

Beware the Second Temptation

By Elder Scott D. Whiting
Of the Seventy

Tandremo ny fakam-panahy faharoa

Nataon'ny Loholona Scott D. Whiting
Ao amin'ny Fitopololahy

April 2025 general conference

Don't hide from those who will love and support you; rather, run to them.

A couple of years ago, when I turned 12, I was invited to attend my first Aaronic Priesthood quorum overnight camp. This was a long-awaited invitation, as my father was a quorum leader and often went camping with the boys in the ward, while I was left at home.

When the day came, I was excited. And I must admit that I desperately wanted to fit in with the older boys. I was determined to prove myself. In that effort it wasn't long before I was tested to see if I would play along and be part of the group.

My assigned task was to get my father's car keys so a prank could be pulled on the leaders. I don't remember exactly what I said to convince my dad, but I soon ran to the group of boys with keys in hand, proud of my accomplishment.

Then came the next assignment. I was to unlock the car door and wedge a stick between the driver's seat-back and the car horn. And I was to lock the door so the horn would blare into the evening without any way for the leaders to access the car to remove the crude device.

Aza miafina amin'ireo izay hitia sy hanohana anao, fa mihazakazaha kosa mankany amin'izy ireo.

Taona maromaro lasa izay, rehefa feno 12 taona aho, dia nasaina hanatrika ny lasin'ny kôlejin'ny Fisoronana Aharôna natoriana indray alina tany an-toerana izay natrehako voalohany. Fanasana nandrasana hatry ny ela izany satria mpitarika ny kôlejy ny raiko ary matetika izy no nanao lasy niaraka tamin'ireo zazalahy tao amin'ny paroasy fa izaho kosa nijanona tao an-trano.

Rehefa tonga ilay andro dia faly tokoa aho. Ary ekeko fa naniry mafy ny hifandray tsara tamin'ireo zazalahy lehibe kokoa aho. Tapa-kevitra aho ny haneho fa mendrika izany. Tao anatin'izany ezaka izany dia tsy ela akory dia nozahana toetra aho hahitana raha toa ka handray anjara tamin'ilay sangisangy sy hiray ho lasa mpikambana tao anatin'ilay vondrona.

Haka ny fanalahidin'ny fiaran'ny raiko no asa nampanaovina ahy mba hanaovana sangisangy amin'ireo mpitarika. Tsy tadidiko tanteraka ny zavatra nolazaiko mba handresena lahatra ny raiko, fa vetivety aho dia nihazakazaka tany amin'ilay vondrona zazalahy niaraka tamin'ireo fanalahidy teny an-tanako, faly ery noho ny zava-bitako.

Dia tonga ny asa nampanaovina manaraka avy eo. Nasaina namoha ny varavarany fiara aho ary nametaka hazo iray eo anelanelan'ny fiankinana amin'ny sezan'ny mpamily sy ny klaxon. Avy eo dia hanidy ny varavarana aho ka haneno mandrapahariva ilay klaxon ary tsy hisy fomba hidirana ny fiara mba hanesorana ilay hazo tsotra kely.

Now, this is where the story turns painfully embarrassing for me. Once I secured the stick in place, I locked the door and ran as fast as I could to hide in a nearby patch of bushes. As I crouched down to the ground, I felt a searing pain. In the darkness and in my haste, I had sat upon a prickly pear cactus.

My screams of pain were drowned out by the blaring horn, and I had no recourse other than gingerly hobbling back to the car, confessing my “sins,” and seeking rudimentary and embarrassing medical attention.

The remainder of that night, I lay on my stomach in a tent while my father, using pliers, removed the cactus spines from my ... well, let me just say that I did not sit comfortably for several days afterward.

I have reflected on that experience many times. I can now laugh at the folly of my youth, even as some underlying principles have become clear to me.

Many patterns in human behavior seem to be common in the natural man—the desire to fit in, the desire to prove oneself, the fear of missing out, and the compelling need to hide so we avoid consequences. It is this final behavior I will focus on today—hiding after we do something that we should not.

Now, I am not equating my childish prank with grievous sin, but we can draw some parallels that may prove useful as we are tested in our mortal sojourn.

In the Garden of Eden, Adam and Eve had an idyllic circumstance—an abundance of food, the incomparable beauty of the garden—not only a garden of beauty but a garden with neither weeds nor prickly pears.

However, we also know that garden life limited their needed progression. The garden was not a final destination but a test, the first of many that would prove, prepare, and allow them to progress to their final destination of returning to the presence of the Father and the Son.

