

Beware the Second Temptation

By Elder Scott D. Whiting
Of the Seventy

E ara i te piti o te fa'ahemara'a

Nā Elder Scott D. Whiting
Nō te Hitu 'Ahuru

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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

'Eiaha e tāpuni atu i te feiā e here nei 'e e turu nei ia 'outou ; 'a horo atu rā ia rātou ra.

E rave rahi matahiti i ma'iri, i te 12ra'a o tō'u matahiti, 'ua anihia vau e haere atu i tā'u pūhapa-ra'a mātāmua o te pō a te pupu Autahu'ara'a a Aarona. E anira'a tia'i-rahi-hia teie, nō te mea e ta'ata fa'atere pupu autahu'ara'a tō'u metua tāne 'e e mea pinepine 'oia i te haere e pūhapa nā muri i te mau tamāroa o te pāroita, 'a fa'aea noa ai au i te fare.

I te taera'a mai taua mahana ra, 'ua 'oa'oa roa vau. 'E e ti'a roa iā'u e parau ē 'ua hina'aro maoro na vau 'ia 'āmui atu i te mau tamāroa pa'ari a'e. 'Ua hina'aro roa vau e fa'a'ite atu i tō'u 'ana'anataa. I roto i teie tauto'ora'a, 'oi'oi roa vau i te tāmata-matara'ahia nō te hi'o e 'āmui ānei au i roto i te peu ha'uti 'e 'ia riro 'ei melo nō teie pupu.

'Ua fa'auehia vau 'ia rave mai i te mau tāviri o te pere'o'o o tō'u metua tāne, nō te tōtōā i te fēia fa'atere. 'Aita vau e ha'amanā'o maita'i ra i te mea tā'u i parau atu nō te 'ume te mana'o o tō'u metua tāne, 'ua horo vitiviti rā vau i te pupu tamāroa ra 'e te mau tāviri i roto i te rima, ma te te'ote'o nō te 'ohipa tā'u i rave.

I muri iho, 'ua tae mai te fa'auera'a nō muri mai. E ti'a iā'u e tātara i te 'ōpani o te pere'o'o 'e e tāmāu i te hō'e rā'au i ropū i te tua pārahira'a o te ta'ata fa'ahoro 'e te pū pere'o'o. 'E e ti'a iā'u e pōnao i te 'ōpani o te pere'o'o 'ia tā'i noa te pū pere'o'o e tae roa i te pō, ma te rāve'a 'ore nā te mau ti'a fa'atere nō te tomo atu i roto i te pere'o'o 'e e tātara 'ohie mai te rā'au.

Teienei, 'o teie te taime o te 'āamu e riro ai e mea ha'amā māuiui roa nō'u. I te taime 'a tāmāu ai au te rā'au, 'ua pōnao vau i te 'ōpani 'e 'ua horo vitiviti atu mai tā'u e nehenehe nō te tāpuni i roto

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.

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.

i te uru 'aihere nā pīha'i mai. I tō'u rā pārahira'a i raro i te repo, 'ua 'ite au i te hōē māuiui pūai. I roto i te pōiri 'e i roto i tō'u rūra'a, 'ua pārahi atu vau i ni'a iho i te hōē tumu rapahoe (cactus) putaputa.

'Ua tāpō'ihia tā'u mau 'auēra'a e te māniana o te pū pere'ō, 'e 'aita tā'u e rāvē'a ē atu maoti rā te ho'i mārū-noa-ra'a atu i te pere'ō, te fa'ira'a i tā'u mau « hara », 'e te anira'a i te rapa'aura'a ha'eha'a 'e te ha'amā.

I te toe'a o taua pō ra, 'ua vai tīpapa noa vau i roto i te hōē fare 'ie 'a ōnihi noa ai tō'u metua tāne i te mau tara o te rapahoe i ni'a i tō'u [...] i te fa'hōhoni, e parau pa'i au ē 'aita vau i pārahi maita'i e rave rahi mahana i muri mai.

'Ua feruri fa'ahou ā vau i teie 'ohipa i tupu e rave rahi taime. I teienei e nehenehe au e 'ata nō ni'a i tō'u nevaneva o tō'u 'āpīra'a, noa atu 'ua māramarama mai te tahi mau parau tumu iā'u.

E au rā e rave rahi huru o te ta'ata e mea mātārohia i roto i te ta'ata nātura—te hia'ai 'ia tomo atu i roto, te hia'ai 'ia fa'ite iāna iho, te pe'ape'a 'ia 'ōre e fa'ati'ahia mai, 'e te hina'aro rū e tāpuni nō te 'ape i te mau utu'a. I ni'a i teie huru hope'a 'o tā'u e rōtahi atu i teie mahana—te tāpunira'a i muri a'e i te raverā'a i te hōē 'ohipa tī'a 'ōre.

