

Simple Is the Doctrine of Jesus Christ

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E Faigofie le Aoaoga Faavae a Iesu Keriso

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I bear witness of the sacred work of teaching Heavenly Father's children the simple doctrine of Jesus Christ.

All of us have family members we love who are being tempted and tried by the seemingly constant forces of Satan, the destroyer, who would make all God's children miserable. For many of us, there have been sleepless nights. We have tried to surround the people who are at risk with every force for good. We have pled in prayer for them. We have loved them. We have set the best example we could.

Alma, a wise prophet from ancient times, faced similar trials. The people he led and loved were frequently under attack by a ferocious enemy, yet they were still trying to rear righteous children in a world of wickedness. Alma felt his only hope of victory was a force which at times we underestimate and often use too little. He pled for God's help.

Alma knew that for God to help, repentance was required by those he led, as well as his adversaries. Thus, he opted for a different approach to battle.

The Book of Mormon describes it this way: "And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had ... more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God."

The word of God is the doctrine taught by Je-

Ou te tuuina atu la'u molimau i le galuega paia o le aoao atu o fanau a le Tama Faalelagi i le aoaoga faavae faigofie a Iesu Keriso.

E tofua i tatou uma ma tagata o aiga tatou te alolofa i ai ua faapea ona faaosooso ma tofotofoina e 'au ua manino le faia pea lava pea a Satani, le faaosoala, o lē e manao ia pagatia fanau uma a le Atua. Mo le toatele o i tatou, sa i ai ni po e lē maua ai se moe. Sa tatou taumafai ma le malosi uma e fai ai mea lelei, e siomia tagata na i ai i tulaga lamatia. Sa tatou faatauanau i le tatalo mo i latou. Sa tatou alofaina i latou. Sa tatou faia le faataitaiga aupito lelei na mafai ona tatou faia.

Sa feagai foi Alema, se perofeta poto mai aso anamua, ma faigata faapena. O le nuu sa ia ta'ita'ia ma alofa i ai sa tele ina feagai ma osofaiga e se fili matamataita, ae sa latou taumafai pea e tausia ni fanau amiotonu i se lalolagi o le amioleaga. Sa lagona e Alema na pau lona faamoemoe o le manumalo o se malosiaga lea atonu e i ai taimi e manatu māmā i ai, ae tele foi ina matuai itiiti lona faaogaina. Sa aioi atu o ia mo le fesoasoani a le Atua.

Sa iloa e Alema e faapea, ina ia fesoasoani mai le Atua, sa moomia ona salamo i latou sa ia taita'ia, faapea foi ona fili. O lea, na ia filifili ai se isi faiga e ese mai e tau ai.

O loo faamatala mai e le Tusi a Mamona faapea: "Ma o lenei, ona sa i ai i le talaiga o le upu se faamoemoega sili e ta'ita'i atu ai tagata ia latou faia le mea tonu—ioe, sa i ai sona aafiaga mamana sili atu i luga o mafaufau o tagata nai lo le pelu, po o se isi lava mea, ua oo ia te i latou—o lea na manatu ai Alema e tatau ona latou faata'ita'ia le mana o le upu a le Atua."

O le afioga a le Atua o le aoaoga faavae lea

sus Christ and by His prophets. Alma knew that the words of doctrine had great power.

In the 18th section of the Doctrine and Covenants, the Lord revealed the foundation of His doctrine:

“For, behold, I command all men everywhere to repent. ...

“For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

“And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.”

“And you shall fall down and worship the Father in my name.

“... You must repent and be baptized, in the name of Jesus Christ.”

“Ask the Father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost.”

“And now, after ... you have received this, you must keep my commandments in all things.”

“Take upon you the name of Christ, and speak the truth in soberness.

“And as many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.”

In those few passages, the Savior gives us the perfect example of how we should teach His doctrine. This doctrine is that faith in the Lord Jesus Christ, repentance, baptism, receiving the gift of the Holy Ghost, and enduring to the end blesses all of God’s children.

As we teach these principles to those we love, the Holy Ghost will help us to know the truth. Because we need the promptings of the Holy Ghost, we must avoid speculation or personal interpretation that goes beyond teaching true doctrine.

