

— A *Seek Me* GUIDEBOOK —
Old Testament

Notes from a class at the Institute of Religion
Church of Jesus Christ of Latter-Day Saints

Finding Christ in the Old Testament

Packet 1

Available December 2025

	Side-By-Side
Preface	
Introduction	
Module 1 - Creation Part 1: Gifts From God Give Life	Jan 12-18
Module 2 - Creation Part 2: Trading Our Bitter For Christ's Sweet	Jan 19-25
Module 3 - Creation Part 3: Covered in Christ	
Context & Study: Ancient Israel's connection to Lehi's family	
Context & Study: Ancient Israel's connection to Christ	

Old Testament class taught by Steve Schank
Notes taken and typed by Holly Hyte

**Use as a side-by-side resource with
2026 Come Follow Me Old Testament Curriculum**

Project began in 2025 and ongoing through 2026



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Preface



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"You will seek me and find me when you seek me with all your heart. And I will be found of you, saith the Lord." Jeremiah 29:13-14

A prophet working closely with Jesus Christ has a sense of Jesus. That may include a sense of Christ's love, His work, His desires. A prophet has an understanding of God's workings with His children. A prophet can see potential - opportunities and paths - for God's children that, if chosen, would enhance their connection with God, enabling them to feel, seal, and heal, all possible when partnering with Jesus Christ.

President Russell M. Nelson encouraged people to seek Jesus now. He also taught a few things about the character of Christ:

"When I speak of having confidence before God, I am referring to having confidence in approaching God right now! I am referring to praying with confidence that Heavenly Father hears us, that He understands our needs better than we do. I am referring to having confidence that He loves us more than we can comprehend, that He sends angels to be with us and with those we love. I am referring to having confidence that He yearns to help each of us reach our highest potential."

"Our confidence can truly wax strong in the presence of God, right now!"

Russell M. Nelson, Confidence in the Presence of God, General Conference, April 2025

Considering those statements, I asked myself, "How does a person seek Jesus right now? How does one prepare their heart to receive Jesus Christ right now?" There are lists of "to do's" for seeking Jesus that include prayer, scripture study and other principled actions that can result in blessings from God. When pondering how one prepares their heart to receive Jesus, the to-do list changes. It shifts into more of a "to-be" list. We may ask ourselves, What are the desires in my heart? How can I better understand *who* I am and *who* I am seeking? Do I believe Jesus has power? Do I believe He can do all that I've been taught He can do? Even when I know He will do good things for others, do I believe He will do good things for me? Especially when I really need help? Do I understand God's "dealings" (1 Ne 2:12) with His children, specifically, with me?

I've embarked on this journey. I am still journeying. As a preface to this Seek Me Guidebook, I'll share a small part of my story.

As I listen to talks given during General Conference, I pay close attention to promises. This promise from President Nelson's hit me squarely:

"Here is my promise to you: Every sincere seeker of Jesus Christ will find Him in the temple."

Russell M. Nelson, The Lord Jesus Christ Will Come Again, General Conference, October 2024

I felt a strong desire to figure out *how* to be a sincere seeker of Jesus Christ. I remembered something else he taught in Conference. The talk was about knowing how to seek priesthood power, which is different than learning how to be a sincere seeker of Jesus Christ, so I wasn't sure it would apply. He taught:

"How do I draw the Savior's power into my life? You won't find this process spelled out in any manual. The Holy Ghost will be your personal tutor as you seek to understand what the Lord would have you know and do. This process is neither quick nor easy, but it is spiritually invigorating. What could possibly be more exciting than to labor with the Spirit to understand God's power—priesthood power?"

Russell M. Nelson, Spiritual Treasures, General Conference, October 2019

If the process could be applied, even in part, to learning how to sincerely seek Jesus Christ, I wanted to try. With no manual, I began. I sought tutoring from the Holy Ghost. I have since learned the truth of the prophet's promise because I became a sincere seeker of Jesus, and I found Him in the temple!

When talking about this project with others, the main questions I've been asked are:

1. How did it come about?
2. What is it?
3. What do I hope will come from it?

How did it come about? As I acted on the prophet's invitation to be a sincere seeker of Jesus Christ in the temple, I felt an impression from the Holy Ghost. One message I received was, "Seek Me." Soon after, another impression came, "Remember the Old Testament class you took years ago? You've been living by principles you learned in that class. Others would benefit from learning those principles. Will you type up and share your notes from that class?" This guidebook is the result of my efforts to follow those impressions.

What is it? The modules are a typed version of written notes from an Old Testament class. I have organized them within the context of seeking Jesus. When I think about things we seek, they are things that are lost or hidden. For example, if I see my keys sitting on the table, and I walk over and pick them up, I wouldn't say, "After seeking for my keys and found them!" As I think about seeking, I think about the fun of using a treasure map as a guide. This can be applied to finding Christ in the Old Testament. He is hiding a bit in the symbols. The Old Testament is all about Christ, but we may not notice that on a first read. This gives us an opportunity to specifically focus on finding Him there. And as we do, the Holy Ghost is whispering, "He's in there. You'll find Him there," or "Hey, look here. You found Him!" **So, when people ask me what this guidebook is, my short answer has become: It's sort of a treasure map to finding Christ in the Old Testament.** I will forever be grateful to my institute teacher, Steve Schank, for not only what he taught, but how he taught. He created a classroom that enabled me to learn from him *and* from the Holy Ghost, which is the best kind of learning experience.

What do I hope will come from it? My hope for this guidebook is that it can help individuals find Christ - in the Old Testament and also in their lives. But that's not the extent of my hope. I also hope that in finding Christ, individuals will find and receive the good things that come from Christ. He can and wants to give us so many good things. What and how much He is able to give depends on our status. By "status," I don't mean our level of righteousness. I mean our willingness, our capacity, and our desire to receive all good things that Jesus gives.

In Moroni 7 we learn that all good things come from Jesus. Imagine Christ inviting you to, "Receive me and all good things that I give." What would you do next? What is your level of readiness?

A bit more on receiving. Growing up, at Christmas, I received a few small gifts (less expensive) from my parents and one big gift (more expensive). We opened the smaller gifts first then ended with our big gift. Unwrapping the big gift took 1 minute. Unwrapping small gifts took hours. My memories of each Christmas aren't limited to the joy of 1 minute (big gift time), I remember the whole morning. Also, the monetary cost of the gifts I received as a child don't correlate with their value today; I don't still have my ten speed bicycle, but I still have books and journals gifted to me.

As I applied these concepts to receiving gifts from my heavenly parents and Jesus, I realized that I have, at times, set aside "small gifts" given to me from God in anticipation of (or impatience for) receiving one big thing, or receiving *the single promise I prioritized as being of most importance*. To this day, I don't like thinking about gifts I have set aside, wouldn't enjoy, or didn't even "open", simply because they weren't what I wanted most. I could have benefitted through the years from taking a few notes from my childhood to enjoy and find value in all gifts given from God - big or small.

