

# Zacharias Hears from God

Devotional Reading: [John 10:22–30](#)

Background Scripture: [Luke 1:5–23](#)

## Luke 1:8–20

**8** And it came to pass, that while he executed the priest's office before God in the order of his course, **9** According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

**10** And the whole multitude of the people were praying without at the time of incense.

**11** And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

**12** And when Zacharias saw him, he was troubled, and fear fell upon him.

**13** But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

**14** And thou shalt have joy and gladness; and many shall rejoice at his birth.

**15** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

**16** And many of the children of Israel shall he turn to the Lord

their God.

**17** And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

**18** And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

**19** And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

**20** And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

## Key Text

*The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

—**Luke 1:13**

From Darkness to Light

**Unit 1: God's Preparation**

Lessons 1-4

**Lesson Aims**

After participating in this lesson, each learner will be able to:

1. List elements of Zacharias's doubt and fear.
2. Explain why his doubt was inexcusable.
3. Voice or write a sentence of repentance for harboring an inexcusable doubt.

## Lesson Outline

### Introduction

A. Does History Rhyme?

B. Lesson Context

#### I. Holy Occasion (Luke 1:8–10)

A. Post of the Priest (vv. 8–9)

B. Prayers of the People (v. 10)

#### II. Profound Announcement (Luke 1:11–17)

A. Fearful Reaction (vv. 11–12)

B. Future Realities (vv. 13–17)

*Influencer Marketing*

#### III. Skeptical Exchange (Luke 1:18–20)

A. Desiring a Sign (v. 18)

B. Embodying the Sign (vv. 19–20)

*A Messenger of Life*

### Conclusion

A. Rhythms of God's Plan

B. Prayer

C. Thought to Remember

## How to Say It

Abia Ab-ee-ah.  
asceticism uh-set-uh-sizz-um.  
Elias Ee-lye-us.  
Gabriel Gay-bree-ul.  
Herod Hair-ud.  
Johanan Jo-hay-nan.  
Zacharias Zack-uh-rye-us.

## Introduction

### A. Does History Rhyme?

A popular claim is that history repeats itself. But does that claim hold up? Perhaps a more accurate claim is that history does not repeat itself, but it rhymes. This means that while no one historical event is exactly like any other, similarities may exist between the two events.

Events in God's plan of salvation are frequently similar to His earlier work among His people. These similarities can help people understand the singular, focused plan of God. His work consists of more than isolated events in history. Instead, His work is a grand epic to turn rebellious, hostile humanity into His holy people.

Today's Scripture text highlights one of these rhythms of God's plan. Would the recipient of this good news trust that God would be faithful to His promises?

### B. Lesson Context

The Gospel of Luke is one of two Gospel accounts that describe Jesus'

birth and its context. The other account comes from the Gospel of Matthew ([Matthew 1:18–2:23](#)).

Luke's account is distinct in at least two ways. First, Luke's account is interwoven with events regarding the birth of Jesus' cousin John ([Luke 1:5–25, 57–80](#)). Both pregnancies were announced by an angel ([1:13, 30–33](#)), were accompanied by great wonders ([1:62–66; 2:13–15](#)), and had prepared the people for God's salvation ([1:32–33, 67–79](#)).

Second, Luke's account highlights the significance of these parallel birth narratives through depictions of worship. Mary ([Luke 1:46–55](#); see [lesson 4](#)), Zacharias ([1:67–79](#); see [lesson 2](#)), a heavenly host ([2:13–14](#)), and Simeon ([2:28–32](#)) all give praise to God for His work.

Luke's account opens by way of introducing Zacharias, the father of John and a priest in the division of Abia ([Luke 1:5](#)). Zacharias and other priests descended from Aaron, the brother of Moses (see [Exodus 28:1](#)). Over the centuries, Aaron's descendants became numerous to the point that they could not all serve in the temple at the same time. King David had organized the priests into 24 divisions for service ([1 Chronicles 24:1–19](#)). The divisions required adjustment following a season of captivity (see [Ezra 2:36–39](#)). These divisions apparently continued into the New Testament era.

