

Eternity's Great Gifts: Jesus Christ's Atonement, Resurrection, Restoration

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Ireo fanomezana lehibe indrindra maharitra mandrakizay: Ny Sorompanavotan'i Jesoa Kristy, ny Fitsanganana amin'ny maty, ny Famerenana amin'ny laoniny

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We find in Easter in Jesus Christ peace, becoming, and belonging—that which is enduringly real and joyful, happy and forever.

Years ago, our early-morning gospel class memorized Bible verses. Naturally I was drawn to short passages. This included John 11:35—the shortest verse in scripture, only two words—“Jesus wept.”

For me now, that Jesus weeps in sorrow and joy testifies of the miraculous reality: the divine Son of God came into physical mortality and learned according to the flesh how always to be with and bless us.

When we cry out in grief or joy, Jesus Christ understands perfectly. He can be present in the moments when we most need eternity's great gifts: Jesus Christ's Atonement, Resurrection, restoration.

Mary and Martha weep for their brother Lazarus, who has died. Moved with compassion, Jesus weeps. He raises Lazarus to life.

Jesus beholds Jerusalem on the eve of the Passover. He weeps, unable to gather His people as a hen would her chicks. Today His Atonement gives us hope when we sorrow for what could have been.

Hitantsika ao amin'ny Paska ao amin'i Jesoa Kristy ny fiadanana, ny fahatongavana ary ny fananana toerana, izay tena misy sy mitondra haravoana maharitra, mahafaly ary mandrakizay.

Taona maro lasa izay dia nianatra tsianjery andininy avy ao amin'ny Baiboly ny kilasy fiananay ny filazantsara isa-maraina. Mazava ho azy fa naleoko kokoa nisafidy ireo andalana fohy. Anisan'izany ny Jaona 11:35— izay andininy fohy indrindra ao amin'ny soratra masina, teny roa monja: “Jesoa nitomany.”

Ho ahy manokana, ny hoe Jesoa nitomany tamin'ny alahelo sy ny hafaliana dia mijoro ho vavolombelona ny amin'ilay fahamarinana mahatalanjona hoe: Ilay Zanaka lahin' Andriamanitra dia tonga ara-batana tetỳ an-tany ary nianatra araka ny nofo ny fomba hiarahana amintsika sy hitahiana antsika mandrakariva.

Rehefa mitomany noho ny alahelo na ny fifaliana isika dia mahatakatra tanteraka ny fahatsapantsika i Jesoa Kristy. Afaka ny ho eo Izy amin'ireo fotoana izay ilantsika indrindra ireo fanomezana lehibe maharitra mandrakizay: dia ny Sorompanavotan'i Jesoa Kristy, ny Fitsanganana amin'ny maty, ary ny famerenana amin'ny laoniny.

Nitomany noho i Lazarosy anadahin'izy ireo nodimandry i Maria sy i Marta. Niontam-po sy feno fangorahana i Jesoa ka nitomany. Natsangan'ny tamin'ny maty i Lazarosy.

Nitazana an'i Jerosalema i Jesoa tamin'ny andro nialoha ny Paska. Nitomany Izy, tsy mba afaka nanangona ny olony tahaka ny hanangonan'ny reniakoho ireo zanany. Manome fanantenana antsika ny Sorompanavotany ankehitriny rehefa malahelo izay mety ho nisy isika .

The Lord of the vineyard weeps as He asks His servants, which could include us as ministering brothers and sisters, “What could I have done more for my vineyard?”

Mary stands bereft at the sepulchre. Jesus gently asks, “Why weepest thou?” He knows “weeping may endure for a night, but joy cometh in the morning.” Resurrection brings dawn for all.

In Book of Mormon lands, as the faithful multitude arises to Him, Jesus’s joy is full. He weeps.

“And he took their little children, one by one, and blessed them, and prayed unto the Father for them.

“And when he had done this he wept again.”

This is Easter in Jesus Christ: He answers the longings of our hearts and the questions of our souls. He wipes away our tears, except our tears of joy.

When our tears flow, we sometimes apologize, embarrassed. But knowing that Jesus Christ understands life’s pains and joys can give us strength beyond our own as we navigate bitter and sweet.

In South America, a father sobs. A sparkle in his life, his young daughter, has died. “I would give anything to see her again,” he cries in my arms. I cry too.

