

The Times of Restitution of All Things

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Te tau e ti'a ai te mau mea ato'a nei

Nā Elder David A. Bednar
Nō te pupu nō te Tino 'Ahuru Ma Piti 'āpōsetolo

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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.

In the spring of 1820, a young boy named

Te « parau 'āpī maita'i » faufa'a roa a'e 'e te hana-hana, 'o te poro'i ia 'ua fa'aho'i fa'ahou mai te Fatu Iesu Mesia i tana 'evanelia 'e tana 'Ēkālesia i te mau mahana hope'a nei.

'Ua ha'amauhia Te 'Ēkālesia a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hope'a nei 'a 195 matahiti i teienei, i te 6 nō 'Ēperēra 1830.

E 'āmuirāa feiā fa'aro'o iti 'e te mau hau tei putuputu nō taua taima faufa'a rahi 'e te 'o'aoa. E mani'ira'a rahi nō te Vārua tei ha'amaita'i i te ta'ata ato'a i reira 'a fa'aterehia ai te 'oro'a mo'a, 'ua pūpūhia te hōro'a nō te Vārua Maita'i, 'ua ravehia te mau fa'atōro'ara'a autahu'ara'a 'e 'ua porohia te mau parau nō te 'evanelia a Iesu Mesia.

I te ha'amau-fa'ahou-ra'a i tana 'Ēkālesia, nā roto i te heheura'a, 'ua nōmino te Fatu ia Iosepha Semita, 24 matahiti, 'ei ti'a fa'atere nō te reira : « 'Ei hi'o, 'ei 'iriti parau, 'ei peropheta, 'ei 'āpōsetolo nā Iesu Mesia, 'ei peresibutero nō te 'ēkālesia nā roto i te hina'aro o te Atua te Metua, 'e te maita'i o tō 'oe Fatu 'o Iesu Mesia. »

E pure ateate tā'u 'ia tauturu mai te Vārua Maita'i 'a feruri ai tātou i te maita'i faufa'a rahi 'e te tāmāu o teie 'ohipa tā'a 'ē i tupu i roto i te tua'āi o te ao.

Te 'Ōrama mātāmua

'Ua riro te fa'anahora'a mana o Te 'Ēkālesia a Iesu Mesia i te Feiā Mo'a i te mau Mahana Hōpē'a nei 'ei hope'ara'a nō te tahi 'āna'ira'a 'ohipa temeio mau. 'Ua tupu te mātāmua o teie mau 'ohipa 10 matahiti nā mua atu i te pae apato'erau nō New York.

I te tau fa'atupurā'a rā'au nō 1820, 'ua haere

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 supernal 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 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

te hōē tamāroa, tōna iōa o Iosepha Semita, i roto i te uru rāau pīha’i mai i tōna fare nō te pure. E mau uira’a tāna nō ni’a i te fa’aorara’a o tōna vairua, ‘e tē hia’i ra ‘ōia ‘ia ‘ite « tei hea ra i rotopū i [te mau ‘ēkālesia] ato’a ra te ha’apa’ora’a mau, ‘ia ‘ite [‘ōia] ē ‘ō tei hea [tāna] e ‘āmui atu. » I ti’aturi Iosepha ē e pāhono mai te Atua i tāna pure ma te arata’i iāna.

E hi’o maita’i ē, ‘aita ‘ō Iosepha i pure nō te ‘ite noa e aha te mea ti’a. ‘Aita, ‘ua pure rā ‘ōia nō te ‘ite e aha te mea ti’a, ‘ia rave ‘ōia i te mea ti’a. ‘Ua ani Iosepha ma te fa’aro’ōe ‘ua fa’aoti ‘ia rave mai te au i te mau pāhonora’a tāna i fa’ari’i.

« ‘Ei pāhonora’a i tāna pure [ateate], ‘ua fā mai te Atua te Metua ‘e tāna Tamaiti, ‘ō Iesu Mesia ia Iosepha Semita ‘e ‘ua ‘āvari i ‘te tau e ti’a ai te mau mea ato’a’ (Te ‘Ohipa 3:21) mai tei tohuhia i roto i te Bibilia. I roto i te reira ‘ōrama, ‘ua ha’api’i mai ‘ōia ē, i muri a’e i te pohera’a o te mau ‘āpōsetolo mātāmua ra, ‘ua mo’e te ‘Ēkālesia o te Faufa’a ‘Āpi a te Mesia i ni’a i te fenua nei. » E riro mai Iosepha Semita ‘e mauiha’a nō te fa’aho’i fa’ahou mai i te ha’api’ira’a tumu, te ha’amanara’a ‘e te mau fafaura’a ‘e te mau ‘ōro’a o te ‘Ēkālesia tahito a te Fa’aora.