I teienei, 'aita vau e fa'atuea nei i te tōtōā nō tō'u tamari'ira'a i te hara 'ino, e nehenehe rā tātou e tāpe'a mai i te tahi mau fa'atueara'a 'o te nehenehe e riro 'ei tauturu, 'a tāmatahia ai tātou i roto i tō tātou orara'a tahuti nei.

I roto i te 'ō i Edene, e orara'a fa'ahiahi mau tō Adamu 'e tō Eva—te 'ahunera'a te mā'a, te hāvitī fa'aa'u 'ōre o te 'ō—'eiaha noa hōē 'ō nehenehe hōē 'ō rā 'aita e 'aihere 'ino 'e te tātarāmoa.

'Ātīrā noa atu, 'ua 'ite ato'a tātou ē te orara'a i te 'ō e tāōti'ahia tō rāua hina'aro e nu'u i mua. E 'ere te 'ō i te tīpaera'a hope'a 'o te hōē rā tāmatarā'a, te mātāmua nō te hōē tuha'a roa mau 'o te fa'aineine 'e 'o te fa'ati'a ia rāua 'ia nu'u atu i tō rāua tīpaera'a hope'a nō te ho'i atu i mua i te aro 'o te Metua 'e te Tamaiti.

E ha'amana'o 'outou ē, tē vai ra nā mea e piti i roto i te 'ō. 'Ua fa'ati'ahia Lucifēro e tāmata ia Adamu 'e ia Eva. 'Ua fa'ahema mātāmua 'oia ia Adamu 'ia 'amu i te hotu o te tumu rā'au nō te 'ite i te maita'i 'e te 'ino. Ma te ha'amana'ora'a i te fa'auera'a 'eiaha e 'amu i te reira, 'ua pāto'i Adamu. I muri iho tae mai nei 'o Eva i ha'amaita'ihia, 'o tei mā'iti e 'amu i te hotu, 'e 'ua 'ume mai ia Adamu

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 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:

'ia nā reira ato'a.

I muri mai, 'ua parau Adamu 'e 'o Eva ē, e tītauhia teie fa'aotira'a nō te fa'atupu i te 'ōpuara'a a te Metua i te ao ra. Nā roto rā i te 'amura'a i teie hotu, 'ua 'ōfati rāua i te ture—hōē ture 'o tei hōro'a-'āfaro-hia mai e te Metua. Nā te māmamar-amarā'a teiaha o te maita'i 'e te 'ino 'o tei riro 'ei hōpe'ara'a tei arata'i ia rāua i roto i te māinaina, 'a fa'aro'o ai rāua i te reo o te Metua i te fa'aarara'a mai i tōna ho'ira'a mai i te 'ō. 'Ua 'ite atu ra rāua tē vai taha'a noa ra rāua, inaha 'aita ihoā tō rāua e 'ahu, tē ora ra rāua i roto i te orara'a hara 'ore. 'Ua hau atu rā paha tō rāua māuiui i tō rāua vai 'ahu-ōre-noa-ra'a i terā taime, 'ua vai taha'a rāua, i tei-enei, nō tō rāua harara'a. 'Aita tō rāua e ruru'ara'a 'e e pāururura'a. 'Ua vai taha'a noa rāua 'ia au i te aura'a mau o teie ta'o.

Ma te 'itera'a i tō rāua vai taha'a-noa-ra'a 'e te paruparu, Lucifero te ta'ata rima tōtōā, 'ua fa'ahema fa'ahou ia rāua—i teienei 'ia tāpuni ia rāua i te Atua.

Teie fa'ahemara'a, e pi'i au te reira te « piti o te fa'ahemara'a », 'o te fa'ahemara'a ia e hōpoi mai i te utu'a rahi a'e mai te peu e hema tātou. 'Oia mau, e mea faufa'a roa 'ia 'ape i te mau fa'ahemara'a mātāmua ato'a nō te 'ōfati i te ture a te Atua, 'ua 'ite rā tātou e hema te tāāto'ara'a i te mau fa'ahemara'a mātāmua e rave rau i te fenua nei. 'A nu'u ai tātou i roto i te pa'ari 'e te māmaramara'a, tē ti'aturi nei tātou ē tō tātou pūai nō te 'ape i te mau fa'ahemara'a mātāmua e maita'i tāmāu noa mai, 'a tītau ai tātou 'ia riro mai tō tātou Fa'aora 'o Iesu Mesia te huru.

