

Personal Preparation to Meet the Savior

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Fiomanan'ny tena manokana mba hihaona amin'ny Mpamonjy

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April 2025 general conference

Follow the Savior's teachings. His instructions are neither mysterious nor complex. When we follow them, we do not need to fear or be anxious.

My dear brothers and sisters, last October, President Russell M. Nelson taught, “Now is the time for you and for me to prepare for the Second Coming of our Lord and Savior, Jesus the Christ.” When President Nelson speaks about the Second Coming, it is always with joyful optimism. However, a girl in Primary recently told me that she becomes anxious whenever the Second Coming is mentioned. She said, “I’m scared because bad things are going to happen before Jesus comes again.”

It is not just children who may feel this way. The best advice for her, for you, and for me is to follow the Savior’s teachings. His instructions are neither mysterious nor complex. When we follow them, we do not need to fear or be anxious.

Toward the end of His mortal ministry, Jesus Christ was asked when He would come again. In answering, He taught three parables, recorded in Matthew 25, about how to prepare to meet Him—whether at His Second Coming or whenever we leave this world. These teachings are crucial because personal preparation to meet Him is central to life’s purpose.

Araho ireo fampianaran'ny Mpamonjy. Sady tsy an-kifonofono no tsy sarotra ny fampianarany. Rehefa manaraka azy ireny isika dia tsy mila matahotra na mitaintaina.

Ry rahalahy sy anabavy malalako isany, tamin'ny ôktôbra farany teo ny Filoha Russell M. Nelson dia nampianatra fa “Izao no fotoana ho anao sy ho ahy mba hiomanana amin'ny Fiavianana Fanindroany an'ilay Tompo sy Mpamonjintsika, Jesoa Kristy.” Rehefa miresaka momba ny Fiavianana Fanindroany ny Filoha Nelson dia amim-panantenana ombam-pifaliana hatrany no anaovany izany. Kanefa nisy ankizivavy tao amin'ny Kilonga nilaza tamiko vao haingana fa lasa matahotra izy isaky ny voatonona ny Fiavianana Fanindroany. Hoy izy: “Matahotra aho satria hisy zavatra ratsy maro hitranga mialoha ny hiavian'i Jesoa indray.”

Tsy ny ankizy irery ihany no mety hahatsapa toy izany. Ny torohevitra tsara indrindra ho azy, sy ho anao, ary ho ahy dia ny manaraka ireo fampianaran'ny Mpamonjy. Sady tsy an-kifonofono no tsy sarotra ny fampianarany. Rehefa manaraka azy ireny isika dia tsy mila matahotra na mitaintaina.

Tamin'ny faramparan'ny asa fanompoany teto an-tany i Jesoa Kristy dia nanontaniana hoe rahoviana Izy no hiverina indray. Ho valiny dia nampianatra fanoharana telo, izay voarakitra ao amin'ny Matio 25 momba ny fomba hiomanana hihaona Aminy Izy—na izany amin'ny Fiaviany Fanindroany na amin'ny fotoana izay handaozantsika ity tany ity. Zava-dehibe ireny fampianarana ireny satria ny fiomanan'ny tena manokana mba hihaona Aminy raha ny marina no manan-danja indrindra amin'ny tanjon'ny fiainana.

The Savior first told the parable of the ten virgins. In this parable, ten virgins went to a wedding feast. Five wisely brought oil to fill their lamps, and five foolishly did not. When the bridegroom's imminent arrival was announced, the foolish virgins left to buy oil. When they returned, it was too late; the door to the feast was shut.

Jesus identified three aspects of the parable to help us. He explained:

“And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

“For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall ... abide the day.”

In other words, they did not need to fear or be anxious, because they would survive and prosper. They would prevail.

If we are wise, we receive the truth by accepting the gospel of Jesus Christ through priesthood ordinances and covenants. Next, we strive to remain worthy of having the Holy Ghost always with us. This capability must be acquired individually and personally, drop by drop. Consistent, personal, private acts of devotion invite the Holy Ghost to guide us.

