

Know Who You Really Are

By Elder Brik V. Eyre
Of the Seventy

Jua Wewe ni Nani Hasa

Na Mzee Brik V. Eyre
Wa Sabini

October 2025 general conference

Regardless of where we are on our path of discipleship, our lives will fundamentally change if we better understand who we really are.

Several years ago our daughter had a profound experience on her mission. With her approval, I share an excerpt of what she wrote to us that week:

“Yesterday a returning member asked us to come over as soon as possible. When we arrived, we found her on the floor, sobbing uncontrollably. Through the tears, we found out that she had lost her job, was going to be evicted from her apartment, and once again become homeless.”

Our daughter continued: “I started frantically searching my scriptures, trying to find something—anything—to help her. As I was looking for the perfect verse, I thought, ‘What am I doing? This is not what Christ would do. This is not a problem that I can solve, but this is a literal daughter of God who needs my help.’ So I closed my scriptures, knelt beside her, and held her while we cried together, until she was ready to stand up and face this trial.”

After this woman was comforted, our daughter then used the scriptures to try and help her understand the reality of her divine worth and to teach her one of the most fundamental truths of our existence—that we are beloved sons and daughters of God, a God that feels perfect compassion for us when we suffer and is ready to assist us as we stand back up.

It is insightful that the first point of doctrine

Bila kujali wapi tulipo kwenye njia ya uanafunzi, maisha yetu kimsingi yatabadilika ikiwa tutaelewa sisi ni kina nani hasa.

Miaka kadhaa iliyopita, binti yetu alikuwa na uzoefu wa kupendeza kwenye misioni yake. Kwa idhini yake, ninashiriki sehemu ya kile alichotu-andikia wiki ile:

“Jana, muumini aliyerudi Kanisani baada ya kutohudhuria kwa muda mrefu alituomba tumtembelee haraka iwezekanavyo. Tulipofika, tulimkuta kwenye sakafu, akilia sana. Akiwa analia machozi, tuligundua kuwa alikuwa amepoteza kazi yake, alikuwa akitakiwa kuondolewa kutoka kwenye nyumba yake aliyokuwa akiishi, na kwa mara nyingine tena, atakuwa asiye na makazi.”

Binti yetu aliendelea: “nilianza kwa haraka haraka kupekua maandiko, nikijaribu kupata kitu—chochote kile ili kumsaidia. Wakati nikita-futa mstari maalum, nilifikiria, ‘Ninafanya nini? Hiki sicho ambacho Kristo angefanya. Hili sio tatizo ambalo ninaweza kulitatua, lakini huyu ni binti halisi wa Mungu anayehitaji msaada wangu.’ Hivyo, nilifunga maandiko yangu, nikapiga magoti pembeni yake, na kumkumbatia wakati tukilia kwa pamoja, mpaka alipokuwa tayari kusimama na kukabiliana na jaribu hili.

Baada ya dada huyu kuwa amefarijiwa, binti yetu kisha alitumia maandiko kujaribu na kumsaidia kuelewa uhalisia wa thamani yake takatifu na kumfundisha moja kati ya kweli za msingi za kuwepo kwetu duniani—kwamba sisi ni wana na mabinti wapendwa wa Mungu, Mungu ambaye anahisi huruma kamilifu kwa ajili yetu wakati tunaposumbuka na yuko tayari kutusaidia wakati tunapo simama tena wima.

Ni ya kuleta umaizi kwamba kanuni ya

that our missionaries teach is that God is our loving Heavenly Father. Every subsequent truth builds on the foundational understanding of who we really are.

Susan H. Porter, Primary General President, taught: “When you know and understand how completely you are loved as a child of God, it changes everything. It changes the way you feel about yourself when you make mistakes. It changes how you feel when difficult things happen. It changes your view of God’s commandments. It changes your view of others and of your capacity to make a difference.”

This change is illustrated as we read about the experience Moses had when talking with God face-to-face. During that conversation, God repeatedly taught Moses of his divine heritage, saying, “Moses, ... thou art my son.” God explained that Moses was in the similitude of His Only Begotten. Moses came to understand clearly who he was, that he had a work to do, and that he had a loving Heavenly Father.

