

“This Is My Gospel”—“This Is My Church”

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“Daytoy Ti Ebangheliok”—“Daytoy Ti Simbaanko”

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This is the Savior’s gospel, and this is His Church (see 3 Nephi 27:21; Mosiah 26:22; 27:13). The combination of the two is powerful and transformative.

For centuries, black powder was the most powerful explosive available. It could launch cannon balls, but it wasn’t effective for most mining and road construction projects. It was just too weak to shatter rock.

In 1846 an Italian chemist named Ascanio Sobrero synthesized a new explosive, nitroglycerin. This oily fluid was at least a thousand times more powerful than black powder. It could easily shatter rock. Unfortunately, nitroglycerin was unstable. If you dropped it from a small height, it’d blow up. If it got too hot, it’d blow up. If it got too cold, it’d blow up. Even placed in a cool, dark room and left alone, it’d eventually blow up. Most countries banned its transportation, and many banned its manufacture.

In 1860 a Swedish scientist named Alfred Nobel began trying to stabilize nitroglycerin. After seven years of experimentation, he achieved his goal by absorbing nitroglycerin into a nearly worthless substance known as diatomaceous earth, or kieselguhr. Kieselguhr is a porous rock that can be crumbled into a fine powder. When mixed with nitroglycerin, kieselguhr absorbs the nitroglycerin, and the resultant paste can be shaped into “sticks.” In this form, nitroglycerin was much more stable. It could be safely stored, transported, and used with undiminished explosive power. Nobel named the combination of nitroglycerin and kieselguhr “dynamite.”

Daytoy ti ebanghelio ti Mangisalahan, ken daytoy ti Simbaanna (kitaen iti 3 Nephi 27:21; Mosiah 26:22; 27:13). Nabileg ken makabalbaliw ti kombinasion dagitoy a dua.

Iti adu a siglo, ti nangisit a pulbura ti kapigsaan nga eksplosibo a magun-odan. Mabalinna a patayaben dagiti bala ti kanyon, ngem saan nga epektibo daytoy iti proyekto iti panagminas ken panagibangon iti kalsada. Nakapuy unay daytoy a mangburak iti bato.

Idi 1846, ti Italiano a chemist a ni Ascanio Sobrero ket nangpataud iti baro nga eksplosibo, ti nitroglycerin. Daytoy nalanit a likido ket maminribu a napigpigsangem iti nangisit a pulbura. Nalaka a maburakna ti bato. Daksanggasat ta saan a natalged ti nitroglycerin. No matnag manipud iti bassit a kangato, bumtak daytoy. No napudot unay, bumtak daytoy. No nalamiis unay, bumtak daytoy. Uray no maikabil laeng iti nalamiis ken nasipnget a siled, bumtak daytoy inton agangay. Kaaduan a pagilian ti nangiparit iti pannakaibiahena, ken iti pannakaaramidna.

Idi 1860, rinugian ti Swedish a sientista a ni Alfred Nobel a mangpatalged iti nitroglycerin. Kalpasan ti pito a tawen a panageksperimento, natungpal ti panggepna babaen ti pannakaagsep iti nitroglycerin iti awan unay pategna a banag a diatomaceous earth wenno kieselguhr. Ti Kieselguhr ket nalukneng a bato a marumek iti napino a pulbos. No mailaok iti nitroglycerin, sagepsepen ti kieselguhr ti nitroglycerin, ket ti resultana a paste maporma kas “silindro.” Iti daytoy a porma, saan unay a nalaka a bumtak ti nitroglycerin. Mabalina a sitatalged a maidulin, maibiahe, ken mausar a di kimmagsot ti bileg ti panagbettakna. Pinananganan ni Nobel ti kombinasion ti nitro-

Dynamite changed the world. It also made Nobel wealthy. Without a stabilizer, nitroglycerin was just too hazardous to be commercially valuable, as Ascanio Sobrero found out. By itself, as I mentioned, kieselguhr was of little value. But the combination of the two components made dynamite transformative and precious.

