ Called Twelve Apostles	<ul style="list-style-type: none"> <li>• Matthew 10:1–8; 16:15–19; 17:1–8; Acts 1:21–22; 2:22–24, 32; 3:12–16; 4:31–33; 5:29–32; Doctrine and Covenants 107:23.</li> <li>• Boyd K. Packer, “The Twelve,” <i>Ensign</i> or <i>Liahona</i>, May 2008, 83–87.</li> </ul>
14	Jesus Christ Is the Messiah	<ul style="list-style-type: none"> <li>• Matthew 21:1–11; Luke 4:16–24; John 6:5–15, 31–32, 49–53, 66–69.</li> <li>• Guide to the Scriptures, “Messiah”; scriptures.lds.org.</li> <li>• G. Homer Durham, “Jesus the Christ: The Words and Their Meaning,” <i>Ensign</i>, May 1984, 14–16.</li> </ul>
15	Jesus Christ Instituted the Sacrament	<ul style="list-style-type: none"> <li>• Matthew 26:26–28; Luke 22:17–20; 1 Corinthians 11:27–30; 3 Nephi 18:1–11, 28–29; 20:8–9; Doctrine and Covenants 20:75–79.</li> <li>• Dallin H. Oaks, “Sacrament Meeting and the Sacrament,” <i>Ensign</i> or <i>Liahona</i>, Nov. 2008, 17–20.</li> </ul>
16	The Savior Atoned for the Sins of All Mankind	<ul style="list-style-type: none"> <li>• Mark 14:33–36; Luke 22:39–46; John 15:13; 1 Peter 3:18; 2 Nephi 9:21; Mosiah 3:7; Alma 7:11–13; Doctrine and Covenants 19:15–20.</li> <li>• David A. Bednar, “The Atonement and the Journey of Mortality,” <i>Ensign</i>, Apr. 2012, 40–47.</li> </ul>
17	The Savior Suffered and Died on Calvary’s Cross	<ul style="list-style-type: none"> <li>• Matthew 27:26–54; Luke 23:34–46; John 10:11–18; 19:10–11, 19–37; 1 Nephi 19:9.</li> <li>• Jeffrey R. Holland, “None Were with Him,” <i>Ensign</i> or <i>Liahona</i>, May 2009, 86–88.</li> </ul>
18	The Savior Ministered in the Spirit World	<ul style="list-style-type: none"> <li>• Luke 23:39–43; 1 Peter 3:18–20; 4:6; Doctrine and Covenants 128:15, 22; 138:1–37.</li> <li>• Spencer J. Condie, “The Savior’s Visit to the Spirit World,” <i>Ensign</i>, July 2003, 32–36.</li> </ul>

