

“I Am He”

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“Izaho no Izy”

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Filoha mpisolo toerana an'ny Kôlejin'ny Apôstôly Roambinifolo

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Christ's charity—evident in complete loyalty to divine will—persisted and continues to persist.

It is the Sabbath day, and we have gathered to speak of Christ and Him crucified. I know that my Redeemer lives.

Consider this scene from the last week of Jesus's mortal life. A multitude had gathered, including Roman soldiers armed with staves and strapped with swords. Led by officers from the chief priests who had torches in hand, this earnest company was not off to conquer a city. Tonight they were looking for only one man, a man not known to carry a weapon, receive military training, or engage in physical combat at any time in His entire life.

As the soldiers approached, Jesus, in an effort to protect His disciples, stepped forth and said, “Whom seek ye?” They replied, “Jesus of Nazareth.” Jesus said, “I am he. ... As soon ... as he had said unto them, I am he, they went backward, and fell to the ground.”

To me, that is one of the most stirring lines in all of scripture. Among other things, it tells me straightforwardly that just being in the presence of the Son of God—the great Jehovah of the Old Testament and Good Shepherd of the New, who bears no weapons of any kind—that just hearing the voice of this Refuge from the Storm, this Prince of Peace, is enough to send antagonists stumbling into retreat, piling them in a jumble,

Ny fiantran'i Kristy, izay miharihary amin'ny tsy fivadihana amin'ny sitrapon' Andriamanitra, dia tsy niala ary mbola tsy miala.

Andro Sabata izao ary tafavory isika mba hiresaka ny amin'i Kristy sy ny amin'ny nanomboana Azy teo amin'ny hazofijaliana. Fan-tatro fa velona ilay Mpanavotra ahy.

Diniho izao tranga izao izay niseho tamin'ny herinandro farany niainan'i Jesoa teto an-tany. Nisy valalabemandry nitangorona, tanatin'izany ireo miaramila Romana nitondra langilangy sy nirongo sabatra. Tarihiny manam-boninahitra avy amin'ny lohandohan'ny mpisorona izay nitondra fanilo teny an-tanany, ny anton-dian'ireo olona mafana fo ireo diatsy hoe hambabo tanan-dehibe iray. Tamin'io alina io dia nitady lehilahy iray ihany izy ireo, lehilahy izay tsy hoe fantatra fa mitam-piadiana, na nanaraka fiofanana miaramila, na efa nikasi-tanana niady taman'olona teo amin'ny fiainany.

Rehefa nanatona ireo miaramila dia nandroso i Jesoa, niezaka niaro ireo mpianany, ka niteny hoe: “Iza moa no tadiavinareo?” Dia namaly ireo nanao hoe: “Jesoa avy any Nazareta.” Hoy i Jesoa: “Izaho no Izy. ... Ary raha ... vao nilaza taminy [i Jesoa] hoe: Izaho no Izy, dia nianotra ireo ka lavo tamin'ny tany.”

Amiko izany dia iray amin'ireo andalana mampihetsi-po indrindra ao amin'ny soratra masina. Anisan'ireo zavatra lazain'izany amiko mivantana ny hoeny fanatrehana fotsiny ny Zanakalahin' Andriamanitra, ilay Jehovah lehibe ao amin'ny Testamenta Taloha sy Mpiandry Tsara ao amin'ny Testamenta Vaovao, izay tsy mitondra fitaovam-piadiana ary koa ny fandrenesana fotsiny ny feon'ilay Fialofana amin'ny Orambaratra

making the whole group wish they had been assigned kitchen duty that night.

Just a few days earlier, when He had entered the city triumphantly, “all the city was moved,” the scripture says, asking, “Who is this?” I can only imagine that “Who is this?” is the question those muddled soldiers were now asking!

The answer to that question could not have been in His looks, for Isaiah had prophesied some seven centuries earlier that “he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.” It certainly wasn’t in His polished wardrobe or His great personal wealth, of which He had neither. It could not be from any professional training in the local synagogues because we have no evidence that He ever studied at any of them, though even in His youth He could confound superbly prepared scribes and lawyers, astonishing them with His doctrine “as one having authority.”