After this experience, the adversary came tempting him and immediately addressed him by saying, “Moses, son of man.” This is a common and dangerous tool in the arsenal of the adversary. While our Heavenly Father consistently and lovingly reminds us that we are His children, the adversary will always try to label us by our weaknesses. But Moses had already learned that he was more than a “son of man.” He declared to Satan: “Who art thou? For behold, I am a son of God.” Similarly, when we are confronted with the challenges of mortality or when we feel like anyone is trying to label us by our weaknesses, we need to stand strong in the knowledge of who we truly are. We must seek validation vertically, not horizontally. And as we do, we too can boldly proclaim, “I am a child of God.”

In a worldwide devotional for young adults, our beloved President Russell M. Nelson taught: “So who are you? First and foremost, you are a child of God, a child of the covenant, and a disciple of Jesus Christ. As you embrace these truths, our Heavenly Father will help you reach your ultimate goal of living eternally in His holy

kwanza ya fundisho ambalo wamisionari wetu wanafundisha ni kwamba Mungu ni Baba yetu Mpendwa wa Mbinguni. Kila ukweli wa kima-tokeo hujenga kwenye msingi wa uelewa wa sisi ni kina nani hasa.

Susan H. Porter, Rais Mkuu wa Watoto, alifundisha: “Unapojua na kuelewa jinsi gani kwa ukamilifu unapendwa kama mtoto wa Mungu, hilo hubadilisha kila kitu. Linabadilisha namna unavyohisi kuhusu wewe binafsi wakati unapofanya makosa. Linabadilisha jinsi unavyohisi wakati mambo magumu yanapotokea. Linabadilisha mtazamo wako juu ya amri za Mungu. Linabadilisha mtazamo wako juu ya wengine, na juu ya uwezo wako wa kuleta tofauti.”

Badiliko hili lina kielelezo wakati tunaposoma kuhusu uzoefu alioupata Musa wakati akizungumza na Mungu uso kwa uso. Wakati wa mazungumzo hayo, Mungu alirudia kumfundisha Musa kuhusu utakatifu wa urithi wake, akisema, “Musa, ... wewe ni mwana wangu.” Mungu alifafanua kwamba Musa alikuwa ni mfano wa Mwanawe wa Pekee. Musa alipata kuelewa dhahiri kuwa yeye alikuwa nani, kwamba alikuwa na kazi ya kufanya, na kwamba alikuwa na Baba mpendwa wa Mbinguni.

Baada ya tukio hili, mjaribu alikuja kumjaribu na mara moja alimuita kwa kusema “Musa, mwana wa mtu.” Hii ni silaha ya mara zote na hatari iliyoko kwenye ghala la adui. Wakati Baba yetu wa Mbinguni mara zote na kwa upendo hutukumbusha kuwa sisi ni watoto Wake, adui daima atajaribu kutupa majina kwa kutumia madhaifu yetu. Lakini Musa tayari alikuwa amejua kwamba yeye alikuwa ni zaidi ya “mwana wa mtu.” Alimtambia Shetani, “Wewe ni nani? Kwani tazama, mimi ni mwana wa Mungu.” Vivyo hivyo, wakati tunapokabiliwa na changamoto za maisha ya duniani au wakati tunapohisi kama mtu fulani anajaribu kutupatia jina kwa kutumia udhaifu wetu, tunahitaji kusimama imara katika uelewa wa ukweli wa sisi ni nani. Tunapaswa kutafuta uthibitisho kutoka juu, na si kutoka pembeni. Tunapofanya hivyo, nasi pia tunaweza kutamka kwa uthabiti, “mimi ni mtoto wa Mungu.”

Katika ibada ya ulimwengu kote kwa ajili ya vijana waseja, Rais Russell M. Nelson alifundisha: “Hivyo wewe ni nani? Kwanza na zaidi ya yote, wewe ni mwana wa Mungu, mwana wa agano na mfuasi wa Yesu Kristo. Unapokumbatia kweli hizi, Baba yetu wa Mbinguni atakusaidia kufikia lengo lako kuu la kuishi milele katika

presence.”

