

Spiritually Whole in Him

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Kukamilishwa Kiroho katika Yeye

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Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith in and conversion to Jesus Christ.

Ten lepers hollered to the Savior, “Have mercy on us.” And Jesus did. He told them to show themselves to the priest, and as they went, they were cleansed of the disease.

And one of them, when he saw that he was healed, shouted praises to God. He returned to the Savior, fell at His feet, and expressed gratitude.

And the Savior said to him who was thankful, “Thy faith hath made thee whole.”

Jesus Christ had healed ten lepers. But one, coming back to the Savior, received something in addition. He was made whole.

Nine lepers were physically healed.

One was physically healed and made spiritually whole.

In pondering this story, I have wondered if the converse is true. If healing and wholeness are not the same, can one be made spiritually whole by Him but not yet physically and emotionally healed?

The Master Healer will heal all our afflictions—physical and emotional—in His time. But in the waiting to be healed, can one be whole?

What might it mean to be spiritually whole?

We are whole in Jesus Christ when we exercise our agency to follow Him in faith, submit our hearts to Him so He can change them, keep His commandments, and enter a covenant rela-

Kukamilishwa si lazima kumaanisha urejesho kimwili na kihisia katika maisha haya. kukamilishwa ni tunda la imani katika Yesu Kristo na uongofu kwa Yesu Kristo.

Wenye ukoma 10 walipaza sauti kwa mwokozi “Turehemu.” Na Yesu Kristo alifan-ya hivyo. Yeye aliwaambia wakajionyeshe kwa kuhani, na, wakati wakienda zao, walitakaswa ugonjwa wao.

Na mmoja wao, alipoona kwamba amepona, alipaza sauti kumtukuza Mungu. Alirudi kwa Mwokozi, akaanguka miguuni pake na kutoa shukrani.

Na Mwokozi alimwambia yule aliyeshukuru “Imani yako imekuponya.”

Yesu Kristo alikuwa amewaponya wenye ukoma kumi. Lakini mmoja, aliyerudi kwa Mwokozi, alipokea kitu cha ziada. Alikamilishwa.

Wenye ukoma tisa walikuwa wameponywa kimwili.

Mmoja alikuwa ameponywa kimwili na kukaamilishwa kiroho.

Katika kutafakari hadithi hii, nimejiuliza kama kinyume chake ni kweli. Kama uponyaji na kukamilishwa ni vitu tofauti, je mtu anaweza kukamilishwa kiroho kupitia Yeye, lakini bado kutoponywa kimwili na kihisia?

Mponyaji mkuu ataponya magonjwa yetu yote—ya kimwili na kihisia—kwa kadiri ya muda Wake. Lakini katika kusubiri uponyaji, je, mtu anaweza kukamilishwa?

Inaamanisha nini kukamilishwa kiroho?

Tunakamilishwa katika Yesu Kristo wakati tunapotumia haki yetu ya kujiamulia ili kumfuata Yeye katika imani, kunyenyekeza mioyo yetu Kwake ili kwamba aweze kuibadilisha,

tionship with Him, meekly enduring and learning from the challenges of this earthly estate until we return to His presence and are healed in every way. I can be whole while I wait for healing if I am wholehearted in my relationship with Him.

Faith in Jesus Christ begets hope. I find hope in striving to be whole—a wholeness born of faith in Jesus Christ. Faith in Him increases my hope for healing, and that hope reinforces my faith in Jesus Christ. It is a powerful cycle.

The Lord told Enos his faith had made him “whole.” Wholeness came as Enos pondered on the words of his prophet-father, Jacob, as he hungered to understand the opportunity for eternal life, as he cried unto God in mighty prayer. And in that state of desire and humility, the voice of the Lord came to him, announcing his sins were forgiven. And Enos asked the Lord, “How is it done?” And the Lord responded, “Because of thy faith in Christ, ... thy faith hath made thee whole.”

Through our faith in Jesus Christ, we can seek to be spiritually whole while we wait and hope for physical and emotional healing.

By virtue of His atoning sacrifice, and when we sincerely repent, the Savior heals us from sin, as He did with Enos. His infinite Atonement also reaches our griefs and sorrows.

