Ether 3

Ether 3:1
Elder Neal A. Maxwell notes that, “Great faith, born of doing simple things, is the key to much that matters. When we give place in our lives for developing such faith, this faith facilitates the development of other vital qualities [such as hope and charity] and outcomes as well.”

*Men and Women of Christ*, p. 96

Elder Joseph Fielding Smith has stated: “Of necessity the first sanctified temples were the mountain tops and secluded places in the wilderness. If we are correctly informed, Adam built his altar on a hill above the valley of Adam-ondi-Ahman. At that place the Lord revealed to him the purpose of the fall and the mission of the Savior… It was upon the great mountain Shelem, which was sanctified and made holy, that the brother of Jared was commissioned and received one of the greatest revelations ever given unto man, for he was shown all things from the beginning to the end of time.


The King James Version of the Old Testament reports that Noah’s Ark was to have a “window” for a light: “A window shalt thou make to the ark” (Gen. 6:16). However, some modern Jewish translators of the Hebrew text render this passage: “A light shalt thou make to the ark.” The word in question, *tsahar*, in the dual form means “noon” or “midday.” Ancient Jewish legend relates that it was not just a light in the ark but was actually “a precious stone which illuminated the whole interior or the Ark” (Hertz, *Pentateuch and Haftorahs*, 26-27).


Ether 3:2
To teach atonement without teaching the fall is to relegate Jesus to no more than a guide, a great teacher, a coach, or an inspiring cheerleader. Jesus Christ is the Redeemer, the Savior, the advocate between a fallen and unholy people and a Holy man, even the exalted man of Holiness. He came not just to teach or to encourage. He came on a search-and-rescue mission. Truly, because of the Fall our natures have become evil continually, and those natures (note merely our behavior) must be changed and renewed; we must be brought back from death, spiritual death, through the mercy and grace of one who has power over death. We must be reborn. It is noteworthy that these words were not spoken by Laman or Lemuel or one of the score of apostates or inactives in the Book of Mormon. They were spoken by the brother of Jared, a righteous man, but one who knew well his weakness, one who knew clearly his limitations, and most important, one who knew the source of his strength. (For a detailed treatment of the Fall and its consequences for man, see Robert L. Millet, *Life in Christ*, Chapters 3-4.)

There is one responsibility which no man can evade; that responsibility is his personal influence. Man’s unconscious influence is the silent, subtle radiation of personality—the effect of his words and his actions on others. This radiation is tremendous. Every moment of life man is changing, to a degree, the life of the whole world.

Every man has an atmosphere which is affecting every other man. He cannot escape for one moment from this radiation of his character, this constant weakening or strengthening or others. Man cannot evade the responsibility by merely saying it is an unconscious influence.

Man can select the qualities he would permit to be radiated, he can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility, and make them vitally active in his character. And by these qualities he will constantly affect the world.

This radiation, to which I refer, comes from what a persona really is, not from what he pretends to be. Every man by his mere living is radiating either sympathy, sorrow, morbidness, cynicism, or happiness and hope or any one of a hundred other qualities.

Life is a state of radiation and absorption. To exist is to radiate; to exist is to be the recipient of radiation.


From a man of science, Dr. Donald H. Andrews, Professor Emeritus of Chemistry at Johns Hopkins University:

“The more man looks into the atom, the more he sees a power that is less and less material. The atom is essentially composed of waves, the significance of which lies in the harmonic relationships of their frequencies. Thus, we are concluding that the universe is not matter. It is number. It is music. Pythagoras knew this over two thousand years ago. Today, we are returning to this concept.

“But even more than this is the fact that the biological cell is giving us the clue to our biological inheritance. In every cell of the human body is light and color beyond the human spectrum, beyond imagination. There is movement too, as light streams into the cell from outside the body and from every other part of the body; and as light goes out from the cell into the body and beyond the body.

“Here in the cell is the nucleus, wherein lies the mystery of life. Here our eternal name is written, vibrating with a harmony that will never cease.

“Thus we are transmitting waves of color and vibration to everyone around us—waves of thought and waves of action written in a veritable book of life.

“This is where we live beyond time and space. Here we are projecting ourselves into the eternal and are growing in terms of harmony and color beyond imagination. Our destiny lies in this harmony, in this infinitude, in this unity of life.”

You cannot lift another soul until you are standing on higher ground than he is. You must be sure, if you would rescue the man, that you yourself are setting the example of what you would have him be. You cannot light a fire in another soul unless it is burning in your own soul.

Harold B. Lee, *Stand Ye in Holy Places*, p. 186
This matter of being a light is even more important in dark times. Our impact, for better or worse, on others is inevitable, but it is intended that we be a light and not just another shadow.