I parau pāpū Iosepha : « ‘Ua ‘ite atu ra vau e piti ta’ata ; tō rāua teatea ‘e te hanahana ‘a ti’a noa ai rāua i ni’a a’e iāu i roto i te reva ra, e ‘ōre roa ‘ia e ti’a ‘ia fa’aaugia i te hōē noa atu mea. ‘Ua parau mai ra te hōē o rāua iāu, ma te fa’ahiti mai i tōu iōa, ‘e ma te fa’atoro atu i tōna rima i ni’a i te tahi, i te nā-‘ō-ra’a mai ē—O tāu Tamaiti here teie. ‘A fa’aro’o iāna !»

Nā roto i teie ‘ōrama ‘e te mau ‘ohipa hanahana i muri mai, ‘ua huru māmarama Iosepha Semita ē ‘ua ‘ite te Atua ‘e Iesu Mesia iāna, ‘e tē māna’ona’o ra i tōna fa’aorara’a mure ‘ōre ‘e e misiōni tā rāua nāna e rave. ‘Ua ‘apo ato’a mai ‘ōia i te mau ha’api’ira’a faufa’a roa ‘ino nō ni’a i te hīro’a, te huru ‘e te maita’i roa o te Atua’a—‘e e piti ta’ata ta’a ‘e te Metua ‘e te Tamaiti. E Tamaiti iho Iesu Mesia nā te Atua, i te vārua ‘e i te ‘i’o nei.

‘Ua parau Iosepha Semita ē e tino mau tō te Metua i te ao ra ‘e tō Iesu Mesia. ‘Ua parau ‘ōia : « E tino ‘i’o ‘e te ivi tō te Metua mai te au i tō te ta’ata nei te huru ; ‘e tō te Tamaiti ato’a ho’i ; ‘āre’a rā te Vārua Maita’i ra ‘aita tōna e tino ‘i’o ‘e te ivi, e tino Vārua ana’e rā tōna. »

Tē parau pāpū nei au ē ‘ō te fāra’a te Metua ‘e te Tamaiti ia Iosepha Semita te ‘ohipa ‘ōmua rahi i te « fa’aho’ira’a mai i te mau mea ato’a i parauhia

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 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

e te vaha o te mau peropheta mo’a ato’a, mai te ha’amatarāa mai ā o teie nei ao. »

Te Buka a Moromona

Te piti i roto i te ’āna’ira’a ’ohipa temeio tei arata’i i te fa’anahora’a mana o te ’Ēkālesia fa’ahoi-fa’ahou-hia mai a te Fa’aora, ’o te ’iritira’a ia ’e te taera’a mai o te Buka a Moromona.

« ’Ua fa’ari’i Iosepha Semita i te hōro’a ’e te mana o te Atua nō te ’iriti i te hōē pāpā’ira’a ta-hito : Te Buka a Moromona—Te tahi fa’ahou ’ite nō Iesu Mesia [...] Tē vai nei i roto i te mau ’api o teie pāpā’ira’a mo’a te hōē parau poto nō te ’ohipa a Iesu Mesia i rotopū i te mau ta’ata nō te pae fenua tō’o’a o te rā i muri mai i tōna ti’afa’ahourā’a. Tē ha’api’i nei te [Buka a Moromona] i te fā o te orara’a ’e tē fa’ata’a nei i te ha’ api’ ira’ a tumu a te Mesia, te pū ho’i nō teie fā. ’Ei hoa pāpā’ira’a mo’a nō te Bibilia, tē fa’a’ite pāpū nei te Buka a Moromona ē, e mau tamaiti ’e e mau tamāhine te mau ta’ata tāhuti ato’a nā te hōē Metua here i te ao ra, ’e e ’ōpuara’a hanahana tāna nō tō tātou orara’a, ’e tē paraparau noa nei tāna Tamaiti ’o Iesu Mesia i teie mahana, mai i tahito ra. »

Tātou te mau melo nō te ’Ēkālesia fa’ahoi-fa’ahou-hia mai a te Fa’aora, « tē ti’aturi nei [tātou] ē, e parau te Bibilia nā te Atua ’ia ti’a te ’iritira’ahia ; tē ti’aturi ato’a nei [tātou] ē, e parau Te Buka a Moromona nā te Atua. » Te Buka a Moromona, ’o te tahi fa’ahou ia ’ite nō Iesu Mesia, ’o tē ha’apāpū i te parau mau o te Bibilia ’e ’o tē fa’aho’i mai i te mau parau mau pāpū ’e te faufa’ahi o te Bibilia tei mo’e.

