

As a Little Child

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Nagu lapsuke

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I testify that babies and children and youth are images of the kingdom of God flourishing on earth in all of its strength and beauty.

Jesus began the last year of His mortal life by intensifying the training of His Apostles. If His message and His Church were to survive Him, more had to be pressed into the hearts of 12 very ordinary men who had known Him for scarcely 24 months.

One day Jesus witnessed an argument among the Twelve and later asked, “What was it that ye disputed among yourselves?” Apparently embarrassed, they “held their peace,” the record says. But this greatest of all teachers perceived the thoughts of their hearts and sensed the first blush of personal pride. So He “called a little child unto him, ...

“And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

“Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

It should be noted that even before Christ’s birth, King Benjamin’s farewell sermon included this profound comment on a child’s humility. It says, “The natural man is an enemy to God, ... and will be, forever and ever, unless he ... becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, ... humble, ... full of love, ... even as a child [responds] to his father.”

Now, there are obviously some infantile inclinations we don’t encourage. Twenty-five years ago, my then-three-year-old grandson bit his five-year-old sister on the arm. My son-in-law, caring

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Jeesus alustas oma viimast sureliku elu aastat oma apostlite koolitamist hoogustades. Kui Tema sõnum ja Ta Kirik pidid ka pärast Teda ellu jääma, tuli tuupida nende kaheteistkümne väga tavalise ja Teda vaevalt 24 kuud tundnud mehe südamesse rohkem.

Ühel päeval nägi Jeesus kaheteistkümne seas vaidlust ja küsis hiljem: „Mille üle te .. vaidlesite?” Tundes silmanähtavalt piinlikkust, „jäid [nad] vai” öeldakse pühakirjades. Kuid see kõikidest õpetajatest suurim teadis nende südame mõtteid ja tunnetas esimest eneseuhkuse õhetust. Seega Ta „kutsus lapsukese enese juurde, ..

ja ütles: „Tõesti ma ütlen teile, kui te ei pöördu ega saa kui lapsukesed, ei saa te mitte taevariiki!

Kes nüüd iseennast alandab nagu see lapsuke, on suurem taevariigis.”

Tuleb märkida, et veel enne Kristuse sündi sisaldas kuningas Benjamini hüvastijätujutus elutarka märkust lapse alandlikkuse kohta. Seal öeldakse: „Loomupärane inimene on Jumala vaenlane, .. ning saab olema igavesest ajast igavesti, kui ta .. ei saa pühaks Issanda Kristuse lepituse kaudu ning ei saa lapse sarnaseks – alistuvaks, .. alandlikuks, .. täis armastust, .. just nagu laps suhtub oma isa[sse].”

Ilmselgelt tuleb ette ka lapsikuid „kalduvusi”, mida me heakskiida. Kaksikümmend viis aastat tagasi hammustas mu tookord kolmeaastane tütrepoeg oma viieaastast õde käsivarrest. Mu

for the children that night, frantically taught his daughter all the lessons on forgiveness he could think of, concluding that her little brother probably didn't even know what a bite on the arm felt like. That ill-conceived fatherly comment worked for about a minute, maybe a minute and a half, until there was a window-rattling cry from the children's bedroom, where my granddaughter calmly called out, "He does now."

So what is it that we are to see in the virtues of life's junior varsity? What was it that brought Christ Himself to tears in the most tender scene in the entire Book of Mormon? What was Jesus teaching when He called down heavenly fire and protective angels to surround those children, commanding the adults to "behold [their] little ones"?

We don't know what prompted all of that, but I have to think it had something to do with their purity and innocence, their inborn humility, and what it could bring to our lives if we retain it.

Why are our days of despair labeled by one as "vanity of vanities"? How is it that "vain imaginations and the pride of the children of men" are the words that characterize the great and spacious building, so spiritually dead in Lehi's vision? And the Zoramites, that group who prayed so self-servingly? Of them Alma said, "O God, they [pray] unto thee with their mouths, while they are puffed up ... with the vain things of the world."

By contrast, is there anything sweeter, more pure, or more humble than a child at prayer? It is as if heaven is in the room. God and Christ are so real, but for others later on, the experience can become more superficial.

As Elder Richard L. Evans quoted some 60 years ago: "Many of us profess to be Christians, yet we ... do not take Him seriously. ... We respect Him, but we don't follow Him. ... We quote His sayings, but we don't live by them." "We admire Him, but we don't worship Him."

How different life could be if the world esteemed Jesus above the level of a profane swear-streak from time to time.

But children really do love Him, and that love can carry over into their other relationships in the playground of life. As a rule, even in their youngest years, children love so easily, they forgive so readily, they laugh so delightfully that even the coldest, hardest heart can melt.

väimees, kes tol õhtul laste järele vaatas, õpetas meeleheitlikult oma tütrele kõik talle meenunud andestuseemalised õppetunnid, järeldades, et ta väikevend ilmselt isegi ei tea, mis tunne see on, kui keegi teda käsivarrest hammustab. See halvasti läbimõeldud isalik seletus toimus umbes minuti, võib olla poolteist, kuni laste magamistoast kostis aknaklaase värisema panev karje ja mu tütre tütar hüüdis rahulikult: „Nüüd ta teab.”

