

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

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O Meaalofa Sili a le Faavavau: Togiola a Iesu Keriso, Toetu, Toefuataiga

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O Le Korama a Aposetolo e Toasefululua

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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.

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.

Ua tatou maua i le Eseta ia Iesu Keriso le filemu, avea ai, ma avea ma ni ō—le mea e tumau lona moni ma le olioli, fialia ma faavavau.

I tausaga ua mavae, o le matou vasega o le talalelei i le vaveao sa taulotoina fuaiupu mai le Tusi Paia. Sa ou fialia lava au ia e tauloto fuaitau pupuu. Sa aofia ai le Ioane 11:35—o le fuaiupu sili ona puupuu i tusitusiga paia, na o le tolu upu—“Sa tagi Iesu.”

Mo au i le taimi nei, ua tagi Iesu i le faanoanoa ma o le olioli e molimauina ai le moni faavavega: na afio mai le Alo paia o le Atua i le olaga faaletino ma aoao ai e tusa ma la le tino le ala e i ai faatasi pea ma faamanuia ai i tatou.

Pe a tatou fetagisi i le faanoanoa po o le olioli, e malamalama lelei lava Iesu Keriso. E mafai e Ia ona i ai i taimi e sili ona tatou manaomia ai meaalofa maoae a le faavavau: le Togiola a Iesu Keriso, Toetu, toefuataiga.

Ua fetagisi Maria ma Mareta mo lo la tuagane o Lasalo, ua maluu. O le tuia i le mutimuti alofa, ua tagi ai Iesu. Ua Ia faatuina Lasalo i le ola.

Ua silasila atu Iesu ia Ierusalem i le po o le Paseka. Ua tagi o Ia, ua le mafai ona faapopototo Lona nuu e faapei o se matuamoa ona ofaofata'i i lana toloai. O le asō o Lana Togiola ua aumaia ai le faamoemoe pe a tatou faanoanoa ona o mea semanu e i ai.

Ua tagi le Alii o le togaolive a'o Ia fesili atu i Lana auauna, lea e mafai ona aofia ai ma i tatou o ni uso ma tuafafine o auaunaga, “O le a se isi mea sa tatau ona ou faia mo lo'u togaolive?”

Ua tu Maria ma le faanoanoa tele i autafa o le tuugamau. Ua fesili lemu atu Iesu, “Se a le mea e te tagi ai?” E silafia e Ia “e afe ane le tagi i le po, ae oo mai le alaga fialia i le taeao.” Ua aumaia e le

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 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

Toetu le mālāma mo tagata uma.

I laueleele o le Tusi a Mamona, a o tula'i a'e le motu o tagata faatuatua ia te Ia, ua atoatoa le olioli o Iesu. Ua tagi o Ia.

“Ua ave foi e Ia o latou tamaiti taitoatasi ma faamanuia ia te i latou, ma ua tatalo i le Tama mo i latou.

“Ma ina ua uma ona ia faia o lenei mea sa toe tutulu o ia”

O le Eseta lenei ia Iesu Keriso: Ua tali e Ia faanaunaga o o tatou loto ma fesili a o tatou agaga. Ua Ia soloiesea o tatou loimata, vagana ai o tatou loimata o le olioli.

Pe tafe o tatou loimata, o nisi taimi tatou te faatoese ai, ua maasiasi. Ae o le iloaina e malamalama Iesu Keriso e mafai e tiga ma olioli o le olaga ona tuu mai ia i tatou le malosia i talaatu o lo tatou lava malosia o tatou feagai ma mea oona ma suamalie o le olaga.

I Amerika i Saute, ua tagitu'i ai se tamā. Ua maliliu si ona afafine talavou, o le puna o le fiafia i lona olaga. “O le a ou foai atu soo se mea ina ia ou toe vaai ai ia te ia,” na ia tagi ai i o'u lima. Na ou tagi foi.

