

Chapter 1 : Summary Lesson 9: "The Only True and Living Church" | Israel Revealed

As we sustain Thomas Spencer Monson as prophet, seer, and revelator and President of the Church, and D. Todd Christofferson as an Apostle and member of the Quorum of the Twelve Apostles, we have seen and felt evidence that The Church of Jesus Christ of Latter-day Saints is both true and living.

The Lord spoke to those through whom He restored the Church in the latter days. Only in this Church has the Lord lodged the power to seal on earth and to seal in heaven as He did in the time of the Apostle Peter. Those keys were restored to Joseph Smith, who then was authorized to confer them upon the members of the Quorum of the Twelve. When the Prophet Joseph was murdered, the enemies of the Church thought that the Church would die. They thought it was the creation of a mortal man and therefore would perish with him. But their hopes were dashed. It was the true Church, and it also had the power to live on, even when those chosen for a time to lead it died. We have seen today a demonstration that this is the true and living Church. The keys of the priesthood are held by mortals, but the way has been prepared by the Lord for the keys to remain functioning on the earth so long as the people exercise faith both that the keys are on the earth and that they have been passed on by the will of God to His chosen servants. The Apostles, after the Ascension of Christ, continued to exercise the keys He left with them. But because of disobedience and loss of faith by the members, the Apostles died without the keys being passed on to successors. So this is a day of historical significance and of eternal importance in the history of the world and to the children of our Heavenly Father. Now our obligation is to remain worthy of the faith necessary for us to fulfill our promise to sustain those who have been called. The Lord was well pleased with the Church at the beginning of the Restoration, as He is today. But He cautioned the members then, as He does now, that He cannot look upon sin with the least degree of allowance. Each of us must make an individual evaluation. First, we need to measure the depth of our gratitude for membership in the true Church of Jesus Christ. Second, we need to know by the power of the Holy Ghost in what ways we can do better in keeping the commandments. We know from prophecy that not only will the true and living Church not be taken from the earth again, but it will become better. Our lives will be transformed for the better as we exercise faith unto repentance, always remember the Savior, and try ever harder to keep His commandments. The scriptures contain promises that when the Lord comes again to His Church, He will find it spiritually prepared for Him. That should make us both determined and optimistic. We must do better. On this day especially it would be wise to determine to sustain with our faith and our prayers all those who serve us in the kingdom. I am personally aware of the power of the faith of members of the Church to sustain those who have been called. In the last few weeks I have felt in powerful ways the prayers and the faith of people whom I do not know and who know me only as someone called to serve through the keys of the priesthood. Monson will be blessed by your sustaining faith. His family will likewise have blessings poured out upon them because of your faith and your prayers. All those who were sustained by you today will be sustained by God because of their faith and yours. Every member will have opportunities to sustain through service given in the name of God. The Church is a powerful force for the blessing of its members and all people across the earth. For instance, the Church has done remarkable humanitarian work across the earth. All of that is possible because of the faith of members and of friends that God lives and that the Lord wishes to succor all of those in need whom He can reach through His faithful disciples. Additionally, it is through the Church and the ordinances which are in it that the blessings of the sealing power reach into the spirit world. This is a true and living Church, reaching even to those who are no longer living. I would like to speak of some of the reasons I see for gratitude for a true and living Church. And finally, I will bear my testimony of how I have come to know that this is the true and living Church. Most of all I am grateful for my experience of the cleansing power available through the ordinances performed by the power of priesthood. I have felt forgiveness and cleansing through baptism by those with authority. I have felt the burning in my bosom that is only possible because of words spoken by servants of God: It is the sealing power and our knowledge of it which changes and transforms our family life here and our expectations for the joy of family life in the world to come. The thought and the hope that I can have eternal relationships carries me through the