Millised on siis need head omadused, mida elus juunioride koondise puhul märgata? Mis tõi Kristusele endale kogu Mormoni Raamatu kõige hellemas stseenis pisarad silma? Mida Jeesus õpetas, kui Ta kutsus laste ümber taevase tule ja kaitsvad inglid ning käskis täiskasvanutel „vaada[ta] oma väikesi”?

Me ei tea, mis seda kõike ajendas, kuid mul ei jää muud, kui arvata, et see oli kuidagi seotud nende puhtuse ja süütuse, nende kaasasündinud alandlikkuse ja sellega, mida seevõikstuu meie ellu, kui me selliseks jääksime.

Miks on meie ahastama paneva aja kohta öeldud „tühisuste tühisus”? Kuidas on see nii, et selle suure ja ruumika vaimsele nii surnud hoone märksõnadeks Lehhi nägemuses on „inimlaste asjatud ettekujutused ja uhkus”? Ja soramlased, see rühm, kes palvetas omakasupüüdlikult? Nende kohta ütles Alma: „Oo Jumal, nad [palvetavad] sinu poole oma suuga, .. samal ajal .. suurustades maailma tühiste asjadega.”

Kuid kas on seevastu midagi armsamat, puhtamat või alandlikumat kui laps, kes palvetab? Tundub, nagu toas oleks taevas. Jumal ja Kristus on nende jaoks nii tõelised, kuid teiste jaoks võib see kogemus hiljem olla pealiskaudsem.

Vanem Richard L. Evans tsiteeris oma 60 aastat tagasi: „Paljud meist väidavad, et nad on kristlased, ja ometi .. ei võta me Teda tõsiselt. .. Me austame Teda, kuid ei järgi. .. Me tsiteerime Tema ütlusi, kuid ei ela nende järgi.” „Me imetleme, kuid ei kummarda Teda.”

Kui erinev oleks elu, kui maailm peaks Jeesust enamaks kui ajutiseks labaseks vandesõnaks.

Kuid lapsed armastavad Teda tõeliselt ja see armastus võib kanduda ka nende teistesse suhetesse elu mänguväljakul. Reeglina armastavad lapsed kergesti juba varases eas, nad on varmad andestama ja nende kütkestav naer võib sulatada ka kõige külmema, kõvema südame.

Well, the list goes on and on. Purity? Trust? Courage? Character?

Come with me to view the humility before God demonstrated by one young, very dear friend of mine.

On January 5, 2025—91 days ago—Easton Darrin Jolley had the Aaronic Priesthood conferred upon him and was ordained a deacon in The Church of Jesus Christ of Latter-day Saints.

Easton had longed to pass the sacrament of the Lord's Supper for as long as he could remember. But this sacred opportunity was accompanied by the stomach-wrenching fear that he would fail, that he would fall, that he would be teased or embarrass himself and his family.

You see, Easton has a rare and very destructive illness, Ullrich congenital muscular dystrophy. It has progressively filled his young life with formidable challenges while shattering his hopes and dreams for the future. He will soon be in a wheelchair permanently. His family does not talk about what awaits him after that.

The Sunday after his ordination, Easton would pass the sacrament for the first time. And his privately held motivation was that he could present himself and these sacred emblems to his father, who was the bishop of the ward. In anticipating that task, he had begged and pled and wept and begged, extracting a guarantee that no one, no one, would try to help him. For many reasons, private to himself, he needed to do this alone and unaided.

After the priest had broken the bread and blessed it—an emblem representing the broken body of Christ—Easton, with his broken body, limped up to receive his tray. However, there were three sizable steps from the meetinghouse floor to the elevated stand. So, after receiving his tray, he stretched up as high as he could and placed his tray on the surface above the handrail. Then, sitting down on one of the higher steps, with both hands he pulled his right leg up onto the first step. Then he pulled his left leg onto the same step, and so on up until, arduously, he was at the summit of his personal three-step Mount Everest.

He then maneuvered himself to a structural post by which he could climb to a standing position. He made his way back to the tray. A few more steps and he stood in front of the bishop, his father, who, with tears drenching his eyes and flooding down his face, had to restrain himself

Ja see nimekiri üha jätkub! Rikkumatus? Usaldus? Julgus? Iseloom?

Tulgem, vaadakem üheskoos, millist alandlikkust näitas Jumala ees üks mu noor, väga kallid sõber.

5. jaanuaril 2025 – 91 päeva tagasi – anti Easton Darrin Jolleyle Aaroni preesterlus ja ta pühitseti Viimse Aja Pühade Jeesuse Kristuse Kirikus diakoniks.

Easton oli igatsenud jagada Issanda püha õhtusöömaaja sakramenti nii kaua, kui ta mäletas. Kuid selle püha võimalusega kaasnes kõhus keerav hirm, et ta ei saa hakkama, et ta kukub, et teda hakatakse narrima või et ta valmistab endale ja oma perele piinlikkust.

