

Harden Not Your Heart

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Aua le Faamaaaina Lou Loto

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O Le Fitugafulu

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If we sincerely repent, humble ourselves, and trust and rely on the Lord, our hearts will be softened.

Afai tatou te salamo faamaoni, faamaualaloina i tatou lava, ma talitonu ma faalagolago i le Alii, o le a faamaluluina o tatou loto.

The Restoration of the gospel of Jesus Christ began when God the Father and His Beloved Son appeared to the young Joseph Smith, answering his humble prayer. As part of the Restoration, Joseph Smith translated an ancient record by the gift and the power of God. This record contains “God’s dealings with ancient inhabitants of the Americas and contains the fulness of the everlasting gospel.”

When I was a young boy, as I read the Book of Mormon, I often wondered why Laman and Lemuel did not believe the truths that were given to them, even when an angel of the Lord appeared and spoke to them directly. Why couldn’t Laman and Lemuel be more humble and obedient to the teachings of their father, Lehi, and their younger brother Nephi?

I found one of the answers to this question in 1 Nephi, which states that Nephi was “grieved because of the hardness of their hearts.” Nephi asked his older brothers, “How is it that ye are so hard in your hearts, and so blind in your minds?”

What does it mean to have a hardness of heart?

The Korean translation of “hardness” in the Book of Mormon is (Wan-Aak:). This phrase uses the Chinese character “Wan” (), meaning “stubborn,” and “Aak” (), meaning “wicked.” When we harden our hearts, we are blinded, and good things cannot come into our hearts or our minds. We become stubborn and begin to place more focus on worldly desires, closing our hearts to the things of God. We choose to focus

Na amata le Toefuataiga o le talalelei a Iesu Keriso ina ua faaali mai le Atua le Tama ma Lona Alo Pele i le taulealea o Iosefa Samita, e tali mai ai lana tatalo faamaualalo. I le avea ai o se vaega o le Toefuataiga, na faaliliu e Iosefa Samita le Tusi a Mamona e ala i le meaalofo ma le mana o le Atua. O lea faamaumauga o loo i ai “fegalegaleaiga a le Atua ma tagata anamua o Amerika ma o loo i ai le atoatoaga o le talalelei tumau-faavavau.”

A o ou laitiiti, a o ou faitau i le Tusi a Mamona, sa masani ona ou mafaufau pe aisea na le talitonu ai Lamana ma Lemuel i upumoni na tuuina mai ia i la’ua, e oo foi ina ua faaali mai se agelu a le Alii ma fetalai sa’o mai ia i la’ua. Aisea na le mafai ai e Lamana ma Lemuel ona loto-maualalo atili ma usiusitai i aoaoga a lo la tama, o Liae, ma lo la uso laitiiti o Nifae?

Sa ou maua se tasi o tali i lenei fesili i le 1 Nifae, lea na faapea mai na “faanoanoa Nifae ona o le maaa o o la’ua loto.” Sa fesili atu Nifae i ona uso matutua, “E faapefea ona matua maaa o oulua loto, ma tauaso tele i o oulua mafaufau?”

O le a le uiga o le i ai o se loto e maaa?

O le faaliliuga faa-Korea o le “maaa” i le Tusi a Mamona o le (Wan-Aak:). O lenei fasifuitau o loo faaoga ai le mataitusi Saina “Wan” (), o lona uiga o le “maaa,” ma le “Aak” (), o lona uiga o le “amioleaga.” Pe a tatou faamaaa o tatou loto, e faatauasoina i tatou, ma e le mafai ona oo mai mea lelei i o tatou loto po o o tatou mafaufau. E oo ina tatou faafasili ma amata ona taulai atili atu i manaoga faalelalogagi,

solely on our own thoughts while not accepting the opinions and guidance of others. We choose to not open our hearts to the things of God but instead to the influence of the things of the world and the adversary. When our hearts are hardened, we resist the influence of the Holy Ghost. We are “slow to remember the Lord,” and over time we become “past feeling” His words.

Alma taught the people in Ammonihah that some “would reject the Spirit of God on account of the hardness of their hearts.” He also taught that “they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries.” Eventually, the Spirit withdraws, and the Lord “will take away [His] word” from those who have hardened their hearts just like Laman and Lemuel. Because Laman and Lemuel continually hardened their hearts, resisted the feelings of the Holy Ghost, and chose not to accept the words and teachings of their father and Nephi, they ultimately rejected eternal truths from God.

In contrast to Laman and Lemuel, Nephi continually humbled himself, seeking guidance from the Spirit of the Lord. In return, the Lord softened Nephi’s heart. Nephi shares that he “did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father.” The Lord helped Nephi to accept, understand, and believe all the mysteries of God and His words. Nephi was able to have the constant companionship of the Holy Ghost.

