

Personal Preparation to Meet the Savior

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Te fa'aineinera'a iāna iho nō te fārerei i te Fa'aora

Nā Elder Dale G. Renlund
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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Follow the Savior's teachings. His instructions are neither mysterious nor complex. When we follow them, we do not need to fear or be anxious.

My dear brothers and sisters, last October, President Russell M. Nelson taught, “Now is the time for you and for me to prepare for the Second Coming of our Lord and Savior, Jesus the Christ.” When President Nelson speaks about the Second Coming, it is always with joyful optimism. However, a girl in Primary recently told me that she becomes anxious whenever the Second Coming is mentioned. She said, “I’m scared because bad things are going to happen before Jesus comes again.”

It is not just children who may feel this way. The best advice for her, for you, and for me is to follow the Savior’s teachings. His instructions are neither mysterious nor complex. When we follow them, we do not need to fear or be anxious.

Toward the end of His mortal ministry, Jesus Christ was asked when He would come again. In answering, He taught three parables, recorded in Matthew 25, about how to prepare to meet Him—whether at His Second Coming or whenever we leave this world. These teachings are crucial because personal preparation to meet Him is central to life’s purpose.

The Savior first told the parable of the ten virgins. In this parable, ten virgins went to a wedding feast. Five wisely brought oil to fill

'A pe'e i te mau ha'api'ira'a o te Fa'aora. E 'ere tāna mau arata'ira'a i te mea 'aro 'aore ra i te mea fifi roa. 'Ia pe'e ana'e tātou i te reira, 'aita e tītauhia ia tātou 'ia mata'u 'aore ra 'ia ha'ape'ape'a.

I te 'āva'e 'Ātopa i mā'iri a'e nei, 'ua ha'api'i mai te peresideni Russell M. Nelson, « teie te taima nō 'outou 'e nō'u nei, nō te fa'aineine nō te tae-piti-ra'a mai o tō tātou Fatu 'e Fa'aora, 'o Iesu te Mesia ». 'Ia parau ana'e te peresideni Nelson nō ni'a i te tae-piti-ra'a mai, e mea 'o'aoa roa oia. Terā rā, 'aita i maoro a'e nei 'ua parau mai te hō'e tamāhine i roto i te paraimere iā'u ē, e ha'ape'ape'a 'oia i te mau taima ato'a e fa'ahitihia ai te Piti o te Taera'a mai. 'Ua parau 'oia, “Tē mata'u nei au nō te mea e tupu te mau mea 'ino hou a ho'i fa'ahou mai ai Iesu.”

E 'ere te mau tamari'i ana'e tē nehenehe e feruri mai te reira te huru. Te a'ora'a maita'i roa a'e nōna, nō 'outou, e nō'u o te pe'era'a ia i te mau ha'api'ira'a a te Fa'aora. E 'ere tāna mau arata'ira'a i te mea 'aro 'aore ra i te mea fifi roa. 'Ia pe'e ana'e tātou i te reira, 'aita e tītauhia ia tātou 'ia mata'u 'aore ra 'ia ha'ape'ape'a.

I te pae hope'a o tāna tāvinira'a i te tāhuti nei, 'ua anihia ia Iesu Mesia ahea 'oia e haere fa'ahou mai ai. I tōna pāhonora'a, 'ua ha'api'i 'oia e toru parabole, tei pāpā'ihia i roto i te Mataio 25 nō ni'a i te huru nō te fa'aineine ia tātou nō te fārerei iāna—i te piti anei 'o tōna taera'a mai, 'aore ra i te mau taima a fa'aru'e ai tātou i teie nei ao. E mea faufa'a mau teie mau ha'api'ira'a nō te mea te fa'aineinera'a a te tāata iho 'ia 'ite iāna, e niu ia te reira nō te fā o te orara'a.