trials of separation and the loneliness which are part of mortal existence. The promise to the faithful in The Church of Jesus Christ of Latter-day Saints is that we may have associations and an expansion of families in the eternities. That assurance changes forever and for the better all of our associations in families. For example, I am at a stage in my life when, because of great distances, I cannot come to know well grandchildren and, in time, great-grandchildren. There are also people who have never had the opportunity for marriage and parenthood who have the same yearning as I do to somehow be close to family. Because of the restoration of the knowledge of eternal families, we are more hopeful and more kindly in all our family relations. The greatest joys in this life center in families, as they will in the worlds to come. I am so grateful for the assurance I have that if we are faithful, the same sociality which we enjoy here in this life will be forever with us in the world to come, in eternal glory. For example, as I travel and come to know the members of the Church, I see that there is a steady improvement in their lives. In their simple faith and obedience, the Atonement is changing and edifying the members. Frequently I am in meetings with obviously humble people who are allowed to teach lessons and give sermons which have in them power like that given to Lehi and Nephi, the sons of Helaman. You remember the account: Hinckley will be granted. He taught that all who come into the Church might be retained in full fellowship if they are nourished by the good word of God. I am confident that you will continue, as I will, to be amazed by humble Latter-day Saints who home teach, visit teach, and speak to their nonmember friends with ever greater power. For years we have remembered the words of President David O. There is another improvement I am confident will come. Families across the Church are searching for ways to strengthen and protect their children against the evils around them. In some cases those parents are desperately trying to bring back some in their family who have wandered. I am confident that there will be, increasingly, a reward given by God for their efforts. Those who never give up will find that God never gave up and that He will help them. Much of that help will come from those called to serve in the Church. The spirit of reaching out will increase so that many will be as the young Bishop Thomas Monson was, inspired with practical ways to invite and encourage those who may, for a time, not recognize the blessings God has in store for them. President Monson to this day remembers people he labored to rescue when he was their bishop. My hope would be that all of us would have the confidence that God will guide us in reaching out, and back, to those God would have us bring with us as we go home to Him. Another improvement I see coming in the kingdom is a desire and a capacity to reach out to the poor and those in need. I have seen an amazing increase among the members of the Church in sympathy for victims of natural disasters across the world. The Prophet Joseph Smith saw that wonderful development. What is remarkable to me is that the pattern of giving to those in need extends to those who have less themselves and seems to be unaffected by whether we are in good or difficult economic times. That is evidence to me that the Atonement is working ever more effectively among the members. My testimony that this is the true and living Church began in my childhood. One of my earliest memories is of a conference meeting held not in some place like this but in a rented room of a hotel. A man was speaking whom I did not know, nor do I know his name today. I knew only that he was someone sent to our little district in the mission field by someone who held the priesthood. I do not know what he said. But I received a powerful, certain witness before I was eight, even before I was baptized, that I was hearing a servant of God in the true Church of Jesus Christ. It was not the rental room nor the size of the congregation, which was small, but it was a witness that I had been blessed at that moment to be in a meeting of the true Church. When I moved with my family to the organized stakes of the Church in my teen years, for the first time I felt the power of priesthood quorums and of a loving bishop. I still remember and can feel the assurances that came when I sat in a priests quorum next to a bishop and knew that he had the keys of a true judge in Israel. That same witness came early in my life on two Sundays, one in Albuquerque, New Mexico, and the other in Boston, Massachusetts. In each case I was present on the day that a stake was organized from a district. Seemingly ordinary men whom I knew well were called as stake presidents. I raised my hand on those days as you did today and had a witness come to me that God had called His servants and that I would be blessed by their service and for sustaining them. I have now felt that same miracle countless times across the Church. I saw in the days and months that followed their being sustained that those stake presidents were lifted up to their callings. I have seen the same miracle in the service of

President Monson as he received the call to preside as the prophet and President of the Church and to exercise all the keys of the priesthood in the earth. Revelation and inspiration have come to him in my presence, which confirms to me that God is honoring those keys. I am an eyewitness. Heavenly Father will answer your fervent prayers to know that for yourself. You can have a witness that the calls which you sustained today were from God. Even more, you can know that within this Church, ordinances are performed which can cleanse souls and bind on earth and in heaven, as they were in the days of Peter, James, and John. Those keys and ordinances are now restored in their fulness through the Prophet Joseph Smith and have been passed on through his successors. Jesus is the Christ. I testify that Thomas S. Monson is His living prophet. I so testify in the name of Jesus Christ, amen.

