

Burying Our Weapons of Rebellion

By Elder D. Todd Christofferson
Of the Quorum of the Twelve Apostles

Panangikali kadagiti Armastayo ti Panagalsa

Ni Elder D. Todd Christofferson
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May we bury—very, very deep—any element of rebellion against God in our lives and replace it with a willing heart and a willing mind.

The Book of Mormon records that approximately 90 years before the birth of Christ, the sons of King Mosiah began what would be a 14-year mission to the Lamanites. Unsuccessful efforts had been made over many generations to bring the Lamanite people to a belief in the doctrine of Christ. This time, however, through the miraculous interventions of the Holy Spirit, thousands of the Lamanites were converted and became disciples of Jesus Christ.

We read, “And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.”

The key to the enduring conversion of this people is stated in the next verse: “For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.”

This reference to “weapons of rebellion” was both literal and figurative. It meant their swords and other weapons of war but also their disobedience to God and His commandments.

The king of these converted Lamanites

Sapay koma ta ikalitayo—iti kaunggan ti biagtayo—ti aniaman nga elemento ti yaalsa a mai-busor iti Dios ket suktan dayta iti situtulok a puso ken situtulok a panunot.

Naisurat iti Libro ni Mormon nga agarup 90 a tawen sakbay ti pannakayanak ni Cristo idi inrugi dagiti annak ni Ari Mosiah ti 14 a tawen—to a mision kadagiti Lamanite. Saan a naballigi ti naaramid a panangyeg kadagiti Lamanite iti adun a henerasion ti pammati iti doktrina ni Cristo. Ita, ngarud, babaen kadagiti namilagruan a panangibabaet ti Espiritu Santo, rinibu kadagiti Lamanite ti napasurot ken nagbalinda a disipulo ni Jesucristo.

Mabasatayo, “Ket kas iti kinainanama a sibibiag ti Apo, kasta met ti kaadu ti namati, wenno kas kaadu ti naiturong iti pannakaammo iti kinapudno, babaen ti panangasaba ni Ammon ken dagiti kabsatna, a mayannurot iti espiritu ti pammaltiing, ken iti pannakabalin ti Dios nga agaramid iti milagro—wen, bayat a sibibiag ti Apo, kas kaadu dagiti Lamanite a namati iti panangasabada, ken namalbaliw iti Apo, ti pulos a saan nagikay.”

Ti tulbek iti manayon a pannakapasurot dagitoy a tattao ket naibaga iti sumaruno a bersikulo: “Ta nagbalinda a nalinteg nga tattao; indissoda dagiti armas ti yaalsada, ket saandan a binusor pay ti Dios, wenno asinoman kadagiti kakabsatda.”

Daytoy a panangtukoy kadagiti “armas ti yaalsa” ket agpadpada a literal ken piguratibo. Kaipapananna dagiti espada ken armas iti gubat ngem kasta met ti panagsukirda iti Dios ken kadagiti bilinna.

Inyebkas ti ari dagitoy a napasurot a Lama-

expressed it this way: “And now behold, my brethren, ... it has been all that we could do ... to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain.”

Note the king’s words—not only had their sincere repentance led to forgiveness of their sins, but God also took away the stain of those sins and even the desire to sin from their hearts. As you know, rather than risk any possible return to their prior state of rebellion against God, they buried their swords. And as they buried their physical weapons, with changed hearts, they also buried their disposition to sin.

We might ask ourselves what we could do to follow this pattern, to “lay down the weapons of [our] rebellion,” whatever they may be, and become so “converted [to] the Lord” that the stain of sin and the desire for sin are taken from our hearts and we never will fall away.

Rebellion can be active or passive. The classic example of willful rebellion is Lucifer, who, in the premortal world, opposed the Father’s plan of redemption and rallied others to oppose it as well, “and, at that day, many followed after him.” It is not hard to discern the impact of his continuing rebellion in our own time.

The Book of Mormon’s unholy trio of anti-Christ—Sherem, Nehor, and Koriher—provide a classic study of active rebellion against God. The overarching thesis of Nehor and Koriher was that there is no sin; therefore, there is no need for repentance, and there is no Savior. “Every man prosper[s] according to his genius, and ... every man conquer[s] according to his strength; and whatsoever a man [does is] no crime.” The anti-Christ rejects religious authority, characterizing ordinances and covenants as performances “laid down by ancient priests, to usurp power and authority.”