'Ua fa'a'ite mātāmua te Fa'aora i te parabole nō nā pāretenia hō'e 'ahuru. I roto i teie parabole, hō'e 'ahuru pāretenia tei haere i te hō'e 'oro'a fa'ai-

their lamps, and five foolishly did not. When the bridegroom's imminent arrival was announced, the foolish virgins left to buy oil. When they returned, it was too late; the door to the feast was shut.

Jesus identified three aspects of the parable to help us. He explained:

“And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.

“For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall ... abide the day.”

In other words, they did not need to fear or be anxious, because they would survive and prosper. They would prevail.

If we are wise, we receive the truth by accepting the gospel of Jesus Christ through priesthood ordinances and covenants. Next, we strive to remain worthy of having the Holy Ghost always with us. This capability must be acquired individually and personally, drop by drop. Consistent, personal, private acts of devotion invite the Holy Ghost to guide us.

The third element that Jesus highlighted is avoiding deception. The Savior warned:

“Take heed that no man deceive you.

“For many shall come in my name, saying, I am Christ; and shall deceive many.”

The Savior knew pretenders would try to deceive the very elect and that many disciples would be duped. We should neither believe those who falsely claim divine sanction nor venture into metaphorical deserts or secret chambers to be taught by counterfeits.

The Book of Mormon teaches us how we can differentiate deceivers from disciples. Disciples always promote believing in God, serving Him, and doing good. We will not be deceived when we seek and take counsel from trusted individuals who are themselves faithful disciples of the Savior.

poiporāa. E pae, ma te pā'ari, o tei 'āfā'i mai i te hinu nō te fa'ā'i i tā rātou mau lamepa, 'e e pae ma te ma'ama'a 'aita i 'āfā'i mai. I te fa'arara'ahia mai ē, tē tae mai ra te tāne fa'aipoipo, 'ua haere atura nā pāretenia ma'ama'a e hoo mai i te hinu. I tō rātou ho'ira'a mai, 'ua taere roa; 'ua piri te 'ōpani nō te haere i roto i te 'ōro'a.

'Ua fa'ata'a Iesu e toru tuha'a o te parabole nō te tauturu ia tātou. 'Ua fa'ata'a mai 'oia :

« 'E i te reira mahana, 'ia tae atu vau i roto i tō'u nei hanahana, e fa'atupuhia ai te parabole tā'u i parau atu nō ni'a i te mau vahine pāretenia hōē 'ahuru ra.

« 'O rātou ho'i 'o tei pā'ari 'e 'ua fāri'i ho'i i te parau mau, 'e 'ua rave ho'i i te Vārua Mo'a 'ei arata'i nō rātou ra, 'e 'aita ho'i rātou i ti'aturi i te parau ha'avare—'oia mau tā'u e parau atu ia 'outou na, e pārahi rā rātou [...] ma te hau i te reira mahana ».

'Ia parau atu ā, 'aita i tītauhia ia rātou 'ia mata'u 'aore ra 'ia ha'ape'ape'a nō te mea e ora 'e e manuia rātou. E upōti'a rātou.

Mai te mea ē, e mea pā'ari tātou, e fāri'i tātou i te parau mau nā roto i te fāri'ira'a i te 'evanelia a Iesu Mesia nā roto i te mau 'ōro'a 'e te mau fa-faurā'a a te autahu'arā'a. I muri iho, e tūtava tātou 'ia ti'amā noa i te fāri'i i te Vārua Mo'a i piha'i iho ia tatou. E ti'a i teie 'aravihi 'ia fāri'ihia e te ta'ata tāta'itahi 'e te ta'ata iho, ma te tahi tōpata e te tahi tōpata. Nā te mau 'ohipa fa'aro'o pāpū a te ta'ata iho e tītau i te Vārua Mo'a 'ia arata'i ia tātou.

Te toru o te tuha'a tā Iesu i ha'apāpū, o te apera'a ia i te ha'avare. 'Ua fa'aara te Fa'aora :

“E ara ia 'outou 'ia 'ore roa 'outou 'ia vare i te ta'ata.