I le faapaiaga o le Malumalu o Puebla Meksiko, sa susū mata o se tuafafine pele i loimata o le fiafia. O ona foliga na susulu mai ai le faatuatua ma le ositaulaga. Fai mai a ia, “Todos mis hijos están aquí en el templo hoy”—“Ua i ai uma iinei la'u fanau i le malumalu i le asō.” O augatupulaga e faapotopoto i le maota o le Alii e aumaia ai loimata o le olioli ma le faafetai.

I taua faatautala i vai'a'ai, sa faia ai e aiga ma tuaoi ni mea e le leoa i le tasi ma le isi. E faifai mālīe ona faaavanoa e loimata oona le ala i le faamoemoe. Sa gatete lona leo, fai mai se fafine i se tama'i nuu, “Tuaoi, ae ou te le'i alu ifo i lo'u tuugamau, ou te manao ia e iloa le mea e sue i ai tagata o lou aiga o loo misi.”

O se tamaitai faaipoipo lalelei ma se alii faaipoipo aulelei, ua faamauiina i le maota o le Alii. E 70 ona tausaga, e faapena foi le alii. O se tamaitai faaipoipo lalelei, sa faatalitali ma le agavaa mo le aso lenei. Ua ia faafeliuliua'i ma le matamuli lona ofu faaipoipo i lea itu, ma le la itu. Sa maligi o matou loimata o le olioli. Ua faataunuuiina folafolaga a le Atua. O Ana feagaiga e aumai ai faamanuiaga.

A o aoao atu i se asiasiga faaleaiga i se tuafafine ua oti lana tane, sa aoaoina e le talavou o Boyd K. Packer se lesona faamomoloto. I le mae'a ai o se feeseeseaiga ma lana tane, sa fonō

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 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

atu e le tuafafine se tala tiga faaiu. Sa maliliu lana tane i se faalavelave e le'i faamoemoeina i lena aso. "Mo le limasefulu tausaga," o tagitu'i le tina ua oti lana tane, "Na ou nofo i seoli ma le iloa o toe upu na ia faalogoina mai o'u laugutu, o se tala na 'aati, ma matagā."

O le Eseta ia Iesu Keriso e fesoasoani ia i tatou e fonofono, toefaaleleia, faasa'o a tatou sootaga, i itu uma e lua o le veli. E mafai e Iesu ona faamalolo le faanoanoa; e mafai ona Ia faamagalo. E mafai ona Ia faasaoloto i tatou ma isi mai mea na tatou tautatala ai pe faia e ono noatia faatagataotaua ai i tatou.

O le Eseta ia Iesu Keriso e mafai ai ona tatou lagona le faamaoniga a le Atua. E ta'u mai e le lalolagi lena i tatou ua tatou uumi tele, pupuu tele, lautele tele, lauitiiti tele—e lē lava le atamai, aulelei, po o le faaleagaga. E ala i le liua faaleagaga ia Iesu Keriso, e mafai ai ona tatou sao mai le manatu e le agavaa ma le vaai faatauva.

Faatasi ma le olioli i le Eseta, tatou te lagiina ai, "Ua faatoilaloina le oti; ua saoloto le tagata. Ua manumalo Keriso." O le Toetu o Keriso ua faasaolotoina ai i tatou mai le oti, mai vaivaiga o taimi ma lē atoatoa faaletino. O le Togiola a Iesu Keriso ua toefuata'iina ai i tatou faaleagaga. Na tafetotoi o Ia mai pu afu uma, faapei o tagitu'i lona toto, ina ia tatou sosola ese ai mai le agasala ma le vavaeeseina. Ua Ia toetuufaatasia i tatou, ua atoatoa ma paia, ma le tasi ma le isi ma le Atua. I mea lelei uma, ua toefuatai tele e Iesu Keriso i tatou—e le gata i le mea sa tatou i ai ae o le gafatia atoa foi e mafai ona tatou oo i ai.