You will remember that there was opposition

Teto no nivadika ho fanalam-baraka ahy izaitsizy tokoa ny fandehan-javatra. Rehefa tafapetrako tsara tamin'ny toerany ilay hazo dia nidiko ilay varavarana ary nihazakazaka mafy araka izay vitako aho hiafina tao anatina kirihitra teo akaiky teo. Rehefa nihohoka teo amin'ny tany aho dia nahatsapa fanaintainana namaivay. Tao anatin'ny haizina sy ny hamehako dia tafapetraka teo ambony voan-draketa aho.

Takon'ny feon'ny klaxon nitabataba mafy ny kiakiaky noho ny fanaintainako, ka tsy nanana hevitra ankoatra ny niverina tsimoramora teny amin'ny fiara aho, nibaboka ny “heloko,” ary nangataka fitsaboana maimaika izay nanala baraka.

Nandry tamin'ny kiboko tao anaty trano lay aho ny sisa tamin'io alina io ary ny raiko dia nanala ireo tsilo teo amin'ny ..., handeha holazaiko fotsiny hoe nipetraka tsy nahazo aina aho nandritra ny andro maromaro taorian'izay.

Nandinika izany zavatra niainana izany imbetsaka aho. Afaka mihomehy amin'ireo hadalan'ny fahatanorako aho izao rehefa nanjary nazava tamiko ireo fitsipika fototra sasany.

Lamina maro eo amin'ny fitondrante-nan'olombelona no toa itovizana eo amin'ny olona araka ny nofo—ny faniriana te ho ekena iditra anaty vondrona, ny faniriana te hanaporoko fa mahavita zavatra, ny tahotra hoe sao dia tsy afaka hiaina ireo zavatra tokony hiainana, ary ny filana nanery hiafina mba hialana amin'ny vokatry ny natao. Io fitondrantena farany io no ifantohako anio—miafina rehefa avy nanao zavatra tsy tokony ho nataontsika.

Izao anefa, tsy mampitovy ny sangisanginjaza nataoko amin'ny fahotana mahaory akory aho, saingy afaka manatsoaka hevitra mitovitovy isika izay afaka ny hanampy rehefa sedraina eto amin'ny diantsika an-tany isika.

Niaina toe-javatra tsy manam-paharoa i Adama sy i Eva tao amin'ny Saha Edena—sakafo be dia be, hakanton'ny saha izay tsy hay hampitahaina amin'inona na inona—tsy hoe saha tsara tarehy fotsiny, fa saha iray tsy nisy ahi-dratsy na voan-draketa.

Fantatsika koa anefa fa nametra ny fivoarana nilain'izy ireo io saha io. Tsy tanjona farany hotratrarina ilay saha fa fitsapana, voalohany amin'ireo maro, izay hizaha toetra, hanomana, ary hamela azy ireo hivoatra amin'ny toerana farany itodiana, dia ny fiveranana eo anatrehan'ny Ray sy ny Zanaka.

Hotsaroanareo fa nisy fifanoherana tao

in the garden. Lucifer was allowed to try Adam and Eve. He first tempted Adam to partake of the fruit of the tree of knowledge of good and evil. Remembering the commandment not to partake thereof, Adam resisted. Then came blessed Eve, who chose to partake of the fruit, convincing Adam to do likewise.

Later, Adam and Eve declared that this decision was necessary to fulfill Heavenly Father's plan. But by partaking of the fruit, they had transgressed the law—a law given them directly from the Father. The resulting and crushing understanding of good and evil must have left them in anguish when they heard the voice of the Father announcing His return to the garden. They realized they were naked, for they were indeed without clothing, having lived in a state of innocence. But perhaps more painful than their being without clothing in that moment, they were now exposed for their transgression. They were defenseless and vulnerable. They were naked in every sense of the word.

Ever the opportunist, Lucifer, knowing their exposed and weakened state, tempted them yet again—this time to hide from God.

This temptation—I will call it the “second temptation”—is the temptation that may bring the greatest consequence if we succumb. Surely, to avoid all first temptations to break God's law is optimal, but we know that all will succumb to a variety of first temptations here on earth. As we progress in our maturity and understanding, we hope that our strength to avoid first temptations will continually improve as we strive to become more like our Savior, Jesus Christ.

Some might attempt to hide from God because they don't want to be discovered or exposed, and they feel shame or guilt. However, numerous scriptures teach us that hiding from God is impossible. I'll share just a few.

