

The Man Who Communed with Jehovah

By Elder Kyle S. McKay
Of the Seventy

Ilay nandre an'i Jehovah

Nataon'ny Loholona Kyle S. McKay
Ao amin'ny Fitopololahy

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Joseph Smith was “blessed to open the last dispensation,” and we are blessed that he did.

My purpose this day and always is to testify of Jesus Christ, that He is the Son of God, the Creator and Savior of the world, our Deliverer and Redeemer. Because “the fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ,” today I share with you my knowledge and testimony of the Savior as they have been strengthened and deepened by the life and teachings of one key apostle and prophet.

The Beginning of Wisdom

On the morning of a beautiful clear day early in the spring of 1820, 14-year-old Joseph Smith entered a grove of trees near his family's home to pray about his sins and to ask which church to join. His sincere prayer, offered with unwavering faith, received the attention of the most powerful forces in the universe, including the Father and the Son. And the devil. Each of these had an intense interest in that prayer and in that boy.

What we now call the First Vision marked the beginning of the Restoration of all things in this last dispensation. But for Joseph, the experience was also personal and preparatory. All he

Notahiana mba hanokatra ity fotoampitantanana farany ity i Joseph Smith ary voatahy isika fa nataony izany.

Ny tanjoko anio sy hatrizay dia ny hijoro ho vavolombelona momba an'i Jesoa Kristy, fa Izy no Zanak' Andriamanitra, ilay Mpahary sy Mpamonjy izao tontolo izao, ilay Mpanafaka sy Mpanavotra antsika. Satria “ny fitsipika fototry ny finoan[tsika] dia ny fijoroana ho vavolombelona ananan'ny Apôstôly sy ny Mpaminany mikasika an'i Jesoa Kristy”, dia hizara aminareo ny fahalalako sy ny fijoroana ho vavolombelona ananako ny amin'ny Mpamonjy aho anio noho izany lasa mafy orina sy nitombo tamin'ny alalan'ny fiainana sy ny fampianaran'ny apôstôly sy mpaminany manan-danja iray.

Ny fiandohan'ny fahendrena

Vao marainan'ny andro tsara mahafinaitra iray tamin'ny lohataonan'ny taona 1820 dia niditra tao amin'ny alakely iray teo akaikin'ny tranon'ny fianakaviany i Joseph Smith izay 14 taona mba hivavaka momba ny fahotany sy hanontany ny fiangonana tokony hidirany. Ny vavaka feno fahitsiam-po notononiny tamin'ny finoana tsy azo hozongozonina, dia nisarika ireo hery mahery vaika indrindra eto amin'izao rehetra izao, anisan'izany ny Ray sy ny Zanaka. Ary ny devoly. Samy tena liana tokoa tamin'izany vavaka izany sy tamin'izany tovolahy izany ny tsirairay tamin'izy ireo.

Ilay antsointsika ankehitriny hoe ny Fahitana Voalohany no nanamarika ny fiantombohan'ny famerenana amin'ny laoniny ny zavatra rehetra tamin'ity fotoampitantanana farany ity. Saingy

wanted was forgiveness and direction. The Lord gave him both. The instruction to “join none of [the churches]” was directive. The words “Thy sins are forgiven thee” were redemptive.

For all the beautiful truths we might learn from that First Vision, perhaps Joseph’s main takeaway was simply, “I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain.”

As one scholar noted: “The real resonance of the First Vision today is to know that it’s the nature of God to give to those who lack wisdom. ... The God that reveals Himself to Joseph Smith in the sacred grove is a God who answers teenagers in times of trouble.”

Joseph’s experience in the grove gave him confidence to ask for forgiveness and direction for the rest of his life. His experience has also given me confidence to ask for forgiveness and direction for the rest of my life.

Regular Repentance

On September 21, 1823, Joseph earnestly prayed for forgiveness, confident that because of his experience in the grove three years earlier, heaven would respond again. And it did. The Lord sent an angel, Moroni, to instruct Joseph and inform him of an ancient record he would later translate by the gift and power of God—the Book of Mormon.