Lesson	Title	Suggested Readings
19	He Is Risen	<ul style="list-style-type: none"> <li>• Luke 24:1–48; John 20; 1 Corinthians 15:1–29, 54–58.</li> <li>• Dallin H. Oaks, “Resurrection,” <i>Ensign</i>, May 2000, 14–16.</li> </ul>
20	The Savior Ministered to His “Other Sheep”	<ul style="list-style-type: none"> <li>• John 10:11–16; 3 Nephi 11:1–17; 15:16–21; 16:1–3.</li> <li>• Ronald A. Rasband, “One by One,” <i>Ensign</i>, Nov. 2000, 29–30.</li> </ul>
21	Jesus Christ Organized His Church	<ul style="list-style-type: none"> <li>• Matthew 10:1–4; 16:19; 17:3–7; 18:18; Acts 2:1–6, 14–26; 4:1–13, 18–21; Acts 10:9–20, 25–28, 34–35, 44–48; Acts 15:1–11, 13–19; Ephesians 2:19–20; 4:11–14.</li> <li>• Jeffrey R. Holland, “Prophets, Seers, and Revelators,” <i>Ensign or Liahona</i>, Nov. 2004, 6–9.</li> </ul>
22	The Father and the Son Appeared to Joseph Smith	<ul style="list-style-type: none"> <li>• Joseph Smith—History 1:5–26.</li> <li>• Dieter F. Uchtdorf, “The Fruits of the First Vision,” <i>Ensign or Liahona</i>, May 2005, 36–38.</li> <li>• Neil L. Andersen, “Joseph Smith,” <i>Ensign or Liahona</i>, Nov. 2014, 28–31.</li> </ul>
23	The Savior Restored His Priesthood, Church, and Gospel	<ul style="list-style-type: none"> <li>• Doctrine and Covenants 1:17, 38; 18:33–35; Joseph Smith—History 1:17–20.</li> <li>• Tad R. Callister, “What Is the Blueprint of Christ’s Church?” (Church Educational System devotional for young adults, Jan. 12, 2014); lds.org.</li> </ul>
24	He Lives!	<ul style="list-style-type: none"> <li>• Mosiah 5:1–15; Doctrine and Covenants 45:3–5; 76:19–24; 110:1–4.</li> </ul>
25	Jesus Christ Will One Day Return	<ul style="list-style-type: none"> <li>• Matthew 25:1–13; Doctrine and Covenants 133:3–19.</li> <li>• Guide to the Scriptures, “Second Coming of Jesus Christ”; scriptures.lds.org.</li> <li>• Dallin H. Oaks, “Preparation for the Second Coming,” <i>Ensign or Liahona</i>, May 2004, 7–10.</li> </ul>
26	Jesus Christ Will Rule as King of Kings and Judge the World	<ul style="list-style-type: none"> <li>• Matthew 25:31–46.</li> <li>• Chapter 45, “The Millennium,” <i>Gospel Principles</i> [2009], 263–67.</li> <li>• Chapter 46, “The Final Judgment,” <i>Gospel Principles</i> [2009], 268–74.</li> </ul>
27	Jesus Christ Is the Light, Life, and Hope of the World	<ul style="list-style-type: none"> <li>• Psalm 146:5; John 8:12; Romans 5:3–5; 15:13; 1 Peter 1:3; Ether 12:4, 32; Moroni 7:3, 40–41; Doctrine and Covenants 88:6–13; 138:14.</li> <li>• Dieter F. Uchtdorf, “The Hope of God’s Light,” <i>Ensign or Liahona</i>, May 2013, 70, 75–77.</li> </ul>
28	A Personal Witness of Jesus Christ	<ul style="list-style-type: none"> <li>• Matthew 5:14–16; 2 Nephi 25:26; Mosiah 18:8–11; 3 Nephi 18:24.</li> <li>• D. Todd Christofferson, “Becoming a Witness of Christ,” <i>Ensign</i>, Mar. 2008, 58–63.</li> </ul>





# Old Testament Types, Shadows, and Symbols of Christ

Old Testament Types, Shadows, and Symbols of Christ	Fulfillment in the Life of Christ
Genesis 22:1–14	John 3:16; 19:16–18; Jacob 4:4–5
Exodus 3:7–8, 10–12	Matthew 1:21; 2 Nephi 6:17
Exodus 12:3, 5–7, 13–14, 46	John 1:29; 19:14, 31–36; 1 Peter 1:18–19
Exodus 16:14–15, 18	John 6:5–10, 48–51
Leviticus 8:15, 30; 17:11	Hebrews 9:22; 13:12
Leviticus 16:2–6, 17	Hebrews 9:6–12; 10:11–12
Leviticus 22:19–22	Hebrews 9:14; Doctrine and Covenants 20:22
Numbers 21:4–9	John 3:14–15; Helaman 8:13–15
Jonah 1:17; 2:10	Matthew 12:38–40

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Old Testament Types, Shadows, and Symbols of Christ	Fulfillment in the Life of Christ
Genesis 22:1–14	John 3:16; 19:16–18; Jacob 4:4–5
Exodus 3:7–8, 10–12	Matthew 1:21; 2 Nephi 6:17
Exodus 12:3, 5–7, 13–14, 46	John 1:29; 19:14, 31–36; 1 Peter 1:18–19
Exodus 16:14–15, 18	John 6:5–10, 48–51
Leviticus 8:15, 30; 17:11	Hebrews 9:22; 13:12
Leviticus 16:2–6, 17	Hebrews 9:6–12; 10:11–12
Leviticus 22:19–22	Hebrews 9:14; Doctrine and Covenants 20:22
Numbers 21:4–9	John 3:14–15; Helaman 8:13–15
Jonah 1:17; 2:10	Matthew 12:38–40



# Healing the Sick



Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught that faith is essential for miracles to take place:

“Faith is essential for healing by the powers of heaven. The Book of Mormon even teaches that ‘if there be no faith among the children of men God can do no miracle among them’ (Ether 12:12) [see also 1 Nephi 7:12; D&C 35:9]. In a notable talk on administering to the sick, President Spencer W. Kimball said: ‘The need of faith is often underestimated. The ill one and the family often seem to depend wholly on the power of the priesthood and the gift of healing that they hope the administering brethren may have, whereas the greater responsibility is with him who is blessed. . . . The major element is the faith of the individual when that person is conscious and accountable. “Thy faith hath made thee whole” [Matthew 9:22] was repeated so often by the Master that it almost became a chorus’ [“President Kimball Speaks Out on Administration to the Sick,” *New Era*, Oct. 1981, 47]” (“Healing the Sick,” *Ensign* or *Liahona*, May 2010, 49).