I can get sidetracked when I focus too much on not-yet fulfilled promises from God. When my expectations do not match the intent of His promises in content, in timing, or in manner, then over time, I become frustrated, and my negative emotions lead to me finding fault with God or with myself. That is not a helpful space to be in. **A better way is to be a receiver of all good things God wishes to give me.** Over time, I have grown in this principle of truth and power. Now, instead of myopically focusing on one "big" promise I want from God, I hone my "receivability," so I can receive what God wishes to give me at any given point in time. In doing so, I have discovered that God gives me so much! Definitely enough. And I'm in a safer, more helpful space.

Becoming "readier" to receive has meant that I am more humble. It has reinforced in me a definition of gratitude I learned from a friend: Gratitude is genuinely loving someone *because they gave me something*, not because they gave me exactly what I wanted, when I wanted it, or in the way I wanted it. Consistently feeling

this level of gratitude for things God gives me has been relationship-changing. I'm hopeful that someday I'll be able to be grateful for everything God gives me. Feeling this type of gratitude toward God means I am receiving and not rejecting what He wants to give me.

When we are ready to receive, we are full of hope. We trust God and that what He says will be. *We believe Him.* When we talk to him, we believe that He hears us and that our desires are accounted for. And from time to time, when we are in holy enough places to recognize it, we see that gifts given from God are miracles and tender mercies in our lives. As God gives us what, in His perfection, is best and perfectly fit for us, we receive. Are you ready to receive good things from God?

"To be sure, there may be times when you feel as though the heavens are closed. But I promise that as you continue to be obedient, expressing gratitude for every blessing the Lord gives you, and as you patiently honor the Lord's timetable, you will be given the knowledge and understanding you seek. Every blessing the Lord has for you—even miracles—will follow. ...Our Savior and Redeemer, Jesus Christ, will perform some of His mightiest works between now and when He comes again. We will see miraculous indications that God the Father and His Son, Jesus Christ, preside over this Church in majesty and glory. But in coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost. ...My beloved brothers and sisters, I plead with you to increase your spiritual capacity to receive revelation. ...Choose to do the spiritual work required to enjoy the gift of the Holy Ghost and hear the voice of the Spirit more frequently and more clearly. With Moroni, I exhort you on this Easter Sabbath to "come unto Christ, and lay hold upon every good gift," beginning with the gift of the Holy Ghost, which gift can and will change your life."

Russell M. Nelson, Revelation for the Church, Revelation for Our Lives, General Conference, April 2018

A hope anchored in Jesus Christ. President Nelson has stated that Jesus Christ leads this church that bears His name. So the prophet is a mouthpiece, declaring Christ's teachings and proclaiming Christ's promises. When I listen to the prophet, I listen to His (capital H = Christ's) teachings - His (Christ's) counsel. I anchor my hope to His (Christ's) promises. As promises are fulfilled, one by one, line upon line, I change. I grow. I run. I feel Jesus Christ's love for me like I feel the air on my face as I run.

Although it has not always been the case with me, I don't need a fulfillment of promises to feel His love. An ability to feel Jesus Christ's love for me *while* patiently and gratefully waiting for His promises to be fulfilled - that is an offspring of hope. And as I receive and act upon (or apply my agency to) the spiritual gifts of faith and hope again and again, precept on precept, then, in the process of time, patterns develop, and covenant-keeping is happening, and the offsprings of faith and hope evolve into a wellspring. And I evolve, too.

An invitation. As you find Christ in the Old Testament, I invite you to believe and receive. Believe Christ. And receive the good things he is ready to give you.

Note: This resource was prepared in 2025 during the time that Russell M. Nelson was the prophet of the Church of Jesus Christ of Latter Day Saints.



— A *Seek Me* GUIDEBOOK —

Old Testament
Introduction



Comment to the author (private)

Comment to online discussion (public)

*“...and all things which have been given of God
from the beginning of the world, unto man,
are the typifying of him.”*

2 Nephi 11:4

FINDING CHRIST IN THE OLD TESTAMENT

The Old Testament is about this: When death and destruction are imminent, God gives life. Some stories in the Old Testament include details that do not make sense. These details can interrupt the flow or detract from the storyline. Christ is in the details of the Old Testament, and sometimes He is in the confusing details. This is why a guide may be helpful.

In biblical typology, there are types and antitypes. A type foreshadows. An antitype is the fulfillment of what has been foreshadowed. A type can be a person, an event, an object, a ritual, or an institution. The ultimate antitype is Christ, including His works and His ordinances. The Old Testament is full of types, or elements that foreshadow or represent Christ and His redemptive work. As types are identified, they point to the antitype (Jesus Christ), and Christ is recognized, or found.

There are strategies for identifying types, and in these modules, several strategies will be taught. They will be demonstrated with repetition, and they can be learned. This resource does not cover every story in the Old Testament, so after they are learned, the strategies can be applied to portions of the Old Testament that are not in this guidebook.

Nephi understood the importance of finding Christ in the scriptures (See Context & Study section.) Nephi lived before Christ was born on this earth. He learned about Christ from his parents, the scriptures, the Holy Ghost, angels, and Christ. He and his brother Jacob had seen Christ, as had Isaiah. Nephi wanted his family to know that Christ would be born on this earth and with mercy and power, deliver them from death and give them eternal life. Nephi knew that they needed to know about Christ, so that they could believe Christ and believe all that He would come to do for them.

²And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. ³And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words. ⁴**Behold, my soul delighteth in proving unto my people the truth of the coming of Christ;** for, for this end hath the law of Moses been given; and **all things which have been given of God from the beginning of the world, unto man, are the typifying of him.** ⁵And also my soul delighteth in the covenants of the Lord which he hath made to our fathers; **yea, my soul delighteth in his grace, and in his justice, and power, and mercy in the great and eternal plan of deliverance from death.** ⁶And my soul delighteth in proving unto my people that save Christ should come all men must perish. ⁷For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time. ⁸And now I write some of the words of Isaiah, **that whoso of my people shall see these words may lift up their hearts and rejoice for all men.** Now these are the words, and ye may liken them unto you and unto all men.

2 Nephi 11:2-8

Nephi understood that things given from God to man, like the Law of Moses, were given to keep people mindful of Christ. He taught that *all things* given from God typify Christ. This principle is a thread woven through the modules of this guidebook.

It is Jesus Christ Who Saves

In the New Testament, Christ teaches that we can read and search the scriptures, but if we do not ultimately come unto Him, we cannot have the saving life that He offers.

³⁷And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. ³⁸And ye have not his word abiding in you: for whom he hath sent, him ye believe not. ³⁹Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰And ye will not come to me, that ye might have life.