At the Puebla Mexico Temple dedication, tears of happiness wet the face of a dear sister. Her features radiate faith and sacrifice. She says, “Todos mis hijos están aquí en el templo hoy”— “All my children are here in the temple today.” Generations gathered in the house of the Lord bring tears of joy and gratitude.

In cruel civil war, families and neighbors did unspeakable things to each other. Bitter tears are slowly giving way to hope. Her voice trembling, a

Nitomany ilay tompon’ny tanimboloboka raha nanontany ireo mpanompony, ary mety ho anisan’ny mpanompony isika amin’ny maha rahalahy sy rahavavy mpanompo antsika: “Inona no mbola tokony ho azoko natao bebe kokoa ho an’ny tanimboliko?”

Nijoro tamin’alahelo lehibe teo akaikin’ny fasana i Maria. Nanontany tamim-pitiavana i Jesoa nanao hoe: “Nahoana ianao no mitomany?” Fantany fa “amin’ny hariva dia misy fitomaniana tonga hivahiny miloaka alina; fa nony maraina kosa dia misy fihobiana.” Mitondra maraim-baovao ho an’ny rehetra ny Fitsanganana amin’ny maty.

Tany amin’ireo tany ao amin’ny Bokin’i Môrmôna, rehefa tonga niseho teo Aminy ny valalabemandry nahatoky, dia feno ny fifalian’i Jesoa. Nitomany Izy.

“Ary nalainy tsirairay ny ankizy madininy ary notsofiny rano izy ireo, nivavahany ny Ray ho azy ireo.

“Ary nony nanao izany Izy dia nitomany indray.”

Izao no Paska ao amin’i Jesoa Kristy: Mamaly ireo fanirian’ny fontsika sy ireo fanontanian’ny fanahintsika Izy. Fafany ireo ranomasontsika, afa-tsy ireo ranomasom-pifaliansika.

Rehefa mipatrapatraka ny ranomasontsika, dia miala tsiny isika indraindray, menatra. Saingy ny fahafantarana fa i Jesoa Kristy dia maha-takatra ireo fahoriana sy fifalian’ny fiainana dia afaka manome antsika hery mihoatra noho izay ananantsikarehefa mandalo ny mangidy sy ny mamy isika.

Tany Amerika Atsimo dia nisy raim-pianakaviana iray nifokofoko nitomany. Nodimandry ilay zananivavy vao herotreron’ny izay fahazavana teo amin’ny fiainany. “Hafoko na inona na inona mba hahitana azy indray,” hoy izy nitomany teo an-tsandriko. Nitomany koa aho.

Tamin’ny fanokanana ny Tempolin’i Puebla Mexique, dia kotsan-dranomasom-pifaliana ny tavan’ny rahavavy malala anankiray. Hita taratra teny aminy ny finoany sy ny fahafoizan-tenany. Hoy izy, “Todos mis hijos estan aqui en el templo hoy”, “Ato amin’ny tempoly ato avokoa ireo zana-ko androany.” Mitondra ranomasom-pifaliana sy fankasitrahana ireo taranaka tafavory ao amin’ny tranon’ny Tompo.

Nandritra ny ady an-trano feno habibiana, dia nifanao zavatra tsy takatry ny saina ny mpihavana sy ny mpifanolobodirindrina. Tsike-

woman in a small village says, “Neighbor, before I go to my grave, I want you to know where to find your missing family members.”

A radiant bride and handsome groom are being sealed in the house of the Lord. She is 70 years old, as is he. A beautiful bride, she has worthily waited for this day. She shyly swishes her bridal dress this way, then that way. We shed joyful tears. God’s promises are fulfilled. His covenants bring blessings.

While home teaching a widowed sister, a young Boyd K. Packer learned a tender lesson. Following a disagreement with her husband, the sister had called out a final hurtful remark. An unexpected accident took her husband’s life that day. “For fifty years,” the widow sobbed, “I’ve lived in hell knowing that the last words he heard from my lips were that biting, spiteful remark.”

Easter in Jesus Christ helps us mend, reconcile, make right our relationships, on both sides of the veil. Jesus can heal grief; He can enable forgiveness. He can free us and others from things we or they have said or done that otherwise bind us captive.

Easter in Jesus Christ lets us feel God’s approbation. This world tells us we are too tall, too short, too wide, too narrow—not smart, pretty, or spiritual enough. Through spiritual transformation in Jesus Christ, we can escape debilitating perfectionism.