O le soifuaga ma le malamalama o Iesu e molimauina ai le alofa o le Atua mo Ana fanau uma. Ona e alofa le Atua lo tatou Tamā i Ana fanau uma i vaitausaga uma ma laueleele, tatou te maua Lana valaaulia alofa e o mai ia maua le filemu ma le olioli ia te Ia, i le tele o agaifanua ma aganuu. Soo se mea, i soo se taimi, pe o ai lava i tatou, ua tofi i tatou ma le faasinomaga paia o fanau a le Fofo lava e tasi. I le agaga lava lea e tasi, ua faasoa ai foi e so'o o Isalama, Faalutaia, ma le Au Kerisiano le talatuu faalelotu i le Tamā o Aperaaamo ma sootaga o feagaiga e ala i mea na tutupu i Aikupito anamua.

Sa alu Tamā Aperaaamo i Aikupito ma sa faamanuaina.

O Iosefa, na faatauina atu o se pologa i Aikupito, na ia iloa o le miti a Farao o lona uiga e fitu tausaga o le mau ma sosoo ai ma le fitu tausaga o le oge. Sa faasaoina e Iosefa lona aiga

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."

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

ma lona nuu. Sa tagi Iosefa ina ua ia malamalama i le faamoemoega tele atu o le Atua, lea e galulue faatasi ai mea uma mo i latou o ē tausi i a latou feagaiga.

O Mose, o lē sa ola aē i Aikupito i le aiga o Farao, na mauaina ma toefuatai mulimuli ane ki mo le faapotopotoina o fanau a le Atua.

O le faataunuuna o le valoaga, sa sailia ai e Iosefa, Maria, ma le tamaitiiti o Keriso se sulu-faiga i Aikupito. I Cairo, fai mai ai ma le migao se Musalemi talitonu tuuto: "O loo aoao e le Korana e faapea, na maua e Iosefa, Maria, ma le pepe o Iesu le saogalemu ma le malutaga i lo'u atunuu. I lo'u atunuu, a o tamaitiiti Iesu sa 'ai i a matou meaai, fai ai ana ulua'i la'a, ma tautala ai i Ana uluai upu. O iinei i lo'u atunuu, matou te talitonu sa faalo'ulo'u ifo o matou laau ina ia avatu ai fua-laau 'aina suamalie mo Ia ma Lona aiga. O Lona i ai i lo'u atunuu na faamanuiaina ai o matou tagata ma le laueleele."

O le fuafuaga a le Tamā o le faitalia e iloa ai ona filifili tonu i le olaga nei, ua mafai ai ona tatou aoao e ala i o tatou lava aafiaga. O nisi o a tatou lesona silisili o le olaga e mai mea o le a tatou le filifilia lava. I le alofa, na afio maualalo ai Iesu Keriso i lalo, ma toe afio aē i luga aē o mea uma. E olioli o Ia i o tatou gafatia paia mo le fatufatu meafou ma le fiafia, agalelei e aunoa ma se manatu i se tau, faatuatua seia oo ina salamo ma le faamagaloga. Ma e tagi foi o Ia i le faanoanoa i le maoaē o o tatou puapuaga faaletagata, o le agaleaga, faaitu'au—lea e tele ina aumaia i filifiliga a le tagata—faapei foi ona faia e lagi ma le Atua o le lagi ia i latou.

O tautotogo taitasi o le Eseta e molimauina ai o le soloa'iga ma le fetaula'iga faaleagaga, o vaega uma o le mamanu paia o le togiola, toetu, ma le toefuataiga e ala ia Iesu Keriso. O lenei fetaula'iga paia ma le faafaatusa, e le o se mea faafuasei pe faafuāveta. O le Aso Sa o le Laupama, Vaiaso Paia, ma le Eseta e faamanatuina ai le Togiola ma le Toetu o Keriso. E pei o le asō, o aso 6 o Aperila uma tatou te faamanatuina ai le faatuina ma le faatulagaina o Le Ekalesia a Iesu Keriso o le Au Paia o Aso e Gata Ai. O lenei Toefuataiga o se mafuaaga lea tatou te potopoto ai i Aso Sa muamua o Aperila taitasi i le konafesi aoao.