John 5: 37-40

When Jesus says come unto me, He means it! The scriptures don't give life; Jesus Christ gives life that saves.

In Luke, some people who did not believe in Jesus came to Him and said, (summarizing) "We have the writings of Moses (Old Testament scripture), and these writings give life." Jesus said the writings of Moses cannot save unless the writings point a person to Christ because He is the one who saves.

³⁵Then certain of them came to him, saying, Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life? ³⁶And Jesus answered, saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life.

Luke 14:35-37 JST

He taught that Moses wrote with the intent that those who read would know to believe on Jesus and live. If we want to study Moses' words according to the intent for which they were written, we need to read with a hope of finding Christ in what is written. We read to find Christ, and when we do, we believe Him. We believe He'll fulfill His promises. We believe He is able to deliver. We rely on His power. We get the saving life that only He can give.

Reading about individuals in the Old Testament whose stories include deliverance remind us that Christ saves. When we read about Moses, we are learning about Christ. When we read about Esther, we are learning about Christ.

Tools that will Enhance a Study of the Old Testament

The following resources can enhance Old Testament study.

Blue Letter Bible

<https://www.blueletterbible.org/>

Google AI overview: "A free, non-denominational Christian website and app offering powerful online tools for in-depth Bible study, known for its clickable blue hyperlinks that link directly to original Hebrew/Greek words (via Strong's numbers), definitions, cross-references, commentaries, maps, and audio resources, making scripture accessible for deep dives into context, meaning, and usage across multiple translations and versions, all grounded in a conservative, historical Christian faith."



The Theological Wordbook of the Old Testament

https://archive.org/details/theologicalwordbook-of-the-old-testament-mode_2up

AI overview: "A foundational scholarly reference work for Bible students, pastors, and laypeople, offering in-depth studies of over 1,400 theologically significant Hebrew and Aramaic words in the Old Testament, keyed to Strong's Concordance for easy lookup, and focusing on deep meanings, usage, and extensive bibliographies to clarify complex biblical terms." (links to Volume 1)



Scripture Citation Index

<https://scriptures.bry.edu/>

Google AI overview: "A free digital tool (website & app) for members of The Church of Jesus Christ of Latter-day Saints, created by BYU, that links specific scripture verses to where they are cited in official Church teachings, like General Conference talks, the Journal of Discourses, and Teachings of the Prophet Joseph Smith. It helps users find prophetic insights on a verse, see what leaders taught about it, and aids in lesson prep by connecting scripture study with Church leader commentary, allowing searches from verse to talk or speaker to verse."



Learning the things of God

Hyrum L. Andrus was a scholar and author whose writings connected the social, economic and political thought of Joseph Smith. He wrote an article about Joseph's teachings on education and the process of learning truth. Joseph taught that it is necessary to approach the learning of truth through a combination of intellectual and spiritual efforts.

"Joseph Smith held that **man can obtain truth through spiritual and intellectual processes. He should utilize both methods in his quest for understanding.** In evaluating the two methods, he said: '**The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teachings.**'"

Hyrum L. Andrus, Joseph Smith, *The Educator* Published in the Daily Universe Monday March 1, 1971, p. 10

Paul teaches similarly that things of the Spirit of God are spiritually discerned.

¹²Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 Corinthians
2:12-14

Learning the saving principles of God requires that principles are applied as they are learned.

Speaking of the way to salvation he said: We consider that God has created man with a mind capable of instruction, and a **faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect;** and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyment, till he has overcome the evils of this life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him." History of the Church 2:8

Hyrum L. Andrus, Joseph Smith, *The Educator* Published in the Daily Universe Monday March 1, 1971, p. 10

A person in pursuit of truth never learns alone. They gain a relationship with God facilitated through the Holy Ghost. As full intellectual capacity is applied to understand principles read about in the scriptures, there is also a reaching toward God, seeking all that He, through the Holy Ghost, can teach.

Joseph Smith observed that Enoch, Abraham, Moses, Paul, and many others in ancient times acquired great knowledge through faith. **This method requires man to use his full intellectual powers, but, in addition, man must reach up to God with desire and hope so that the Holy spirit can become a principle of relation within him.** By cultivating this principle, man can obtain divine truth until he has power to return to the presence of God. The prophet declared that every man remaining on the earth after the millennial kingdom is established must eventually come to know the Lord through the principle of revelation. [sources: HC 1:282-284; DC67:10; 88:66-68; 93:1; HC 3:380]

Hyrum L. Andrus, Joseph Smith, *The Educator* Published in the Daily Universe Monday March 1, 1971, p. 10

This is how a person can get the most out of a study of the Old Testament. And because of that reach up to God and the growing relationship with God, "...getting the most out of a study of the Old Testament" ultimately means getting a relationship with Christ and receiving the good things that come from Christ. Christ is the best thing anyone can "get" from a study of the Old Testament. Not only knowledge of Him, but Him. A relationship with Him.

Summary of this module	Summary of next module
Christ saves. When reading about Moses who saved, we are learning about Christ. When reading about Esther who saved, we are learning about Christ.	God created a world that sustains life. Christ also gives life.

An invitation. Follow the links to check out the three resources shared in this module.



— A *Seek Me* GUIDEBOOK —

Old Testament
Module One



Comment to the author (private)

Comment to online discussion (public)

Summary of Introduction	Summary of this module
Getting the most out of a study of the Old Testament ultimately means getting Christ out of it: a quality relationship and good things that come from Him.	We'll identify things created by God for His children, explore how they typify Christ, and acknowledge how to find Christ in other things God has created.
<p><i>"And God said let there be..."</i></p> <p>light • a firmament • waters gathered together unto one place • dry land • lights to divide the day from the night and for signs, and for seasons, and for days, and years • waters bring forth abundantly the moving creature that hath life • fowl that may fly above the earth • living creature and beast of the earth • man in our image, after our likeness, male and female</p>	<i>Genesis 1:3</i>

CREATION PART 1: GIFTS FROM GOD GIVE LIFE

If we believe that God created this world for us, His children, then it follows that God gave us many things in His creation. Each thing written about in the account of God's creation is a gift to us from God. And if we apply what we learned in 2 Nephi 11:4 about things given to us from God, then the things in the creation account are types for, or symbolically represent, Jesus Christ.

In His creation, God gave us sunlight, air, water, land, seasons, and seeds of every kind. Each of these things help a plant germinate, sprout, grow, blossom, and stay alive. Consequently, each of these things gives life. As givers of life, they each typify Jesus Christ who is the ultimate giver of life. Here are a few scriptures that teach us that Christ gives life.

