

Divine Helps for Mortality

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Fesoasoani Faalelagi mo le Olaga Nei

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April 2025 general conference

Our Heavenly Father's plan provides helps to guide us through our mortal journeys.

O le fuafuaga a lo tatou Tama Faalelagi ua saunia ai ni fesoasoani e taiala ai i tatou ia tatou faigamalaga i le olaga nei.

I.

Through the Prophet Joseph Smith, the Lord revealed a few things about our pre-earth life. There we existed as spirit children of God. Because God desired to help His children progress, He decided to create an earth on which we could receive a body, learn through experience, develop divine attributes, and be proven to see if we would keep God's commandments. Those who qualified would "have glory added upon their heads for ever and ever" (Abraham 3:26).

To establish the conditions of this divine plan, God chose His Only Begotten Son to be our Savior. Lucifer, whose suggested alternative would destroy the agency of man, became Satan and was "cast down." Banished to the earth and denied the privilege of mortal life, Satan was permitted to attempt "to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto [God's] voice" (Moses 4:4).

Essential to God's great plan for the mortal growth of His children was for them to experience "opposition in all things" (2 Nephi 2:11). Just as our physical muscles cannot be developed or maintained without straining against the law of gravity, so mortal growth requires us to strain against Satan's temptations and other mortal opposition. Most important for spiritual growth

I.

E ala mai i le Perofeta o Iosefa Samita, na faaali mai ai e le Alii ni nai mea e uiga i lo tatou muai olaga. O iina, na tatou ola ai o ni fanau agaga a le Atua. Ona sa naunau le Atua e fesoasoani i Ana fanau ua agai i luma, sa tonu ia te Ia e foafoa se lalolagi e mafai ona tatou maua ai se tino, aoao ai e ala i aafiaga, atia'e uiga paia, ma tofotofo ia iloa ai pe o le a tatou tausia poloaiga a le Atua. O i latou e agavaa o le a "faaopopo i luga o o latou ulu le mamalu e faavavau ma faavavau lava" (Aperaamo 3:26).

Ina ia ausia tuutuuga o lenei fuafuaga paia, sa filifilia ai e le Atua Lona Alo Pele e Toatasi e avea ma o tatou Faaola. O Lusifelo, o lana filifiliga fautuaina, o le a faataumaoia ai le faitalia o le tagata, na avea ma Satani ma sa "lafoina i lalo." O le faa'auunua ai i le lalolagi ma ua le maua ai le faamanuiaga o le ola faaletino, sa faataga ai Satani e taumafai "e faasese ma faatauaso tagata, ma taitai faatagataotaua i latou i lona loto, le toatele lava lea o i latou o e e lē faalogo mai i le leo [o le Atua]" (Mose 4:4).

E taua i le fuafuaga sili a le Atua mo le tuputupua'e faaletino o Ana fanau, o lo latou oo i le "faafeagai i mea uma" (2 Nifae 2:11). E faapei ona le mafai e o tatou musele faaletino ona atina'e pe tumau e aunoa ma le faatautee faasaga i le tulafono o le kalave, o lea la e manaomia ai e le tuputupu a'e faaletino i tatou ia galue faasagatau i le faaosoosoga a Satani ma isi mea faafeagai o le

is the requirement to choose between good and evil. Those who choose good would progress toward their eternal destiny. Those who choose evil—as all would do in the various temptations of mortality—would need saving help, which a loving God designed to provide.

II.

By far, God’s strongest mortal help was His provision of a Savior, Jesus Christ, who would suffer to pay the price and provide forgiveness for repented sins. That merciful and glorious Atonement explains why faith in the Lord Jesus Christ is the first principle of the gospel. His Atonement “bringeth to pass the resurrection of the dead” (Alma 42:23), and it “atone[s] for the sins of the world” (Alma 34:8), erasing all of our repented sins and giving our Savior power to succor us in our mortal infirmities.

Beyond that glorious erasing of sins committed and being forgiven, the plan of a loving Father in Heaven provides many other gifts to protect us, including protecting us from sinning in the first place. Our mortal life always begins with a father and a mother. Ideally, both are present, with different gifts to guide our growth. If not, their absence is part of the opposition we must overcome.

III.

