

O Youth of the Noble Birthright

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Autalavou o le Tofi Ulumatua Tautupu

Saunia e Brother Bradley R. Wilcox
Fesoasoani Muamua i le Au Peresitene Aoao o Alii Talavou

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God trusts you, the children of the covenant, to help with His work of bringing all His children safely home to Him.

Elder Stevenson, this is a conference never to be forgotten.

Our family has always enjoyed a little book called *Children's Letters to God*. Here are a few:

“Dear God, instead of letting people die and having to make new ones, why don't you just keep the ones you've got right now?”

“How come you only have ten rules, but our school has millions?”

“Why did you put the tonsils in if you're just going to take them out again?”

Today there isn't time to answer all these questions, but there is another question I often hear from young people that I would like to address. From Ulaanbaatar, Mongolia, to Thomas, Idaho, the question is the same: “Why? Why must Latter-day Saints live so differently from others?”

I know it's hard to be different—especially when you are young and want so badly for other people to like you. Everyone wants to fit in, and that desire is magnified to unhealthy proportions in today's digital world filled with social media and cyberbullying.

So, with all that pressure, why do Latter-day Saints live so differently? There are many good answers: Because you are a child of God. Because you have been saved for the last days. Because you are a disciple of Jesus Christ.

But those answers don't always set you apart. Everyone is a child of God. Everyone on earth

Ua faatuatuaaina outou e le Atua, le fanau o le feagaiga, e fesoasoani i Lana galuega o le aumaia o Ana fanau uma i le saogalemu i le aiga ia te Ia.

Elder Stevenson, o se konafesi lenei e le mafai ona faagaloina.

E fiafia lava le matou aiga i se tama'i tusi e ta'ua O Tusi a Tamaiti i le Atua. O ni nai tusi nei:

“Le Atua Peleina, nai lo le faataga o tagata ia maliliu ma e toe faia ai nisi tagata fou, aisea e te le tuu ai pea i latou ia ua i ai i le taimi nei?”

“Aisea e na o le sefulu ai au tulafono, ae o le matou a'oga e faitau miliona?”

“Aisea na e tuu ai i totonu puipui o isu ma gutu pe afai e te nofo foi ma toe aveese i fafo?”

E le lava se taimi i le aso e tali uma ainefesili, ae o loo i ai se isi fesili e tele ina ou faalogo i ai mai le autalavou ou te fia talanoaina. Mai Ulaanbaatar, Mongolia, i Thomas, Idaho, o le fesili lava e tasi: “Aisea? Aisea e tatau ai i le Au Paia o Aso e Gata Ai ona ola ia matua ese lava mai i isi tagata?”

Ou te iloa e faigata ona ese mai isi—aemaise lava pe a o e talavou ma e matua manao lava i isi tagata ia fiafia ia te oe. E mananao tagata uma ia talia i ni vaega, ma o lena manao e faalateleina i vaega lē saogalemu i le lalolagi faatekinolosi o onapo nei ua faatumulia i ala o faasalalauga faaagafesootai ma sauaga i luga o le initoneti.

O lea la, faatasi ma na uunaiga malolosi uma, aisea matua ese ai lava le olaga o le Au Paia o Aso e Gata Ai? E tele le mau tali lelei: Ona o oe o se atalii po o se afafine o le Atua. Ona na faapolopoloina outou mo aso amulī. Ona o oe o se so'o o Iesu Keriso.

Ae o na tali e le tavavaeesea ai oe i taimi uma. O tagata uma o se atalii/afafine o le Atua.

right now was sent here in the latter days. And yet not everyone lives the Word of Wisdom or law of chastity the way you striveto. There are many valiant disciples of Christ who are not members of this Church. But they do not serve missions and perform ordinances in houses of the Lord on behalf of ancestors like you do. There must be more to it—and there is.