... the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.	DC 50:27
Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.	DC 11:28
But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.	John 20:31
Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life , and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.	Ether 3:14
And this is life eternal , that they might know thee the only true God, and Jesus Christ, whom thou hast sent.	John 17:3

We can follow this pattern to learn about other types for Christ in the creation account.

Day 1

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.	Genesis 1:3-5
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Many scriptures teach that light is a type for or symbol of Christ. Experiences with light in the physical world help us understand some attributes of light. And when light is a type for Christ, then understanding attributes of light helps us understand attributes of Jesus Christ. For example, a night light enables us to see in the dark and can be a comfort through the night. Similarly, Jesus Christ can be a comfort through darker moments of life. Light during the day comes from the sun. The sun is also warm. A covenant relationship with Jesus Christ can be an insulating layer to the coldness we sometimes experience from darkness in the world.

Day 2

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:6-8

Having air to breathe and water to drink that is compatible with our physical bodies is key to the sustaining of life. The love and hope that Christ offers is also a key to surviving mortality.

Day 3

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

Genesis 1:9-13

Trees provide oxygen, shade, rest, food, and wood for shelter. Imagine being in the desert with no shade or shelter from the rays of the sun. Faith and trust in Jesus Christ and what He has taught can block us from extreme things that could harm us.

Day 4

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Genesis 1:14-19

Stars hold significance. At both the birth and death of Jesus Christ, prophets testified of stars that would be a sign of the event. Stars provide direction. The stars can orient us to true north. Can you make a correlation between these ideas about stars and what we know about Jesus Christ? Can you think of ways in which Jesus Christ helps us similarly to how the cycle of seasons helps the soil and crops?

Day 5

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

Genesis 1:20-23

John Taylor taught:

When God created the earth and placed man upon it, and the fishes of the sea and the fowls of the air, and the grasses and plants and trees, etc., **he placed in them the principle of life**, or, in other words, the power of propagating their own species. ~ You take a single grain of wheat, for instance, ... [it] contains within itself the power of increase. ... **He gives vitality to all creation and sets life into motion ...not only among men, but among the beasts of the field, the fowls of the air, the fishes of the sea**, ... everything possessing the principle of life within itself. ~ There needs a superior power to give this vitality. ~ Men can accomplish a great many things. They can build houses, railroads and steamboats, and can ... command, to a certain extent, the forces of nature; but they cannot give vitality to any of them. They cannot even furnish material to make a grain of sand, the wisest of them. ~ All these things are provided by...the omnipotent, omniscient hand of the Almighty according to certain eternal laws that he has provided for man and for every creature that exist upon the face of the earth.

John Taylor, Eternal Nature of the Gospel, Etc., Journal of Discourses 21:111

Day 6

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, ... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 1:24-28, 31

In conversation with God, Adam referred to Eve as the, “woman Thou gavest me.” Thus, Eve can be a type for Christ. It says in the scriptures that Eve was a help meet to Adam.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

Genesis 2:18

The English phrase, “help meet for him” may not lead someone to understand its full meaning. One Hebrew word making up the concept of help meet is “ezer.” In the Old Testament, ezer is the word used to describe God as a helper to His people. It denotes strength and support that can be given to another when they are in dire circumstances. Ezer is a root similar to the Hebrew root of the word succor, which implies running to the rescue of someone in distress. Jesus Christ’s rescue of each of us is an ezer to us all.

Day 7

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:2-3

God has given us a day of rest - The sabbath day. He made it holy and commanded us to keep it holy. As we keep the sabbath day holy, we receive several blessings. During an internet search, AI was asked to summarize the blessings of the sabbath day. The response included blessings of spiritual renewal, stronger family bonds, mental and physical rest, a deeper connection with God, acting as a weekly reset from worldly pressures, a sign of faith, and a time for worship, family, and rejuvenation, promising joy, provision, and protection from worldly obsessions. “It’s a gift from God, designed for humanity’s benefit, fostering balance and peace.”

Speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Exodus 31:13, 16-17

In Hebrew, the word Sabbath means “rest.” The purpose of the Sabbath dates to the Creation of the world, when after six days of labor the Lord rested from the work of creation. We understand why our Heavenly Father invites us to keep it holy. The Sabbath is God’s time and a sacred day, prepared for us to elevate our vision from the things of the world to the blessings of eternity, so we can “look to God and live” (Alma 37:47. See also verse 46). The Sabbath day is a gift from God to us.

Elder Thierry K. Mutombo, The Sabbath Day is for Us, Liahona, December 2023

Summary of this module

Christ is in so many things in the physical world. He is the light, the air, the living water, and the life.

Summary of next module

No matter the pains or how bitter, when we ask Him, he will, “come and make the blessings flow,” into our lives.

Invitations:

- What is one of your favorite life-sustaining creations of God on this Earth?
- For you, which life-sustaining creation is the best reminder of Jesus Christ?



— A *Seek Me* GUIDEBOOK —

Old Testament
Module Two



Comment to the author (private)

Comment to online discussion (public)

Summary of previous module	Summary of this module
We can find correlations between aspects of our physical world and Jesus Christ. Our experiences with the many gifts of God's creation are reminders of the attributes of Jesus Christ.	Fruit from the Tree of Life is sweet, pure, and delicious, and Christ offers it to us.
<p><i>"No more will sin and sorrow grow, Nor thorns infest the ground; He'll come and make the blessings flow Far as the curse was found."</i></p>	<p>Hymn: <i>Joy to the World</i> Text: Isaac Watts</p>

CREATION PART 2: TRADING OUR BITTER FOR CHRIST'S SWEET

In the Garden of Eden, there were two trees - the Tree of Knowledge of Good and Evil (Tree of Knowledge) and the Tree of Life. God commanded Adam and Eve not to eat the fruit on the Tree of Knowledge. They did not do what God commanded. They were given a choice and made the wrong choice. We have all done that. They chose to partake of the fruit from the tree that would give them experience. Afterward, they stood in the presence of God and confessed. The consequences of their choice included words like "sorrow" and "cursed" (Genesis 3:16-17 / Moses 4:22-23). Even though these consequences don't sound fun, one chapter later, both Adam and Eve said positive things:

¹⁰And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: **Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.** ¹¹And Eve, his wife, heard all these things and was glad, saying: **Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.** ¹²And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters.

Moses 5:10-12

How is it that they praised God in this way when things seemed difficult? The answer is Christ.