Every division would serve in the temple for roughly two nonconsecutive weeks each year. The assigned priests would complete the necessary tasks for the temple, including accepting and offering sacrifices, burning incense, and leading prayers.

Zacharias and his wife Elisabeth, also a descendent of Aaron, were “righteous before God” and “blameless” regarding obeying His commandments ([Luke 1:6](#)). The couple was without children due to their ages and Elisabeth's barrenness ([1:7](#)).

# I. Holy Occasion

(Luke 1:8–10)

## A. Post of the Priest (vv. 8–9)

**8. And it came to pass, that while he executed the priest's office before God in the order of his course.**

The time had arrived for Zacharias and his priestly *order* to begin their service in the temple (see [Lesson Context](#)). The events that followed would take place against the backdrop of a priest performing his duties *before* the presence of *God*.

**9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.**

The renovation and expansion of *the temple of the Lord* in Jesus' day began during the reign of Herod the Great (ruled 37–4 BC). Herod's efforts in this regard took at least 46 years (see [John 2:20](#)). He used the temple as a political and religious tool to gain support from the Jewish people. The layout of Herod's temple paralleled its predecessors. The temple complex consisted of a series of outdoor courts, a large porch (see [10:23](#)), and a building that housed the inner sanctuaries (compare [1 Kings 6:2–10, 16–36](#))—the center of the entire complex.

Twice daily, a priest would enter the outer sanctuary and *burn incense* on the altar of incense (compare [Exodus 30:1–8; 40:26–27; 1 Kings 6:20–22; 7:48](#)). The rising smoke and the fragrant aroma represented the people's prayers going up to God (compare [Psalm 141:2; Revelation 5:8; 8:3](#)).

Because of the numerous priests, *the custom* of drawing lots determined the priest who would fulfill this particular duty. The practice was not intended as a pagan lottery (compare [John 19:24](#)). Rather, it was a

way to determine God’s will (compare [Proverbs 16:33](#); [Acts 1:21–26](#)). The chosen priest would fill this role one time in his lifetime. We can imagine the sense of awe and reverence that Zacharias felt as he received *his lot* and entered the sanctuary.

## B. Prayers of the People (v. 10)

**10. And the whole multitude of the people were praying without at the time of incense.**

Because only the chosen priest entered the Holy Place where the altar of incense was located, *the whole multitude of the people* was scattered throughout the temple’s courts as the priest burned the incense. The people were restricted to the various outer courts because of God’s requirements regarding who could enter that space. It was not as though the people were unholy—their acts of *praying* highlighted their commitment to the Lord.

The content of the crowd’s prayer *at the time of incense* is unknown. The worshippers would bring their requests before God. One request was probably paramount: that God restore Israel and free them from their bondage to foreign empires (compare [Isaiah 2](#)).

## II. Profound Announcement ([Luke 1:11–17](#))

### A. Fearful Reaction (vv. 11–12)

**11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.**

Frequently in the writings of Luke, a declaration that someone

*appeared* indicates a supernatural presence (see [Luke 9:30](#); [22:43](#); [24:34](#); [Acts 9:17](#)). This appearance to Zacharias was no exception.

A heavenly visitor, such as *an angel of the Lord*, was a representative of God (see [Judges 6:11–22](#); [Matthew 2:19](#)). Though not used here, when Scripture includes the definite article *the* with “angel of the Lord,” the reference can be to the presence of God himself (example: [Exodus 3:2–4](#)). Zacharias did not have to wait long to discover the identity of this mysterious heavenly visitor ([Luke 1:19](#), below).

**12. And when Zacharias saw him, he was troubled, and fear fell upon him.**

This feeling of *fear* meant a sense of deep respect combined with sheer terror. Such a reaction was common when a person experienced the appearance of a messenger of God (see [Judges 6:22–23](#); [13:21–22](#); [Daniel 8:16–17](#); [Luke 1:29–30](#); [2:9](#)).

### What Do You Think?

How can a believer respond with joy rather than fear to God’s unexpected acts?