From that teaching in the temple to His triumphant entry into Jerusalem and this final, unjustifiable arrest, Jesus was routinely placed in difficult, often devious situations in which He was always triumphant—victories for which we have no explanation except divine DNA.

Yet down through history many have simplified, even trivialized our image of Him and His witness of who He was. They have reduced His righteousness to mere prudishness, His justice to mere anger, His mercy to mere permissiveness. We must not be guilty of such simplistic versions of Him that conveniently ignore teachings we find uncomfortable. This “dumbing down” has been true even regarding His ultimate defining virtue, His love.

sy ilay Andrian’ny Fiadanana, dia ampy hahatonga ireo mpifanandrina hifanosika hihemotra, ary lasa nifanjevo hany ka naleon’izay rehetra teo hoe nirahana hanao raharaha any an-dakozia tamin’io alina io.

Andro vitsivitsy monja talohan’izay, rehefa niditra ny tanàna tamim-boninahitra Izy dia “nihorakoraka ny tanàna rehetra” hoy ny soratra masina, ka nanontany hoe: “Iza moa izao?” Azoko an-tsaina fa ny hoe “Iza moa izao?” no fanontaniana napetrak’ireo miaramila sakodiavatra!

Nyvalin’izany fanontaniana izany dia tsy afaka ny ho ao amin’ny endriny ivelany satria naminany i Isaia efa ho fitonjato taona lasa fa “tsy nanana endrika na fahatsaran-tarehy Izy; Ary raha nijery Azy isika, dia tsy nisy hatsaran-tarehy haniriantika Azy.” Azo antoka fa izany dia tsy ao amin’ny fitafiny tsara karakara na ny harem-beny manokana, satria tsy nananany izany. Izany dia tsy afaka ny ho avy amin’ny fiofanana matihanina tao amin’ny synagoga teo an-toerana satria tsy manana porofo isika fa nianatra tamin’ny iray tamin’ireo Izy, na dia tamin’ny fahazazany aza dia vitany ny nahavery hevitra ireo mpanora-dalàna efa tsara fiomanana sy ireo mpahay lalàna, ka nahatalanjona azy ireo tamin’ny fotopampianarany “toy izay manana fahefana.”

Nanomboka tamin’izany fampianarana tao amin’ny tempoly izany ka hatramin’ny fidirany tamim-boninahitra tao Jerosalema ary tamin’ity fisamborana farany tsy ara-drariny ity, dia nisy nametraka hatrany tao anatina toe-javatra niainana sarotra ary matetika feno fitaka i Jesoa, kanefa dia nandresy hatrany Izy tao anatin’izany, fandresena izay tsy haintsika hazavaina afa-tsy amin’ny alalan’ny hoe ny fananany ADN amin’ny maha-Andriamanitra Azy.

Kanefa tao anatin’ny tantara dia maro no nanatsotsotra, ary nanamaivana mihitsy aza ny fomba fahitantsika Azy sy ny tenivavolombelony momba ny hoe Iza moa Izy. Nahenan’izy ireo ny lanjan’ny toetrany feno fahamarinana mba ho lasa fitandroana soatoavina fotsiny ihany, ny fametrahany ny rariny ho lasa fahatezerana fotsiny ihany, ny famindrampony ho lasa famelana hanao izay tiana fotsiny ihany. Tsy tokony tsy ho meloka isika raha hanome Azy endrika notsot-sorina toy izany, izay tsy iraharahiana tsotra izao ireo fampianarana hitantsika hoe manahirana antsika. Efa nitombina foana izany “fanatsotsorana” izany, eny fa na dia mahakasika ilay toetrany tsara indrindra faratampony aza, dia ny fitiavany

During His mortal mission, Jesus taught that there were two great commandments. They have been taught in this conference and will forever be taught: “Love the Lord thy God [and] love thy neighbour as thyself.” If we are to follow the Savior faithfully in these two crucial and inextricably linked rules, we ought to hold firmly to what He actually said. And what He actually said was, “If ye love me, keep my commandments.” On that same evening, He said we were to “love one another; as I have loved you.”

In those scriptures, those qualifying phrases defining true, Christlike love—sometimes referred to as charity—are absolutely essential.