What can we do to not harden our hearts?

First, we can practice daily repentance.

Our Savior taught, “Whoso repenteth and cometh unto me as a little child, him will I receive.” Our beloved prophet, President Russell M. Nelson, taught:

“Repenting is the key to progress. Pure faith keeps us moving forward on the covenant path.

“Please do not fear or delay repenting. Satan delights in your misery. ... Start today to experience the joy of putting off the natural man. The Savior loves us always but especially when we repent.”

As we experience the joy of softening our hearts and coming to the Lord, we become “as

ma tapunia o tatou loto i mea a le Atua. Tatou te filifili e taulai atu i o tatou lava mafauauga ae le taliaina manatu ma taitaiga a isi. Tatou te filifili e le tatala o tatou loto i mea a le Atua ae nai lo lena, i faatosinaga a mea o le lalolagi ma le fili. Pe a faamaaa o tatou loto, tatou te tetee atu i le faatosinaga a le Agaga Paia. Tatou te “telegese ona manatua le Alii,” ma i le aluga o taimi tatou te “le toe lagonaina” Ana afioga.

Sa aoao atu e Alema le nuu i Amonaea e faapea o nisi “o le a teena le Agaga o le Atua ona o le maaa o o latou loto.” Na ia aoao atu foi e faapea “ma o i latou o e e faamaaa o latou loto, e tuu mai ia i latou le vaega itiiti o le afioga, seia oo ina latou lē iloaina se mea e uiga i ana mealilo.” Mulimuli ane, e aluese le Agaga, ma o le a “aveese e le Alii [Lana] afioga” mai ia i latou o e ua faamaaa o latou loto e pei lava o Lamana ma Lemuelu. Talu ai ona sa faaauau pea ona faamaaa e Lamana ma Lemuelu o la’ua loto, tetee atu i lagona o le Agaga Paia, ma filifili e le taliaina upu ma aoaoga a lo la tamā ma Nifae, o lea na iu ai ina la teena upumoni e faavavau mai le Atua.

E ese mai ia Lamana ma Lemuelu, sa faaauau pea ona faamaualaloina e Nifae o ia lava, i le sailia o le taitaiga mai le Agaga o le Alii. O le tau, na faamaluluina e le Alii le loto o Nifae. Ua faasoa mai e Nifae e faapea sa ia “tagi atu i le Alii; ma faauta sa asiasi mai o ia ia te a’u, ma faamaluluina lo’u loto sa oo ina ou talitonu i upu uma na tautala mai ai lo’u tamā.” Na fesoasoani le Alii ia Nifae ia talia, malamalama, ma talitonu i mealilo uma a le Atua ma Ana afioga. Sa mafai e Nifae ona maua le mafutaga faifai pea a le Agaga Paia.

O a ni mea e mafai ona tatou faia ina ia le faamaaaina ai o tatou loto?

Muamua, e mafai ona tatou faatinoina le salamo i aso taitasi.

Na aoao mai lo tatou Faaola “Ai se e salamo ma sau ia te au e pei o se tamaitiiti, o ia lea o le a ou taliaina.” Na aoao mai lo tatou perofeta pele, o Peresitene Russell M. Nelson:

O le salamo o lekilea i le alualu i luma. O le faatuatua mama e faatumauiina lo tatou agai i luma i luga o le ala o feagaiga.

“Faamolemole aua ne’i fefe pe faatuai ona salamō. E fiafia tele Satani i ou faanoanoaga. ... Amata i le asō ona lagona le olioli o le tuueseina o le tagata natura. E alofa le Faaola ia i tatou e le aunoa aeaemaiselava pe a tatou salamo.”

A o tatou o’o i le olioli ona o le faamaluluina o o tatou loto ma o mai i le Alii, e avea i tatou

a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”

Second, we can practice humility.

Daily repentance will bring humility to our hearts. We want to become humble before the Lord, like a little child who obeys their father. We will then always have the Holy Spirit with us, and our hearts will soften.

My wife, Sue, and I have known a wonderful couple for the last four years. When we initially met them, the husband was a new member of the Church, and his wife was meeting with the missionaries to study the gospel. Many missionaries met with her to help her come unto Christ. We felt that she had a vibrant testimony of the gospel and knew that the Church was true. She felt the Spirit often during our visits and actively participated in all the meetings. She loved to interact with the wonderful members of the ward. However, she found it difficult to commit herself to enter the waters of baptism. One day she was reading Moroni 7:43–44, which reads:

“And again, behold I say unto you that he cannot have faith and hope, save he shall be meek, and lowly of heart.