The third element that Jesus highlighted is avoiding deception. The Savior warned:

“Take heed that no man deceive you.

“For many shall come in my name, saying, I am Christ; and shall deceive many.”

The Savior knew pretenders would try to deceive the very elect and that many disciples would be duped. We should neither believe those who falsely claim divine sanction nor venture into metaphorical deserts or secret chambers to be taught by counterfeits.

The Book of Mormon teaches us how we can differentiate deceivers from disciples. Disciples

Ilay fanoharana momba ireo virijiny folo aloha no notantarain'ny Mpamonjy. Ao amin'io fanoharana io ireo virijiny folo dia nankany amin'ny lanonana fampakaram-bady iray. Ny dimy dia hendry ka nitondra solika hamenoana ny fanalany ary ny dimy nanao hadalana ka tsy nanao toy izany. Rehefa nambara fa efa akaiky dia ho tonga ilay mpampakatra dia lasa nandeha nividy solika ireo virijiny adala. Rehefa tafaverina izy ireo dia tara loatra. Nikatona ny varavarana nankao amin'ilay lanonana.

I Jesoa dia nilaza lafin-javatra telo momba ilay fanoharana mba hanampiana antsika. Nana-zava izy hoe:

“Ary amin'izany andro izany, rehefa ho avy amin'ny voninahitro Aho, dia ho tanteraka ny fanoharana izay noteneniko momba ny virijiny folo.

“Fa ireo izay hendry ary efa nandray ny fahamarinana sy nandray ny Fanahy Masina ho mpitari-dalana azy ka tsy voafitaka—lazaiko aminareo marina tokoa, fa ... hahatanty ny andro [izy ireo].”

Izany hoe, tsy mila matahotra na mitaintaina izy ireo satria ho velon'aina sy hiroborobo. Handresy izy ireo.

Raha hendry isika dia handray ny fahamari-nana amin'ny alalan'ny fanekena ny filazantsaran'i Jesoa Kristy amin'ny alalan'ny ôrdônansin'ny fisoronana sy ny fanekempihavanana. Manaraka izany dia miezaka ny hitoetra ho mendrika ny hanana ny Fanahy Masina miaraka amin-tsika lalandava isika. Tsy maintsy ananan'ny isam-batan'olona sy ny tena manokana, ary tsikelikely io fahaizana io. Manasa ny Fanahy Masina hitarika antsika ny asa atao tsy tapaka sy manokana ary ao amin'ny mangingina.

Ny singa fahatelo nasongadin'i Jesoa dia ny fialana amin'ny fitaka. Nampitandrina ny Mpamonjy hoe:

“Mitandrema fandrao hisy hamitaka anareo.

“Fa maro no ho avy amin'ny anarako, hanao hoe: Izaho no Kristy, ka hamitaka ny maro.”

Fantatry ny Mpamonjy fa hisy mpisandoka hiezaka ny hamitaka ireo olom-boafidy ary maro ireo mpianatra no ho voafitaka. Sady tsy tokony hino an'ireo izay misandoka ho nahazo fahefana avy amin' Andriamanitra isika no tsy tokony hitateteta hitady tari-dalana avy amina loharanom-pahalalana tsy azo antoka.

Mampianatra antsika ny fomba ahafahan-tsika manavaka ny mpamitaka amin'ny mpi-

always promote believing in God, serving Him, and doing good. We will not be deceived when we seek and take counsel from trusted individuals who are themselves faithful disciples of the Savior.

We can also avoid deception by worshipping regularly in the temple. This helps us maintain an eternal perspective and protects us from influences that might distract or divert us from the covenant path.

The essential lesson of this parable of the ten virgins is that we are wise when we accept the gospel, seek to have the Holy Ghost with us, and avoid deception. The five wise virgins could not help those without oil; no one can accept the gospel, take the Holy Ghost as a guide, and avoid deception on our behalf. We have to do this for ourselves.