Our Heavenly Father’s plan provides other helps to guide us through our mortal journeys. I will speak of four of these. Please don’t hold me to my number offour, because these helps are overlapping. Moreover, there are other merciful protections in addition to these.

First, I speak of the Light or Spirit of Christ. In his great teaching in the book of Moroni, Moroni quotes his father that “the Spirit of Christ is given to every man, that he may know good from evil” (Moroni 7:16). We read this same teaching in modern revelations:

tino. O le mea e sili ona taua mo le tuputupu a’e faaleagaga o le tulaga manaomia e filifili ai i le va o le lelei ma le leaga. O i latou e filifili le lelei o le a agai i luma i lo latou faasinomaga e faavavau. O i latou e filifili le leaga—pei o le a faia e tagata uma i tofotofoga eseese o le olaga nei—o le a manaomia le fesoasoani laveai, lea na fuafuaina e se Atua alofa e tuuina mai.

II.

O le mea mautinoa, o le fesoasoani faaletino aupito malosi a le Atua o Lona saunia lea o se Faaola, o Iesu Keriso, o lē o le a puapugatia e tofogi le tau ma saunia le faamagaloga mo agasala e salamoia. Ua faamatalaina e lena Togiola alofamutimutivale ma le mamalu, le mafuaaga ua avea ai le faatuatua i le Alii o Iesu Keriso ma uluai mataupu faavae o le talalelei. O Lana Togiola “ua aumaia le toetutu mai o e ua oti” (Alema 42:23), ma ua “togiola mo agasala a le lalolagi” (Alema 34:8), ma faamama uma ai a tatou agasala e salamoia ma tuuina atu ai i lo tatou Faaola le mana e fesoasoani ai ia i tatou i o tatou vaivaiga i le olaga nei.

E le gata i lena faamamaina mamalu o agasala na faia ma faamagaloina, ua saunia e le fuafuaga a se Tama o i le Lagi alofa le tele o isi meaalofo e puipuia ai i tatou, e aofia ai ma le puipuiga o i tatou mai le agasala mai lava i le amataga. O lo tatou olaga faitino, eamatalava i se tamā ma se tina. O le tulaga e tatau ona i ai, o le i ai uma o matua e toalua, e i ai meaalofo eseese e taiala ai lo tatou tuputupu a’e. A leai, o lo la’ua lē i ai, o se vaega lea o le faafeagai e ao ona tatou faatoilaloina.

III.

O le fuafuaga a lo tatou Tama Faalelagi ua saunia ai isi fesoasoani e taiala ai i tatou ia tatou faigamalaga i le olaga nei. O le a ou tautala e uiga i le fa o nei mea. Faamolemole aua tatou te faapea mai ia ou talanoaina na o lefa, ona e fesopoa’i fesoasoani nei. E le gata i lea, e i ai isi puipuiga alofamutimutivale e faaopoopo i ai.

Muamua, ou te talanoa atu e uiga i le Malamalama po o le Agaga o Keriso. I lana aoaoga maoae i le Tusi a Moronae, o loo sii mai ai e Moronae aoaoga a lona tamā e faapea, “ua tuuina mai i tagata taitoatasi, ina ia mafai na iloa e ia le lelei mai le leaga” (Moronae 7:16). Ua tatou faitau i lenei aoaoga e tasi i faaliga i ona po nei:

“And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit” (Doctrine and Covenants 84:46).

Again: “For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly” (Doctrine and Covenants 136:33).

President Joseph Fielding Smith explained these scriptures: “The Lord has not left men (when they are born into this world) helpless, groping to find the light and truth, but every man ... is born with the right to receive the guidance, the instruction, the counsel of the Spirit of Christ, or Light of Truth.”

Thesecondof the great assistances provided by the Lord to help us choose what is right is a cluster of divine directions in the scriptures as part of the plan of salvation (plan of happiness). These directions are commandments, ordinances, and covenants.

Commandmentsdefine the path our Heavenly Father has marked out for us to progress toward eternal life. People who imagine commandments as the way God decides who to punish fail to understand this purpose of God’s loving plan of happiness. On that path, we can gradually achieve the needed relationship with our Savior and qualify for an increase of His power to help us on our way to the destination He desires for all of us. Our Heavenly Father desires all of His children to return to the celestial kingdom, where God and our Savior reside, and to have the kind of life of those who reside in that celestial glory.

