

In the Space of Not Many Years

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Ao anatin'ny taona tsy dia maro loatra

Nataon'ny Loholona David A. Bednar
Ao amin'ny Kôlejin'ny Apôstôly Roambinifolo

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If we are not faithful and obedient, we can transform the God-given blessing of prosperity into a prideful curse that diverts and distracts us.

My beloved brothers and sisters, sitting on the stand today, I have watched this Conference Center fill up three times, for the first time since COVID. You are devoted disciples of Jesus Christ who are eager to learn. I commend you for your faithfulness. And I love you.

Ezra Taft Benson served as the President of The Church of Jesus Christ of Latter-day Saints from November 1985 until May 1994. I was 33 years old when President Benson became the President of the Church and 42 when he passed away. And his teachings and testimony influenced me in profound and powerful ways.

One of the hallmarks of President Benson's ministry was his focus upon the purpose and importance of the Book of Mormon. He emphasized repeatedly that "the Book of Mormon is the keystone of our religion—the keystone of our testimony, the keystone of our doctrine, and the keystone in the witness of our Lord and Savior." He also often emphasized teachings and warnings about the sin of pride found in this latter-day testament of Jesus Christ.

A particular teaching by President Benson

Raha tsy mahatoky sy mankatò isika, dia afaka manova ny fitahian'ny firoboroboana avy amin' Andriamanitra ho ozona feno avonavona izay mamily sy mandrebireby antsika.

Ry rahalahy sy ranabavy malala, raha mipe-traka ety amin'ny lampihazo ety aho dia mahita an'ity Ivontoeran'ny Fihaonambe ity feno tanteraka in-telo, izay voalohany indrindra hatramin'ny nisian'ny COVID. Mpanaradia an'i Jesoa Kristy feno fanoloran-tena tokoa ianareo, izay maniry mafy ny hianatra. Midera anareo aho noho ny fahatokianareo. Ary tiako ianareo.

Nanombo tamin'ny naha-Filohan'ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany nanomboka tamin'ny nôvambra 1985 ka hatramin'ny mey 1994 i Ezra Taft Benson. 33 taona aho tamin'ny fotoana naha lasa Filohan'ny Fiangonana ny Filoha Benson ary 42 taona rehefa nodimandry izy. Ary ny fampianarany sy ny fijoroany ho vavolombelona dia nisy fiantraikany tamiko tamin'ny fomba lalina sy mahery vaika.

Iray amin'ireo zavatra nampiavaka ny asa fanompoan'ny Filoha Benson ny fifantohan'ny tamin'ny tanjona sy ny lanjan'ny Bokin'i Môrmôna. Nohamafisiny ombieny ombieny fa "ny Bokin'i Môrmôna no vato ifaharan'ny fivavahantsika—ny vato ifaharan'ny fijoroana ho vavolombelona ananantsika, ny vato ifaharan'ny fotopampianarantsika ary ny vato ifaharan'ny tenivavolombelona ananantsika momba ny Tompo sy Mpamonjy antsika." Matetika koa izy no nanantitrantitra ireo fampianarana sy fampitandremana momba ny fahotana noho ny avonavona hita ao amin'ity testamenta momba an'i Jesoa Kristy amin'ny andro farany ity.

Nisy fiantraikany lehibe tamiko ny fampiana-

greatly impacted me and continues to influence my study of the Book of Mormon. He said:

“The Book of Mormon ... was written for our day. The Nephites never had the book; neither did the Lamanites of ancient times. It was meant for us. Mormon wrote near the end of the Nephite civilization. Under the inspiration of God, who sees all things from the beginning, [Mormon] abridged centuries of records, choosing the stories, speeches, and events that would be most helpful to us.”

President Benson continued: “Each of the major writers of the Book of Mormon testified that he wrote for future generations. ... If they saw our day, and chose those things which would be of greatest worth to us, is not that how we should study the Book of Mormon? We should constantly ask ourselves, ‘Why did the Lord inspire Mormon ... to include [this account] in his record? What lesson can I learn from [this admonition] to help me live in this day and age?’”

President Benson’s statements help us to understand that the Book of Mormon is not primarily a historical record that looks to the past. Rather, this volume of scripture looks to the future and contains important principles, warnings, and lessons intended for the circumstances and challenges of our day. Hence, the Book of Mormon is a book about our future and the times in which we do now and will yet live.

I pray for the assistance of the Holy Ghost as we now consider relevant lessons for us today from the book of Helaman in the Book of Mormon.