That can be hard to do when you love the person you are trying to influence. He or she may have ignored the doctrine that has been taught. It is tempting to try something new or sensational. But the Holy Ghost will reveal the spirit of truth only as we are cautious and careful not to go beyond teaching true doctrine. One of the surest ways to avoid even getting near false doctrine is

na aoao mai e Iesu Keriso ma Ana perofeta. Na silafia e Alema e i ai se mana tele i upu o aoaoga faavae.

I le vaega 18 o le Mataupu Faavae ma Feagai-ga, o loo faaalua mai ai e le Alii le faavae o Lana aoaoga faavae:

“Aua faauta, ua Ou poloaiina tagata uma o i soo se mea ia salamo. ...

“Aua, faauta, na mafatia le Alii lo oulua To-giola i le oti i la le tino; o le mea lea na mafatia o ia i le tigo o tagata uma, ina ia mafai ona salamo tagata uma ma o mai ia te ia.

“Ma ua toetu mai o ia mai le oti, ina ia mafai ona ia aumai o tagata uma ia te ia, i luga o tuutu-uga o le salamo.”

“Ma ia oulua faapa’u’u i lalo ma ifo atu i le Tamā i lo’u igoa.

“... E ao ina outou salamo ma papatiso, i le suafa o Iesu Keriso”

“Ole atu i le Tama i lo’u igoa, i le faatuatua ma le talitonu o le a oulua maua, ma o le a oulua maua ai le Agaga Paia.”

“Ma o lenei, a uma ... ona oulua maua o lenei faaaliga, e ao ina oulua tausi i a’u poloaiga i mea uma.”

“Ave i o oulua luga le suafa o Keriso, ma tau-tala atu i le upumoni ma le faamaoni.

“Ma o le toatele e salamo ma papatiso i lo’u igoa, o Iesu Keriso lea, ma tumau e oo i le iuga, o i latou lava ia o le a faaolaina.”

I nai fuaitau na, ua tuu mai ai e le Faaola ia i tatou le faataitaiga atoatoa o le ala e tatau ona tatou aoao atu ai Lana aoaoga faavae. O lenei aoaoga faavae o le, faatuatua i le Alii o Iesu Keriso, salamo, papatisoga, mauaina o le meaalo-fa o le Agaga Paia, ma le tumau e oo i le iuga e faamanuiaina ai fanau uma a le Atua.

A o tatou aoao atu nei mataupu faavae ia i latou tatou te alolofa i ai, o le a fesoasoani le Agaga Paia ia i tatou e iloa le mea moni. Talu ai ona tatou te manaomia uunaiga a le Agaga Paia, e tatau ona tatou taumamā mai le matematega po o faaliliuga a le tagata lava ia, e sopo i tua atu o le aoao atu o le aoaoga faavae moni.

O lenei mea e mafai ona faigata ona fai pe a e alofa i le tagata o loo e taumafai e tosina mai. Atonu sa lē āno o ia i le aoaoga faavae na aoao atu. O se faaososoga le taumafai e fai se mea fou pe maoae. Peitai o le Agaga Paia o le a faaalua mai le agaga o le upumoni i le na ona tatou faateete ma mataala ia aua nei o tatou sopo i tua atu o le aoao atu o le aoaoga faavae moni. O le tasi o

to choose to be simple in our teaching. Safety is gained by that simplicity, and little is lost.

Teaching simply allows us to share the saving doctrine early on, while children remain untouched by the deceiver's temptations that will later confront them, long before the truths they need to learn are drowned out by the noise of social media, peers, and their own personal struggles. We should seize every opportunity to share the teachings of Jesus Christ with children. These teaching moments are precious and far fewer compared to the relentless efforts of opposing forces. For every hour spent instilling doctrine into a child's life, there are countless hours of opposition filled with messages and images that challenge or ignore those saving truths.

Some of you may wonder whether it might be better to draw your children closer to you through having fun, or you may ask whether the child may start to feel overwhelmed by your teachings. Instead, we should consider, "With so little time and so few opportunities, what words of doctrine can I share that will strengthen them against the inevitable challenges to their faith?" The words you share today could be the ones they carry with them, and today will soon pass.

I have always admired my great-grandmother Mary Bommeli's devotion to sharing the doctrine of Jesus Christ. Her family was taught by missionaries in Switzerland when she was 24.

After being baptized, Mary desired to join the Saints in America, so she made her way from Switzerland to Berlin and found work with a woman who employed her to weave cloth for the family's clothing. Mary lived in a servant's room and set up her loom in the home's living area.