Elder Dallin H. Oaks also reminded us that an important component of having faith is the willingness to accept God’s will:

“As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is. This principle is taught in the revelation directing that the elders of the Church shall lay their hands upon the sick. The Lord’s promise is that ‘he that hath faith in me to be healed, *and is not appointed unto*

*death*, shall be healed’ (D&C 42:48; emphasis added). Similarly, in another modern revelation the Lord declares that when one ‘asketh according to the will of God . . . it is done even as he asketh’ (D&C 46:30) [see also 1 John 5:14; Helaman 10:5].

“From all of this we learn that even the servants of the Lord, exercising His divine power in a circumstance where there is sufficient faith to be healed, cannot give a priesthood blessing that will cause a person to be healed if that healing is not the will of the Lord.

“As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. I felt that trust in a talk my cousin gave at the funeral of a teenage girl who had died of a serious illness. He spoke these words, which first astonished me and then edified me: ‘I know it was the will of the Lord that she die. She had good medical care. She was given priesthood blessings. Her name was on the prayer roll in the temple. She was the subject of hundreds of prayers for her restoration to health. And I know that there is enough faith in this family that she would have been healed unless it was the will of the Lord to take her home at this time.’ I felt that same trust in the words of the father of another choice girl whose life was taken by cancer in her teen years. He declared, ‘Our family’s faith is in Jesus Christ and is not dependent on outcomes.’ Those teachings ring true to me. We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome” (“Healing the Sick,” *Ensign* or *Liahona*, May 2010, 50).



# Selections from Jeffrey R. Holland, “This Do in Remembrance of Me”



“If remembering is the principal task before us, what might come to our memory when those plain and precious emblems are offered to us?

“We could remember the Savior’s premortal life and all that we know him to have done as the great Jehovah, creator of heaven and earth and all things that in them are. We could remember that even in the Grand Council of Heaven he loved us and was wonderfully strong, that we triumphed even there by the power of Christ and our faith in the blood of the Lamb (see Rev. 12:10–11).

“We could remember the simple grandeur of his mortal birth. . . .

“We could remember Christ’s miracles and his teachings, his healings and his help. We could remember that he gave sight to the blind and hearing to the deaf and motion to the lame and the maimed and the withered. Then, on those days when we feel our progress has halted or our joys and views have grown dim, we can press forward steadfastly in Christ. . . .

“We could remember that even with such a solemn mission given to him, the Savior found delight in living; he enjoyed people and told his disciples to be of good cheer. He said we should be as thrilled with the gospel as one who had found a great treasure, a veritable pearl of great price, right on our own doorstep. . . .

“We could remember that Christ called his disciples friends. . . .

“We could—and should—remember the wonderful things that have come to us in our lives and that ‘all things which are good cometh of Christ’ (Moro. 7:24). . . .

“On some days we will have cause to remember the unkind treatment he received, the rejection he experienced, and the injustice—oh, the injustice—he endured. When we, too, then face some of that in life, we can remember that Christ was also troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (see 2 Cor. 4:8–9).

“When those difficult times come to us, we can remember that Jesus had to descend below all things before he could ascend above them, and that he suffered pains and afflictions and temptations of every kind that he might be filled with mercy and know how to succor his people in their infirmities (see D&C 88:6; Alma 7:11–12).

“To those who stagger or stumble, he is there to steady and strengthen us. In the end he is there to save us, and for all this he gave his life. . . .

“. . . All this we could remember when we are invited by a kneeling young priest to remember Christ always” (*Ensign*, Nov. 1995, 67–69).



# Latter-day Work for the Dead



Elder John A. Widtsoe of the Quorum of the Twelve Apostles taught the following regarding our foreordained mission to help save the sons and daughters of God:

“In our preexistent state, in the day of the great council, we made a certain agreement with the Almighty. The Lord proposed a plan, conceived by him. We accepted it. Since the plan is intended for all men, we become parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves, but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father’s work, and the Savior’s work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation (“The Worth of Souls,” *Utah Genealogical and Historical Magazine*, Oct. 1934, 189)” (in *Doctrine and Covenants and Church History: Gospel Doctrine Teacher’s Manual* [1999], 173).



Elder Richard G. Scott of the Quorum of the Twelve Apostles encouraged the youth of the Church to do temple work for their own ancestors:

“Any work you do in the temple is time well spent, but receiving ordinances vicariously for one of your own ancestors will make the time in the temple more sacred, and even greater blessings will be received. . . .