### Digging Deeper

How does love serve as an antidote to fear? (See [1 John 4:18](#).)

## B. Future Realities (vv. 13–17)

**13a. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard.**

The first words of *the angel* provided comfort to the troubled priest. Other depictions of heavenly visitors also include the imperative *fear not* (examples: [Daniel 10:5–12](#); [Matthew 28:5](#); [Luke 1:30](#); [2:10](#)). The com-



mand reassured God’s people of His presence and calmed their nerves.

The text is unclear which particular *prayer* of *Zacharias* had been *heard* by God. Zacharias and Elisabeth had likely prayed countless times for a child of their own. However, it is unknown whether they continued praying that request. Perhaps they felt that because of their advanced ages ([Luke 1:7](#)) having a child of their own was out of the question. Such a prayer, however, would have been consistent with the prayers of their ancestors (examples: [Genesis 25:21](#); [30:22](#); [1 Samuel 1:10–11](#)).

Other students of the text have proposed that the prayer in question was a prayer of Zacharias at the altar of incense concerning Israel’s salvation. However, Scripture is silent on this point. This proposal assumes that it would have been inappropriate for a priest to offer personal prayers while serving in the temple on behalf of the people. Perhaps Zacharias prayed along the lines that Israel would see the “horn of salvation” ([Luke 1:69](#)) and that they would “be saved from [their] enemies, and from the hand of all that hate [them]” ([1:71](#)).

Whatever the content of Zacharias’s prayer, God answered the prayer in a way that possibly addressed both the desire for a child and a desire to see Israel’s salvation (see commentary on [Luke 1:16](#), below).

### What Do You Think?

How can believers remain faithful in prayer even if their prayers are not answered on their preferred timetable?

### Digging Deeper

How can [Romans 5:1–5](#) and [8:18–27](#) provide encouragement to believers to exercise patience in this regard?

**13b. And thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.**

The angel's declaration that *Elisabeth* would bear ... a son was likely surprising to Zacharias. However, the announcement of a child to an elderly, childless couple is not without precedent in Scripture (example: [Genesis 17:17–19](#)). Only the one, true God could work such a miracle.

The name *John* was common among men in the New Testament era (see [Matthew 10:2](#); [John 1:42](#); [Acts 4:6](#)). However, the name likely came from the Hebrew name *Johanan* (see [1 Chronicles 3:15, 24](#), etc.), the meaning of which describes God's graciousness. Zacharias and Elisabeth were to experience God's graciousness firsthand in the birth of their son.

**14. And thou shalt have joy and gladness; and many shall rejoice at his birth.**

Feelings of *joy and gladness* would replace feelings of fear (see [Luke 1:13a](#), above). But the birth of this child would have a much wider impact than on just this couple. *Many* other people would *rejoice* because of the role this child would have in declaring God's plan for His people (compare [2:10](#)). John would not bring the long-awaited salvation to God's people. Instead, he would be a forerunner, preparing the way for that salvation ([3:15–18](#); see [lesson 3](#)).

**15a. For he shall be great in the sight of the Lord.**

John's *great* standing would not be measured by worldly standards of success. Years later, Jesus affirmed the angel's prophecy: "Among those that are born of women there is not a greater prophet than John the Baptist" ([Luke 7:28](#)). John's greatness *in the sight of the Lord* would come from his role as the person who would announce the good news of the arrival of God's salvation ([Mark 1:14–15](#); [Luke 3:1–6](#)).

**15b. And shall drink neither wine nor strong drink.**

Alcoholic beverages were common in the biblical world. *Wine* was served by itself (see [John 2:3–10](#)) or mixed with other substances and

served for pain relief (see [Mark 15:23](#)). Any other fermented alcoholic beverage made with natural sugars was a *strong drink*. The alcohol content of these beverages is unknown. At no point in John's life would he *drink* these beverages (see [Luke 7:33](#)). Because of his chosen sobriety, John would be marked as someone who had a distinct role for God.

