

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

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“Hii Ni Injili Yangu”—“Hili Ni Kanisa Langu”

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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,

Hii ni injili ya Mwokozi, na hili ni Kanisa Lake (ona 3 Nephi 27:21; Mosia 26:22; 27:13). Muunganiko wa hivi viwili ni wenye nguvu na unabadilisha.

Kwa karne nyingi, poda nyeusi ilikuwa ndicho kitu chenye mlipuko wenye nguvu zaidi kilichoweza kupatikana. Ingeweza kurusha matufe ya mizinga, lakini haikuwa na ufanisi kwenye miradi ya uchimbaji wa madini na ujenzi wa barabara. Ilikuwa dhaifu sana katika kuvunjavunja mawe.

Mnamo 1846, mtaalamu wa kemia Mitaliano aliyemitwa Ascanio Sobrero alisanisi mlipuko mpya, nitroglycerin. Kimiminika hiki chenye mafuta mafuta angalau kilikuwa chenye nguvu mara elfu moja kuliko poda nyeusi. Kwa urahisi kilivunjavunja mawe. Kwa bahati mbaya, nitroglycerin haikuwa thabiti. Kama ungeidondosha kutoka kimo kifupi, ingelipuka. Kama ingepata joto kali, ingelipuka. Kama ingepata baridi kali, ingelipuka. Hata kama ingewekwa kwenye chumba cha nyuzi joto la kawaida chenye giza na kuachwa peke yake, hatimaye ingelipuka. Nchi nyingi zilipiga marufuku usafirishwaji wake, na nyingi zilipiga marufuku kutengenezwa kwake.

Mnamo 1860 mwanasayansi Mswidi aliyeitwa Alfred Nobel alianza kujaribu kuiimarisha nitroglycerin. Baada ya majaribu ya miaka saba, alitimiza malengo yake kwa kuifyonza nitroglycerin kuwa kitu kinachokaribia kukosa thamani kinachojulikana kama diatomaceous earth au kieselguhr. Kieselguhr ni mawe yanayofyonza unyevunyevu na ambayo yanaweza kusagwa na kuwa poda laini. Ikichanganywa na nitroglycerin, kieselguhr hufyonza nitroglycerin na uji uji unaotokea unaweza kuumbwa katika umbile la

transported, and used with undiminished explosive power. Nobel named the combination of nitroglycerin and kieselguhr “dynamite.”

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.

“vijiti.” Katika umbile hilo, nitroglycerin ilikuwa thabiti zaidi. Ingeweza kuhifadhiwa kwa usalama zaidi, kusafirishwa, na kutumika kwa mlipuko wenye nguvu isiyopungua. Nobel aliuita mchanganyiko huo wa nitroglycerin na kieselguhr kama “baruti”.

Baruti iliubadilisha ulimwengu. Pia ilimfanya Nobel kuwa tajiri. Pasipokuwa na kidhibiti, nitroglycerin ilikuwa kitu hatarishi sana kwa matumizi ya kibiashara, kama vile Ascanio Sobrero alivyogundua. Kikiwa chenyewe, kama nilivyosema, kieselguhr kilikuwa na thamani ndogo. Laki ni muunganiko wa vijenzi hivyo viwili vimeifanya baruti kuleta mabadiliko na thamani.

Katika njia sawa na hiyo, muunganiko wa injili ya Yesu Kristo na Kanisa la Yesu Kristo la Watakatifu wa Siku za Mwisho hutoa mabadiliko yenye nguvu na faida kwetu sisi. Injili ni kamilifu, lakini kanisa lililopewa mamlaka kiungu linahitajika kuihubiri, kudumisha usafi wake na kusimamia ibada zake takatifu kwa nguvu na mamlaka ya Mwokozi.

Zingatia muunganiko wa injili ya Mwokozi na Kanisa Lake kama lilivyoanzishwa na nabii Alma wa Kitabu cha Mormoni. Kanisa liliwajibika kuhubiri “si kingine isipokuwa toba na imani kwa Bwana, ambaye [angewakombo] watu wake.” Kutumia mamlaka ya Mungu, Kanisa lilikuwa na wajibu wa kusimamia ibada ya ubatizo “katika jina la Bwana, kama ushahidi [wa kuingia] katika agano na Yeye kumtumikia yeye na kushika amri zake.” Watu ambao walibatizwa walijichukulia juu yao wenyewe jina la Yesu Kristo, walijiunga na Kanisa Lake, na waliahidiwa uwezo mkubwa kupitia mbubujiko wa Roho.

Watu walikusanyika kwenye maji ya Mormoni kumsikiliza Alma akihubiri injili. Ingawa waliyaheshimu maji hayo na msitu uliozunguka, Kanisa la Bwana halikuwa eneo au jengo, wala sio hivyo leo. Kanisa ni watu tu wa kawaida, wanafunzi wa Yesu Kristo, waliokusanyika pamoja, wakiwekwa katika muundo ulioteuliwa kiungu ambao unamsaidia Bwana kutimiza maadhumu ni Yake. Kanisa ni chombo ambamo ndani yake tunajifunza nafasi muhimu ya Yesu Kristo katika mpango wa Baba wa Mbinguni. Kanisa linatoa njia za kimamlaka kwa watu binafsi ili kushiriki katika ibada na kufanya maagano ya kudumu na Mungu. Kushika maagano hayo kunatusogeza sisi karibu na Mungu, kunatupa sisi ufikiaji wa nguvu Zake, na kutubadilisha sisi katika kuwa wale

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.

