

Seeking Answers to Spiritual Questions

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Fikatsahana valim-panontaniana ara-panahy

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Our sincere gospel questions can provide Heavenly Father and Jesus Christ with opportunities to help us grow.

I know this may come as a surprise, but I'm old enough to remember when we were taught in school that there were nine planets in our solar system. One of those planets, Pluto, was given its name by 11-year-old Venetia Burney of Oxford, England, after its discovery in 1930. And up until 1992, Pluto was believed to be the most distant object in our solar system. During this time, it was common to find childhood papier mâché models of our planetary neighborhood in classrooms and science fairs, each one illustrating Pluto's position on the known border. Many scientists believed that beyond that edge, the outer solar system consisted of empty space.

However, a lingering question remained within the scientific community regarding the origin of a particular type of comet that astronomers regularly tracked. And that question persisted for decades before the discovery of another distant region of our solar system. With the limited knowledge they had, scientists used those intervening decades to produce significant technological advances that allowed for further study and exploration. Their eventual breakthrough reconfigured our planetary zone and resulted in Pluto being rehomed to this new region of space and our solar system consisting of eight planets.

Ireo fanontaniana avy amin'ny fontsika momba ny filazantsara dia afaka manome fahafahana ho an'ny Ray any An-danitra sy i Jesoa Kristy hana-mpy antsika hitombo.

Fantatro hoe mety ho zavatra tsy ampoizina ity, saingy lehibe tsara aho izao ka mahatadidy ny nampianarina tany an-tsekoly hoe misy planeta sivy ao amin'ny rafi-masoandro misy antsika. Ny iray amin'ireo planeta ireo, i Pluton, dia nahazo ny anarany avy tamina zazavavy 11 taona, i Venetia Burney avy tany Oxford, Angletera, taorian'ny nahitana azy tamin'ny 1930. Ary hatramin'ny taona 1992, dia noheverina fa i Pluton no singa lavitra indrindra ao amin'ny rafi-masoandro misy antsika. Tamin'izany fotoana izany, dia fahita matetika ao an-dakilasy sy eny amin'ny foara momba ny siansa ny fanehoana ireo planeta manodidina antsika amin'ny bolabolan-taratasy na "papier mâché", ary samy naneho ny toeran'i Pluton tamin'ny sisiny araka ny nahafantarana azy izany. Maro ireo mpahay siansa nino fa ny any an-koatran'io sisiny ivelan'ny rafi-masoandro io dia babangoana.

Kanefa, nisy fanontaniana tafatoetra teo anivon'ireo mpahay siansa mikasika ny fiandohan'ny karazana kintana manan-drambo iray miavaka izay arahin'ireo mpahaikintana tsy tapaka. Ary amam-polotaonany maro no mbola nipetrahan'io fanontaniana io mandra-pahitana faritra lavitra iray hafa ao amin'ny rafi-masoandro. Ny fahalalana voafetra nisy teo am-pelatanan'ireo mpahay siansa no nentin'izy ireo, nandritra ireo am-polo taona maromaro ireo, nampandroso ny teknôlojia izay nahafahana nikaroka sy nizaha lalindalina kokoa. Ny zavatra hitan'izy ireo no nanova ny faritra sahanin'ny rafi-masoandro

One leading planetary scientist and principal investigator for the New Horizons space mission tasked with exploring Pluto up close had this to say about this experience: “We thought we understood the geography of our solar system. We didn’t. We thought we understood the population of planets in our solar system. And we were wrong.”

What is striking to me about this period of space exploration history are some parallels and key distinctions between the metaphorical pursuit of expanding scientific horizons and the journey that we, as children of God, undertake to seek answers to our spiritual questions. Specifically, how we can respond to the limits of our spiritual understanding and prepare ourselves for the next stage of personal growth—and where we can turn for help.