Almost 13 years after that, Joseph and Oliver Cowdery knelt in solemn, silent prayer in the newly dedicated Kirtland Temple. We do not know what they prayed for, but their prayers likely included a plea for forgiveness, for, as they arose, the Savior appeared and declared, “Behold, your sins are forgiven you; you are clean before me.”

ho an’i Joseph dia natao ho azy manokana sy ho fanomanana azy ilay zavatra niainany. Ny hany mba niriany dia famelana sy fitarihana. Samy nomen’ny Tompo azy izy roa ireo. Ny toromarika hoe: “tsy misy [amin’ireo fiangonana ireo izay tokony hilatsahana] ho mpikambana” no fitarihana. Ireo teny hoe: “Voavela ny helokao” no famelana.

Eo anatrehan’ireo fahamarinana soa rehetra mety hianarantsika avy amin’io Fahitana Voalohany io dia angamba ny hevi-dehibe notsoahin’i Joseph dia tsotra: “Hitako fa ny tenivavolombelon’i Jakoba dia marina—fa ny olona izay tsy ampy fahendrena dia mahazo mangataka amin’ Andriamanitra ary mahazo.”

Nanome fanamarihana ny manam-pahaizana iray izay hoe: “Ny tena hafatra lehibe ao amin’ny Fahitana Voalohany ankehitriny dia ny mahafantatra fa ny toetran’ Andriamanitra ny manome ho an’ireo izay tsy ampy fahendrena. ... Ilay Andriamanitra izay niseho tamin’i Joseph Smith tao amin’ily alakely masina dia Andriamanitra mamaly ny zatovo ao anatin’ny fotoan-tsarotra.”

Nanome fahatokian-tena an’i Joseph ny zavatra niainany tao amin’ily alakely mba hangataka famelana sy fitarihanaho an’ny androm-piainany sisa. Nanome ahy fahatokian-tena ihany koa ilay zavatra niainany mba hangataka famelana sy fitarihana ho amin’ny androm-piainako sisa.

Fibebahana tsy tapaka

Tamin’ny 21 septambra 1823 i Joseph dia nivavaka mafy mba hahazo famelana, sady natoky noho ny zavatra niainany tao amin’ily alakely telo taona talohan’izay, fa hamaly azy indray ny lanitra. Dia nitranga izany. Nandefa anjely ny Tompo, dia i Môrônia, mba hampianatra an’i Joseph sy hampahafantatra azy momba ny rakitsoratra fahiny iray izay hadikany amin’ny alalan’ny fanomezam-pahasoavana sy ny herin’ Andriamanitra ao aoriana ao, dia ny Bokin’i Môrmôna izany.

Saika ho 13 taona latsaka kely taorian’izay dia nandohalika nivavaka tamim-panajana sy mangina tao amin’ily Tempolin’i Kirtland vao notokanana tsy ela i Joseph sy i Oliver Cowdery. Tsy fantatsika hoe inona no nangatahan’izy ireo tamim-bavaka, saingy azo inoana fa nisy fan-gatahana famelana ny vavaka nataon’izy ireo, satria rehefa nitsangana izy ireo dia niseho ny Mpamonjy ary nilaza hoe: “Indro, voavela ny fahotana; madio ianareo eo anoloako.”

In the months and years after this experience, Joseph and Oliver would sin again. And again. But in that moment, for that moment, in response to their plea and in preparation for the glorious restoration of priesthood keys that was about to happen, Jesus made them sinless.

Joseph's life of regular repentance gives me confidence to "come boldly unto the throne of grace, that [I] may obtain mercy." I have learned that Jesus Christ truly is "of a forgiving disposition." It is neither His mission nor His nature to condemn. He came to save.

Inquiring of the Lord

As part of the promised "restitution of all things," the Lord, through Joseph Smith, brought forth the Book of Mormon and other revelations that contain the fulness of His gospel. Vital truths were given clarity and completeness as Joseph repeatedly inquired of the Lord for direction. Consider the following:

The Father and the Son have bodies "as tangible as man's."

Jesus took upon Himself not only our sins but also our sicknesses, afflictions, and infirmities.

His Atonement was so excruciating it caused Him to bleed from every pore.

We are saved by His grace "after all we can do."

There are conditions to Christ's mercy.

As we come unto Christ, He will not only forgive our sins, but He will also change our very nature so "that we have no more disposition to do evil."

Christ always commands His people to build temples, where He manifests Himself unto them and endows them with power from on high.

I testify that all these things are true and necessary. They represent only a fraction of the fulness that was restored by Jesus Christ through Joseph Smith in response to Joseph's recurring requests for direction.