“Do you young people want a sure way to eliminate the influence of the adversary in your life? Immerse

yourself in searching for your ancestors, prepare their names for the sacred vicarious ordinances available in the temple, and then go to the temple to stand as proxy for them to receive the ordinances of baptism and the gift of the Holy Ghost. . . . I can think of no greater protection from the influence of the adversary in your life” (“The Joy of Redeeming the Dead,” *Ensign or Liahona*, Nov. 2012, 93–94).



Elder David A. Bednar of the Quorum of the Twelve Apostles issued the following invitation and promise:

“I invite the young people of the Church to learn about and experience the Spirit of Elijah. I encourage you to study, to search out your ancestors, and to prepare yourselves to perform proxy baptisms in the house of the Lord for *your* kindred dead (see D&C 124:28–36). And I urge you to help other people identify their family histories.

“As you respond in faith to this invitation, your hearts shall turn to the fathers. The promises made to Abraham, Isaac, and Jacob will be implanted in your hearts. Your patriarchal blessing, with its declaration of lineage, will link you to these fathers and be more meaningful to you. Your love and gratitude for your ancestors will increase. Your testimony of and conversion to the Savior will become deep and abiding. And I promise you will be protected against the intensifying influence of the adversary. As you participate in and love this holy work, you will be safeguarded in your youth and throughout your lives” (“The Hearts of the Children Shall Turn,” *Ensign or Liahona*, Nov. 2011, 26–27).



# New Testament Appearances of the Resurrected Jesus Christ

Reference	Persons Visited	Date or Time	Location	What Transpired
John 20:11–18; Mark 16:9				
Matthew 28:1–10				
Luke 24:34; 1 Corinthians 15:5				
Mark 16:12; Luke 24:13–32				
Mark 16:14; Luke 24:33, 36–49; John 20:19–23				
John 20:26–29				
John 21:4–23				
Matthew 28:16–20; Mark 16:15–18				
Mark 16:19–20; Luke 24:50–53; Acts 1:9–11				
1 Corinthians 15:6				
1 Corinthians 15:7				
Acts 7:55–56				
Acts 9:4–6; 1 Corinthians 9:1; 15:8				
Revelation 1:13–18				



# The Savior Directs the Work of the Restoration

Doctrines of the Church	Ordinances of the Church	Leadership of the Church
Doctrine and Covenants 76 section heading and summary	Doctrine and Covenants 20:37, 72–74	Doctrine and Covenants 20:38–59
Doctrine and Covenants 84:33–39	Doctrine and Covenants 20:70	Doctrine and Covenants 20:61–62
Doctrine and Covenants 128:1, 15, 18	Doctrine and Covenants 20:75–77, 79	Doctrine and Covenants 26:2
Doctrine and Covenants 131:1–4	Doctrine and Covenants 124:33–39	Doctrine and Covenants 107:22–27, 33–35, 64–67, 85–91
Doctrine and Covenants 137:6–10; 138:29–35	Doctrine and Covenants 132:7, 15–20	

What did the Savior restore to the earth through the Prophet Joseph Smith?

Why are the principles or practices you discovered important?



# The Second Coming of Jesus Christ

Prophecies about the Second Coming	What we learn about the Second Coming
Doctrine and Covenants 49:6–7; Joseph Smith—Matthew 1:40	
Isaiah 40:5; Matthew 16:27	
Isaiah 52:10; Doctrine and Covenants 133:3	
Zechariah 13:6; 14:4; Doctrine and Covenants 45:48, 51–53	
Isaiah 63:2; Revelation 19:11–13; Doctrine and Covenants 133:46–48	
Acts 1:9–11; 1 Thessalonians 4:16	
1 Thessalonians 4:17; Doctrine and Covenants 88:96–98	
Revelation 16:20; Doctrine and Covenants 133:21–24	
Doctrine and Covenants 5:19; 101:24–25; 133:41	
2 Peter 3:10; Joseph Smith—Matthew 1:46–48	



# Jesus Christ and the Millennium

What will Christ do during the Millennium?	Isaiah 9:6–7; 33:22; Revelation 11:15; 1 Nephi 22:24	
Where will Christ be during the Millennium?	Zephaniah 3:15–17; Doctrine and Covenants 29:11; 45:59	
How will Christ reign during the Millennium?	Revelation 19:15; Doctrine and Covenants 38:21–22	
What effect will Christ’s reign have?	Isaiah 2:2–4; 1 Nephi 22:25–28; 2 Nephi 30:10–18	

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SEMINARIES AND  
INSTITUTES OF RELIGION

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THE CHURCH OF  
JESUS CHRIST  
OF LATTER-DAY SAINTS