The Savior then told the parable of the talents. In this parable, a man gave differing amounts of money, referred to as talents, to three servants. To one servant he gave five talents, to another he gave two, and to a third he gave one. Over time, the first two servants doubled what they had received. But the third servant simply buried his single talent. To both servants who had doubled their talents, the man said, “Well done, ... good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

The man then chided the servant who had buried his talent for being “wicked and slothful.” This servant’s talent was taken away, and he was banished. Yet, had this servant doubled his talent, he would have received the same commendation and reward as the other servants.

One message of this parable is that God expects us to magnify the abilities we have been given, but He does not want us to compare our abilities to those of others. Consider this insight provided by the 18th-century Hasidic scholar Zusya of Anipol. Zusya was a renowned teacher

anatra ny Bokin’i Môrmôna. Ireo mpianatra dia hampanjaka ny finoana an’ Andriamanitra, sy ny fanompoana Azy ary ny fanaovana ny tsara. Tsy ho voafitaka isika rehefa mikatsaka sy maka hevitra avy amin’olona azo antoka izay mpianatra mahatoky an’ny Mpamonjy koa.

Afaka miala amin’ny fitaka ihany koa isika amin’ny alalan’ny fitsaohana matetika any amin’ny tempoly. Manampy antsika hanana fomba fijery mibanjina ny mandrakizay hatrany sy miaro antsika amin’ireo fitaomana izay mety hahavariana antsika na hamily antsika hiala ny lalan’ny fanekempihavanana izany.

Ny lesona manan-danja avy amin’io fanoharana momba ny virijiny folo io dia hoe hendry isika rehefa manaiky ny filazantsara, mikatsaka ny Fanahy Masina hiaraka amintsika ary miala amin’ny fitaka. Tsy afaka nanampy ireo tsy nanana solika ireo virijiny dimy hendry. Tsy misy olona afaka ny hanaiky ny filazantsara, sy handray ny Fanahy Masina ho mpitarika ary hiala amin’ny fitaka eo amin’ny toerantsika. Tsy maintsy manao izany ho an’ny tenantsika isika.

Avy eo ny Mpamonjy dia nitantara ilay fanoharana momba ny talenta. Ao amin’io fanoharana io dia misy lehilahy iray manome lelavola samy hafa, antsoina hoe talenta, amin’ny mpanompo anankitelo. Nomeny talenta dimy ny mpanompo iray, nomeny roa ny iray hafa ary nomeny iray ilay fahatelo. Rehefa nandeha ny fotoana, ireo mpanompo roa voalohany dia nampitombo avo roa heny izay voarainy. Saingy ilay mpanompo fahatelo kosa dia nandevina fotsiny an’ilay talentany tokana. Hoy ilay lehilahy tamin’ireo mpanompo roa izay nampitombo avo roa heny ny talentany: “Tsara izany, ry mpanompo tsara sady mahatoky; nahatoky tamin’ny kely ianao, dia hotendreko ho mpanapaka ny be; midira amin’ny fifalian’ny tomponao.”

Nolevileven’ilay lehilahy avy eo ilay mpanompo nandevina ny talentany noho izy “ratsy sady malaina.” Nesorina tamin’io mpanompo io ny talentany ary voaroaka izy. Kanefa raha nampitomboin’io mpanompo io ny talentany dia ho nahazo dera sy valisoa tahaka an’ireo mpanompo hafa izy.

Hafatra iray avy amin’io fanoharana io ny hoe Andriamanitra dia miandrindra ny hampitomboantsika ny fahaiza-manao nomena antsika, saingy tsy tiany ny hampitahantsika ireo fahaiza-manaontsika amin’ny an’ny hafa. Saino ity hevi-baovao nomen’i Zusya, manam-pahai-

who began to fear as he approached death. His disciples asked, “Master, why do you tremble? You’ve lived a good life; surely God will grant you a great reward.”

Zusya said: “If God says to me, ‘Zusya, why were you not another Moses?’ I will say, ‘Because you didn’t give me the greatness of soul that you gave Moses.’ And if I stand before God and He says, ‘Zusya, why were you not another Solomon?’ I will say, ‘Because you didn’t give me the wisdom of Solomon.’ But, alas, what will I say if I stand before my Maker and He says, ‘Zusya, why were you not Zusya? Why were you not the man I gave you the capacity to be?’ Ah, that is why I tremble.”