The Nephites and the Lamanites

The record of Helaman and his sons describes a people who were anticipating the birth of Jesus Christ. The half century recounted in the scriptural record highlights the conversion and

rana iray manokana nataon’ny Filoha Benson ary mbola misy fiantraikany amin’ny fandalinako ny Bokin’i Môrmôna. Hoy izy:

“Nosoratana ho an’ izao androntsika izao ... ny Bokin’i Môrmôna. Tsy nanana izany boky izany na oviana na oviana ny Nefita, na koa ireo Lamanita tamin’ny andro fahiny. Natao ho antsika izany. Taty amin’ny faramparan’ny sivilizasiôna Nefita no nanoratra i Môrmôna. Namintina ireo rakitsoratra tao anatin’ny taonjato maro i [Môrmôna], nisafidy ireo tantara sy lahateny ary zava-nitranga izay hanampy antsika indrindra, notarihan’ny fitaomam-panahy avy amin’ Andriamanitra, izay mahita ny zava-drehetra hatrany am-piandohana”.

Notohizan’ny Filoha Benson hoe: “Ny tsirairay avy tamin’ireo mpanoratra fototra ao amin’ny Bokin’i Môrmôna dia nijoro ho vavolombelona fa nanoratra ho an’ny taranaka ho avy izy. ... Raha toa ka nahita ny androntsika izy ireo ary nisafidy ireo zavatra izay hanan-danja kokoa ho antsika, moa ve tsy toy izany no tokony handalinantsika ny Bokin’i Môrmôna? Tokony hanontany tena tsy tapaka isika hoe: -Nahoana ny Tompo no nanome fitaomam-panahy an’i Môrmôna mba hampiditra [an’io tantara io] ao amin’ny rakitsorany? Inona no lesona azoko ianarana avy amin’ [izany fampitandremana izany] mba hanampy ahy eo amin’ny fiainako amin’izao andro sy vanim-potoana izao?-

Ny zavatra nolazain’ny Filoha Benson dia manampy antsika hahatakatra fa ny Bokin’i Môrmôna dia tsy rakitsoratra ara-tantara izay mifantoka amin’ny lasa fotsiny ihany. Fa io boky soratra masina io dia mibanjina kosa ny ho avy ary mirakitra fitsipika sy fampitandremana ary lesona manan-danja natao ho an’ireo toe-javatra sy fanamby amin’izao androntsika izao. Noho izany, ny Bokin’i Môrmôna dia boky momba ny hoavintsika sy ny fotoana izay iainantsika ankehitriny sy mbola hiainantsika.

Mivavaka aho mba hahazo ny fanampian’ny Fanahy Masina rehefa hifantoka amin’ireo lesona manan-danja ho antsika ankehitriny avy ao amin’ny Bokin’i Helamàna ao amin’ny Bokin’i Môrmôna isika.

Ireo Nefita sy ireo Lamanita

Ny rakitsoratr’i Helamàna sy ireo zanany lahy dia mitantara vahoaka iray izay niandrindra ny fahaterahan’i Jesoa Kristy. Ny dimampolo taona voatantara ao amin’ilay rakitsoratra ny soratra

righteousness of the Lamanites and the wickedness, apostasy, and abominations of the Nephites.

A series of comparisons and contrasts between the Nephites and Lamanites from this ancient record are most instructive for us today.

“The Lamanites had become, the more part of them, a righteous people, insomuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith.

“[And] there were many of the Nephites who had become hardened and impenitent and grossly wicked, insomuch that they did reject the word of God and all the preaching and prophesying which did come among them.”

“And thus we see that the Nephites did begin to dwindle in unbelief, and grow in wickedness and abominations, while the Lamanites began to grow exceedingly in the knowledge of their God; yea, they did begin to keep his statutes and commandments, and to walk in truth and uprightness before him.

“And thus we see that the Spirit of the Lord began to withdraw from the Nephites, because of the wickedness and the hardness of their hearts.

“And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words.”

Perhaps the most stunning and sobering aspect of this decline into apostasy by the Nephites is the fact that “all these iniquities did come unto them in the space of not many years.”

The Nephites Turned Away from God

How could a once-righteous people become hardened and wicked in such a short period of time? How could people so quickly forget the God who had blessed them so abundantly?

In a powerful and profound way, the negative example of the Nephites is instructive for us today.

“Pride ... began to enter ... into the hearts of the people who professed to belong to the church of God ... because of their exceedingly great

masina dia manasongadina ny fiovam-po sy ny fahamarinan’ny Lamanita ary ny faharatsiana sy ny apôstazia ary ny fahavetavetan’ireo Nefita.