Yeye anao kusudia tuwe.

Kama tu vile kwa baruti pasipo nitroglycerin haikuwa na umuhimu, Kanisa la Mwokozi ni maalumu tu endapo litakuwa limejengwa juu ya injili Yake. Pasipo injili ya Mwokozi na mamlaka Yake ya kusimamia ibada zake, Kanisa halingekuwa la kipekee.

Pasipo matokeo ya udhibiti ya kielselguhr, nitroglycerin ilikuwa na thamani yenye ukomo kama kilipuzi. Kama historia inavyoonyesha, pasipo Kanisa la Bwana, uelewa wa mwanadamu juu ya injili pia haukuwa thabiti—ukihatarishwa na anguko la mafundisho na kuwa kwenye ushawishi wa dini tofauti tofauti, tamaduni na falsafa. Munganiko wa ushawishi huo umekuwa ukidhihirika kwenye kila kipindi cha urejesho wa injili ulioongoza kwenye hiki cha mwisho. Ingawa mwanzoni injili ilifunuliwa katika usafi wake, uelewa na matumizi ya injili hiyo pole pole ulichukua sura ya uchamungu uliokosa nguvu kwa sababu muundo wa kiungu ulioidhinishwa haukuwepo.

Kanisa la Yesu Kristo la Watakatifu wa Siku za Mwisho linawezesha ufikiwaji wa nguvu za Mungu kwa sababu limeruhusiwa na Yeye katika vyote kufundisha mafundisho ya Kristo na kutoa ibada okozi na kuinuliwa za injili. Mwokozi anatamani kutusamehe dhambi zetu, kutusaidia kufikia nguvu Zake na kutubadilisha. Yeye aliteseka kwa ajili ya dhambi zetu na anasubiri kwa hamu kutusamehe kutokana na adhabu ambayo vinginevyo tungestahili. Yeye anatutaka tuwe watakatifuna kukamilishwa katika Yeye.

Yesu Kristo anao uwezo wa kufanya hivyo. Yeye hakutuhurumia tu kwa mapungufu yetuna kuomboleza hali zetu za milele kama matokeo ya dhambi. Hapana, Yeye alifanya zaidi ya hayo, zaidi ya hayo pasipo ukomo, na alirejesha Kanisa Lake ili kuwezesha ufikiwaji wa nguvu Zake.

Msingi wa injili ambao Kanisa linafundisha ni kwamba Yesu Kristo alibeba "huzuni zetu na alichukua majonzi yetu." Yeye "alijitweka juu yake uovu wetu sisi sote." Yeye "aliuvumilia msalaba," alikata "kamba za mauti," "akapaa mbinguni, na ... amekaa mkono wa kuume wa Mungu, ili kuchukua haki zake za rehema toka kwa Baba." Mwokozi alifanya haya yote kwa sababu Yeye anampenda Mungu na anatupenda sisi. Yeye tayari ameshalipia bei isiyo na mwisho ili Yeye aweze "[kudai] haki juu ya wale wote ambao wana imani katika Yeye [na] huomba" kwa ajili yao—na sisi. Yesu Kristo hataki chochote zaidi ya

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

sisi kutubu na kuja Kwake ili kwamba Yeye aweze kutuhalalisha na kututakasa. Katika hamu hii, Yeye hatetereki na hayumbishwi.

Njia ya kufikia nguvu ya Mungu ya kimaagano na upendo Wake wa kimaagano ni kupitia Kanisa Lake. Muunganiko wa injili ya Mwokozi na Kanisa Lake hubadilisha maisha yetu. Uliwabadilisha mababu zangu upande wa mama. Babu yangu Oskar Andersson, alifanya kazi katika yadi ya kutengeneza meli huko Högmarsö, kisiwa katika Stockholm archipelago. Mke wake, Albertina, na watoto wao waliishi Uswidi bara. Mara moja katika wiki mbili, siku ya Jumamosi, Oskar alipiga makasia boti yake kurudi nyumbani kwa ajili ya wikiendi kabla ya kurudi kwenda Högmarsö siku ya Jumapili jioni. Siku moja, akiwa huko Högmarsö, aliwasikia wamisionari wawili wa Kiamerika wakihubiri injili ya urejesho ya Yesu Kristo. Oskar alihisi kwamba kitu alichokisikia kilikuwa ukweli msafi, na alijawa na shangwe isiyoelezeka.

Wakati mwingine aliporudi nyumbani, Oskar kwa shauku alimwambia Albertina yote kuhusu wamisionari wale. Alimwelezea kwamba alisadiki kile walichofundisha. Alimwomba asome kipeperushi ambacho walikuwa wamempatia, na akamwelezea kwamba hafikirii kwamba mtoto wao yeyote atakayezaliwa siku za usoni anapaswa kubatizwa akiwa mtoto mchanga. Albertina aligadhabika na kutupa kipeperushi kwenye rundo la takataka. Hakuna mengi yaliyozungumzwa kabla ya Oskar kurudi kazini Jumapili jioni.