Ordinancesandcovenantsare part of the law that defines the path to eternal life. Ordinances, and the sacred covenants we make with God through them, are required steps and essential guardrails along that path. I like to think of the role of covenants as demonstrating that under God’s plan, His highest blessings are given to those who promise in advance to keep certain commandments and who keep those promises.

Other God-given helps for making right choices are the manifestationsof the Holy Ghost. The Holy Ghost is the third member of the

“Ma o le Agaga na te tuuina mai le malamalama i tagata taitoatasi e sau i le lalolagi; ma o le Agaga e faamalamalamaina tagata taitoatasi i le lalolagi atoa, o e e faalogo i le siufofoga o le Agaga” (Mataupu Faavae ma Feagaiga 84:46).

E toe fai atu: “Aua ua auina atu lo u Agaga i le lalolagi e faamalamalama e ua lotomauualalo ma loto salamo, ma mo le ta usalaina o e ua lē amioatua” (Mataupu Faavae ma Feagaiga 136:33).

Na faamalamalama mai e Peresitene Iosefa Filitia Samita nei mau: “E lei tuulafoa’ia tagata e le Alii (ina ua fananau mai i latou i lenei lalolagi), e tauāutago e sue le malamalama ma le upumoni, ae o tagata taitoatasi ... ua fananau mai ma le aiatatau e maua ai le taitaiga, le faatonuga, le fautuaga a le Agaga o Keriso po o le Malamalama o le Upumoni.”

O lelona luao lagolago maoae ua saunia e le Alii e fesoasoani ia i tatou e filifilia le mea e tonu o se fuifui o faatonuga faalelagi i tusitusiga paia o se vaega o le ata o le faaolataga (le fuafuaga o le fiala). O nei faatonuga o poloaiga, sauniga, ma feagaiga.

Opoloaigaua faauigaina ai le ala ua faailogaina e lo tatou Tama Faalelagi mo i tatou ina ia agai atu ai i le ola e faavavau. O tagata o e mafafau faapea o poloaiga o le auala lea e filifili ai e le Atua po o ai e faasala, ua latou le malamalama i lenei faamoemoega o le fuafuaga alofa o le fiala a le Atua. I luga o lena ala, e mafai ai ona tatou ausia ma le faifaimalie le sootaga moomia ma lo tatou Faaola ma agavaa ai mo se faateleaga o Lona mana e fesoasoani ai ia te i tatou a o agai atu i le taunuuga ua finagalo ai o Ia mo i tatou uma. E finagalo lo tatou Tama Faalelagi i Ana fanau uma ia toefoi atu i le malo selesitila, i le mea o afifio ai le Atua ma lo tatou Faaola, ma ia maua ai le ituaiga olaga o i latou o nonofo ai i lena mamalu selesitila.

Osaunigamafeagaigao ni vaega o le tulafono o loo faavae ai tulaga manaomia o le ala i le ola e faavavau. O sauniga, ma feagaiga paia tatou te osia ma le Atua, o laasaga moomia ia ma puipui e tatau ai i luga o le ala. Ou te fia mafafau e uiga i le matafaioi a feagaiga e pei ona faapupula mai e tusa ma le fuafuaga a le Atua, o Ana faamanuiaga aupito mauualuluga ua tuuina mai ia te i latou o e muai folafola atu e tausia poloaiga patino, ma i latou e tausia na folafolaga.

O isi fesoasoaniga ua tuuina mai e le Atua mo le faia o filifiliga tonu, ofaaaligaa le Agaga Paia. O le Agaga Paia o le sui lona tolu o le Aiga

Godhead. His function, defined in scripture, is to testify of the Father and the Son, to teach us, to bring all things to our remembrance, and to guide us into all truth. The scriptures include many descriptions of the manifestations of the Holy Ghost, such as a spiritual witness in response to an inquiry about the truth of the Book of Mormon. A manifestation is not to be confused with the gift of the Holy Ghost, which is conferred following baptism.

