

# The Times of Restitution of All Things

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## Ny andro fampodiana ny zavatra rehetra

Nataon'ny Loholona David A. Bednar  
Ao amin'ny Kôlejin'ny Apôstôly Roambinifolo

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*The most important and glorious “good news” is the message that the Lord Jesus Christ has restored His gospel and Church in the latter days.*

The Church of Jesus Christ of Latter-day Saints was organized 195 years ago today, on April 6, 1830.

A small congregation of believers and friends gathered for this momentous and joyous occasion. A great outpouring of the Spirit blessed all in attendance as the ordinance of the sacrament was administered, the gift of the Holy Ghost was conferred, priesthood ordinations were performed, and truths of the gospel of Jesus Christ were preached.

In reestablishing His Church, the Lord designated by revelation 24-year-old Joseph Smith as its earthly leader: “a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ.”

I earnestly pray for the help of the Holy Ghost as we consider the importance and ongoing impact of this singular event in the history of the world.

### The First Vision

The formal organization of The Church of Jesus Christ of Latter-day Saints was the culmination of a sequence of miraculous experiences. The first of these experiences occurred 10 years earlier in upstate New York.

*Ny “vaovao mahafaly” manan-danja indrindra sy be voninahitra dia ilay hafatra fa naverin'i Jesoa Kristy Tompo tamin'ny laoniny ny filazantsarany sy ny Fiangonany amin'ny andro farany.*

Feno 195 taona anio ny nanorenana Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany, tamin'ny 6 Aprily 1830.

Nisy mpiangona vitsivitsy mpino sy namana nivory ho an'io fotoana manan-danja sy mahafaly io. Nitahy ny rehetra nanatrika ny fitosahan'ny Fanahy rehefa notanterahina ny ôrdônansin'ny fanasan'ny Tompo, nomena ny fanomezana ny Fanahy Masina, natao ny fanendrena ho amin'ny fisoronana, ary notoriana ireo fahamarinan'ny filazantsaran'i Jesoa Kristy.

Teo amin'ny fanorenana indray ny Fiangonany, dia notendren'ny Tompo tamin'ny alalan'ny fanambarana i Joseph Smith, izay 24 taona, ho mpitarik'izany ety an-tany: “ho mpahita, ho mpandika teny, ho mpaminany, ho apostolin'i Jesoa Kristy, ho loholon'ny fiangonana, noho ny sitrapon' Andriamanitra Ray sy ny fahasoavan'i Jesoa Kristy Tomponao.”

Mivavaka amin-kitsimpo aho mba hahazo ny fanampian'ny Fanahy Masina eto amim-pan-dinihantsika ny maha-zava-dehibe sy ny fitohizan'ny fiantraikan'ity tranga tokana ity eo amin'ny tantaran'izao tontolo izao.

### Ny Fahitana Voalohany

Ny fanorenana tamin'ny fomba ara-dalàna Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany dia vokatra faratampon'ny fifampitohizan'ireo zavatra niainana feno fahagana. Ny voalohany tamin'ireo zavatra niainana

In the spring of 1820, a young boy named Joseph Smith went into the woods near his home to pray. He had questions regarding the salvation of his soul, and he yearned “to know which of all the [churches] was right, that [he] might know which to join.” Joseph trusted that God would answer his prayer and direct him.

Please note that Joseph did not pray merely to know what was right. Rather, he prayed to know what was right so he could do what was right. Joseph asked in faith and was determined to act in accordance with the answers he received.

“In [response] to his [sincere] prayer, God the Father and His Son, Jesus Christ, appeared to Joseph and inaugurated the ‘restitution of all things’ (Acts 3:21) as foretold in the Bible. In this vision, he learned that following the death of the original Apostles, Christ’s New Testament Church was lost from the earth.” Joseph Smith would be instrumental in restoring once again the doctrine, the authority, and the covenants and ordinances of the Savior’s ancient Church.

Joseph affirmed: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!”

Through this vision and subsequent supernatural experiences, Joseph Smith came to understand that God and Jesus Christ knew him as an individual, cared about his eternal salvation, and had a mission for him to perform. He also learned vital lessons about the attributes, character, and perfections of the Godhead—and that the Father and the Son are separate and distinct Beings. Jesus Christ is the literal Son of God in spirit and in the flesh.

Joseph Smith declared that Heavenly Father and Jesus Christ are corporeal beings. He said, “The Father has a body of flesh and bones

ireo dia nitranga 10 taona talohan’izany tao amin’ny faritra avaratr’i New York.