With Easter joy, we sing, “Death is conquered; man is free. Christ has won the victory.” Christ’s Resurrection frees us from death, from time’s frailties and physicality’s imperfections. Jesus Christ’s Atonement also restores us

likely dia nanokatra lalana ho an’ny fanantenana ny ranomaso feno nenina. Niteny tamin’ny feo mangovitra ny vehivavy iray tao amin’ny tanàna kely iray hoe: “Ry mpiray vohitrindrina, alohan’ny handehanako ao ambany rangolahy dia mila miteny aminao aho hoe aiza no misy ireo havan-ao izay tsy hita.”

Fehezina ao amin’ny tranon’ny Tompo ny vehivavy mampiratra iray izay ampakarina sy ny lehilahy tsara tarehy iray izay mpampakatra. Fitompolo taona ravehivavy, tahaka an-dralehilahy. Tsara tarehy ravehivavy ary efa miandry amim-pahamendrehana an’ity andro ity izy. Mampitopatopa ny akanjo mariaziny izy na dia menamenatra aza. Latsa-dranomasom-pifaliana izahay. Tanteraka ireo fampanantenan’ Andriamanitra. Mitondra fitahiana ireo fanekempihavanany.

Nandritra ny fampianarana isan-tokantrano nataony ho an’ny rahavavy mananotena iray dia nianatra lesona nampihetsi-po i Boyd K. Packer fony izy zatovolohy. Taorian’ny fifandirany tamin’ny vadiny, io rahavavy io dia niteny zavatra nandratra iray. Nisy loza tsy nampoizina nitranga ka nahafaty ny vadiny tamin’io andro io. “Nandritra ny dimampolo taona,” dia nitomany ilay vehivavy mananotena, “fahoriana no niainako noho ny fahafantarako fa ny teny farany henony avy amin’ny molotro dia ilay hafatra manindrona sy mandratra.”

Ny Paska ao amin’i Jesoa Kristy dia manampy antsika hanamboatra, hampifanatona, hanarina ny fifandraisantsika, amin’ny lafiny roa an’ny voaly. Afaka manasitrana ny alahelo i Jesoa, afaka mitondra famelana Izy. Afaka manafaka antsika sy ny hafa Izy amin’ireo teny na zavatra nataontsika na nataon’izy ireo, izay mangeja antsika ho toy ny babo.

Ny Paska ao amin’i Jesoa Kristy dia mamela antsika hahatsapa ny fankatoavan’ Andriamanitra. Izao tontolo izao dia milaza antsika lava loatra, fohy loatra, lehibe loatra, kely loatra, tsy ampy faharanitan-tsaina na hatsaran-tarehy na toetra ara-panahy. Amin’ny alalan’ny fiovana ara-panahy ao amin’i Jesoa Kristy kosa isika dia afaka miala amin’ny fikatsahana fahalavorariana izay manakivy.

Amin’ny fifalian’ny Paska no hihirantsika hoe: “Fitiafan-dehibe, Natolony anao re.” Ny Fitsanganan’i Kristy tamin’ny maty dia manafaka antsika amin’ny fahafatesana, sy amin’ny fahatrotrahana entin’ny taona efa mandroso, ary

spiritually. He bled from every pore, weeping blood as it were, to provide us escape from sin and separation. He reunites us, whole and holy, with each other and God. In all good things, Jesus Christ restores abundantly—not only what was but also what can be.

Jesus's life and light testify of God's love for all His children. Because God our Father loves all His children in every age and land, we find His loving invitation to come find peace and joy in Him in many traditions and cultures. Wherever, whenever, whoever we are, we share divine identity as children of the same Creator. In similar spirit, followers of Islam, Judaism, and Christianity share religious heritage in Father Abraham and covenant connection through events in ancient Egypt.

Father Abraham came to Egypt and was blessed.

Joseph, sold into servitude in Egypt, knew Pharaoh's dream meant seven years of plenty followed by seven years of famine. Joseph saved his family and his people. Joseph wept when he saw God's larger plan, where all things work together for good for those who keep their covenants.

Moses, raised in Egypt in Pharaoh's household, received and later restored the keys for the gathering of God's children.

