

Podcast 018 – 1 Nephi 17:41-55 (Part 2)

1 Nephi 17:

[41] And he did straiten them in the wilderness with his rod; for they hardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. ...

This straightening here spoken of in this verse has to do with the path which you are treading.

Alma 7:20 says this,

[20] I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

Looking at the words *straitened with his rod*; the opposite of straight is crooked. Throughout the Scriptures the word crooked is also used with the word perverse. For example, in the Doctrine and Covenants 33:2.

D&C 33:2

*[2] For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a **crooked and perverse** generation.*

And again, in Philippians 2:15.

Philippians 2:15

*[15] That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a **crooked and perverse** nation, among whom ye shine as lights in the world;*

The old adage that the shortest distance between 2 points is a straight line also gives added meaning to the word straighten them in the wilderness. If you're like me and you look back upon the path that you've trod to this point in your life you'll find that it more or less was crooked, winding, deviating from that which is straight. And even though there were great experiences learned in that process the older I get the straighter I want my path to be. The rod spoke could hear is an instrument in the hands of the Lord to get his people to do what they ordinarily won't do through persuasion, gentleness, kindness, meekness, and love unfeigned. The rod can have many meanings here; the most ready meaning to the rod in our current studies is the rod of iron which is found in 1 Nephi 8. We have also learned that the rod of iron is the word of God. To show you how powerful that word can be; go with me to Alma 31:5. Remember the purpose of the rod is to straighten out the path for a crooked and perverse people. Verse 5.

Alma 31:5

[5] And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God.

All through Isaiah there is reference made to the king of Assyria. In Isaiah 10, verses 5, 15, 24 and 26; the Lord refers to the Assyrian as *the rod of my anger, and the staff in their hand is mine indignation*. The Book of Mormon use a similar phraseology when it talks about *scourge*. Scourge in Hebrew means whip. At any rate, we begin to get a picture of how this rod is used by the Lord to straighten his people in wilderness because they'd hardened their hearts even as Laman and Lemuel had hardened their hearts and the Lord strengthened them because of their iniquity. One of my favorite rods was the Hickory rascal beater owned by Steven Markham.

It was his walking stick and accompanied brother Markham when he went to Carthage jail with Joseph and Hiram Smith on June 1844; when Brother Markham left the jail and then attempted to return later the mob would not let him back inside. They forced him onto his horse at the point of bayonets, stabbing his legs, until his shoes were filled with blood and forced him out of town threatening to kill him if he returned. Back in the jail, Brother Joseph arose and with a firm quick step and a determined expression in his countenance approached the door and pulling the 6-shooter left by Brother Wheelock from his pocket open the door slightly and snapped the pistol 6 successive times.

This is Brother Taylor's account of when the mob picking up the stairway, up into the jailer's bedroom, and assaulted the door. Brother Taylor had Stephen Markham's walking stick and he said, resuming the narrative -

I had in my hands a large strong Hickory stick brought there by Brother Markham and left by him which I had seized as soon as I saw the mob approached. And while Brother Joseph was firing the pistol, I stood close behind him as soon as he had discharged he stepped back and I immediately took his place next to the door while he occupied the one I had done while he was shooting. While I was thus engaged in parrying the guns, Brother Joseph said, "that's right brother Taylor, parry them off as well as you can." These were the last words I ever heard him speak on earth.

I so love this story and others that were built around those famous Hickory walking stick that I had a yardstick in my house when my kids were going up and that I had painted the words *rascal beater*. Whenever my children chose to walk a crooked path instead of a straight path and would be resistant to my pleas, I simply would move to where the rascal beater was standing in the corner and watched them scatter. Sometimes my children would hide that rascal beater in various places of house and one daughter who saw me grab that and come looking for her stuffed a pillow in her pants so that when she got whacked on the rear end with that rascal beater she made a loud noise and feigned pain, but it was all just a great act. My children, now adults and have teenager children of their own, remember with fondness the *Stroud rascal beater* – the rod that would strengthen them in their wildernesses. Back to verse 41.

1 Nephi 17:

[41]... He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look; and because of the simpleness of the way, or the easiness of it, there were many who perished.

You can read about this experience in Numbers 21:8–9. It is referred to several times within the Book of Mormon. Let's go to Alma 33 and look at verses 19 - 21, concerning Christ Alma said,

Alma 33:19-21

[19] Behold, he was spoken of by Moses; yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

[20] But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them.

