

Burying Our Weapons of Rebellion

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Mandevina ny fiadian'ny fikomiansika

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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

Enga anie isika ka handevina, lalina dia lalina, izay singa maneho fikomiana amin' Andriamanitra eo amin'ny fiainantsika ka hanolo izany amina fo sy saina feno fahavononana.

Raketin'ny Bokin'i Môrmôna fa 90 taona teo ho eo talohan'ny nahaterahan'i Kristy dia nanomboka ilay asa fitoriana tamin'ny Lamanita izay haharitra 14 taona ireo zanakalahin'i Môzià Mpanjaka. Maro ny ezaka natao nandritra ireo taranaka maro nifandimby mba hahatonga ny vahoaka Lamanita hino ny fotopampianaran'i Kristy nefa tsy nahitam-pahombiazana. Tamin'ity indray mitoraka ity anefa, tamin'ny alalan'ny firosahan'ny Fanahy Masina an-tsehatra tamin'ny fomba mahagaga, dia Lamanita an'ari-vony no niova fo ary lasa mpianatr'i Jesoa Kristy.

Vakintsika ao anatin'izany ny hoe: “Ary toy ny maha-azo antoka ny mahavelona ny Tompo no maha-azo antoka izay rehetra nino, na izay rehetra voatarika ho amin'ny fahalalana ny marina, tamin'ny alalan'ny fitorian'i Amôna sy ny rahalahiny, araka ny fanahin'ny fanambarana sy ny faminaniana ary ny herin' Andriamanitra, izay nanao fahagagana tao amin'izy ireo—eny, lazaiko aminareo, raha velona koa ny Tompo, rehefa mety ho Lamanita ka nino ny fitoriany, sy niova fo ho an'ny Tompo, dia tsy nihemotra na oviana na oviana.”

Ny fanalahidin'ny fiovam-po maharitra nananan'io vahoaka io dia voalaza ao amin'ny andininy manaraka: “Fa tonga vahoaka marina izy; napetrany ny fiadian'ny fikomiany ka tsy niady intsony tamin' Andriamanitra izy no sady tsy nanohitra na iza na iza tamin'ny rahalahiny.”

Ny firesahana momba ny “fiadian'ny fikomiana” eto dia sady ara-bakiteny no ara-keviteny

and other weapons of war but also their disobedience to God and His commandments.

The king of these converted Lamanites 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 Korihor—provide a classic study of active rebellion against God. The overarching thesis of Nehor and Korihor 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,

itarina. Izany dia nidika hoe ireo sabatra sy fiadiana hafa teny amin’izany ireo, kanefa izany koa dia nidika hoe ny tsy fankatoavan’izany ireo an’ Andriamanitra sy ny didiny.

Nambaran’ny mpanjakan’ireo Lamanita niova fo ireo toy izao izany: “Ary ankehitriny, indro, ry rahalahiko, ... izay ihany no efa azontsika natao ... mba hibebehantsika amin’ny fahotantsika rehetra sy ny famonoana olona maro izay efa nataontsika ary mba hitarihana an’ Andriamanitra hanaivotra ireo hiala ny fahotantsika izay ihany no azontsika natao mba hibebehantsika marina tokoa eo anoloan’ Andriamanitra kahanesorany hiala ny pentintsika.”

Diniho tsara ny tenin’ily mpanjaka hoe, tsy vitan’ny hoe nitondra tany amin’ny famelana ny fahotan’izany ireo fotsiny ihany ny fibebahana tamin’-kitsimpo nataon’izany ireo fa nanaisotra koa ny pentimpentin’ireo fahotana ireo sy ny faniriana hanota tao am-pon’izany ireo mihitsy aza. Araka ny efa fantatrarao dia naleon’izany ireo nandevina ny sabatr’izany ireo toy izay hanao kinanga hiverina amin’ily toetran’izany ireo feno fikomiana tamin’ Andriamanitra tany am-boalohany. Ary rehefa nandevina ny fiadiany ara-batana tao anatin’ny fiovan’ny fo izy ireo dia nandevina koa ilay fironan’izany ireo hanota.

Mety hanontany tena isika hoe, inona no zavatra azontsika atao mba hanarahana io lamina io, mba “[hametrahana] ny fiadian’ny fikomian[tsika]” na inona na inona izy ireo ary ho lasa tena “[hiova] fo ho an’ny Tompo” ka hoesorina ao am-pontsika ny pentimpentin’ny fahotana sy ny faniriana hanota ary tsy hihemotra na oviana na oviana isika.