Fulfilling prophecy, Joseph, Mary, and the infant Christ child sought refuge in Egypt. In Cairo, a devout Muslim believer reverently says: "The Quran teaches that Joseph, Mary, and the baby Jesus found safety and sanctuary in my country. In my country, Jesus as a toddler ate our food, took His first steps, said His first words. Here in my country, we believe trees bent low to give Him and His family fruit. His being in my country blessed our people and land."

amin'ireo tsy fahatomombanana ara-batana. Ny Sorompanavotan'i Kristy ihany koa dia mamerina antsika amin'ny laoniny ara-panahy. Nivoandra isaky ny mason-kodiny, toy ny hoe nitomany ra, mba hanafahana antsika amin'ny fahotana sy ny fisarahana Izy. Ampifandraisiny isika, sitrana sy masina, amintsika samy isika sy amin' Andriamanitra. Amin'ny zavatra tsara rehetra, dia mipololotra ny famerenanana amin'ny laoniny ataon'i Jesoa Kristy, tsy ho an'izay efa nisy ihany fa ho an'izay mety hisy ihany koa.

Mijoro ho vavolombelona ny amin'ny fitiavan' Andriamanitra ny zanany rehetra ny fiainana sy ny fahazavan'i Jesoa. Satria Andriamanitra Raintsika dia tia ireo zanany rehetra na oviana niainany na aiza misy azy, dia hitantsika ao amin'ny fomba sy kolontsaina maro ny fanasany am-pitiavana mba hanatona ka hahita fiadanana sy fifaliana ao Aminy. Na aiza misy antsika, na oviana nianantsika, na iza isika na iza, dia mitovy ny maha-isika antsika araka an' Andriamanitra amin'ny maha zanak' Ilay Mpahary antsika. Mitovitovy amin'izay ihany koa, ireo mpino Silamo, Jodaisma, ary Kristiana dia samy manana lova ara-pivavahana avy amin'i Abrahamana sy fifandraisana ara-panekempihavanana amin'ireo zava-nitranga tany Egypta fahiny.

Abrahama raintsika dia nankany Egypta ary notahiana.

I Josefa izay namidy ho andevo tany Egypta, dia nahafantatra fa ny nofin'i Farao dia fambara an'ireo fito taona zina arahin'ny fito taona mosarena. Namonjy ny fianakaviany sy ny vahoakany i Josefa. Nitomany i Josefa rehefa nahita ny drafitra lehibe kokoa nataon' Andriamanitra, izay niarahan'ny zava-drehetra niasa mba hahasoa ireo izay mitandrana ny fanekempihavanany.

Mosesy, izay lehibe teo anivon'ny ankohonan'i Farao tany Egypta, dia nandray, ary namerina tamin'ny laoniny taty aoriana, ireo falanahidin'ny fanangonana ny zanak' Andriamanitra.

Ho fanatanterahana ny faminanianana, dia nitady fialofana tany Egypta i Josefa sy Maria ary i Kristy zazakely. Tao Le Caire, dia nisy mpino Silamo mahafatrapo nilaza tamim-panajana hoe: "Ny Coran dia mampianatra fa i Josefa sy i Maria ary i Jesoa zazakely dia nahita fiarovana sy fialofana tatỳ amin'ny firenako. Tatỳ amin'ny firenako i Jesoa izay mbola zaza niana-nandeha no nihinana ny sakafonay sy nahavita namindra samirery voalohany ary nanonona ny teniny voalohany. Atỳ amin'ny firenako dia mino izahay

God's plan of moral and mortal agency allows us to learn by our own experience. Some of our greatest life lessons come from things we would never choose. In love, Jesus Christ descended below and ascended above all things. He rejoices in our divine capacities for creativity and delight, kindness without hope for reward, faith unto repentance and forgiveness. And He weeps in sorrow at the enormity of our human suffering, cruelty, unfairness—often brought by human choice—as do the heavens and the God of heaven with them.

Each Easter spring season testifies that spiritual sequence and convergence are both part of the divine pattern of atonement, resurrection, and restoration through Jesus Christ. This sacred and symbolic convergence comes not by accident or coincidence. Palm Sunday, Holy Week, and Easter celebrate Christ's Atonement and Resurrection. As today, every April 6 we commemorate the establishment and organization of The Church of Jesus Christ of Latter-day Saints. This Restoration is a reason we gather the first Sunday each April in general conference.