Today I would like to focus on an additional reason that has been meaningful in my life. In 1988 a young Apostle named Russell M. Nelson gave an address at Brigham Young University called “Thanks for the Covenant.” In it, then-Elder Nelson explained that when we use our moral agency to make and keep covenants with God, we become heirs of the everlasting covenant God has made with our forebearers in every dispensation. Said another way, we become “children of the covenant.” That sets us apart. That gives us access to the same blessings our forefathers and foremothers received, including a birthright.

Birthright! You may have heard that word. We even sing hymns about it: “O youth of the noble birthright, carry on, carry on, carry on!” It’s a compelling word. But what does it mean?

In Old Testament times if a father passed away, his birthright son was responsible for the care of his mother and sisters. His brothers received their inheritance and left to make their way in the world, but the birthright son did not go anywhere. He would marry and have his own family, but he would stay until the end of his days to govern the affairs of his father’s estate. Because of this added responsibility, he was given an added measure of the inheritance. Was leading and caring for others too much to ask? Not when you consider the additional inheritance he was given.

Today we are not talking about your birth order in earthly families or Old Testament gender roles. We are talking about the inheritance you receive as a joint heir with Christ because of the covenant relationship you have chosen to enter with Him and your Father in Heaven. Is it too much for God to expect you to live differently than His other children so you can better lead and serve them? Not when you consider the blessings—both temporal and spiritual—that you

O tagata uma ua i ai i le lalolagi i le taimi nei na auina mai iinei i nei aso e gata ai. Ae e le o tagata uma o loo tausisia le Upu o le Poto po o le tulafono o le ola mama i le ala o loo e tinou ai. E anoanoai ni soo totoa o Keriso e le o ni tagata o lenei Ekalesia. Ae latou te le o auauna atu i ni misiona ma faatino ia sauniga i totonu o maota o le Alii e fai ma sui o tuua e pei o oe. Atonu e tele atu ni mea o i ai—ma o loo i ai.

O le asō ou te fia taulai atu i se isi mafuaaga ua i ai pea se uiga anoa i lo’u olaga. I le 1988, sa tuu mai ai e se Aposetolo talavou e suafa ia Russell M. Nelson se lauga i le Iunivesite o Polika Iaga na ta’ua “Faafetai mo le Feagaiga.” I lea lauga, sa faamalamalama mai ai e Elder Nelson i lenei taimi e faapea, pe a tatou faaagaina lo tatou faitalia e osia ma tausia ai feagaiga ma le Atua, e avea i tatou ma sulī o le feagaiga e faavavau na faia e le Atua ma o tatou augatuaa i tisipenisione uma lava. I se isi faaupuga, e avea i tatou ma “fanau o le feagaiga.” O le mea lenei e tavavaeeseina ai i tatou. O lenei mea tatou te maua ai le avanoa i faamanuiaga lava e tasi na maua e o tatou augatuaa mā ma augatinā, e aofia ai se tofi o le ulumatua.

Tofi o le Ulumatua! Atonu ua outou faafofoga i lenei upu. Ua tatou pepese foi i viiga e faatatau i ai: “Le autalavou o le tofi tautupu, tutumau, tutumau, tutumau!” O se upu faamalosi. Ae o le a lona uiga?

I taimi o le Feagaiga Tuai, afai e malie se tamā, e nafa le atalii ulumatua ma le tausiga o lona tina ma tuafafine. Sa maua e ona uso o latou tofi po o vaegaoa ma tuua le aiga ma o atu i le lalolagi, ae o le atalii ulumatua sa le alu lava i se mea. E faaipoipo o ia ma fai lona lava aiga, ae e nofo o ia se’ia oo i le i’uga o ona aso e pulea mataupu o esetete po o meatotino a lona tamā. Ona o lenei tiutetauave faaopoopo, sa tuu atu ai ia te ia se fuataga faaopoopo o le tofi. Pe ua mamafa tele ea le talosagaina ina ia taitaiina ma tausaiaina isi? E leai pe a mafaufau atu i tofi po o oa faaopoopo ua tuu atu ia te ia.