In a similar way, the combination of the gospel of Jesus Christ and The Church of Jesus Christ of Latter-day Saints provides powerful and transformative benefits for us. The gospel is perfect, but a divinely commissioned church is required to preach it, maintain its purity, and administer its sacred ordinances with the Savior's power and authority.

Consider the combination of the Savior's gospel and His Church as established by the Book of Mormon prophet Alma. The Church was responsible for preaching "nothing save it were repentance and faith on the Lord, who [would redeem] his people." Using God's authority, the Church was responsible for administering the ordinance of baptism "in the name of the Lord, as a witness [of entering] into a covenant with him [to] serve him and keep his commandments." The people who were baptized took on themselves the name of Jesus Christ, joined His Church, and were promised great power through an outpouring of the Spirit.

People flocked to the Waters of Mormon to hear Alma preach the gospel. Though they revered those waters and the surrounding forests, the Lord's Church was not a location or a building, nor is it today. The Church is simply ordinary people, disciples of Jesus Christ, gathered and organized into a divinely appointed structure that helps the Lord accomplish His purposes. The Church is the instrument through which we learn the central role of Jesus Christ in Heavenly Father's plan. The Church offers the authoritative way for individuals to participate in ordinances and make lasting covenants with God. Keeping those covenants draws us closer to God, gives us access to His power, and transforms us into who He intends us to become.

glycerin ken kieselguhr iti "dinamita."

Binalbaliwan ti dinamita ti lubong. Pinagbalinna pay a nabaknang ni Nobel. No awan ti stabilizer, napeggad unay ti nitroglycerin a mausar iti negosio, kas natakuatan ni Ascanio Sobrero. Babaenna mismo, ti kieselguhr, ket bassit ti patagna. Ngem ti panagtipon ti dua a komponent ti namagbalin iti dinamita a makapagbalbaliw ken napateg.

Iti isu met la a wagas, ti panagtipon ti ebangelio ni Jesucristo ken Ti Simbaan ni Jesucristo dagiti Santo iti Ud-udina nga Aldaw ket mangipaay kadagiti nabileg ken makapagbalbaliw a pagimbagantayo. Naan-anay ti ebangelio, ngem ti simbaan a dinutokan ti Dios ti kasapulan a mangikasaba itoy, mangtaginayon iti kinadalusna, ken mangidaulo kadagiti sagrado nga ordinansa babaen ti bileg ken turay ti Mangisalakán.

Ibilangmo ti panagtipon ti ebangelio ti Mangisalakán ken ti Simbaanna kas impasdek ni propeta Alma iti Libro ni Mormon. Ti Simbaan ti akinrebbeng iti panangisuro "nga awan ti ikasabada malaksid ti panagbabawi ken pammati iti Apo, a [mangsubbot] kadagiti taona." Babaen ti panangusar iti turay ti Dios, ti Simbaan ti akinrebbeng a mangannong iti ordinansa ti panagbuniag "iti nagan ti Apo, a kas saksi ti [iaeaerrek] iti pannakitulag kenkuana [nga] agserbi kenkuana ken agtungpal kadagiti bilinna." Dagiti tao a nabuniagan ket inawatda iti bagbagida ti nagan ni Jesucristo, kimmappengda iti Simbaanna, ken naikarianda iti dakkel a pannakabalin babaen ti pannakaibukbok ti Espiritu.

Napan ti adu a tao iti Dandanum ti Mormon tapno dumnggeda iti panangisuro ni Alma iti ebangelio. Nupay rinaemda dagita a danum ken ti kabakiran iti aglawlaw, ti Simbaan ti Apo ket saan a maysa a lokasion wenno pasdek, kasta met ita. Ti Simbaan ket gagangay laeng a tattao, dagiti disipulo ni Jesucristo, a nagummong ken nangbukel iti nadiosan nga estruktura a tumulong iti Apo a mangitungpal kadagiti panggepna. Ti Simbaan ket ramit a pakasursuruntayo iti kangrunaan nga akem ni Jesucristo iti plano ti Nailangitan nga Ama. Ti Simbaan ti mangipaay iti addaan turay a wagas tapno makipaset dagiti individual iti ordinansa ken agaramid kadagiti manayon a katulagan iti Dios. Ti panangtungpal kadagita a katulagan ti mangyasideg kadatayo iti Dios, magun-odtayo ti pannakabalinna, ken mangbalbaliw kadatayo iti no siasino ti panggepna a pagbalinantayo.