[21] O my brethren, (verse 21) if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in unbelief, and be slothful, that ye would not cast about your eyes, that ye might perish?

Another one is: ***Helaman 8:14–15***

[14] Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

[15] And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal.

Many are familiar with this image of the Rod of Asclepius; a serpent which is wrapped around the staff that is associated with the Greek god of medicine. Centuries before ancient Greece however this symbol was found as we have seen in the Torah in Numbers 21. What was the significance of the brass serpent raised on a pole? As the Book of Mormon intimates through the Scriptures we looked at the serpent represents the son of God being raised upon the cross. This lifting up of the rod with the serpent on it forces the people who are writhing on the ground having been bitten by poisonous serpents to make an effort to look up to this symbol of the Son of God. Even though it requires some effort on their part, considering the alternative of death, it is a relatively minor move for them to make in order to be immediately healed. I can imagine what it must've been like for those people after they were notified by Moses and his emissaries to look upon this raised symbol. What must've gone through their minds as they were told that if they would simply look they would be healed? I have seen what snakebite can do to the human body. I have seen what a rattlesnake bite will do. And when you're bitten by the serpents your mind is so focused upon the feelings in your body and experience you just had even counted and been bitten by the snake and the fear that you have for your life knowing that you've been bitten by poisonous serpent, it would take all you could do to remove your mind from being centered on the immediate incident and believe that something so simple could heal something that so historically is deadly. These fiery flying serpents are mentioned throughout the Scripture in Isaiah 14:29, Isaiah 30:6, Deuteronomy 8:15, and of course Numbers 20:8.

The Word fiery translated means burning. Most translators agree that in this context it refers to the burning pain of the bite. The poison of this particular serpent was extremely deadly and needed miraculous intervention in order to prevent death. It was probably also a slow acting poison. There are some snakes in the world that when you're bitten by that cause death within a very short time. The poison here was slow acting because it would've taken some time to make the serpent, attach it to the rod and hold it up in order for the people to look at it. Another interesting statement by brother John Pratt is this: one Hebrew dictionary notes that the same word is used for the serifs seen by Isaiah in Isaiah 6:2 from their copper color. One clue that this was the color of the serpent in question is that the image of the serpent was made of brass or copper or bronze which is reddish in color. The snake chosen by most scholars to fit the description of these serpents would be the Saw-scale Viper which still inhabits the areas where this incident took place. All around us, in our day, we can see people who could be easily and quickly healed and find almost immediate relief from the torment of a fallen world if they would simply do one thing and that is turned to the Savior and begin to receive his light.

People who've been away from the Lord Jesus Christ for long periods of time figure that it takes the same amount of time to return to him as it did to walk away from him. This is a lie from the devil. The word used in the Scriptures is *immediate* when referring to the effects of the Lord's love, the power of his atonement, and his redemption in our behalf. If we will simply make the first move, which in its nature is relatively easy, but because of the lies that we have embraced and the traditions that are so part of our core beliefs we just can't believe that it would be so easy. We will also follow the wisdom of the world in our returning to God. Instead of looking at the simple principles of the gospel of Jesus Christ, we would prefer to adopt all kinds of programs, systems, professional directions, and other cures and remedies of the fallen Babylonian world rather than simply hit our knees and say, *oh God, I can't do this by myself. Help me.* Even today some will still perish because of the simpleness of the way or the easiness of it. Verse 42.

[42] And they did harden their hearts from time to time, and they did revile against Moses, and also against God; nevertheless, ye know that they were led forth by his matchless power into the land of promise.

It took 40 years wandering around in the Sinai wilderness, the geographical area that could be easily crossed in a matter of days and weeks, for these hardhearted people to come to a point where the Lord would heal them. And actually, he was not able to do that, and it took the 40 years for most of the original men and women who were delivered from Egypt to die in the wilderness and for the next generation to be brought up and even have the possibility to develop the faith and belief necessary to possess their promised land. Verse 43.

[43] And now, after all these things, the time has come that they have become wicked, yea, nearly unto ripeness; ...

Here Nephi's referring back to the Jews and those who live in the Jerusalem environment the descendants of the original children of Israel who came out of Egypt.

[43] ...and I know not but they are at this day about to be destroyed; ...

According to the dates written in our Book of Mormon they are roughly 5 years from that destruction. So, it is appropriate for Nephi to say, *I know not but they are at this day about to be destroyed.*

[43] ... for I know that the day must surely come that they must be destroyed, save a few only, who shall be led away into captivity.