Restoration also came as the resurrected Jesus Christ, Moses, Elias, and Elijah returned priesthood keys and authority at the newly dedicated Kirtland Temple on Easter Sunday, 1836. In that setting on that day to the restored Church of Jesus Christ came God's authority and blessings to gather His children, prepare His children to return to Him, and unite families for eternity. Restoration that day fulfilled prophecy by occurring both on Easter and Passover.

fa nilofika ireo hazo fihinam-boia mba hanome voankazo ho Azy sy ny fianakaviany. Nitahy ny vahoakanay sy ny taninay ny nitoerany tatỳ amin'ny taniko.”

Ny drafitr' Andriamanitra amin'ny fahafahana misafidy araka ny tokony ho izy etỳ an-tany dia mamela antsika hianatra avy amin'ny zavatra iainantsika manokana. Ny sasany amin'ireo lesona lehibe indrindra eo amin'ny fiainantsika dia azo avy amin'ny zavatra izay tsy ho nosafidiansika mihitsy. Tamim-pitiavana no nidinan'i Jesoa Kristy ho ambanin'ny zavatra drehetra ary niakarany ho ambonin'ny zavatra rehetra. Mahafaly Azy ny fahalalana araka an' Andriamanitra ananantsika hahay hamorona sy hifaly, haneho fahatsaram-panahy tsy manantena valiny, hanam-pinoana ho amin'ny fibebahana sy famelan-keloka. Ary nitomany tamin'alahelo Izy noho ny halehiben'ny fijalian'ny olona sy ny faharatsiany ary ny tsy rariny—izay indraindray tonga noho ny safidin'ny olona—tahaka izany koa ny lanitra sy ny Andriamanitra ny lanitra miaraka amin'izy ireo.

Mijoro ho vavolombelona ny vanim-po toanan'ny lohataona amin'ny Paska fa ny fifanojoan'ireo tranga ara-panahy dia tafiditra ao amin'ny lamina masin'ny sorompanavotana, ny fitsanganana amin'ny maty ary ny famerenana amin'ny laoniny amin'ny alalan'i Jesoa Kristy. Tsy kisendrasendra na hoe tsy nahy io fifanojoana masina sy mifono tandindona io. Ny Alahadin'ny Sampan-drofia, ny Herinandro Masina, ary ny Paska dia mankalaza ny Sorompanavotan'i Kristy sy ny Fitsanganany tamin'ny maty. Tahaka ny anio, isaky ny 6 aprily isika dia mankalaza ny nanorenana sy nananganana Ny Fiangonan'i Jesoa Kristy ho an'ny Olomasin'ny Andro Farany. Io Famerenana amin'ny laoniny io no antony hivondronantsika isaky ny alahady voalohany amin'ny volana aprily amin'ny fihaonambe maneran-tany.

Ny Famerenana amin'ny laoniny ihany koa dia nitranga rehefa namerina ireo fanalahidy sy fahefan'ny fisoronana i Jesoa Kristy efa nitsangana tamin'ny maty sy i Mosesy, i Elià ary i Elia tao amin'ny Tempolin'i Kirtland tamin'ny alahadin'ny Paska tamin'ny 1836. Tao anatin'izany tamin'io andro io dia tonga tamin'ny Fiangonan'i Jesoa Kristy naverina tamin'ny laoniny ny fahefan' Andriamanitra sy ny fitahiana mba hanangona ireo zanany, sy hanomana ireo zanany mba hiverina any Aminy, ary hampitamatra ny fianakaviana ho mandrakizay. Ny Famerenana amin'ny laoniny

Including the Kirtland Temple, I recently visited sacred places in Ohio where the Prophet Joseph and others saw in vision God our Father and His Son, Jesus Christ. The Prophet Joseph saw what heaven is like. In heaven, Heavenly Father, through Jesus Christ, “saves all the works of his hands” in a kingdom of glory. The only exceptions are those who willfully “deny the Son after the Father has revealed him.”

As His mortal ministry began, Jesus declared His mission to bless us each with all we are willing to receive—in every time, every land, every circumstance. After fasting 40 days, Jesus went into the synagogue and read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”

Poor, brokenhearted, captive, blind, bruised—that’s each of us.

The book of Isaiah continues the Messianic promise of hope, deliverance, assurance: “Appoint unto them that mourn in Zion, ... give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

Thus, we cry out, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.”