We think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile who have always beset us with violence and robbery; but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall, for I say unto you, there is a test, a TEST, a TEST, coming, and who will be able to stand?...

You imagine that you would have stood by [the Prophet Joseph Smith] when persecution raged, and he was assailed by foes within and without. You would have defended him, and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

Let me say to you, that many of you will see the time when you will have all the trouble trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and His work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves; the difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right, and call upon the Lord and cease not until you obtain it. If you do not you will not stand...

Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?

Heber C. Kimball, Conference Report, Apr. 1906, p. 76.

The brother of Jared was dealing with the problem of getting light into a boat. As you will recall, when he sought the Lord’s help, the Lord asked what the brother of Jared was going to do about it. He had done the best he could. It was going to take something beyond his own ability. And so the brother of Jared said, “O Lord, thou hast said that we must be encompassed about by the floods. Now behold, O Lord, and do not be angry…”

As I was reading this, I could see it in color. His experiences almost seemed to be happening as I read about it.

“And do not be angry with thy servant because of his weakness before thee; for we know that thou art holy and dwellest in the heavens, and that we are unworthy before thee…” Suddenly the aforementioned words of Isiah came back to me. [2 Nephi 12:11]

Then I continued reading: “Because of the fall our natures have become evil continually; nevertheless, O Lord, thou hast given us a commandment that we must call upon thee, that from thee we may receive according to our desires” (Ether 3:2).
I was not thinking so much about light in a ship; I was thinking about the great change [Mosiah 27:25-26] and how much I want it in my life and how much you want it in yours. I understand why Isaiah told me it would be helpful to foresee the day when the Lord would be exalted and to know how much I depend upon Him. We need Him, and the faith we have in Him makes us see Him as great and exalted and ourselves as small and dependent. As great as the brother of Jared was, he saw himself as we need to see ourselves if we are to have the Atonement work in our lives.


**Ether 3: 1-5**

**These stones**

11 “Behold, O Lord, thou canst do this” (Ether 3:5): Surely God, as well as the reader, feels something very striking in the childlike innocence and fervor of this man’s faith. “Behold, O Lord, thou canst do this.” Perhaps there is no more powerful, single line of faith spoken by man in scripture. It is almost as if he is encouraging God, emboldening him, reassuring him. Not “Behold, O Lord, I am sure that thou canst do this.” Not, “Behold, O Lord, thou hast done many greater things than this.” However uncertain the prophet is about his own ability, he has no uncertainty about God’s power. There is nothing here but a single, clear, bold, and assertive declaration with no hint or element of vacillation. It is encouragement to Him who needs no encouragement but who surely must have been touched by it. “Behold, O Lord, thou canst do this.”


**Ether 3: 6**

**Touch of the Lord**

12 There is interesting symbolism in the account of the Savior touching the stones that lit the way for the Jaredites. “Whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives” (Howard W. Hunter, *Ensign*, November 1979, 65. Jesus is both the rock of our salvation (see Psalm 95:1) and the light of our lives (see John 8:12). We may rely on him as our rock-solid foundation in life and as the light for our path as we cross the treacherous seas of mortality.


**Ether 3: 9-11**

**“Shall”**

13 Preparatory faith is formed by experiences in the past—by the known, which provides a basis for belief. But redemptive faith must often be exercised toward experiences in the future—the unknown, which provides an opportunity for the miraculous. Exacting faith, mountain-moving faith, faith like that of the brother of Jared, precedes the miracle and the knowledge. He had to believe before God spoke. He had to act before the ability to complete that action was apparent. He had to commit to the complete experience in advance of even the first segment of its
realization. Faith is to agree unconditionally—and in advance—to whatever conditions God may require in both the near and distant future.
Jeffrey R. Holland, Christ and the New Covenant, p. 18-19.

**Ether 3:13**
*Redeemed*

With the pronouncement of the redemption of the brother of Jared, “once and for all it was declared that ordinary people with ordinary challenges could rend the veil of unbelief and enter the realms of eternity. And Christ, who was prepared from the foundation of the world to redeem his people, would stand in all his glory at the edge of that veil, ready to receive the believers and show them ‘how great things the Father had laid up’ for them at the end of faith’s journey.”
Jeffrey R. Holland, Christ and the New Covenant, 29.

**Ether 3:14**
*Christ the Father and the Son*

The brother of Jared was speaking with Jehovah, “the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity,… the Father of heaven and earth, the Creator of all things from the beginning” (Mosiah 3:5, 8; see also Alma 11:39). Under the direction of God the Father, whom we call Elohim, Jehovah is God of the universe, presiding over all things...