Tao anatin'ireo volana sy taona taorian'io zavatra niainany io dia nanota indray i Joseph sy i Oliver. Ary namerina indray. Saingy tamin'izay fotoana izay, hoan'io fotoana io, ho valin'ny fitalahoan'izy ireo sy ho fiomanana amin'ilay famerenana amin'ny laoniny amim-boninahitra ireo fanalahidin'ny fisoronana izay hitranga, dia nofafan'i Jesoa ny otan'izy ireo.

Ny fiainan'i Joseph izay nahitana fibebahana tsy tapaka dia manome ahy fahatokian-tena "hanatona ny seza fiandrianan'ny fahasoavana amin'ny fahasahiana, mba hahazoa [ko famindram-po]." Nianatra aho fa i Jesoa Kristy dia tena "vonona ny hamela foana." Tsy mba asany na toetrany ny manameloka. Tonga mba hamonjy Izy.

Manontany ny Tompo

Ao anatin'ilay fampanantenana ny "fampodiana ny zavatra rehetra" dia namoaka ny Bokin'i Môrmôna sy ireo fanambarana hafa ahitana ny fahafenoan'ny filazantsarany ny Tompo tamin'ny alalan'i Joseph Smith. Nomena fahazavana sy fahafenoana ireo fahamarinana manan-danja rehefa namerimberina nangataka tamin'ny Tompo i Joseph mba hanomezany azy fitarihana. Eritrere-to ireto manaraka ireto:

Manana vatana "azo tsapain-tanana toy ny an'ny olona" ny Ray sy ny Zanaka.

Tsy ny fahotantsika irery ihany no nentin'i Jesoa teo Aminy, fa ny aretintsika sy ny fahorian-tsika ary ny rofintsika koa.

Tena mafy izaitsizy ilay Sorompanavotana nataony ka nahatonga Azy hivoa-dra amin'ny mason-koditra rehetra.

Ny fahasoavany no hamonjy antsika "rehefa ataontsika ny zavatra rehetra azontsika atao."

Misy fepetra takina ny fahazoana ny famindram-pon'i Kristy.

Rehefa manatona an'i Kristy isika dia tsy hamela ny fahotantsika fotsiny Izy fa hanova ny toetrantsika ihany koa mba "tsy [hananantsika] fironana hanao ratsy intsony."

Mandidy ny vahoakany hanorina tempoly foana ny Tompoizay toerana hanehoany ny Tenany amin'izy ireosy hanafiana azy ireo amin'ny hery avy any ambony.

Mijoro ho vavolombelona aho fa marina ireo zavatra rehetra ireo ary ilaina. Ampahany kely amin'ny fahafenoana izay naverin'i Jesoa Kristy tamin'ny laoniny tamin'ny alalan'i Joseph Smith fotsiny ihany ireo ho valin'ny fangataham-pitari-

Rolling on This Kingdom

In 1842, Joseph wrote of amazing things that would come to pass in this last dispensation. He declared that during our day, “the heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators.”

To his friend Benjamin Johnson, Joseph said, “Benjamin, [if I die] I [would] not be far away from you, and if on the other side of the veil, I [would] still be working with you, and with a power greatly increased, to roll on this kingdom.”

On June 27, 1844, Joseph Smith and his brother Hyrum were murdered. Joseph’s body was laid to rest, but his testimony continues to reverberate around the world and in my soul:

“I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it.”

“I never told you I was perfect; but there is no error in the revelations which I have taught.”

“The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.”

What was said of John the Baptist might also be said of Joseph Smith: “There was a man sent from God, whose name was [Joseph]. ... He was not that Light, but was sent to bear witness of that Light,” “that all men through him might believe.”

I believe. I believe and am sure that Jesus is the Christ, the Son of the living God. I testify that the living God is our loving Father. I know this because the voice of the Lord has spoken it to me, and so has the voice of His servants, the apostles and prophets, including and beginning with Joseph Smith.

hana miverimberina nataon’i Joseph.

Fandrosoan’ny fanjakany

Tamin’ny taona 1842 dia nanoratra zavatra mahavariana izay hitranga amin’ity fotoampitantanana farany ity i Joseph. Nanambara izy fa amin’ny androntsika “ny Fisoronana any an-danitra dia hiray amin’ny ety an-tany mba hanatanteraka ireo tanjona lehibe ireo; ary rehefa tafaray toy izany isika amin’ny tanjona iray iraisana, dia ny hampandroso ny fanjakan’ Andriamanitra, dia tsy mitaza-potsiny ny Fisoronana any an-danitra.”

