

“Behold I Am the Light Which Ye Shall Hold Up”

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« Inaha, 'o vau ia te māramarama tā 'outou e fa'ateitei i ni'a »

Nā Elder Ronald A. Rasband
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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We hold up the Lord's light when we hold fast to our covenants and when we support our living prophet.

To the many testimonies at this conference, I add my apostolic witness that Jesus Christ is the Son of God, our Lord and Savior, the Redeemer of all of our Father's children. By His Atonement, Jesus Christ made it possible for us, if we are worthy, to return to the presence of our Father in Heaven and be with our families for eternity.

The Savior is not absent from our mortal journeys. For the past two days we have heard Him speak through His chosen leaders that we might draw closer to Him. Time and again, with His pure love and mercy, He sustains us as we face the drama of life. Nephi describes: “My God hath been my support; he hath led me through mine afflictions. ... He hath filled me with his love.”

That love is evident when we sustain one another in His work.

We sustain our living prophet at general conference, and the First Presidency, the Quorum of the Twelve Apostles, General Authorities, and Officers of the Church. To sustain means to hold up another person, to give them our attention, to be faithful to their trust, to act upon their words. They speak by inspiration of the Lord; they understand the current issues, the moral decline of society, and the adversary's increasing efforts to thwart the Father's plan. Inholding up our hands, we are committing our support, not just for that

Tē fa'ateitei nei tātou i te māramarama 'o te Fatu 'ia ha'apa'ō pāpū ana'e tātou i tā tātou mau fa'afau-ra'a 'e 'ia turu ana'e tātou i tō tātou peropheta ora.

I te mau 'itera'a pāpū e rave rahi i roto i teie 'āmuira'a, tē 'apiti atu nei au i tō'u itera'a pāpū 'āpōtetoro ē, e tamaiti Iesu Mesia nā te Atua, tō tātou Fatu 'e Fa'aora, te tāra'ehara nō te mau tamari'i ato'a a te Metua. Nā roto i tāna tāra'ehara, 'ua fa'ati'a 'o Iesu Mesia ia tātou, mai te mea ē, ua ti'a tātou, 'ia ho'i i mua i te aro o tō tātou Metua i te Ao ra 'e 'ia pārahi i pīha'i iho i tō tātou mau 'utuāfare e a muri noa'tu.

'E'ita te Fa'aora e mo'e i roto i tō tātou mau tere i te tāhuti nei. I roto i nā mahana e piti i ma'iri a'e nei, 'ua fa'aro'o tātou Iāna i te paraparau-ra'a nā roto mai i tōna mau ti'a fa'atere ma'itihia nō te ha'afātata atu ā ia tātou Iāna. I te mau taime e rave rahi, nā roto i tōna here mo'a 'e tōna aroha, tē pāturu nei 'oia ia tātou a fa'aruru ai tātou i te fifi o te orara'a. Tē fa'ata'a nei 'o Nephi : « 'O tā'u Atua tei tauturu mai iā'u ra ; 'ua arata'i mai 'oia iā'u nā roto i tō'u ra mau 'ati [...] 'Ua fa'a'i 'oia iā'u i tōna ra aroha ».

E 'itehia taua aroha ra 'ia pāturu ana'e tātou i te tahi 'e te tahi i roto i tāna 'ohipa.

E pāturu tātou i tō tātou peropheta ora i roto i te 'āmuira'a rahi, 'e te Peresidenira'a Mātāmua, te pupu nō te Tino 'Ahuru Ma Piti 'Āpōsetolo, te mau huimana fa'atere rahi 'e te feiā fa'atere rahi o te 'Ēkālesia. Te aura'a o te parau pāturu, 'oia ho'i, efa'ateitei te tahi atu tāata, e hōro'a i tō tātou ara ma'ite ra'a ia rātou, 'ia ha'apa'ō maita'i i tō rātou ti'aturira'a, 'ia 'ohipa i ni'a i tā rātou mau parau. E paraparau rātou nā roto i te fa'aurura'a a te Fatu ; 'ua 'ite rātou i te mau fifi o teie taime, te topara'a te Sōtaiete i te pae morare, 'e te mau tāmatarā'a

moment but in our daily lives.