Tena mitondra fampianarana ho antsika ankehitriny ny andiana fampitahana sy fifanoherana teo amin’ireo Nefita sy ny Lamanita avy amin’io rakitsoratra fahiny io.

“Ny Lamanita dia efa tonga olo-marina ny ankamaroany, hany ka ny fahamarinany dia nihoatra ny an’ny Nefita, noho ny fiorenany sy ny fifotorany tao amin’ny finoana.

“[Ary] nisy maro tamin’ny Nefita no efa nanjary nihamafy fo sy tsy nivalo ary bontolo ratsy tokoa, hany ka notsipahiny ny tenin’ Andriamanitra sy ny fitoriana ary ny faminaniana rehetra izay tonga tany anivony.”

“Ary dia toy izany no ahitantsika fa ny Nefita dia nanomboka nihemotra tao amin’ny tsy finoana sy nitombo tao amin’ny faharatsiana sy ny fahavetavetana, raha nanomboka nitombo izaitsizy tokoa tao amin’ny fahalalana an’ Andriamaniny ny Lamanita; eny, izy dia nanomboka nitandrina ny fitsipiny sy ny didiny ary nandeha tamin’ny fahamarinana sy ny fahitsiana teo anoloany.

“Ary dia toy izany no ahitantsika fa ny Fana-hin’ny Tompo dia nanomboka niala tamin’ny Nefita, noho ny faharatsiana sy ny hamafin’ny fony.

“Ary dia toy izany no ahitantsika fa nanomboka nandrotsaka ny Fanahiny tamin’ny Lamanita ny Tompo, noho ny fahamorany sy ny finiafany hino ny teniny.”

Angamba ny lafiny mampitolagaga sy mampanontany tena indrindra amin’ity fitotongan’ny Nefita ho amin’ny apôstazia ity dia ny hoe “tonga taminy tao anatin’ny taona tsy dia maro loatra ireny heloka rehetra ireny.”

Nivadika tamin’ Andriamanitra ireo Nefita

Ahoana no nahatonga ny vahoaka iray izay efa marina taloha ho lasa manamafy fo sy olon-dratsy ao anatin’ny fotoana fohy toy izany? Ahoana no ahafahan’ny olona manadino hain-gana an’ilay Andriamanitra izay nitahy azy ireo izaitsizy tokoa?

Amin’ny fomba mahery vaika sy lalina, ny oha-dratsin’ny Nefita dia mampianatra antsika ankehitriny.

“Ny fiavonavonana ... [dia] nanomboka niditra ... tao am-pon’ ny olona kosa izay nihambo ho isan’ ny fiangonan’ Andriamanitra ... noho ny

riches and their prosperity in the land.”

“[They] set [their] hearts upon the riches and the vain things of this world” “because of that pride which [they] ... suffered to enter [into their] hearts, which ... lifted [them] up beyond that which is good because of [their] exceedingly great riches!”

Ancient voices from the dust plead with us today to learn this everlasting lesson: prosperity, possessions, and ease constitute a potent mixture that can lead even the righteous to drink the spiritual poison of pride.

Allowing pride to enter into our hearts can cause us to mock that which is sacred; disbelieve in the spirit of prophecy and revelation; trample under our feet the commandments of God; deny the word of God; cast out, mock, and revile against the prophets; and forget the Lord our God and “not desire that the Lord [our] God, who hath created [us], should rule and reign over [us].”

Therefore, if we are not faithful and obedient, we can transform the God-given blessing of prosperity into a prideful curse that diverts and distracts us from eternal truths and vital spiritual priorities. We always must be on guard against a pride-induced and exaggerated sense of self-importance, a misguided evaluation of our own self-sufficiency, and seeking self instead of serving others.

As we pridefully focus upon ourselves, we also are afflicted with spiritual blindness and miss much, most, or perhaps all that is occurring within and around us. We cannot look to and focus upon Jesus Christ as the “mark” if we only see ourselves.

Such spiritual blindness also can cause us to turn out of the way of righteousness, fall away into forbidden paths, and become lost. As we blindly “turn unto [our] own ways” and follow destructive detours, we are inclined to lean upon our own understanding, boast in our own strength, and depend upon our own wisdom.

haren'ny lehibe izaitsizy tokoa sy ny firoboroboany teo amin'ny tany.”