Hoy i Joseph tamin’i Benjamin Johnson namany: “Ry Benjamin, [raha maty aho] dia tsy ho lavitra anao, ary raha any amin’ny lafy ilan’ny voaly aho dia mbola hiara-hiasa aminao, ary amin-kery lehibe kokoa, mba hampandroso ity fanjakana ity.”

Tamin’ny 27 jona 1844 dia nisy namono i Joseph Smith sy i Hyrum rahalahiny. Nalevina ny vatan’i Joseph, saingy mbola manakoako manerana an’izao tontolo izao sy ato anatin’ny fanahiko ny fijoroany ho vavolombelona manao hoe:

“Efa nahita fahitana aho; nahafantatra izany aho, ary nahafantatra aho fa nahafantatra izany Andriamanitra, ary tsy afaka mandà izany aho.”

“Tsy nilaza velively taminareo aho hoe tonga lafatra aho, saingy tsy misy fahadisoana ao amin’ireo fanambarana izay nampianariko.”

“Ireo fitsipika fototry ny fivavahantsika dia ny fijoroan’ireo Apôstôly sy Mpaminany ho vavolombelona mahakasika an’i Jesoa Kristy fa maty Izy ka nalevina ary nitsangana indray tamin’ny andro fahatelo ary niakatra ho any an-danitra; ary ny zavatra hafa rehetra mahakasika ny fivavahantsika dia tovana napetaka amin’izany.”

Ny zavatra nolazaina momba an’i Jaona Mpanao Batisa dia azo lazaina ihany koa momba an’i Joseph Smith: “Nisy lehilahy nirahin’ Andriamanitra [Joseph] no anarany. ... Tsy izy anefa no Ilay Mazava, fa tonga ho vavolombelona hanambara ny Mazava,” “mba hinoan’ny olona rehetra noho ny teniny.”

Mino aho. Mino aho ary azoko antoka fa i Jesoa no Kristy, ilay Zanak’ Andriamanitra velona. Mijoro ho vavolombelona aho fa ilay Raintsika be fitia no ilay Andriamanitra velona. Fantatro izany satria efa nilaza izany tamiko ny feon’ny Tompo, dia nilaza izany koa ny feon’ireo mpanompony, ireo apôstôly sy mpaminany,

I testify that Joseph Smith was and is a prophet of God, a witness and servant of the Lord Jesus Christ. He was “blessed to open the last dispensation,” and we are blessed that he did.

The Lord commanded Oliver and all of us, “Stand by my servant Joseph, faithfully.” I testify that the Lord stands by His servant Joseph and the Restoration wrought through him.

Joseph Smith is now part of that heavenly priesthood of which he spoke. As he promised his friend, he is not far away from us, and on the other side of the veil, he is still working with us, and with a power greatly increased, to roll on this kingdom. With joy and thanksgiving, I raise my voice in “praise to the man who communed with Jehovah.” And above all, praise to Jehovah, who communed with that man! In the name of Jesus Christ, amen.

nanomboka tamin’i Joseph Smith izay tafiditra ao anatin’izany.

Mijoro ho vavolombelona aho fa mpaminanin’ Andriamanitra i Joseph Smith, vavolombelona sy mpanompon’i Jesoa Kristy Tompo. Nahazo fitahiana izy mba hanokatra ity fotoampitantanana farany ity ary voatahy isika fa nataony izany.

Nandidy an’i Oliver sy antsika rehetra ny Tompo hoe: “Tohano amim-pahatokiana tokoa i Joseph.” Mijoro ho vavolombelona aho fa ny Tompo dia manohana an’i Joseph mpanompony sy ny Famerenana amin’ny laoniny natao tamin’ny alalany.

Ankehitriny dia tafiditra ao anatin’ily fisoronana any an-danitra izay nolazainy i Joseph Smith. Araka ny nampanantenainy ny namany, dia tsy lavitra antsika izy, ary any amin’ny lafy ilan’ny voaly izy dia mbola miara-miasa amin-tsika, ary amin-kery lehibe kokoa, mba ham-pandroso ity fanjakana ity. Amim-pifaliana sy amim-pankasitrahana no anandratako ny feoko hoe “dera ho an’ily nandre an’i Jehovah.” Ary ambonin’ny zavatra rehetra, dia dera ho an’i Jehovah, izay niresaka tamin’io lehilahy io! Amin’ny anaran’i Jesoa Kristy, amena.