Sustaining includes holding up our stake presidents and bishops, quorum and organization leaders, teachers, and even camp directors in our wards and stakes. Closer to home, we hold up our wives and our husbands, children, parents, extended family, and neighbors. When we hold up one another we are saying, “I am here for you, not just to hold up your arms and hands when they ‘hang down’ but to be a comfort and strength at your side.”

The concept to hold up is rooted in scripture. At the Waters of Mormon, the newly baptized Church members committed “to bear one another’s burdens, that they may be light; ... [to] comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places.”

To the Nephites, Jesus said: “Hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up.” We hold up the Lord’s light when we hold fast to our covenants and when we support our living prophet as he speaks the words of God.

President Russell M. Nelson said, when serving in the Quorum of the Twelve Apostles, “Our sustaining of prophets is a personal commitment that we will do our utmost to uphold their prophetic priorities.”

To hold up the prophet is a sacred work. We do not sit quietly by but actively defend him, follow his counsel, teach his words, and pray for him.

King Benjamin, in the Book of Mormon, said to the people, “I am like as yourselves, subject to all manner of infirmities in body and mind; yet I have been chosen ... and was suffered by the hand of the Lord ... and have been kept and preserved by his matchless power, to serve you with all the might, mind and strength which the Lord hath granted unto me.”

rahi aè a te ‘enemi nō te pato’i i te ‘opuarā a te Metua. Nā roto i tefa’ateiteira’ai tō tātou mau rima, te hōrōa ra ia tātou i to tātou turu, ‘eiaha nō taua taime noa ra, i roto ato’a rā i tō tātou orara’a i te mau mahana ato’a.

I roto i te pātūrurā, tē vai ra tefa’ateiteira’ai tō tātou mau peresideni titi ‘e te mau ‘episekōpo, te mau ti’a fa’atere nō te pupu ‘e te fa’anahora’a, te mau ‘orometua ha’api’i, ‘e tae no’utu i te mau ti’a fa’atere nō te mau pūhapa’ā i roto i tā tātou mau pāroita e mau titi. I pīha’i iho iō tātou, epāturutātou i tō tātou mau hoa fa’aipoipo, te mau tamari’i, te mau metua, tō tātou ‘utuāfare ‘āano, ‘e te mau tāata e fa’aea ra i pīha’i iho mai ia tātou. ‘Iapāturua’ā tātou te tahi ‘e te tahi, tē parau ra ia tātou, « tei ō nei au nō ‘oe, ‘eiaha nō tepāturunoa i tō ‘oe mau rima ‘tautau ra nō te riro rā ‘ei tāmāhanahana ‘e ‘ei pūai i pīha’i iho ia ‘oe ».

Te parau tumu epāturu’ua a’ahia te reira i roto i te mau pāpā’ira’a mo’a. I te mau pape nō Moromona, ‘ua fafau te mau melo bāpeti-zo-‘āpī-hia « ‘ia tauturu te tahi i te tahi i te hōpoi i tā [rātou] mau hōpoi’a, ‘ia māmā te reira [...] ‘e ‘ia ha’amāhanahana ia rātou i tei au ‘ia ha’amāhanahana ra, ‘e ‘ia ti’a ‘ei ‘ite o te Atua i te mau mahana ato’a, ‘e i te mau mea ato’a, ‘e i roto i te mau vāhi ato’a tā [rātou] e pārahi ra ».

‘Ua parau Iesu i te ‘āti Nephi : « E fa’ateitei tō ‘outou māmarama, ‘ia ‘ana’ana’u i to te ao nei. Inaha, ‘o vau ia te māmarama tā ‘outou e fa’ateitei i nī’a ». Tē fa’ateiteinei tātou i te māmarama ‘o te Fatu ‘ia ha’apa’o pāpū ana’e tātou i tā tātou mau fafau’ā ‘e ‘ia turu ana’e tātou i tō tātou peropheta ora ‘ia parau ana’e ‘oia i te mau parau a te Atua.

