

Divine Helps for Mortality

By President Dallin H. Oaks
First Counselor in the First Presidency

Misaada ya Kiungu kwa ajili ya Maisha ya Duniani

Na Rais Dallin H. Oaks
Mshauri wa Kwanza katika Urais wa Kwanza

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

Mpango wa Baba yetu wa Mbinguni unatoa misaada ili kutuongoza kupitia safari zetu za duniani.

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 is the requirement to choose between good and

I.

Kupitia Nabii Joseph Smith, Bwana alifunua mambo machache kuhusu maisha yetu kabla ya kuzaliwa duniani. Huko, tulikuwepo kama watoto wa kiroho wa Mungu. Kwa sababu Mungu alitamani kuwasaidia watoto Wake wapige hatua, aliamua kuumba dunia ambapo tungepokea mwili, kujifunza kupitia uzoefu, kukuza sifa za kiungu na kujaribiwa kuona ikiwa tutatii amri za Mungu. Wale watakaostahili "watapata kuongezewa utukufu juu ya vichwa vyao kwa milele na milele" (Abraham 3:26).

Ili kuanzisha masharti ya mpango huu wa kiungu, Mungu alimchagua Mwanaye wa Pekee kuwa Mwokozi wetu. Lusiferi, ambaye mpango wake mbadala uliopendekezwa ungeharibu haki ya kujiamulia ya mwanadamu, akawa Shetani na "akatupwa chini." Akifukuzwa kuja duniani na kunyimwa fursa ya maisha ya duniani, Shetani aliruhusiwa kuwajaribu "kuwadanganya na kuwapofusha watu, na kuwaongoza utumwani kadiri apendavyo, hata wengi kadiri wasivyosikia sauti ya [Mungu]" (Musa 4:4).

Muhimu kwenye mpango mkuu wa Mungu kwa ajili ya ukuaji wa watoto wake duniani ilikuwa ni kwa wao kupata uzoefu wa "upinzani kati ka vitu vyote" (2 Nefi 2:11). Kama vile ambavyo misuli ya mwili haiwezi kujengeka au kuendelezwa bila juhudi dhidi ya kani ya mvutano, kadhalika ukuaji wa duniani unamhitaji mwanadamu kuweka juhudi dhidi ya majaribu ya Shetani na mengine ya duniani. Muhimu zaidi kwa ukuaji

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:

"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

wa kiroho ni hitaji la kuchagua kati ya jema na ovu. Wale wanaochagua mema watapiga hatua kuelekea hatma yao ya milele. Wale wanaochagua maovu—na sote tutafanya hivyo katika majaribu mbalimbali ya duniani—wangehitaji msaada wa kuokoa, ambao Mungu mwenye upendo aliundaa kutupatia.

II.

Bila shaka, msaada wenye nguvu zaidi wa Mungu ulikuwa kumtoa Mwokozi, Yesu Kristo, ambaye angeteseka kulipia gharama na kutoa msamaha kwa dhambi zilizoungamwa. Dhambi hu ile ya kulipia dhambi ya huruma na tukufu inafanua kwa nini imani katika Bwana Yesu Kristo ni kanuni ya kwanza ya injili. Dhambi Yake ya kulipia dhambi "huleta ufufuo wa wafu" (Alma 42:23) na "inalipia dhambi za ulimwengu" (Alma 34:8), ikifuta dhambi zetu zote tulizozitubu na kumpa Mwokozi wetu nguvu ya kutusaidia katika madhaifu yetu ya duniani.

Zaidi ya ufutaji huo mtukufu wa dhambi zilizotendwa na kusamehewa, mpango wa Baba mwenye upendo wa Mbinguni hutoa zawadi zingine nyingi ili kutulinda, ikiwa ni pamoja na kutulinda kutokana na kufanya dhambi kwa mara ya kwanza. Maisha yetu ya duniani daima huanza baba na mama. Kwa hakika, wote wapo, wakiwa na vipawa tofauti ili kuongoza ukuaji wetu. Ikiwa si hivyo, kutokuwepo kwao ni sehemu ya upinzani ambao lazima tuushinde.

III.

Mpango wa Baba yetu wa Mbinguni unatoa misaada mingine ili kutuongoza kupitia safari zetu za duniani. Nitazungumza juu ya minne kati ya hii. Tafadhali msinitake nitaje yoteminne, kwa sababu misaada hii ina uhusiano. Zaidi, kuna ulinzi mwingine wa huruma katika kuongeza kwenye hii.