...I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

Moses 5:9

Two Trees in Opposition

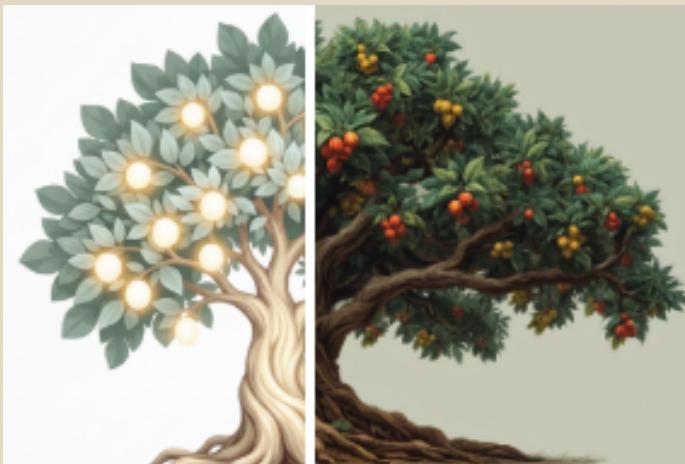
There are two trees. Both bear fruit. Both offer something. Both are desirable (Mos 4:12; 1 Ne 8:12). The Tree of Knowledge offers to make us wise. The Tree of Life offers joy and its fruit is desirable above all other fruit. There is opposition between the two trees - one has sweet fruit and one has bitter fruit (2 Ne 2:15).

¹⁷And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning **the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.** ¹⁸Now, as my mind caught hold upon this thought, I cried within my heart: **O Jesus, thou Son of God, have mercy on me**, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

Alma 36:17-21

¹⁹And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more. ²⁰And oh, what joy, and what marvelous light I did behold; yea, **my soul was filled with joy as exceeding as was my pain!** ²¹Yea, I say unto you, my son, that **there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.**

When we eat from the tree we get ...

Tree of Life	Tree of Knowledge of Good and Evil
Covered Close proximity to God Flourishing garden Innocence Life Joy Happiness Faith Hope Peace Comfort Wholeness Satisfaction Rest Mercy Sweet Confidence Health Atonement Love Barred or blocked from unnecessary pain	 Nakedness (need to be covered) Separation from God Thorns, thistles, weeds Experience, Children Knowledge of good and evil Labor by the sweat of brow Death Misery Sorrow Fear Despair Guilt, Shame, Suffering Pain Sickness, Hunger, Thirst Temptation Fatigue Sin Bitter Torment Anguish Damnation Wrath Barred or blocked from life

2 Ne 2: 22-23, Moses 4:13-15, Mosiah 2:38-39, Mosiah 3:24-27, Mosiah 15:8-9

The scenario

Symbolically, eating the fruit of the Tree of Knowledge of Good and Evil can represent two things:

Consequences not connected to our choices: experiences that are a part of living in mortality or the consequences of others' choices that affect us. Example: death, sickness, hunger, thirst, and fatigue are consequences of Adam and Eve's transgression.

Consequences of our own choices: we choose to do a thing God has commanded us not to do. Example: shame, anguish, and torment can be consequences of our own poor choices.

In instances when our partaking of the fruit represents us choosing to do something against God's counsel, this is an example of how the scenario goes:

Christ: Don't eat the fruit of the Tree of Knowledge. It's bitter.

Us: I'm a big girl/boy, thank you very much! (We eat the fruit) (*It is bitter*)

...pause...

Us: Jesus, it's bitter, and I don't want it any more.

Christ: Let's trade. (hands us a piece of fruit from the Tree of Life and eats what's left of our fruit)

Jesus Christ can intervene

After we do something God commands us not to do, justice deals out its bitter fruits, and we have no gifts of the Spirit. We are left with a bitter taste. We don't need to stand there with the continual taste of bitter. Jesus Christ has invited us to come to Him in these moments. We can choose to go to Jesus. When we go to Him, and we are standing there holding a half-eaten bitter fruit, Jesus is standing there with fruit from the Tree of Life. It is white and bright and delicious. He says to us, "Here. I'll trade with you. You be me, and I'll be you." We hand him our bitter, and He gives us His sweet. He eats our bitter, and He gives us life. We taste it, and it is pure and light and delicious. For this to happen, we need to go to Him. We have an opportunity to trust that He will be, as the scripture says, "...full of grace and truth." (Moses 5:7).

How it is possible

The Savior can withstand eating more of the fruit of the Tree of Knowledge than us. When Jesus Christ came to Earth, He ate all of the fruit of the Tree of Knowledge.

And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, **he suffereth the pains of all men, yea, the pains of every living creature**, both men, women, and children, who belong to the family of Adam.

2 Nephi
9:21

Christ ate all of the bitter fruit because He loves us and He knew we needed it. His act is called the atonement of Jesus Christ. As part of the atonement, He not only ate all of the fruit on the Tree of Knowledge, which enables Him to trade fruit with us, but He also sacrificed His life. Miraculously, the atonement of Jesus fulfilled every bit of justice that needed to be met as a consequence of our sins and also pains that exist as consequences of mortality.

¹⁰**For it is expedient that there should be a great and last sacrifice;** yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. ¹¹... therefore **there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.** ¹²Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a stop to the shedding of blood; **then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.** ¹³And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; **and that great and last sacrifice will be the Son of God, yea, infinite and eternal.**

Alma 34
:10, 12-14

It's already done. It was completed by Jesus Christ, so it is infinite and eternal, and it covers everything. Now Jesus Christ owns the rights to mercy. He already ate the bitter fruit. So when we eat the bitter, He can trade us, taking our bitter and giving us something infinitely better and full of mercy.

And thus he shall bring salvation to all those who shall believe on his name; **this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereh justice, and bringeth about means unto men that they may have faith unto repentance.**

Alma
34:15

To participate in the process of repentance and receive the blessings of life and light, represented by the delicious fruit from the Tree of Life, we must approach Heavenly Father in prayer and ask for the power of Jesus Christ to take effect in our lives through the miracle of His atonement.

And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore **only unto him that has faith unto repentance** is brought about the great and eternal plan of redemption.

Alma
34:16

His atonement is the means by which the great and eternal plan of redemption is possible. We can have faith in Jesus Christ, come unto him, trust that he will be merciful, repent, believe that we are forgiven, and receive light for darkness, joy for sorrow, hope for despair, wholeness for hunger, and rest from fatigue. We bring a few things to the interaction: an open, humble heart, a desire to be better (even if this sometimes starts as a desire to simply stop feeling so badly), courage to ask, and we bring our will. Let's let Christ save us, for he is mighty to save. "...as many as will." (Moses 5:9)

¹⁷Therefore may God grant unto you, my brethren, that ye may begin to **exercise your faith unto repentance**, that ye begin to **call upon his holy name**, that he would have mercy upon you; ¹⁸Yea, **cry unto him for mercy; for he is mighty to save.** ¹⁹Yea, humble yourselves, and continue in prayer unto him.

Alma
34:17-19

Summary of this module	Summary of the next module
Christ ate all of the bitter fruit. Now when we eat the bitter, He can trade us, taking our bitter and giving us something infinitely better and full of mercy.	When we are naked, we are exposed to all of the elements. All of us are, at some point, exposed. Jesus Christ can cover us.