Just as dynamite without nitroglycerin is unremarkable, the Savior's Church is special only if it is built on His gospel. Without the Savior's gospel and the authority to administer the ordinances thereof, the Church isn't exceptional.

Without the stabilizing effect of kieselguhr, nitroglycerin had limited value as an explosive. As history has shown, without the Lord's Church, humanity's understanding of His gospel was likewise unstable—prone to doctrinal drift and subject to the influence of different religions, cultures, and philosophies. An amalgamation of those influences has been manifested in every dispensation leading up to this last one. Though the gospel was initially revealed in its purity, the interpretation and application of that gospel gradually took on a form of godliness that lacked power because the divinely authorized framework was absent.

The Church of Jesus Christ of Latter-day Saints enables access to God's power because it is authorized by Him both to teach the doctrine of Christ and to offer the gospel's saving and exalting ordinances. The Savior yearns to forgive our sins, help us access His power, and transform us. He suffered for our sins and longs to pardon us from the punishment that we otherwise would deserve. He wants us to become holy and be perfected in Him.

Jesus Christ has the power to do this. He didn't simply sympathize with our imperfection and lament our eternal condemnation in consequence of sin. No, He went beyond that, infinitely beyond that, and restored His Church to enable access to His power.

The core of the gospel that the Church teaches is that Jesus Christ bore "our griefs, and carried our sorrows." He had "laid on him the iniquity of us all." He "endured the cross," broke "the bands of death," "ascended into heaven, and ... sat down on the right hand of God, to claim of the Father his rights of mercy." The Savior did all this because He loves His Father and He loves us. He has already paid the infinite price so He can "[claim] all those who have faith in him [and advocate]" for them—for us. Jesus Christ wants nothing more than for us to repent and come unto Him so that He can justify and sanctify us.

Saan a naisangsangayan ti dinamita nga awanan iti nitroglycerin, kas met ti Simbaan ti Mangisalakán naisangsangayan laeng no naibangon iti ebanghelion. No awan ti ebanghelio ti Mangisalakán ken ti turay a mangannong kadagiti ti ordinansa, saan a naisangsangayan ti Simbaan.

No awan ti pangpatalged nga epekto ti kieselguhr, limitado ti pateg ti nitroglycerin kas eksplosibo. Kas impakita ti pakasaritaan, no awan ti Simbaan ti Apo, saan a natalged ti panna-kaawat ti sangkatawan iti ebanghelion—nalaka a mayadayo iti doktrina ken maimpluensiaan iti nadumaduma a relihion, kultura, ken pilosopia. Ti panagtipon dagita nga impluensia ket makita iti tunggal dispensasion nga agturong iti daytoy maudi. Nupay ti ebanghelio ket damo a naipalgak iti kinasin-awna, ti pannakaipatarus ken pan-nakayaplikarna ket in-inut a nagbalin a bersion ti kinasanto nga awanan bileg gapu ta awan ti nadiosan nga autorisado a balabalana.

Ipaay Ti Simbaan ni Jesucristo dagiti Santo iti Ud-udina nga Aldaw iti pannakagun-od iti bileg ti Dios gapu ta pinalubosanna daytoy a mangisuro iti doktrina ni Cristo ken mangipaay kadagiti mangisalakán ken mangitan-ok nga ordinansa. Tarigagayan ti Mangisalakán a pakawanennatayo, tulongannatayo a manggun-od iti pannakabalinna, ken balbaliwannatayo. Nag-sagaba gapu kadagiti basoltayo ken tarigagayanna a pakawanennatayo manipud iti dusa a rumbeng koma a maipatay kadatayo. Kayatna nga agbalin-tayo a nasantuanken agbalintayo a naan-anay Kenkuana.

