

Beware the Second Temptation

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Faaeteete i le Faaosoosoga Lona Lua

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O Le Fitugafulu

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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.

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

Aua e te lafilafi mai ia i latou o le a alolofa ma lagolagoina oe; ae, tamoe i ai.

I nai tausaga ua mavae, ina ua atoa lo'u 12, sa valaaulia ai a'u e auai i la'u tolauapiga muamua e alu ai ma le po, a la'u korama o le Perisitua Aro-na. O se valaaulia ua loa ona faatalitali i ai, aua o lo'u tamā o le taitai o le korama ma sa tele ina o e tolauapi ma tama o le uarota, ae tuu a'u i le fale.

Ina ua oo mai le aso, sa ou sagisagi fiafia. Ma e tataua ona ou ta'u sa'o atu, sa ou matuai naunau ia ave'a a'u o se tasi o tama matutua atu. Sa ou fili-maoti e faamaonia a'u lava. I lena taumafaiga sa le'i leva ae tofotofoina a'u e vaai pe o le a ou auai i tausuga ma ave'a ai o se tasi o le vaega.

O la'u matafaioi na atofa mai o le aumai o ki o le taavale a lo'u tamā ina ia mafai ai ona fai se togafiti faatausua i taitai. Ou te le o manatua lelei la'u tala na ioe mai ai lo'u tamā, ae sa le'i pine ae ou tamoe atu i le vaega o tama a'o uuina ki, ua ou mimita i le mea na ou ausia.

Ona oo mai ai lea o le isi tofiga. E tataua ona ou tatalaina le faitotoa o le taavale ma sulu se fasilaau i le va o le tua o le nofoa o le avetaavale ma le pu o le taavale. Ma ona ou lokaina lea o le taavale ina ia alu le po o e'e le pu e aunoa ma se auala mo taitai e mafai ai ona alu se isi i le taavale e aveese le auupega faatauva.

Ia, o i lea na liliu ai le tala i se maasiasi tiga mo a'u. Na uma loa ona ou suluina le fasilaau, sa ou lokaina le faitotoa ma tamoe loa i le saosaoa na ou mafaia e lafi i se pupuvao lata ane. A o ou faapupu i lalo i le palapala, sa ou lagonaina se tiga matuai matautia. I le pogisa ma i lo'u faanatinati, sa ou saofai ai i luga o se laau toafa matuitui.

Sa lē lagona la'u faataitaiō i le tiga ona o le e'e leotele o le pu, ma sa leai se isi mea ou te faia ae

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 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

na o le savali faasaesae i le taavale, e ta’uta’u a’u “agasala,” ma saili se fofō faigofie ma se vaaiga maasiasi faafomai.

O le taimi na totoe o lena po, sa ou faō i lo’u manava i totonu o se faleie a’o aveese e lo’u tamā ia tala o laau toafa matuitui e faaaoga ai palaea mai lo’u ... e, tau ina ou fai atu, sa le’i lelei sa’u nofo mo le tele o aso mulimuli ane.

E tele taimi ou te toemafau fau ai i lena aafia-ga. Ua mafai nei ona ou ‘ata i le faavalevarea o lo’u talavou, e oo foi ina ua manino mai ia te a’u ni nai mataupu faavae autu.

E tele mamanu i amioga a tagata e foliga ua masani ai le tagata natura—o le manao ia aofia ai, le manao e faamaonia ia lava, o le fefe i le le amanaiaina, ma le manaoga uuna’i e lafilafi ina ia aloese ai mai taunuuga. O le amioga faaii lenei o le a ou taulai i ai i le asō—o le lafilafi pe a uma ona tatou faia se mea e le tataua ona tatou faia.

Ia, ou te le o faatusatusaina a’u tausuga faat-amaitiiti i le agasala matuiā, ae e mafai ona tatou aoa mai ni nai mataupu faavae e ono aoga a o tofotofoina i tatou i la tatou malaga i le olaga nei.

I le Faatoaga o Etena, sa i ai se tulaga toafimalie o Atamu ma Eva—se mau i meaai, o le matagofie lēmafaatusalia o le faatoaga—e le na o se faatoaga o le matagofie ae o se faatoaga e leai ni vao po o ni mea matuituia.

Peitai, ua tatou iloa foi o le olaga i le faatoaga na tapulaa ai lo la alualu i luma na moomia. O le faatoaga sa lē o se taunuuga faaii ae o se suega, o le suega muamua o le mau suega, o le a faamaonia ai, saunia, ma faataga ai i la’ua e agaigai i luma i lo la’ua taunuuga faaii o le toefoi atu i le afioaga o le Tamā ma le Alo.

