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## Book of Mormon Sunday School Lessons, May 1932

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and indolent that nothing less than fear of immediate death will bring forth a maximum of effort, as if man would degenerate without an occasional opportunity to shed his brother's blood!

"No warrant for such a base philosophy can be found in history, sacred or profane. If killing were necessary for man's highest development, governments would make provision for it. We would have commissions empowered to examine men and permit a return to savagery whenever it was necessary to insure civilization. But instead of that we have a law against murder among all people under all governments.

"When the hatred that leads to war is banished, love will lead to rivalries in helpful service to mankind." W. J. Bryan. "Famous Figures of the Old Testament."

It is clear that the Book of Isaiah in its present form is the result of frequent and fundamental revisions. The fact that Isaiah's writings have been repeatedly supplemented and re-edited illustrates the esteem and devotion with which the prophet was regarded by subsequent generations. The noble prophecies in chapters 40-66, which interpret Israel's universal mission, are now generally recognized as coming from a period certainly not earlier than the Babylonian exile. (See Note 1 to Lesson 16.) Many later passages have also been inserted in the first thirty-nine chapters, in which are found the original sermons of Isaiah, the son of Amoz. The result of this repeated revision is that a clear-cut literary analysis of the book is practically impossible. Eight or nine general divisions may be distinguished in the first thirty-nine chapters.

"The book opens with a general introduction, chapter 1, and a little group of social sermons, chapters 2 to 5, to which also belong 9-10. Then follows the account of Isaiah's activity in 734, B. C., recorded in chapters 7 and 8. These chapters are in turn introduced by an account of his call in chapter 6, and are supplemented by later Messianic prophecies (9, 11, 12). Next comes a large collection of foreign prophecies of various dates (13-23). Chapters 24-27 contain certain very late prophecies. In chapters 28-31 are found selections from Isaiah's sermons preached in connection with the great crisis of 701 B. C. Chapters 34 and 35 contain a post-exilic apocalypse. The historical chapters, 36 and 37, record the closing years of Isaiah's activity, and 38 and 39 certain incidents preceding the invasion of Sennacherib in 701 B. C.

"Isaiah's prophetic work may be divided into four distinct periods. The first extending from about 738 to 735 B. C., is represented by the account of his call and the stirring social sermons found in chapters 2 to 5 and 9 to 10. The second period was the great crisis of 735-4 B. C. when Tiglath-pileser IV's impending invasion of Palestine led Kings of Damascus and Northern Israel to attempt to force Judah to join them in opposing the common foe. Chapters 17:1-11 and 7 and 8, clearly belong to this period. The third period extends from 710-701 B. C. and culminates in the first great invasion of Sennacherib. The fourth and last period of Isaiah's activity was apparently connected with the second western campaign of Sennacherib about 690 B. C." (Kent's Kings and Prophecies of Israel and Judah, pages 136-7.)

# BOOK OF MORMON



General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

## LESSONS FOR MAY

Ages 15, 16 and 17.

### Memory Exercise for May

"And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little

should be required; and to him that had not should be given." (Mosiah 18:27.)

First Sunday, May 1, 1932

Uniform Lesson. Subject: "Character Building Through the Payment of Tithes." (See Superintendents' Department for Teacher's Outline; pupil's lesson in quarterly.)

Second Sunday, May 8, 1932

Mothers' Day. No Lesson.

Third Sunday, May 15, 1932

Lesson 14. What King Benjamin Taught.

Topic: Charity.

Text: Sunday School Lessons, No. 14.

Objective: To teach that we should give to the needy according to our ability.

To teachers: This lesson comes at a peculiarly fitting time when unemployment has caused widespread want, and when opportunity for giving comes to us all. It might be well to call attention to the plans of the state, the community, the church for relieving distress. Let members of the class tell of some definite results that have come from this organized endeavor to take care of the unfortunate. At this point, call attention to the work of the Relief Society organized by the Prophet Joseph Smith, for the purpose, among other things, of taking care of the poor. It would be a splendid idea to invite to the class today a Relief Society officer to tell of the work now being done by that organization in taking care of the needy. Then let the class point out how such a period of distress brings into play, and revives many fine qualities of the giver. The lesson shows that human nature in the days of King Benjamin was the same as today; people need reminding of their duties to their fellow men. Conclude by discussing the missionary work of the church—one of the finest examples of giving of time, energy and money in the interest of the honest in heart. Cite instances to show how people in this church have skimped and denied themselves in order to keep the boy on the mission. This will show another side of giving on a large scale by the members of the church. After all, the class should be led to see the blessings that come through the exercise of the virtues stressed by King Benjamin.

Fourth Sunday, May 22, 1932

Lesson 15. The Resurrection.

Text: Alma 11:34, 37, 39-46; Sunday School Lessons No. 15.

Objective: To teach that the nature of our resurrection will depend upon the manner in which we use the knowledge we have of the gospel.

To teachers: This lesson will require

careful reading and interpretation. Alma and Amulek have given probably the clearest, simplest statement ever revealed to ancient prophets concerning the details of the resurrection. When getting answers to the questions see that the class is made to sense the responsibility that goes with having the gospel. Point out that those who do not know better, and who do wrong in their ignorance, will not be held so accountable as Latter-day Saint boys and girls, who might commit the same sins. Our condemnation is greater. We simply cannot afford to do wrong if we value our future life. Discuss some of the worldly practices that our boys and girls should not follow. Show the relationship between bodies and the resurrection.

Fifth Sunday, May 29, 1932

Lesson 16. Relation of Baptism and Repentance.

Text: Mosiah 26:15-32; Alma 7:14-16; Sunday School Lessons, No. 16.

Objective: To teach that baptism accompanied by repentance is a necessary ordinance in the Church of Christ.

To Teachers: The class should be led to see the justice and fairness in the plan of baptism and repentance—the continued opportunity to reform, to do better, to make new resolves, to forsake evil and bad practices. Compare that with belief's in the world, such as predestination and fatalism. The former philosophy teaches that we were foreordained to be just what we are; fatalism teaches that we can do nothing to change the plan mapped out for us. The gospel, on the other hand, makes us the 'masters of our fate,' 'the captains of our soul.' Let the class discuss our duties and our opportunities when we are under fire, under temptation; how we can show our mettle, the stuff we are made of. Combine this with the thought of the power of God, which we may invoke, to give us strength to resist evil, to repent daily of our short comings.

The class may recite some of the daily temptations that young people meet, and the joy and satisfaction and peace of mind that come with power to resist. Have them see and feel that repentance with Latter-day Saints is a continuous process.

### SPIRITUALITY

**SPIRITUALITY** is that liveliness of spirit that intensifies appreciation of the beautiful, deepens loyalty to truth and kindles love for the good; it puts the heart in harmony with the moral forces of the world; promotes delight in the realization of high ideals; and quickens in the heart the joyous glory of being in actual partnership with God in the purification and ennoblement of mankind.—Nephi Jensen.