The Lord teaches Jeremiah through the fol-

amin'ilay saha. Navela haka fanahy an'i Adama sy i Eva i Losifera. Nalainy fanahy aloha i Adama mba hihinana amin'ilay voan'ny hazon'ny fahalalana ny tsara sy ny ratsy. Nandà i Adama rehefa nahatsiaro ny didy tsy hihinana amin'izany. Dia tonga avy eo i Eva voatahy, izay nisafidy ny hihinana tamin'ilay voankazo, dia nandresy lahatra an'i Adama hanao toy izany.

Taty aoriana dia nanambara i Adama sy i Eva fa nilaina tamin'ny fanatanterahana ny drafitry ny Ray any An-danitra izany fanapahan-kevitra izany. Kanefa rehefa nihinana tamin'ilay voankazo izy ireo dia nandika lalàna—lalàna iray nomen' Andriamanitra azy ireo mivantana. Tsy maintsy namela azy ireo tao anatin'ny fahoriana ny fahatakarana ny tsara sy ny ratsy nitambesatra sy naterak'izany rehefa nandre ny feon'ny Ray nilaza ny fiverenany tao amin'ny saha izy ireo. Nanjary fantany fa nitanjaka izy ireo, satria tokoa toy izany izy ireo, tsy nanana fitafiana, niaina tao anatin'ny tsy fananan-tsiny. Fa angamba nanaintaina kokoa noho ny fitanjahana tamin'io fotoana io ny hoe naharihary noho ny fandikan-dalàny izy ireo izao. Tsy nisy mpiaro izy ireo ary narefo. Nitanjaka tamin'ny hevitra rehetra nofonosin'iza-ny teny izany izy ireo.

I Losifera, mbola mpanararaotra hatrany, izay nahafantatra ny toetran'izy ireo nitanjaka sy narefo, dia naka fanahy azy ireo indray—tamin'ity indray mitoraka ity dia ny hiafina tamin' Andriamanitra.

Io fakam-panahy io, hantsoiko hoe ilay “fakam-panahy faharoa,” dia ilay fakam-panahy mety hitondra vokatra goavana kokoa raha roboka isika. Azo antoka fa ny hisoroka ireo fakam-panahy voalohany rehetra handika ny lalàn' Andriamanitra no mety indrindra, saingy fantatsika fa ny rehetra dia ho roboka amina karazana fakam-panahy voalohany maro eto an-tany. Rehefa miroso ao amin'ny fahamatorana sy ny fahatakarana isika dia manantena fa hitohy hivoatra ny tanjatsika hanohitra ireo fakam-panahy voalohany rehefa miezaka ny ho tonga tahaka ny Mpamonjintsika, Jesoa Kristy isika.

Mety halaim-panahy hiafina amin' Andriamanitra ny sasany satria tsy te ho tratra na ho hita, ary mahatsapa fahamenarana sy fahamelohana. Soratra masina maro anefa no mampianatra antsika fa tsy vita velively ny hiafina amin' Andriamanitra. Hizara vitsivitsy amin'izany aho.

Nampianatra an'i Jeremia tamin'ny alalan'ire-

lowing questions: “Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?”

And Job is taught:

“For his eyes are upon the ways of man, and he seeth all his goings.

“There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.”

The psalmist David most poetically exclaims:

“O Lord, thou hast searched me, and known me.

“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

...

“For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. ...

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?

“If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.”

New Converts

For those who have recently joined The Church of Jesus Christ of Latter-day Saints, the second temptation may seem particularly challenging. Through your baptism you have covenanted to take upon yourself the name of Jesus Christ, which for many includes a needed change of lifestyle. Changing one's lifestyle is not easy. Often it requires you to change habits and practices and even associations to progress toward your loving Heavenly Father.

The adversary knows that you may be vulnerable to his subtle attacks. He will make your past life, which left you unsatisfied in so many ways, now seem unrealistically attractive. The accuser, as he is called in the book of Revelation, will tempt you with thoughts that sound like this: “You aren't strong enough to change your life; you can't do this; you don't belong with these people; they will never accept you; you are too weak.”

If these thoughts seem to ring true to you who are newly planted on the covenant path, we

to fanontaniana manaraka ireto ny Tompo: “Moa misy olona mahafin-tena ao amin'ny fierena va ka tsy ho hitako? hoy Jehovah. Tsy manerana ny lanitra sy ny tany va Aho?”

Ary i Joba dia nampianarina hoe:

“Fa ny mason' Andriamanitra dia mijery ny alehan'ny olona, ary mahita ny diany rehetra Izy.

“Tsy misy aizina na alim-pito, Izay hieren'ny mpanao ratsy.”