It is no coincidence that in likely the most repeated scripture, God reminds us of our relationship with Him. Of all the names He could be identified by in the sacrament prayer, He has asked to be called “God, the Eternal Father.”

As we come to truly know who we are, we will believe more strongly that our loving Heavenly Father has provided a plan for us to return to live with Him again. Elder Patrick Kearon taught: “Our Father’s beautiful plan, even His ‘fabulous’ plan, is designed to bring you home, not to keep you out. ... God is in relentless pursuit of you.” Think about that for a moment—our all-powerful, loving Father is in “relentless pursuit of you.”

Regardless of where we are on our path of discipleship, our lives will fundamentally change if we better understand who we really are. May I suggest two ways in which we can deepen this understanding.

First, Prayer

As the Savior was beginning His mortal ministry, he was led into the wilderness to “be with God.” Perhaps we should shift our mindset away from simply saying our prayers to taking sufficient time to really commune with and “be with God” each day.

I have found that the quality of my prayers improves as I take a few minutes to prepare to talk to my Father. The scriptures show us that this is a pattern that works. Whether it is Joseph Smith; Nephi, the son of Helaman; or Enos, all have some form of pondering and reflecting prior to their recorded communication with God. Enos said that his soul hungered as the words of his father sunk deep into his heart. Each of these examples teaches us the need to spiritually prepare for our time each day to “be with God.”

To the Nephites, the Savior instructed, “When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father.”

Whether it is in a closet or a bedroom, the principle is to find a place where you can be alone to pray, to allow your soul to be still, and to feel the promptings of the “still small voice.” We

uwepo Wake mtakatifu.”

Si kwa bahati kwamba katika maandiko yanayojirudia sana, Mungu hutukumbusha uhusiano wetu na Yeye. Katika majina yote ambayo Angeweza kutambulishwa nayo kwenye sala ya sakramenti, Yeye amechagua kuitwa “Mungu, Baba wa Milele.”

Tunapokuja kujua ukweli sisi ni akina nani, tutaamini zaidi kwamba Baba yetu mpendwa wa Mbinguni ametoa mpango kwa ajili yetu wa kurudi kuishi Naye tena. Mzee Patrick Kearon alifundisha: “Mpango mzuri wa Baba Yetu, hata ‘mpango Wake wa kupendeza,’ umesanifiwa ili kukurudisha wewe nyumbani, siokukuacha wewe nje. ... Mungu anaweka juhudi endelevu kukuta-futa.” Fikiria kuhusu hilo kwa muda—Baba yetu mpendwa mwenye nguvu zote anaweka “juhudi endelevu kukutafuta wewe.”

Bila kujali wapi tulipo kwenye njia ya uanafunzi, maisha yetu yatabadilika kwa kiasi kikubwa ikiwa tutaelewa sisi ni kina nani hasa. Ninaweza kupendekeza njia mbili ambazo kwazo tunaweza kulielewa hili kwa kina.

Kwanza, Sala

Wakati Mwokozi alipoanza huduma Yake duniani, aliongozwa kwenda nyikani ili “kuwa na Mungu.” Pengine tunapaswa kuondoa mawazo yetu kwenye kusema tu sala zetu na kuyapeleka kwenye kuchukua muda wa kutosha wa kuzungumza kwa dhati na “kuwa na Mungu” kila siku.

Nimegundua kwamba ubora wa sala huongezeka wakati ninapotumia dakika chache kujiandaa kuzungumza na Baba yangu. Maandiko yanatuonyesha kwamba mfumo wa aina hii hufanya kazi. Iwe Joseph Smith; Nephi, wana wa Helamani; au Enoshi, wote wana aina fulani ya mfumo wa kutafakari na kujichunguza kabla ya mawasiliano yao yaliyorekodiwa na Mungu. Enoshi alisema kwamba nafsi yake ilipata njaa wakati maneno ya baba yake yalipozama kwa kina moyoni mwake. Kila moja ya mifano hii hutufundisha hitaji la kujiandaa kiroho kila siku, “kuwa na Mungu.”