Verse 44.

[44] Wherefore, the Lord commanded my father that he should depart into the wilderness; and the Jews also sought to take away his life; yea, and ye also have sought to take away his life; wherefore, ye are murderers in your hearts and ye are like unto them.

Here you see Nephi being instructed by the Lord after this recitation of the history of their forefathers from Egypt up to the present day; here you see him about to give a massive rebuke under the direction of the spirit. That rebuke begins with the last statement in verse 44; *you are murderers in your hearts to like unto them.* Centuries later in the same Jerusalem now build up again at the time of

Christ you will see the 70 Stephen make the same historic recitation to the descendants of these Jews that Nephi speaking of. And in Acts 7:51, after giving along recitation of the history of their fathers listed, as Nephi has done, he says this:

Acts 7:51-60

[51] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Does that sound strangely familiar to what Nephi is saying? Verse 52.

[52] Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

[53] Who have received the law by the disposition of angels, and have not kept it.

[54] When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

[55] But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

[56] And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

[57] Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

[58] And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

[59] And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

[60] And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

It is so interesting how history repeats itself so perfectly and in such detail. The reason for this is the fallen nature of man doesn't change. Everything else can change but man's nature doesn't change. Back to 1 Nephi 17:45, Nephi speaking to his rebellious brethren.

1 Nephi 17:

[45] Ye are swift to do iniquity but slow to remember the Lord your God. Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; wherefore, he has spoken unto you like unto the voice of thunder, which did cause the earth to shake as if it were to divide asunder.

This is very interesting and unique verse unlike anything else in Scripture. There is a great key to understanding the impressions and the revelations that come to us through the Holy Spirit, from the Holy Ghost, and from the ministering of angels. Notice Nephi's words he says, *he has spoken unto you in a still small voice*. That is your key that you're talking about the light of Christ. It can also be the Holy Ghost. It is the Holy Ghost also, can speak in a still small voice; however, the Holy Ghost can also speak in a very loud and commanding voice. But the key here is this: that *you are past feeling* that he could not, right here, *feel his words*. This is not generally the way we communicate words spoken are discerned by our ears. We hear the words with our ears. But here Nephi is very express and says your past feeling that you could not feel his words. All of you have had this experience. When the Lord has spoken to you, by the power of the Holy Ghost, through the medium of the light of Christ, many times it's hard to describe that experience. It's hard to put into words

what it's like when you feel the voice of the Lord inside, but nonetheless the message is clear, and the experience is real. Let me share with you a statement by Brother Boyd K. Packer. Packer made this statement at the BYU Hawaii commencement in January 2006. Brother Packer emphasized, reminding the graduates, as the Lord outlined in Doctrine and Covenants 119:20;

“the weak things of the world shall come forth and break down the mighty and strong ones, but that every man might speak in the name of God the Lord even the Savior of the world.” then he said, *“I don't know if you know how to receive revelation, but you are not going to survive without it.”*

Interesting, these very things were said by Pres. Nelson in this general conference as he talked about the need for receiving personal revelation. Brother Packer said,

“Again pointing out that Elijah the prophet in the Old Testament times did not find the Lord in lightnings and thunderings but in the still small voice he spake to him and revealed him and answered his prayer.” this part right here, brother Packer says, *“It's a noisy world and you're going to learn first that revelation comes in the quiet times. It will come when the Lord can speak to our feelings. Go quietly into the world. Go quietly about your affairs.”* He continued, *“And learn that in the still small hours of the morning the Lord will speak to you. He will never fail to answer your prayers.”*

Those of us who are seeking to strengthen our personal relationship with the Lord Jesus Christ and are answering the early-morning summons that seem to be common with those on this quest, those hours during the 4th watch from 3 A.M. to 6 A.M., will testify that this is the time when the Lord will speak quietly to our feelings. We will not be past feeling that we cannot feel his words. Verse 46.

[46] And ye also know that by the power of his almighty word he can cause the earth that it shall pass away; yea, and ye know that by his word he can cause the rough places to be made smooth, and smooth places shall be broken up. O, then, why is it, that ye can be so hard in your hearts?