Chapter 2 : The True and Living Church - President Henry B. Eyring

The True and Living Church of Jesus Christ of Saints of the Last Days (TLC) is a breakaway sect of The Church of Jesus Christ of Latter-day Saints (LDS Church). It is headquartered in Manti, Utah, United States, where as of it maintained a membership of to adherents.

Essays in Honor of Robert J. Jackson and Andrew C. Millet was a professor of ancient scripture at Brigham Young University when this was published. Several years ago, my colleague Brent Top and I sat with two Protestant ministers for a few hours in what proved to be a delightful and extremely enlightening conversation. Absent was any sense of defensiveness or any effort to argue and debate; we were earnestly trying to understand one another better. Toward the end of the discussion, one of the ministers turned to me and said: For a brief time I found myself, mentally speaking, walking in their moccasins, seeing things through their eyes. It was sobering, and it has affected the way I seek to reach out to men and women of other faiths. Admittedly, this is strong language; it is hard doctrine, words that are offensive to people of other faiths. In what follows, I offer my own views, my own perspective. It does not mean that men and women of other Christian faiths are not sincere believers in truth and genuine followers of the Christ. Nor are Latter-day Saints the only ones entitled to personal illumination and divine guidance for their lives. True Christians worship Jesus of Nazareth, the promised Messiah. It does not mean we believe that most of the doctrines in Catholic or Protestant Christianity are false or that the leaders of the various branches of Christianity have improper motives. The Prophet Joseph Smith stated: Have the Baptists, Methodists, etc. We have come not to find fault with you nor criticize you. We have not come here to berate you. It does not mean that the Bible has been so corrupted that it cannot be relied upon to teach us sound doctrine and provide an example of how to live. But what of the Latter-day Saint belief that plain and precious truths and many covenants of the Lord were removed from the Bible before its compilation see 1 Nephi In the words of Elder Bruce R. It is the word of God. Our task, according to President George Q. Cannon, is to engender faith in the Bible: As our duty is to create faith in the word of God in the mind of the young student, we scarcely think that object is best attained by making the mistakes of translators [or transmitters] the more prominent part of our teachings. Even children have their doubts, but it is not our business to encourage those doubts. Doubts never convert; negations seldom convince. The clause in the Articles of Faith regarding mistakes in the translation of the Bible was never inserted to encourage us to spend our time in searching out and studying those errors, but to emphasize the idea that it is the truth and the truth only that the Church of Jesus Christ of Latter-day Saints accepts, no matter where it is found. The Bible, the Book of Mormon, and the Doctrine and Covenantsâ€”each of them individually and all of them collectivelyâ€”contain the fulness of the everlasting gospel. It does not mean that God disapproves of or rejects all that devoted Christians are teaching or doing, where their heart is, and what they hope to accomplish in the religious world. In April , Pelatiah Brown sought to silence certain critics of the LDS Church by stretching and twisting the meaning of passages from the book of Revelation to make his point. After Brother Brown had been disciplined for doing so, Joseph Smith said: It looks too much like the Methodist, and not like the Latterday Saints. Methodists have creeds which a man must believe or be asked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammled. It does not prove that a man is not a good man because he errs in doctrine. It has been true in the past, it is true today, it will be true in the future. They are among its auxiliaries, and can do more good for the cause where the Lord has placed them, than anywhere else. The Latter-day Saints cannot do it all. It is too vast, too arduous for any one people. Roberts offered this insightful commentary upon this passage: They constitute the church of the devil, the kingdom of evil, a federation of unrighteousness; and the servants of God have a right to contend against that which is evil, let it appear where it will. But, let it be understood, we are not brought necessarily into antagonism with the various sects of Christianity as such. So far as they have retained fragments of Christian truthâ€”and each of them has some measure of truthâ€”that far they are acceptable unto the Lord; and it would be poor policy for us to contend against them without discrimination. Our relationship to the religious world is not one that calls for the denunciation of sectarian churches as