The Law of Moses described two specific situations when a person would make a vow of abstinence from alcohol. First, priests were to avoid alcohol during their service to God ([Leviticus 10:8–11](#); [Ezekiel 44:21](#)). Second, Israelites who had taken the vow of a Nazarite were also to avoid alcohol ([Numbers 6:1–3](#); compare [Judges 13:2–7](#)). Both priests and Nazarites were set apart from others in order to serve God and His people.

However, John would not become a priest like his father, and it is unknown whether John became a Nazarite. Either way, John practiced asceticism, a self-denial of earthly pleasures, in order to focus on a life-long service to God (see [Luke 7:24–28](#)).

**15c. And he shall be filled with the Holy Ghost, even from his mother's womb.**

Instead of being filled with alcohol, John would *be filled with the Holy Ghost* (compare [Ephesians 5:18](#)). A characteristic of God's prophets in Scripture was that they were filled with God's Spirit (see [Isaiah 61:1](#); [Ezekiel 11:5](#); [Micah 3:8](#)). John would serve as a prophet of God, *even from his mother's womb*, where he "leaped ... for joy" in the presence of the unborn Savior ([Luke 1:44](#)).



Visual for [Lesson 1](#). Before closing the class with prayer, encourage the class to consider how they might silence their fears regarding God's work.

**16. And many of the children of Israel shall he turn to the Lord their God.**

The angel's message transitions from *who* John would become to *what* he would do. As God's messenger, John would call his own people, *the children of Israel*, to return to God. Part of this message warned the people that their being Abraham's descendants was no indicator of the presence of true repentance ([Luke 3:7–9](#)).

In the Old Testament, God's people showed true repentance when they put away their lives of sin and returned *to the Lord their God*

(Deuteronomy 30:2–3; 1 Samuel 7:3; Hosea 3:5; 7:10; compare Acts 11:21; 26:20; 1 Peter 2:25). John would call people to turn from their wickedness and enter the life of God’s salvation. In this way, John was like Israel’s prophets who proclaimed the “law of truth” and “did turn many away from iniquity” (Malachi 2:6).

## Influencer Marketing

Have you ever heard someone claim to be an influencer? An influencer is a person with whom brands collaborate to sell a product on the influencer’s social media platforms. The more followers an influencer has on social media, the more valuable that influencer’s platform will be to brands. And so, brands and businesses pay to be showcased on that influencer’s social media platform.

Through social media, the influencer can advertise brand-name makeup, trendy clothing, or the latest electronic device. One influencer has even reported being offered thousands of dollars to place a brand-name beverage in the background of a video that he filmed for his social media!

While an influencer’s advertisements appear innocent, they are essentially pointing people to consume—perhaps mindlessly. Followers of Jesus, however, should be *spiritual* influencers for the world. John the Baptist would influence many of his peers to turn to the Lord. He would be an influencer for spiritual matters and would point others to the Lord’s salvation. Are you living as a spiritual influencer, advertising a life changed because of God’s salvation? —P. L. M.

**17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to**

**the wisdom of the just; to make ready a people prepared for the Lord.**

John would not be unique as a prophet of God's salvation; many other prophets had gone *before* the Lord and had proclaimed the hope of God's salvation. John came in the type, *the spirit*, and the *power* of the prophet *Elias* (Elijah; see [Matthew 11:12–14](#)). As God's prophet, Elijah had confronted the people's unfaithfulness (see [1 Kings 18:16–46](#)).

Similarly, John would confront the people's unfaithfulness as he called them to repentance. His teaching would lead to changes in the lives of those who listened to and heeded his message. The reconciliation of *fathers to their children* (compare [Malachi 4:6](#)) and the turning of *the disobedient* to the way of *wisdom* (compare [Proverbs 1:2–3](#); [10:23–24](#)) would confirm John's prophetic message.

John would not be the source of God's salvation. Instead, he would get people *ready* and *prepared* for God's salvation. His role would be like that of a “voice ... that crieth in the wilderness, Prepare ye the way of *the Lord*” ([Isaiah 40:3](#); see [John 1:23](#)).