A latter-day example of willful rebellion with a happier ending is the story of William W. Phelps. Phelps joined the Church in 1831 and was appointed Church printer. He edited several early Church publications, wrote numerous hymns, and served as a scribe to Joseph Smith. Unfortunately, he turned against the Church and

nite ti kastoy: “Ket ita kitaen, kakabsatko, ... daytoy laeng ti amin a maaramidtayo ... ti agbabawi iti amin a basoltayo ken ti adu a pammapatay a naaramidtayo, ken dawaten iti Dios amaikkatda manipud iti puspusotayo, ta ti panagbabawi ti maaramidtayo iti Dios tapnomaikkat dagiti mansatayo.”

Paliwenyo dagiti balikas ti ari—ti panagbabawida ti nangiturong di laeng iti panna-kapakawan ti basbasolda, ngem inikkat ti Dios ti mantsa dagidiay a basol ken uray ti tarigagay nga agbasol iti puspusoda. Kas ammoyo, imbes nga agpeggadda iti posible a panagsublida iti dati a kasasaadda a yaalsa iti Dios, inkalida dagiti espadada. Idi inkalida dagiti pisikal nga armasda, a nagbalbaliw ti pusoda, inkalida met ti disposisionda nga agbasol.

Masaludsodtayo no ania ti aramidentayo a mangsurot daytoy a pagtuladan nga, “idisso dagiti armas ti yaalsa” no aniaman dagitoy ken agbalin a “namalbaliw iti Apo” tapno maikkat ti mantsa ti basol ken ti tarigagay nga agbasol iti puspusotayo ken ditay pulos agikay.

Mabalin nga aktibo wenno posibo ti panagalsa. Ni Lucifer ti klasiko a pagarigan iti naigagara a yaalsa, nga, iti lubong sakbay itoy a biag, binusorna ti plano ti pannakasubbot ti Ama ken inummongna dagiti mangbusor met iti daytoy, “ket, iti dayta nga aldaw, adu ti simmurot kenkuana.” Saan a narigat a mailasin ti epekto ti agtultuloy a yaalsa iti panawentayo.

Ti di nasantuan a tallo a kontra-Cristo iti Libro ni Mormon—da Sherem, Nehor, ken Koriher—ti mangipaay iti klasiko a panagadal iti aktibo a yaalsa kontra iti Dios. Ti sapasap a tesis da Nehor ken Koriher ket awan ti basol; ngarud, saan a kasapulan ti panagbabawi, ken awan ti Mangisalakan. “[Dumur-as] ti tunggal tao a mayannurot iti laingna, ken ... mamarmek ti tunggal tao a mayannurot iti pigsana; ken saan a krimen ti aniaman nga [aramiden] ti tao.” Laksiden ti kontra-Cristo ti narelihiosuan a turay, a mangiladawan kadagiti ordinansa ken katulagan kas pabuya nga “impasdek dagiti nagkauna a papadi, tapno magun-od iti bileg ken turay.”

Maysa a pagarigan ti aktibo a yaalsa nga addaan iti naragragasak a panagpatingga ket ti estoria ni William W. Phelps. Nagkameng ni Phelps iti Simbaan idi 1831 ket nadutokan a managimprenta iti Simbaan. Inurnosna ti adu a nagkauna a publikasion ti Simbaan, nagsurat iti adu a himno, ken nagserbi a kas eskriba ken ni Joseph

the Prophet, even to the point of giving false testimony against Joseph Smith in a Missouri court, which contributed to the Prophet's imprisonment there.

Later, Phelps wrote to Joseph asking for forgiveness. "I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me."

In his reply the Prophet stated: "It is true that we have suffered much in consequence of your behavior. ... However, the cup has been drunk, the will of our Heavenly Father has been done, and we are yet alive. ... Come on, dear brother, since the war is past, for friends at first are friends again at last."

With sincere repentance, William Phelps buried his "weapons of rebellion" and was received once more in full fellowship, never again to fall away.

Perhaps the more insidious form of rebellion against God, however, is the passive version—ignoring His will in our lives. Many who would never consider active rebellion may still oppose the will and word of God by pursuing their own path without regard to divine direction. I am reminded of the song made famous years ago by singer Frank Sinatra with the climactic line "I did it my way." Certainly in life there is plenty of room for personal preference and individual choice, but when it comes to matters of salvation and eternal life, our theme song ought to be "I did it God's way," because truly there is no other way.

