

The Words of Christ and the Holy Ghost Will Lead Us to the Truth

By Elder Takashi Wada
Of the Seventy

E arata'i te mau parau a te Mesia 'e te Vārua Maita'i ia tātou i te parau mau

Nā Elder Takashi Wada
Nō te Hitu 'Ahuru

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Knowing this incredible plan will help us know we are children of God and we can become like Him.

God is our Father in Heaven. We are His spirit children, and we are created after His image. Therefore, each of us, as a child of God, has a divine potential to become like Him.

We lived with Him as spirits before we came to this earth. Heavenly Father, as our spirit parent, loves us, wants the best for us, and prepared a plan for us to receive His greatest blessings, which are immortality and eternal life. According to the plan, we, as spirit children, would be given agency to choose His plan. By coming to the earth, we would leave God's presence, forget our premortal life, receive bodies of flesh and bones, gain our own experience, and develop faith. With our bodies of flesh and bones, as natural men we would succumb to temptation, become unclean and distant from God, and not be able to return to His holy presence. Because of Heavenly Father's infinite love for us, He sent His Firstborn Son, Jesus Christ, to be our Savior. Through His sacrifice, the Atonement, Jesus Christ made it possible for us to be redeemed from our sins and be resurrected and receive eternal life.

I am extremely grateful for these glorious truths—what we call the Father's plan of salvation, His plan of mercy, or His great plan of happiness. Learning these important truths has helped me know my true identity and the great

E tauturu te 'itera'a i teie nei 'opuara'a faufa'a rahi 'ia tātou i te 'itera'a i tō tātou hīro'a atuara'a 'ei tamari'i nā te Atua 'e tō tātou fāata'arā'ahia 'ia riro tātou mai iāna ra te huru.

'O te Atua tō tātou Metua i te ao ra. E mau tamari'i vārua tātou nāna, i hāmanihia tātou 'ia au i tōna hōhō'a. Nō reira, tātou tāta'i tahi, 'ei tamari'i nā te Atua, e fa'ana'ahora'a atuara'a tō tātou mai iāna ra te huru.

I ora nā tātou 'ei vārua i pīha'i iho iāna i te ra'i ra hou tātou 'a haere mai ai i te fenua nei. 'Ei metua nō tō tātou vārua, 'ua aroha te Metua i te ao ra 'ia tātou, 'ua hina'aro i te mea maita'i nō tātou ia fāri'i tātou i te teiteira'a nō te mau ha'amaita'ira'a, 'oia ho'i te tāhuti-ore 'e te ora mure 'ore. 'Ia au i te 'opuara'a, 'ua hōro'ahia ia tātou, 'ei tamari'i vārua, te ti'amāra'a nō te mā'iti i tāna 'opuara'a. I te haerera'a mai i ni'a i te fenua, e vaiiho tātou te aro o te Atua, e mo'e ia tātou i to tātou orara'a hou te tāhuti nei, e fāri'i tātou te mau tino 'iō 'e te 'ivi, te verura'a i te 'ite-aravihi, 'e te fa'ati'ara'a i te fa'aro'o. Nā roto i teie tino 'iō 'e te 'ivi, mai te ta'ata nātura, e topa tātou i roto i te fa'ahemara'a, e repohia tātou 'e e ātea ato'a i te aro o te Atua, 'e e'ita e ti'a ia tātou e ho'i fa'ahou i mua i tōna aro hanahana. Nō te aroha o te Metua i te ao ra ia tātou, 'ua tonono mai 'oia i tāna Tamaiti fanau tahi, 'o Iesu Mesia, nō te fa'aora ia tātou. Nā roto i tāna tusia, te tara'ehara, 'ua fa'atupu 'o Iesu Mesia i te rāve'a 'ia fa'aorahia tātou i tā tātou mau hara 'e ia ti'a fa'ahou 'e ia fa'ari'i i te ora mure ore.