Adda pannakabalín ni Jesucristo a mang-aramid iti daytoy. Saanna laeng a maawatan ti pagkapuyantayoken agladingit iti agnanayon a pannakadusatayo gapu iti basol. Saan, ad-adda pay ti inaramidna ngem iti dayta, ket insublina ti Simbaanna tapno magun-od ti pannakabalinna.

Ti kangrunaan a paset ti ebanghelio nga isursuro ti Simbaan ket ni Jesucristo sinagabana "dagiti lidaytayo, ken inawitna dagiti ladingitayo." "Impabaklay ti Apo kenkuana ti dusa a maipatay koma kadatayo." "Inibturanna ti krus," nangpek-ka "iti bedbed ti ipapatay," immuli sadi langit, ket ... nagtugaw iti makanawan ti Dios, tapno dawattanna iti Ama ti kalinteganna a mangngaasi." Inaramid dagitoy ti Mangisalakán gapu ta ay-ayatenna ti Amana ken ay-ayatennatayo. Nabayadannan ti awan patinggana a gatad gapu ta "[adda kalinteganna] iti amin nga adda pammatina kenkuana; [ken insakitna]" ida ken—para

In this desire, He is relentless and unwavering.

The access to God's covenantal power and His covenantal love is through His Church. The combination of the Savior's gospel and His Church transforms our lives. It transformed my maternal grandparents. My grandfather Oskar Andersson worked in a shipyard on Högmarsö, an island in the Stockholm archipelago. His wife, Albertina, and their children lived on the Swedish mainland. Once every two weeks, on Saturday, Oskar rowed his boat home for the weekend before returning to Högmarsö on Sunday evening. One day, while on Högmarsö, he heard two American missionaries preach the restored gospel of Jesus Christ. Oskar felt that what he heard was pure truth, and he was filled with unspeakable joy.

The next time he returned home, Oskar excitedly told Albertina all about the missionaries. He explained that he believed what they taught. He asked her to read the pamphlets they had given him, and he told her that he didn't think that any of their future children should be baptized as infants. Albertina was furious and threw the pamphlets on the rubbish heap. Not much was said between them before Oskar returned to work on Sunday evening.

As soon as he was gone, Albertina retrieved those pamphlets. She carefully compared their doctrine with the teachings in her well-worn Bible. She was astonished to feel that what she read was true. The next time Oskar returned home, he received a warm welcome, as did the copy of the Book of Mormon he brought with him. Albertina eagerly read, again comparing the doctrine to that in her Bible. Like Oskar, she recognized pure truth and was filled with unspeakable joy.

Oskar, Albertina, and their children moved to Högmarsö to be close to the few Church members there. A week after Oskar and Albertina were baptized in 1916, Oskar was called to be the group leader on Högmarsö. Like many converts, Oskar and Albertina faced criticism because of their new faith. Local farmers refused to sell them milk, so Oskar rowed across the fjord

kadatayo. Awanen ti kayat ni Jesucristo no di ti panagbabawitayo ken umasideg Kenkuana tapno maikalintegan ken mapasantonatayo. Iti daytoy a tarigagay, Isu ket awan sardayna ken di agpang-pangadua.

Ti pannakagun-dtayo iti natulagan a bileg ti Dios ken ti natulagan nga ayatna ket babaen ti Simbaanna. Ti kombinasion ti ebangelio ti Mangisalakan ken ti Simbaanna ti mangbalbaliw iti biagtayo. Daytoy ti nangbalbaliw kadagiti apongko iti biang ni nanang. Nagtrabaho ni lolok nga Oskar Andersson iti pagaramidan iti barko idiaiy Högmarsö, maysa nga isla iti archipelago ti Stockholm. Nagnaed ti asawana a ni Albertina ken dagiti annakda iti mainland ti Sweden. Maminsan iti kada dua a lawas, iti Sabado, aglayag ni Oskar nga agawid iti ngudo ti lawas sakbay nga agsubli idiaiy Högmarsö iti rabii ti Domingo. Maysa nga aldaw idi idiaiy Högmarsö, nangngegna ti dua nga Amerikano a misionario a mangikaskasaba iti naisubli nga ebangelio ni Jesucristo. Narikna ni Oskar a natarnaw a kinapudno ti nangngegna, ket napno iti di mayebkas a rag-o.