“[Izy ireo] dia efa nametraka ny fo[ny] tamin'ny harena sy ny zava-poanan'izao tontolo izao” “noho ity avonavona izay ... efa navela[ny] hiditra ny fo[ny] ity, ... , izay efa nanandratra [azy ireo] ho ambony mihoatra izay tsara noho ny harena[ny] betsaka izaitsizy tokoa!”

Ireo feo fahiny avy ao amin'ny vovoka dia miangavy antsika amin'izao fotoana izao mba hianatra ity lesona mandrakizay ity: ny firoboroboana, ny fananana, ary ny fiadanadiana fifangaroan-javatra mahery vaika izay mety hitarika na dia ny olo-marina aza hisotro ny poizina ara-panahin'ny avonavona.

Ny famelana ny avonavona hiditra ao am-pontsika dia mety hahatonga antsika hanaraby ny zavatra izay masina, tsy hino ny fanahin'ny faminaniana sy ny fanambarana; hanosihosy ny didin' Andriamanitra; handà ny tenin' Andriamanitra, handroaka, haneso, ary hamingavinga ny mpaminany, sy hanadino ny Tompo Andriamanitsika, ary “tsy [haniry] ny Tompo Andriamani[tsika] izay efa nahary [antsika] mba hanapaka sy hanjaka [amintsika].”

Noho izany, raha tsy mahatoky sy mankatò isika, dia afaka manova ny fitahian'ny fanambinana avy amin' Andriamanitra ho ozona feno avonavona izay mamily sy mandrebireby ny saintsika amin'ireo fahamarinana mandrakizay sy ireo laharam-pahamehana ara-panahy tena ilaina. Tsy maintsy mitandrina mandrakariva isika amin'ny avonavona diso tafahoatra ateraky ny fahatsapana ho manan-danja be noho ny hafa, ny fanombanana diso ny amin'ny fahavitan-tenantsika, ary ny fikatsahana izay ho an'ny tena toy izay ny fanompoana ny hafa.

Rehefa mifantoka amin'ny tenantsika amim-piavononana isika, dia tratran'ny fahajambana ara-panahy ihany koa ary maro ny zavatra izay tsy tsikaritsika, amin'ny ankabeazany, na angamba izay rehetra mitranga ao anatintsika sy manodidina antsika. Tsy afaka hijery sy hifantoka amin'i Jesoa Kristy mba ho ilay “tanjona” isika raha toa ka ny tenantsika ihany no hitantsika.

Ny fahajambana ara-panahy toy izany koa dia mety hahatonga antsika hivily hiala amin'ny lalan'ny fahamarinana, hianjera any amin'ny lalana voarara, ka ho very. Rehefa “mivily an-jambany mankany amin'ny lalan[tsika]” isikaary manaraka ireo lalan-dratsy manimba, dia mirona hiankina amin'ny fahalalantsika isika, hirehare-

Samuel the Lamanite succinctly summarized the turning away from God by the Nephites: “Ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.”

The prophet Mormon observed, “The more part of the people [remained] in their pride and wickedness, and the lesser part [walked] more circumspectly before God.”

The Lamanites Turned to God

In the Book of Helaman, the increasing righteousness of the Lamanites provides a stark contrast to the rapid spiritual decline of the Nephites.

The Lamanites turned to God and were brought to a knowledge of the truth by believing the teachings in the holy scriptures and of prophets, exercising faith in the Lord Jesus Christ, repenting of their sins, and experiencing a mighty change of heart.

“Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith, and in the thing wherewith they have been made free.”

“Ye should behold that the more part of [the Lamanites] are in the path of their duty, and they do walk circumspectly before God, and they do observe to keep his commandments and his statutes and his judgments. ...

“... They are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth.”

As a consequence, the “righteousness [of the Lamanites] did exceed that of the Nephites, because of their firmness and their steadiness in the faith.”

A Warning and a Promise

Moroni declared: “Behold, the Lord hath shown unto me great and marvelous things

ha amin’ny herintsika samirery, ary hiantehitra amin’ny fahendrentsika manokana.

Nofintinin’i Samoela ilay Lamanita tamin’ny teny fohy ny fivadihan’ireo Nefita tamin’ Andriamanitra: “Fa efa nikatsaka nandritra ny androm-piainanareo ianareo izay tsy nety ho azonareo; ary efa nikatsaka ny fahasambaran’ianareo tamin’ny fanaovana heloka, izay zavatra mifanohitra amin’ny toetran’ity fahamarinana ity izay ao amin’ny Filohantsika lehibe sy mandrakizay”

Nilaza ny mpaminany Môrmôna “fa ny ankamaroan’ny vahoaka dia nijanona tao amin’ny fiavonavonany sy ny faharatsiany, ary ny ankavitsiana kosa dia nandeha tamim-pahamalinana be tokoa teo anoloan’ Andriamanitra.”