Tamin’ny lohataonan’ny 1820, dia nisy ankizilahy iray nantsoina hoe Joseph Smith nandeha tany an’ala teo akaikin’ny tranony mba hivavaka. Nanana fanontaniana izy mikasika ny famonjena ny fanahiny, ary naniry mafy ny hahafantatra hoe “iza amin’ireo [fiangonana] rehetra no marina, mba hahafantarany izay tokony hilatsaha[ny] ho mpikambana.” Natoky i Joseph fa hamaly ny vavaka nataony Andriamanitra ary hitarika azy.

Mariho tsara fa tsy nivavaka fotsiny i Joseph mba hahafantarana ny marina. Fa nivavaka kosa izy mba hahafantarana ny marina mba hahafahany manao ny marina. Nangataka tamim-pinoana i Joseph ary vonona ny hanao asa mifanaraka amin’ireo valinteny noraisiny.

“Ho valin’ny vavaka [tamin-kitsimpo] nataony, dia niseho tamin’i Joseph Andriamanitra Ray sy ny Zanakalahiny, Jesoa Kristy, ka nanokatra ny -fampodiana ny zava-drehetra- (Asan’ny Apostoly 3:21) araka ny voambara mialoha tao amin’ny Baiboly. Nianatra izy tao amin’io fahitana io fa taorian’ny fahafatesan’ireo Apôstôly voalohany dia tsy hita teto an-tany intsony ny Fiangonan’i Kristy tamin’ny andron’ny Testamenta Vaovao.” Ho fitaovana lehibe tamin’ny famerenana indray ny fotopampianarana sy ny fahefana ary ireo fanekempihavanana sy ôrdônansin’ny Fiangonan’ny Mpamonjy fahiny i Joseph Smith.

Nilaza i Joseph hoe: “Nahita Olona roa aho, izay mihoatra ny famaritana rehetra ny famirapiratany sy ny voninahiny, nijoro nitsingevaheva teo amboniko. Niteny tamiko ny anankiray Tamin’ny, niantso ahy tamin’ny anarako sady nanondro ilay anankiray no nanao hoe—Ity no Zanako Malalako. Henoy Izy!”

Tamin’ny alalan’io fahitana io sy ireo zava-tratra ara-panahy niainana, dia lasa nahatakatra i Joseph Smith fa Andriamanitra sy i Jesoa Kristy dia nahafantatra azy manokana, niraharaha ny amin’ny famonjena azy mandrakizay, ary nanana asa hanirahana azy. Nianatra lesona manan-danja ihany koa izy mikasika ireo toetra sy fahalavorarian’ny Andriamanitra—fa ny Ray sy ny Zanaka dia Olona samihafa sy miavaka tsara. Zanakalahin’ Andriamanitra ara-bakiteny ara-panahy sy araka ny nofo i Jesoa Kristy.

Nanambara i Joseph Smith fa olona manana vatana ny Ray any An-danitra sy i Jesoa Kristy. Nilaza izy hoe: “Ny Ray dia manana vatana nofo

as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit."

I testify the visitation of the Father and the Son to Joseph Smith was the initiating event in the grand "restoration of all things spoken by the mouth of all the holy prophets since the world began."

## The Book of Mormon

The second in the sequence of miraculous experiences that led to the formal organization of the Savior's restored Church was the translation and coming forth of the Book of Mormon.

"Joseph Smith was given the gift and power of God to translate an ancient record: the Book of Mormon—Another Testament of Jesus Christ. ... This sacred text include[s] an account of the personal ministry of Jesus Christ among people in the Western Hemisphere soon after His Resurrection. [The Book of Mormon] teaches of life's purpose and explains the doctrine of Christ, which is central to that purpose. As a companion scripture to the Bible, the Book of Mormon testifies that all human beings are sons and daughters of a loving Father in Heaven, that He has a divine plan for our lives, and that His Son, Jesus Christ, speaks today as well as in days of old."

As members of the Savior's restored Church, "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." The Book of Mormon is another testament of Jesus Christ, confirms the truthfulness of the Bible, and restores plain and precious truths that were lost from the Bible.

## Priesthood Restored

The Church of Jesus Christ of Latter-day

sy taolana azo tsapaina toy ny an'ny olona; ny Zanaka koa; fa ny Fanahy Masina dia tsy manana vatana nofo sy taolana fa vatana Fanahy."