One of the most significant of God's helps for His faithful children is the gift of the Holy Ghost. The importance of this gift is evident in the fact that it is formally conferred after repentance and baptism by water, "and then [the scriptures explain] cometh a remission of your sins by fire and by the Holy Ghost" (2 Nephi 31:17). Persons who have this remission of sins—and then regularly renew their cleansing by daily repentance and living according to the covenants they make through the ordinance of the sacrament—qualify for the promise that the Holy Ghost, the Spirit of the Lord, "may always ... be with them" (Doctrine and Covenants 20:77).

Thus, President Joseph F. Smith taught that the Holy Ghost will "enlighten the minds of the people with regard to the things of God, to convince them at the time of their conversion of their having done the will of the Father, and to be in them an abiding testimony as a companion through life, acting as the sure and safe guide into all truth and filling them day by day with joy and gladness, with a disposition to do good to all men, to suffer wrong rather than to do wrong, to be kind and merciful, long suffering and charitable. All who possess this inestimable gift, this pearl of great price, have a continual thirst after righteousness. Without the aid of the Holy Spirit," President Smith concluded, "no mortal can walk in the straight and narrow way."

IV.

With so many powerful helps to guide us in our mortal journeys, it is disappointing that so many remain unprepared for their appointed meeting with our Savior and Redeemer, Jesus Christ. His parable of the ten virgins, spoken of so frequently in this conference, suggests that of those invited to meet Him, only half will be prepared.

Atua. O Lana galuega, o loo faamatala mai i le mau, o le molimau mai i le Tama ma le Alo, e aoao i tatou, ia tatou manatua ai mea uma lava, ma taitai atu ai i tatou i upumoni uma. O loo aofia i tusitusiga paia le tele o faamatalaga i faaaliga mai o le Agaga Paia, e pei o se molimau faalea-gaga e avea o se tali i se fesili e uiga i le moni o le Tusi a Mamona. Aua nei faaluafesasiina se faaaliga ma le meaalofo o le Agaga Paia, lea e faaee atu pe a mae'a le papatisoga.

O se tasi o fesoasoaniga maoae a le Atua mo Ana fanau faamaoni, o le meaalofo o le Agaga Paia. O le taua o lenei meaalofo e iloagofie i le mea moni, e faaee atu aloaia pe a uma ona salamo ma papatisoina i le vai, "ona [e pei ona faamalamalama mai e tusitusiga paia] oo mai ai lea o se faamagaloga o a outou agasala i le afi ma i le Agaga Paia" (2 Nifae 31:17). O tagata ua maua lea faamagaloga o agasala—ona faafouina lea e le aunoa lo latou faamamaaga e ala i le salamo i aso taitasi, ma le ola e tusa ai ma feagaiga na latou osia i le sauniga o le faamanatuga—e agavaa mo le folafolaga e faapea o le Agaga Paia, le Agaga o le Alii, "ia i ai pea ... faatasi ma i latou" (Mataupu Faavae ma Feagaiga 20:77).

O lea la, sa aoao mai Peresitene Iosefa F. Samita o le Agaga Paia o le a "faamalamalamaina mafaufau o tagata e tusa ai ma mea a le Atua, e faatalitonu i latou i le taimi o lo latou liua ina ua latou faia le finagalo o le Tama, ma ia i ai ia i latou se molimau mausali e fai ma soa i le olaga atoa, e avea ma taiala mautu ma le saogalemu i mea moni uma, ma faatutumuina i latou i lea aso ma lea aso i le olioli ma le fiafia, ma se manao e agalelei i tagata uma, ia lafoai mea sese nai lo le faia o mea sese, ia agalelei ma alofamutimutivale, ia talitiga ma agaalofa. O i latou uma ua i ai lenei meaalofo lēmafuatiaina, lenei penina tau tele, e i ai se galala faifaipea i le amiotonu. A aunoa ma le fesoasoani a le Agaga Paia," na faaiu mai ai e Peresitene Samita, "e leai se tagata soifua e mafai ona savali i le ala sa'o ma le vaapiapi."

IV.