composing the church of the devil. Elder Roberts continued, demonstrating the breadth necessary to reach out and understand our brothers and sisters of other faiths: All that makes for untruth, for unrighteousness constitutes the kingdom of evilâ€”the church of the devil. All that makes for truth, for righteousness, is of God; it constitutes the kingdom of righteousnessâ€”the empire of Jehovah; and, in a certain sense at least, constitutes the Church of Christ. With the latterâ€”the kingdom of righteousnessâ€”we have no warfare. It does not mean that God-fearing Christians who are not Latter-day Saints will not go to heaven. At the same time, Latter-day Saint doctrine affirms that all men and women will receive all of the light, knowledge, divine attributes, powers, and heavenly rewards they desire to receive, either in this life or the next. One who seeks with all his soul to come unto Christ will be welcomed eventually into His presence. One who earnestly yearns to qualify for the highest of glories hereafter will have that opportunity. That means that those who are true to the light they have here will open themselves to greater light. To be sure, we strive earnestly to work together with men and women of other faiths, to stand up and speak out against the rising tide of immorality and ethical relativism that is spreading in our world. It is related closely to such words as trust, truce, and betrothed. It does not suggest that other churches are mostly false or that their teachings are completely corrupt. Elder Maxwell pointed out: The Church is not, therefore, conceptually compromised by having been made up from doctrinal debris left over from another age, nor is it comprised of mere fragments of the true faith. It is based upon the fulness of the gospel of him whose name it bears, thus passing the two tests for proving his church that were given by Jesus during his visit to the Nephites 3 Nephi When the word living is used, it carries a divinely deliberate connotation. The Church is neither dead nor dying. The Church, like the living God who established it, is alive, aware, and functioning. It is not a museum that houses a fossilized faith; rather, it is a kinetic kingdom characterized by living faith in living disciples. One professor of religion at a Christian institution remarked to me: Because there is no organizational hierarchy to which I am required to answer, I am free to write and declare whatever I choose. I have thought since then, however, that what my friend perceives to be a marvelous academic freedom can become license to interpret, intuit, or do an exegesis on a scriptural passage in a myriad of ways, resulting in interpretations as diverse as the backgrounds, training, and proclivities of the persons involved. In many cases, neither linguistic analysis nor historical background will produce the divinely intended meaning of such questions as: Is God completely sovereign over all things, or does He limit His control by allowing freedom of the will? Is the creation account in Genesis literal or figurative? Was the flood in the days of Noah local or global? Was Christ both fully God and fully human during His ministry, or did He relinquish His divinity for a season? Are only the predestined saved, or do all have the potential for full salvation? Can men and women enjoy eternal security from the moment of their spiritual rebirth, or must they endure faithfully to the end to have eternal life? Are the unevangelized forever damned, or will they have an opportunity to learn the message of Christ? Is baptism essential to salvation, and how and to whom must it be administered? Did the gifts of the Spirit cease with the Apostles? To what extent are they enjoyed today? Should women serve in certain ministerial capacities? Who decides which interpretation is that which Matthew or Paul or Jesus Himself intended? There are at least forty different views about what that verse means. We cannot be dogmatic about such things. Rare is the teacher who is concerned with what Scripture means to God. Who has the right to offer inspired commentary on words delivered by holy men of God who spoke or wrote anciently as they were moved upon by the Holy Spirit see 2 Peter 1: While each reader of holy writ should seek to be in tune with the Spirit enough to understand what is intended by the scripture, Latter-day Saints believe the final word on prophetic interpretation rests with prophets. Underlying this insistence on individual interpretation is the assumption. Everyone becomes his or her own theologian. There is no longer any need to consult Augustine or Thomas Aquinas or Martin Luther about their understanding of various passages when you yourself are the final arbiter of what is the correct reading. This tendency, together with the absence of any authority structure within Protestantism, has created a kind of theological free-for-all, as various individuals or groups insist that their reading of the Bible is the only possible interpretation. We recall that the Savior said: Did the Lord not clearly state in this passage that Satan would not prevail over the Christian Church? One thing is sure: And as long as my people live in such a manner as to enjoy that spirit of revelationâ€”individually and institutionallyâ€”the power and dominion of the

devil will never be allowed to prevail over my kingdom. It means that while God will bless and strengthen and lead any person who follows the divine light within see John 1: A modern revelation attests: A later revelation states that one who is true to the light of conscience, true to what we would call the Judeo-Christian ethic, will be led to the higher light of the fulness of the gospel, either in this life or the next. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father. There is a vital balance to be struck here.