E tāmata te tahi pae i te tāpuni atu i te Atua nō te mea 'aita rātou e hina'aro 'ia 'itehia mai 'aore rā 'ia fa'a'itehia, 'e e 'ite rātou i te ha'amā 'aore rā i te hara. Noa atu rā, e rave rahi tuha'a o te pāpā'ira'a mo'a e ha'api'i nei ia tātou ē, e'ita roa e nehenehe e tāpuni i te Atua. E fa'a'ite atu vau ia 'outou i te tahi.

Tē ha'pi'i nei te Fatu ia Ieremia nā roto i te mau uira'a i muri nei : « E ti'a ia vai 'ia fa'atāpuni iāna iho i te vāhi mo'e ra, e 'ia 'ore 'ia 'itea atu e au ra ? tē parau mai ra Iehova. E 'ere ānei te api te mau ra'i 'e te fenua ato'a iā'u ra ? »

'E 'ua ha'api'ihia Ioba :

« Tē hi'o mai rā 'oia i tō te ta'ata nei haere'a, 'e tē hi'opo'a mai rā i tāna ra mau ta'ahira'a.

« 'Aita e pōuri, 'aita e maru pohe, 'ei tāpuni-ra'a nō te feiā rave parau 'ino ra ».

Tē parau mai ra te Salamo a Davida ma te

“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 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.

rohipehe :

« E Iehova, 'ua hi'opo'ahia vau e 'oe 'e 'ua 'iteahia ho'i au.

« 'Ua 'ite 'oe i tā'u pārahira'a i raro 'e tā'u ti'ara'a i ni'a ; 'ua 'ite 'oe i tō'u nei mana'o i te ātea 'e ra....

« 'E 'aita roa e parau o roto i tā'u vaha i toe i te 'itea-hua-hia e 'oe , e Iehova. ...

« E haere ti'a vau nei i hea e mo'e ai i tō vārua? 'aore rā, e ma'ue ti'a vau i hea e 'ore 'oe e 'ite mai ai ?

« 'Ia pa'i'uma vau i ni'a i te mau ra'i ra, tei reira 'oe ».

Mau melo fa'afāriu 'āpī

Nō 'outou tei 'āmui 'āpī mai i Te 'Ēkālesia a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hope'a nei, e riro te piti o te fa'ahemara'a i te mea fifi roa. Nā roto i tō 'outou bāpetizora'a, 'ua fafau 'outou i te Atua e rave i ni'a ia 'outou i te i'oa o Iesu Mesia, nō 'outou e rave rahi tē vai ra hō'e tauira'a i roto i te orara'a e tītauhia. Tē tauira'a i te hō'e huru orara'a 'e 'ere ia i te mea 'ōhie. Pinepine e tītau te reira ia 'outou 'ia tāui i te mau peu 'e te mau rave-ra'a 'e 'oia ato'a i te mau auhoara'a, nō te nu'u atu i mua i tō 'outou Metua here i te ao ra.

'Ua 'ite te 'enemi e nehenehe 'outou e pāru-ru-'ore-hia i mua i tāna mau 'arora'a ha'iha'i. E fa'ariro 'oia i tō 'outou orara'a tahito, 'o tei vaiiho ia 'outou i roto i te māuruuru 'ore e rave rahi taime, i teienei rā e au ē e mea au a'e. E fa'ahema te tihotiho, tōna ia i'oa i roto i te buka a Apokalupo, ia 'outou ma te mau mana'o mai teie te huru : « E 'ere 'oe i te mea pātuutu roa nō te tau i tō 'oe orara'a, e'ita e haere ia 'oe ; 'aita tō 'oe e ti'ara'a i roto i teie feiā, e'ita roa rātou e fa'ari'i mai ia 'oe ; mea paruparu roa 'oe ».

Mai te mea e au ra ia 'outou e mea mau teie mau mana'o, 'outou tei tomo 'āpī mai i ni'a i te 'ēa nō te fafaua'a, tē ti'aoro atu nei mātou ia 'outou 'eiaha e fa'aro'o atu i te reo o te tihotiho. Tē here nei mātou ia 'outou, e tāpae ihoā 'outou ; tē fa'ari'i nei mātou ia 'outou ; 'e nā muri i te Fa'aora, e fa'ari'i 'outou i te pūai nō te upōōti'a. I te taime e hina'aro rahi ai 'outou i tō mātou here 'e tā mātou turura'a, 'eiaha 'outou 'ia hemahia i te mana'ora'a ē e pāto'i mātou ia 'outou mai te mea e ho'i 'outou i tō 'outou orara'a tahito. Nā roto i te mana fāito 'ore o te Tāra'hara a Iesu Mesia, e nehenehe 'outou e fa'a'āpī-fa'ahou-hia. Mai te peu rā e tāpuni 'outou iāna 'e e fa'aātea 'outou ia 'outou i tā 'outou 'āmuira'a fa'aro'o 'āpī, tē fa'aātea rā ia 'outou ia

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 power. 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

'outou i te puna mau e nehenehe ai 'e e hōro'a ia 'outou te pūai nō te upōōti'a.