‘Ua parau te Peresideni Russell M. Nelson, a tāvini ai ‘oia i roto i te Pupu nō te Tino ‘Ahuru ma Piti ‘Āpōsetolo, « ‘Ua riro tā tātou pātūrurā i te mau peropheta ‘ei fafau’ā ia tātou iho ē, e rave tātou i te mau mea ato’a nō te pāturu i tā rātou mau ‘ohipa peropheta e rave mātāmua roa »

E ‘ohipa mo’a tefa’ateiteira’ai te peropheta. ‘Eiaha tātou e parahi māmū noa, e paruru itoitō rā tātou iāna, e pēē i tāna a’ora’a, e ha’api’i i tāna mau parau, ‘e e pure nōna.

I roto i te Buka a Moromona, ‘ua parau te ari’i Beniamina i te tāata, « E tāata mau ā rā vau mai ia ‘outou ato’a te huru, e ti’a ho’i ‘ia ro’ohia-noa-hia i te mau mea ti’a ‘ore o te tino nei ‘e o te ‘āau ato’a ho’i ; i mā’itihia rā vau [...] e te rima ‘o te Fatu ra [...] ‘ua ha’apa’ohia ‘e ‘ua fa’aorahia ho’i au e tōna mana faito ‘ore, ‘ia tāvini ia ‘outou ma te mana ato’a, ‘e te hina’aro ato’a, ‘e te pūai ato’a ho’i

Likewise, at age 100, President Nelson has been kept and preserved by the Lord. President Harold B. Lee, at the time a member of the First Presidency, cited the example of Moses standing atop the hill at Rephidim. “The hands of [the President of the Church] may grow weary,” he said. “They may tend to droop at times because of his heavy responsibilities; but as we uphold his hands, and as we lead under his direction, by his side, the gates of hell will not prevail against you and against Israel. Your safety and ours depends upon whether or not we follow the ones whom the Lord has placed to preside over his church. He knows whom he wants to preside over this church, and he will make no mistake.”

President Nelson draws upon years of serving the Lord. His maturity, wide-ranging experience, wisdom, and consistent receipt of revelation is specifically suited for our day. He has said: “The Church of Jesus Christ of Latter-day Saints is preparing the world for the day when ‘the earth shall be full of the knowledge of the Lord’ (Isaiah 11:9). ... This work is empowered by a divine announcement made 200 years ago. It consisted of only seven words: ‘This is My Beloved Son. Hear Him!’ (see Joseph Smith—History 1:17).”

President Nelson has also said: “There has never been a time in the history of the world when knowledge of our Savior is more personally vital and relevant to every human soul. Imagine how quickly the devastating conflicts throughout the world—and those in our individual lives—would be resolved if we all chose to follow Jesus Christ and heed His teachings.”

Brothers and sisters, we need to do more lifting and less murmuring, more upholding the word of the Lord, His ways, and His prophet, who has said: “One of our greatest challenges today is distinguishing between the truths of God and the counterfeits of Satan. That is why the Lord warned us to ‘pray always, ... that [we] may conquer Satan, and ... escape the hands of the servants of Satan that do uphold [the adversary’s] work’ [Doctrine and Covenants 10:5; emphasis added].”

tā te Fatu i hōrō’a mai iā’u nei ra ».

’Oia ato’a, i te 100ra’a o tōna matahiti, ’ua tiā’ihia ’e ’ua pāruhia te peresideni Nelson ’e te Fatu. ’Ua fa’ahiti te peresideni Harold B. Lee, e melo nō te Peresidenira’a Mātāmua i taua taime ra, i te hi’ora’a o Mose e ti’a ra i ni’a i te mou’a i Rephidim. « E nehenehe te mau rima o [te peresideni o te Ekalesia] e rohirohi », tāna ia parau. « I te tahi mau taime, e nehenehe rātou e topa nō tāna mau hopoi’a teimaha ; terā rā, mai te mea ē, e turu tātou i tōna nā rima, ’e mai te mea ē, e arata’i tātou i raro a’e i tāna arata’ira’a, i tōna pae, ’e ita te mau ’ūputa o hade e upōōti’a i ni’a ia ’outou ’e ia ’Īserāēla. Tō ’outou ’e tō mātou pāruhira’a, tei te huru ia mai te mea e pēē ānei tātou ’aore rā ’aita, i te feiā tā te Fatu i mā’iti nō te fa’atere i tāna ’Ēkalesia. ’Ua ’ite ’oia ’o vai tāna e hina’aro nō te fa’atere i tāna ’Ēkalesia, ’e ’e ita ’oia e hape ».