E rave rahi ho'i tē haere mai ma tō'u nei i'oa, 'e te nā ō ra'a mai, 'o vau te Mesia; 'e e rave rahi ho'i tē vare.”

'Ua 'ite te Fa'aora ē, e tāmata te feiā ha'avare i te ha'avare i te feiā ma'itihia, 'e e rave rahi mau pipi o tē ha'avarehia. Eiaha tātou e ti'aturi i te feiā e parau ha'avare ra i te fa'auto'arā'a a te Atua 'aore rā e haere i roto i te mau medebara 'aore rā te mau piha huna 'ia ha'api'ihia tātou e te mau ta'ata ha'avare.

Tē ha'api'i nei te Buka a Moromona ia tātou nāhea e ti'a ai ia tātou 'ia fa'ata'a i te ta'a-ē-ra'a o te feiā ha'avare i te mau pipi. E fa'aitoitō tāmāu noa te mau pipi i te ti'aturi i te Atua, te tāvinira'a lāna, 'e te raverā'a i te maita'i. E'ita tātou e ha'avarehia 'ia 'imi ana'e tātou 'e 'ia fāri'i ana'e tātou i te a'ora'a a te mau ta'ata ti'aturihia o tei riro 'ei mau pipi

We can also avoid deception by worshipping regularly in the temple. This helps us maintain an eternal perspective and protects us from influences that might distract or divert us from the covenant path.

The essential lesson of this parable of the ten virgins is that we are wise when we accept the gospel, seek to have the Holy Ghost with us, and avoid deception. The five wise virgins could not help those without oil; no one can accept the gospel, take the Holy Ghost as a guide, and avoid deception on our behalf. We have to do this for ourselves.

The Savior then told the parable of the talents. In this parable, a man gave differing amounts of money, referred to as talents, to three servants. To one servant he gave five talents, to another he gave two, and to a third he gave one. Over time, the first two servants doubled what they had received. But the third servant simply buried his single talent. To both servants who had doubled their talents, the man said, “Well done, ... good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

The man then chided the servant who had buried his talent for being “wicked and slothful.” This servant’s talent was taken away, and he was banished. Yet, had this servant doubled his talent, he would have received the same commendation and reward as the other servants.

One message of this parable is that God expects us to magnify the abilities we have been given, but He does not want us to compare our abilities to those of others. Consider this insight provided by the 18th-century Hasidic scholar Zusya of Anipol. Zusya was a renowned teacher who began to fear as he approached death. His disciples asked, “Master, why do you tremble? You’ve lived a good life; surely God will grant you a great reward.”

Zusya said: “If God says to me, ‘Zusya, why were you not another Moses?’ I will say, ‘Because you didn’t give me the greatness of soul that you gave Moses.’ And if I stand before God and He

ha’apa’o maita’i a te Fa’aora.

E nehenehe ato’a tātou e ape i te ha’avare nā roto i te ha’amori-tāmau-ra’a i roto i te hiero. E tauturu te reira ia tātou ’ia tāpē’a i te hōē hi’ora’a mure ’ore ē ’ia paruru ia tātou i te mau mana o tē nehenehe e fa’ahuehue e ’aore rā, e fa’atea ē ia tātou i te ē’a o te fafaua’a.

Te ha’api’ira’a faufa’a roa aē o teie parabole nō nā paretenia hōē ’ahuru, ’o te pa’ari ia ia fāri’i anāe tātou i te ’evanelia, ’ia ’imi anāe tātou i te Vārua Mo’a, e ’ia ’ape i te ha’avare. Aita nā pāretenia pa’ari e pae e nehenehe e tauturu i te feiā aita tā rātou e hinu; ’ēita tā te hōē tāata e nehenehe e fāri’i i te ’evanelia, e rave i te Vārua Mo’a ’ei arata’i, ē e ape i te ha’avare nō tātou. Ia rave i te reira nō tātou iho e ti’a ai.