O le asō, tatou te le o talanoa ai i le faasologa o lo outou fananau mai i aiga faalelalolagi po o matafaioi faaleitupa o le Feagaiga Tuai. O loo tatou talanoa e uiga i le tofi ua e mauaina o se sulī faatasi ma Kerisoona o le sootaga faalefeagaiga ua e filifili e ulu atu i ai faatasi ma Ia ma lou Tama o i le Lagi. Pe ua mamafa tele ea mo le Atua le faamoemoeina o oe ia ola i se tulaga e ese ai nai lo isi o Ana fanau ina ia mafai ai ona e lelei atili i le taitaiina ma le auauna atu ia i latou? E leai pe

have been given.

Does your birthright mean you are better than others? No, but it does mean you are expected to help others be better. Does your birthright mean you are chosen? Yes, but not chosen to rule over others; you are chosen to serve them. Is your birthright evidence of God's love? Yes, but more important, it is evidence of His trust.

It is one thing to be loved and another thing entirely to be trusted. In the For the Strength of Youth guide, we read: "Your Father in Heaven trusts you. He has given you great blessings, including the fulness of the gospel and sacred ordinances and covenants that bind you to Him and bring His power into your life. With those blessings comes added responsibility. He knows you can make a difference in the world, and that requires, in many cases, being different from the world."

Our mortal experience could be compared to a cruise ship on which God has sent all His children as they journey from one shore to another. The voyage is filled with opportunities to learn, grow, be happy, and progress, but it is also full of dangers. God loves all His children and is concerned about their welfare. He does not want to lose any of them, so He invites those who are willing to become members of His crew—that's you. Because of your choice to make and keep covenants, He offers you His trust. He trusts you to be different, peculiar, and set apart because of the important work He trusts you to do.

Think of it! God trusts you—of all the people on the earth, the children of the covenant, His crew members—to help with His work of bringing all His children safely home to Him. No wonder President Brigham Young once said, "All the angels in heaven are looking at this little handful of people."

When you look around on this cruise ship called earth, you might see other people sitting in lounge chairs drinking, gambling in casinos, wearing clothing that is too revealing, scrolling endlessly on cell phones, and wasting too much time playing electronic games. But instead of wondering, "Why can't I do that?" you can remember that you are not an ordinary passenger. You are a member of the crew. You have responsibilities that passengers do not have. As

a e mafaufau i faamanuiaga—uma faaletino ma faaleagaga—ia ua tuuina mai ia te oe.

Pe o le uiga ea o lou tofi ulumatua ua sili atu ai oe i lo isi? Leai, ae o lona uiga ua faamoemoeina ai oe e fesoasoani i isi ina ia lelei. Pe o le uiga o lou tofi ulumatua ua filifilia oe? Ioe, ae e le i filifilia e pule i isi; ua filifilia oe e auauna atu ia i latou. Pe o lou tofi ulumatua o se faamaoniga o le alofa o le Atua? Ioe, ae e sili atu ona taua, o se faamaoniga o Lona faatuatuaina [o oe].

O le tasi mea o le alofaina, ma o le isi mea atoa lava o le faatuatuaina. I le taiala Mo Le Malosi o le Autalavoutatou te faitau i ai: "E faatuatuaina oe e lou Tama i le Lagi. Ua Ia tuuina atu ia te oe faamanuiaga silisili, e aofia ai le atoaga o le talalelei ma sauniga ma feagaiga paia e fusia ai oe ia te Ia ma aumaia ai Lona mana i lou olaga. Faatasi ai ma na faamanuiaga e oo mai ai le tiutetauave faaopoopo. Na te silafia e mafai ona e faia se eseese i le lalolagi, ma e manaomia ai, i le tele o tulaga, le ese mai le lalolagi."