This reminds me of the years that I spent encouraging, trying to persuade, in many cases manipulating my children who had made choices to become less active in the Church of Jesus Christ of Latter-day Saints. Every opportunity that I could, I would try to get them to come back to church. And the more I did this, the further away they seem to want to be. It was sometime later that Margie and I had revealed to us that for us it would be better if we stopped talking about our children coming back to church and started looking for opportunities for them to return to the Savior. Almost to the day that we decided this different approach, things began to improve. We just stopped talking about church activity and didn't mention the Church of Jesus Christ of Latter-day Saints at all unless it was brought up by them in the conversation. But there were many times when we would bring up the Lord Jesus Christ. Such statement as they would come up to visit and I would walk back to the cars they were leaving to go back to their homes and my arm around her shoulder and just whisper into one's ear, *there is no happiness in this world, no peace, without Jesus Christ.* These kinds of statements; these kinds of testimonies; and this approach made all the difference in the world. My approach was, I'll do all I can to help them come to the Lord and if he wants them to come back to church they will. This is now been proven to be so in that my children, some of them, have returned to full activity. Some of them have received their Temple blessings and the rest are on the path. And some have even mentioned to me how much they appreciated me stop talking about activity in the church. They know what they should be doing. They don't need me to constantly remind them of where they should be and what they should be doing. They know that. Verse 47.

[47] Behold, my soul is rent with anguish because of you, and my heart is pained; I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength.

[48] And now it came to pass that when I had spoken these words they were angry with me, and were desirous to throw me into the depths of the sea; ...

Now, here's an example right here that for reading quickly we miss some of the subtle nuances of the Scripture. There is a place where they're building a ship. I would assume that there has to be some wide-open space, a beach, or something here where this ship can be constructed. I also would assume that it needs to be in a place where once it's constructed on land that can be launched into fairly deep water. Now in order for them to cast him into the depths of the sea, wherever this is taken place, there has to be some clefts. I haven't thought about this earlier but now as I analyze these words I can see, in order to cast him into the depths of the sea, that doesn't mean standing on a beach and throwing out 20 feet. It also has to be of considerable height and the water at the base of this cliff must be deep and treacherous. The impact from the fall must be such that even that kills you or if you survive the fall, the currents, the waves, the turmoil of the water crashing against the rocks, or the riptides would be such that once you're in the water at this place without help you would perish.

[48] ... and as they came forth to lay their hands upon me I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God, even unto the consuming of my flesh; and whoso shall lay his hands upon me shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

You see this later in the courts of King Noah when Abinadi is in the same condition about to be executed and yet those who want to kill him are not allowed to touch him because of the power of God that is in him. I have a hunch that many of us studying the Book of Mormon will either witness such events in a future day or will actually be those men and women filled with the power of God to such a degree that our enemies will fear to attack us. Either the Lord will deliver us in that instant or we will die as martyrs after having borne and delivered our message to the wicked. Prophecies of future days certainly point towards events and circumstances were such a thing would not be unlikely. Verse 49.

[49] And it came to pass that I, Nephi, said unto them that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship.

And I love this scripture right here that harkens back again to verse 1 Nephi 3:7, the Lord will give no command unless he prepares the way.

[50] And I said unto them: If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done.

These kinds of things that Nephi is speaking of here belong to the holy order of the priesthood. This is the order of the priesthood that Moses speaks of in Moses 6:7. When he says, that same priesthood, which was in the beginning; shall be in the end of the world also. I believe that what we are witnessing in the Church of Jesus Christ of Latter-day Saints, right now, under the direction of Pres. Russell M. Nelson, the first presidency and the Quorum of the 12, is the beginnings of the fulfillment of that Adamic prophecy. We have to go back to this order that Nephi and Lehi are in and it was in the days of the patriarchs in order for us to successfully navigate and prosper in the coming days.

This order of the priesthood that Nephi's referring to when he says, *if God had commanded me to do all things I could do them, if he should command me that I should say under this water be thou earth it should be done.* Nephi's brother, Jacob, also understood this holy order of the Melchizedek priesthood and practiced it himself. Go with me to Jacob 4 and look at verse 6.

Jacob 4:6

[6] Wherefore, we search the prophets, and we have many revelations and the spirit of prophecy; and having all these witnesses we obtain a hope, and our faith becometh unshaken, insomuch that we truly can command in the name of Jesus (here we go) and the very trees obey us, or the mountains, or the waves of the sea.