Line upon Line

Asking questions and searching for meaning are a natural and normal part of our mortal experience. At times, not readily having complete answers can bring us to the edge of our understanding, and those limitations can feel frustrating or overwhelming. Wondrously, Heavenly Father’s plan of happiness for all of us is designed to help us progress despite our limitations and accomplish what we cannot accomplish on our own, even without a complete knowledge of all things. God’s plan is merciful toward the limitations of our humanity; provides us with our Savior, Jesus Christ, to be our Good Shepherd; and inspires us to use our agency to choose Him.

Elder Dieter F. Uchtdorf has taught that “asking questions isn’t a sign of weakness,” but rather “it’s a precursor of growth.” Speaking directly to our personal effort as seekers of truth, our

misy antsika ka nahatonga an’i Pluton ho niova rafitra ary nahalasa valo ny isan’ny planeta ao amin’ny rafi-masoandro misy antsika.

Toy izao no nolazain’ny lohan’ny mpahay siansa momba ny planeta iray izay sady mpi-karoka fototra ao amin’ny sampan-draharahan’ny habakabaka nampandraiketina ny fitrandrahana an’i Pluton akaiky ao amin’ny New Horizons momba io tranga io: “Noheverinay hoe takatray ny sarin-tanin’ny rafi-masoandro misy antsika. Fa tsy izay. Noheverinay hoe takatray ny isan’ireo planeta ao amin’ny rafi-masoandro misy antsika. Fa diso izahay.”

Ny tena nanaitra ahy mikasika io vanimpo-toanan’ny tantaran’ny fizahana ny habakabaka io dia ny fitovizana misy sy fanavahana fototra eo amin’ny ezaka hanitarana ny sahan’ny fikarohana siantifika sy ny ezaka ataontsika, amin’ny maha zanak’ Andriamanitra antsika, mba hikatsahana valiny ho an’ireo fanontaniansika ara-panahy. Raha hazavaina dia ny fomba asetrintsika ny hoe voafetra ny fahatakarantsika ara-panahy, sy ny fomba hiomanantsika amin’ny dingana manaraka ao amin’ny fivoaran’ny tena manokana, ary ny hoe aiza no itodihantsika ahitana fanampiana.

Andalan-tsoratra anampy andalan-tsoratra

Ampahany voa-janahary sy mandeha ho azy amin’ny fiainana etỳ an-tany ny mametraka fanontaniana sy mitady ny dikany. Indraindray, ny tsy fananana valiny feno sy efa vonona dia manosika antsika hanakaiky ny tena fahatakarana, ary ny sakantsakana tsy hahavitana izany dia mety mahasorena na mahatrotraka. Mahatalanjona fa ny drafitry ny fahasambarana nataon’ny Ray any An-danitra ho antsika rehetra dia natao mba hanampy antsika hivoatra na eo aza ireo fahalementsika, sy hanatanteraka izay tsy tanteratsika samirery, na dia tsy manana ny fahalalana feno momba ny zavatra rehetra aza. Feno famindram-po amin’ireo fahalemen’olombelona ny drafitr’ Andriamanitra; nanome antsika an’i Jesoa Kristy Mpamonjy antsika mba ho Mpiandry Tsara ho antsika; ary mitaona antsika hampiasa ny fahafahantsika misafidy mba hisafidianana Azy.

Nampianatra ny Loholona Dieter F. Uchtdorf fa “ny fametrahana fanontaniana dia tsy mariky ny fahalemena; fa fiantombohan’ny fitomboana.” Raha niresaka mivantana momba ny ezaka

prophet, President Russell M. Nelson, has taught that we must have “a deep desire” and “ask with a sincere heart[and] real intent, having faith in [Jesus] Christ.” He has further taught that “‘real intent’ means that onereally intendsto follow the divine direction given.”

Our personal effort to grow in wisdom may lead us to examine our questions, complex or otherwise, through the lens of cause and effect, seeking out and recognizing patterns and then forming narratives to give shape to our understanding and fill in perceived gaps in knowledge. When we consider our pursuit of spiritual knowledge, however, these thoughtful processes may be helpful at times but on their own can be incomplete as we look to discern things pertaining to Heavenly Father and our Savior, Jesus Christ, Their gospel, Their Church, and Their plan for all of us.