### **What Do You Think?**

How can believers prepare others for Jesus' second coming, just as John prepared people for Jesus' first coming?

### **Digging Deeper**

What distractions do you need to remove so that you might better be able to prepare people for this news?

## **III. Skeptical Exchange** **([Luke 1:18–20](#))**

## A. Desiring a Sign (v. 18)

**18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.**

In the Old Testament, requesting a sign from God was common and seen in a positive or neutral light (see [Genesis 15:8–9](#); [Exodus 4:1–5](#); [Judges 6:17–18, 36–40](#); [2 Kings 20:8–11](#); [Isaiah 7:11–17](#)). In the New Testament, however, requests for signs are depicted in a negative light (see [Mark 8:11–13](#); [Luke 11:16, 29–30](#); [1 Corinthians 1:22–23](#)), unless God initiated the sign ([Luke 2:12](#)).

The angel's promises appeared impossible to *Zacharias*. He desired a sign to *know* if these promises would come true. If a couple could not become pregnant before, then surely they could not do so when they were *old* and *well stricken in years*.

### What Do You Think?

In what ways are doubting God, questioning God, and unbelief toward God similar or dissimilar?

### Digging Deeper

Who is the person that you would turn to if you experience doubt or unbelief?

## B. Embodying the Sign (vv. 19–20)

**19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.**

Scripture frequently leaves angels unnamed (see [Genesis 19:15](#); [Exodus 14:19](#); [Luke 2:13–14](#); [Acts 10:1–3](#)). However, this *angel* revealed his

name (compare [Jude 9](#); [Revelation 9:11; 12:7](#)). *Gabriel* also appeared in and interpreted the visions of the prophet Daniel ([Daniel 8:16; 9:21](#)). The same angel would later appear to Mary to announce the pending arrival of the Son of God and the eternal rule of God on earth ([Luke 1:26–37](#)). The lowly virgin Mary accepted Gabriel’s message to her with faith, humility, and rejoicing ([1:38, 46–56](#)). However, the knowledgeable priest Zacharias responded to Gabriel’s message with skepticism and doubt.

Zacharias’s skepticism toward Gabriel’s message was called out. When God speaks through His messenger, there is no uncertainty with regard to that message. Instead, God’s people are to submit to the message that brings *glad tidings*.

## A Messenger of Life

A little after midnight local time on July 30, 1945, an enemy submarine torpedoed the USS *Indianapolis*. Twelve minutes later, the ship sank in the Philippine Sea.

This was a tragedy for my family—my greatuncle was among the hundreds of sailors who died on the ship. Several days after the ship sank, an official military messenger informed my greataunt of her husband’s death. Military families fear the worst possible message from these messengers.

Not all messengers bring news of death. Through a heavenly messenger, Zacharias received a message of life. Now God has spoken to us through His Son ([Hebrews 1:1–2](#)). God has brought us life through His Son. How can you be a messenger of this life in the Son to someone else?

—P. L. M.



**20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.**

Zacharias himself would embody the sign that he desired. This sign was the result of his unbelief regarding God's words through Gabriel. A demonstration of God's power and Zacharias's failure to believe was for Zacharias to be *not able to speak*.

But Gabriel's sign also came with mercy and promise: on *the day* that Gabriel's promises were *fulfilled*, Zacharias's sign would lift (see [Luke 1:57–66, lesson 2](#)). At that point, Zacharias's unbelief would be replaced with praise to God for fulfilling His promises ([1:67–79](#)).

### **What Do You Think?**

What is the appropriate response of a believer if God seems to be showing discipline for unbelief?

### **Digging Deeper**

How would you respond if another believer came to you with doubts, questions, or unbelief toward God?

## **Conclusion**

### **A. Rhythms of God's Plan**

Zacharias expected that God would use someone exceptional, not ordinary, to work out His divine plan of salvation. However, God frequently calls the unassuming or the seemingly ill-equipped. Zacharias and his family were the latest iteration of God's working through people who least expected it. Though Zacharias served as a priest, he was skeptical that God would work through him and his wife.