E māuruuru rahi roa tō'u nō teie mau parau mau teitei roa—te mea 'o tā tātou e pi'i nei te 'fa'ana'ahora'a nō te fa'aorara'a a te Metua, tāna 'opuara'a nō te aroha, 'e 'aore rā tāna rāve'a rahi fa'aorara'a nō te 'o'aoa. 'Ua tauturu te ha'api'ira'a

blessings of exaltation and eternal life God has prepared for us. The prophet Nephi taught us the way: “Wherefore, ... feast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.” He added, “If ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do.” Today I would like to share how the words of Christ and the Holy Ghost helped me find these important peace-giving truths in my teenage years.

The Words of Christ Will Tell You All Things What You Should Do

Just like Nephi stated in the opening verse of the book of 1 Nephi, I was also “born of goodly parents.” I grew up in Nagano, Japan, in a home where honesty, diligence, and humility were strongly encouraged and conformity to the old customs was strictly followed. My father was a very religious man. I watched him praying in front of the Shinto and Buddhist altars every morning and every night. Even though I had no idea whom he was praying to and what he was praying for, I believed some sort of unseen power or God would be “mighty to save” or help us if we prayed sincerely.

Like other teenagers, I experienced many hardships. I struggled, thinking that life was unfair and had lots of ups and downs. I felt lost, not having a sense of direction in my life. Life seemed so fleeting because it would end when I died. Life without knowing the plan of salvation was confusing.

Not long after I started to learn English in junior high school, all the students in our school received a copy of the New Testament. Though we had barely begun our study of English, our teacher told us we should study English by reading it. I opened it and reviewed its contents. The words in the New Testament were extremely difficult for me. The words in Japanese were equally difficult. However, I was drawn to a list of statements and questions of the soul that had been included just before the biblical text in this Gideon Bible—questions about feeling lone-

i teie mau parau mau faufa'a roa iā'u 'ia 'ite i tō'u hīro'a mau 'e te mau ha'amaita'ira'a tā te Atua i fa'aineine nō tātou. 'Ua ha'api'i mai te perophe-ta Nephi ia tātou i te 'ē'a : « Nā reira, 'a rave i te fa'aamu'a i te mau parau a te Mesia ; inaha ho'i, e fa'a'ite te mau parau a te Mesia ia 'outou i te mau mea tā 'outou e ti'a 'ia rave ». 'Ua parau fa'ahou 'oia, « Mai te mea e tomo mai 'outou nā te 'ē'a, 'e fāri'i ho'i i te Vārua Maita'i, nā te reira e fa'a'ite ia 'outou i te mau mea ato'a tā 'outou e rave ». I teie mahana, te hina'ro nei au e fa'a'ite e mea nāhea te mau parau a te Mesia 'e te Vārua Maita'i i tauturu mai iā'u i te fā'ari'ira'a i teie mau parau mau faufa'a roa i tō'u 'āpīra'a.

E fa'a'ite te parau a te Mesia ia 'outou i te mau mea tā 'outou e ti'a 'ia rave

Mai tā Nephi i fa'a'ite i te 'irava 'ōmuara'a nō te buka 1 Nephi, « 'ua fānauhia vau, e nā metua maitata'i ». 'Ua pa'ari au i Nagano, fenua Tāpōnē, i roto i te hōē utuāfare parauti'a, te itoitō, i reira i fa'aitoitō-pūai-hia te haeha'a , te ha'apa'ora'a 'e te tāpē'a-maite-ra'a i te peu tumu. E tāata fa'aro'o rahi tō'u metua tāne. 'Ua 'ite au iāna i te pure i mua i te mau fata Shinto 'e te Budha pau roa i te po'ipo'i 'e te pō. Noa atu 'aita roa atu vau i 'ite ē, 'o vai tāna e pure ra 'e nō te aha 'oia e pure ai, 'ua ti'aturi au ē, 'ia pure āna'e mātou ma te 'āau tae, e roa'a ia mātou te tahi mana 'ite-ōre'hia a te atua, « tei pūai nō te fa'aora ».