God the Father and His Son’s way of imparting Their wisdom to us prioritizes inviting the power of the Holy Ghost to be our personal teacher as we center Jesus Christ in our lives and in our faithful seeking for Their answers and Their meaning. They invite us to discover truth through devoted time spent studying holy scripture and to seek for latter-day revealed truth for our day and our time, imparted by modern-day prophets and apostles. They entreat us to spend regular, worshipful time in the house of the Lord and to take to our knees in prayer “to access information from heaven.” Jesus’s promise to those present to hear His Sermon on the Mount is as true for us in our day as it was during His earthly ministry: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Our Savior assures that “your Father which is in heaven give[s] good things to them that ask him.”

manokana ataontsika amin’ny maha mpikatsa-ka fahamarinana antsika ny Filoha Russell M. Nelson mpaminantsika, dia nampianatra izy fa isika dia tokony hanana “faniriana lalina” sy “hangataka amin-kitsim-po sy amin’ny tena finiavana ary manam-pinoana an’i [Jesoa] Kristy.” Notohizany ny fampianarany hoe: “-ny tena finiavana- dia midika hoemikasa marinany olona iray hanaraka ny torolalana avy amin’ Andriamanitra izay omena.”

Ny ezaka ataontsika manokana mba hitombo fahendrena dia mety hahatonga antsika handinika ireo fanontanantsika, sarotra na tsia, amin’ny fijery miompana amin’ny antony sy ny vokany ka mitady sy mamantatra ireo modely ary avy eo manamboatra tantara izay mampazava kokoa ny fahatakarantsika sy mameno ireo fahabangan’ny fahalalana izay hita. Kanefa rehefa mandinika ny fikatsahantsika fahalalana ara-panahy isika, dia mety hanampy ireo dingana nosainina lalina ireo indraindray, saingy raha mandeha irery dia mety tsy ho ampy rehefa mijery isika mba hamantatra zavatra mikasika ny Ray any An-danitra sy i Jesoa Kristy Mpamonjy antsika, sy ny filazantsaran’ Izy Ireo, sy ny Fiangonany ary ny Drafiny ho antsika rehetra.

Ny fomba hanomezan’ Andriamanitra Ray sy ny Zanany fahendrena antsika dia ny manao ho lohalaharana ny fanasana ny herin’ny Fanahy Masina mba ho mpampianatra antsika manokana, rehefa i Jesoa Kristy no ataontsika fototra eo amin’ny fiainantsika sy eo amin’ny fikatsahantsika amim-pahatokiana ireo valiny avy amin’ Izy Ireo sy ny hevitra tian’ Izy Ireo ampitaina. Manasa antsika Izy Ireo hahita fahamarinana amin’ny alalan’ny fotoana feno fanoloran-tena ampiasaina handalinana ny soratra masina sy hikatsahana ireo fahamarinana ambara amin’izao andro farany izao ho an’izao androntsika izao, izay omen’ireo mpaminany sy apôstôly amin’izao andro izao. Mitaona antsika Izy Ireo mba hanokana fotoana matetika sy feno fitsaohana ao amin’ny tranon’ny Tompo ary hivavaka am-pan-dohalihana mba “hahazoana fahalalana avy any an-danitra.” Ny fampanantenana nataon’i Jesoa tamin’ireo nanatrika ka nandre ny Toriteniny teo an-Tendrombohitra dia manan-kery amin-tsika ankehitriny tahaka ny tamin’ny naha tetỳ an-tany Azy: “Mangataha, dia homena ianareo; mitadiava, dia hahita ianareo; dondòny, dia hovahana ianareo.” Manome toky ny Mpamonjy fa “ny Rainareo izay any An-danitra no [m]anome

The Lord's method of teaching is "line upon line, precept upon precept." We may be required to "wait upon the Lord" in the space between our current line of understanding and the next yet to be delivered. This sacred space can be a place where our greatest spiritual conditioning can occur—the site where we can "bear with patience" our earnest seeking and renew our strength to continue to keep the sacred promises we have made to God through covenant.