O le a e manatuaina sa i ai le faafeagai i le faatoaga. Sa faataga Lusifelo e tofotofo Atamu ma Eva. Sa ia faaosoosoina muamua Atamu e ‘ai i le fua o le laau e iloa ai le lelei ma le leaga. O le manatuaina o le poloaiga e aua nei aai ai, o lea sa teena ai e Atamu. Ona oo mai ai lea o Eva ua faamanuiaina, o lē na filifili e ‘ai i le fua, ma faatalitonuina Atamu e ‘ai ai foi.

Mulimuli ane, na tautino ai e Atamu ma Eva e faapea, o lenei faaiuga sa tataua ona fai ina ia faataunuu ai le fuafuaga a le Tama Faalelagi. Ae o le ‘aai ai i le fua, na la solia ai le tulafono—o se tulafono na tuuina sa’o atu ia i la’ua mai le Tamā. O le taunuuga ma le lofituina o le malamalama i le lelei ma le leaga, atonu na tuua ai i la’ua i le faanoanoa tele ina ua la faalogoina le siufofoga o le Tamā o faasilasila ane Lona toefoi atu i le faatoa-

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 following 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.”

ga. Sa la iloina ai ua la’ua lē lavalavā, aua e moni lava ua leai ni o la’ua lavalava, ona sa soifua i la’ua i se tulaga o le lotomamā. Ae atonu na sili ona tiga le alia’e o la la’ua solitulafono nai lo le alia’e o lo la’ua lē lavalavā. Sa leai so la’ua puipuiga ma sa sātia gofie. Sa le’i ufiufia i la’ua uma faaletino.

I lea sailia pea o avanoa, sa iloa e Lusifelo lo la’ua tulaga ua alia’e ma ua faavaivaia, sa ia toe faaososoina foi i la’ua—o le taimi lenei, e lalafi mai le Atua.

O le faaososoga lenei—o le a ou faaigoaina o le “faaososoga lona lua,”—o le faaososoga lea e ono aumaia ai le taunuuga pito tele pe a tatou gauai i ai. O le mea moni, ina ia aloese mai faaososoga muamua uma e soli le tulafono a le Atua, e sili lea, ae ua tatou iloa o le a gauai tagata uma i se tele o faaososoga muamua i lenei lalolagi. A o tatou agaiga’i atu i lo tatou tulaga matutua ma ua malamalama, matou te faamoemoe o le a faaauau pea ona alualu i luma lo tatou malosi e aloese ai mai faaososoga muamua, a o tatou finafinai ia avea atili e faapei o le Faaola, o Iesu Keriso.

Atonu e taumafai isi e lalafi mai le Atua ona latou te le mananao e iloa pe alia’e, ma latou te lagonaina le maasiasi po o le ta’usalaina. Peitai, e anoanoai mau o loo aoao mai ai i tatou e faapea, e le mafai ona lalafi mai le Atua. O le a ou faasoa atu na o ni nai mau.

Ua aoao e le Alii ia Ieremia e ala i fesili nei: “Pe mafai ea e se tagata ona lafi i mea lilo ou te le iloa ai o ia? Na fetalai mai ai le Alii. E le o tutumu ea le lagi ma le lalolagi ia te au?”

Ma na aoaoina foi Iopu:

“Aua ua silasila o ia i ala o tagata taitoatasi, ua ia silafia foi ona savaliga uma.

“E leai se pouliuli, e leai foi se ata o le oti e lalafi ai o e fai amioleaga.”

Ua alaga le faisalamo o Tavita i lana gagana faatusisolo sili:

“Ieova e ua e suesue mai ia te a’u, ua e silafia lava a’u.

“O oe lava ua e silafia lo’u nofo i lalo ma lo’u tulai i luga, ua e silafia mamao mai o’u manatunatu. ...

“Ae leai lava se upu i lo’u gutu, faauta, Ieova e, ua e silafia uma lava. ...

“Ou te alu ea i fea ai lou agaga? Pe ou te sola i fea ai ou luma?

“Afai ou te alu a’e i le lagi, o i ai lava oe: afai ou te fofola so’u moega i seoli, faauta, e i ai lava

oe.”

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 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 pow-

Tagata Fou Liliu Mai

Mo i latou ua faatoa auai i Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai, o le faaosoosoga lona lua e ono foliga faapitoa le faigata. E ala i lou papatisoga ua e osifeagaiga ai e tauave i ou lava luga le suafa o Iesu Keriso, lea e mo le toatele e aofia ai se suiga manaomia o le ituaiga olaga e ola ai. O le suia o le ituaiga olaga o se tagata e le faigofie. E tele ina manaomia ai oe e suia ou mausa ma faiga masani, e oo lava i mafutaga ina ia agaigai ai i luma i lou Tama Faalelagi alofa.