What do they define? How did Jesus love?

First, He loved with “all [of His] heart, might, mind and strength,” giving Him the ability to heal the deepest pain and declare the hardest reality. In short, He is one who could administer grace and insist on truth at the same time. As Lehi said in his blessing to his son Jacob, “Redemption cometh in and through the Holy Messiah; for he is full of grace and truth.” His love allows an encouraging embrace when it is needed and a bitter cup when it has to be swallowed. So we try to love—with all of our heart, might, mind, and strength—because that is the way He loves us.

The second characteristic of Jesus’s divine charity was His obedience to every word that proceeded from God’s mouth, always aligning His will and behavior with that of His Heavenly Father.

When He arrived on the Western Hemisphere following His Resurrection, Christ said to the Nephites: “Behold, I am Jesus Christ. ... I have drunk out of that bitter cup which the Father hath given me, ... in the which I have suffered the will of the Father ... from the beginning.”

Of the myriad ways He could have introduced Himself, Jesus did so by declaring His obedience to the will of the Father—never mind

izany.

Nampianatra i Jesoa Kristy nandritra ny asa nanirahana Azy tetỳ an-tany fa misy didy roa lehibe. Nampianarina nandritra ity fihonam-be ity izany ary ho ampianarina mandrakizay: “Tiava an’i Jehovah Andriamanitrao [ary] tiava ny namanao tahaka ny tenanao.” Raha hanaraka ny Mpamonjy amim-pahatokiana isika amin’ireo didy roa lehibe sy mifandray ireo, dia mila manaraka tsara ny zavatra tenanolazainy. Ny-tenanolazainy dia hoe, “Raha tia Ahy ianareo, dia hitandrina ny didiko.” Tamin’iny takariva iny ihany dia nilaza Izy ny mba “hifankatiava [ntsika] tahaka ny nitiava [ny] [antsika].”

Ao amin’ireo soratra masina ireo, ireo andian-teny manome ny famaritana ny hoe fitiavana marina, tahaka ny an’i Kristy, ireo izay antsoina indraindray hoe fiantrana, dia manan-danja tokoa.

Inona no famaritana omen’izy ireo? Ahoana no fomba nitiavan’i Jesoa?

Voalohany, nitia tamin’ny “fo, ny hery, ny saina, ary ny tanja [ny] rehetra [Izy]”, izay nanome Azy fahafahana hanasitrana ireo fanaintainana lalina indrindra ary hilaza fahamarinana mahery vaika. Raha fintinina, dia Izy ilay afaka manome famindram-po no sady manantitrantitra ny fahamarinana ihany koa. Araka ny nolazain’i Lehia tao anatin’ny tsodrano nomeny an’i Jakôba zanany hoe: “Ny fanavotana dia tonga amin’ny alalan’ny Mesia Masina sy ao Aminy; satria feno fahasoavana sy fahamarinana Izy.” Ny fitiavany dia mamela antsika hahazo fihina fankaherezana rehefa ilaina izany ary kapoaka mangidy rehefa mila atelina izany. Noho izany dia miezaka ny mitia isika, amin’ny fo, ny hery, ny saina ary ny tanjaka, satria izay no fomba itiavany antsika.

Ny toetra faharoa an’ny fiantrana masin’i Jesoa dia ny fankatoavany ny teny rehetra izay aloaky ny vavan’ Andriamanitra, sady mampifanaraka mandrakariva ny sitrapony sy ny fitondrantenany amin’ny an’ny Rainy any An-danitra.

Rehefa tonga teto amin’ity ila-bolatany Andrefana ity i Kristy taorian’ny Fitsanganany tamin’ny maty, dia hoy Izy tamin’ireo Nefita: “Indro, izaho no Jesoa Kristy. ... Nisotro tamin’ilay kapoaka mangidy izay efa nomen’ny Ray Ahy Aho ..., izay efa niaretako ny sitrapon’ny Ray ... hatrany am-piandohana.”

Marobe ireo fomba azon’i Jesoa natao mba hampahafantarana ny Tenany, fa ny nataony diany nanambara ny fankatoavany ny sitrapon’ny

that not long before in His hour of greatest need, this Only Begotten Son of God had felt totally abandoned by His Father. Christ's charity—evident in complete loyalty to divine will—persisted and continues to persist, not just through the easy and comfortable days but especially through the darkest and most difficult ones.