Kwanza, ninazungumza juu ya Nuru au Roho ya Kristo. Katika mafundisho yake makuu katika Kitabu cha Moroni, Moroni ananukuu mafundisho ya baba yake kwamba "Roho ya Kristo imetolewa kwa kila mtu, ili ajue mema na maovu" (Moroni 7:16). Tunasoma fundisho sawa na hili katika ufunuo wa siku za leo:

"Na Roho hutoa nuru kwa kila mtu ajaye katika ulimwengu; na Roho humwangazia kila mtu kote ulimwenguni, yule aisikilizaye sauti ya Roho" (Mafundisho na Maagano 84:46).

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 themanifestationsof the Holy Ghost. The Holy Ghost is the third member of the 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

Tena: “Kwani Roho yangu imetolewa ulimwenguni kuwaangaza wanyenyekevu na waliopondeka, na kwa kuwahukumu wasio mcha Mungu” (Mafundisho na Maagano 136:33).

Rais Joseph Fielding Smith alifafanua maandiko haya: “Bwana hajawaacha wanadamu (wakati wanapozaliwa kwenye ulimwengu huu) bila usaidizi, wakipapasa kutafuta nuru na ukweli, bali kila mwanadamu ... amezaliwa akiwa na haki ya kupokea mwongozo, maelekezo, ushauri wa Roho ya Kristo au Nuru ya Ukweli.”

Msaada mwingine mkubwa wapiliunaotolewa na Bwana ili kutusaidia kuchagua kilicho chema ni kundi la maelekezo ya kiungu katika maandiko kama sehemu ya mpango wa wokovu (mpango wa furaha). Maelekezo haya ni amri, ibada na maagano.

Amrizinafafanua njia ambayo Baba yetu wa Mbinguni ameitoa kwa ajili yetu sisi ili tupige hatua kuelekea uzima wa milele. Watu wanaofikiria amri kama njia ya Mungu kuamua nani wa kumuadhibu wanashindwa kuelewa dhumuni hili la mpango wa furaha wa Mungu mwenye upendo. Kwenye njia hiyo, hatua kwa hatua tunafikia uhusiano unaohitajika na Mwokozi wetu na kustahili kwa ajili ya ongezeko la nguvu Yake kutusaidia katika njia yetu kuelekea hatma ambayo Yeye anaitamani kwa ajili yetu sote. Baba yetu wa Mbinguni anatamani watoto Wake wote warudi kwenye ufalme wa selestia, ambapo Mungu na Mwokozi wetu wanaishi na kuwa na aina ya maisha ya wale wanaoishi katika utukufu huo wa selestia.

Ibadanamaaganoni sehemu ya sheria ambayo inafafanua njia ya uzima wa milele. Ibadana maagano matakatifu tunayofanya na Mungu kupitia kushiriki ibada hizo, ni hatua zinazohitajika na ulinzi muhimu kwenye njia hiyo. Ninapenda kufikiria jukumu la maagano kama mfano kwamba chini ya mpango wa Mungu, baraka Zake za juu zaidi hutolewa kwa wale wanaohidi kabla, kutii amri fulani na wale wanaotii ahadi hizo.

Misaada mingine iliyotolewa na Mungu kwa ajili ya kufanya chaguzi sahihi nimadhihirishoya Roho Mtakatifu. Roho Mtakatifu ni mshiriki wa tatu wa Uungu. Kazi yake, iliyofafanuliwa katika maandiko, ni kushuhudia juu ya Baba na Mwana, kutufundisha, kutukumbusha vitu vyote na kutuongoza kwenye ukweli wote. Maandiko yanajumuisha maelezo mengi ya madhihirisho

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.

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

ya Roho Mtakatifu, kama vile ushahidi wa kiroho katika kujibu ombi kuhusu ukweli wa Kitabu cha Mormoni. Dhihirisho halipaswi kueleweka kama kipawa cha Roho Mtakatifu, ambacho hutolewa kufuatia ubatizo.