Nitodika tamin’ Andriamanitra ireo Lamanita

Ao amin’ny Bokin’i Helamàna, ny fitomboan’ny fahamarinan’ny Lamanita dia manome fifanoherana tanteraka amin’ny fitotonganana ara-panahy haingana nisy teo amin’ireo Nefita.

Nitodika tamin’ Andriamanitra ny Lamanita ary nentina ho amin’ny fahalalana ny fahamarinana tamin’ny alalan’ny finoana ny fampianarana ao amin’ny soratra masina sy ny an’ireo mpaminany, ny fampiharana ny finoana an’i Jesoa Kristy Tompo, ny fibebahana tamin’ny fahotany, ary ny fahatsapana fiovam-po mahery vaika.

“Koa, izay rehetra tonga amin’izany, fantatry ny tenanareo ihany, fa miorina sy mifototra ao amin’ny finoana izy, sy ao amin’ny zavatra izay efa nanafahana azy.”

“Ary mba tiako ny hahitanareo fa ny ankamaroan’[ireo Lamanita] dia mby amin’ny lalan’ny adidiny ary izy dia mandeha amin-pahamalinana tokoa eo anoloan’ Andriamanitra, sy miezaka ny hitandrina ny didiny sy ny satany ary ny fitsarany. ...

“... Milofo izy miaraka amin’ny fahazotoana tsy mety sasatra mba hahazoany mitondra ny sisa tavela amin’ny rahalahiny ho amin’ny fahalalana ny marina.”

Vokatr’izany, ny “fahamarinan’[ireo Lamanita] dia nihoatra ny an’ny Nefita, noho ny fiorenany sy ny fifotorany tao amin’ny finoana.”

Fampitandremana sy fampantenana

Nanambara i Môrônia hoe: “Indro, ny Tompo dia efa naneho tamiko zavatra lehibe sy

concerning that which must shortly come, at that day when these things shall come forth among you.

“Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.”

Please remember that the Book of Mormon looks to the future and contains important principles, warnings, and lessons intended for me and you in the circumstances and challenges of our present day.

Apostasy can occur at two basic levels—institutional and individual. At the institutional level, The Church of Jesus Christ of Latter-day Saints will not be lost through apostasy or taken from the earth.

The Prophet Joseph Smith proclaimed: “The Standard of Truth has been erected; no unauthorized hand can stop the work from progressing ... ; the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.”

At the individual level, each of us must “be-ware of pride, lest [we] become as the Nephites of old.”

May I suggest that if you or I believe we are sufficiently strong and stalwart to avoid the arrogance of pride, then perhaps we already are suffering from this deadly spiritual disease. Simply stated, if you or I do not believe we could be afflicted with and by pride, then we are vulnerable and in spiritual danger. In the space of not many days, weeks, months, or years, we might forfeit our spiritual birthright for far less than a mess of pottage.

If, however, you or I believe we could be afflicted with and by pride, then we consistently will do the small and simple things that will protect and help us become “as a child, submissive, meek, humble, patient, full of love, willing

mahatalanjona momba izay tsy maintsy ho avy tsy ho ela, amin’izany andro izany rehefa hitranga eo anivonareo ireo zavatra ireo.

“Indro, miteny aminareo aho miova tsy ny eo ianareo, ary tsy eto anefa ianareo. Nefa indro, efa nasehon’i Jesoa Kristy ahy ianareo, ary fantatro ny ataonareo.”

Mba tsarovy fa ny Bokin’i Môrmôna dia mibanjina ny ho avy ary mirakitra fitsipika sy fampitandremana ary lesona manan-danja natao ho ahy sy ho anao amin’ny toe-java-misy sy ny fanamby amin’izao androntsika izao.

Mety hitranga amin’ny ambaratonga fototra roa ny apôstazia—eo anivon’ny rafitra sy ny isam-batan’olona. Eo anivon’ny rafitra, Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany dia tsy ho very amin’ny alalan’ny apôstazia na hoesorina hiala eto an-tany.