I muri iho ’ua fa’ati’a te Fa’aora i te parabole nō ni’a i te mau taleni. I roto i teie parabole, ’ua hōro’a te hōē tāata i te mau tino moni tāāē, tei pi’ihia te mau taleni, i nā tāvini e toru. ’Ua hōro’a tura ’oia e pae taleni i te hōē tāvini, e piti taleni i te tahi atu, ē hōē i te toru o te tāvini. I te roara’a o te tau, ’ua tata’ipiti nā tāvini mātāmua e piti i tā rāua i fāri’i. Ārē’a te toru ra, ’ua tanu noa ’oia i tāna taleni hōē roa. ’Ua parau taua tāata ra i nā tāvini e piti tei tata’ipiti i tā rāua mau taleni ē, “Ua ti’a roa, e teie tāvini maita’i ē te ha’apa’o maita’i: ’ua ha’apa’o maita’i ’oe i te mau mea iti, e fa’ariro vau ia ’oe ’ei fa’atere i te mau mea e rave rahi: ’a tomo atu i roto i te ’oāoa ’o tō Fatu.”

I muri iho, ’ua fa’ahapa taua tāata ra i te tāvini o tei tanu i tāna taleni nō tōna “ino ē te fa’atau.” Ua haruhia te taleni a teie tāvini ē ’ua ti’avaruhia ’oia. Teie rā, ’āhiri teie tāvini i tata’ipiti i tāna taleni, e fāna’o ia ’oia i te hōē ā ’ārura’a ē te utu’a mai te tahi atu nā tāvini.

Te hōē poro’i o teie parabole, oia ho’i ia, tē tītau nei te Atua ia tātou ’ia fa’arahi i te mau ’aravihi i hōro’ahia mai ia tātou, aita rā ’Oia e hina’aro ’ia fa’aaui tātou i tō tātou mau ’aravihi i tō vetahi ē. A feruri na i teie hi’ora’a i hōro’ahia mai e te tāata tuatāpapa Hasidic nō te senekele 18, o Zusya nō Anipol. E ’orometua ha’api’i tuiro’o ’o Zusya ē ’ua ha’amata ’oia i te mata’u a piri ai ’oia i te pohe. ’Ua ui atu tāna mau pipi, “E te Fatu, nō te aha ’oe e ruru ai? ’Ua ora ’oe i te hōē orara’a maita’i; e mea pāpū roa ē, e hōro’a mau te Atua i te hōē ha’amāuruurura’a rahi.”

’Ua parau ’o Zusya: “Mai te mea e parau mai te Atua iā’u ē, E Zusya, nō te aha e ’ere ’oe i te tahi atu Mose?” E parau vau ē, Nō te mea aita ’oe i hōro’a mai iā’u i te rahi o te vārua tā ’oe i hōro’a ia

says, 'Zusya, why were you not another Solomon?' I will say, 'Because you didn't give me the wisdom of Solomon.' But, alas, what will I say if I stand before my Maker and He says, 'Zusya, why were you not Zusya? Why were you not the man I gave you the capacity to be?' Ah, that is why I tremble."

Indeed, God will be disappointed if we do not rely upon the merits, mercy, and grace of the Savior to magnify the God-given abilities we have received. With His loving assistance, He expects us to become the best version of ourselves. That we may start with differing abilities is irrelevant to Him. And it should be to us.

Finally, the Savior told the parable of the sheep and goats. When He returns in His glory, "before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."

Those on His right became heirs in His kingdom, and those on His left received no inheritance. The distinguishing characteristic was whether they fed Him when He was hungry, gave Him drink when He was thirsty, housed Him when He was a stranger, clothed Him when He was naked, and visited Him when He was sick or imprisoned.