Faatasi ai ma le anoanoai o fesoasoaniga mamana e taiala ai i tatou i a tatou faigamalaga i le olaga nei, o se mea e le fiafia ai ona o le toatele naua o loo nofoa'i ma le lē saunia mo la latou feiloaiga faatulagaina ma lo tatou Faaola ma le Togiola, o Iesu Keriso. O Lana faataoto i taupou e toasefulu, ua talanoaina soo i lenei konafesi, ua fautuaina mai ai faapea o i latou na valaaulia e

We all know examples of the unprepared: returned missionaries who have interrupted their spiritual growth by periods of inactivity, youth who have jeopardized their spiritual growth by separating themselves from Church teaching and activities, men who have postponed their ordination to the Melchizedek Priesthood, men and women—sometimes the posterity of noble pioneers or worthy parents—who have departed the covenant path short of making and keeping covenants in the holy temple.

Many of such deviations occur when members fail to follow the fundamental spiritual maintenance plan of personal prayer, regular scripture study, and frequent repentance. In contrast, some neglect weekly renewal of covenants by not partaking of the sacrament. Some say the Church is not meeting their needs; those substitute what they perceive as their future needs ahead of what the Lord has provided in His many teachings and opportunities for our essential service to others.

Humility and trust in the Lord are the remedies for such deviations. As the Book of Mormon teaches, the Lord “doth bless and prosper those who put their trust in him” (Helaman 12:1). Trusting in the Lord is a particular need for all who wrongly measure the commandments of God and the teachings of His prophets against the latest findings and wisdom of man.

I have spoken of the many mortal helps our loving Father in Heaven has given to help His children return to Him. Our part in this divine plan is to trust in God and seek and use these divine helps, most notably the Atonement of His Beloved Son, our Savior and Redeemer, Jesus Christ. I pray that we will teach and live these principles, in the name of Jesus Christ, amen.

faafetaiai ia te Ia, e na o le ‘afa o le a saunia.

Ua tatou iloa uma lava faataitaiga o e le saunia: o faifeautalai ua mae’a mai misiona o ē faasalaveia lo latou tuputupu aē faaleagaga i vaitau o le lē toaaga mai, o talavou ua faatuatuai lo latou tuputupu aē faaleagaga i lo latou o ese mai aoaoga ma gaoioiga a le Ekalesia, o alii ua tolopo lo latou faauuga i le Perisitua Mekisateko, o alii ma tamaitai—o nisi taimi o fanau a paionia tamaalii po o matua agavaa—ua o ese mai le ala o feagaiga ua le osia ma tausia feagaiga i le malumalu paia.

O le tele o nei faaletonu e tutupu pe a le mulimulita’ia e tagata o le ekalesia le fuafuaga faavae faaleagaga o le tausisia o tatalo faaletagata lava ia, suesue e le aunoa o tusitusiga paia, ma le salamo soo. O se faatusatusaga, o nisi ua ‘alofia le faafouina i vaiaso taitasi o feagaiga e ala i le le taumamafa i le faamanatuga. Fai mai nisi e lē o faamalieina e le Ekalesia o latou manaoga; ua latou suia mea ua latou manatu o o latou manaoga ia o le lumanai oi luma, i mea ua tuuina mai e le Alii i Ana mau aoaoga ma avanoa mo la tatou auunaga e tata ai i isi.

O le lotomaulalo ma le faalagolago i le Alii o vaifofo ia mo na faaletonu. E pei ona aoa mai le Tusi a Mamona, e “faamanuia ma faatamaoiga e le Alii i latou o e e tuu atu lo latou faalagolago ia te ia” (Helamana 12:1). O le faalagolago i le Alii o se manaoga faapitoa mo i latou uma o ē fuatia seseina poloaiga a le Atua ma aoaoga a Ana perofeta e faasaga i mea aupito lata mai e maua i suesuega ma le poto o le tagata.

Ua ou talanoa atu e uiga i le tele o fesoasoani faaletino ua tuuina mai e lo tatou Tama oi le Lagi alofa e fesoasoani ai i Ana fanau ia toe foi atu ia te Ia. O la tatou vaega i lenei fuafuaga faalelagi o le faalagolago i le Atua ma saili e faaoga nei fesoasoani faalelagi, ae aupito sili ai lava le Togiola a Lona Alo Pele, o lo tatou Faaola ma le Togiola o Iesu Keriso. Ou te tatalo o le a tatou aoa atu ma ola ai i nei mataupu faavae, i le suafa o Iesu Keriso, amene.