Afaka ny ho mivantana na tsy mivantana ny fikomiana. Ny ohatra feno iray izay maneho ny fikomiana natao tamin’ny nahim-po dia i Losifera izay nanohitra ny drafitry ny fanavotan’ny Ray tany amin’ny tontolo talohan’ny nahaterahana ary namory ny hafa mba hanohitra izany koa “ary tamin’izay andro izay dia maro no nanaraka azy.” Tsy sarotra ny manavaka ny fiantraikan’ny fitohizan’ny fikomiany amin’izao fotoana iainantsika izao.

I Serema sy i Nehôra ary i Kôrihôra izay antikristy telo tsy mpino ao amin’ny Bokin’i Môrmôna, dia manolotra fianarana feno tsara momba ny fikomiana mivantana amin’ Andriamanitra. Ny foto-kevitra lehibe ijoroan’i Nehôra sy i Kôrihôra dia ny hoe tsy misy ny fahotana, noho izany dia tsy ilaina ny fibebahana ary tsy

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 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

misy ny Mpamonjy. “Ny olona tsirairay dia [m] iroborobo araka ny halalanan-tsainy, ary ny olona tsirairay dia [m] andresy araka ny heriny; ary na inona na inona ataon’ny olona iray dia tsy heloka.”Ny antikristy dia mandà ny fahefana ara-pivavahana, ka mamaritra ireo ôrdônansy sy fanekempihavanana ho toy ny fombafomba “napetraky ny mpisorona fahiny mba hisandohana hery sy fahefana.”

Ny ohatra iray niseho tamin’izao andro farany izao momba ny fikomiana iniana atao izay nifarana tamin-javatra tsara dia ny tantaran’i William W. Phelps. Niditra ho mpikamban’ny Fiangonana i Phelps tamin’ny 1831 ary notendrena ho mpanonta printy tao amin’ny Fiangonana. Nanonta printy boky maro navoakan’ny Fiangonana tany am-piandohana izy sy nanoratra hira maro tao amin’ny fihirana ary mpitantsoratr’i Joseph Smith. Indrisy anefa fa lasa nanohitra ny Fiangonana sy ny Mpaminany izy ary tonga hatramin’ny fijoroana ho vavolombelona mandainga mihitsy aza mba hanoherana an’i Joseph Smith tany amin’ny fitsarana tany Missouri izay nahatonga ny fanagadrana ny Mpaminany tany.

Taty aoriana dia nanoratra tamin’i Joseph i Phelps mba hangataka famelan-keloka. “Fantatro ny toe-javatra misy ahy, fantatrao izany, ary fantatr’ Andriamanitra, ... ka maniry ny hovanjena aho raha afaka ny hanampy ahy ireo namako.”

Toy izao no navalin’ny Mpaminany: “Marina tokoa fa tena nijaly izahay vokatry ny fihetsika nasehonao. ... Na izany aza dia efa nosotroina ilay kapoaka, natao ny sitrapon’ny Raintsika, ary mbola velon’aina ihany izahay. ... Avia ry rahalahy malala, fa efa tapitra ny ady, satria ny mpinamana taloha dia lasa mpinamana indray aty afara.”

Nandevina ny “fiadian’ny fikomiany” i William Phelps tamin’ny alalan’ny fibebahana tamin-kitsimpo ary noraisina ho mpikambana feno indray ka tsy nihemotra intsony.

Fa ny endriky ny fikomiana amin’ Andriamanitra izay mamitaka kokoa anefa, dia angamba ilay endriny ankolaka, ilay tsy firaharahiana ny sitrapony eo amin’ny fiainantsika. Maro ireo olona izay tsy hieritreritra ny hanao fikomiana mivantana velively no mety mbola manohitra ny sitrapon’ Andriamanitra sy ny teniny amin’ny alalan’ny fanohizan’izy ireo ny lalany ka tsy miraharaha ny fitarihana avy amin’ Andriamanitra. Tsaroako ilay hira malaza an’ily mpihira Frank Sinatra taona maro lasa izay izay ahitana ity

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 showeth 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 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.

andalana iray maneho fisehoan-javatra lehibe ity: “Nataoko araka ny fombako izany.” Marina tokoa fa misy toerana malalaka ho an’ny zavatra tian’ny tena manokana sy ny safidin’ny tena manokana eo amin’ny fiainana, saingy rehefa momba ireo zavatra mahakasika ny famonjena sy ny fiainana mandrakizay, ny lohahevitry ny hirantsika dia tokony hoe “nataoko araka ny fomban’ny Tompo izany,” satria tena tsy misy fomba hafa mihitsy.