Tē turu’i nei te peresideni Nelson i ni’a i te rahira’a matahiti tōna tāvinira’a i te fatuu. Tōna matahiti pā’ari, tōna ’ite rahi, tōna pā’ari, e tōna fā’i-i-tāmau-ra’a i te heheura’a, ’ua tano maita’i te reira nō tō tātou nei ’anotau. ’Ua parau ’oia : « Tē fa’aineine nei te ’Ēkalesia a Iesu Mesia i te Feiā Mo’a i te mau Mahana Hope’a nei i te ao nei nō te mahana e ’i ai ho’i te fenua i te ’ite ia Iehova’ (Isaia 11:9) [...] ’Ua ha’apūa’ihia teie ’ohipa nā roto i te hōē parau fa’a’ite hanahana tei fa’a’itehia a 200 matahiti i teienei. E vā’u noa tāo : « ’O tā’u Tamaiti Here teie. ’A fa’aro’o iāna !’ (hi’o Iosepha Semita—’Āamu 1:17). »

’Ua parau ato’a te peresideni Nelson :’Aita i ’ite-noa-hia a’e hōē taime i roto i te ’āamu o te ao nei ’a riro ai te ’itera’a i tō tātou Fa’aora ’e i ’ohipa faufa’a ’e te tita’uhia nō tevārua tāata tāta’itahi. ’A feruri nā i te vitiviti rahi o te fa’atit’i’aifara’ra i te mau mārōra’a ’i’ino nā te ao nei—’e tō roto ato’a i tō tātou orara’a tāta’itahi—’āhiri te mau tāata ato’a e mā’iti ’ia pēē ia Iesu Mesia ’e ’ia ha’apa’o i tāna mau ha’api’ira’a ».

E te mau taeāe ’e te mau tuahine, e ti’a ia tātou ’ia rave rahi a’e i te mau ’ohipa fa’ateitei ’e fa’aiti a’e te amuamu, ma te pāturu rahi a’e i te parau a te Fatu, tōna mau ’ē’a, ’e tāna peropheta, tei parau ē : « Te hōē ’o tō tātou mau tāmatara’a rahi roa a’e i teie mahana, o te ’itera’a ia i te mau parau mau a te Atua ’e te mau parau ha’avare a Sātane. Nō reira te Fatu i fa’aara mai ai ia tātou ’ia pure noa i te mau taime ato’a [...] ’ia upōōti’a [tātou] i ni’a ia Sātane, ’e [...]’ia ora i te rima ’o te mau tāvini ’o Sātane tē pāturu nei i te ’ohipa a te [enemi]’ [Te Ha’api’ira’a Tumu ’e te mau Fafaurā’a

Last April, Sister Rasband and I had the honor of joining our beloved prophet and Sister Nelson for the rededication of the Manti Utah Temple.

President Nelson surprised everyone when he entered the room. Only a very few of us knew he was coming. In his presence, I immediately felt the light and prophetic mantle he carries. The look of joy on the faces of the people personally seeing the prophet will stay with me forever.

In the prayer of rededication, President Nelson petitioned the Lord that His holy house would essentially hold up all who entered the temple, “that they may receive sacred blessings and remain worthy and faithful to their covenants ... that this may be a house of peace, a house of comfort, and a house of personal revelation for all who enter these doors worthily.”

We all need to be lifted up by the Lord with peace, with comfort, and most of all with personal revelation to counter the fear, darkness, and contention encompassing the world.

Before the service, we stood outside in the sun with President and Sister Nelson to view the beautiful setting. President Nelson’s ancestral ties to the area run deep. His eight great-grandparents settled in the valleys surrounding the temple, as did some of mine. My great-grandfather Andrew Anderson served on the construction crew of early pioneers who labored 11 years to complete the Manti Temple, the third in the Rocky Mountains.