Ua iloa e le fili e te ono faavaivai i ana osofa'iga faatogafiti. O le a ia faia lou olaga ua te'a, lea na tuua ai oe e lei faamalieina i le tele o itu, a o lea ua foliga maoae le faatosinaloto. O lē na molia[ina], e pei ona ta'ua ai o ia i le tusi o Faaliga, o le a faaosoosoina oe i mafaufauga e foliga faapenei: “E lē lava lou malosi e suia ai lou olaga; e te lē mafaia ona fai lenei mea; e lē o oe o se tasi o nei tagata; o le a latou lē taliaina lava oe; e te vāivāi tele.”

Afai e foliga e moni nei mafaufauga ia te outou o ē ua faatoa amata i luga o le ala o feagaiga, matou te aioi atu ia te outou ia aua nei ua'i atu i le leo o lē na moliaina. Matou te alolofa ia te outou; e mafai ona outou faia; matou te talia outou; ma faatasi ai ma le Faaola, o le a outou maua le malosi e faia ai mea uma. I se taimi o le a sili ona e manaomia ai lo matou alofa ma le lagolago, aua ne'i faaseseina oe e mafaufau faapea, o le a matou teena oe pe a e toe la'a i tua i lou olaga tuai. E ala i le mana lē mafaatusalia o le Togiola a Iesu Keriso, e mafai ai ona toe faamamāina oe. Ae afai e te lafi mai ia te Ia ma faataumamao oe lava mai lou nuu fou o le faatuatua, ua e faataumamaina oe lava mai le faapogai tonu e mafai ai ma o le a avatu ai ia te oe le malosi e te faatoilaloina ai.

Sa faasoa mai e sa'u uo pele, o se tagata faatoa liliu mai, le faigata ona tumau i le faatuatua pe a tuatoatasi. O loo i ai le malosiaga tele i le avea ai ma itutino tumau o se nuu lagolagosua—e tautevateva tagata uma ae agaigai lava i luma a o faamanuiaina i le alofa o Iesu Keriso.

Na aoao mai Peresitene Russell M. Nelson e faapea, “o le manumalo i le lalolagi e le o se mea e tupu i se aso se tasi pe lua. E tupu i le olaga atoa pe a tatou taliaina pea lava pea le mataupu faavae a Keriso. Tatou te faafaileleina le faatuatua ia Iesu Keriso e ala i le salamo i aso taitasi ma tausia fea-

er. 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.

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.

gaiga ia e faaee mai ai le mana ia i tatou. Tatou te tumau i luga o le ala o feagaiga ma faamanuiaina i le malosiaga faaleagaga, faaaliga faaletagata lava ia, faateleina o le faatuatua, ma auunaga a agelu.”

Afai e te aafia i se manu’a faaletino, o le a fāi ifo lou tulaga ma e ono aveā ma faamata’u i lou ola, pe afai e te le sailia se vaaiga faafomai e tatau ai. E tonu foi lena mea i manu’aga faaleagaga. E na o manu’aga faaleagaga e lē togafitia e ono faamata’uina ai lou faaolataga e faavavau. Aua e te lafilafi mai ia i latou o le a alolofa ma lagolagoina oe; ae, tamoe i ai. O epikopo, peresitene o paranesi, ma taitai lelei e mafai ona fesoasoani ia te oe ia maua le mana faamalololo o le Togiola a Iesu Keriso.

Ia i latou atonu o loo lalafi, matou te talosagaina outou ia toe foi mai. Tou te manaomia le mea o loo ofoina atu e le talalelei ma le Togiola a Iesu Keriso, ma matou te manaomia foi mea tou te ofo maia. E silafia e le Atua a outou agasala; e le mafai ona outou lalafi mai ia te Ia. Ia faaleleia oe lava i Ona luma.

I le aveā ai ma Ana Au Paia, e tatau ia i tatou taitoatasi ona atia’e se aganuu o le aveā ma ni ō o le Ekalesia e alofaina, taliaina, ma faamalosiaina i latou uma o ē naunau ia agai i luma i Lona ala.

Faaeteete i lea faaosoosoga lona lua! Mulimuli i fautuaga a perofeta anamua ma ona po nei, ma ia iloa e le mafai ona e lafilafi mai se Tamā alofa.

Nai lo lena, ia faaavanoa oe lava mo le mana faavavega o le faamalologa o le Togiola a Iesu Keriso. O le faamoemoega tonu lava lena o lo tatou ola ai, ina ia maua se tino ‘augavale ma faitino “e mafai ona oo i ai vaivaiga eseese uma” o le faanoanoaga, o le a ua’i atu i faaosoosoga muamua e tele; ia agai i luma tusa lava pe tatou te pauu atu i nei faaosoosoga; ma ia sailia le fesoasoani faalelagi i le mae’a ai ona faia, ina ia mafai ai ona tatou aveā atili e faapei o lo tatou faaola ma lo tatou Tamā o i le Lagi. O Lana ala lea. Ua na o le pau lea o le ala. Ou te molimau atu ai i nei upumoni i le suafa o Iesu Keriso, amene.