Moja ya misaada muhimu zaidi ya Mungu kwa watoto Wake waaminifu ni kipawa cha Roho Mtakatifu. Umuhimu wa kipawa hiki ni dhahiri katika ukweli kwamba kinatolewa rasmi baada ya toba na ubatizo kwa maji, "na kisha [maandiko yanafafanua] unakuja msamaha wa dhambi zenu kwa moto na kwa Roho Mtakatifu" (2 Nephi 31:17). Watu walio na msamaha huu wa dhambi—na kisha mara kwa mara kufanya upya utakaso kwa toba ya kila siku na kuishi kulingana na agano waliloweka kupitia ibada ya sakramenti—wanastahili ahadi kwamba Roho Mtakatifu, Roho ya Bwana, "awe pamoja nao ... daima" (Mafundisho na Maagano 20:77).

Basi, Rais Joesp F. Smith alifunza kwamba Roho Mtakatifu "ataangazia akili za watu kwa mambo yanayomhusu Mungu, kuwasadikisha wakati wa uongofu wao kuhusu utendaji wa mapenzi ya Baba na kuwa ndani yao ushuhuda wa kudumu kama mwenza katika maisha, akitenda kama mwongozo wa hakika na salama kwenye ukweli wote na kuwajaza siku hadi siku kwa shangwe na furaha, kwa tamanio la kute nda mema kwa wanadamu wote, kuteseka kwa ajili ya mabaya badala ya kufanya mabaya, kuwa wakarimu na wenye huruma, wenye uvumilivu na wenye hisani. Wote wenye kipawa hiki kisi-chokadirika, lulu hii ya thamani kuu, wana kiu endelevu ya haki. Bila usaidizi wa Roho Mtakatifu," hakuna mwanadamu anayeweza kutembea kwenye njia nyembamba iliyonyooka."

IV.

Kwa misaada mingi yenye nguvu ya kutuongoza katika safari za duniani, inakatisha tamaa kwamba wengi wanabaki bila kujiandaa kwa ajili ya wakati wao uliochaguliwa kukutana na Mwokozi na Mkombozi wetu, Yesu Kristo. Mfano wake wa wanawali kumi, uliozungumzawa sana katika mkutano huu, unapendekeza kwamba kati ya wale walioalikwa kukutana Naye, nusu yao pekee watakuwa hawakujiandaa.

Sote tunajua juu ya mifano ya watu ambao hawajajiandaa: wamisionari waliorudi ambao wamevuruga ukuaji wao wa kiroho kwa vipindi vya kutoshiriki kikamilifu, vijana ambao wamehatarisha ukuaji wao wa kiroho kwa kushindwa

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.

kushiriki katika mafundisho na shughuli za Kanisa, wanaume ambao wameghairi utawazo wao kwenye Ukuhani wa Melkizedeki, wanau-me na wanawake—wakati mwingine uzao wa waanzilishi wenye heshima au wazazi wenye kustahili—ambao wameacha njia ya agano kabla ya kufanya na kushika maagano ndani ya hekalu takatifu.

Michepuko mingi ya namna hiyo hutokea wakati waumini wanaposhindwa kufuata mpan-go wa marekebisho ya msingi ya kiroho wa sala binafsi, usomaji wa maandiko mara kwa mara na toba ya mara kwa mara. Kinyume, baadhi wanapuuza ufanyaji upya wa maagano kila wiki kwa kutopokea sakramenti. Baadhi wanasema Kanisa halikidhi mahitaji yao; wakibadilisha kile wanachokiona kama mahitaji yao ya baadaye kuwa juu ya kile ambacho Bwana amekitoa kati-ka mafundisho Yake mengi na fursa kwa ajili ya huduma muhimu kwa wengine.

Unyenyekevu na tumaini katika Bwana ndizo tiba kwa michepuko hiyo. Kama vile Kitabu cha Mormoni kinavyofundisha, Bwana “huwabariki na kuwafanikisha wale ambao huweka imani yao kwake” (Helamani 12:1). Kumtumaini Bwana ni hitaji la kipekee kwa wote wanaopima kimakosa amri za Mungu na mafundisho ya manabii Wake dhidi ya matokeo ya hivi karibuni ya hekima ya mwanadamu.

Nimezungumza juu ya misaada mingi ya duniani ambayo Baba yetu wa Mbinguni mwenye upendo ameitoa ili kuwasaidia watoto Wake warudi Kwake. Sehemu yetu katika mpanngo huu wa kiungu ni kumtumaini Mungu na kutafuta na kutumia misaada hii ya kiungu, hasa Upatan-isho wa Mwanawe Mpendwa, Mwokozi wetu, na Mkombozi wetu, Yesu Kristo. Ninasali kwamba tutafundisha na kuishi kanuni hizi, katika jina la Yesu Krist, amina.