O lo tatou olaga faaletino e mafai ona faatusa i se vaa la'u pasese tele lea ua auina mai e le Atua i Ana fanau uma a o latou femalagaai mai le tasi vasa i le isi. O le faigamalaga ua faatumulia i avanoa e a'oa'o ai, tuputupu a'e ai, ia fiafia, ma alualu i luma, ae o loo tumu foi i tulaga mata'utia. E alofa le Atua i Ana fanau uma ma o loo popole mo lo latou tulaga manuia. E le finagalo o Ia ia maumau se tasi o i latou, o lea ua Ia valaaulia ai i latou o e lotoia ave'a ma tagata o Lana auvaa—o oe lena. Ona o lau filifiliga ia osia ma tausia feagaiga, ua Ia ofo mai ai ia te oe Lona faatuatuaga. Ua Ia faatuatuaina oe ina ia ese ai, iloga, ma tavavaeeseaona o le galuega taua ua Ia faatuatuaina oe e fai.

Mafaufau i ai! Ua faatuatuaina oe e le Atua—mai tagata uma i luga o le fogaeleele, o fanau o le feagaiga, o Lana auvaa—e fesoasoani i Lana galuega o le aumaia o Ana fanau uma i le saogalemu i le aiga ia te Ia. E leitioa saunoa Peresitene Polika Iaga i se tasi taimi, "O agelu uma i le lagi o loo vaavaai atu i nei tagata tolaiti lava."

Pe a e tilotilo solo i luga o lenei vaa tele ua ta'ua o le lalolagi, atonu e te vaai ai i isi tagata o loo nofonofo i luga o nofoa ma inupia ai, taaalo faitupe i kasino, oofu i laei toe a telenonoa, o loo punonou faasoloatoa i telefoni feaveai, ma faamaumau le tele o le taimi e taaalo ai i taaloga vitio, Ae nai lo lou tau mafaufau, "Aiseaou tele mafai ai ona faia le la mea?" e mafai ona e manatua e le o oe o se pasese masani. O oe o se tasi o le auvaa. O loo ia te oe ni tiutetauave e le o i ai i

Sister Ardeth Kapp once said, “You can’t be a life[guard] if you look like all the other swimmers on the beach.”

And before you become discouraged by all the extra obligations, please remember that crew members receive something the other passengers do not: compensation. Elder Neil L. Andersen has said, “There is a compensatory spiritual power for the righteous,” including “greater assurance, greater confirmation, and greater confidence.”—Like Abraham of old, you receive greater happiness and peace, greater righteousness, and greater knowledge. Your compensation is not merely a mansion in heaven and streets paved with gold. It would be easy for Heavenly Father to simply give you all that He has. His desire is to help you become all that He is. Thus, your commitments demand more of you because that is how God is making more of you.

It’s “a lot to ask of anyone, but you’re not just anyone”! You are youth of the noble birthright. Your covenant relationship with God and Jesus Christ is a relationship of love and trust in which you have access to a greater measure of Their grace—Their divine assistance, endowment of strength, and enabling power. That power is not just wishful thinking, a lucky charm, or self-fulfilling prophecy. It is real.

As you fulfill your birthright responsibilities, you are never alone. The Lord of the vineyard labors with you. You are working hand in hand with Jesus Christ. With each new covenant—and as your relationship with Him deepens—you hold each other tighter and tighter until you are firmly clasped together. In that sacred symbol of His grace, you will find both the desire and the strength to live exactly how the Savior lived—differently from the world. You’ve got this because Jesus Christ has got you!

In 2 Nephi 2:6 we read, “Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.” Because He is full of truth, He sees you as you really are—flaws, weaknesses, regrets, and all. Because He is full of grace, He sees you as you really can be. He meets you where you are and helps you repent and improve, overcome and become.

“O youth of the noble birthright, carry on,

tagata o le pasese. E pei ona ta’ua i se tasi taimi e Sister Ardeth Kapp, “E le mafai ona avea oe ma se leoleo faaola i le matafaga pe afai e te foliga pei o isi tagata taele uma i luga o le matafaga.”