“If so, [your] faith and hope is vain, for none is acceptable before God, save the meek and lowly in heart.”

After reading these verses, she realized what she needed to do. She thought that she had understood the meaning of being meek and humble. However, her understanding was not sufficient enough to have faith and hope to obey the commandments of God. She had to let go of her stubbornness and her own wisdom. She started to humble herself through sincere repentance. She began to understand humility in the perspective of God’s eyes. She relied on Heavenly Father and prayed to soften her own heart. Through these prayers, she felt the Spirit witness to her that Heavenly Father wanted her to be baptized.

Both husband and wife shared that the more they became humble, the more they could understand the words of God, and their hearts were

“e pei o se tamaitiiti, e usiusitai, agamalu, lotomaulalo, onosai, ma tumu i le alofa, loto ina usitai uma ua silafia e le Alii e tatau ona faao mai i ona luga, e pei ona usitai atu se tamaitiiti i lona tamā.”

Lona lua, e mafai ona tatou faatinoina le lotomaulalo.

O le salamo i aso taitasi o le a aumaia ai le lotomaulalo i o tatou loto. Tatou te mananao ia lotomaulalo i luma o le Alii, e pei o se tamaitiiti e usitai i lona tamā. Ona tatou maua ai lea o le Agaga Paia e faatasi ma i tatou, ma o le a faamaluluina o tatou loto.

Sa ma masani ma lo’u toalu o Sue i se ulugalii lelei mo le fa tausaga ua mavae. Ina ua ma feiloai muamua ia i la’ua, o le tane o se tagata fou o le Ekalesia, ma sa feiloai lona toalu ma faifeautalai e sutesue i le talalelei. E toatele faifeautalai na feiloai ma ia e fesoasoani ia te ia e sau ia Keriso. Sa ma lagonaina sa ia te ia se molimau malosi o le talalelei ma sa iloa e moni le Ekalesia. Sa ia lagonaina soo le Agaga i le taimi o a matou asiasiga ma auai malosi i sauniga uma. Sa fafia o ia e fegalegaleai ma tagata lelei o le uarota. Ae peitai, sa faigata ia te ia ona ia tuuto atu e ulu ifo i le vai o le papatisoga. I se tasi aso sa ia faitauina le Moronae 7:43–44, lea e faitauina:

“O leni foi, faauta ou te fai atu ia te outou e le mafai ona i ai ia te ia le faatuatua ma le faamoemoe, vagana ai ua agamalu, ma mauaalo o ia i le loto.

“Afai e faapea, ua le aoga [lou] faatuatua ma le faamoemoe, ona e leai se tasi e ono talia i luma o le Atua, vagana ai i latou o e ua agamalu ma mauaalo i le loto.”

Ina ua uma ona ia faitauina nei fuaiupu, sa ia iloina le mea e tatau ona ia faia. Sa manatu o ia ua malamalama i le uiga o le agamalu ma le lotomaulalo. Ae peitai, sa le lava lona malamalama e maua ai le faatuatua ma le faamoemoe e usitai ai i poloaiga a le Atua. Sa tatau ona ia lafoai lona lotomaa ma lona lava atamai. Sa amata ona ia faamaualaloina o ia lava e ala i le salamo faamaoni. Na amata ona ia malamalama i le lotomaulalo i le silafaga a le Atua. Sa faalagolago o ia i le Tama Faalelagi ma tatalo e faamaluluina lona lava loto. E ala mai i nei tatalo, sa ia lagonaina ai le moli-mau a le Agaga ia te ia e finagalo le Tama Faalelagi ina ia papatisoina o ia.

Sa faasoa uma mai e le tane ma le ava e faapea, o le tele lava o lo la’ua lotomaulalo, o le tele foi lena o lo la malamalama ai i afioga a le

softened to follow the teachings of our Lord Jesus Christ.

Third, we can trust and rely on our Savior.

Nephi was a great example of allowing his heart to be softened by trusting in the Lord. He taught, “I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh.” Similarly, in a revelation given to the Prophet Joseph Smith, the Lord said, “Put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly.” When we put our trust in the Lord and rely on Him, He will soften our hearts, and we will be supported in our trials, troubles, and afflictions.

If we sincerely repent, humble ourselves, and trust and rely on the Lord, our hearts will be softened. He will then pour out His Spirit and show us the mysteries of heaven. We will believe all the words that He has taught, and our understanding will deepen.

Our Savior, Jesus Christ, was the ultimate example of meekness. In 2 Nephi 31:7, we read, “But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.” Even though He was holy and perfect, He humbled Himself before the Father and was obedient to Him by being baptized.