Nihiaka tamin'ny endrika kanto i Davida mpanao salamo, nanao hoe:

“Jehovah ô, efa nandinika ahy Hianao ka mahalala ahy.

“Hianao no mahalala ny fipetrako sy ny fit-sangako; sady mahafantatra ny hevitra eny lavitra eny. ...

“Fa, indro, tsy misy teny tsy fantatrao eo amin'ny lelako, Jehovah ô. ...

“Aiza no hialako amin'ny Fanahinao? Aiza no handosirako tsy ho eo anatrehanao?

“Na dia miakatra any an-danitra aza aho dia any Hianao; Ary na dia manao ny fiainan-tsi-hita ho fandriako aza aho, indro, any Hianao.”

Mpikambana niova fo vaovao

Ho an'ireo izay vao haingana no lasa mpi-kamban' Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany dia mety ho toa sarotra tokoa ny fakam-panahy faharoa. Nanao fanekempihavanana ianareo tamin'ny alalan'ny batisanareo fa hitondra eo aminareo ny anaran'i Jesoa Kristy, ary tafiditra ao anatin'izany ny filàna manova ny fomba fiaina ho an'ny maro. Tsy mora ny manova fomba fiaina. Matetika izany no mitaky anareo hanova ireo fahazarana sy zavatra fanao ary mety hoe hatramin'ny olona iarahana mihitsy aza mba handrosoana mankany amin'ny Rainao any An-danitra be fitiavana.

Fantatry ny fahavalo fa mety ho mora an-dairan'ireo fanafihana misoko mangina ianareo. Hataony ho toy ny hoe toa faran'izay manintona izany ny fiainanareo taloha izay tsy nahafam-po anareo tamin'ny fomba maro. Ilay mpiampanga, araka ny iantsoana azy ao amin'ny bokin'ny Apokalypsy, dia haka fanahy anao amin'ny eritritra toy izao: “Tsy ampy ny tanjaka anananao entina hanovana ny fiainanao; tsy ho vitanao izany; tsy anisan'ireo olona ireo ianao; tsy hanaiky anao velively izy ireo; malemy loatra ianao.”

Raha toa ka ohatra an'ny hoe marina aminareo izay vao tafaroso eo amin'ny lalan'ny

plead with you not to heed the accuser's voice. We love you; you can do it; we accept you; and with the Savior, you will have strength to do all. At a time when you need our love and support the most, don't be deceived into thinking that we will reject you if you take a step back into your prior lifestyle. Through the matchless power of the Atonement of Jesus Christ, you can be made whole again. But if you hide from Him and distance yourself from your newfound faith community, you distance yourself from the very source that can and will give you the strength to overcome.

A dear friend of mine, a recent convert, shared how difficult it is to sustain faith in isolation. There is great strength in becoming and remaining part of a supportive community—all stumbling yet progressing while blessed by the love of Jesus Christ.

President Russell M. Nelson has taught that “overcoming the world is not an event that happens in a day or two. It happens over a lifetime as we repeatedly embrace the doctrine of Christ. We cultivate faith in Jesus Christ by repenting daily and keeping covenants that endow us with power. We stay on the covenant path and are blessed with spiritual strength, personal revelation, increasing faith, and the ministering of angels.”

If you incur a physical injury, your condition will deteriorate and may become life-threatening if you don't seek proper medical attention. That is true for spiritual wounds as well. Only, untreated spiritual wounds may threaten your eternal salvation. Don't hide from those who will love and support you; rather, run to them. Good bishops, branch presidents, and leaders can help you access the healing power of the Atonement of Jesus Christ.

fanekehempihavanana ireo eritreritra ireo, dia mianjavay anareo izahay mba tsy hihaino ny feon'ilay mpiampanga. Tianay ianareo. Vitanareo io. Manaiky anareo izahay. Ary hanana hery hahavitana ny zavatra rehetra ianareo miaraka amin'ny Mpamonjy. Amin'ny fotoana tena ilanareo indrindra ny fitiavanay sy ny fanohanany dia aza manaiky ho voafitaka amin'ny fiheverana fa holavinay ianareo raha toa ka miverina amin'ny fomba fiainanareo taloha. Amin'ny alalan'ilay hery tsy manan-tsahalan'ny Sorompanavotan'i Jesoa Kristy dia afaka ny ho sitrana indray ianareo. Kanefa raha miafina Azy ianareo na manalavitra ny tenanareo amin'ilay vondrom-pinoana vao nikambananareo, dia manalavitra ny tenanareo amin'ilay tena loharano izay afaka sy hanome anareo ilay tanjaka mba handresena ianareo.