Take, for instance, the Savior's example regarding baptism. He submitted to baptism as a demonstration of loyalty to the Father and as an example to us:

"He sheweth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments. ...

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?"

There is no "my way" if we are to follow

Smith. Daksanggasat, ta bimmusor iti Simbaan ken ti Propeta, agingga a nangted iti ulbod a pammaneknek maibusor ken ni Joseph Smith iti korte ti Missouri, a nakatulong iti pannakaibalud ti Propeta sadiay.

Idi agangay, nagsurat ni Phelps ken ni Joseph a dumawat iti pammakawan. "Ammok ti kasa-saadko, ammoyo daytoy, ket ammo ti Dios daytoy, ... ket kayatko ti maisalakan no tulongandak ti gagayyemko."

Iti sungbatna, kinuna ti Propeta: "Pudno nga adu ti sinagabami kas resulta ti kababalinmo. ... Nupay kasta, nainum ti kopa, naaramiden ti pagayatan ti Nailangitan nga Amatayo, ket sibibiagtayo pay laeng. ... Umayka, kabsatko, ta nalpasen ti gubat, ta dagiti gagayyem idi damo ket aggayyemdanto manen. "

Buyogen ti panagbabawi, inkali ni William Phelps dagiti "armasna ti yaalsa," ket naawat manen iti naan-anay a pannakilangen, ket saanen a nagikay.

Nalabit ti ad-adda a nasikap a porma ti yaalsa iti Dios, nupay kasta, ket ti di-aktibo a bersion—ti panangilaksid iti pagayatanna iti biagtayo. Dagiti adu a di mangibilang iti aktibo a yaalsa ket mabalinda latta a busoren ti pagayatan ken balikas ti Dios babaen ti panangsur-otda iti danada a dida ikankano ti nadosan a panangiwanwan. Malagipko ti kanta a pinalatak ti kumakanta a ni Frank Sinatra a ti kangrunaan a liniana ket, "Inaramidko iti wagasko." Awan duadua nga iti biag adu ti lugar para iti bukod a preperensia ken panagpili, ngem no maipapan iti banag a pannakaisalakan ken iti biag nga agnan-ayon, nasken a ti kantatayo ket, "Inaramidko iti wagas ti Dios," gapu ta pudno nga awan ti sabali a wagas.

Kas pagarigan, ti pagwadan ti Mangisalakawan maipapan iti panagbuniag. Nagpabuniag kas panangipakitana iti kinapudnona iti Ama ken kas pagwadantayo:

"Impakitana kadagiti annak ti tattao a, kas mayannurot iti lasag nagpakumbaba iti imatang ti Ama, ket impaneknekna iti Ama a natulnogto kadagiti bilinna. ...

"Ket kinunana kadagiti annak ti tattao: Sumurotkayo kaniak. Gapuna, ay-ayatek a kakabsat, mabalintayo kadi a surotan ni Jesus malaksid no situtuloktayo a mangtungpal kadagiti bilin ti Ama?"

Awan iti "my way" no kayattayo a surotan

Christ's example. Trying to find a different course to heaven is like the futility of working on the Tower of Babel rather than looking to Christ and His salvation.

The swords and other weapons that the Lamanite converts buried were weapons of rebellion because of how they had used them. Those same kinds of weapons in the hands of their sons, being used in defense of family and freedom, were not weapons of rebellion against God at all. The same was true of such weapons in the hands of the Nephites: "They were not fighting for monarchy nor power but ... were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church."

In this same way, there are things in our lives that may be neutral or even inherently good but that used in the wrong way become "weapons of rebellion." Our speech, for example, can edify or demean. As James said:

"But the tongue [it seems] can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

There is much in public and personal discourse today that is malicious and mean-spirited. There is much conversation that is vulgar and profane, even among youth. This sort of speech is a "weapon of rebellion" against God, "full of deadly poison."

Consider another example of something that is essentially good but that could be turned against divine directives—a person's career. One can find real satisfaction in a profession, vocation, or service, and all of us are benefited by what devoted and talented people in many fields of endeavor have accomplished and created.

Still, it is possible that devotion to career can become the paramount focus of one's life. Then all else becomes secondary, including any claim the Savior may make on one's time and talent. For men, and for women as well, forgoing

ti ulidan ni Cristo. Ti panangsapul iti naiduma a dalan nga agturong iti langit ket kas iti awan serserbina a panagtrabaho iti Torre ti Babel imbes nga iti panangawat ken ni Cristo ken ti panangisalakanna.