Mara alipokuwa ameondoka, Albertina alivitoa tena vile vipeperushi. Kwa uangalifu alilinganisha mafundisho yake na mafundisho yaliyoko kwenye Biblia Yake chakavu. Alistaajabu kuhisi kwamba kile alichokisoma kilikuwa cha kweli. Muda uliofuata Oskar kurudi nyumbani, alipokelewa kwa upendo mkuu, kama vile kwa nakala ya Kitabu cha Mormoni aliyokuwa amekuja nayo. Albertina kwa hamu alikisoma, akilinganisha tena mafundisho yake na yale kati ka Biblia yake. Kama ilivyokuwa kwa Oskar, naye aligundua ukweli ulio safi na akajawa na shangwe isiyoelezeka.

Oskar, Albertina na watoto wao walihamia Högmarsö ili kuwa karibu na waumini wachache waliokuwepo huko. Wiki moja baada ya Oskar na Albertina kubatizwa mnamo 1916, Oskar aliitwa kuwa kiongozi wa kikundi huko Högmarsö. Kama waongofu wengi, Oskar na Albertina walikabiliwa na ukosoaji kwa sababu ya imani

to sell them milk, so Oskar rowed across the fjord 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.

I invite you to commit yourself more fully to

yao mpya. Wakulima wa eneo lao walikataa kuwauzia maziwa, hivyo Oskar alipiga makasia kuvuka kisiwa kila siku ili kununua maziwa kutoka kwa mkulima aliye mvumilivu zaidi.

Hata hivyo wakati wa miaka iliyofuata, waumini wa Kanisa huko Högmarsö waliongeze-ka, kwa sehemu ni kwa sababu ya ushuhuda wenye nguvu wa na ari kubwa ya umisionari ya Albertina. Kikundi kilipokuja kuwa tawi, Oskar aliitwa kuwa rais wa tawi.

Waumini wa tawi la Högmarsö walikiheshimu kisiwa kile. Haya ndio yalikuwa Maji yao ya Mormoni. Hapa ndipo mahali walipopata maarifa ya Mkombozi wao.

Baada ya miaka mingi, kadiri walivyoshika maagano yao ya ubatizo, Oskar na Albertina walibadilishwa kwa uwezo wa Yesu Kristo. Wali-tamani sana kufanya maagano zaidi na kupokea baraka zao za hekaluni. Ili kupata baraka hizo, walihamia kutoka nyumbani kwao huko Uswidi kuja Jijini Salt Lake mnamo 1949. Oskar alitumikia kama kiongozi wa waumini huko Högmarsö kwa zaidi ya miaka 33.

Muunganiko wa nitroglycerin na kieselguhr uliifanya baruti kuwa ya thamani; muunganiko wa injili ya Yesu Kristo na Kanisa Lake ni zaidi ya bei yoyote. Oskar na Albertina walisikia kuhusu injili ya urejesho kwa sababu nabii wa Mungu aliwaita wamisionari, akawapa jukumu na kuwatuma kwenda Uswidi. Kwa mamlaka takatifu, wamisionari walifundisha mafundisho ya Kristo na kwa mamlaka ya ukuhani wakawabatiza Oskar na Albertina. Kama waumini, Oskar na Albertina waliendelea kujifunza, wakiendelea na kuwahudumia wengine. Walikuja kuwa Watakatifu wa Siku za Mwisho kwa sababu walishika maagano waliyofanya.

Mwokozi analielezea Kanisa la Yesu Kristo la Watakatifu wa Siku za Mwisho kama “kanisa langu” kwa sababu Yeye amelipa mamlaka ya kutimiza madhumuni Yake—kuhubiri injili Yake, kutoa ibada Zake na maagano, na kufanya iwezekane kwa nguvu Zake kuhalalisha na kututakasa sisi. Bila Kanisa Lake, hakuna mamlaka, hakuna kuhubiri kweli zilizofunuliwa katika jina Lake, hakuna ibada au maagano, hakuna madhihirisho ya nguvu za uchamungu, hakuna kubadilishwa kuwa kile Mungu anataka sisi tuwe na mpango wa Mungu kwa ajili ya watoto Wake utakuwa si kitu. Kanisa katika kipindi hiki ni muhimu katika mpango Wake.

Ninakualika ujitoe kwa dhati zaidi kwa

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.

Mwokozi, injili Yake na Kanisa Lake. Ufanyapo hivyo, utatambua kwamba muunganiko wa injili ya Mwokozi na Kanisa Lake unaleta nguvu katika maisha yako. Nguvu hii ni zaidi ya ile ya baruti. Itapasua mawe yaliyo katika njia yako, itakubadilisha kuwa mrithi katika ufalme wa Mungu. Na wewe "utajazwa na hiyo shangwe ambayo haiwezi kuelezeka na iliyojaa utukufu." Katika jina la Yesu Kristo, amina.