Mijoro ho vavolombelona aho fa ny fitsidihan'ny Ray sy ny Zanaka an'i Joseph Smith no tranga nanomboka ilay "famerenana amin'ny laoniny ny zava-drehetra nolazain'ny vavan'ny mpaminany masina rehetra, hatramin'ny niandohan'izao tontolo izao."

## Ny Bokin'i Môrmôna

Ny faharoa amin'ireo fifampitohizan'ireo zavatra niainana feno fahagagana izay nitarika tamin'ny fanorenana tamin'ny fomba ara-dalàna ny Fiangonan'ny Mpamonjy naverina tamin'ny laoniny dia ny fandikana sy ny fivoahan'ny Bokin'i Môrmôna.

"Mbola hijoroanay ho vavolombelona ihany koa fa nomena an'i Joseph Smith ny fanomezam-pahasoavana sy herin' Andriamanitra handikana rakitsoratra fahiny: ny Bokin'i Môrmôna—Testamenta iray hafa momba an'i Jesoa Kristy. Io lahatsoratra masina io dia ahitana tantaran'ny asa fanompoana nataon'i Jesoa Kristy teo anivon'ireo vahoaka tao amin'ny lalabolantany Andrefana tsy ela akory taorian'ny fitsanganany tamin'ny maty. [Ny Bokin'i Môrmôna] dia mampianatra ny tanjon'ny fiainana sy manazava ny fotopampianaran'i Kristy, izay ivon'io tanjona io. Amin'ny maha-soratra masina mpiara-dia amin'ny Baiboly azy, ny Bokin'i Môrmôna dia mijoro ho vavolombelona fa ny olombelona rehetra dia zanakalahy sy zanakavavin'ny Ray any Andanitra be fitiavana, fa manana drafitra masina Izy ho an'ny fiainantsika, ary ny Zanakalahiny, Jesoa Kristy, dia miteny ankehitriny tsy misy hafa toy ny tamin'ny andro fahiny."

Amin'ny maha-mpikamban'ny Fiangonan'ny Mpamonjy naverina tamin'ny laoniny antsika dia "Mino ny Baiboly ho tenin' Andriamanitra isika araka ny maha-marina ny dikanten'ny; mino koa isika fa tenin' Andriamanitra ny Bokin'i Môrmôna." Ny Bokin'i Môrmôna dia testamenta iray hafa momba an'i Jesoa Kristy, manamafy ny fahamarinan'ny Baiboly, ary mamerina amin'ny laoniny fahamarinana mazava sy sarobidy izay very tao amin'ny Baiboly.

## Naverina tamin'ny laoniny ny fisoronana

Ny Fiangonan'i Jesoa Kristy ho an'ny Olo-

Saints teaches that the original Church established by the Savior, with its divine authority, doctrine, and covenants and ordinances, was lost from the earth. As part of the prophesied restoration of all things in the latter days, ancient prophets and apostles personally conferred priesthood authority upon Joseph Smith and committed priesthood keys to him. This was the third in the sequence of miraculous experiences that led to the formal organization of the Savior's restored Church.

Priesthood authority allows God's servants to "represent [Him] and act in His name." "Priesthood keys are the authority to direct the use of the priesthood on behalf of God's children."

Under the direction of the Father and the Son, the resurrected John the Baptist restored, in 1829, the authority to baptize by immersion for the remission of sins. In that same year, three of the original Twelve Apostles—Peter, James, and John—restored the apostleship and additional priesthood authority and keys.

Six years after the formal organization of the Church, in the Kirtland Temple, Moses, Elias, and Elijah committed to Joseph the additional authority necessary to accomplish God's work in the latter days.

Moses committed the keys of the gathering of Israel.

Elias committed the dispensation of the gospel of Abraham, including the restoration of the Abrahamic covenant.

Elijah committed the keys of the sealing power, providing the authority that allows ordinances performed on earth to be binding in eternity, such as joining families together in eternal relationships that transcend death.

## The Church of Jesus Christ Is Organized

As Joseph Smith translated the Book of Mor-

masin'ny Andro Farany dia mampianatra fa ny Fiangonana izay naorin'ny Mpamonjy tany am-boalohany, niaraka tamin'ny fahefany avy any an-danitra sy ny fotopampianarany ary ny ôrdônansiny dia tsy hita teto an-tany. Ho ampahany amin'ny fampodiana ny zavatra rehetra amin'ny andro farany efa naminaniana, dia ireo mpaminany sy apôstôly fahiny mihitsy no nanome ny fahefan'ny fisoronana an'i Joseph Smith ary nanankina ireo fanalahidin'ny fisoronana taminy. Fahatelo tamin'ny fifampitohizana'ireo zavatra niainana feno fahagagana izany, izay nitarika tamin'ny fanorenana tamin'ny fomba ara-dalàna ny Fiangonan'ny Mpamonjy naverina tamin'ny laoniny.