But He may not provide healing from illness and disease—chronic pain, autoimmune disorders like multiple sclerosis, cancer, anxiety, depression, and the like. That kind of healing is on the Lord’s time. And in the meantime, we can choose to be made whole by exercising our faith in Him!

To be whole means to be complete and full. Much like the five wise virgins who had their lamps full with oil when the bridegroom came, we can be whole in Jesus Christ as we fill our lamps with the nourishing oil of conversion to Him. In that way, we are prepared for the symbolic wedding supper, His Second Coming.

kushika amri Zake na kuingia kwenye uhusiano wa kimaagano pamoja Naye, kwa unyenyekevu tukivumilia na kujifunza kutokana na changamoto za maisha haya ya duniani mpaka pale tutakaporudi kwenye uwepo Wake na kuponywa kwa kila namna. Ninaweza kukamilishwa, wakati nikisubiri uponyaji ikiwa uhusiano wangu na Yeye ni wa dhati.

Imani katika Yesu Kristo huzaa tumaini. Ninapata tumaini katika kujaribu kukamilishwa—kukamilishwa kupitia imani katika Yesu Kristo. Imani katika Yeye huongeza tumaini langu kwa ajili ya uponyaji, na tumaini hilo huimarisha imani yangu katika Yesu Kristo. Ni mzunguko imara.

Bwana alimwambia Enoshi imani yake ilimfanya “mkamilifu” kukamilishwa kulikuja wakati Enoshi alipotafakari maneno ya nabii Yakobo baba yake wakati akitamani kuelewa fursa kwa ajili ya uzima wa milele, wakati alipomlilia Mungu katika sala kuu. Na katika hali hiyo ya kutamani na unyenyekevu, sauti ya Bwana ilimjia, ikitangaza kuwa dhambi zake zilikuwa zimesamehewa. Na Enoshi alimuuliza Bwana, “je, inawezekanaje? Na Bwana alijibu: “Kwa sababu ya imani yako katika Kristo, ... imani yako imekufanya mkamilifu.”

Kupitia imani zetu kwa Yesu Kristo, tunaweza kutafuta kukamilishwa kiroho wakati tukisubiri na kutumaini kwa ajili ya uponyaji wa kimwili na kihisia.

Kwa wema wa dhabihu ya upatanisho Wake, na wakati tunapotubu kwa dhati, Mwokozi hutuponya kutokana na dhambi, kama ilivyokuwa kwa Enoshi. Upatanisho Wake usio na mwisho pia huzifikia taabu na huzuni zetu.

Lakini Anaweza asitoe uponyaji kutokana na magonjwa —maumivu makali, kutokuwa na kinga ya kutosha kama vile matatizo ya kukakama kwa misuli ya mwili, saratani, woga, msongo wa mawazo na mengine kama hayo. Uponyaji wa namna hiyo ni kulingana na ratiba ya Bwana. Nakwa sasa, tunaweza kuchagua kukamilishwa kupitia kutumia imani Kwake!

Kukamilishwa kunamaanisha kuwa kamili na kujazwa. Kama vile wanawali watano wenye busara ambao walikuwa na taa zao zilizojaa mafuta wakati bwana harusi alipokuja, tunaweza kukamilishwa kupitia Yesu Kristo wakati tunapojaza taa zetu kwa mafuta ya kustawisha ya uongo-fu Kwake. Katika njia hiyo, tunaandaliwa kiishara kwa ajili ya chakula cha karamu ya harusi, ujio

In the parable all ten of the virgins were in the right location, awaiting the bridegroom. Every one of them came with a lamp.

But when He came, at the unexpected midnight hour, the five foolish did not have sufficient oil for their lamps. They were not described as wicked but rather as foolish. The foolish failed to adequately prepare to keep their lamps burning with the oil of conversion.

And so, in response to their petition to be permitted to enter the wedding supper, the bridegroom responded, “Ye know me not.”

Implying, then, that the five wise virgins did know Him. They were whole in Him.

Their lamps were full of the precious oil of conversion, which allowed the wise virgins to enter the marriage feast on the right hand of the bridegroom.

As expressed by the Savior, “Be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom.”