At that time, teaching the doctrine of The Church of Jesus Christ of Latter-day Saints was illegal in Berlin. But Mary found she could not keep from sharing the things she had learned. The woman of the house and her friends would gather around the loom to hear Mary teach. She spoke of the appearance of Heavenly Father and Jesus Christ to Joseph Smith, the visitation of

auala aupito mautinoa e aloese ai mai le latalata atu i aoaoga faavae sese, o le filifili lea ia faafaigofie a tatou aoaoga. E maua le saogalemu mai lena faafaigofie, ma e itiiti lava se mea e aveese ai.

O le faafaigofie ona aoao atu e mafai ai ona tatou vave faasoa atu le aoaoga faavae laveai, a o tumau pea le lē tagofia o tamaiti e faaosoosoga a le tiapolo lea o le a faafetaia'ia i latou mulimuli ane, a o le'i taitai ona galoma atu upumoni e moomia ona latou aoaoina, i faasalavei a faasalalauga faaagafesootai, tā'āga, ma a latou lava tauiviga patino. E tataua ona tatou pu'ēmau mai avanoa uma e faasoa atu ai aoaoga a Iesu Keriso i tamaiti. E taua nei taimi faafaiaoga ma e matua'i itiiti lava pe a faatusatusa i taumafaiga faifaipēa a 'au a le fili. Mo itula taitasi e alu i le taufaaofiofi atu o le aoaoga faavae i le olaga o se tamaitiiti, e le mafaitaulia itula o le itu tete'e e tumu i feau ma ata e luitauina ai pe lē amanaiaina ai nei upumoni lavea'i.

Atonu e taumanatunatu nisi o outou pe sili le na ona faalatalata atu ia te oe lau fanau e ala i le faia o mea e fiafia ai, pe e te ono fesili foi pe mata e amata e se tamaitiiti ona lagona le lofituina i au aoaoga. Nai lo lena, e ao ona tatou mafaufau, "Ona o le laitiiti o le taimi ma le utiuti o avanoa, o a upu o aoaoga faavae e mafai ona ou faasoa atu o le a faamalolosia ai i latou mai luitau e lē maalofia o lo latou faatuatua?" O upu e te faasoa atu i le asō e ono mafai ona avea ma upu latou te tauaveina, ma e le o toe mamao foi ona mou atu lea o le asō.

Sa ou faamemelo i taimi uma i le tina o lo'u tinamatua o Mary Bommeli, i lona tuuto e faasoa atu le aoaoga faavae a Iesu Keriso. Sa aoaoina lona aiga e faifeautalai i Suitiselani ina ua 24 ona tausaga.

Ina ua uma ona papatiso, sa manao Mary e auai faatasi ma le Au Paia i Amerika, o lea sa agai atu ai o ia mai Suitiselani i Perelini ma maua ai sana galuega i se fafine na faafaigaluegaina o ia e lalaga ie mo lavalava o le aiga. Sa nofo Mary i se potu mo tavini, ma sa faatu lana masini lalaga i le vaega mo nofonofoga o le fale.

I le taimi lea, o le aoao atu o le aoaoga faavae a Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai sa le'i faatagaina i Perelini. Ae sa iloa e Mary sa le mafai ona taofia o ia mai le faasoa atu o mea sa ia aoaoina. Sa faapotopoto le tamaitai o le maota ma ana uo e siosio le masini lalaga e faalogologo ai i le aoao atu a Mary. Sa talanoa atu o ia e uiga i le faaali mai o le Tama Faalelagi ma

angels, and the Book of Mormon. Remembering the accounts of Alma, she taught about the doctrine of the Resurrection. She testified that families can be reunited in the celestial kingdom.

Mary's enthusiasm to share the doctrine of the restored gospel soon caused trouble. It was not long before the police took Mary off to jail. On the way, she asked the policeman for the name of the judge she was to appear before the next morning. She also asked about his family and if he was a good father and husband. The policeman described the judge as a man of the world.

In the jail, Mary requested a pencil and some paper. She spent the night writing a letter to the judge, bearing witness to the Resurrection of Jesus Christ as described in the Book of Mormon, discussing the spirit world, and explaining repentance. She suggested that the judge would need time to reflect on his life before facing final judgment. She wrote that she knew he had much to repent of, much which would deeply sadden his family and bring him great sorrow. In the morning, when she had finished her letter, she gave it to the policeman and asked him to deliver it to the judge, and he agreed to do so.