Ny Mpaminany Joseph Smith dia nanambara hoe: “Tafatsangana ilay Fanevan’ny Fahamari-nana; tsy misy tanana tsy masina afaka hampit-sahatra ny asa tsy handroso; ... ny fahamarinan’ Andriamanitra dia handroso amim-pahasahiana, amim-boninahitra ary tsy hiankina amin-javatra hafa, mandrapanenik’izany ireo kaontinanta rehetra, hitsidihan’izany ny havoana rehetra, handalovany ny firenena rehetra ary hokasi-han’izany ny sofina rehetra, ka ho tanteraka ny tanjon’ Andriamanitra ary hilaza ilay Jehovah Lehibe hoe vita ny asa.”

Eo amin’ny sehatry ny isam-batan’olona, ny tsirairay amintsika dia tsy maintsy “[mitandrina] amin’ny avonavona, fandrao hanjary ho toy ny Nefita fahiny [isika].”

Mamelà ahy hanoro hevitra fa raha toa ianao na izaho ka mino fa efa ampy ny hery ananantsika ary mafy orina isika mba hialana amin’ny fizahozahoan’ny avonavona, dia angamba efa tratran’io aretina ara-panahy mahafaty io sahadry isika. Raha lazaina amin’ny teny tsotra, raha toa ianao na izaho tsy mino fa mety hanana sy handairan’ny avonavona isika, dia mora tohina sy tandindomin-doza ara-panahy isika. Ao anatin’ny andro, herinandro, volana, na taona tsy dia maro loatra, dia mety hanany ny fizokiana ara-panahintsika ho ana zavatra ambany lanja kokoa noho ny voanemba masaka isika.

Kanefa, raha toa ianao na izaho mino fa mety hanana sy handairan’ny avonavona isika, amin’izany isika dia hanao tsy tapaka ireo zava-madinika sy tsotraizay hiaro sy hanampy antsika ho tonga “tahaka ny ankizy, mankatò,

to submit to all things which the Lord seeth fit to inflict upon [us].”“Blessed are they who humble themselves without being compelled to be humble.”

As we follow President Benson’s counsel and ask ourselves why the Lord inspired Mormon to include in his abridgment of the book of Helaman the accounts, admonitions, and warnings that he did, I promise we will discern the applicability of these teachings to the specific conditions of our individual lives and families today. As we study and ponder this inspired record, we will be blessed with eyes to see, ears to hear, minds to comprehend, and hearts to understand the lessons we should learn to “beware of pride, lest [we should] enter into temptation.”

I joyfully witness that God the Eternal Father is our Father. Jesus Christ is His Only Begotten and Beloved Son. He is our Savior. And I testify that as we walk in the meekness of the Lord’s Spirit, we will avoid and overcome pride and have peace in Him. I so witness in the sacred name of the Lord Jesus Christ, amen.

malemy paika, manetry tena, miaritra, feno fitiavana, vonona hanoa amin’ ny zava-drehetra izay hitan’ny Tompo fa mety ampitondraina [antsika].”“Hotahiana izay manetry ny tenany, rehefa tsy terena hanetry tena.”

Rehefa manaraka ny torohevitra ny Filoha Benson isika ary manontany tena hoe nahoana ny Tompo no nanome fitaomam-panahy an’i Môrmôna mba hampiditra ao amin’ny famintinany ny Bokin’i Helamàna ireo tantara sy fananarana ary fampitandremana izay nataony, dia mampanantena aho fa ho takatsika ny fahafahana mampihatra ireo fampianarana ireo amin’ny toetoetra manokana momba ny fiainantsika tsirairay sy ny fianakaviansika ankehitriny. Rehefa mandalina sy misaintsaina io rakitsoratra nentanim-panahy io isika dia hotahiana amin’ny fananana maso hahita, sofina handre ary saina sy fo hahatakatraireo lesona tokony hianarantsika mba “[hitandrina] amin’ny fiavonavonana, fandrao hiditra ao amin’ny fakam-panahy [isika].”

Mijoro ho vavolombelona amim-pifaliana aho fa Andriamanitra Ilay Ray Mandrakizay no Raintsika. I Jesoa Kristy no ilay Zanaka Lahitokan’ Andriamanitra sy Zanaka Malalany. Izy no Mpamonjintsika. Ary mijoro ho vavolombelona aho fa rehefa mandeha ao amin’ny fahalemem-panahin’ny Fanahin’ny Tompo isika dia hisoroka sy handresy ny avonavona ka hanana fiadanam-po ao Aminy. Izany no ijoroako ho vavolombelona amin’ny anarana masin’i Jesoa Kristy Tompo, amena.