Invitations:

- Can you remember a time in your life when you were tasting the bitter consequences of a choice, and then, through Jesus Christ, you exchanged your bitter for His sweet?
- Has there been a time when the bitter didn't go away, but with Christ's help, you felt like it became less of a burden?
- During a time when your bitter is related to something outside of your control, such as another person's choices or chronic pain, have you ever asked Jesus to sit with you as you drink that bitter cup?



— A *Seek Me* GUIDEBOOK —

Old Testament
Module Three



Comment to the author (private)

Comment to online discussion (public)

Summary of previous module	Summary of this module
Let Christ save. "Yea, cry unto him for mercy; for he is mighty to save" (Alma 34:18).	Learn why we need to be covered. Identify ways in which Christ has covered us. Understand the significance of being covered in Christ.
<i>"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, and wrapped me with the robe of righteousness..."</i>	Isaiah 61:10

CREATION PART 3: COVERED IN CHRIST

In Genesis Chapter 2, Adam and Eve were not ashamed of being naked.

And they were both naked, the man and his wife, and were not ashamed.

Genesis 2:25

And yet, in Genesis Chapter 3, one verse after they had eaten fruit from the Tree of Knowledge of Good and Evil, we read:

⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. ⁸And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

Genesis 3:7-8

After Adam and Eve had partaken of the fruit of the Tree of Knowledge of Good and Evil, their perception shifted, and they knew they were naked. They tried to cover their nakedness with fig leaves and by hiding in the covering of trees. It is ironic that they chose to use fig leaves as a covering. When fig leaves are broken, a sap releases that can irritate the skin similar to poison ivy. Covering their nakedness with fig leaves meant the leaves would have been in close proximity to their skin and could have caused skin irritation if broken.

In comparison to potentially irritating fig leaves, God made a covering for them that was better:

Unto Adam also and to his wife did the Lord God make **coats of skins**, and clothed them.

Genesis 3:21

We learned in the Introduction section that all things given from God typify Christ. The coats of skins were given to Adam and Eve from God, therefore, the coats of skins are symbolic of Christ. In this verse, the word "coat" is a translation of the Hebrew word, "*kutōnet*" meaning tunic or undergarment. It is from the root word *keth-o'-neth* which means "to cover." The word "skins" is translated from a Hebrew word meaning animal hide. This means that the sacrifice of an animal made it possible for Adam's and Eve's nakedness to be covered. Animal sacrifices are types for the atonement of Jesus Christ.

Exposed to the consequences of sin

Why did they need to be covered? Symbolically, when they transgressed the law of God, they were exposed to the consequences of sin. They needed to be covered by the atonement of Jesus Christ. We are all in need of covering. When we are exposed to the effects of the consequences of sin, it is similar to being exposed to the effects of harsh elements in nature. Imagine being in a bitter, cold, wet, snowstorm without a coat. Imagine being in a dry desert sun with no shade and without sunscreen. What about being in a sandy, desert wind storm without a tent? Our bodies, exposed to the harsh elements of nature, are vulnerable to injury and painful consequences. If we had to be in that exposed state, we'd want it to be for a short time because withstanding the elements for a long period of time would cause us more injury.

Likewise, when we transgress God's laws, symbolically, we are naked, or without covering, and we are exposed to the consequences of sin. It can be a painful and injurious circumstance. The longer we are there, the more injury we sustain; staying there, we may require more healing, more repentance, or become susceptible to adversarial influence. How can we get covered in our nakedness? As He did for Adam and Eve in Genesis 3:21, through the atonement of Jesus Christ, Jesus can cover us. We may try to cover ourselves with substitutes like fig leaves, but there is no substitute for the covering Jesus gives.

The word atonement is a translation of the Hebrew word, *kāpār* (pronounced kaw-far') which means: to cover, to cover over, or to overspread. Receiving the blessings of the atonement of Jesus Christ means we are being covered by Christ or covered in Christ.

— What can be covered in Christ?

For those who continually repent, all things can be covered in Christ, and His mercy will never run out.

¹⁷But **the mercy of the Lord is from everlasting to everlasting upon them that fear him**, and his righteousness unto children's children; ¹⁸To such as keep his covenant, and to those that remember his commandments to do them.

Psalms 103:17-18

²¹This I recall to my mind, therefore have I hope. ²²It is of the Lord's mercies that we are not consumed, because **his compassions fail not**. ²³They are new every morning: great is thy faithfulness. ²⁴The Lord is my portion, saith my soul; therefore will I hope in him. ²⁵The Lord is good unto them that wait for him, to the soul that seeketh him. ²⁶It is good that a man should both hope and quietly wait for the salvation of the Lord.

Lamentations 3:21-26

— Christ's grace is sufficient to save

And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness**. Most gladly therefore will I rather glory in my infirmities, **that the power of Christ may rest upon me**.

2 Corinthians 12:9

When, as this scripture says, "...the power of Christ rests upon us...", it covers us.

And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and **my grace is sufficient for all men that humble themselves before me**; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.

Ether 12:27

Do you believe Christ when he says his grace is sufficient to save? Do you believe He can cover you completely?

— Standing before God (confidence) or hiding (fear)

To receive covering, we need to go before God in prayer and ask Him. Even in that vulnerable and exposed state, we need to be willing to talk to God.

And the Lord God called unto Adam, and said unto him, Where art thou? And he said, **I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.**

Genesis 3:9-10

When we are naked, exposed to the consequences of sin, and are in need of being covered in Christ, what determines what we will do next? What determines whether we will hide from God, as Adam and Eve did originally, or stand before him? Adam hid because he was afraid to talk with God while he was naked, vulnerable, exposed. This description sounds similar to feeling ashamed. What holds power to shift our emotional state from feeling ashamed which can lead to us avoiding God? What holds power to shift our emotional state to feeling confidence as we go to God and ask to be covered? Mosiah 4 sheds some light on this. King Benjamin had gathered everyone and had taught them many things. He invited each of them to approach God for a remission of sins. Pay attention to what these verses teach about the state of the heart.