Our covenant relationship with Heavenly Father and Jesus Christ signals our prevailing citizenship in God's kingdom. And our residency therein requires aligning our life to divine principles and putting in the effort to grow spiritually.

Obedience

One key principle taught throughout the Book of Mormon is when God's children choose to demonstrate obedience and keep their covenants, they receive continual spiritual guidance and direction. The Lord has told us that through our obedience and diligence, we may gain knowledge and intelligence. God's laws and commandments are not designed to be an obstacle in our life but a powerful gateway to personal revelation and spiritual education. President Nelson has taught the crucial truth that "revelation from God is always compatible with His eternal law" and further that "it never contradicts His doctrine." Your willing obedience to God's commands, despite not having a complete knowledge of His reasons, places you in the company of His prophets. Moses 5 teaches us about a particular interaction between Adam and an angel of the Lord.

After the Lord gave Adam and Eve "com-

zava-tsoa ho an'izay mangataka aminy."

Ny fomba fampianaran'ny Tompo dia "andalan-tsoratra anampy andalan-tsoratra [...], ary fitsipika anampy fitsipika." Mety hahita isika fa mety hotakiana amintsika ny "[h]iandry an'i Jehovah" eo anelanelan'ny andalan-tsoratra ny fahatakarantsika ankehitriny sy ny manaraka izay homena. Io elanelana io dia mety ho fotoana izay hitrangan'ny fanomanana antsika ara-panahy tsara indrindra, ilay toerana izay ahafahantsika "[mizaka] amim-paharetana" ny fikatsahantsika fatratra ary hanavaozantsika ny hery entintsi-ka manohy mitandrina ireo fampianantenana masina izay nataontsika tamin' Andriamanitra tamin'ny alalan'ny fanekempihavanana.

Ny fifandraisantsika ara-pane Kempihavanana amin'ny Ray any An-danitra sy i Jesoa Kristy no mariky ny maha tompon-toerana antsika ao amin'ny fanjakan' Andriamanitra. Ary ny fitoerantsika ao dia mitaky ny hampifanarahantsika ny fiainantsika amin'ireo fitsipika avy amin' Andriamanitra ary ny hanaovantsika ezaka mba hitomboana ara-panahy.

Fankatoavana

Fotopampianarana fototra iray izay ampi-anarina manerana ny Bokin'i Môrmôna ny hoe rehefa misafidy haneho fankatoavana sy hitandrina ny fanekempihavanana nataony ny zanak' Andriamanitra, dia mandray fitarihana ara-panahy sy torolalana tsy tapaka izy ireo. Niteny tamintsika ny Tompo fa afaka mahazo fahalalana sy faharanitan-tsaina isika amin'ny alalan'ny fankatoavantsika sy ny fahazotoantsika. Tsy natao ho sakana eo amin'ny fiainantsika ireo lalàna sy didin' Andriamanitra fa natao kosa ho varavarana mahery vaika misokatra mankany amin'ny fahazoana fanambarana ho an'ny tena manokana sy fanabeazana ara-panahy. Nampianatra fahamarinana manan-danja ny Filoha Nelson manao hoe: "ny fanambarana avy any amin' Andriamanitra dia mifanaraka mandrakariva amin'ny lalàna mandrakizay" ary nampiany koe hoe: "tsy mifanohitra na oviana na oviana amin'ny fotopampianarany izany." Ny fankatoavanao am-pin-iavana an'ireo didin' Andriamanitra, na dia tsy fantatrao tanteraka aza ny antony nanomezany azy, dia mametraka anao ho mpiara-dia amin'ireo mpaminaniny. Ny ao amin'ny Mosesy 5 dia mampianatra antsika ny amin'ny resaka nifanovan'i Adama sy ny anjelin'ny Tompo anankiray.

Rehefa avy nomen'ny Tompo an'i Adama

mandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord,” the scriptures say that “Adam was obedient unto the commandments of the Lord.” We go on to read that “after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.”