Five Wise Virgins, by Ben Hammond

A magnificent sculpture depicting the five wise virgins was recently placed on Temple Square, just outside the doors to the Relief Society Building and in the shadow of the Salt Lake Temple.

It is a location befitting application of the parable. Because when we make and keep covenants, particularly those available in the house of the Lord, we fill our lamps with the oil of conversion.

While the women represented as the five wise virgins are not sharing the oil of their conversion, they are sharing their light as they hold up their lamps, which are full of oil and burning brightly. Significantly they are depicted supporting one another—shoulder to shoulder, an arm around another, making eye contact and beckoning others to come to the light.

Indeed, “[we] are the light of the world.” The Savior declared:

“I give unto you to be the light of this people. A city that is set on a hill cannot be hid.

“... Do [we] light a candle and put it under a bushel? Nay, but on a candlestick; and it giveth

Wake wa Pili.

Katika mfano wanawali wote kumi walikuwa katika sehemu sahihi, wakimsubiri bwana harusi. Kila mmoja wao alikuja na taa.

Lakini Bwana harusi alipokuja, katika usiku wa manane usiotarajiwa, watano wapumbavu hawakuwa na mafuta ya kutosha kwenye taa zao. Hawakuelezewa kama waovu bali kama wapumbavu. Wapumbavu walishindwa kujiandaa vya kutosha kuweka taa zao zikiwaka kwa mafuta ya uongofu.

Na hivyo, katika kujibu ombi lao la kuruhusiwa kuingia kwenye karamu ya harusi, bwana harusi alijibu, “Hamkunijua.”

Ikimaanisha, kwa wakati ule, kwamba wanawali watano wenye busarawalimjua Yeye. Walikamilishwa katika Yeye.

Taa zao zilikuwa zimejaa mafuta ya thamani ya uongofu, ambayo yaliwaruhusu wanawali wenye busara kuingia kwenye karamu ya harusi kwenye mkono wa kuume wa bwana harusi.

Kama ilivyoielezwa na Mwokozi, “Kuweni waaminifu, na mkisali daima, mkitengeneza na kuziwasha taa zenu, mkiwa pamoja na mafuta yake, ili kwamba muweze kuwa tayari Bwana harusi ajapo”

Wanawali Watano Wenye Busara, na Ben Hammond

Sanamu ya kupendeza ikielezea wanawali watano wenye busara hivi karibuni iliwekwa huko Temple Square nje ya malango ya Jengo la Muungano wa Usaidizi na kwenye kivuli cha Hekalu la Salt Lake.

Ni kwenye eneo linalofaa kuonyesha matumizi ya mfano huo. Kwa sababu wakati tunapofanya na kushika maagano, hasa yale yanayopatikana kwenye nyumba ya Bwana, tunajaza taa zetu kwa mafuta ya uongofu.

Wakati wanawake waliowakilishwa kama wanawali watano wenye busara hawashiriki mafuta ya uongofu wao, wanashiriki nuru yao wakati wanapoinua taa zao, ambazo zimejaa mafuta na zinawaka kwa uangavu. Kwa umuhimu wanaelezewa kuwa wanasaidiana—bega kwa bega, wakikumbatiana na kutazamana usoni.

Bila shaka, “[Sisi] ni nuru ya ulimwengu.” Mwokozi alitangaza:

“Ninawapa ninyi muwe nuru ya watu hawa. Mji uliojengwa kwenye kilima hauwezi kufichwa.

“... Je, [sisi] tunawasha taa na kuiweka chini ya pishi? La, bali juu ya kiango; nayo yawaangaza

light [unto] all that are in the house;

“Therefore let your light so shine before this people, that they may see your good works and glorify your Father [which] is in heaven.”

We are commanded to share His light. So keep your lamp full of the oil of conversion to Jesus Christ and be prepared to keep your lamp trimmed and burning bright. Then let that light shine. When we share our light, we bring the relief of Jesus Christ to others, our conversion to Him is deepened, and we can be whole even while we wait for healing. And as we let our light shine brightly, we can be joyful even while we wait.