Te autahu’ara’a tei fa’aho’ihia mai

Tē ha’api’i nei Te ’Ēkālesia a Iesu Mesia i te Feiā Mo’a i te mau Mahana Hope’a nei ē ’ua mo’e te ’Ēkālesia mātāmua i ha’amauhia e te Fa’aora, mai tāna ha’amanara’a hanahana ’e te ha’api’ira’a tumu ’e te mau fafaura’a ’e te mau ’ōro’a, mai ni’a i te fenua nei. ’Ei tuha’a nō te fa’aho’ira’a mai i tohuhia nō te mau mea ato’a i te mau mahana hope’a nei, ’ua pūpū tino atu te mau peropheta ’e te mau ’apōsetolo tahito i te ha’amanara’a autahu’ara’a i ni’a ia Iosepha Semita ma te hōro’a iāna i te mau tāviri nō te autahu’ara’a. ’O te toru ia i roto i te ’āna’ira’a ’ohipa temeio tei arata’i i te fa’anahora’a mana o te ’Ēkālesia fa’ahoi-fa’ahou-hia mai a te Fa’aora.

E fa’ati’a te ha’amanara’a autahu’ara’a i te mau tāvini o te Atua ’ia « mono [iāna ’e ’ia] rave nā roto i tōna i’oa. » « Te mau tāviri o te autahu’ara’a

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 Mormon, 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

’o te ha’amanara’a ia nō te fa’atere i te fa’āhipara’a i te autahu’ara’a ’ei maita’i nō te mau tamari’i a te Atua. »

I raro aē i te arata’ira’a o te Metua ’e o te Tamaiti, ’ua fa’aho’i mai ’o Ioane Bāpetizo tei ti’afā’ahou, i te matahiti 1829, i te ha’amanara’a nō te bāpetizora’a utuhi ’ia mātara te hara. I terā iho matahiti, e toru o nā ’āposetōlo ’ahuru ma piti mātāmua—’o Petero, Iakobo, ’e Ioane—tei fa’aho’i mai i te ti’ara’a ’āposetōlo ’e te tahi atu ha’amanara’a ’e te mau tāviri nō te autahu’ara’a.

Ono matahiti i muri i te fa’anaho-mana-ra’a o te ’Ēkālesia, i roto i te hiero nō Kirtland, ’ua hōro’a ’o Mose, Elia ’e Eliaha ia Iosepha ra i te tahi atu ā ha’amanara’a tei titauhia nō te fa’atupu i te ’ohipa a te Atua i te mau mahana hope’a nei.

’Ua hōro’a Mose i te mau tāviri nō te ha’aput-uputura’a ia ’Īserāela.

’Ua hōro’a mai Elia i te tau tu’ ura’ a ’ evanelia a Aberahama, tei roto ho’ i te fa’ aho’ ira’ ahia mai te fafaura’ a a Aberahama.

’Ua hōro’a mai ’o Eliaha i te mau tāviri nō te mana tāatira’a, i noa’a ai te ha’amanara’a e ti’a ai te mau ’ōro’a e ravehia i ni’a i te fenua nei ’ia ru’uru’u i roto i te tau mure ’ore, mai te ’āmuira’a i te mau ’utuāfare ’ei tāāmura’a mure ’ore ’o te fa’ahemo i te pohe.

’Ua fa’anahohia te ’Ēkālesia a Iesu Mesia

I te ’iritira’a Iosepha Semita i te Buka a Moromona, ’ua fa’ari’i ’oia i te mau heheura’a e fa’a’ite nei ē e ha’amau-fa’ahou-hia te ’Ēkālesia a Iesu Mesia. ’Ua aō rā te Fatu ia Iosepha ’eiaha e fa’ana-ho i tāna ’Ēkālesia i terā iho taime. ’Aita, « nā roto i te vārua nō te tohu ’e te heheura’a » ’ua heheu te Fatu ia Iosepha i « te mahana ti’a mau [...] e ti’a ai [iāna] ’ia fa’ati’a fa’ahou [ā] i tāna ’Ēkālesia i ni’a i te fenua nei. »

’Ua fa’anahohia te ’Ēkālesia ’ia au i te ’āna’ira’a ti’a, i te otira’a noa te fa’aho’ira’a o te autahu’ara’a ’e te matarara’a mai te Buka a Moromona. ’Ua matara mai te mau nene’ira’a mātāmua o te Buka a Moromona i te 26 nō Māti 1830, ’e ’ua fa’ana-ho-mana-hia te ’Ēkālesia i te 6 nō ’Ēperera.