Adam’s obedience preceded his understanding and prepared him to receive the sacred knowledge that he was participating in as a sacred symbol of the Atonement of Jesus Christ. Our humble obedience will, likewise, pave the way for our spiritual discernment of God’s ways and His divine purpose for each of us. Reaching to elevate our obedience brings us closer to our Savior, Jesus Christ, because obedience to His laws and commandments is effectually reaching out to Him.

Additionally, our fidelity to the knowledge and wisdom we have already inherited through our faithful adherence to gospel principles and sacred covenants is crucial preparation for our readiness to receive and be stewards of communications from the Holy Spirit.

Heavenly Father and Jesus Christ are the source of all truth and share Their wisdom liberally. Also, understanding that we do not possess any personal knowledge independent of God can help us know who to turn to and where to place our primary trust.

Profound Trust

The Old Testament account of Naaman, the military leader who was healed of leprosy by the prophet Elisha, is a particular favorite of mine. The story illustrates how the firm faith of a “little maid” altered the course of one man’s life and, for all believers, revealed the reach of God’s mercy to those who place their trust in Him and His prophet. Though nameless, this young girl also helped to push our understanding forward. And

sy i Eva ny “didy [...] fa tokony hoderainy ny Tompo Andriamaniny ary tokony hateriny ho fanatitra ho an’ny Tompo ny voalohan-teraky ny biby fiompiny”, dia hoy ny soratra masina hoe: “nankatòny didin’ny Tompo i Adama.” Vakin-tsika ny tohiny manao hoe: “Ary nony afaka andro maromaro dia niseho tamin’i Adama ny anjelin’ny Tompo iray, nanao hoe: Nahoana ianao no manatitra fanatitra ho an’ny Tompo? Ary hoy Adama taminy: Tsy misy fantatro afa-tsy ny hoe ny Tompo no nandidy ahy.”

Ny fankatoavan’i Adama dianialohany fahatakarany ary nanomana azy handray ny fahatakarana masina fa izy dia nandray anjara tamin’ny famantarana masina maneho ny Soro-mpanavotan’i Jesoa Kristy. Ny fankatoavantsika feno fanetrentena ihany koa dia hanomana antsika tahaka izany ho amin’ny fahaiza-mamantatra ireo lalana itondran’ Andriamanitra sy ny tanjony masina ho antsika tsirairay. Ny filofosana mba hanondrotra ny fankatoavantsika dia mitondra antsika ho akaiky kokoa an’i Jesoa Kristy Mpamonjy satria ny fankatoavana ireo lalana sy didiny dia mampifandray Aminy amim-pahombiazana tokoa.

Ho fanampin’izany, ny fijanonantsika ho mahatoky amin’ny fahalalana sy fahendrena izayefa nolovaintsika tamin’ny alalan’ny fanarahantsika amim-pahatokiana ireo fitsipiky ny filazantsara sy ireo fanekehampihavanana masina dia fiomanana tena ilaina mba hahatonga antsika ho vonona handray sy hanao araka izay resahan’ny Fanahy Masina amintsika.

Ny Ray any An-danitra sy i Jesoa Kristy no loharanon’ny fahamarinana rehetrasy mizara malalaka ny fahendren’ Izy Ireo. Ary ny fahatakarana fa tsy misy izay tsy miankina amin’ Andriamanitrany fahalalana anantsika manokana dia manampy antsika hahafantatra hoe iza no tokony hitodihantsika ary aiza no hametrahantsika fitokisana.

Fitokisana lalina

Ankamamiako manokana ao amin’ny Testamenta Taloha ny tantaran’i Namàna, ilay mpitarika miaramila izay nositrarin’i Elisa mpaminany tamin’ny habokàna. Io tantara io dia maneho fa ny finoana tsy voahozongozona nananan’ily “zazavavy kely” dia nampiova ny fizotran’ny fiainan’ny olona iray ary, ho an’ny mpino rehetra, dia nampiseho hoe hatraiza ny famindram-pon’ Andriamanitra ho an’ireo izay mametraka ny

Naaman's belief on her testimony inspired him to take his petition for healing to God's chosen servant.