'Ua fa'ā'ite mai te hōē hoa tō'u, e melo fa'afāriu 'āpī, i te fifi rahi nō te tāpē'a i te fa'aro'o i roto i te 'ōtahira'a. Tē vai ra te pūai rahi i roto i te rirora'a 'e te vaira'a 'ei tuha'a nō te hōē 'āmuira'a tauturu—noa atu te mau tāfifira'a, 'oia ato'a ra te mau nu'ura'a tāmau e ha'amaita'ihia ra e te aroha o te Fa'aora 'o Iesu Mesia.

'Ua ha'api'i te peresideni Russell M. Nelson : « E 'ere te upōōti'ara'a i ni'a i te ao nei i te hōē 'ohipa o tē tupu i roto i te hōē mahana 'aore rā e piti. E tupu te reira i te roaraa o te hōē orara'a 'a ha'apāo tāmau ai tātou i te ha'api'ira'a tumu a te Mesia. E fa'atupu tātou i te fa'aro'o ia Iesu Mesia nā roto i te tātarahapara'a i te mau mahana ato'a 'e nā roto i te ha'apa'ora'a i te mau fafaura'a o tē hōro'a mai ia tātou i te mana. E fa'aea noa tātou i ni'a i te 'ē'a o te fafaura'a, 'e e ha'amaita'ihia tātou i te maita'i o te pūai i te pae vārua, te heheura'a nā te ta'ata iho, te hōē fa'aro'o tupu tāmau noa i te rahi 'e i te aupurura'a a te mau melahi ».

Mai te peu tē fa'aruru nei 'outou i te pēpē pae tino, e fifi atu ā tō 'outou huru 'e e nehenehe e ha'afifi i tō 'outou orara'a mai te peu 'aita 'outou e fārerei i te taote e tano. E tano ato'a te reira nō te mau pēpē pae vārua. O te mau pēpē pae vārua anāe 'o te 'ore e rapa'auhia e nehenehe e ha'afifi i tō 'outou fa'aorara'a mure 'ore. 'Eiaha e tāpuni atu i te feiā e here nei 'e e turu nei ia 'outou, e horo atu ia rātou ra. E tauturu mai te mau 'episekōpo maita'i, te mau peresideni 'āma'a, 'e te feiā fa'atere ia 'outou 'ia noa'a te mana fa'aora o te Tāraēhara a Iesu Mesia.

Nō 'outou e tāpuni nei, tē ti'aoro nei au ia 'outou 'ia ho'i mai. Tē hina'aro nei 'outou i te mea tā te 'evanelia 'e te Tāraēhara a Iesu Mesia e pūpū nei, 'e tē hina'aro nei mātou i te mea tā 'outou e nehenehe e pūpū mai. 'Ua 'ite te Atua i tā 'outou mau hara, e'ita 'outou e nehenehe e tāpuni iāna. 'A fa'afā'ite mai ia 'outou i mua iāna.

'Ei feiā mo'a nōna, tītauhia tātou 'ia ha'apūai i te peu nō te rirora'a 'ei melo o te 'Ēkālesia 'oia ho'i te here, te fa'ari'ira'a 'e te fa'aitoitōra'a i te feiā ato'a e hina'aro nei e nu'u i mua i ni'a i tōna 'ē'a.

E ara i te piti 'o te fa'ahemara'a ! 'A pē'e i te parau a'o a te mau peropheta nō te tau tahito 'e nō teie 'anotau, 'e 'a 'ite ē 'e'ita 'outou e nehenehe e tāpuni i te hōē Metua here.

I te tahi atu pae, a 'imi i te mana fa'aora fa'ahiahia o te Tāraēhara a Iesu Mesia. O teie te fā mau o tō tātou orara'a—'ia fa'ari'i i te hōē tino

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.

paruparu 'e te tahuti e « ro'ohia i te mau paruparu pae tino nei »'e e hema nei, e mea 'oto ra, i te mau fa'ahemara'a matamua ; 'ia nu'u i mua noa atu e fati tatou i mua i teie mau fa'ahemara'a ; 'e 'ia 'imi i te tauturu hanahana i muri iho, 'ia riro tatou mai to tatou Fa'aora 'e to tatou Metua i te ao ra. Nāna teie fa'anahora'a. Teie ana'e te fa'anahora'a mau. Tē fa'a'ite pāpū nei au i teie mau parau mau, nā roto i te i'oa 'o Iesu Mesia, 'āmene.