Everyone was perplexed, both those on the right hand and those on the left hand. They asked when they had, or when they had not, given Him food, drink, and clothing or helped Him when He was vulnerable. In response, the Savior said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The message of the parable is clear: when we serve others, we serve God; when we don't, we disappoint. He expects us to use our gifts, talents, and abilities to bless the lives of Heavenly Father's children. The divine impulse to serve others is illustrated in a poem written in the 19th century by the Finnish poet Johan Ludvig Runeberg. My siblings and I repeatedly heard the poem "Farmer Paavo" throughout our childhoods. In the poem, Paavo was a poor farmer who lived with his wife and children in the lake region of central

Mose. E mai te mea ē, e ti'a vau i mua i te Atua ē e parau mai 'oia, 'E Zusya, nō te aha e 'ere 'oe i te tahi atu Solomona ?' E parau vau ē, 'Nō te mea 'aita 'oe i hōro'a mai iā'u i te pa'ari o Solomona.' Terā rā, 'a tae ho'i ē, e ti'a vau i mua i tei hāmani iā'u ē e parau mai 'oia ē, 'E Zusya, nō te aha e 'ere 'oe 'o Zusya ? Nō te aha e 'ere 'oe te tāata tā'u i hōro'a atu i te 'aravihi 'ia riro ?' Nō reira vau e ruru ai. »

'Oia mau, e hepohepo te Atua mai te mea ē, 'aita tātou e ti'aturi i nī'a i te mau maita'i, 'e te aroha o te Fa'aora nō te fa'arahi i te mau 'aravihi i hōro'ahia mai e te Atua ia tātou. Nā roto i tāna tauturu here, tē ti'aturi nei 'Oia ē, e riro mai tātou 'ei huru maita'i roa aē nō tātou iho. 'Aita e aura'a nōna 'ia ha'amata tātou nā roto i te mau aravihi ta'āe. 'E ti'a te reira nō tātou.

I te hope'a, 'ua fa'ati'a te Fa'aora i te parabole nō te māmoe 'e te mau pua'aniho. 'Ia ho'i mai 'oia i roto i tōna ra hanahana, «e ha'aputuhia tō te mau fenua atō'a i mua i tōna aro : 'e nāna e fa'ata'a ia rātou mai te ti'a'i māmoe e fa'ata'a i te māmoe i te pua'aniho ra: 'e e tu'u 'oia i te māmoe i tāna rima 'atau, 'e te pua'aniho i te rima 'aui."

'Ua riro mai te feiā i Tōna atau 'ei feiā fāna'o i Tōna bāsileia, 'e te feiā i Tōna aui 'aita rātou i fāri'i i te hōē tuha'a fenua. Te huru tāa ē o te itera'a ia ē, 'ua fa'aamu anei rātou iāna i te mā'a 'ia po'ia 'oia, 'ua fa'ainu anei iāna 'ia po'ihā 'oia, 'ua tāpē'a anei iāna i te fare, 'ua fa'aahu anei iāna a vai taha'a noa ai 'oia, 'e 'ua haere anei e fārerei iāna a ma'ihia ai 'oia 'aore rā a vai ai 'oia i roto i te fare tāpē'ara'a.

'Ua maere te mau tāata atō'a, te feiā i te pae 'atau 'e te feiā i te pae 'aui o tōna nā rima. 'Ua ui atu rātou i te taime a hōro'a ai rātou iāna i te mā'a, te inu, 'e te 'ahu, 'e 'aore rā i tauturu ai iāna a vai 'oia i roto i te fifi. I tōna pāhonora'a, 'ua parau te Fa'aora, «'Oia mau tā'u e parau atu ia 'outou nei, 'o 'outou i nā reira i te hōē taeae iti ha'ihā'i roa i roto i tā'u mau taeae nei, 'ua nā reira mai ia 'outou iā'u».