Each Easter season, we celebrate, as a symbolic whole, eternity’s great gifts through Jesus Christ: His Atonement; His (and the promise of our) literal Resurrection; Restoration of His latter-day Church with priesthood keys and authority to bless all God’s children. We rejoice in the garments of salvation and the robe of righteousness. We shout, “Hosanna to God and the Lamb!”

tamin’io andro io dia nanatanteraka faminaniana noho izy nitranga tamin’ny andro izay sady Paska Kristiana no Paska Jiosy.

Vao haingana aho no nitsidika toerana masina tany Ohio izay nahitan’i Joseph mpaminany sy olona hafa an’ Andriamanitra Ray sy i Jesoa Kristy Zanany tanaty fahitana, tafiditra ao anatin’izany ny tempolin’i Kirtland. Nahita ny endriky ny lanitra ny Mpaminany Joseph. Any an-danitra, ny Ray any An-danitra, amin’ny alalan’i Jesoa Kristy dia “mamonjy ny asan’ny tanany rehetra”ao amin’ny fanjakam-boninahitra iray. Ny hany maningana dia ireo izay minia “mandà ny Zanaka taorian’ny efa nanambaran’ny Ray Azy.”

Rehefa nanomboka ny asa fanompoana nataony tetỳ an-tany i Jesoa dia nanambara Izy fa ny asa nanirahana Azy dia ny hitahy antsika tsirairay amin’izay zavatra rehetra ekentsika ho raisina—amin’ny fotoana rehetra, amin’ny tany rehetra, amin’ny toe-javatra rehetra. Taorian’ny fifadian-kanina 40 andro nataony dia nankao amin’ny synagoga i Jesoa ary namaky hoe: “Ny Fanahin’i Jehovah no ato amiko, satria nanosotra Ahy hitory teny soa mahafaly amin’ny malahelo Izy; Naniraka Ahy hitory fandefasana amin’ny mpifatotra Izy, sy fampahiratana amin’ny jamba, hanafaka izay nampahorina.”

Ny malahelo, ny nampahoriana, ny mpifatotra, ny jamba, ny nampahoriana—dia isika tsirairay avy.

Tohizan’ny bokin’i Isaia ilay fampanantena-na momba ny Mesia hoe: “Hanolotra ho an’ny malahelo ao Ziona, eny, hanome azy namama ho solon’ny lavenona, sy diloilo fifaliana ho solon’ny fahalalahelovana, ary fitafiana fiderana ho solon’ny fanahy reradreraka.”

Noho izany isika dia hiantsoantso hoe: “Hifaly dia hifaly amin’i Jehovah aho, ny fanahiko ho ravoravo amin’ Andriamanitra; fa notafiany fitafiana famonjena aho, ary nakanjoiny akanjo fahamarinana.”

Isaky ny vanim-potoana Paska isika dia mankalaza, amin’ny endriny mitambatra ho tandindona, ireo fanomezana lehibe indrindra maharitra mandrakizay amin’ny alalan’i Jesoa Kristy: ny Sorompanavotany, ny Fitsangana-ny tamin’ny maty (sy ny fampanantenana ny fitsanganantsika amin’ny maty), ny Famerenana amin’ny laoniny ny Fiangonany amin’ny andro farany miaraka amin’ireo fanalahidy sy fahefan’ny fisoronana mba hitahiana ireo zanak’

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

May we each find in Jesus Christ atonement, resurrection, and restoration—peace, becoming, and belonging—that which is enduringly real and joyful, happy and forever, I pray in His holy name, Jesus Christ, amen.

Andriamanitra rehetra. Mifaly isika ao amin’ny fitafiana famonjena sy ny akanjo fahamarinana. Mihiaka isika hoe: “Hôsanà ho an’ Andriamanitra sy ny Zanakondry!”

“Fa toy izao no nitiavan’ Andriamanitra izao tontolo izao: nomeny ny Zanani-lahy Tokana, mba tsy ho very izay rehetra mino Azy, fa hanana fiainana mandrakizay.”

Enga anie isika tsirairay hahita ao amin’ny sorompanavotan’i Jesoa Kristy sy ny fitsanganany tamin’ny maty ary ny famerenana amin’ny laoniny, ny fiadanana, ny fiovana ho tahaka Azy ary ny firaisam-po, izay tena mitoetra sy mahafaly, mahasambatra sy mandrakizay, izany no vavaka ataoko amin’ny anarany masina, dia i Jesoa Kristy, amena.