« Te ’Ēkālesia a Iesu Mesia i te Feiā Mo’a i te mau Mahana Hope’a nei [...] ’o te ’Ēkālesia ia o te Faufa’a ’Āpī a te Mesia tei fa’aho’i-fa’ahou-hia mai. ’Ua mau teie ’Ēkālesia i ni’a i te orara’a maita’i roa o tāna ’ōfa’i tihi tumu, ’o Iesu Mesia, ’e i ni’a i tāna tāraēhara mure ’ore ’e tōna ti’afā’ahou-ra’a mau. ’Ua pi’i fa’ahou Iesu Mesia i te mau

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.”

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.”

‘āpōsetolo ‘e ‘ua hōrō’a ia rātou i te [ha’amanara’a] autahu’ara’a. Tē ani manihini nei ‘ōia ia tātou pāāto’a ‘ia haere mai iāna ra ‘e i tāna ‘Ēkālesia, ‘ia fāri’i i te Vārua Maita’i, te mau ‘ōrō’a nō te fa’aorara’a ‘e ‘ia roa’a ho’i te ‘oāōara’a tāmau. »

Te tau tu’ura’a nō te ‘ira’a o te mau tau

Te fāra’a te Metua ‘e te Tamaiti ia Iosepha Semita, te ‘iritira’a ‘e te taera’a mai ‘ō te Buka a Moromona ‘e te fa’aho’i-fa’ahou-ra’a o te ha’amanara’a ‘e te mau tāviri o te autahu’ara’a, ‘ō te mau mea ia i tītauhia nō te fa’anahora’a i te ‘Ēkālesia a te Fatu tei fa’aho’ihia mai, ‘a 195 matahiti i teienei.

I roto i te Faufa’a Tahito, ‘ua ‘iriti te perophe-ta Daniela i te hōē taoto nō ni’a i te hōē ‘ōfa’i tei ‘ōotihia mai ni’a mai i te hōē mou’a ‘aita rā e rima, ‘e ‘ua api te ao ato’a nei. Hōē matahiti i muri mai i te fa’anahora’ahia te ‘Ēkālesia, ‘ua aō te Fatu ia Iosepha Semita ē, fa’ahou ā, « ‘ua hōrō’ahia atu te mau tāviri nō te bāsileia o te Atua i te tāta i ni’a i te fenua nei » ‘e « mai reira atu te ‘evanelia [a Iesu Mesia] e tere atu ai [...] mai te ‘ōfa’i i ‘ōotihia nō roto mai i te mou’a ma te rima ‘ore. »

Tē parau pāpū nei au : Tē fa’atupu ra te Fatu i tāna parau fafau. Tē ha’amauhia ra te ‘Ēkālesia fa’aho’i-fa’ahou-hia mai a te Fa’aora nā te ao ato’a nei ‘e ‘ō te mauihā’a ho’i nā te Atua e « ‘āmui ai ‘ōia i te mau mea ato’a i te Mesia ra, tō te ra’i, ‘e tō te ao nei, ‘ēi iāna. »

Te ‘ohipa a te Fatu i te mau mahana hope’a nei, « ‘ō te hōē ia ‘ohipa tei ‘ana’anataehia e te nūnā’a o te Atua i te mau tau ato’a ; ‘ō te hōē ia tumu parau tei tāu’aparahia e te mau perophe-ta, te mau tahu’a ‘e te mau ari’i ma te ‘oāōa tā’a ē ; ‘ua tia’i maoro rātou ma te ‘oāōa i te mahana e orahia ai e tātou ; ‘e ma te fa’auruhia ‘e te mau tia’ira’a ‘oāōa nō te ra’i mai ‘ua hīmene ‘e ‘ua pāpā’i ‘e ‘ua tohu rātou nō tō tātou nei tau ; ‘ua pohe rā rātou ma te ‘ore i ‘ite i te mau mea e tupu nei i teie nei mahana. »