E mea māmarama te poro'i o te parabole : 'ia tāvini ana'e tātou ia vetahi ē, tē tavini ra 'ia tātou i te Atua ; 'ia 'ore rā tātou e nā reira, tē fa'āere 'ia tātou [iāna]. Tē tītau nei 'oia ia tātou 'ia fa'āohi-pa i tā tātou mau hōro'ara'a, mau tāleni, 'e tō tātou mau 'aravihi nō te ha'amaita'i i te orara'a o te mau tamari'i a te Metua i te Ao ra. Tē fa'atā'ahia ra te hina'aro o te Atua 'ia tāvini i te tahi atu mau tāata i roto i te hōē pehepehe i pāpā'ihia i te tenetere 19 'e te pāpā'i pehe Firirane ra 'o Johan Ludvig Runeberg. Pinepine tō'u mau taeae 'e tuahine 'e 'o

Finland. Several years in a row, most of his crops were destroyed, whether through the runoff from the spring snowmelt, summer hailstorms, or an early autumn frost. Each time the meager harvest came in, the farmer's wife lamented, "Paavo, Paavo, you unfortunate old man, God has forsaken us." Paavo, in turn, stoically said, "Mix bark with the rye flour to make bread so the children won't go hungry. I'll work harder to drain the marshy fields. God is testing us, but He will provide."

Each time the crops were destroyed, Paavo directed his wife to double the amount of bark that she mixed into the flour to ward off starvation. He also worked harder, digging trenches to drain the ground and decrease his fields' susceptibility to a spring runoff and an early autumn frost.

After years of hardship, Paavo finally harvested a rich crop. His wife exulted, "Paavo, Paavo, these are happy times! It is time to throw away the bark, and bake bread made only with rye." But Paavo solemnly took his wife's hand and said, "Mix half the flour with bark, for our neighbor's fields have frosted over." Paavo sacrificed his and his family's bounty to help his devastated and destitute neighbor.

The lesson of the Savior's parable of the sheep and goats is that we are to use the gifts we have been given—time, talents, and blessings—to serve Heavenly Father's children, especially the most vulnerable and needy.

My invitation to the anxious Primary child I mentioned earlier, and to each of you, is to follow Jesus Christ and to trust the Holy Ghost as you would a cherished friend. Rely on those who love you and who love the Savior. Seek God's guidance to develop your unique abilities, and help others, even when it isn't easy. You will be ready

vau nei i te fa'aro'ora'a i te pehepehe ra « Farmer Paavo » i to matou tamari'iri'ira'a. I roto i te pehepehe, e ta'ata fa'a'apu veve o Paavo o te ora ra e tana vahine e 10 tamari'i i ro'pū i te mau roto no Firirane. E rave rahi matahiti 'ua vāvāhīhia te rahira'a o tana mau 'ootira'a, na roto anei i te tahe'ara o te hiona o te pu'e tau māhanahana, te mau mata'i rorofa'i o te tau ve'ave'a, 'aore ra te hōē to'eto'e o'ioi i te pu'e tau ha'apohera'a rā'au. I te mau taime ato'a e tae mai ai te 'ootira'a iti roa, e parau te vahine a te ta'ata fa'a'apu ma te 'oto ē, "Paavo, Paavo, te rū'au veve, 'ua fa'aru'e te Atua ia tātou." 'Ua parau o Paavo ma te fa'aroma'i ē, "A 'ano'i te pa'a rā'au i te faraoa ota no te hāmani i te faraoa 'ia 'ore te mau tamari'i 'ia pohe i te po'ia. E rave pūai a'e au i te 'ohipa no te fa'atahe i te vari paruparu i roto i te mau fa'a'apu. Tē tāmata nei te Atua ia tātou, terā rā e hōro'a mai 'Oia.