Chapter 3 : "The Only True and Living Church" | BYU Studies

Purpose. To teach class members about the restoration of the Church of Jesus Christ through the Prophet Joseph Smith, to help them appreciate the blessings of Church membership, and to encourage them to show the Lord their gratitude for membership in His Church.

This followed the publishing of the Book of Mormon and the restoration of the priesthood. Doctrine and Covenants Section 20 contains instructions from the Lord to Joseph Smith about the manner of organization of the Church. The Church is organized in the latter days. Many important milestones had to be accomplished in that decade of testing and preparation. It had begun with the incomparable vision in the grove in the spring of , when the Father and the Son appeared to the fourteen-year-old boy. It had continued with the tutoring of Moroni, with both warnings and instructions given on multiple occasions. Then there was the translation of the ancient record, and the inspiration, the knowledge, the revelation that came from that experience. There was the bestowal of divine authority, the ancient priesthood again conferred upon men by those who were its rightful possessors—John the Baptist in the case of the Aaronic Priesthood, and Peter, James, and John in the case of the Melchizedek. There were revelations, a number of them, in which the voice of God was heard again, and the channel of communication opened between man and the Creator. Smith, and David Whitmer. History of the Church, 1: The Lord commands Church members to follow the prophet. During the meeting at which the Church was organized, the presiding officers were sustained—Joseph Smith and Oliver Cowdrey. We find the words and counsel of the living prophets in the Church magazines and publications, official letters, and at General Conferences. In class you may wish to volunteer comments about what counsel or teachings of a living prophet have been special to you. These promises are fulfilled in the lives of our members each day. The Lord encourages Church members to meet together often to partake of the sacrament. The meeting at which the Church was organized included the partaking of the sacrament. Both prayers emphasize remembering Jesus Christ. We are to remember Him always. Promises are also made to us for partaking worthily. The Lord explains the duties of church members. One of our duties is to show gratitude for Church membership. One of the great miracles of the latter days was the organization of the Church in The events of April 6, changed the world even though that meeting went largely unnoticed by most people.

Chapter 4 : True and Living Church - Mormonism, The Mormon Church, Beliefs, & Religion - MormonWiki

Henry B. Eyring - The Church of Jesus Christ of Latter-day Saints is true, and it lives on. calendrierdelascience.com?lang=eng.

Amish[edit] The Amish , as with other Anabaptist Christians, believe that "the established church became corrupt, ineffectual, and displeasing to God. To express this corporateness they use the German term Gemeinde or the shorter dialect version pronounced Gemeee. This concept expresses all the connotations of church, congregation, and community. The true church is to be distinguished from the "fallen church". The church of God is composed of those who "have truly repented and rightly believed; who are rightly baptized Their doctrine of the one true church, based on Matthew As such it would be preserved by God so long as history remained. He said that a heavenly being told him that all the churches of his day were corrupt and abominable. Restorationism is a broad category of churches, originating during the Second Great Awakening , that characterize themselves as a return to very early Christianity after the true faith was lost in a Great Apostasy. The idea of "restoration" was a popular theme of the time of the founding of these branches, and developed an independent expression in both. Restoration Latter Day Saints In , Joseph Smith established the Church of Christ as a restoration of original Christianity, and in declared it to be "the only true and living church upon the face of the whole earth". However, the Community of Christ , the second-largest Latter Day Saint church, has recently de-emphasized this belief in favor of a position that the Community of Christ "is part of the whole body of Christ". Adherents hold that the Iglesia ni Cristo "Church of Christ" in Tagalog is the only true church of Jesus Christ as restored through a human instrument sugo Felix Manalo. The church recognizes Jesus Christ as the founder of the Christian Church. Meanwhile, its reestablishment is seen as the signal for the end of days. Based from their doctrines, "ends of the earth" pertains to the time the true church would be restored from apostasy and "east" refers to the Philippines where the "Church of Christ" would be founded. Faith alone is insufficient for salvation. The Iglesia ni Cristo says that the official name of the true church is "Church of Christ". The two passages often cited by INC to support this are Romans All the churches of Christ greet you" [61] and the George Lamsa translation of Acts

Chapter 5 : Which is the One true Church

What "Only True Church" Does Not Mean. In the first section of the Doctrine and Covenants, a revelation given to Joseph Smith in November , the Lord refers to The Church of Jesus Christ of Latter-day Saints as "the only true and living church upon the face of the whole earth" (D&C).