Indeed, God will be disappointed if we do not rely upon the merits, mercy, and grace of the Savior to magnify the God-given abilities we have received. With His loving assistance, He expects us to become the best version of ourselves. That we may start with differing abilities is irrelevant to Him. And it should be to us.

Finally, the Savior told the parable of the sheep and goats. When He returns in His glory, “before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.”

Those on His right became heirs in His kingdom, and those on His left received no inheritance. The distinguishing characteristic was whether they fed Him when He was hungry, gave Him drink when He was thirsty, housed Him when He was a stranger, clothed Him when He was naked, and visited Him when He was sick or imprisoned.

Everyone was perplexed, both those on the right hand and those on the left hand. They asked

zana ikoizana tamin’ny taonjato faha 18 avy any Anipole, ity. Mpampianatra fanta-daza i Zusya, izay nanomboka natahotra rehefa teo ambava-hoan’ny fahafatesana. Nanontany ireo mpianany hoe: “Maninona ianao no mangovitra, ry mpampianatra? Niaina tamim-pahamarinana ianao. Azo antoka fa hanome valisoa lehibe ho anao Andriamanitra.”

Hoy i Zusya: “Raha miteny amiko Andriamanitra anio hoe: -Zusya, nahoana ianao no tsy nanao Mosesy iray hafa?- Dia hovaliako Izy hoe: -Satria aho tsy nomenao fahalehibiazam-panahy tahaka ny nomenao an’i Mosesy.- Raha mijoro eo anatrehan’ [Andriamanitra] aho ary miteny [Izy] hoe -Zusya, nahoana ianao no tsy nanao Solomona iray hafa?- Dia hovaliako Izy hoe: -Satria aho tsy nomenao fahendrena tahaka ny an’i Solomona.- Fa raha mijoro eo anatrehan’ ilay mpahary ahy aho ka miteny izy hoe: -Zusya, nahoana ianao no tsy Zusya? Nahoana ianao no tsy lasa ilay lehilahy izay nanomezako fahafahana anao mba hahatongavana?- Izay no antony mampangovitra ahy.”

Marina tokoa fa ho diso fanantenana Andriamanitra raha toa ka tsy miantehitra amin’ny fahamendrehana sy ny famindram-po ary ny fahasovan’ny Mpamonjy isika mba hampitomboana ny fahaiza-manao izay tolo-janahary noraisintsika. Miaraka amin’ny fanampiana am-pitiavana omeny, Izy dia miandrindra ny hahatongavantsika ilay olona tsara indrindra azontsika hahatongavana. Tsy misy dikany Aminy ilay hoe samy hafa ny fahaiza-manao niantombohantsika. Ary tokony ho izany koa izany amintsika.

Farany, ny Mpamonjy dia nitantara ilay fanoharana momba ny ondry sy osy. Rehefa hiverina amim-boninahitra Izy dia “ny firenena rehetra hangonina eo anatrehany, dia hanavaka azy Izy, tahaka ny mpiandry ondry manavaka ny ondry amin’ny osy: ary hametraka ny ondry eo amin’ny ankavanany Izy, fa ny osy eo amin’ny ankaviany.”

Ireo izay eo ankavanany dia lasa mpandova ny fanjakany, ary ireo eo amin’ny ankaviany dia tsy handray lova. Ireo toetra mampiavaka dia ny hoe: moa ve izy ireo nanome sakafo Azy fony Izy noana, nanome Azy rano hosotroina tamin’Izy nangetaheta, nampiantrano Azy fony Izy mpivahiny, nampitafy Azy fony Izy tsy nanan-kotafiana, ary namangy Azy fony Izy narary na tany am-ponja.