As we stood with President Nelson, we had the opportunity to hold up and support the prophet of God in celebration of the rededication of the Lord’s holy house. It was a day I will never forget.

“We build temples to honor the Lord,” President Nelson said that sacred day. “They are built for worship and not for show. We make sacred covenants of eternal significance inside these sacred walls.” We are gathering Israel.

President Nelson and the prophets before

10:5; ha’apāpūrā’a tu’uhia] ».

I te āvāe ’Ēperēra i mā’iri aē nei, ’ua fāna’o vau ē te tuahine Rasband i te āmui atu i tō tātou peropheta here e te tuahine Nelson nō te ha’amo’a-fa’ahou-ra’a i te hiero nō Manti, i Utah.

’Ua tupu te maere i roto i te mau tāata ato’a i te tomora’a mai te peresideni Nelson i roto i te piha. Te tahi pae ri’i noa ’o mātou tei ’ite e haere mai ’oia. I mua iāna, ’ua ’ite ’oi’oi au i te māmarama ’ē te ’ahu peropheta tāna e ’ahu ra. E vai noa i roto i tō’u ferurira’a e a muri no’atu te hōhō’a ’o’aoa i ni’a i te mata o te mau tāata i te ’itera’a i te peropheta.

I roto i te pure nō te ha’amo’a-fa’ahou-ra’a, ’ua ani te peresideni Nelson i te Fatu ē, iafa’ateiteitōna fare mo’a i te mau tāata ato’a e tomo atu i roto i te hiero « ’ia fāri’i rātou i te mau ha’amaita’ira’a mo’a ē ’ia vai ti’a noa ē ’ia ha’apa’o maita’i i tā rātou mau fafau’a ’ia riro teie ’ei fare nō te hau, ’ei fare nō te tāmāhanahanara’a ē ’ei fare nō te heheura’a ’o te tāata iho nō te mau tāata ato’a ’o tē tomo mai ma te ti’amā i roto i teie mau ’ūputa ».

E hina’aro tātou pā’ato’a ’ia fa’ateiteihia tātou i ni’a i te Fatu nā roto i te hau, te tāmāhanahanara’a, ē hau atu i te mau mea ato’a, nā roto i te heheura’a a te tāata iho nō te pāto’i i te mata’u, te pouri, ē te ’aimārōra’a ’ati aē te ao nei.

Nā mua aē i te pureraa, ’ua ti’a noa mātou i rāpae i raro aē i te mahana ē te peresideni ē te tuahine Nelson nō te mata’ita’i i te fare nehenehe. E mea hōhonu roa te mau tāairā’a ’o te peresideni Nelson i taua vāhi ra. ’Ua fa’aea tōna nau metua tupuna e vā’u i roto i te mau āfa’a e hā’ati ra i te hiero, ’oia ato’a te tahi ’o tō’u mau metua tupuna. ’Ua tavini tō’u pāpā rū’au ’o Andrew Anderson i roto i te pupu patura’a o te mau pionie mātāmua o tei rave i te ’ohipa 11 matahiti nō te fa’aoti i te hiero nō Manti, te toru o te hiero i ni’a i te mau Mou’a ’Ōfa’i.

A ti’a noa ai māua i pīha’i iho i te peresideni Nelson, ’ua ti’a ’ia māua iafa’ateiteie ’ia turu i te peropheta a te Atua i roto i te fa’ahanahanara’a o te ha’amo’a-fa’ahou-ra’a i te fare mo’a o te Fatu. O te hō ē ia mahana e ore roa e mo ehia iā u.

« E patu tātou i te mau hiero nō te fa’ahanahana i te Fatu », te parau ia a te peresideni Nelson i taua mahana mo’a ra. « E patuhia te reira nō te ha’amorira’a ’eiaha nō te fa’ite’itera’a. Tē rave nei tātou i te mau fafau’a mo’a ē te aura’a mure ’ore i roto i teie mau patu mo’a ». Tē ha’aputupu nei tātou ia ’Īserāela.