Ny fahefan'ny fisoronana dia mamela ireo mpanompon' Andriamanitra "hisolo tena [Azy] sy hanao zavatra amin'ny anarany." "Ny fanalahidin'ny fisoronana dia ilay fahefana izay hitarihana ny fampiasana ny fisoronana ho an'ireo zanak' Andriamanitra.

Namerina tamin'ny laoniny ny fahefana hanaovana batisa asitrika ho famelana ny fahotana Jaona Mpanao Batisa izay efa nitsangana tamin'ny maty, ny taona 1829, teo ambany fitarihan'ny Ray sy ny Zanakalahiny. Tamin'io taona io ihany, ireo Apôstoly Roambinifolo telo tany am-piandohana—Petera, Jakoba, ary Jaona—dia namerina ny andraikitr'ireo apôstôly sy ireo fahefan'ny fisoronana ary fanalahidy fanampiny.

Enin-taona taorian'ny fanorenana ny Fiangonana tamin'ny fomba ara-dalàna dia nanankina tamin'i Joseph Smith ny fahefana fanampiny ilaina mba hanatanterahana ny asan' Andriamanitra amin'ny andro farany tao amin'ny Tempolin'ny Kirtland i Mosesy sy Elià ary Elia.

Nanankina ny fanalahidin'ny fanangonana an'i Isiraely i Mosesy.

Nanankina ny fotoampitantanan'ny filazantsaran'i Abrahama i Elià, anisan'izany ny famerenana amin'ny laoniny ny fanekempihavanan'i Abrahama.

Nanankina ireo fanalahidin'ny herin'ny famehezana i Elia, izay manome ilay fahefana hahatonga ireo ôrdônansy tanterahina eto an-tany ho fehezina any amin'ny mandrakizay, toy ny fanakambanana ny fianakaviana amin'ny fifandraisana mandrakizay izay mihoatra ny fahafatesana.

## Naorina ny Fiangonan'i Jesoa Kristy

Rehefa nandika ny Bokin'i Môrmôna i Jo-

mon, he received revelations indicating that the Church of Jesus Christ would be reestablished. But the Lord instructed Joseph not to organize His Church immediately. Rather, “by the spirit of prophecy and revelation,” the Lord revealed to Joseph “the precise day ... [he] should proceed to organize His Church once [again] upon the earth.”

The Church was organized in proper sequence only after the restoration of the priesthood and the publication of the Book of Mormon. The first copies of the Book of Mormon became available on March 26, 1830, and the Church was formally organized on April 6.

“The Church of Jesus Christ of Latter-day Saints ... is Christ’s New Testament Church restored. This Church is anchored in the perfect life of its chief cornerstone, Jesus Christ, and in His infinite Atonement and literal Resurrection. Jesus Christ has once again called Apostles and has given them priesthood authority. He invites all of us to come unto Him and His Church, to receive the Holy Ghost, the ordinances of salvation, and to gain enduring joy.”

## The Dispensation of the Fulness of Times

The appearance of the Father and the Son to Joseph Smith, the translation and coming forth of the Book of Mormon, and the restoration of priesthood authority and keys were necessary prerequisites to the organization of the Lord’s restored Church 195 years ago today.

In the Old Testament, the prophet Daniel interpreted a dream about a stone that would be cut out of a mountain without hands and fill the entire earth. One year after the organization of the Church, the Lord instructed Joseph Smith that the keys of the kingdom of God had again been “committed unto man on the earth” and the “gospel [of Jesus Christ would] roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands.”

seph Smith dia nandray fanambarana maro izay maneho fa haorina indray ny Fiangonan’i Jesoa Kristy. Saingy nanome torolalana an’i Joseph ny Tompo mba tsy hanorina avy hatrany ny Fiangonany. Fa “tamin’ny alalan’ny fanahin’ny faminiana sy ny fanambarana” no nanambaran’ny Tompo tamin’i Joseph “ny andro voafaritry izay tokony hirosoa[ny] amin’ny fananganana [indray] ny Fiangonany eto an-tany.”