Later, the policeman was summoned by the judge to his office. The letter Mary had written was irrefutable evidence that she was teaching the doctrine of the restored gospel and, by so doing, breaking the law. However, it wasn't long before the policeman returned to Mary's cell. He told her that all charges were dismissed and that she was free to go. Her teaching the doctrine of the restored gospel of Jesus Christ had caused her to be cast into jail. And her declaring the doctrine of repentance to the judge got her cast out of jail.

Mary Bommeli's teaching did not end with her release. The record of her words passed true doctrine down through generations yet unborn. Her belief that even a new convert could teach the doctrine of Jesus Christ has ensured that her descendants will be strengthened in their own battles.

As we do our best to teach those we love about the doctrine of Jesus Christ, some may still

Iesu Keriso ia Iosefa Samita, o le asiasiga a agelu, ma le Tusi a Mamona. I lona manatuaina o tala a Alema, sa ia aoao atu ai le mataupu o le Toetu. Sa ia molimau atu e mafai ona toefaatasia aiga i le malo selesitila.

O le naunau o Mary e faasoa atu le aoaoga faavae o le talalelei toefuataiina sa le'i pine ae tupu mai ai se faaletonu. Sa le'i umi ae ave e le-oleo ia Mary i le falepuipui. A o latou malaga atu sa fesili Mary i le leoleo mo le igoa o le faamasino o le a tulai ai o ia i luma i le taeao e sosoo ai. Sa fesili foi e uiga i lona aiga ma pe o ia o se tamā ma se tane lelei. Sa faamatala atu e le leoleo o le faamasino o se tagata o le lalolagi.

I le falepuipui, sa talosaga atu Mary mo se penitala ma ni pepa. Sa faaalu e ia le po e tusia ai se tusi i le faamasino, ma tuu atu ai le molimau i le Toetu o Iesu Keriso e pei ona faamatala mai i le Tusi a Mamona, ma talanoaina ai le lalolagi o agaga, ma faamalamalama i ai le salamo. Sa ia fautuaina faapea o le a moomia e le faamasino se taimi e tomanatu ai i lona olaga a o le'i tu atu i le faamasinoga mulimuli. Sa tusi atu o ia e faapea, sa ia iloa e tele ni mea e tataua ona salamo mai ai, o le tele o mea o le a matuai faanoanoa loloto ai lona aiga, ma aumaia ai ia te ia se faanoanoaga tele. I le taeao, ina ua uma lana tusi, sa ia tuuina atu i le leoleo ma talosagaina e tiliva lana tusi i le faamasino, ma sa ia ioeina.

Mulimuli ane na aami atu ai e le faamasino le leoleo i lona ofisa. O le tusi na tusia e Mary, o se faamaoniga maumaututu sa ia aoao atu le aoaoga faavae o le talalelei toefuataiina ma, o le faia o lena mea, na solia ai le tulafono. Ae ui lava i lea, e lei umi ae toe foi mai le leoleo i le sela na tuu ai Mary. Sa ia ta'u atu ia Mary ua faaleaogaina uma moliaga ma ua saoloto o ia e alu. O lona aoao atu o le aoaoga faavae o le talalelei toefuataiina a Iesu Keriso na afua ai ona tuuina o ia i le falepuipui. Ma o lona folafolaina atu o le aoaoga faavae o le salamo i le faamasino na aveeseina ai o ia mai le falepuipui.

O aoaoga a Mary Bommeli sa le'i muta ina ua faasaoloto o ia. O faamaumauga o ana upu na faasolo atu ai aoaoga faavae moni i augatupulaga e le'i fananau mai. O lona talitonuga faapea, e oo lava i se tagata fou faatoa liliu mai e mafai ona aoao atu le aoaoga faavae a Iesu Keriso, na faamautinoa ai o le a faamalolosia e e tupuga mai ia te ia, i a latou lava taua.

A o tatou faia le mea sili tatou te mafaia e aoao atu ai i latou tatou te alolofa i ai, e uiga i le

not respond. Doubts may creep into your mind. You might question whether you know the Savior's doctrine well enough to teach it effectively. And if you've already made attempts to teach it, you may wonder why the positive effects aren't more visible. Don't give in to those doubts. Turn to God for help.