⁹**Believe** in God; **believe** that he is, and that he created all things, both in heaven and in earth; **believe** that he has all wisdom, and all power, both in heaven and in earth; **believe** that man doth not comprehend all the things which the Lord can comprehend. ¹⁰And again, **believe** that ye must repent of your sins and forsake them, and **humble yourselves before God**; and **ask in sincerity of heart that he would forgive you**; and now, if you **believe** all these things see that ye do them. ¹¹And again I say

Mosiah 4:9-12, 16

unto you as I have said before, that **as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins,** which causeth such exceedingly great joy in your souls, even so I would that ye should **remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you,** unworthy creatures, and **humble yourselves** even in the depths of humility, **calling on the name of the Lord daily, and standing steadfastly** in the faith of that which is to come, which was spoken by the mouth of the angel. ¹²And behold, I say unto you that **if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins;** and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. ... ¹⁶And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

As we remember all of the good things God has given us, and we are grateful for those things, we are more confident before God. As we remember that we are meant to go to God in our imperfection, so we can be delivered from it, we are more confident before God. As we recognize that we truly need things from Christ, that only He can provide, we are more confident before God. We need Christ and *His* covering. It is critical that we not feel shame about needing Him, or we will never stand before Him to ask for His help. If we don't go to Him, we will remain exposed to the consequences of sin. Imagine having a perfect knowledge of our nakedness and our need to be covered, and at the same time, feel comfortable standing before God in that state. This is one of Jesus Christ's hopes for us. He knows we need to be covered, and He wants to give us His covering. As we remember this, asking Christ for His covering can become a pleasant, tender, and enjoyable experience.

*Wherefore, we shall have a **perfect knowledge** of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a **perfect knowledge of their enjoyment**, and their righteousness, being **clothed with purity**, yea, even with the robe of righteousness.*

2 Nephi 9:14

When consequences of mortality or from the choices of others cause us pain, it is comforting to imagine being encircled in His arms of safety. Likewise, when we feel discomfort as a consequence of our own choices, recalling the feeling of being encircled in His love is a motivator to go to Him, and stay with Him, as He does His mighty work in our hearts.

*Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and **they are encircled about with the matchless bounty of his love**; yea, and we have been instruments in his hands of doing this great and marvelous work.*

Alma 26:15

Summary of this module	Summary of next module
When we experience burdens, pain, temptation, Jesus will either cover it or carry it.	God's ways are higher than our ways. "...he will teach us of his ways, and we will walk in his paths..." (Isaiah 2:3).

Invitations:

- Next time you feel ashamed and feel it's difficult to go to God and repent, see if thinking about Christ's attributes of kindness and patience helps you feel more confident about going to God
- If you feel stuck in recurring sin, remember that Christ wants to and is patiently waiting to talk to you about that anytime you are willing.
- Can you describe how it feels when your weakness is covered by Christ's goodness?

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Isaiah 41:10-13

Summary

Old Testament stories are part of Lehi's family's story. To encourage his family to believe in Jesus Christ, Nephi read to them the Plates of Brass, which is a portion of what we know as the Old Testament.

It may feel strange in an Old Testament guidebook to discuss events in the Book of Mormon, but the Book of Mormon begins in Jerusalem in Old Testament times. Lehi was a prophet in Jerusalem who followed an Angel's counsel to flee with his family into the wilderness. They fled and then returned to Jerusalem twice – once for the Brass Plates and again to gather relatives to travel with them. After traveling from Jerusalem through the wilderness to a beach, building a ship, and sailing to another land, Lehi, the patriarch of the family, had grown old. He said:

"...hear the words of a trembling parent, whose limbs ye must soon lay down in the cold and silent grave, from whence no traveler can return: a few more days and I go the way of all the earth." (2 Ne 1:14)

His posterity has gathered for one last sermon and for the bestowal of blessings from their father and grandfather. Lehi could have said anything in his last talk with those he loves. On these occasions when one is nearing the end of life, what a person chooses to talk about holds significance. In the portions of his final words recorded in scripture, Lehi talks about events from the Old Testament more than twenty times. He speaks of the creation, the fall of Lucifer, the fall of Adam and Eve, the redemption of Adam and Eve. He talks of Joseph in captivity in Egypt, of Moses, of the deliverance of the children of Israel out of the land of Egypt, of the house of Israel, and of promises given to his fathers (Abraham, Isaac, and Jacob). He speaks of Jerusalem's destruction. Lehi reminds his family that they were guided, by the mercy of God, out of Jerusalem into the wilderness to escape destruction. Then they were guided across the waters to a land of promise.

Accordingly, Lehi and his children and grandchildren are very much a part of the story of the Old Testament.

Lehi and Jeremiah were contemporary prophets in Jerusalem. Lehi and his family are now in a new land making the same covenants with God and receiving the same promises that Abraham, Isaac, and Jacob received. And Lehi's posterity will need to decide if they will receive the promises offered from Jesus Christ, or if they will reject them.

THE OLD TESTAMENT'S INFLUENCE IN THE LIVES OF LEHI'S FAMILY

Lehi was, "a descendant of Joseph...who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine." When Lehi and his family read the Brass Plates and made this connection – that the same God who led the children of Israel out of Egypt had preserved them – they wrote this about the Plates of Brass:

"...they were desirable; yea, even of great worth unto us, insomuch that we could preserve the commandments of the Lord unto our children. Wherefore, it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise" (1 Nephi 5:21-22).



A Seek Me GUIDEBOOK OLD TESTAMENT Context & Study

ANCIENT ISRAEL'S CONNECTION TO LEHI'S FAMILY

The Plates of Brass have direct overlap with the Old Testament of our day, but the writings were more contemporary to them. Nephi and Jacob loved the writings of Isaiah which are thought to be written between 740-686 B.C. Based on that timeline, the writings of Isaiah were written within 150 years of Nephi's and Jacob's lifetimes. In 2025, that might be likened to the prophetic writings of John Taylor or Heber J Grant. Lehi knew their ability to keep the commandments of God depended on them knowing God's commandments. They needed the Plates of Brass for that. Having the scriptures also enabled them to read and reread or tell and retell stories from the scriptures. They drew strength from knowing that their forefathers had made decisions similar to their decisions about choosing to live by God's commandments.

After Lehi passed away, some of his children rejected God's teachings. Nephi and other believers were warned by God and fled into the wilderness with their scriptures, the Plates of Brass. They wanted to keep the commandments of God according to the law of Moses, and having the Brass Plates would help them do that (2 Ne 5:10, 12). Later, they built a temple after the manner of the temple of Solomon (v.16).

The Plates of Brass contained the following:

- the five books of Moses
- a record of the Jews from the beginning to the reign of Zedekiah
- the prophecies of the holy prophets from the beginning to the reign of Zedekiah and also prophecies of Jeremiah
- a genealogy of Lehi's fathers

THE VALUE OF READING ABOUT THE PEOPLE OF OLD

Nephi, "...read many things to [his brethren], which were engraven upon the plates of brass." He gave three reasons why: (a) so his family might know the doings of the Lord among people of old, (b) to more fully persuade them to believe that Jesus could redeem them, and (c) that they may have the hope of their forefathers (1 Nephi 19:22-24). Nephi learned about Christ from Moses, Isaiah, and others. As he studied their writings, he came to know Christ as they did. Reading the Brass Plates helped him learn the characteristics and attributes of God.