Mai te tahi atu mau feiā 'āpī, 'ua roa'a iā'u e rave rahi mau fifi. 'Ua 'aro vau ma te feruri ē, 'aita e aura'a tō teie orara'a 'e e rave rahi taimē maita'i 'e te 'oto ato'a. 'Ua mana'o vau ē 'ua mo'e au, 'aita vau i 'ite e haere vau ihea i roto i tō'u orara'a. 'Ua riro te orara'a mai te huru ra ē tē mau'e ra nō te mea e fa'aea te reira i te taimē e pohe ai au. Te orara'a e 'aita e 'ōpu'ara'a nō te fa'aorara'a, e 'ohipa 'āhuehue te reira iā'u nei.

'Aita i maoro i muri mai i tō'u ha'api'ira'a i te reo paretāne i te ha'api'ira'a tuarua, 'ua fāri'i te mau piāhi no tā matou ha'api'ira'a i te hōē buka nō te Faufa'a 'Āpī. Nō ha'amata noa atu ra ho'i mātou i te ha'api'i i te reo peretāne, parau mai nei tō mātou 'orometua ha'api'i ia mātou 'ia ha'api'i i te reo nā roto i te tai'ora'a i taua buka ra. 'Ua 'iriti mai au i te reira 'e 'ua ha'amata i te tai'o i te mau tumu parau. E mea fifi roa nō'u te mau tā'o i roto i te faufa'a 'āpī . Hōē ā huru fifi te mau tā'o i roto i te reo tāpōnē. 'Āre'an rā, i arata'ihia vau i ni'a i e rave rahi mau uira'a nō te vairua tei fa'aōhia

ly, lacking confidence, being confused, facing life's trials, and so on. Each item on the list was followed by a reference to verses and pages in the New Testament. I was especially drawn to the statement "When you are weary." The reference led me to open Matthew 11:28–30, in which Jesus said to His disciples:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."

This was the first time I remember reading the words of Jesus Christ. Though I did not understand all the words He said, His words comforted me, lifted my soul, and gave me hope. The more I read His words, the more I felt like I should try the virtue of His words. I had never felt like I felt that day. I felt I was loved. I felt that Jesus Christ was someone I knew.

As I continued studying, I felt as though He were speaking directly to me when He said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

His words filled my heart, even though I could not describe my feelings well at that time. Although Jesus Christ lived many centuries ago in a land unfamiliar to me, I thought I could trust His words with all my heart. I hoped someday in the future I might learn more about Jesus Christ.

The Holy Ghost Will Show You All Things What You Should Do

That someday came only a few years later. I met very dedicated, young, full-time missionaries of The Church of Jesus Christ of Latter-day Saints. And I soon met a small group of kind and joyful Latter-day Saints striving to follow Jesus Christ. Despite it taking me a while to fully trust them, I came to see in the restored gospel what I

hou te taioara'a bibilia i roto i teie Bibilia Gideon—e mau uira'a i ni'a iho i te parau nō te nino'a mana'o [sentiment] nō te moemo'e, te fifi, te fāri'i i te mau tāfifi e rave rau, 'e te vai atu ā. Teie mau tumu parau tei tāpa'ohia, 'ua 'āpēhia ia e te mau 'irava tāpiri 'e te mau 'api parau i roto i te Faufa'a 'Āpi. 'Ua arata'ihia iho ā rā vau i teie fāahitira'a « I tō'u paruparura'a ». 'Ua arata'i teie fā'ahorora'a 'ia'u i te tai'o i te Mataio 11:28–30, i tō Iesu paraurā'a i tāna ra mau pipi :

« E haere mai 'outou ia'u nei, e te feiā ato'a i ha'a rahi 'e tei teiaha i te hōpoi'a, e nā'u 'outou e fāaora.

« 'A rave mai i tā'u zugo i ni'a ia 'outou, 'e 'ia ha'api'ihia 'outou e au, tē marū nei ho'i au 'e te ha'eha'a o te 'ā'u : 'e e noa'a ho'i te ora i tō 'outou [vairua].

« Tē mārū nei ho'i tā'u zugo 'e tē māmā nei tā'u hōpoi'a ».