Since Jehovah is empowered with the fullness of Elohim and is commissioned to speak in his behalf, he stands in the place of the Father, filling in every way the role of God. When giving revelation to prophets, he spoke of the mortal mission of Jesus Christ in the third person—that is, with the words of and from the perspective of God the Father, as though Jesus Christ were someone else. This explains Jehovah’s discussion of Christ in Moses and in many other scriptures.

It seems from the scriptures that with one exception, in all the recorded manifestations of Jehovah prior to his birth in the flesh, he appeared in his role as God the Father, speaking the words of the Father. The exception is this appearance to the brother of Jared in Ether 3…

It appears that the uniqueness of this situation, brought about because of Mahonri Moriancumr’s unparalleled faith, was the fact that Jehovah appeared to him in his role as Jesus—whereas to others he had shown himself as the Father… Nowhere else in the scriptures do we have an example of Jehovah appearing in his role as Jesus until his coming in the flesh.

In all editions of the Book of Mormon from 1830, the Lord said in Ether 3:14, “In me shall all mankind have light and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters,”… However, since 1981 the word light has been replaced with the word life. The statement now reads: “In me shall all mankind have life and that eternally, even they who believe on my name; and they shall become my sons and my daughters.”
The change of wording from *light* to *life* was brought about in the following manner. During the preparation of the 1981 edition, it was brought to the attention of the brethren that even though all printed editions of the Book of Mormon to this time had read *light*, the printer’s manuscript, from which the type was set for the first edition of the Book of Mormon, clearly said *life*. The Scriptures Publications Committee, consisting of three members of the Twelve, unanimously agreed that *life* was a stronger word than *light*, and since the manuscript read *life*, the correction should be made. An examination of the context also justifies this correction, for they who believe will become the sons and daughters of Christ. They are thus spiritually begotten by him and are given eternal life, which includes having eternal light, but is far greater. Robert J. Matthews, *The Book of Mormon: From Zion to Destruction* [Provo, Utah: Brigham Young University Press, 1995], 25.

**Ether 3: 14-15**

*“Creation”*

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was “the first man of all men” (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.


[The]body is a wonderful, personal gift from their Heavenly Father—custom made by the Master. Within its less-than-perfect features and functions will be the divine lessons that will connect each child to our Father in Heaven. Can’t all of us bear witness that life’s greatest personal lessons have come not only through the body but also because of the very body we are wearing? Is this not perfect proof of the divine tutoring of our God through his great gift of a body, designed individually for each one of us?

The body, then, becomes a type of classroom in which the Lord tutors us individually, giving us celestial lessons through the classroom we will wear from the moment we are born until the day we die. This individual tutoring is one of the reasons that the Lord can promise each of us that we will not be tested more than we can withstand (1 Corinthians 10:13).


**Ether 3: 15**

*Never have I shown Myself unto man*

Why would Jehovah say “Never have I showed myself unto man”? First, perhaps the Lord was speaking of the total and complete manner in which he revealed himself to the brother of Jared. (*Doctrines of Salvation* 1:37; *The Promised Messiah*, pp. 47, 599-600). Second, Sidney B. Sperry suggested that the Lord’s statement may have to do with the principle that he does not reveal himself to men, (meaning “sons of men,” unbelieving men); he only reveals himself to believers, to those who trust in and rely on him, who like Moriancumer, become redeemed from
the Fall (Answers to Book of Mormon questions, p. 49). Third, Daniel H. Ludlow has written: “Another possible interpretation is that Jesus Christ…is essentially saying in Ether 3:15 that he has never had to show himself unto man before” (A Companion to Your Study of the Book of Mormon, p. 318). Fourth, President Harold B. Lee suggested that the uniqueness of Moriancumer’s experience lay in the fact that he saw the Lord Jesus as he would be, that is, he saw a vision of Christ as his body would be, that is during his mortal ministry in some two thousand years. (To Be on Speaking Terms with God, pp. 8-9). Fifth, …it may be that this is the first occasion in history…when Jehovah manifested himself as Jesus Christ, the Son. Before this time he had made himself known by speaking to such persons as Adam (Moses 8), Enoch (Moses 6-7), and Noah (Moses 8) in the language and person of the Father, by divine investiture of authority… Finally, perhaps the matter is simpler than we had supposed. Could it be that the pronouncement is a relative statement, that it pertains only to the Jaredites? That is, it may be that Jehovah was explaining, in essence, “Never before have I showed myself to anyone in your dispensation, the Jaredite dispensation.”