Taorian’ny famerenana amin’ny laoniny ny fisoronana sy ny famoahana ny Bokin’i Môrmôna vao naorina araka ny fifampitohizany tokony ho izy ny Fiangonana. Tamin’ny 26 marsa 1830 no nivoaka ny tahadika voalohan’ny Bokin’i Môrmôna, ary tamin’ny 6 aprily ny Fiangonana no naorina tamin’ny fomba ara-dalàna.

“Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany no Fiangonan’i Kristy tamin’ny andron’ny Testamenta Vaovao, izay naverina tamin’ny laoniny. Ity Fiangonana ity dia mifototra lalina amin’ny fiainana tonga lafatr’ily vato fehizorony indrindra, dia i Jesoa Kristy, sy ny Sorompanavotany tsy manam-petra ary ny Fitsanganany tamin’ny maty ara-bakiteny. Niantso Apôstôly indray i Jesoa Kristy ary nanome azy ireo ny fahefan’ny fisoronana. Manasa antsika rehetra Izy hanatona Azy sy ny Fiangonany, handray ny Fanahy Masina, sy ireo ôrdônansin’ny famonjena, ary mba hahazo fifaliana maharitra.”

## Ny fotoampitantanan’ny fahafenoan’ny fotoana

Ny fisehoan’ny Ray sy ny Zanaka tamin’i Joseph Smith, ny fandikana sy ny fivoahan’ny Bokin’i Môrmôna, ary ny famerenana amin’ny laoniny ny fahefana sy ny fanalahidin’ny fisoronana dia zavatra notakina mialoha ny fanorenana ny Fiangonan’ny Tompo naverina tamin’ny laoniny 195 taona lasa izay.

Ao amin’ny Testamenta Taloha ny mpaminany Daniela dia nilaza ny hevitra ny nofy iray momba ny vato iray izay hendahina eny an-tendrombohitra nefa tsy hendahan-tanana ary hameno ny tany rehetra. Herintaona taorian’ny nanorenana ny Fiangonana, dia nampianatra an’i Joseph Smith ny Tompo fa ireo fanalahidin’ny fanjakan’ Andriamanitra dia “[n]ankinina amin’ny olona eto an-tany” indray ary “hikodia-dia hatrany am-paran’ny tany ny filazantsara[n’i Jesoa Kristy], toy ny vato izay nendahina hiala tamin’ny tendrombohitra nefa tsy nendahan-tanana.”

I testify: The Lord is fulfilling His promise. The Savior's restored Church is being established throughout the world and is the instrument by which God will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The Lord's latter-day work "is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day."

In this greatest and last of all gospel dispensations, "a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world ... shall be revealed ... in this, the dispensation of the fulness of times."

The Prophet Joseph further explained, "All the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty in any of the dispensations, shall all be had in the last dispensation, ... bringing to pass the restoration spoken of by the mouth of all the Holy Prophets."

## Promises and Testimony

I have attempted to summarize basic elements of the most important and glorious "good news" any person anywhere in the world can ever receive—the message that the Lord Jesus Christ has restored His gospel and Church in the latter days.

I invite all to learn about and prove this message. I promise that individuals "who prayerfully study the message of the Restoration and act in faith will be blessed [through the power of the Holy Ghost] to gain their own witness of its divinity and of its purpose to prepare the world for the promised Second Coming of our Lord and

Manatanteraka ny fampanantenany ny Tompo. Aorina manerana an'izao tontolo izao Ny Fiangonan'ny Mpamonjy naverina tamin'ny laoniny ary mitoetra ho fitaovana izay amin'ny alalany Andriamanitra no "[hanangona] ny zavatra rehetra ho iray ao amin'i Kristy, na izay any an-danitra, na izay ety an-tany; dia ho ao aminy."

Ny asan'ny Tompo amin'ny andro farany dia "antony iray izay mahaliana ny vahoakan' Andriamanitra amin'ny taona rehetra; lohahevitra iray izay nandrasan'ny mpaminany, mpisorona ary mpanjaka tamim-pifaliana miavaka mihitsy, efa nandrandrain'izy ireo tamim-pifaliana tokoa ny vaninandro iainantsika izao; ary niredareda ny fanantenan'ny lanitra sady faly, nihira izy ireo ary nanoratra sy naminany ity androntsika ity."

Amin'ity fotoampitantanan'ny filazantsara lehibe sady farany amin'izy rehetra ity, dia "ilaina ... ny hisian'ny fikambanana sy ny firaisana feno, tanteraka ary tonga lafatra ny fotoampitantanana sy ny fanalahidy ary ny hery sy ny voninahitra, ary hambara hatramin'ny andron'i Adama ka hatramin'izao fotoana izao izany. Ary tsy izany ihany, fa ireo zavatra izay tsy mbola nambara na oviana na oviana hatry ny fanorenana izao tontolo izao ireo ... dia hambara ... amin'ity fitantan-an'ny fotoam-pahafenoana ity."