Nizara tamiko ny fahasarotan'ny fihazonana finoana tao anatin'ny fitokana-monina ny nama-na malalako iray, izay mpikambana niova fo vaovao. Misy hery lehibe ao amin'ny fahatongavana sy ny fijanonana ho isan'ny vondrom-piarahamonina manohana iray—mbola mety ho solafaka ny rehetra kanefa mandroso sady voatahy noho ny fitiavan'i Jesoa Kristy.

Nampianatra ny Filoha Russell M. Nelson fa “ny fandresena an'izao tontolo izao dia tsy fisehoan-javatra mitranga ao anatin'ny iray na roa andro. Mitranga mandritra ny androm-piainana izany rehefa miverimberina mandray ny fotopampianaran'i Kristy isika. Mikolokolo finoana an'i Jesoa Kristy isika amin'ny alalan'ny fibebahana isan'andro sy ny fitandremana ireo fanekehempihavanana izay manome hery antsika. Mijanona eo amin'ny lalan'ny fanekehempihavanana isika ary omena tanjaka ara-panahy, sy fanambarana ho an'ny tena manokana, sy finoana tsy mitsaha-mitombo ary ny fanompoan'ny anjely.”

Raha toa ka maratra ara-batana ianao dia hiharatsy ny toe-batanao ary mety hotandin-domin-doza ny ainao raha toa ka tsy mikatsaka fitsaboana araka ny tokony ho izy ianao. Marina koa izany raha ny amin'ireo ratra ara-panahy. Fa ny ratra ara-panahy tsy voatsabo kosa dia mety hanohintohina ny famonjena anao mandrakizay. Aza miafina amin'ireo izay hitia sy hanohana anao, fa mihazakazaha kosa mankany amin'izy ireo. Afaka manampy anao hahazo ny hery manasitran'ny Sorompanavotan'i Jesoa Kristy ireo eveka sy filohan'ny sampana, ary mpitarika mahafinaritra.

To those who may be in hiding, we implore you to come back. You need what the gospel and the Atonement of Jesus Christ offer, and we need what you offer. God knows your sins; you cannot hide from Him. Reconcile yourself before Him.

As His Saints, each of us must foster a culture of belonging in the Church that is loving, accepting, and encouraging of all who desire to progress along His path.

Beware this second temptation! Follow the counsel of prophets both ancient and modern and know that you cannot hide from a loving Father.

Instead, avail yourself of the miraculous healing power of the Atonement of Jesus Christ. This is the very purpose of our existence—to obtain a weakened and mortal body that is “subject to all manner of infirmities” and that will succumb to, sadly, many first temptations; to progress even when we fall to these temptations; and to seek divine help after doing so, that we might become more like our Savior and our Father in Heaven. It is His way. It is the only way. Of these truths I testify in the name of Jesus Christ, amen.

Ho anareo izay mety miafina ankehitriny, dia miangavy anareo izahay mba hiverina. Mila izay atolotry ny filazantsara sy ny Sorompanavotan'i Jesoa Kristy ianareo, ary mila izay atolotrareo izahay. Fantatr' Andriamanitra ireo fahotanareo. Tsy afaka miafina Azy ianareo. Mihavàna eo anatrehany ianareo.

Ireo Olomasiny rehetra, isika tsirairay dia tsy maintsy manome vahana kolontsain'ny fionbonana ao am-piangonana izay feno fitiavana, fanekena, ary fankaherezana ireo rehetra izay maniry hivoatra manerana ny lalany.

Tandremo io fakam-panahy faharoa io! Araho ny torohevitr'ireo mpaminany na taloha na maoderina ary fantaro fa tsy afaka hiafina amin'ny Ray any An-danitra be fitiavana ianareo.

Aoka kosa ny tenanareo ho vonona handray ny hery manasitrana mahagagan'ny Sorompanavotan'i Jesoa Kristy. Izany indrindra no tena tanjon'ny fisiansika mba handray vatana malemy sy mety maty izay “andairan'ny karazany rehetra amin'ny rofin'ny vatana” izay, mampalahelo fa, ho roboka amin'ny fakam-panahy voalohany maro, mba hivoatra na dia rehefa lavo amin'ireny fakam-panahy ireny aza isika, ary mba hikatsaka fanampiana avy any an-danitra avy eo, mba hatonga antsika ho tonga bebe kokoa tahaka ny Mpamonjy antsika sy ny Raintsika any An-danitra. Izany no lalany. Izany no hany lalana. Ireo fahamarinana ireo no ijoroako ho vavolombelona amin'ny anaran'i Jesoa Kristy, amena.