

Beware the Second Temptation

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Jihadharini na Jaribu la Pili

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Wa Sabini

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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.

Usijifiche kutoka kwa wale ambao watakupenda na kukuunga mkono; badala yake, wakimbilie.

Miaka kadhaa iliyopita, nilipofikisha umri wa miaka 12, nilialikwa kuhudhuria kambi yangu ya kwanza ya Ukuhani wa Haruni kwa usiku mmoja. Huu ulikuwa mwaliko uliosubiriwa kwa muda mrefu kwani baba yangu alikuwa kiongozi wa akidi na mara nyingi alienda kupiga kambi na wavulana wa kata, wakati nilipokuwa nimeachwa nyumbani.

Siku ilipofika, nilifurahi. Na lazima nikiri kwamba nilitaka sana kuwa sehemu ya wavulana wakubwa. Nilikuwa nimeathamiria kujithibitisha. Katika juhudi hiyo haikuchukua muda mrefu kabla ya kujaribiwa ili kuona kama nitakubalika na kuwa sehemu ya kundi.

Kazi niliyopewa ilikuwa kupata funguo za gari la baba yangu ili mzaha uweze kuletwa kwa viongozi. Sikumbuki kile hasa nilichosema ili kumshawishi baba yangu, lakini punde nilikimbia kwenye kikundi cha wavulana nikiwa na funguo mkononi, nikijivunia mafanikio yangu.

Kisha likaja jukumu linalofuata. Nilipaswa kufungua mlango wa gari na kuweka fimbo kati ya kiti cha dereva na honi ya gari. Na nilipaswa kufunga mlango ili honi ilie jioni bila njia yoyote ya kulifikia gari ili kuondoa kifaa ghafi.

Sasa, hapa ndipo hadithi inageuka kuwa chungu na ya aibu kwangu. Mara tu nilipowe-ka fimbo mahali pake, nilifunga mlango na kukimbia haraka iwezekanavyo kujificha kwenye shamba karibu na vichaka. Nilipoinama chini, nilihisi maumivu makali. Katika giza na kwa haraka yangu, nilikuwa nimekaa juu ya miiba ya dungusi kakati.

My screams of pain were drowned out by the blaring horn, and I had no recourse other than 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

Mayowe yangu ya maumivu yalimezwa na honi iliyolia, na sikuwa na njia nyingine isipokuwa kurudi kwenye gari, kukiri “dhambi” zangu, na kutafuta matibabu ya kawaida na ya aibu.

Usiku uliobakia wa usiku huo, nililala kifudufudi kwenye hema wakati baba, kwa kutumia pakari, aliondoa miiba ya dungusi kutoka kwenye ... unajua, wacha niseme tu kwamba sikuweza kukaa vizuri kwa siku kadhaa baadaye.

Nimetafakari juu ya uzoefu huo mara nyingi. Sasa ninaweza kucheka upumbavu wa ujana wangu hata wakati kanuni zingine za msingi zimekuwa wazi kwangu.

Mifumo mingi katika tabia ya mwanadamu inaonekana kuwa ya kawaida kwa mwanadamu wa tabia ya asili—hamu ya kukubalika, hamu ya kujithibitisha, hofu ya kukosa, na hitaji la kulazimisha la kujificha ili tuepuke matokeo. Ni tabia hii ya mwisho ambayo nitaizingatia leo—kujificha baada ya kufanya kitu ambacho hatupaswi kukifanya.

Sasa, silinganishi mzaha wangu wa kitoto na dhambi kubwa, lakini tunaweza kuchora ulinganifu ambao unaweza kuwa muhimu tunapojaribiwa katika maisha yetu ya kufa.

Katika bustani ya Edeni, Adamu na Hawa walikuwa na hali nzuri—chakula kingi, uzuri usio na kifani wa bustani—sio tu bustani ya uzuri bali bustani isiyo na magugu wala miiba ya kuchoma.

Hata hivyo, tunajua pia kwamba maisha ya bustanini yalipunguza maendeleo yao yanayohitajika. Bustani haikuwa kituo cha mwisho bali mtihani, wa kwanza kati ya mingi ambayo ingethibitisha, kuwaandaa, na kuwaruhusu kuendelea hadi kituo chao cha mwisho cha kurudi kwenye uwepo wa Baba na Mwana.