Jesus was “a man of sorrows,” the scriptures say. He experienced sadness, fatigue, disappointment, and excruciating loneliness. In these and in all times, Jesus's love faileth not, and neither does His Father's. With such mature love—the kind that exemplifies, empowers, and imparts—ours will not fail either.

So, if sometimes the harder you try, the more difficult it seems to get; if, just as you try to work on your limitations and your shortcomings, you find someone or something determined to challenge your faith; if, as you labor devotedly, you still feel moments of fear wash over you, remember that it has been so for some of the most faithful and marvelous people in every era of time. Also remember that there is a force in the universe determined to oppose every good thing you try to do.

So, through abundance as well as poverty, through private acclaim as well as public criticism, through the divine elements of the Restoration as well as the human foibles that will inevitably be part of it, we stay the course with the true Church of Christ. Why? Because as with our Redeemer, we signed on for the whole term—not ending with the first short introductory quiz but through to the final exam. The joy in this is that the Headmaster gave us all open-book answers before the course began. Furthermore, we have a host of tutors who remind us of these answers at regular stops along the way. But of course, none of this works if we keep cutting class.

Ray; tsy nahoany akory ny hoe vao tsy ela talohan'io ilay Zanakalahitokan' Andriamanitra dia nahatsapa ho nafoin'ny Rainy tanteraka tana-tin'ilay ora tena nilàny fanampiana indrindra. Ny fiantran'i Kristy, izay miharihary amin'ny tsy fivadihana na oviana na oviana amin'ny sitrapon' Andriamanitra, dia tsy niala ary mbola tsy miala, ary tsy amin'ny andro mora sy milamindamina fotsiny ihany fa indrindra amin'ny andro maloka sy sarotra indrindra.

“Lehilahy ory”i Jesoa hoy ny soratra masina. Niaina alahelo, hasasaram-be, fahadisoam-panantenana ary fahatsapana ho irery mahavaky fo Izy. Amin'ireny fotoana ireny sy amin'ny fotoana rehetra dia tsy levona ny fitiavan'i Jesoa ary toy izany koa ny an'ny Rainy. Manoloana ny fitiavana matotra toy izany, izay manome ohatra sy manome hery ary mizara, dia tsy ho levona ihany koa ny fitiavantsika.

Noho izany, raha toa indraindray hitanao hoe arakaraka ny hiezahanao no toa vao mainka mampahasarotra ny zavatra, raha toa ka eo am-piezahanao handresy ny fahalemenaio ianao no mahita olona na zavatra izay tapa-kevitra ny hitsapa ny finoanao, raha toa ka eo am-piasana amim-panoloran-tena ianao no mbola mahatsapa tahotra mandrakotra anao, dia tsarovy fa toy izany koa ny an'ireo olona izay mahatoky sy mahatalanjona indrindra nandritra ny vanim-potoana nisy rehetra. Tsarovy ihany koa fa misy hery ao amin'izao zavatra ary rehetra izao izay vonona ny hanohitrany zavatra tsara rehetraizay ezahinao atao.

Noho izany, na amin'ny fananana harem-be na amin'ny fahantrana, na amin'ny fahazoana dera amin'ny mangingina na amin'ny fanakianana ampahibemaso, na amin'ireo singa avy amin' Andriamanitra momba ny Famerenana amin'ny laoniny na amin'ireo fahalemen'olombelona izay tsy azo ihodivirana fa tafiditra ao anatin'izany, dia manohy manangana sy mitoetra ao amin'ny Fiangonana marin'i Kristy isika. Nahoana? Satria tahaka ilay Mpanavotra antsika, isika dia nisoratra anarana ho an'ny fandaharam-pianarana iray manontolo, izay tsy mifarana amin'ilay fanontaniana fampidirana fohy fa hatramin'ny fanadinana famaranana ny taom-pianarana. Ny mahafinaritra ao anatin'izany dia efa nomen'ilay Talen'ny sekoly antsika tamin'ny fomba mangarahara ireo valim-panontaniana rehetramialoha ny fiantombohan'ny fotoam-pianarana. Ambonin'izany, dia manana andiana