A scriptural example is useful in reinforcing the principle that we can be whole as we are converted to Jesus Christ and draw strength from Him, even while we wait for healing.

The Apostle Paul had some kind of affliction—what he described as a “thorn in the flesh,” which three times he had asked the Lord to remove. And the Lord said to Paul, “My grace is sufficient for thee: for my strength is made perfect in weakness.” To which Paul declared:

“Most gladly therefore will I ... glory in my infirmities, that the power of Christ may rest upon me.

“Therefore I take pleasure in infirmities, ... in distresses for Christ’s sake: for when I am weak, then am I strong.”

Paul’s example suggests that even in our weakness, our strength in Jesus Christ can be made perfect—that is, complete and whole. Those who wrestle with mortal struggles and turn to God in faith like Paul can receive the blessings of becoming acquainted with God.

Paul was not healed of his affliction, but he was spiritually whole in Jesus Christ. And even in his adversity, the light of his conversion to and strength from Jesus Christ was shining, and he was joyful. In his Epistle to the Philippians, he exclaimed, “Rejoice in the Lord alway[s]: and again I say, Rejoice.”

Sisters and brothers, the answer is yes, we can be spiritually whole, even while we wait for physical and emotional healing. Wholeness does not necessarily mean physical and emotional restoration in this life. Wholeness is born of faith

wote waliomo nyumbani;

“Kwa hivyo acha nuru yenu iangaze mbele ya hawa watu, ili wapate kuyaona matendo yenu, na kumtukua Baba yenu aliye mbinguni.”

Tunaamriwa kushiriki nuru Yake. Basi endeeleni kujaza taa zenu kwa mafuta ya uongofu katika Yesu Kristo na kuweni tayari kuzifanya taa zenu ziwake kwa uangavu. Kisha acheni nuru hiyo iangaze. Wakati tunaposhiriki nuru yetu, tunaleta faraja ya Yesu Kristo kwa wengine, uongofu wetu Kwake unaongezeka kwa kina na tunaweza kukamilishwa hata wakati bado tunasubiri uponyaji. Na tunapoacha nuru yetu iangaze kwa uangavu, tunaweza kuwa na shangwe hata wakati tukisubiri.

Mfano wa maandiko unafaa kuimarisha kanuni kwamba tunaweza kukamilishwa wakati tunapoongoka katika Yesu Kristo na kuvuta nguvu kutoka Kwake, hata wakati tukisubiri uponyaji.

Mtume Paulo alikuwa na aina fulani ya masumbuko—kile alichokielezea kama “mwiba katika mwili,” ambapo mara tatu alikuwa amemsihi Bwana kuuondosha. Na Bwana alimwambia Paulo, “Neema yangu yakutosha: maana uweza wangu hutimilika katika udhaifu.” Ambayo kwayo Paulo alitangaza:

Basi ... nitajisifia udhaifu wangu kwa furaha nyingi, ili uweza wa Kristo ukae juu yangu.

Kwa hiyo napendezwa na udhaifu, ... na ufidhuli kwa ajili ya Kristo: maana niwapo dhai-fu, ndipo nilipo na nguvu.”

Mfano wa Paulo unapendekeza kwamba hata katika udhaifu wetu, nguvu yetu katika Yesu Kristo inaweza kufanywa kamilifu—hiyo ni kwamba, iliyokamilika. Wale ambao wanasumbuka na changamoto za kidunia na wakamgeukia Mungu kwa imani kama Paulo, wanaweza kupokea baraka za kumfahamu Mungu.

Paulo hakuponywa masumbuko yake, lakini alikamilishwa kiroho katika Yesu Kristo. Na hata katika majaribu yake, nuru ya uongofu wake juu ya, na nguvu kutoka kwa Yesu Kristo iling’ara, na alikuwa na shangwe. Katika waraka wake kwa Wafilipi alisema, “Furahini katika Bwana siku zote: tena nasema, Furahini.”

Akina dada na akina kaka, jibu ni ndio, tunaweza kukamilishwa kiroho, hata wakati tunaposubiri uponyaji wa kimwili na kihisia. Ukamilifu si lazima umaanisha urejesho kimwili na kihisia katika maisha haya. Kukamilishwa ni tunda la

in and conversion to Jesus Christ and in letting the light of that conversion shine.