Kwa Wanefi, Mwokozi alielekeza, “Lakini wewe unaposali, ingia kwenye chumba chako kidogo, na wakati umefunga mlango wako, sali kwa Baba yako”

Iwe ni kwenye chumba kidogo au chumba cha kulala, kanuni iliyopo ni kupata mahali ambapo unaweza kuwa peke yako ili kusali, kuruhusu nafsi yako kuwa tulivu, na kuhisi misukumo

can prepare by pondering on the things that we are grateful for and the questions or concerns that we would like to bring to our Father. We should strive not to have a rote manner of prayer but talk with our Father, out loud if possible.

I realize that in the chaos of our lives, when we are wrestling with toddlers or running between meetings, we may not have the luxury of quiet closets and thoughtful preparation—but those silent, quick, and urgent prayers can be much more meaningful when we have made an effort to “be with God” earlier in the day.

There may be some who haven’t prayed for a long time or others who haven’t felt that their prayers are being heard. I promise you that your Heavenly Father knows you, loves you, and wants to hear from you. He wants to communicate with you. He wants you to remember who you are.

Elder Jeffrey R. Holland recently taught: “However much you are praying, pray more. However hard you are praying, pray harder.”

In addition to increasing the frequency and fervency of our prayers, studying the Book of Mormon daily and worshipping in the temple will help prepare our minds for revelation. As we strive to improve our communication with our Heavenly Father, He will bless us to feel more profoundly that we are His children.

Second, Come to Know That Jesus Is the Christ

The greatest manifestation of Heavenly Father’s love for us as His children is the reality that He sent His Son, our own personal Savior, to help us come home. Therefore, we need to come to know Him.

Years ago, while serving as a stake president, I submitted a recommendation for a brother to serve as an ordinance worker in the temple. After explaining what a wonderful ordinance worker he would be, I inadvertently pressed “Do not endorse,” which submitted the recommendation. After unsuccessfully trying to recall the message, I called the temple president and said, “I have made a horrible mistake.” Without hesitation, this good temple president said, “President Eyre, there is nothing that you have done that can’t be

ya “sauti ndogo tulivu.” Tunaweza kujiandaa kwa kutafakari kuhusu vitu ambavyo tuna shukrani navyo na kwa ajili ya dukuduku au maswali ambayo tungependa kupeleka kwa Baba. Tunapaswa kujitahidi kutokuwa na aina ya sala ya kujirudia rudia, lakini tuzungumzena Baba yetu, kwa sauti kama inawezekana.

Ninatambua kwamba changamoto za maisha yetu, wakati tunaposumbuka na watoto wachanga au kuharakisha mikutanoni tunaweza tusiwe na chumba kidogo cha kifahari na maandalizi yafaayo—lakini sala hizo za kimya kimya, za haraka, na dharura zinaweza kuwa za muhimu zaidi wakati tunapokuwa tumeweka juhudi ya “kuwa na Mungu” mapema katika siku.

Kunaweza kuwa na baadhi ambao hawajasali kwa muda mrefu au wengine ambao hawajahisi kwamba sala zao zinasikiwa. Ninawaahidi kwamba Baba yenu wa Mbinguni anawajua, anawapenda, na anataka kusikia kutoka kwenu. Anataka kuwasiliana nanyi. Anataka mkumbuke ninyi ni akina nani hasa.

Rais Jeffrey R. Holland hivi karibuni alifundisha, “bila kujali ni kwa bidii kiasi gani unasali, sali zaidi. Bila kujali unasali kwa bidii kiasi gani, sali kwa bidii zaidi.”

Kama nyongeza kweye ongezeko na utakatifu wa sala zetu, kujifunza Kitabu cha Mormoni kila siku na kuabudu hekaluni kutaandaa mawazo yetu kwa ajili ya ufunuo. Tunapojitahidi kuboresha mawasiliano yetu na Baba yetu wa Mbinguni, Yeye atatubariki tujisikie zaidi kwamba tu watoto Wake.