Zendana ny rehetra, na ny olona teo ankavanana na ireo izay teo ankavia. Nanontany izy ireo

when they had, or when they had not, given Him food, drink, and clothing or helped Him when He was vulnerable. In response, the Savior said, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

The message of the parable is clear: when we serve others, we serve God; when we don’t, we disappoint. He expects us to use our gifts, talents, and abilities to bless the lives of Heavenly Father’s children. The divine impulse to serve others is illustrated in a poem written in the 19th century by the Finnish poet Johan Ludvig Runeberg. My siblings and I repeatedly heard the poem “Farmer Paavo” throughout our childhoods. In the poem, Paavo was a poor farmer who lived with his wife and children in the lake region of central Finland. Several years in a row, most of his crops were destroyed, whether through the runoff from the spring snowmelt, summer hailstorms, or an early autumn frost. Each time the meager harvest came in, the farmer’s wife lamented, “Paavo, Paavo, you unfortunate old man, God has forsaken us.” Paavo, in turn, stoically said, “Mix bark with the rye flour to make bread so the children won’t go hungry. I’ll work harder to drain the marshy fields. God is testing us, but He will provide.”

Each time the crops were destroyed, Paavo directed his wife to double the amount of bark that she mixed into the flour to ward off starvation. He also worked harder, digging trenches to drain the ground and decrease his fields’ susceptibility to a spring runoff and an early autumn frost.

After years of hardship, Paavo finally harvested a rich crop. His wife exulted, “Paavo, Paavo, these are happy times! It is time to throw away the bark, and bake bread made only with rye.” But Paavo solemnly took his wife’s hand and said, “Mix half the flour with bark, for our neighbor’s

hoe oviana izy ireo no nanome Azy sakafo, sy rano hosotroina, ary fitafy na nanampy Azy fony. Izy marefo na oviana izy ireo no tsy nanao izany. Toy izao no navalin’ny Mpamonjy: “Lazaiko aminareo marina tokoa: araka izay efa nataonareo tamin’ny anankiray amin’ireto rahalahiko kely indrindra ireto no nataonareo tamiko.”

Mazava ny hafatr’io fanoharana io: Rehefa manompo ny hafa isika dia manompo an’ Andriamanitra; rehefa tsy manao izany isika dia mandiso fanantenana Azy. Miandrindra Izy ny hampiasantsika ireo fanomezam-pahasoavantsika, ny talentantsika, ary ireo fahaiza-manantsika mba hitahiana ny fiainan’ireo Zanaky ny Ray. Ny hery masina manosika antsika hanompo ny hafa dia aseho ao anatin’ny tononkalo iray izay nosoratan’ily poeta finoà iray antsoina hoe Johan Ludvig Runeberg tamin’ny taon-jato faha 19. Imbetsaka aho sy ireo iray tam-po amiko no nandre ilay tononkalo “Farmer Paavo” nandritry ny fahazazanay. Ao amin’ily tononkalo, i Paavo dia mpamboly mahantra izay niara-nipetraka tamin’ny vadiny sy ireo zanany 10 teo amin’ny faritry ny farihy tao Finlande afovoany. Taona maromaro nisesy no rava ny ankabeazan’ny voliny, na izany tamin’ny alalan’ny rano avy amin’ny ranomandry mitsonika amin’ny lohataona, na ny havandran’ny fahavaratra, na ny fanalan’ny fiandohan’ny fararano. Isaky ny miditra ny trano ireo vokatra zara-raha nisy dia nitaraina ny vadiny hoe: “Paavo, Paavo, ry lahy antitra toto-imbintana, nafoin’ Andriamanitra isika.” I Paavo kosa dia nilaza tamim-pitoniana hoe: “Afangaroy ny hodi-kazo sy ny totom-barimbazaha hanamboarana mofo mba tsy hahanoana ny ankizy. Hiasa mafimafy aho mba hanesorana ny rano eo amin’ireo tany feno honahona. Mitsapa antsika Andriamanitra, saingy hanome Izy.”

Isaky ny rava ny voly dia asain’i Paavo ataon’ny vadiny avo roa heny ny habetsaky ny hodin-kazo afangaro ny kobam-barimbazaha mba hisorohana ny hanoanana. Niasa mafy ihany koa izy, nangady tatatra hanalana ny rano sy hanenana ny tondra-dranon’ny ranomandry mitsonika sy ny fanalan’ny fiandohan’ny fararano eo amin’ny sahanany.