Jereo ohatra ny ohatra nasehon’ny Mpamonjy mikasika ny batisa. Nanaiky ny hatao batisa Izy mba hanehoana ny fahatokiany eo anatrehan’ny Ray ary mba ho ohatra ho antsika:

“Asehony ny zanak’olombelona araka ny maha-nofo, fa manetry ny tenany eo anoloan’ny Ray Izy ary mijoro ho vavolombelona amin’ny Ray, fa hankatò Azy amin’ny fitandremana ny didiny. ...

“Ary niteny tamin’ny zanak’olombelona Izy hoe: Manaraha Ahy. Noho izany ry rahalahiko malala, ahoana no ahazoantsika manara-dia an’i Jesoa raha tsy vonona ny hitandrina ny tenin’ny Ray isika?”

Tsy misy ny hoe “ny fombako” rehefa hanaraka ny ohatra nasehon’i Kristy isika. Ny fiezahana mitady lalana hafa mankany an-danitra dia toy ny zava-poana tahaka ny miasa eo amin’ny Til-ikambon’i Babela toy izay mitodika amin’i Kristy sy ny famonjeny.

Ny sabatra sy ny fiadiana hafa nalevin’ireo Lamanita niova fo dia fiadian’ny fikomiana noho ny fomba nampiasan’izy ireo izany. Ireo kazarana fiadiana ireo koa rehefa teo an-tanan’ny zanakalahin’izy ireo ka nampiasaina mba hiarovana ny fianakaviana sy ny fahafahana dia tsy fiadian’ny fikomiana amin’ Andriamanitra velively. Toy izany koa ireo fitaovana teo an-tanan’ny Nefita: “Tsy niady ho an’ny fitondran’andriamborivory na ny fahefana izy, fa niady kosa ho an’ny fonenany sy ny fahafahany, ny vadiny sy ny zanany ary izay rehetra ananany, eny, ho an’ny fombafomba fitsaohany sy ny fiangonany.”

Torak’izany koa, misy zavatra eo amin’ny fiainantsika izay mety ho tsy atahorana na misy hatsarana mifono anaty mihitsy aza saingy raha ampiasaina tsy araka ny tokony ho izy izany dia lasa “fiadian’ny fikomiana.” Ny fomba firesantsika ohatra dia mety hampahery na hanambany. Hoy i Jakoba hoe:

“Fa [toa] tsy misy olona mahafolaka ny lela; zava-dratsy tsy manam-pijanonana izy sady feno ody mahafaty.

“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 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

“Izy no isaorantsika ny Tompo, dia ny Ray; ary izy ihany koa no anozonantsika ny olona, izay natao araka ny endrik’ Andriamanitra.

“Ny vava iray ihany no ivoahan’ny fisaorana sy ny fanozonana. Ry rahalahiko, tsy mety raha misy izany.”

Maro amin’izao fotoana izao ny firesahana ampahibemaso na manokana izay feno hasom-parana sy haratsiam-panahy. Maro ny resaka vetaveta sy maloto, na eo anivon’ireo zatovo aza. Izany fomba firesahana izany dia “fiadian’ny fikomiana” amin’ Andriamanitra, “feno ody mahafaty.”

Eritrereto ilay ohatra iray hafa mikasika ny zavatra iray tena tsara saingy mety hivadika hanohitra ireo toromarika avy amin’ Andriamanitra, dia ny anton’asan’ny olona iray izany. Mety hahita fahafaham-po ny olona iray ao anatina asa iray na asa fanompoana iray ary isika rehetra dia mahazo tombontsoa amin’ny alalan’ny zavatra notanterahina sy ny zavatra noforonin’ireo olona eo amin’ny sehatr’asa maro izay feno fahafoizan-tena sy manan-talenta.

Saingy azo heverina ny hahatongavan’iza-ny fahafoizan-tena amin’ny asa izany ho lasa zava-dehibe indrindra eo amin’ny fiainan’ny olona iray. Avy eo dia lasa faharoa ny zavatra rehetra, ka tafiditra ao anatin’izany izay mety ho fangatahana ataon’ny Mpamonjy mahakasika ny fotoanan’ny olona iray na ny talentany. Ho an’ny lehilahy, sy ho an’ny vehivavy ihany koa, ny fandavana ireo fahafahana azo araraotina mba hanambadiana ara-dalàna, ny tsy fifikirana amin’ny vady sy ny tsy fampitrakana ny vady, ny tsy fikarakarana ny zanaka, ny fisorohana amin’ny nahim-po mihitsy ny fitahiana avy amin’ny fitaizana zanaka sy ny andraikitra fonosin’ny fitaizana zanaka mba hisondrotana toerana fotsiny ihany eo amin’ny lafin’ny asa dia mety hanova ilay fahombiazana mendri-piderana ho karazana fikomiana.