Teie te irava mātāmua tā'u i ha'amana'o i te taioara'a i te mau parau a Iesu Mesia. 'Inaha ho'i 'aita roa vau i māmaramama maita'i i te mau ta'o ato'a o tāna i parau, 'ua tāmāru rā 'oia ia'u, 'ua fa'ati'a i tō'u vārua, 'e 'ua hōro'a mai 'oia i te tiā'ira'a ia'u. 'Ia rahi noa atu ā tō'u tai'ora'a i tāna parau, te rahi ato'a tō'u mana'o 'ia tāmata i te viretu nō tāna ra mau parau. Aita roa atu vau i roa'a i teie nino'a mana'o mai te reira te huru. 'Ua 'ite a'era vau ē, 'ua herehia vau. 'Ua 'ite a'era vau ē, e tāata mātāuhia vau ia Iesua Mesia.

Mai tā'u i tāmāu noa i te ha'api'i, 'ua roa'a te nino'a mana'o ē, te paraparau 'āfaro mai ra 'oia ia'u i te nā-ō-ra'a ē : « E ao tō tei hia'ai i te maita'i ; e fa'āihia hoi rātou ».

'Ua fa'ā'i tāna parau i tō'u nei 'ā'u a ta'a noa atu ai e'ita roa e tiā ia'u i te tatara atu i te huru o tō'u mau nino'a mana'o i taua taime ra. Noa atu ā 'ua ora mai 'o Iesu Mesia 'a tau tenetere i teie nei i roto i te hō'e fenua huru ē nō'u, 'ua mana'o vau ē e ti'aturi atu vau i tāna mau parau i tō'u 'ā'u tā'ato'a. Tē ti'aturi nei au ē, e vai te mahana e noa'a ia'u hau atu i te mau parau a Iesu Mesia.

E fa'a'ite te Vārua Maita'i 'ia 'outou i te mau mea ato'a tā 'outou e rave.

'Ua tae mai taua mahana i muri nei a tau matahiti i muri mai. 'Ua fārerei atu vau i te tahi mau misiōnare tāmāu 'e te 'āpi, ha'apa'o maita'i nō te Ēkālesia a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hope a nei. 'E 'ua fārerei vave atu vau i te hō'e pupu na'ina'i a te feiā mo'a i te mau mahana hōpē'a nei, tei 'i i te maita'i 'e te 'oā'a 'e

yearned for when I studied the New Testament—the words of Jesus Christ and the hope and peace that come from them.

A particularly sacred experience was when the missionaries taught me to pray. I learned that we should address God by name. When we pray, we should speak from our hearts, express our gratitude, and share our hopes and desires. Once we have said all that we want to say, we end our prayer by saying, “In the name of Jesus Christ, amen.” We do this because Jesus commanded us to pray in His name. Praying to Heavenly Father helped me know who He is and my relationship with Him—that I was His beloved spirit son. I learned that because Heavenly Father knows and loves me, He would speak to me personally, uniquely, and in ways I would understand through the Holy Ghost.

There was a time when I really could not recognize the Holy Ghost. I misunderstood, thinking that all I had to do was follow the steps of prayer and something dramatic would happen. One day, during a lesson with the missionaries, I stepped out of the lesson to take a break. I was still confused about what I should do with my life if the restored gospel of Jesus Christ really was true.

As I was about to return to the room where the missionaries were waiting, I heard the voice of one of the missionaries. I heard my name. Instead of opening the door, I listened to the voice on the other side of the door. I was stunned. They were simply praying to Heavenly Father. The one saying the prayer was pleading to God that He would hear my prayer. Though his Japanese was not fluent, hearing his sincere prayer softened my heart. I wondered why they cared about me so much. Then I realized that their prayer in my behalf was a reflection of Heavenly Father and the Savior’s love for me. That love gave me hope, and afterward I did ask God in faith and with real intent. When I did, I felt a joyful and peaceful feeling that I was indeed a child of God and that I had a divine potential and destiny. The plan of salvation sank deep into my heart.