I te mau taime ato'a e 'ino te mau 'ootira'a, e fa'ae o Paavo i tana vahine ia tāta'ipiti i te rahira'a pa'a rā'au o tana e 'ano'i i roto i te faraoa no te arai i te po'ia. 'Ua rave pūai ato'a a'e oia i te 'ohipa, ma te heru i te mau 'āpōo no te fa'atahe i te pape i nī'a i te repo e no te fa'aiti i te fifi o te tahe'ara o te pape o te tau māhanahana e te pape pa'ari i te 'omuarā'a o te tau ha'apohera'a rā'au.

I te pae hope'a 'ua 'ooti o Paavo i te hōē hotu rahi i muri a'e i te mau matahiti fifi. Ua parau tana vahine ma te 'oa'oa, "Paavo, Paavo, e mau taime oaoa teie! 'Ua tae i te taime no te fa'aru'e i te pa'a rā'au e 'ia hāmani i te faraoa i te tetare ana'e." Terā rā, 'ua tāpe'a o Paavo i te rima o tana vahine ma te hanahana e 'ua parau atu, "A 'ano'i i te 'āfara'a o te faraoa ota i te pa'a rā'au, no te mea 'ua pa'ari to'eto'e te mau fa'a'apu a to tātou ta'ata piri mai." 'Ua fa'a'ore o Paavo i tana mau o e to tōna 'utuāfare no te tauturu i tōna ta'ata tapiri mai tei hepohepo e tei veve roa.

Te ha'api'ira'a no roto mai i te parabole a te Fa'aora no nī'a i te mau māmoe e te mau pua'aniho, oia ho'i ia, e ti'a ia tātou 'ia fa'a'ohipa i te mau o tei hōro'ahia mai ia tātou—te taime, te mau taleni, e te mau ha'amaita'ira'a—no te tāvini i te mau tamari'i a te Metua i te Ao ra, te fei'a veve roa a'e ihoa rā.

Tāu tītaura'a manihini i te tamari'i no te paraimere tāu i fa'ahiti nā mua atu, e 'ia 'outou tāta'itahi, o te pe'era'a ia ia Iesu Mesia e te ti'aturi-rā'a i te Vārua Mo'a mai te hōē hoa here. A ti'aturi i nī'a i te fei'a e here ra ia 'outou e te here nei i te Fa'aora. 'A 'imi i te arata'ira'a a te Atua no te fa'atupu i to 'outou mau 'aravihi tā'a e e no te tau-

to meet the Savior, and you can join President Nelson in being joyfully optimistic. In doing so, you help the world prepare for the Second Coming of Jesus Christ, and you will be blessed with sufficient hope to enter the rest and joy of the Lord, now and in the future.

As we sing in one of our new hymns:

Rejoice! And prepare for that day! ...

No one knows the day and hour when He will come again,

But He'll return as scriptures say; it will be a joyful day

When our beloved Savior comes again.

In the name of Jesus Christ, amen.

turu i te tahi atu mau ta'ata, noa atu ē, e 'ere i te mea 'ōhie. E ineine 'outou nō te fārerei i te Fa'aora, 'e e nehenehe 'outou e 'apiti atu i te peresideni Nelson i roto i te 'oa'oa. Ia nā reira ana'e 'outou, tē fa'aineine ia 'outou i te ao nei nō te tae-piti-ra'a mai o Iesu Mesia, 'e e ha'amaita'ihia 'outou i te ti'aturira'a nava'i nō te tomo i roto i te fa'afa'aeara'a o te Fatu, i teienei 'e i te tau a muri a'e.

Mai tā tātou e hīmene nei i roto i te hōē o tā tātou mau hīmene 'āpī:

'Oa'oa! 'E 'a fa'aineine nō taua mahana ra! ...

Aore roa hōē ta'ata i 'ite i te mahana 'e te hora e ho'i fa'ahou mai ai oia,

Terā rā e ho'i fa'ahou mai 'oia mai tā te mau pāpā'ira'a mo'a e parau ra; e riro ia 'ei mahana 'oa'oa

'Ia ho'i fa'ahou mai tō tātou Fa'aora here.

I te i'oa o Iesu Mesia, 'āmene.