Dagiti espada ken dadduma nga armas nga inkali dagiti napasurot a Lamanite ket armas ti yaalsa gapu iti no kasano ti panangusarda kadagitoy. Dagita met laeng nga armas nga adda iti annakda a lallaki, a maus-usar a mangidepensa iti pamilia ken wayawayaya, ket saan a pulos nga armas ti yaalsa maibusor iti Dios. Kasta met laeng ti napasamak kadagiti kasta nga igam iti Nephites: "Saanda a makirangranget para iti monarkia wenno bileg ngem ... makirangrangetda para iti balay ken ti wayawayada, dagiti assawa ken annakda, ken iti amin, wen, para iti seremonia ti panagdaydayaw iti simbaanda."

Iti kasta met la a wagas, adda dagiti banag iti biagtayo a mabalin a neutral wenno naimbag ngem no di umiso ti panangusartayo, agbalinda nga "armas ti yaalsa." Ti panagsaotayo, kas pagarigan, mabalin a mangpabileg wenno makapabain. Kas kinuna ni Santiago:

"Ngem ti dila saan a [mabalin] a paammoen ti uray siasino a tao; maysa a dakes a di aginana, napno iti gamut a makapatay.

"Isu ti pangdayawtayo iti Dios, ken Ama, ket isu ti pangilunodtayo kadagiti tattao isuda a naaramid a kaasping ti Dios.

"Iti maymaysa a ngiwat rummuar ti panangidayaw ken panangilunod. Kakabsatko, saan koma a kasta."

Adu ti adda iti publiko ken personal a diskurso ita a dakes ti panggepda ken naulpit ti espirituda. Adu ti saritaan a bulgar ken naalas, uray kadagiti agtutubo. Daytoy a kita ti panagsasao ket "armas ti yaalsa" maibusor iti Dios, a "napno iti sabidong a makapatay."

Ibilangyo ti sabali pay a pagarigan ti maysa a banag a kangrunaanna a nasayaat ngem agbalin a yaalsa maibusor kadagiti nadiosan a bilin—ti karera ti maysa a tao. Masarakan ti pudno a panakapnek iti propesyon, bokasion, wenno serbisio, ket magunggonaantayo amin iti naaramidan ken pinataud dagiti napasnek ken talentado a tattao iti adu a benneg ti panagregget.

Kaskasdi, posible a ti debosion iti karera ti agbalin a kapatgan a pokus ti biag ti maysa a tao. Agbalin a maikadua ti amin a banag, agraman ti aniaman nga ipaay ti Mangisalakana iti panawen ken talento ti maysa a tao. Para kadagiti lallaki

legitimate opportunities for marriage, failing to cleave to and lift one's spouse, failing to nurture one's children, or even intentionally avoiding the blessing and responsibility of child-rearing solely for the sake of career advancement can convert laudable achievement into a form of rebellion.

Another example concerns our physical being. Paul reminds us that we are to glorify God in both body and spirit and that this body is the temple of the Holy Ghost, "which ye have of God, and ye are not your own." Thus, we have a legitimate interest in spending time caring for our bodies as best we can. Few of us will reach the peak of performance we have seen recently in the achievements of Olympic and Paralympic athletes, and some of us are experiencing the effects of age, or what President M. Russell Ballard called "the rivets coming loose."

Nevertheless, I believe it pleases our Creator when we do our best to care for His wonderful gift of a physical body. It would be a mark of rebellion to deface or defile one's body, or abuse it, or fail to do what one can to pursue a healthy lifestyle. At the same time, vanity and becoming consumed with one's physique, appearance, or dress can be a form of rebellion at the other extreme, leading one to worship God's gift instead of God.

In the end, burying our weapons of rebellion against God simply means yielding to the enticing of the Holy Spirit, putting off the natural man, and becoming "a saint through the atonement of Christ the Lord." It means putting the first commandment first in our lives. It means letting God prevail. If our love of God and our determination to serve Him with all our might, mind, and strength become the touchstone by which we judge all things and make all our decisions, we will have buried our weapons of rebellion. By the grace of Christ, God will forgive our sins and rebellions of the past and will take away the stain of those sins and rebellions from our hearts. In time, He will even take away any desire for evil, as He did with those Lamanite converts of the past. Thereafter, we too "never [will] fall away."

ken babbai, ti panangilaksid kadagiti nainkalin-tengan a gundaway iti panagasawa, ti di panna-kitipon ken panangitag-ay iti asawa, di panangaywan iti annak, wenno uray ti panangliklik iti bendision ken responsabilidad a panangpada-kkel iti ubing para iti panagdur-as iti karera ket pagbalinenna ti nadayaw a gapuanan a porma ti yaalsa.