Na oo mai foi le Toefuataiga e faapei ona toefaafoi mai e Iesu Keriso toetu, Mose, Elaia, ma Elia ia ki ma le pule o le perisitua i le Malumalu faatoa faapaiaina o Katelani i le Aso Sa, 3 Aperila, 1836. I lenei faatulagaga i lenei aso na oo mai

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.

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: "Ap-point 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!"

"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."

ai i le Ekalesia toefuatai a Iesu Keriso, le pule ma faamanuiaga a le Atua e faapotopoto Lana fanau, tapena Lana fanau e toefoi atu ia te Ia, ma tuufaatasia aiga mo le faavavau. O le Toefuataiga i lene aso na faataunuu ai le valoaga e ala i le tupu mai i le Eseta ma le Paseka.

E aofia ai ma le Malumalu o Katelani, sa ou asiasi atu talu ai nei i nofoaga paia i Ohaio, i le mea sa vaai ai le Perofeta o Iosefa ma isi i le faaalliga o le Atua lo tatou Tamā ma Lona Alo, o Iesu Keriso. Sa vaai le Perofeta o Iosefa i foliga o le lagi. I le lagi, e ala ia Iesu Keriso, o loo "lavea'i ai galuega uma a ona aao" i se malo o le mamalu. Na pau tuusaunoaga o i latou o ē "ua faafitia le Alo ina ua uma ona faaali mai o ia e le Tamā."

A o amata lana misiona i le olaga nei, sa tautino mai ai e Iesu o Lana misiona ina ia faamanuiaina i tatou taitoatasi i mea uma tatou te naunau e maua—i taimi uma, i atunuu uma, i tulaga uma. Ina ua mavae ona anapogi i le 40 o aso, sa alu Iesu i le sunako ma faitau ai, "Ua i o'u luga le Agaga o le Alii, aua ua na faauu mai ia te a'u e folafola le tala lelei i e matitiva; ua auina mai a'u e ia e faamalolo i e loto momomo, e tala'i le saolotoga i le tafeaga, ma ia pupula mata o e tauaso, e tuu saoloto i e ua faasauaina."

Matitiva, loto momomo, tafeaga, tauaso, faasauaina—o i tatou taitoatasi na.

O loo faaauau e le tusi a Isaia le folafolaga faaleMesia o le faamoemoe, laveai, faamautinoa: "Na afio mai ia i latou o ē faanoanoa i Siona, ... e foaiina atu ia i latou le matagofie e sui a'i le efuefu, o le uu o le olioli e sui a'i le faanoanoa, o le ofu e fai a'i viiga e sui a'i le loto faavaivai."

O lea, tatou te 'alalaga atu ai, "Ou te matua fafia ia Ieova, e olioli lo'u loto i lo'u Atua." na fetalai ai Isaia, "aua ua na faaofuina au i ofu o le olataga, ua na faapulupuluina au i le ofu o le amiotonu."

O vaitau taitasi o le Eseta tatou te faamana-tuina ai, o se atoaga faafaatusa, meaalofa sili a le faavavau e ala ia Iesu Keriso: O Lana Togiola; o Lona (ma le folafolaga o lo tatou) Toetutu moni; Toefuataiga o Lana Ekalesia o aso e gata ai ma ki ma le pule o le perisitua e faamanuia ai fanau uma a le Atua. Tatou te olioli i ofusa o le faaolaga ma le ofutalaloa o le amiotonu. Tatou te alalaga, "Osana i le Atua ma le Tamai Mamoe!"

"Aua ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau."

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.

Ia taitasi i tatou ma maua i le togiola a Iesu Keriso, le toetu, ma le toefuataiga—le filemu, avea ai, ma avea ma ni ō—le mea e tumau lona moni ma le olioli, fiafia ma faavavau, ou te tatalo ai i Lona suafa paia, o Iesu Keriso, amene.