Nanazava misimisy kokoa ny Mpaminany Joseph hoe: "Ireo ôrdônansy sy andraikitra rehetra izay notakian'ny Fisoronana hatrizay, eo ambany fitarihana sy didin'ilay Tsitoha amin'ny fotoampitantanana rehetra, dia ho hisy ao amin'ny fotoampitantanana farany ... ka manatanteraka ny famerenana amin'ny laoniny izay voalazan'ny vavan'ny Mpaminany Masina rehetra."

## Fampanantenana sy fijoroana ho vavolombelona

Nikasa ny hamintina ireo singa fototra amin'ireo "vaovao mahafaly" manan-danja sy be voninahitra indrindra aho, izay afaka ny ho azon'ny olona na aiza na aiza eto amin'izao tontolo izao—ilay hafatra fa naverin'i Jesoa Kristy Tompo tamin'ny laoniny ny filazantsarany sy ny Fiangonany amin'ny andro farany.

Manasa ny rehetra aho mba hianatra sy hizaha izany hafatra izany. Mampanantena aho fa "ireo izay mandalina ombam-bavaka ny hafatry ny famerenana amin'ny laoniny ka manao asa amim-pinoana dia ho voatahy hahazo fijoroana ho vavolombelona [amin'ny alalan'ny herin'ny Fanahy Masina] ho an'ny tenan'izy ireo manoka-

Savior, Jesus Christ.”As you pray earnestly with the expectation to both receive and act upon an answer from God, as did young Joseph Smith, your capacity to recognize and respond to that divine witness will be increased.

I witness that God, the Eternal Father, is our Father. I testify and witness that Jesus Christ is the Father’s Beloved Son and His Only Begotten in the flesh. He is our Savior and Redeemer.

And I joyfully witness that the Father and the Son appeared to the boy Joseph Smith, thus initiating the Restoration of the gospel of Jesus Christ in the latter days. The Book of Mormon is another testament of Jesus Christ and contains the word of God. Priesthood authority to represent the Savior and act in His name again is found on the earth. And The Church of Jesus Christ of Latter-day Saints is Christ’s New Testament Church restored. I bear my sure witness that all of these things are true in the sacred name of the Lord Jesus Christ, amen.

na momba ny maha-avy amin’ Andriamanitra azy io sy ny tanjon’izy io, dia ny manomana an’izao tontolo izao ho amin’ny Fiavian’i Jesoa Kristy Tompo sy Mpamonjintsika fanindroany izay efa nampanantenaina.”Rehefa mivavaka amim-kafanam-po ianao miaraka amin’ny fanantenana fa sady handray valinteny avy amin’ Andriamanitra no hanao asa mifanaraka amin’izany, tahaka ny nataon’i Joseph Smith, dia hitombo ny fahaizanao mamantatra sy mamaly izany fijoroana ho vavolombelona avy amin’ Andriamanitra izany.

Mijoro ho vavolombelona aho fa Andriamanitra Ilay Ray Mandrakizay no Raintsika. Mijoro ho vavolombelona aho ary vavolombelona fa i Jesoa Kristy no Zanaka Malalan’ny Ray ary Lahitokany tao amin’ny nofo. Izy no Mpamonjy sy Mpanavotra antsika.

Mijoro ho vavolombelona amim-pifaliana aho fa niseho tamin’i Joseph Smith zazalahy ny Ray sy ny Zanaka, ka nanomboka arak’izany ny Famerenana amin’ny laoniny ny filazantsaran’i Jesoa Kristy amin’ny andro farany. Ny Bokin’i Môrmôna dia testamenta iray hafa momba an’i Jesoa Kristy ary mirakitra ny tenin’ Andriamanitra. Hita eto an-tany ny fahefan’ny fisoronana mba hisolo tena ny Mpamonjy sy hanao asa amin’ny anarany indray. Ary Ny Fiangonan’i Jesoa Kristy ho an’ny Olomasin’ny Andro Farany no Fiangonan’i Kristy tamin’ny andron’ny Testamenta Vaovao, izay naverina tamin’ny laoniny. Ambarako ny tenivavolombeloko azo antoka fa marina ireo zavatra ireo amin’ny anarana masin’ny Tompo Jesoa Kristy, amena.