Iti simmaruno a panagawidna, siraragsak nga imbagana ni Oskar ken Albertina ti amin maipapan kadagiti misionario. Inlawlawagna a patienna ti insuroda. Kiniddawna kenkuana a basaenna dagiti polieto, imbagana a dina impagarup a nasken a mabuniagan ti asinoman kadagiti masakbayan nga annakda kas maladaga. Nakapungtot ni Albertina ket impalladawna dagiti polieto iti basuraan. Saanda unay a nagsarsarita sakbay a nagsubli ni Oskar iti dayta a rabii ti Domingo.

Apaman a pimmanaw, innala ni Albertina dagidi a polieto. Siaannad nga inyarigna ti doktrinada kadagiti pannursuro iti daanen a Bibliana. Nasdaaw idi mariknana a pudno ti nabasana. Iti sumaruno a panagawid ni Oskar, siraragsak a naawatna ti kablaaw, kas met ti kopia ti Libro ni Mormon nga inyegna. Sigagagar a nagbasa ni Albertina, nga inyarigna manen ti doktrina iti linaon iti Bibliana. Kas ken ni Oskar, nabigbigna ti natarnaw a kinapudno ket napno iti saan a mailadawan a rag-o.

Immakar da Oskar, Albertina, ken dagiti annakda idiaiy Högmarsö tapno asidegda kadagiti sumgmamano a miembro ti Simbaan sadiay. Makalawas kalpasan ti panagbuniag da Oskar ken Albertina idi 1916, naawagan ni Oskar nga agbalin a lider ti grupo iti Högmarsö. Kas iti adu a convert, nababalaw da Oskar ken Albertina gapu iti baro a pammatida. Nagkedked dagi-

every day to purchase milk from a more tolerant farmer.

Yet during the ensuing years, Church membership on Högmarsö increased, in part because of Albertina's powerful testimony and burning missionary zeal. When the group became a branch, Oskar was called as the branch president.

Members of that Högmarsö branch revered that island. This was their Waters of Mormon. This was where they came to a knowledge of their Redeemer.

Over the years, as they kept their baptismal covenant, Oskar and Albertina were transformed by the power of Jesus Christ. They longed to make more covenants and receive their temple blessings. To obtain those blessings, they permanently emigrated from their home in Sweden to Salt Lake City in 1949. Oskar had served as the leader of the members on Högmarsö for 33 years.

The combination of nitroglycerin and kieselguhr made dynamite valuable; the combination of the gospel of Jesus Christ and His Church is beyond price. Oskar and Albertina heard about the restored gospel because a prophet of God had called, assigned, and sent missionaries to Sweden. By divine commission, missionaries taught the doctrine of Christ and by priesthood authority baptized Oskar and Albertina. As members, Oskar and Albertina continued learning, developing, and serving others. They became Latter-day Saints because they kept the covenants they made.

The Savior refers to The Church of Jesus Christ of Latter-day Saints as “my church” because He commissioned it to accomplish His purposes—preaching His gospel, offering His ordinances and covenants, and making it possible for His power to justify and sanctify us. Without His Church, there is no authority, no preaching of revealed truths in His name, no ordinances or covenants, no manifestation of the power of godliness, no transformation into who God wants us to become, and God's plan for His children is set at naught. The Church in this dispensation is integral to His plan.

ti mannalon a lakuanda ida iti gatas, iti kasta inaldaw a naglayag ni Oskar iti ballasiw ti fjord tapno gumatang iti gatas iti maysa a naan-anus mannalon.