Naaman's response to the prophet Elisha's instructions to wash in the river Jordan was at first skeptical and indignant. But an invitation for him to be obedient to the prophet's counsel made way for his healing and his dramatic understanding that God was real.

We may find that some of our spiritual petitions have reasonably discernible answers and may not create significant discomfort for us. Or, like Naaman, we may find that other needs are more challenging and may create difficult and complex feelings within us. Or, similar to the description of the astronomers' early conclusions about our solar system, in our search for spiritual truth, we may reach less accurate interpretations if we rely exclusively on our own limited understanding, a sorrowful and unintended consequence of which may lead us away from the covenant path. And moreover, some questions may persist until God, who "has all power" and "all wisdom, and all understanding," who "comprehendeth all things" in His mercy, provides enlightenment through our belief on His name.

One significant caution from Naaman's account is that resisting obedience to God's laws and commandments may prolong or delay our growth. We are blessed to have Jesus Christ as our Master Healer. Our obedience to God's laws and commandments can open the way for our Savior to provide the understanding and healing He knows we need, according to His prescribed treatment plan for us.

Elder Richard G. Scott taught that "this life is an experience in profound trust—trust in Jesus Christ, trust in His teachings, trust in our capacity as led by the Holy Spirit to obey those

fitokisany Aminy sy amin'ny mpaminaniny. Na dia tsy voatonona aza ny anaran'io zazavavy kely io, dia izy koa no nanampy hampitombo kokoa ny fahatakarantsika. Ary ny finoan'i Namàna ny fijoroany ho vavolombelona dia nitaona azy hangataka fanasitranana tamin'ny mpanompo voafidin' Andriamanitra.

Fisalasalana sy fahasorenana tamin'ny voalohany no nasetrin'i Namàna ny toromarika nomen'i Elisa mpaminany mba hisasa ao amin'ny ony Jordana. Kanefa ny fanasana azy mbahankatòny torohevitra ny mpaminany dia nanokatra ny lalana ho an'ny fahasitranany sy ny fahatakarany fa tena misy Andriamanitra.

Mety hahita isika fa ny sasany amin'ireo fangatahantsika ara-panahy dia ahitana valiny ihany ary mety tsy miteraka fanelingelenana lehibe ho antsika. Na koa, tahaka an'i Namàna, isika dia mety hahita fa ireo filàntsika hafa dia saro-bahana kokoa ary mety hiteraka fahatsapana izay manahirana antsika. Na koa, tahaka ny filazalazana ny tosoa-kevitra aloha loatra nataon'ireo mpahay kintana momba ny rafi-masoandro misy antsika, mandritry ny fikatsahantsikafahamarinana ara-panahy, dia mety tsy marina loatra ny fandraisantsika zavatra raha toa ka tsy miantehitra afa-tsy amin'ny fahatakarantsika izay voafetra isika; ary ny vokatry mampalahelo sy tsy nahy aterak'izany dia mety hampanalavitra antsika amin'ny lalan'ny fanekempihavanana. Ary ambonin'izany, dia misy fanontaniana izay mety mbola hipetraka mandra-panomezan' ilay Andriamanitra, izay "[manana] ny hery rehetra" sy "ny fahendrena rehetra ary ny fahazavan-tsaina rehetra", izay "[mahazo] ny zava-drehetra", fahazavan-tsaina amin'ny alalan'ny finoantsika ny Anarany.

Ny fampitandremana manan-danja avy amin'ny tantaran'i Namàna dia ny hoe mety hampaharitra na hampihemotra ny fivoarantsika ny fizirizirina tsy hankatò ny lalàna sy ny didin' Andriamanitra. Sambatra isika manana an'i Jesoa Kristy ho Mpanasitrana Lehibe. Ny fankatoavantsika ireo lalàna sy didin' Andriamanitra dia afaka manokatra ny lalana mba hanomezan'ny Mpamonjy ny fahatakarana sy fahasitranana izay fantany fa ilaintsika, araka ny drafitra napetrany hitsaboana antsika.