I roto i teie tau tu’ura’a ‘evanelia rahi roa aē ‘e te hope’a, e « fa’atupuhia te tāhōē-maita’i-roa-ra’a o te mau tau tu’ura’a ‘evanelia, ‘e te mau tāviri, ‘e te mau mana, ‘e te mau hanahana, ‘e ‘ia heheuhia mai ho’i, mai te mau mahana nō Adamu ē tae roa mai i teie ‘anotau nei. ‘E e ‘ere ho’i teie anāe, ‘ō taua mau mea ato’a rā ‘ō tei ‘ore ā i heheuhia mai mai te fa’atumura’ahia mai ā o te ao nei [...] e heheuhia mai ia [...] i roto i teie, ‘ōia te tau tu’ura’a ‘evanelia nō te ‘ira’a o te mau tau. »

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 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.

I fa’ata’a mai ā te peropheta Iosepha ē : « Te mau òro’a ē te mau hōpoi’a i titauhia na e te autahu’ara’a, i raro a’e i te mau arata’ira’a ē te mau fa’auera’a a te Mana hope i roto i te mau tau tu’ura’a, e vai mai ia i roto i te tau tu’ura’a hope’a [...] nō te fa’atupu i te fa’ahoirā tei parauhia e te vaha o te mau peropheta mo’a ato’a. »

Te mau parau fafau ‘e te ‘itera’a pāpū

I tāmata na vau i te ha’apoto i te mau tuha’a tumu o te « parau ‘āpī maita’i » faufa’a roa a’e ē te hanahana tā te hōē tāata, noa atu ā tōna vāhi i roto i te ao, e nehenehe e fa’ari’i—ō te poro’i ia ‘ua fa’aho’i fa’ahou mai te Fatu Iesu Mesia i tāna ‘evanelia ‘e tāna ‘Ēkālesia i te mau mahana hope’a nei.

Tē tītau manihini nei au i te tāāto’ara’a ‘ia ‘apo ‘e ‘ia tāmata i teie poro’i. Tē parau fafau nei au ē te mau tāata ato’a e « tuatāpapa nā roto i te pure i te poro’i nō te Fa’aho’i-fa’ahou-ra’a mai, ‘e ‘ō tē haere ho’i ma te fa’aro’o, e ha’amaita’ihia rātou [nā roto i te mana o te Vārua Maita’i] ‘e e noa’a tō rātou iho ‘itera’a pāpū nō tō te reira hanahana ‘e tō te reira fā e fa’aineine i te ao nei nō te Tae-piti-ra’a mai o tō tātou Fatu ‘e Fa’aora, ‘ō Iesu Mesia, mai tei parauhia. » Ia ateate ana’e tā ‘outou pure ma te mana’o e fa’ari’i ‘e e rave mai te au i te pāhonora’a a te Atua, mai te taure’are’a ra Iosepha Semita, e rahi atu ā ia tō ‘outou ‘aravihi nō te ‘ite mai ‘e nō te pāhono i taua ‘itera’a hanahana ra.

Tē fa’a’ite nei au ē, ‘ō te Atua te Metua mure ‘ore tō tātou Metua. Tē parau pāpū nei au ‘e te fa’a’ite nei ho’i ē, ‘ō Iesu Mesia te Tamaiti here a te Metua ‘e tāna Fānau tahi i roto i te ‘i’o. ‘O ‘oia tō tātou Fa’aora ‘e te Tāra’ehara.

‘E ma te ‘oa’oa, tē fa’a’ite nei au ē, ‘ua fā te Metua ‘e te Tamaiti i te tamāroa ra Iosepha Semita, ‘e ‘ua ‘ōmua atu ra i te Fa’aho’i-fa’ahou-ra’a mai o te ‘evanelia a Iesu Mesia i te mau mahana hope’a nei. Te Buka a Moromona, ‘ō te tahi fa’ahou ia ‘ite nō Iesu Mesia, ‘e tei roto te parau a te Atua. Tei nī’a fa’ahou i te fenua nei te ha’amanara’a autahu’ara’a nō te mono i te Fa’aora ‘e nō te rave nā roto i tōna i’oa. ‘E ‘ō Te ‘Ēkālesia a Iesu Mesia i te Feiā Mo’a i te mau Mahana Hope’a nei te ‘Ēkālesia o te Faufāa ‘Āpī a te Mesia tei fa’aho’i-fa’ahou-hia mai. Tē hōro’a nei au i tōu ‘itera’a pāpū mau ē e parau mau ana’e teie mau mea, nā roto i te i’oa o Iesu Mesia, ‘āmene.