R. Millet, J.F. McConkie, and B. Top, Doctrinal Commentary on the Book of Mormon, 4:276-278

We would assume all of the major prophets living prior to the brother of Jared had seen God… Adam’s face-to-face conversation with God in the Garden of Eden can be exempted because of the paradisiacal, pre-fallen state of that setting and relationship. Furthermore, other prophets’ visions of God, such as Moses and Isaiah in the Bible, or Nephi and Jacob in the Book of Mormon, came after this “never before” experience of the Brother of Jared. But before the era of the Tower of Babel, the Lord did appear unto Adam and “the residue of his posterity who were righteous” in the valley of Adam-ondi-Ahman three years before Adam’s death (see D&C 107:53-55). And we are left with Enoch, who said very explicitly, “I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face” (Moses 7:4). We assume there would have been other prophets living in the period between Adam’s leaving the Garden of Eden and the building of the Tower of Babel who also saw God in a similar manner, including Noah who “found grace in the eyes of the Lord” and “walked with God” (Genesis 6:8-9), the same scriptural phrase sued to describe Enoch’s relationship with the Lord (see Genesis 5:24).… Surely the most persuasive—explanation for me is that Christ is saying to the brother of Jared, “Never have I showed myself unto man in this manner, without my volition, driven solely by the faith of the beholder.” As a rule, prophets are invited into the presence of the Lord, are bidden to enter his presence by him and only with his sanction. The brother of Jared, on the other hand stands alone then and we assume now) in having thrust himself through the veil, not as an unwelcome guest but perhaps technically an uninvited one…(Ether 3:9, 15)… Indeed it would appear that this is Moroni’s own understanding of the circumstance, for he later writes, “Because of the knowledge [which has come as a result of faith] of this man he could not be kept from beholding within the veil… Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; Therefore he saw Jesus” (Ether:19-20; emphasis added)… This may be an absolutely unprecedented case of a prophet’s will and faith and purity so closely approaching that of heaven’s that the man moves from
understanding God to being actually like him, with his same thrust of will and faith, at least in this one instance.

**Ether 3: 16**

*“body if spirit”*

“Every form of life had a spirit existence in that eternal world... and that prior existence, for all forms of life, was one in which the spirit entity had the exact form and likeness of its present body.”

**Ether 3: 6-16**

*The Lord’s appearance*

In Ether 3:15 the Lord unformed the brother of Jared, “Never have I showed myself unto man whom I have created, for never has man believed in me as thou hast.” President Joseph Fielding Smith offers the following explanation for this passage: “It is true that the Savior appeared to the prophets before the flood, but it is evident that he did not reveal himself in the fullness as he did to the Brother of Jared. Talking ‘face to face,’ as stated in this revelation, does not mean that the Lord did not appear in a cloud; or, that his body was partially hidden from the view of the prophet. All of this could occur and yet the Lord still be partially, if not completely, hidden from the prophet’s view. The great difference rests in this, which the conversation of the Lord with the Brother of Jared clearly indicates: The Savior was conversing with the Brother of Jared in person, yes, evidently face to face, yet the Lord was hidden by a veil. The Brother of Jared knew that the Lord was there, but evidently he did not understand that the Lord had a body apparently of flesh and bones. Through his great faith he was able to see the finger of the Lord, when the Lord touched the stones. So astonished did the prophet become that he fell to the earth in fright, fearing that the Lord might strike him. Receiving the assurance that all was well the following conversation occurred: “And the Lord said unto him: Because of thy faith thou has seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. Sawest thou more than this?

“And he answered: Nay; Lord, show thyself unto me.

“And the Lord said unto him: Believest thou the words which I shall speak?

“And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth; and canst not lie.” [Ether 3: 9-12].

“Then the Lord revealed to him his entire body, and then he said:

And never have I showed myself unto man whom I created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.
“Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.” [Ether 3: 15-16]

“So the Savior showed to the Brother of Jared his entire body just as it would appear when he dwelt among men in the flesh.

“It is a reasonable conclusion for us to reach, and fully in accordance with the facts, that the Lord had never before revealed himself so completely and in such a manner. We may truly believe that very few of the ancient prophets at any time actually beheld the full person of the Lord.”

*Answers to Gospel Questions, 2: 124-25.*

**Ether 3:20**

As Elder Boyd K. Packer observes, the world says, “seeing is believing — show me!”

“When,” he says, “will we learn that in spiritual things…believing is seeing? Spiritual belief precedes spiritual knowledge.”

And as with the prophets and seers of ancient and modern times, so with all the saints who will obey the same laws, all shall see the Lord, for God is no respecter of persons. “Verily, thus saith the Lord,” he decrees: “It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.” (D&C 93:1) And again: “Sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.” (D&C 88:68) See 2 Peter 1:1-19.