Utakumbuka kuwa kulikuwa na upinzani katika bustani. Lusiferi aliruhusiwa kuwajaribu Adamu na Hawa. Kwanza alimjaribu Adamu kula tunda la mti wa ujuzi wa mema na mabaya. Aki-kumbuka amri ya kutokula hilo tunda, Adamu alikataa. Kisha akaja Hawa aliyebarikiwa, ambaye alichagua kula tunda hilo, akimshawishi Adamu afanye vivyo hivyo.

Baadaye, Adamu na Hawa walitanga za kwamba uamuzi huu ulikuwa muhimu ili kutimiza mpango wa Baba wa Mbinguni. Lakini kwa kula tunda hilo, walikuwa wamevunja sheria—sheria waliyopewa moja kwa moja kutoka kwa Baba. Matokeo na uzito wa uelewa wa mema

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 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

na mabaya lazima uliwaacha katika uchungu waliposikia sauti ya Baba ikitangaza kurudi kwake kwenye bustani. Walitambua walikuwa uchi, kwani walikuwa kwa kweli bila mavazi, wakiwa wameishi katika hali ya kutokuwa na hatia. Lakini pengine uchungu zaidi kuliko kuwa kwao bila nguo kwa wakati huo, sasa walikuwa wamefunuliwa kwa kosa lao. Hawakuwa na ulinzi na walikuwa hatarini. Walikuwa uchi kwa kila maana ya neno.

Daima mwenye fursa, Lusiferi, akijua hali yao ya wazi na dhaifu, aliwajaribu tena—wakati huu wajifiche kutoka kwa Mungu.

Jaribu hili—nitaliita “jaribu la pili”—ni jaribu ambalo linaweza kuleta matokeo makubwa ikiwa litatushinda. Hakika, kuepuka majaribu yote ya kwanza ya kuvunja sheria ya Mungu ni bora, lakini tunajua kwamba wote tutashindwa na aina mbalimbali za majaribu ya kwanza hapa duniani. Tunapoendelea katika ukomavu na ufahamu wetu, tunatumaini kwamba nguvu zetu za kuepuka majaribu ya kwanza zitaendelea kuboreshwa kadiri tunavyojitahidi kuwa zaidi kama Mwokozi wetu, Yesu Kristo.

Wengine wanaweza kujaribu kujificha kutoka kwa Mungu kwa sababu hawataki kugunduliwa au kuwekwa wazi, na wanahisi aibu au hatia. Hata hivyo, maandiko mengi yanatufundisha kwamba kujificha kutoka kwa Mungu haiwezekani. Nitashiriki machache.

Bwana anamfundisha Yeremia kupitia maswali yafuatayo: “Je, kuna mtu yeyote anayeweza kujificha mahali pa siri hata nisimwone? asema Bwana. Je! Mbingu na nchi hazikujawa nami?”

Na Ayubu alifundisha:

“Kwani macho yake ya juu ya njia za mtu, naye huiona mienendo yake yote.

“Hakuna weusi, wala giza la kifo, wawezapo kujificha watendao udhalimu.”

Mtunga Zaburi Daudi kwa ushairi zaidi anashangaa:

“Ee Bwana, umenichunguza, na kunijua.

“Wewe wajua kuketi kwangu na kuondoka kwangu, umelifahamu wazo langu tokea mbali.

...

“Kwa maana hakuna neno ulimini mwangu, lakini, tazama, Ee Bwana, unalijua kabisa. ...

“Niende wapi nijiepushe na roho yako? au niende wapi niukimbie uso wako?

“Kama ningepanda mbinguni, wewe uko:

I make my bed in hell, behold, thou art there.”

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-

Ningefanya kuzimu kitanda changu, wewe uko.”

Waongofu Wapya

Kwa wale ambao hivi karibuni wamejiunga na Kanisa la Yesu Kristo la Watakatifu wa Siku za Mwisho, jaribu la pili linaweza kuonekana kuwa na changamoto sana. Kupitia ubatizo wako umefanya agano la kujichukulia juu yako jina la Yesu Kristo, ambalo kwa wengi inajumuisha mabadiliko yanayohitajika ya mtindo wa maisha. Kubadilisha mtindo wa maisha wa mtu si rahisi. Mara nyingi inakuhitaji kubadili tabia na mazoea na hata washirika ili kusonga mbele kuelekea kwa Baba yako wa Mbinguni mwenye upendo.