Taorian’ny taon-tsarotra maro dia nioty vokatra sesehana ihany i Paavo nony farany. Dibo-kafalina ny vadiny ka niteny hoe: “Paavo, Paavo, fotoam-piravoravoana izao! Fotoana izao hanariana ny hodi-kazo sy ny mofo vita amin’ny kobam-barimbazaha fotsiny.” Saingy nosintonin’i

fields have frosted over.” Paavo sacrificed his and his family’s bounty to help his devastated and destitute neighbor.

The lesson of the Savior’s parable of the sheep and goats is that we are to use the gifts we have been given—time, talents, and blessings—to serve Heavenly Father’s children, especially the most vulnerable and needy.

My invitation to the anxious Primary child I mentioned earlier, and to each of you, is to follow Jesus Christ and to trust the Holy Ghost as you would a cherished friend. Rely on those who love you and who love the Savior. Seek God’s guidance to develop your unique abilities, and help others, even when it isn’t easy. You will be ready to meet the Savior, and you can join President Nelson in being joyfully optimistic. In doing so, you help the world prepare for the Second Coming of Jesus Christ, and you will be blessed with sufficient hope to enter the rest and joy of the Lord, now and in the future.

As we sing in one of our new hymns:

Rejoice! And prepare for that day! ...

No one knows the day and hour when He will come again,

But He’ll return as scriptures say; it will be a joyful day

When our beloved Savior comes again.

In the name of Jesus Christ, amen.

Paavo mafy ny tanam-badiny ka niteny izy hoe: “Afangaroy amin’ny hodi-kazo ny antsasaky ny kobam-barimbazaha satria rakotry ny fanala ny sahan’ny mpiray monina amintsika.” Nafoin’i Paavo ny vokatra sesehana azony sy ny an’ny fianakaviany mba hanampiana an’ily mpiray monina taminy izay niharam-boina sy sahirana.

Ny lesona avy amin’ily fanoharan’ny Mpamonjy momba ny ondry sy ny osy dia hoe mila mampiasa ireo fanomezam-pahasoavana nomena antsika isika, dia ny fotoana sy ny talenta ary ireo fitahiana, mba hanompoana ireo zanak’ Andriamanitra, indrindra fa ireo izay marefo sy sahirana indrindra.

Ny fanasana atolotro an’ily ankizy Kilonga nitaintaina nolazaiko tany aloha, sy amintsika tsirairay avy, dia ny manaraka an’i Jesoa Kristy sy mitoky amin’ny Fanahy Masina toy ny ataontsika amin’ny namana sarobidy iray. Miantehera amin’ireo izay tia anao sy tia ny Mpamonjy. Aza mampitaha ny tenanao amin’ny hafa ary katsaho ny fitarihan’ Andriamanitra mba hampivelarana ireo fahaiza-manao manokana ary ampio ny hafa na dia tsy mora aza ny manao izany. Ho vonona ny hihaona amin’ny Mpamonjy ianao ary afaka ho toa an’ny Filoha Nelson, manam-panantenana ombam-pifaliana. Rehefa manao izany ianao dia manampy izao tontolo izao hiomana amin’ny Fiavian’i Jesoa Kristy Fanindroany, ary hanana ny fanantenana ampy hidirana ao amin’ny fitsaharan’ny Tompo, ankehitriny sy amin’ny ho avy.

Araka ny hiraintsika ao amin’ny iray amin’ireo fihirana vaovao antsika hoe:

Mifalia! Ary miomàna ho amin’ily andro!

...

Tsy misy mahalala ny andro sy ny ora hiaviany indray,

Saingy hiverina Izy araka izay lazain’ny sora-tramaina; ho andro feno haravoana izany

Rehefa ho avy indray ilay Mpamonjy malalantsika.

Amin’ny anaran’i Jesoa Kristy, amena.