"Yea, and cry unto God for all thy support; ... let the affections of thy heart be placed upon the Lord forever."

"And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive."

If you pray, if you talk to God, and if you plead for His help for your loved one, and if you thank Him not only for help but for the patience and gentleness that come from not receiving all you desire right away or perhaps ever, then I promise you that you will draw closer to Him. You will become diligent and long-suffering. And then you can know that you have done all that you can to help those you love and those you pray for navigate through Satan's attempt to derail them.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

You can find hope in the scriptural record of families. We read of those who turned away from what they were taught or who were wrestling with God for forgiveness, such as Alma the Younger, the sons of Mosiah, and Enos. In their moments of crisis, they remembered the words of their parents, words of the doctrine of Jesus Christ. Remembering saved them. Your teaching of that sacred doctrine will be remembered.

I bear witness of the sacred work of teaching Heavenly Father's children the simple doctrine of Jesus Christ, which allows us to be spiritually-cleansed and ultimately be welcomed into God's presence, to live with Him and His Son in glory forever in families. In the name of Jesus Christ,

aoaoga faavae a Iesu Keriso, atonu e le tali mai lava nisi. E ono fetolofi ane masalosaloga i lou mafaufau. E te ono fesili pe ua lava lou iloa o le aoaoga faavae a le Faaola e te aoaoina atu ma le mataalia. Ma afai ua uma ona e taumafai e aoao atu, atonu e te tau mafaufau, pe aisea e te le o vaaia ai ni aafiaga lelei se tele. Aua e te fiu i na masalosaloga. Liliu atu i le Atua mo se fesoasoani.

"Toe, tagi atu i le Atua mo lou tausiga atoa; ... ia tuu atu alofaaga o lou loto i le Alii e faavavau."

"Ma o lenei ou te manao ina ia outou loto-maualalalo, ma augofie ma agamalu; e faigofie ona faaoleoleina; tumu i le onosai ma le tali-tiga; ma faautauta i mea uma; ma filigā i le tausiga o poloaiga a le Atua i taimi uma; ma ole atu mo soo se mea tou te manaomia, faaleagaga ma faaletino; ma faafoi atu i taimi uma le faafetai i le Atua mo soo se mea o mea uma tou te maua."

Pe afai e te tatalo ai, pe afai e te talanoa i le Atua, ma afai e te aioi atu mo le fesoasoani e te manaomia, ma pe afai e te faafetai ia te ia e le gata mo le fesoasoani ae faapea foi mo le onosai ma le agamalu e oo mai i le lē mauaina o mea uma e te manao ai i le taimi lava lena pe atonu foi i se isi lava taimi, ona ou folafola atu lea ia te oe e faapea o le a e latalata atili atu ai ia te Ia. O le a e filiga ma tali-tiga. Ona mafai lea ona e iloa ua e faia mea uma e te mafaia e fesoasoani ai ia i latou e te alofa i ai, ma i latou o loo e tatalo ia latou taulimaina taumafaiga a Satani ina ia faaumatia.

"A o ē faatalitali ia Ieova, e toe faafouina lo latou malosi, latou te sii ae apaau e pei o aeto, latou te femo'e, a e le vaivai, latou te savavali, a e le tigaina."

E mafai ona outou maua le faamoemoe i faamaumauga a tusitusiga paia e uiga i aiga. Ua tatou faitau e uiga ia i latou o e na fulitia i mea na aoao ai i latou, o ē na tauivi ma le Atua mo se faamagaloga, e pei o Alema le Itiiti, o atalii o Mosaea, ma Enosa. I taimi o o latou puapuaga, sa latou manatuaina upu a o latou matua, upu o aoaoga faavae a Iesu Keriso. O le manatuaina na laveaiina ai i latou. O lou aoaoina atu o lena aoaoga faavae paia o le a manatuaina lava.

Ou te molimau atu i le galuega paia o le aoao atu o fanau a le Tama Faalelagi i le aoaoga faavae faigofie a Iesu Keriso, lea e mafai ai ona faamamāina faaleagaga i tatou ma tualuga ai i le ulufale atu i le afioaga o le Atua, e ola ai faatasi ma Ia ma Lona Alo i le mamalu e faavavau i aiga.

amen.

I le suafa o Iesu Keriso, amene.