Adui anajua kuwa unaweza kuwa hatarini kwa mashambulizi yake ya hila. Atafanya maisha yako ya zamani, ambayo yalikuacha bila kuridhika kwa njia nyingi, sasa yaonekane yenye mvuto usio halisi. Mshitaki, kama anavyoitwa katika kitabu cha Ufunuo, atakujaribu kwa mawazo ambayo yanasikika kama hivi: “Huna nguvu za kutosha kubadilisha maisha yako; huwezi kufanya hivi; wewe si wa watu hawa; hawataku kubali kamwe; wewe ni dhaifu sana.”

Ikiwa mawazo haya yanaonekana kuwa kweli kwenu ambao mmepandwa hivi karibuni kwenye njia ya agano, tunakusihi usisikilize sauti ya mshtaki. Tunakupenda; Unaweza; tunakukubali; na pamoja Naye, utakuwa na nguvu ya kufanya yote. Wakati ambapo unahitaji upendo na msaa-da wetu zaidi, usidanganywe kufikiria kwamba tutakukataa ikiwa utarudi nyuma katika maisha yako ya awali. Kupitia nguvu isiyo na kifani ya Upatanisho wa Yesu Kristo, unaweza kufanywa mzima tena. Lakini ikiwa unajificha kutoka Kwake na kujitenga na jumuiya yako mpya ya imani, unajitenga na chanzo ambacho kinaweza na kitakupa nguvu ya kushinda.

Rafiki yangu mpendwa, mwongofu wa hivi karibuni, alishiriki jinsi ilivyo vigumu kudumisha imani kwa kutengwa. Kuna nguvu kubwa katika kuwa na kubaki sehemu ya jumuiya inayounga mkono—wote wakijikwaa lakini wak-iendelea huku wakibarikiwa na upendo wa Yesu Kristo.

Rais Russell M. Nelson amefundisha kwamba “kuushinda ulimwengu siyo tukio ambalo huto-kea katika siku moja au mbili. Linatokea maisha yote tunaporudia rudia kuyakumbatia ma-fundisho ya Kristo. Tunapanda imani katika Yesu Kristo kwa kutubu kila siku na kushika maagano

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.

ambayo hutuvisha nguvu. Tunabaki kwenye njia ya agano na tunabarikiwa kwa kuwa na nguvu ya kiroho, ufunuo binafsi, ongezeko la imani, na kuhudumiwa na malaika.”

Ikiwa utapata jeraha la kimwili, hali yako itazorota na inaweza kuhatarisha maisha ikiwa hutatafuta matibabu sahihi. Hiyo ni kweli kwa majeraha ya kiroho pia. Ni majeraha tu, ya kiroho ambayo hayajatibiwa ndiyo yanaweza kutishia wokovu wako wa milele. Usijifiche kutoka kwa wale ambao watakupenda na kukuunga mkono; badala yake, wakimbilie. Maaskofu, marais wa matawi, na viongozi wazuri wanaweza kukusaidia kupata nguvu kamili za Upatanisho wa Yesu Kristo.

Kwa wale ambao wanaweza kuwa mafichoni, tunawasihi mrudi. Unahitaji kile ambacho injili na Upatanisho wa Yesu Kristo hutoa, na tunahitaji kile unachotoa. Mungu anajua dhambi zako; huwezi kujificha kutoka kwake. Jipatanishe mbele Zake.

Kama Watakatifu Wake, kila mmoja wetu lazima akuze utamaduni wa kuwa katika Kanisa ambao lina upendo, linakubali, na kuwatia moyo wote wanaotamani kuendelea katika njia Yake.

Jihadharini na Jaribu hili la Pili! Fuata ushauri wa manabii wa zamani na wa sasa na ujue kwamba huwezi kujificha kutoka kwa Baba mpendwa.

Badala yake, jipatie nguvu ya uponyaji ya kimiujiza ya Dhabihu ya Kulipia Dhambi ya Yesu Kristo. Hili ndilo kusudi hasa la kuwepo kwetu—kupata mwili dhaifu na wa kufa ambao “uko chini ya kila aina ya udhaifu” na ambao utashindwa, kwa masikitiko, majaribu mengi ya kwanza; kusonga mbele hata pale tunapoanguka kwenye majaribu haya; na kutafuta msaada wa kimungu baada ya kufanya hivyo, ili tuweze kuwa kama Mwokozi wetu na Baba yetu wa Mbinguni. Ni njia Yake. Ndiyo njia pekee. Juu ya kweli hizi ninashuhudia katika jina la Yesu Kristo, amina.