Ny ohatra iray hafa dia mikasika ny vatantsika. Mampahatsiahy antsika i Paoly fa tokony hankalaza an’ Andriamanitra amin’ny vatana sy ny fanahy isika, ary ity vatana ity no tempolin’ny Fanahy Masina, izay efa “azonareo tamin’ Andriamanitra, ka tsy tompon’ny tenanareo ianareo.” Noho izany dia manana tombontsoa ara-dalàna isika amin’ny fanokanana fotoana hikorakarana araka izay azo atao ny vatantsika. Vitsy amintsika no hahatratra an’ilay fahombiazana faratampony araka ny efa hitantsika vao

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.”

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.

haingana tao anatin’ireo zava-bita nandritra ny lalao Olimpika sy Paralimpika, ary ny sasany amintsika dia miaina ny vokatry ny fahanterana na ilay nantsoin’ny Filoha M. Russell Ballard hoe “tsy dia mahatana tsara intsony ireo rivets.”

Na izany aza dia mino aho fa faly ny Mpahary antsika rehefa manao izay vitantsika isika mba hikarakarana ilay vatana izay fanomezana lehibe avy Aminy. Ho toy ny mariky ny fikomiana ny fanimbana na ny fandotoana ny vatana iray na ny fanararaotana izany na ny tsy fanaovana izay azon’ny olona iray atao mba hananana fomba fiainana mahasalama. Ao anatin’izany ihany, ny fieboeboana sy ny fahavarianana loatra amin’ny bika aman’endrika na ny fitafiana dia mety ho endrika irain’ny fikomiana etsy ankilany ka hitarika ny olona iray hitsaoka ilay fanomezana avy amin’ Andriamanitra fa tsy hitsaoka an’ Andriamanitra.

Farany ny fandevenana ireo fiadian’ny fikomiansika amin’ Andriamanitra dia midika tsotra fotsiny hoe manaiky ny fitaoman’ny Fanahy, manaisotra ny maha-olona araka ny nofo ary lasa “tonga olomasina amin’ny alalan’ny sorompanavotan’i Kristy Tompo.” Izany dia midika hoe mametraka ho lohalaharana ilay didy voalohany eo amin’ny fiainantsika. Midika hoe mamela an’ Andriamanitra hanjaka izany. Raha toa ka ny fitiavantsika an’ Andriamanitra sy ny fahavonantsika hanompo Azy amin’ny herintsika sy ny saintsika ary ny tanjatsika no lasa foto-pitsipika entitsika mandanjalanja ny zavatra rehetra sy mandray ireo fanapahan-kevitsika rehetra dia efa nalevintsika ny fiadian’ny fikomiansika. Amin’ny alalan’ny fahasoavan’i Kristy dia hame-la ireo helotsika sy ireo fikomiana nataontsika taloha Andriamanitra ary hanaisotra ny pentimpentin’ireo fahotana sy fikomiana avy amin’ny fontsika. Amin’ny farany dia hoesoriny mihitsy aza ny faniriansika hanao ratsy toy ny nataony tamin’ireo Lamanita niova fo taloha. Aorian’izany dia “tsy [h]ihemotra na oviana na oviana” koa isika.

Mitondra any amina fifaliana miavaka ny fandevenansika ny fiadian’ny fikomiansika. “Hoentina hihira ny [hira’ny] fitiavana manavotra” miaraka amin’ireo olona rehetra efa lasa niova fo ho an’ny Tompo hatrizay isika. Ny Rain-tsika any An-danitra sy i Jesoa Kristy Zanany, ilay Mpanavotra antsika, dia nanamafy ny fanoloran-tenan’Izy Ireo tsy misy fiasarany ho an’ny fahasambarantsika amin’ny alalan’ny fitiavana sy

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.

ny fahafoizan-tena lalina indrindra. Miaina ny fitiavan'Izy Ireo isan'andro isika. Afaka mamaly fitia azy ihany koa isika amin'ny alalan'ny fitiavantsika sy ny tsy fivadihantsika. Enga anie isika ka handevina, lalina dia lalina, izay singa maneho fikomiana amin' Andriamanitra eo amin'ny fiainantsika ka hanolo izany amina fo sy saina feno fahavononana. Amin'ny anaran'i Jesoa Kristy, amena.