**Ether 3: 23-24**

*Two Stones*

King Mosiah possessed “Two stones which were fastened into the two rims of a bow,” called by the Nephites *Interpreters,* with which he translated the Jaredite record, and these were handed down from generation to generation for the purposes of interpreting languages. How Mosiah came into possession of these two stones or Urim and Thummin the record does not tell us, more than to say that it was a “gift from God.” [Mosiah 21:28.] Mosiah had this gift or Urim and Thummin before the people of Limhi discovered the record of Ether. They may have been received when the “large stone” was brought to Mosiah with engravings upon it, which he interpreted by the “gift and power of God.” [Omni 1:20-21.] They may have been given to him, or to some other prophet before his day, just as the Brother of Jared received them—from the Lord.

The Urim and Thummin, or two stones, given to the Brother of Jared were those in the possession of Mosiah appears evident from the Book of Mormon teachings. The Brother of Jared was commanded to seal up his writings of the vision he had when Christ appeared to him, so that they could not be read by his people. This vision was recorded in a language which was
confounded, for it was not to go forth until after the resurrection of Christ. The Urim and Thummin were also sealed up so that they could not be used for the purpose of interpreting those sacred writings of this vision, until such time as the Lord should grant to man to interpret them. When they were to be revealed, they were to be interpreted by the aid of the same Urim and Thummin. [Ether 3:21-28.]


These Two Stones, which are also known as the *Interpreters* (Ether 4:5; Mosiah 28:200 and *Urim and Thummin* (Pearl of Great Price, Joseph Smith 2:52; Doctrine and Covenants 17:1) were, as we read here, entrusted into the care of Moriancumer, before he descended from the ever memorable scene of his vision and revelations. They were delivered to him with the admonition that they were to be sealed up, together with the sacred records that were to be kept, and thus be hidden from the eyes of the world, until they, in the due time of the Lord, were to come forth. The purpose of the Stones is stated to be to magnify; that is to say, to make clear “the things which ye shall write.”

According to the Doctrine and Covenants (17:1), the Sacred instruments deposited in the Hill Cumorah and delivered to the Prophet Joseph, [were] the Urim and Thummin received by the Prophet Joseph received the Stones, September 22, 1827, they were framed in silver bows and fastened to a breastplate (Pearl of Great Price, Joseph Smith 2:35). From the Doctrine and Covenants, 130:8-9, where God is said to dwell on a globe which is a Urim and Thummin, and that the Earth is to be sanctified and made immortal—made like unto a crystal and will be a *Urim and Thummin to the inhabitants thereon*—we conclude that was the nature of the Stones. They were crystals. The Prophet Joseph Smith further adds to our information that the white *stone* mentioned in the Revelation 2:17, will become a Urim and Thummin to each who receives one, and that a white stone will be given to everyone who is privileged to come into the Celestial Kingdom. On the stone a new name is written. By this means things pertaining to a higher order of kingdoms, even all kingdoms, will be made known.


**Ether 3: 26**

The Prophet Joseph Smith promised that “the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, “know ye the Lord, for all shall know Him (who remain) from the least to the greatest. How is this to be done It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.”

TPJS
Ether 3: Conclusion

This “is” the very search for which “we” were put on the earth: to rend the veil of unbelief, to yield to the pull of the Savior’s sealing power, to stand in the Lord’s presence, encircled about in the arms of his love (D&C 6:20; 2 Nephi 1:15).
M. Catherine Thomas

If you want to get revelation do your homework… The good works that really matter require the help of heaven. And the help of heaven requires working past the point of fatigue so far that only the meek and lowly will keep going long enough. The Lord doesn’t put us through this test just to give us a grade; he does it because the process will change us.
Henry B. Eyring, To Draw Closer to God, pp. 94-95.

The Lord has placed us on probation as members of the Church. He has given us the Book of Mormon, which is the lesser part, to building up our faith through our obedience to the counsels which it contains, and when we ourselves, members of the Church, are willing to keep the commandments as they have been given to us and show our faith as the Nephites did for a short period of time, then the Lord is ready to bring forth the other record and give it to us, but we are not ready now to receive it. Why? Because we have not lived up to the requirements in this probationary state in the reading of the record which had been given to us and in following its counsels.

“Take the Holy Spirit as Your Guide”
Elder Larry Y. Wilson, Ensign, May 2018, p. 75.

“Revelation for the Church, Revelation for our Lives.”
President Russell M. Nelson, Ensign, May 2018, p. 93.