Ma ae e te le’i lotovaivai ona o matafaioi faaopoopo uma, faamolemole ia manatua ua maua e le auvaa se mea e le maua i isi pasese o le vaa: tau. Sa saunoa Elder Neil L. Andersen, “O loo i ai se tau o le mana faaleagaga mo ē amiotonu,” e aofia ai se “faamautinoaga sili atu, faamaoniga sili atu, ma se talitonuga maumaututu sili atu.” E pei o Aperamo anamua, e te maua le fafia ma le filemu sili atu, amiotonu sili atu, ma le iloa sili atu. O lou tau e le na’o se maota i le lagi ma ni auala ua pae i auro. O le a faigofie lava i le Tama Faalelagi ona foai atu ia te oe mea uma ua ia te Ia. O Lona finagalo o le fesoasoani lea ia te oe ia avea ma mea uma ua avea ai o Ia. O le mea lea, ua manao-mia atili ai oe e au tautinoga, ona o le auala lena o loo faaoga atili ai oe e le Atua.

O se “mea tele ua talosagaina mai soo se tasi, ae e le o oe ua na’o soo se tasi”! O outou o le autalavou o le tofi ulumatua tautupu. O lou faia faalefeagaiga ma le Atua ma Iesu Keriso o se faia o le faatuatua inalea e te maua ai le avanoa i se fuataga tele atu o lo Laua alofatunoa—le Laua fesoasoaniga faalelagi, faaeega mai o le malosi, ma le mana gafatia. O lena mana e le na o se mea e moomoo i ai, se laki, po o se valoaga e faataunuu e le tagata lava ia. E monilava.

A o e faataunuuina ou tiutetauave o le tofi ulumatua, e le tuua lava na o oe. E te lua galulue faatasi ma le Alii o le tovine. O loo lua galuelimalima faatasi ma Iesu Keriso. I feagaiga fou taitasi—ma a o faalolotoina lou sootaga ma Ia—e te lua uumau atili le tasi ma le isi seia oo ina mausali faatasi le uu. I lena faatusa paia o Lona alofa tunoa, o le a e maua ai uma le manao ma le malosi e ola tonu ai i le auala na soifua ai le Faaola—na ese mai le lalolagi. Ua e mafaia lenei mea ona o loo i ai Iesu Keriso e lagolago oe!

I le 2 Nifae 2:6 tatou te faitau ai, “O le mea lea, o le togia e oo mai ma ala mai i le Mesia Paia; ona ua tumu o ia i le alofa tunoa ma le upumoni.” Ona e tumu o ia i le upumoni, Na te silasila mai ia te oe i lou tagata moni o i ai—measese, vaivaiga, faaletonu, ma mea uma. Ona e tumu o Ia i le alofa tunoa, Na te silasila mai ia te oe i le tagata moni e mafai ona avea ai oe. Na te faafetaui ia te oe i le mea o loo e i ai ma fesoasoani ia e salamo ma alualu i luma, manumalo ma avea ai.

“Le autalavou o le tofi ulumatua tautupu,

carry on, carry on!"I testify that you are loved—and you are trusted—today, in 20 years, and forever. Don't sell your birthright for a mess of pottage. Don't trade everything for nothing. Don't let the world change you when you were born to change the world. In the name of Jesus Christ, amen.

tutumau, tutumau, tutumau!"Ou te molimau atu e alofagia outou—ma e faatuatuaina outou—i le asō, i le 20 tausaga, ma le faavavau. 'Aua ne'i e faatau atua lou tofi ulumatua mo mea le aoga o le lalolagi. 'Aua ne'i faafesuiā'ia mea uma mo le leai o se mea. 'Aua ne'i suia oe e le lalolagi ona o oe na fanau mai e sui le lalolagi. I le suafa o Iesu Keriso, amene.