People in the Old Testament knew Christ intimately. They saw Him in their manna. They saw Him in their water. Nephi's hope in Christ was strengthened as he read about his forefathers' hope in Christ. Nephi taught in plainness, so all could know Him as their Redeemer.

"And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord their Redeemer. (2 Nephi 19:18, 20).

Nephi was a teacher of Christ. Living in Jerusalem helped him better understand the writings that came from there. (excerpts from 2 Ne 25)

...I came out from Jerusalem, and mine eyes hath beheld the things of the Jews, ...I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about: ...For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem: ...his name shall be Jesus Christ, the Son of God. ...[He] brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations after they had been bitten by the poisonous serpents, ...and also gave him power that he should smite the rock and the water should come forth; yea, behold I say unto you, that as these things are true, ...there is none other name given under heaven save it be this Jesus Christ, of which I have spoken, whereby man can be saved.

And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

2 Kings 23:23

Summary

In Old Testament times, there existed a culture of covenants in civil and Godly matters. Covenants with God were made with familiarity that a covenant represents a secure relationship.

A COVENANT PEOPLE

The Theological Wordbook of the Old Testament, is, essentially, a Hebrew-English dictionary of the Hebrew Old Testament (Harris, Archer, & Waltke, 1980). In cases when a Hebrew word is not easily translated (e.g., there is not a one-to-one correlation to an English word), the word entry explains the concept represented by the Hebrew word. These explanations include a summary or analysis of the varied viewpoints of Biblical scholars.

Three Hebrew terms:

bərīt

In the discussion for bərīt (282a) in the Theological Workbook of the Old Testament, during Old Testament times, there were two ways into a relationship: blood ties, and covenants. Covenants were made between nations, a monarch and their subjects, individuals (such as David and Jonathan), and between God and man. A stone, a meal, a marriage, or a written document signified a covenant. One scholar said, "There is no firmer guarantee of legal security peace or personal loyalty than the covenant [sic]" (Behm, quoted in Harris et al., 1980, p. 129). The Hebrew word for covenant is a noun. The verb or action of covenanting is represented with an idiom, "cutting a covenant."

The Hebrew word that represents covenant, bərīt, is found 264 times in the Hebrew text. Therefore, covenanting, or "cutting covenants," was widely embedded in the culture of people in the Old Testament.

"All of this covenant procedure provides the cultural setting in which God's relationship with his people is formulated" (Harris et al., 1980, p. 129)

Brothers and sisters, the more I think about Jesus hastening His work in me and my development, preparation, and growth toward becoming like Him, the more I realize that **it has much more to do with what I allow—and who I give access—than anything else.** ...We have three fundamental powers in the world: the power of God, which is supreme; the power of Lucifer; and man's power. Our ability, privilege, and awesome responsibility to choose is agency or, in other words, man's power. We use it to determine who gets access. ...Do you see why access and agency are important? Will you give Lucifer more access—the one who knows your history, maybe some prophecy, but is ignorant? Or will you give access to Him who will work with you based on certainty; Him who will never tire and will never give up on you? **God can do very little, even with hesed, if we become indifferent and defiant.**

...Brothers and sisters, I testify that Jesus Christ is not and never will be finished with you. ...We allow the Savior to transform us into the best version of ourselves. We choose to grow spiritually and receive joy—we choose to become more like Jesus Christ!" There it is again: agency and access.

Elder Kevin G. Brown, Hastening the Work in You
BYU-I Speeches - Devotionals May 13, 2025

A Seek Me GUIDEBOOK

OLD TESTAMENT

Context & Study

ANCIENT ISRAEL'S CONNECTION TO JESUS CHRIST: COVENANTS

THE MANNER OF COVENANTS BETWEEN GOD AND MAN

Ann Madsen, a scholar of ancient studies, especially Isaiah, wrote about God's relationship with people in the Old Testament. She taught that when considering the concept of bərīt, or covenants, between God and man, two additional Hebrew concepts are important: hesed and hinneni. Hesed is relative to Christ. Hinneni is relative to God's children.

hesed

Madsen taught that hesed represents the, "...loving-kindness and unfailing patience on the part of the Lord." She included these verses from Isaiah to illustrate Christ's loving-kindness:

For all this his anger [justice] is not turned away, but his hand is stretched out [in mercy] still.
(Isaiah 5:25; 9:12, 9:17, 9:21; 10:4)
Bracketed content as quoted from Ann Madsen,
"His Hand Is Stretched Out Still": The Lord's Eternal Covenant of Mercy.

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (Isaiah 49:14-16)

hinneni

Ann Madsen taught that the direct translation of hinneni is, "Behold me! Here am I!" Isaiah and Samuel used this phrase in response to God's call. She said hinneni symbolizes, "...tender submission to the Lord by mortal beings." She further stated that, "...each of us must respond to the Lord's invitation with his or her own hinneni."

Based in a rich culture of covenants among people of the Old Testament, the Lord covenanted with them. Covenants with God were more intimate than contractual. From the principles taught by Ann Madsen, it can be ascertained that covenants were a place where the complete mercy and loving-kindness of God met the voluntary, amenable, enthusiastic, "loving-willingness" of His children.

A PLACE WHERE THE LORD MEETS HIS PEOPLE

In line with the intimacy of His covenants with them, the Lord wanted to have a relationship with His people. He established among them a way to meet with them.

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. (Exodus 33:7-11)

About this scripture, Ann Madsen taught:

What kind of love is engendered between a father and his child who meet face to face and speak as friends? What kind of **faith**? What kind of **mercy**? Even reading of such an encounter invites the righteous to search for and find such a sacred place—a place where they may abandon their hurried prayers to wait upon the Lord with a broken heart and a contrite spirit, with pleadings that can barely be uttered in the presence of such purity. In short, they must be willing to examine their own "unclean lips" in the lively hope that their guilt may be taken away and their sins atoned for, as we see described in Isaiah.

What a pattern of trust was perpetuated as the Lord came to tent among his people! They knew that even in their wanderings, he would attend to their needs; he would be close by in the center of the camp. The Lord began this cycle of trust and love, and humankind completes it through the affirmation of faith. ...It is an eternal pattern begun in heaven. Eternal questions are asked and answered in the temple. **In the temple, the Lord's trust of his children and their trust of him come together. The sanctuary of the temple becomes a bridge of love, uniting the whole family of God. There, the Lord promises, "I will come unto you," and the mortal beings reply, "I believe You will come."** Then he comes, and the cycle continues. It is a perfect pattern.

Ann Madsen, "His Hand Is Stretched Out Still": The Lord's Eternal Covenant of Mercy. In Revelation, Reason, and Faith: Essays in Honor of Truman G. Madsen, edited by Donald W. Parry, Daniel C. Peterson, and Stephen D. Ricks, 703–22. Provo, Utah: FARMS, 2002.