Nimelt on Eastonil haruldane ja väga halastamatu haigus, Ullrichi kongenitaalne lihasdüstroofia. See on täitnud järk-järgult tema noore elu hirmuäratavate väljakutsetega ning purustanud samal ajal ta tulevikulootused ja unistused. Peagi on ta jäädavalt ratastoolis. Sellest, mis teda pärast seda ees ootab, tema pere ei räägi.

Pühitsemisele järgnenud pühapäeval pidi Easton esimest korda sakramenti jagama. Ja tema vaikne ajend oli see, et ta sai teha seda oma isa ees, kes oli selle koguduse piiskop, ja neid pühasid võrdkujusid temale pakkuda. Selle ülesande ootuses oli ta anunud ja palunud ning nutnud ja anunud, ning saanud lubaduse, et keegi, mitte keegi, ei püüa teda aidata. Ta pidi tegema seda üksi ja teiste abita mitmel ainult temale teada põhjusel.

Kui preester oli murdnud ja õnnistanud leiva, mis sümboliseerib Kristuse katkest keha, liipas Easton oma katkise kehaga oma kandikut võtma. Kuid kogudusehoone põrandast kõrgemal asuvale poodiumile viisid kolm üpris kõrget astet. Seega pärast oma kandiku saamist sirutas ta end nii kõrgele, kui suutis, ja asetaskandiku käsipuu kohal asuvale tasapinnale. Seejärel istus ta ühele kõrgemale astmele ja tõmbas mõlema käega parema jala esimesele astmele. Seejärel tõmbas ta samale astmele vasaku jala ja nii edasi, ülespoole, kuni oli jõudnud vaevaliselt oma isikliku kolmeastmelise Džomolungma mäe tippu.

Seejärel manööverdas ta end tugiposti juurde, mille abil ta võis tõusta püstiasendisse. Ta läks tagasi kandiku juurde. Veel mõned sammud ja ta seisis piiskopi, oma isa ees, kes end pisarate silmadesse valgudes ja mööda põski alla voolates tagasi hoidis, et seda täiuslikult julget ja ustavat

from embracing this perfectly courageous and faithful son. And Easton, with relief and a broad smile consuming his face, might well have said, “I have glorified [my father and] have finished the work [he gave] me to do.”

Faith, loyalty, purity, trust, honor, and, in the end, love for that father he so wished to please. These and a dozen other qualities make us also say, “Whosoever ... shall humble himself as this little child, the same is greatest in the kingdom of heaven.”

Sisters and brothers and friends, at the top of the list of the most beautiful images I know are babies and children and youth as conscientious and priceless as those we have referred to today. I testify that they are images of the kingdom of God flourishing on earth in all of its strength and beauty.

In that same spirit of testimony, I bear witness that in his youth, Joseph Smith saw what he said he saw and conversed with those with whom he said he spoke. I testify that a humble and pure Russell M. Nelson is God’s ordained and gifted prophet and seer. Coming from a lifetime of reading, I bear witness that the Book of Mormon is the most rewarding book I have ever read and the keystone of my little dwelling in a kingdom of many mansions. I bear witness that priesthood and prayer are restoring my life—Christ’s priesthood and your prayers. I know all this to be true and bear witness of it in the name of the most loyal and humble of all God’s sons—Alpha and Omega, the Great I Am, the crucified, the faithful witness—even the Lord Jesus Christ, amen.

poega mitte kallistada. Ja Easton, lai kergendus-naeratus näol, võis samahästi kui öelda: „Mina olen [oma isa] austanud [ja] lõpetanud selle töö, mille [ta on] andnud mulle teha.”

Usk, ustavus, rikkumatus, usaldus, au ja lõpuks ka armastus isa vastu, kellele ta soovis nii väga heameelt valmistada. Need ja tosinajagu muid omadusi panevad kameidütlemale: „Kes .. iseennast alandab nagu see lapsuke, on suurem taevariigis.”

Õed, vennad ja sõbrad! Kõige kaunimate mulle teada olevate piltide edetabeli tipus on imikud, lapsed ja noored, kes on niisama kohusetundlikud ja hindamatud kui need, kellele me täna viitasime. Ma tunnistan, et nemad on kuvand Jumala kuningriigist, mis öitseb maa peal kogu oma väes ja ilus.

Ma jätkan samas vaimus tunnistamist, et Joseph Smith nägi noorena seda, mida ta ütles, et ta nägi, ja rääkis nendega, kellega ta ütles, et ta rääkis. Ma tunnistan, et alandlik ja püha Russell M. Nelson on pühitsetud ning anni saanud prohvet ja nägija. Ma tunnistan pärast elukestvat lugemist, et Mormoni Raamat on kõige tänuväärsem raamat, mida ma olen iial lugenud, ja see on päiskiviks mu väikesele eluasemele paljude eluasemete kuningriigis. Ma tunnistan, et mu elu on taastumas tänu preesterlusele ja palvele – Kristuse preesterlusele ja teie palvetele. Ma tean, et see kõik on tõsi, ja tunnistan sellest kõikide Jumala poegade seas ustavaima ja alandlikema, A ja O, Suure Mina Olen, ristilöödu, ustava tunnistaja, koguni Issanda Jeesuse Kristuse nimel, aamen.