Pili, Kutambua kuwa Yesu ni Kristo

Dhihirisho kuu la upendo wa Baba yetu wa Mbinguni kwetu kama watoto Wake ni uhalisia kwamba Yeye alimtuma Mwanawe, Mwokozi wetu binafsi, ili kutusaidia kurudi nyumbani. Hivyo, tunapaswa kumjua Yeye.

Miaka kadhaa iliyopita, wakati nikihudumu kama rais wa kigingi, niliwasilisha pendekezo kwa ajili ya kaka kuhudumu kama mhudumu wa ibada za hekaluni. Baada ya kufafanua uzuri wa namna ambavyo mhudumu huyu wa ibada za hekaluni angekuwa, pasipo kukusudia nilibonyeza “Usimpitishe” na pendekezo langu liliwasilishwa. Baada ya kujaribu bila mafanikio kurudisha pendekezo lile, nilimpigia simu rais wa hekalu na kusema “nimefanya kosa kubwa.” Pasipo kusita, Rais huyu mwema wa hekalu alisema “Rais Eyre,

forgiven and ultimately corrected.” What a great truth. Indeed, Jesus Christ is “mighty to save.”

In 2019 there was a profound change in the temple recommend questions. Previously, one question asked if you had a testimony of Jesus Christ’s role as Savior and Redeemer. It now asks if you have a testimony of His role as your Savior and Redeemer. Jesus Christ’s Atonement not only works for others; it works for you and for me. He is my Savior. He is your Savior. Individually. Only through Him can you and I return to be with our Father.

So, brothers and sisters, let us seek Him. Let us study His divine relationship with the Father and with each of us. Let us experience the song of redeeming love that comes personally to each one of us through our Redeemer as we repent. As we come to know “him who is mighty to save,” we will come to understand that we, as children of God, are His joy—His most important focus—and we are indeed each worth saving.

I testify that we have a loving Heavenly Father. As we come to know this eternal truth through mighty prayer, personal revelation, and coming unto Jesus Christ, we can now and always boldly proclaim, “I am a child of God.” In the name of Jesus Christ, amen.

hakuna ambacho umefanya kisichoweza kusamehewa na hatimaye kusahihishwa.” “Ni ukweli mkuu ulioje. Hakika, Yesu Kristo ana “uwezo wa kuokoa.”

Mwaka 2019, kulikuwa na mabadiliko makubwa kwenye maswali ya kibali cha kuingia hekaluni. Kabla ya hapo, moja ya swali liliuliza ikiwa ulikuwa na ushuhuda kuhusu jukumu la Yesu Kristo kama Mwokozi na Mkombozi. Sasa linauliza ikiwa una ushuhuda kuhusu jukumu lake kama Mwokozi na Mkomboziwako. Upatanisho wa Yesu Kristo si tu unafanya kazi kwa wengine; unafanya kazi pia kwako na kwangu. Yeye ni Mwokozi wangu. Yeye ni Mwokozi wako. Kila mmoja binafsi. Ni kupitia Yeye pekee wewe na mimi tunaweza kurudi kuishi na Baba yetu.

Hivyo, akina kaka na akina dada, acheni tumtafute Yeye. Acheni tujifunze uhusiano Wake mtakatikfu na Baba na kwa kila mmoja wetu. Acheni tupate uzoefu wa wimbo wa upendo wa ukombozi ambao huja binafsi kwa kila mmoja wetu kupitia Mkombozi wetu wakati tunapotubu. Wakati tunapokuja kumjua “yeye anayeweza kuokoa,” tutakuja kuelewa kwamba sisi, kama watoto wa Mungu ni shangwe Yake, fokasi Yake kuu zaidi, na hakika kila mmoja ni mwenye kustahili kuokolewa.

Ninashuhudia kwamba tunaye Baba mpendwa wa Mbinguni. Tupatapo kujua ukweli huu wa milele kupitia sala ya dhati, ufunuo binafsi, na kumuendea Yesu Kristo, tunaweza sasa na daima kwa ujasiri kutamka “mimi ni mtoto wa Mungu.” Katika jina la Yesu Kristo, amina.