Sabali pay a pagarigan ti maipapan iti pisikal a kinataotayo. Ipalagip kadatayo ni Pablo a masapul nga idaydayawtayo ti Dios iti bagi ken espirituket daytoy a bagi ti templo ti Espiritu Santo, "nga inted ti Dios, ket saanyo a kukua ti bagiyo." Gapuna, addaantayo iti nainkalintengan nga interes a mangbusbos iti panawen a mangaywan iti bagitayo agingga a kabaeltantayo. Manmano kadatayo ti makadanon iti kangatuan a gapuanan a nakitatayo itay nabiit kadagiti atleta iti Olympic ken Paralympic, ket makapaspasar ti dadduma kadatayo kadagiti epekto ti edad, wenno ti inawagan ni Presidente M. Russell Ballard a "panaglukay ti pagkapet."

Nupay kasta, patiek a maay-ayo ti Namarsua kadatayo no aramidantayo ti amin a kabaeltantayo a mangaywan iti nakaskasdaaw a sagutna a pisikal a bagi. Maysa a pagilasinan ti iyaalsa ti panangdadael, panangtulaw, wenno panangabusos iti bagi, wenno di panangsuot iti nasalun-at a wagas a panagbiag. Kasta met, ti kinaubbaw ken ti panangayat unay iti pisikal a bagi, langa, wenno kawes ket mabalin a kita ti nakaro a yaalsa, a mangiturong iti maysa a tao nga agdayaw iti sagut ti Dios imbes nga iti Dios.

Kamaudiananna, ti panangikali iti armastayo ti yaalsa a maibusor iti Dios ket kaipapananna ti panangawis ti Nasantuan nga Espiritu, ikkaten ti nailubongan a kinatao, ken agbalin a "santo babaen ti pannubbot ni Cristo nga Apo." Kaipapananna ti panangyun-una iti umuna a bilin iti biagtayo. Kaipapananna ti panangpalugod iti Dios nga agballigi. No ti ayattayo iti Dios ken ti determinasiontayo nga agserbi Kenkuana iti amin a bileg, panunot, ken pigsatayo ti pagrukodan a panghusgaantayo iti amin a banag ken panggeddengtayo, naikalitayon dagiti armastayo ti yaalsa. Babaen iti parabur ni Cristo, pakawanento ti Dios dagiti basol ken yaalsatayo iti napalabas ken ikkatennanto ti mulit dagita a basol ken yaalsa iti puspustayo. Inton agangay, ikkatennanto pay ti aniaman a tarigagay a dakes a kas ti inaramidna kadagiti Lamanite a napasuot iti napalabas. Kalpasanna, datayo met ket

Burying our weapons of rebellion leads to a unique joy. With all who have ever become converted to the Lord, we are “brought to sing [the song of] redeeming love.” Our Heavenly Father and His Son, our Redeemer, have confirmed Their unending commitment to our ultimate happiness through the most profound love and sacrifice. We experience Their love daily. Surely we can reciprocate with our own love and loyalty. May we bury—very, very deep—any element of rebellion against God in our lives and replace it with a willing heart and a willing mind. In the name of Jesus Christ, amen.

“saan[to] a pulos agikay.”

Mangyeg iti naisangsangayan a rag-o ti panangikalitayo kadagiti armas ti yaalsa. Iti amin a napasuroten iti Apo, “agkantatayo [iti kansion ti] manangsubbot nga ayat.” Pinasingkeda ti Nailangitan nga Amatayo ken ti Anakna, ti Man-nubbottayo, ti awan patinggana a panagkumitda iti ultimo a ragsaktayo babaen ti kaindaklanan nga ayat ken sakripisio. Inaldaw a mapasarrantayo ti ayatda. Sigurado a makasubadtayo babaen ti ayat ken kinamatalektayo. Sapay koma ta ikalitayo—iti kaunggan ti biagtayo—ti aniaman nga elemento ti yaalsa a maibusor iti Dios ket suktan dayta iti situtulok a puso ken situtulok a panunot. Iti nagan ni Jesucristo, amen.