’Ua fa’atā’ue’ue te peresideni Nelson ē te mau

him have cradled the holy temples in their arms. Today, around the world, we have 350 sacred houses of the Lord that are operating, announced, or under construction. As prophet, since 2018, President Nelson has announced 168 temples.

“In our time,” he has said, “a whole, complete, and perfect union of all dispensations, keys, and powers are to be welded together (see Doctrine and Covenants 128:18). For these sacred purposes, holy temples now dot the earth. I emphasize again that construction of these temples may not change your life, but your service in the temple surely will.”

“The Savior and His doctrine are the very heart of the temple,” the President says. “Everything taught in the temple, through instruction and through the Spirit, increases our understanding of Jesus Christ. His essential ordinances bind us to Him through sacred priesthood covenants. Then, as we keep our covenants, He endows us with His healing, strengthening power.”

“All who worship in the temple,” President Nelson has said, “will have the power of God and angels having ‘charge over them’ [Doctrine and Covenants 109:22]. How much does it increase your confidence to know that, as an endowed woman or man [or temple-attending youth] armed with the power of God, you do not have to face life alone? What courage does it give you to know that angels really will help you?”

Angels reaching out to hold us up is described in the scriptures when Jesus Christ knelt humbly in the Garden of Gethsemane. By His suffering He provided an infinite Atonement. “There,” President Nelson states, “the greatest single act of love of all recorded history took place. ... There at Gethsemane, the Lord ‘suffered the pain of all men, that all ... might repent and come unto him’ [Doctrine and Covenants 18:11].”

“Remove this cup from me,” Jesus Christ asked, “nevertheless not my will, but thine, be done.

peropheta nā mua atu iāna i te mau hiero mo’a i roto i tō rātou rima. I teie mahana, ’ati aē te ao nei, tē vai nei tā tātou e 350 fare mo’a o te Fatu ’ē ’ohipa nei, tei fa’arahia, ’aore rā tei roto i te paturā’a. Mai te taime ’a riro mai ai ’oia ’ei peresideni nō te ’Ēkālesia i te matahiti 2018, ’ua fa’aara te peresideni Nelson e 168 hiero.

’Ua parau ’oia, « I tō tātou nei ’anotau, e ti’a ’ia natihia te hōē tāhōēra’a tā’ato’a hope roa ’ē te maita’i o te mau tau tu’ura’a ato’a, te mau tāviri, ’ē te mau mana (hi’o Te Ha’api’ira’a Tumu ’ē te mau Fafaurā’a 128:18). Nō teie mau fā mo’a, tē ’i nei te fenua nei i te mau hiero mo’a. Tē ha’apāpū fa’ahou nei au ē, ’ē’ita te paturā’a o teie mau hiero e tau i tō ’outou orara’a, nā tā ’outou tāvinira’a rā i roto i te hiero e tau i ».

« Te Fa’aora ’ē tāna ha’api’ira’a tumu, o te māfatu mau ia o te hiero », te parau ia a te peresideni. « Te mau mea ato’a e ha’api’ihia i roto i te hiero, nā roto i te arata’ira’a ’ē nā roto i te Vārua, e fa’arahi te reira i tō tātou hāro’aro’ara’a ia Iesu Mesia. E tāati tāna mau ’oro’a faufa’a rahi ia tātou i nī’a iāna nā roto i te mau fafaurā’a mo’a o te autahu’ara’a. I muri iho, ’a ha’apa’o ai tātou i tā tātou mau fafaurā’a, e hōro’a mai ’oia ia tātou itōnana fa’aora ’ē te ha’apūai ».

« Te feiā ato’a e ha’amori i roto i te hiero », ’ua parau te peresideni Nelson, e mau rātou i te mana o te Atua ’ē te mau melahi ’ia ha’apa’o noa mai ia rātou ra’ [Te Ha’api’ira’a Tumu ’ē te mau Fafaurā’a 109:22] ’Ei vahine ’aore rā ’ei tāne tei fāri’i i te ’oro’a hiero ’aore rā ’ei feiā ’āpī e haere ra i te hiero ma te ha’anahia i te mana o te Atua, e aha ia te huru o te tupurā’a rahi o tō ’outou ti’aturira’a, ’ia ’ite anaē ’outou ē, ’ē’ita ’outou e fa’aruru i te orara’a ’outou anaē ? Te ’itera’a ē, e tauturu mau te mau melahi ia ’outou, e aha ia te itoito tā te reira e hōro’a mai ia ’outou ?