’o tei fa’aitoito i te pe’e ia Iesu Mesia. Noa atu ’aita vau ti’aturi ’oi’oi ia rātou, ’ua ’ite rā vau i te mea tā’u i fa’atorotoro nā roto i tō’u tuatāpapara’a i te Faufa’a ’Āpī, i roto i te ’evanelia tei fa’aho’i-fa’ahou-hia mai—te mau parau a Iesu Mesia ’e te tiā’ira’a ’e te hau ’o tei tae mai nā roto i te reira.

Te tahi mea mo’a i orahia i te taime a ha’api’i mai ai te mau misiōnare iā’u i te pure. ’Ua ha’api’i vau ē, e ti’a ia tātou i te fa’ahiti i te i’oa o te Atua. ’Ia pure āna’e tātou, e tītauhia ia tātou ’ia parau mai roto mai i tō tātou ’ā’au, ’ia ha’amauruuru, ’e ’ia fa’a’ite i tō tātou tiā’ira’a ’e tō tātou hina’aro. Ia oti i parau i te tā’ato’ara’a o tā tātou i hina’aro i te fa’ahiti, e fa’aoti tātou i tā tātou pure ma te parau ē, « Nā roto i te i’oa o Iesu Mesia, amene ». Tē rave nei tātou i te reira nō te mea ’ua fa’aue mai ’o Iesu ia tātou ’ia pure nā roto i tōna ra i’oa. ’Ua tau-turu te pure i te Metua i te ao ra iā’u ’ia ’ite pāpū ’o vai ’oia ’e tae noa atu i tō’u tu’atira’a Iāna—e tamaiti vārua herehia vau. ’Ua ha’api’i au ē, nō te mea ’ua ’ite au ’e ’ua here te Metua i te ao ra iā’u, e paraparau mai ’oia iā’u iho, ’o vau āna’e, ’e nā roto i te rēni e māmarama ai au nā roto i te Vārua Maita’i.

I te hōē tau, e’ita e ti’a iā’u ’ia ’ite i te Vārua Maita’i. ’Ua hape au i te ferurira’a ē, e ti’a noa iā’u ’ia pe’e i te fa’anahora’a nō te pure ’e e tupu mai ia te tahi ’ohipa teata ’ati. I te tahi mahana, i roto i te ha’api’ira’a ’e te mau misiōnare, ’ua fa’aātea vau i te ha’api’ira’a no te tāmāru iā’u. ’Ua vai noa vau i roto i te tā’a-ore-ra’a e nāhea vau i tō’u iho orara’a mai te mea e parau mau iho ā te ’evanelia a Iesu Mesia.

I tō’u ineinera’a nō te ho’i atu i roto i te piha ’e te mau misiōnare, ’ua fa’aro’o atu vau i te reo o te hōē misiōnare. ’Ua fa’aro’o vau i tō’u i’oa. ’Aita ā vau i ’iriti i te ’ōpani, ’ua fa’aro’o rā vau i te reo mai te tahi pae mai o te ’ōpani. Ua māere roa vau. Tē pure nei ho’i rātou i te Metua i te ao ra. Tē ’ani onono mai nei te ta’ata pure i te Atua ’ia fa’aro’o i tā’u pure. Noa atu ā e ’ere tōna reo tāpōnē i te mea maita’i, ma te fa’aro’o rā i tāna pure ateate i māru ai tō’u ’ā’au. ’Ua mana’ona’o vau ē, nō te aha rāua i ha’apa’o onono mai iā’u. I reira vau i te ’itera’a ē, te pure tā rāua i fa’ahiti nō’u, oo te hi’ora’a ia o te Metua i te ao ra ’e te here o te Fa’aora nō’u. ’Ua hōro’a taua here ra i te ti’aturira’a ’e i muri mai, ’ua ani au i te Atua nā roto i te fa’aro’o ’e te hina’aro mau. I tō’u nā-reira-ra’a, ’ua tupu te ’o’aoa ’e te hau i te mea ē, e tamari’i mau ā vau nō te Atua ’e tē vai ra tō’u hīro’a atuara’a ’e te tura. ’Ua mau māite te ’ōpuara’a fa’aora i roto i te hōhonura’a o tōu ’ā’au.