“Many are called, but few [choose to be] chosen.”

All will be physically and emotionally healed in the Resurrection. But will you choosenowto be whole in Him?

I declare with joy that I am converted to the Lord Jesus Christ. I am striving to be whole in Him. I am sure that all things will be restored and healing will come, in His time, because He lives.

Mary Magdalene was a woman healed of Jesus Christ. And she was a woman whole in Jesus Christ. As His disciple, she followed the Savior throughout Galilee and ministered to Him.

She was present at the foot of the cross, a witness to His death.

She went to His tomb to complete the burial preparations and discovered that the stone covering had been taken away, that the Lord's body was gone. Mary was at the tomb weeping when she was asked, first by the angels and then by the Savior Himself, “Woman, why weepest thou? whom seekest thou?”

Mary cried, “They have taken away my Lord, and I know not where they have laid him.”

And Jesus tenderly called her by name, “Mary.” And she recognized Him and reverently replied, “Rabboni; ... Master.”

Prophesying of the Savior, Isaiah said, “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.”

His Resurrection allowed Mary's tears to be wiped away. Surely He will wipe away yours too.

Mary was the first witness of the resurrected Savior. And she was the first to witness to others of what she had seen.

I humbly add my testimony to Mary's. He is risen. Jesus Christ lives. Ultimately all will be healed, physically and emotionally, in Him. And in the waiting for that healing, faith in the Master Healer will make us spiritually whole. In the name of Jesus Christ, amen.

imani katika Yesu Kristo na uongofu kwa Yesu Kristo na kuacha nuru ya uongofu huo iangaze.

“Waitwao ni Wengi, bali wachache [huchagua]kuteuliwa.”

Wote wataponywa kimwili na kihisia katika Ufufuko. Lakini je, wewe utachaguasasakukamilishwa katika Yeye?

Ninatangaza, kwa shangwe kwamba nineo-ngoka katika Bwana Yesu Kristo. Ninajitahidi kukamilishwa katika Yeye. Nina uhakika kwamba vitu vyote vitarejeshwa na uponyaji utakuja, katika ratiba Yake, kwa sababu Yeye yu hai.

Mariamum Magdalena alikuwa mwanamke aliyeponywa na Yesu Kristo. Na alikuwa mwanamke aliyekamilishwa katika Yesu Kristo. Kama mwanafunzi Wake, alikuwa na Mwokozi huko Galilaya na alimhudumia.

Alikuwepo chini ya msalaba, shuhuda wa kifo Chake.

Alikwenda kwenye kaburi Lake kukamilisha maandalizi ya maziko na aligundua kwamba jiwe lilikuwa limeondolewa, kwamba mwili wa Bwana haukuwepo. Mariamu alikuwa kaburini akilia wakati alipoulizwa, kwanza na malaika na kisha na Mwokozi mwenyewe, “Mwanamke kwa nini unalia? Unamtafuta nani?”

Mariamum alilia, “Wamemwondoa Bwana wangu, wala mimi sijui walikomweka.”

Na Yesu kwa huruma alimwita kwa jina, “Mariamu.” Na Mariamu alimtambua na kwa unyenyekevu alijibu “Rabi, ... Bwana”

Akitoa unabii kuhusu Mwokozi, Isaya alisema “Atameza mauti hata ushindi; na Bwana Mungu atafuta machozi katika nyuso zote.”

Ufufuko Wake uliruhusu machozi ya Mariamu kufutwa. Hakika Yeye atafuta machozi yako pia.

Mariamum alikuwa shahidi wa kwanza wa Mwokozi aliyefufuka. Na alikuwa wa kwanza kushuhudia kwa wengine juu ya kile alichokuwa amekiona.

Kwa unyenyekevu ninaongeza ushuhuda wangu juu ya ule wa Mariamu. Amefufuka. Yesu Kristo yu hai. Hatimaye wote wataponywa, kimwili na kihisia, katika Yeye. Na katika kusubiri uponyaji huo, imani katika Mponyaji Mkuu itatukamilisha kiroho. Katika jina la Yesu Kristo, amina.