At the end of His mortal life, Jesus Christ submitted His own will to His Father by partaking of the bitter cup. This suffering caused Him “to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit.” The Savior asked that He “might not drink the bitter cup, and shrink.” “Nevertheless,” He said, “glory be to the Father, and [He] partook and finished [His] preparations unto the children of men.”

Brothers and sisters, we’ve been given moral agency. We can choose to harden our hearts, or we can choose to soften our hearts. In our daily lives, we can choose to do the things that invite the Lord’s Spirit to come into and dwell in our hearts. I know that in these choices, there is peace and joy.

Atua, ma sa faamaluluina o la’ua loto e mulimuli i aoaoga a lo tatou Alii o Iesu Keriso.

Lona tolu, e mafai ona tatou talitonu ma faalagolago i lo tatou Faaola.

O Nifae o se faataitaiga maoae o le faatagaina o lona loto ina ia faamaluluina e ala i le faalagolago i le Alii. Sa ia aoao mai, “ua ou faalagolago ia te oe, ma o le a ou faalagolago pea ia te oe e faavavau. O le a ou lē tuu atu lo u faalagolago i le lima o le tagata.” E faapena foi, i se faaaliga na tuuina mai i le Perofeta o Iosefa Samita, na fetalai mai ai le Alii, “Ia tuu atu lou faalagolago i lena Agaga lea na te taitaiina e fai mea lelei—ioe, ia fai ma le amiotonu, ia savali ma le lotomauualalo.” Pe a tuu atu lo tatou faatuatuaga i le Alii ma faalagolago ia te Ia, o le a Ia faamaluluina o tatou loto, ma o le a lagolagoina i tatou i o tatou tofotofoga, faafitauli, ma puapuaga.

Afai tatou te salamo faamaoni, faamaualaloina i tatou lava, ma talitonu ma faalagolago i le Alii, o le a faamaluluina o tatou loto. Ona liligi mai lea o Lona Agaga ma faaali mai ia i tatou mealilo o le lagi. O le a tatou talitonu i upu uma ua Ia aoao mai, ma o le a faalolotoina lo tatou malamalama.

O lo tatou Faaola, o Iesu Keriso, o le faataitaiga sili lea o le agamalu. I le 2 Nifae 31:7, tatou te faitau ai, “Tou te lē iloa ea ua paia o ia? Ae e ui ina paia o ia, ua faaali mai e ia i le fanauga a tagata, ua ia faamaualaloina o ia lava e tusa ma la le tino i luma o le Tamā, ma molimau atu i le Tamā o le a ia usiusitai ia te ia i le tausia o ana poloaiga.” E ui lava ina paia ma atoatoa o Ia, ae sa Ia faamaualaloina o Ia Lava i luma o le Tama ma usiusitai ia te Ia e ala i le papatisoina.

I le faaiuga o Lona soifuaga faaletino, sa tuuina atu ai e Iesu Keriso Lona lava finagalo i Lona Tama e ala i le taumafaina o le ipu oona. O lea mafatiaga na afua ai ona “gatete ona o le tiga, ...tafe toto ai pu afu uma, ma mafatia ai i le tino atoa ma le agaga.” Na ole atu le Faaola ina ia “aua ne’i inu i le ipu oona, ma mae’ē.” “E ui i lea,” sa Ia fetalai, “ia i ai i le Tama le viiga, ma sa [Ia] inu ma faauma ai [Ana] tapenapenaga mo le fanauga a tagata.”

Uso e ma tuafafine, ua tuuina mai ia i tatou le faitalia e filifili ai le mea tonu. E mafai ona tatou filifili e faamaaa o tatou loto, pe mafai foi ona tatou filifili e faamaluluina o tatou loto. I o tatou olaga i aso taitasi, e mafai ona tatou filifili e fai mea e valaaulia ai le Agaga o le Alii e afio mai ma mau i o tatou loto. Ou te iloa o nei filifiliga, o loo

Let us follow the example of our Savior, Jesus Christ, who followed the will of the Father. As we do so, the Lord has promised us, “For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts.” In the name of Jesus Christ, amen.

i ai le filemu ma le olioli.

Ia tatou mulimuli i le faataitaiga a lo tatou Faaola, o Iesu Keriso, o le na mulimuli i le finagalo o le Tama. A o tatou faia lena mea, ua folafola mai e le Alii ia i tatou, “Aua, faauta, o le a ou faapotopotoina i latou e pei ona ofaofatai mai e le matuamoa lana toloai i lalo o ona apaau, pe afai latou te le faamaaa o latou loto.” I le suafa o Iesu Keriso, amene.