Tē fa’ata’a ra te mau pāpā’ira’a mo’a i te mau melahi e fa’atoro ra i te rima nō tefa’ateiteia Iesu Mesia a tūturi noa ai ’oia ma te haēha’a i roto i te ’ō nō Getemāne. Nā roto i tōna māuiui, ’ua hōro’a ’oia i te hōē tāraēhara hope’a ’ore. Tē parau nei te peresideni Nelson, « Te ’ohipa here rahi roa aē o te ’āamu, ’ua tupu ia « I reira » [...] I reira, i Getemāne, ’ua fa’a’oroma’i te Fatu i te mamae rahi o te mau ta’ata ato’a, ’ia ti’a i te mau ta’ata ato’a ’ia tātarahapa ’ē ’ia haere mai iāna ra’ [Te Ha’api’ira’a Tumu ’ē te mau Fafaurā’a 18:11] ».

« E hōpoi ē atu i teie nei ’au’a », te anira’a ia a Iesu Mesia, « ’ia tupu rā tō ’oe hina’aro ’eiaha tōu ».

“And there appeared an angel unto him from heaven, strengthening him.”

We have angels round about us today. President Nelson has said, “[In the temple,] you will learn how to part the veil between heaven and earth, how to ask for God’s angels to attend you.”

Angels bring light. God’s light. To His Nephite Apostles, Jesus said, “Behold I am the light which ye shall hold up.” As we sustain our prophet, we testify he is called of our Savior, who is “the light ... of the world.”

Dear President Nelson, on behalf of the members and friends of the Lord’s Church throughout the world, we feel blessed to hold up your teachings, to hold up your example of Christlike living, and to hold up your fervent testimony of our Lord and Savior, the Redeemer of us all.

I bear my apostolic witness that Jesus Christ is “the light ... of the world.” May we all, as His disciples, “hold up” His light. In the name of Jesus Christ, amen.

« 'Ua fā maira te hōē melahi nō te ra'i mai, 'ua fa'aitoito maira iāna ».

E mau melahi tē hā'ati nei ia tātou i teie mahana. Ua parau te peresideni Nelson, « [i roto i te hiero,] e ha'api'i mai 'outou e nāhea 'ia vāhi i te pāruru i rotopū i te ra'i 'e te fenua, nāhea 'ia ani i te mau melahi a te Atua 'ia tauturu mai ia 'outou »

E hōpoi mai te mau melahi i te māmarama. Te māmarama 'o te Atua. 'Ua parau Iesu i te mau 'āpōsetolo 'āti Nephi, « Inaha, 'o vau ia te māmarama tā 'outou e fa'ateitei i nī'a ». 'Ia pāturu anāe tātou i tō tātou peropheta, tē fa'a'ite pāpū ra ia tātou ē, 'ua pi'ihia 'oia 'e tō tātou Fa'aora, 'oia « te māmarama o te ao ».

E te peresideni Nelson, i te i'oa 'o te mau melo 'e 'o te mau hoa o te 'Ēkālesia a te Fatu 'ati a'e te ao nei, 'ua ha'amaita'ihia mātou 'iafa'ateitei tā 'oe mau ha'api'ira'a 'iafa'ateitei tō 'oe hi'ora'a nō te orara'a mai te Mesia te huru, 'e 'iafa'ateitei tō 'oe 'itera'a pāpū pūai nō tō tātou Fatu 'e Fa'aora, te tāra'hara nō tātou pā'ato'a.

Tē fa'a'ite nei au i tō'u 'itera'a pāpū 'ei 'āpōsetolo ē, 'o Iesu Mesia « te māmarama o te ao ». E mata nā tātou pā'ato'a, 'ei mau pipi nana, 'ia « fa'ateitei » i tōna māmarama. I te i'oa o Iesu Mesia, 'āmene.