Ngem dagiti simmaruno a tawen, immadu ti miembro ti Simbaan idia Högmarsö, gapu iti nabileg a pammaneknek ni Albertina ken kinaregtana a kas misionario. Idi nagbalin a maysa a branch ti grupo, naawagan ni Oskar a kas branch president.

Rinaem dagiti miembro dayta a branch ti Högmarsö iti dayta nga isla. Daytoy ti Dan-danum ti Mormonda. Dito a naammuanda ti maipapan iti Mannubbotda.

Iti panaglabas dagiti tawen, bayat ti panangtungpalda iti katulaganda iti panagbuni-ag, nabalaliwan da Oskar ken Albertina gapu iti bileg ni Jesucristo. Tinarigagayanda ti mangaramid iti adu pay a katulagan ken umawat kadagiti bendisionda iti templo. Tapno magun-odda dagita a bendision, immakarda manipud iti pagtaenganda idia Sweden a nagturing idia Salt Lake City idi 1949. Ni Oskar ti nagserberbi kas lider dagiti miembro iti Högmarsö iti 33 a tawen.

Ti panagtapon ti nitroglycerin ken kieselguhr ti namagbalin iti dinamita a napateg; ti panagtapon ti ebangelio ni Jesucristo ken ti Simbaanna ket saan a magatadan. Naammuan da Oskar ken Albertina ti naisubli nga ebangelio gapu ta ti propeta ti Dios ket nangawag, nangdutok ken nangibaon kadagiti misionario idia Sweden. Babaen ti nadiosan a komision, insuro dagiti misionario ti doktrina ni Cristo ken babaen ti turay ti priesthood binuniaganda da Oskar ken Albertina. Kas miembro, intultuloy da Oskar ken Albertina ti nagsursuro, nagdur-as, ken nagserberbi iti dadduma. Nagbalinda a Santo iti Ud-udina nga Aldaw gapu ta tinungpalda dagiti katulagan nga inaramidda.

Ibasar ti Mangisalakana ti Ti Simbaan ni Jesucristo dagiti Santo iti Ud-udina nga Aldaw a kas “simbaanko” gapu ta imbilinna kadaytoy nga ipatungpalna dagiti panggepna—a mangikasaba iti ebangeliona, mangipaay kadagiti ordinansa ken katulaganna, ken mangikalintegana ken mangpasanto kadaytoy gapu iti pannakabalinna. No awan ti Simbaanna, awan ti turay, ti panangikasaba iti naipalgak a kinapudno iti naganna; awan dagiti ordinansa wenno katulagan, di maipakita ti bileg ti kinadios, awan ti panagbalaliw iti no ania ti kayat ti Dios a pagbalinantayo, ken awan serserbina ti plano ti Dios kadagiti annakna. Ti

I invite you to commit yourself more fully to the Savior, His gospel, and His Church. As you do so, you will find that the combination of the Savior's gospel and His Church brings power into your life. This power is far greater than dynamite. It'll shatter the rocks in your way, transform you into an inheritor in God's kingdom. And you will be "filled with that joy which is unspeakable and full of glory." In the name of Jesus Christ, amen.

Simbaan iti daytoy a dispensasion ket napateg iti planona.

Awisenkayo nga ikumityo ti bagiyo nga adda a naan-anay iti Mangisalakan, iti ebangheliona, ken iti Simbaanna. No aramidenyo dayta, maawatanyonto a ti panagtipon ti ebanghelio ti Mangisalakan ken ti Simbaanna ti mangyeg iti bileg iti biagyo. Dakdakkal daytoy nga amang a pannakabalin ngem iti dinamita. Burakennanto dagiti bato iti dalanyo, pagbalinennakato nga agtawid iti pagarian ti Dios. Ken "mapnokayto iti dayta a rag-o a saan a mayebkas ken napno iti dayag." Iti nagan ni Jesucristo, amen.