Nampianatra ny Loholona Richard G. Scott hoe: "Ity fiainana ity dia traikefa iray amin'ny fitokiana lalina—fitokiana amin'i Jesoa Kristy, fitokiana amin'ny fampianarany, fitokiana amin'ny

teachings for happiness now and for a purposeful, supremely happy eternal existence. To trust means to obey willingly without knowing the end from the beginning (see Prov. 3:5–7). To produce fruit, your trust in the Lord must be more powerful and enduring than your confidence in your own personal feelings and experience.”

Elder Scott continues: “To exercise faith is to trust that the Lord knows what He is doing with you and that He can accomplish it for your eternal good even though you cannot understand how He can possibly do it.”

Closing Testimony

Dear friends, I testify that our sincere gospel questions can provide Heavenly Father and Jesus Christ with opportunities to help us grow. My personal effort to seek answers from the Lord to my own spiritual questions—past and present—has allowed me to use the space between the lines of my understanding and God’s to practice obedience to Him and fidelity to the spiritual knowledge that I currently possess.

I testify that placing your trust in Heavenly Father and in His prophets, whom He has sent, will help you to spiritually elevate and push you forward toward God’s expanded horizon. Your vantage will change because you will change. God knows that the higher you are, the farther you can see. Our Savior invites you to make that climb. In the name of Jesus Christ, amen.

fahafahantsika mankatò ireny fampianarana ireny rehefa tarihin’ny Fanahy Masina mba hahazoana fifaliana ankehitriny sy hananana fiainana mandrakizay misy tanjona sy heniky ny fifaliana. Ny hoe matoky dia midika hoe mankatò an-tsitraro kanefa tsy mahafantatra ny fiakaran’ny hatrany am-piandohana (jereo ny Ohab. 3:5–7). Mba hahazoana vokatra dia tsy maintsy mahery sy maharitra kokoa ny fitokiana amin’ny Tompo mihoatra noho ny fitokisana amin’ny zavatra tsapanao sy traikefanao manokana.”

Notohizana’ny Loholona Scott hoe: “Ny fampiharana finoana dia ny fatokiana fa ny Tompo dia mahalala ny zavatra ataony aminao ary afaka hanatontosana izany Izy ho tombontsoa mandrakizay ho anao na dia tsy takatrao aza hoe ahoana no ahafahany hanao izany.”

Fijoroana ho vavolombelona ho famaranana

Ry namako malala, mijoro ho vavolombelona aho fa ireo fanontaniana avy amin’ny fantsika momba ny filazantsara dia afaka manome fahafahana ho an’ny Ray any Andanitra sy i Jesoa Kristy hanampy antsika hitombo. Ny ezaka manokana nataoko mba hikatsahana valiny avy amin’ny Tompo ho an’ireo fanontaniako ara-panahy, tany aloha sy ankehitriny, dia nahafahako nampiasa ny elanelana misy eo amin’ny fahatakarako sy ny fahatakarana’ Andriamanitra mba hizarana mampihatra ny fankatoavana Azy sy ny fijanonana ho mahatoky amin’ny fahalalana ara-panahy izay ananako amin’izao fotoana izao.

Mijoro ho vavolombelona aho fa ny fametrahana ny fitokisana amin’ny Ray any Andanitra sy amin’ireo mpaminaniny izay nalefany dia hanampy anao hisondrotra ara-panahy sy hahosika anao handroso mankany amin’ny faritra midadasika’ Andriamanitra. Hiova ny toerana hitazananao satria hiova ianao. Fantatra’ Andriamanitra hoe arakaraka ny maha avo ny toerana hijerenao no hahitanao lavitra kokoa. Manasa anao hihanika avo kokoa ny Mpamonjy. Amin’ny anaran’i Jesoa Kristy, amena.