President Russell M. Nelson has said, “The way you think about who you ... are affects ... every decision you will ever make.” It is so true for me. The decision to follow the Savior Jesus Christ by being baptized and receiving the gift of the Holy Ghost blessed my life more than I ever imagined. As we enter into the baptismal covenant with God, we promise that we are willing to take upon ourselves the name of Jesus Christ, keep the commandments of God, and serve Him for the remainder of our lives. Our Heavenly Father, in turn, promises us that we can always have His Spirit to be with us—the continued guidance from the Holy Ghost.

I invite you to have faith in the message Nephi taught us—that the words of Christ and the Holy Ghost will direct you to “all things what [you] should do.” Everything! This is an incredible gift from God.

Brothers and sisters, I am grateful for our Heavenly Father’s plan of salvation. Because He loves us, He prepared the way to return to His presence through His Only Begotten Son, Jesus Christ. Knowing this incredible plan will help us know we are children of God and we can become like Him. I am grateful for this important truth. I bear you my witness that the words of Jesus Christ and the Holy Ghost will lead us to receive eternal life. I know these things are true. In the sacred name of Jesus Christ, amen.

’Ua parau te peresideni Nelson, « Te huru tā ’outou e feruri ra ’ò vai ’outou [...] e hope’ara’ā ia te reira i ni’a i te mau fa’āōtira’a o tā ’outou e rave. » E parau mau te reira nō’u. ’Ua ha’amaita’i te fa’aotira’a ’ia pe’e i te Faaora ia Iesu Mesia nā roto i te bāpetizora’a ’e te fa’ari’ira’a i te horo’a o te Vārua Maita’i i to’u orara’a hau atu i ta’u i mana’o. ’Ia tomo ana’e tātou i roto i te fafaura’a nō te bāpetizora’a ’e te Atua, tē fafau ra ia tātou ē, ’ua hi-na’aro tātou ’ia rave i te i’oa o Iesu Mesia i ni’a iho ia tātou, ’ia ha’apāo i te mau fa’auera’a a te Atua, ’e ’ia tāvini iāna nō te toe’a o to tātou orara’a. E fafau mai ia tō tātou Metua i te Ao ra ia tatou ē, e vai noa tōna Vārua i roto ia tātou—te arata’i-tāmaura’a no ’ō mai i te Vārua Maita’i ra.

Tē tītau manihi nei au ’ia ’outou ’ia roa’a i te fa’aro’o i roto i te poro’i tā Nephi i ha’api’i ia tātou—e fa’a’ite te mau parau a te Mesia ’e te Vārua Maita’i ia ’outou « i te mau mea ato’a tā ’outou e rave ». Tē mau mea ato’a ! E hōro’a hau roa atu i te fa’ahiahia teie nō ’ō mai i te Atua ra.

Te mau taeāe ’e te mau tuahine, te māuruuru nei au nō te ’ōpuara’a ’oa’oa a te Metua i te ao ra. Nō te mea ’ua here ’oia ia tātou, ’ua fa’a’ineine ’oia i te ’ē’a nō te ho’i i mua i tāna aro nā roto i tāna Tamaiti fānau tahi herehia, ’o Iesu Mesia. E tauturu te ’itera’a i teie nei ’ōpuara’a faufa’a rahi ’ia tātou ’ia ’ite i tō tātou hīro’a atuara’a ’ei tamari’i nā te Atua ’e ti’a ia tātou ’ia riro tātou mai iāna ra te huru. ’Ua māuruuru roa vau nō teie nei parau mau faufa’a roa. Tē fa’a’ite nei au i tō’u ’itera’a pāpū ē, e arata’i te mau parau a te Mesia ’e te Vārua Maita’i ia tātou nō te fāri’i i te ora mure ’ore. ’Ua ’ite au ē, e parau mau teie mau parau. Nā roto i te i’oa mo’a o Iesu Mesia, ’āmene.