“Whom seek ye?” With all our hearts we answer, “Jesus of Nazareth.” When He says, “I am he,” we bow our knee and confess with our tongue that He is the living Christ, that He alone atoned for our sins, that He was carrying us even when we thought He had abandoned us. When we stand before Him and see the wounds in His hands and feet, we will begin to comprehend what it meant for Him to bear our sins and be acquainted with grief, to be completely obedient to the will of His Father—all out of pure love for us. To introduce others to faith, repentance, baptism, the gift of the Holy Ghost, and receiving our blessings in the house of the Lord—these are the fundamental “principles and ordinances” that ultimately reveal our love of God and neighbor and joyfully characterize the true Church of Christ.

Brothers and sisters, I testify that The Church of Jesus Christ of Latter-day Saints is the vehicle God has provided for our exaltation. The gospel it teaches is true, and the priesthood legitimizing it is not derivative. I testify that Russell M. Nelson is a prophet of our God, as His predecessors were and as His successors will be. And one day that prophetic guidance will lead a generation to see our Messenger of Salvation descend like “lightning ... out of the east,” and we will exclaim, “Jesus of Nazareth.” With arms forever outstretched and love unfeigned, He will reply, “I am he.” I so promise with the apostolic power and authority of His holy name, even Jesus Christ, amen.

mpampianatra marobe isika izay mampahatsi-ahy antsika tsy tapaka ireo valim-panontaniana ireo isaky ny dingana lalovana. Saingy mazava ho azy fa tsy hisy hahomby izany rehetra izany raha manapatapaka isika amin’ny fanatrehana ny fianarana.

“Iza moa no tadiavinareo?” Amin’ny fontsi-ka manontolo no hamaliansika hoe: “Jesoa avy any Nazareta.” Rehefa miteny Izy hoe: “Izaho no Izy”, dia mamoritra ny lohalitsika isika ary milaza amin’ny lelantsika fa Izy no ilay Kristy velona, ary Izy ihany no nanonitra ny fahotantsika, ary nitrotra antsika Izy, eny fa tamin’isika nihevitra fa nahafay antsika Izy. Rehefa mijoro eo anoloany isika ary mahita ireo ratra eo amin’ny tanany sy tongony, dia hanomboka hahatakatra isika hoe midika inona Aminy izany hoemitondra ny fahotantsika ary zatra fahoriana, sy mankatò tanteraka ny sitrapon’ny Rainyizany; izany rehetra izany dia noho ny fitiavany madio ho antsika. Ny fampahafantarana amin’ny hafa ny finoana, ny fibebahana, ny batisa, ny fanomezana ny Fana-hy Masina ary ny fandraisana ireo fitahiana ho antsika ao amin’ny tranon’ny Tompo no fototra amin’ny “fitsipika sy ôrdônansy” izay any amin’ny farany dia hampiavaka ny fitiavantsika an’ Andri-amanitra sy ny namantsika ary hampiavaka ny Fiangonana marin’i Kristy.

Ry rahalahy sy anabavy, mijoro ho vavolombelona aho fa Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany no fitaovana nomen’ Andriamanitra hahazoantsika ny fisandratana. Marina ny filazantsara izay ampianarina ao ary ny fisoronana izay mampanan-kery izany dia tena manan-danja. Mijoro ho vavolombelona aho fa i Russell M. Nelson dia mpaminanin’ny Andriamanitsika, tahaka ireo nialoha Azy sy ireo izay handimby Azy. Ary indray andro any izany fitarihan’ny mpaminany izany dia hitarika ny taranaka iray mba hahita ilay Iraky ny Famonjena midina tahaka ny “helatra avy any atsinanana”, ary isika hanao hoe: “Jesoa avy any Nazareta.” Miaraka amin’ny sandriny mitsotra lalandava sy ny fitiavany tsy mihatsaravelatsihy, dia hamaly Izy hoe: “Izaho no Izy.” Izany no fampanantenana ataoko amin’ny hery sy fahefan’ny Apôstôly ao amin’ny anarany masina, dia i Jesoa Kristy, amena.