Of course we are not the parents of the forerunner of Christ, but Zacharias's story shows us that God will work through our lives as well. Will we doubt that God is serious when He calls us to fulfill His plan? Or will we believe and trust that God, who often has worked through ordinary people, will work through ordinary us?

### **B. Prayer**

God of our salvation, we acknowledge that we sometimes doubt Your work and that You would choose us. Strengthen our faith so that we can be ready when You call us. In Jesus' name. Amen.

### **C. Thought to Remember**

God works extraordinarily through the ordinary.

## **Visuals FOR THESE LESSONS**

The visual pictured in each lesson (example: page 125) is a small reproduction of a large, full-color poster included in the *Adult Resources* packet for the Winter Quarter. Order No. 2629123 from your supplier.

## **Involvement Learning**

*Enhance your lesson with KJV Bible Student (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the KJV Standard Lesson Commentary Deluxe Edition).*

## Into the Lesson

Ask two volunteers to each share a story about an event that happened in their lives during the past week. After selecting the volunteers, flip a coin to determine how each volunteer will tell his or her story. If the coin lands on heads, the volunteer will act out their story without using any words. If the coin lands on tails, the volunteer will draw images (no words!) on the board to depict the story. Each volunteer is allowed one minute to “tell” their story while the class guesses the story.

*Alternative.* Distribute copies of the “An Astonishing Story” exercise from the activity page, which you can download. Have learners complete the exercise as indicated.

After either activity, say, “Communicating without speaking words is a challenge. In today’s lesson, we will consider how Zacharias’s inability to speak was both a punishment and an expression of mercy.”

## Into the Word

Ask a volunteer to read [Luke 1:8–20](#) aloud. Divide the class into three groups: “Who?” Group / “What?” Group / “Why?” Group. Distribute handouts (you prepare) with the following questions:

**“Who?” Group:** 1—Based on [Exodus 30:1–9](#); [1 Chronicles 6:48–49](#); and [2 Chronicles 26:16–18](#), who was supposed to burn incense on the altar of incense? 2—How do these Scriptures help us understand today’s passage? 3—How is [Genesis 17:1–8, 15–19](#) similar to or different from Gabriel’s announcement to Zacharias? 4—What do these Scriptures tell us about God and His work?

**“What?” Group:** 1—Based on [Exodus 30:1–8](#), what was the priest’s duty at the altar of incense? 2—How does knowing this help us under-

stand Zacharias's role in today's passage? 3—How is [Judges 13:2–14](#) similar to or different from Gabriel's announcement to Zacharias? 4—What do these Scriptures tell us about God and His work?

**“Why?” Group:** 1—Based on [Revelation 8:2–4](#), why was the burning of incense considered significant? 2—How does knowing this help us understand Zacharias's role in today's passage? 3—How is [1 Samuel 1:1–18](#) similar to or different from Gabriel's announcement to Zacharias? 4—What do these Scriptures tell us about God and His work?

Have groups present their findings from the first two questions for whole-class discussion. After no more than 10 minutes of discussion, say, “Since Zacharias was a priest and followed God, he would have been familiar with these stories from the Old Testament. What should Zacharias have known about God and His work?” Have groups present their findings from the last two questions for whole-class discussion.

*Alternative.* Distribute copies of the “Baby Announcement” exercise from the activity page. Have students work in pairs to complete the activity as indicated.

After calling time under either activity, ask each group or pair to write two alternative endings to today's Scripture text. Have them consider the following prompts when imagining the alternative endings: 1—How could Zacharias have responded differently to the angel's news? 2—What other consequences could Zacharias have received for his doubts?

After 10 minutes, have each group or pair present their alternative endings for whole-class discussion.

## Into Life

Distribute an index card and pen to each student. Ask them to con-

sider a recent doubt they have felt toward God or His work and write that doubt on the index card. Have students write down a plan to deal with the doubt.

Have students turn over their index cards and write a prayer of repentance for harboring inexcusable doubts toward God. Encourage students to pray their prayers during the upcoming week.