Pull up President Eyring's general conference address in April 2017 called, *Walk With Me*. This is a very significant general conference address. In it Pres. Eyring is pointing our minds forward to a day, beginning now, when the ordinance, privileges, rights, blessings, and powers of the holy order of the Melchizedek priesthood will once again flourish among the latter-day Saints. In his address such things as *"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant."* Then quoting the Joseph Smith translation of Genesis 14:30–31, he says this,

"Every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world"

Then he asks us this question, *"Have you ever felt that the heavens have been opened to me? Would anyone use the phrase "ministering of angels" to describe my priesthood service? Do I bring the "power of godliness" into the lives of those I serve? Have I ever broken a mountain, defied an army, broken someone's bands, or subdued worldly powers—even if only figuratively—in order to accomplish God's will?"*

I recommend that you pull that talk out and look at it for he's speaking of the priesthood that is in effect and power all through the Book of Mormon. It's the priesthood that was in the beginning and will be again in the end of the world. All of the changes that we're seeing; the church moving to a family centered church supported system of worship; the church changes in the endowment ceremony; significant changes. I know many people have been upset by this, but you need to take a view of where were going and where the Lord is guiding the latter-day Saints. He is guiding us through his prophet Russell M. Nelson just as he guided Moses, when Moses asked the children of Israel to come up to the mount and to behold the face of God. They were being introduced into the holy order of the Melchizedek priesthood. After 400 years of captivity the Lord wanted to bring them into his presence and behold his face and in so doing become redeemed from the fall and reconciled to the Father and the Son. This is what's happening right now. Those who have eyes to see, and ears to hear, and hearts that understand will see and know what's going on. Verse 51.

1 Nephi 17:

[51] And now, if the Lord has such great power, and has wrought so many miracles among the children of men, how is it that he cannot instruct me, that I should build a ship?

I love that great logic of faith and trust. Verse 52.

[52] And it came to pass that I, Nephi, said many things unto my brethren, insomuch that they were confounded and could not contend against me; neither durst they lay their hands upon me nor touch me with their fingers, even for the space of many days. Now they durst not do this lest they should wither before me, so powerful was the Spirit of God; and thus it had wrought upon them.

These powerful experiences that come to the spirit of the Lord certainly have an effect on people. But unless we can move these experiences from the head down to the heart, it will not have any lasting consequences. It is the difference between testimony and conversion. These men have a testimony. They felt the spirit. They have seen, heard and felt things that cause temporary changes; but unless that testimony moves from the head down into the heart and becomes conversion then all of these experiences don't turn in the Lord. They simply condemn them further by their own actions and thoughts. Verse 53.

[53] And it came to pass that the Lord said unto me: Stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord, and this will I do, that they may know that I am the Lord their God.

We are going to cap these spiritual emotional experiences that they are having with the physical experience; hoping that this will be an experience that will truly will turn them back to their Savior. Verse 54.

[54] And it came to pass that I stretched forth my hand unto my brethren, and they did not wither before me; but the Lord did shake them, even according to the word which he had spoken.

Verse 55.

[55] And now, they said: We know of a surety that the Lord is with thee, (notice the word surety) for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee.

That land that the Lord is talking about here, through Nephi, is not only the land of inheritance and the physical environment they live while in this mortal life, but also harkens to the celestial inheritance that once entered that you will live long in that land which the Lord thy God shall give. Honoring our temporal mothers and fathers is an important part of living prosperous and long in the mortal world. Honoring your mother and father in heaven and the Lord Jesus Christ is a critical part of obtaining a celestial inheritance and living forever there. Honor thy father and thy mother that thy days may be long in the land which the Lord thy God shall give thee.

May the Lord bless us to liken the Scriptures unto ourselves, to be open to the promptings and impressions of the Holy Spirit, the companionship of the Holy Ghost and the ministering of our guardian angels and other heavenly beings seen and unseen. May a study of this book bring us near to God as prophetic promise has said that it would. I love the Book of Mormon. I have loved it since I received a witness of it as a 19-year-old elder in Munich Germany. I marvel that each time I read this book different layers of meaning and understanding are peeled back and the mysteries of God that are hidden there are opened up to my view in a way that is marvelous to behold and I feel the

same praises to God and the Lamb all the day long. May the Lord bless you in your studies at this marvelous book as we move forward together, I pray in the name of the Lord Jesus Christ. Amen.

References:

1 Nephi 17:41-55

Alma 7:20

D&C 33:2

Philippians 2:15

Alma 31:5

Alma 33:19-21

Helaman 8:14-15

Acts 7:51 -60

Jacob 4:6

JST Genesis 14:30-31

April 2017 Ensign, 'Walk With Me',