This apostasy included Brigham Young and subsequent presidents of the LDS Church scattering the LDS Church membership rather than gathering it; the discontinuation of plural marriage ; changes to ordinances and temple -related doctrine; and an increasing trend of what TLC describes as "watering-down" doctrine. During this period, the leader of the study group, James Dee Harmston born November 6, ; died June 27, , served a mission to Nauvoo. Prior to his retirement and founding of the TLC, Harmston worked as a real estate developer and lobbyist for the Reagan Administration. In , Harmston claimed the ancient Biblical Patriarchs Enoch , Noah , Abraham and Moses laid their hands on his head and conferred upon him the keys of the Melchizedek priesthood. Harmston then organized the church and collected his revelations in the Manti Revelation Book. Some of these individuals already had Mormon Fundamentalist leanings This teaching began as informal discussions, evolving into a two-day, organized seminar referred to as the Models. Jim and Elaine Harmston "donned their Mormon temple robes at home and created a makeshift altar from a pillow and piano bench topped by a white bed sheet. The TLC also teaches "the gathering," a doctrine familiar to early Mormonism and referenced numerous times in Latter Day Saint scripture. Harmston taught he was the reincarnation of Joseph Smith and that he had been ordained by Moses. He predicted a period of upheaval beginning before , and began a survivalist community where he and followers would stay during that period. They would be armed and would have food stored beforehand. This was in part due to a revelation and promise by Harmston that Christ would appear on March 25, , perform the ordinance of deliverance, and begin the terrestrial order or, Millennium. This promise was conditional upon the faithfulness of the members, but when it was not fulfilled, some members felt Harmston had prophesied inaccurately. The Quorum of the Twelve and the First Presidency were subsequently reorganized. While the TLC has decided to remain offline in regards to their public missionary work, discussion forums do exist with former members, [8] and cached archives of TLC website material is available on the internet. Those seriously seeking knowledge or membership have been directed at times to attend meetings or research doctrine and other information from the early Latter Day Saint movement. The TLC teaches that only the perception of doctrine has changed, and the actual foundational material remains. The TLC has a strong youth program heavily involved in Scouting , including the Venturing Scout program which allows participation of both young men and young women. An appeals court in granted the two former members the right to a new trial. It discussed the breakup of the study group that preceded the TLC, which occurred prior to the formal organization of the TLC. What Love Is This? The LDS Church therefore claims that there is no such thing as a "Mormon fundamentalist", nor that there are any "Mormon sects". The LDS Church suggests that the correct term to describe these splinter groups is "polygamist sects". The TLC may also be distinguished from historical Mormon fundamentalism which traces priesthood lineage either through the Revelation John W. Woolley line or those who believe Benjamin F. It has not been made clear how it doctrinally understands the existence of a resurrected Joseph Smith, since James Harmston was believed to be his reincarnation. The TLC is a re-restorationist movement in that it holds that the original keys passed down from Joseph Smith, the founder of the Latter Day Saint movement , were lost through apostasy and a re-restoration was necessary. Some doctrinal distinctions also exist between Mormon fundamentalism and TLC teachings. For example, while the TLC does offer the original endowment Joseph Smith restored, it is understood that a "living endowment"â€”or administration of keys not all at the same time, but possibly during separate sessionsâ€”is necessary for the living, while endowments for the dead are performed in the same manner as the mainstream LDS faith and some other Mormon faiths. The TLC also provides temple ordinances beyond those revealed to Joseph Smith prior to his martyrdom in Sugar, honey, and meat are forbidden. Whether or not the rest of the membership is living the same is the subject of speculation by some former members. They have continued to offer temple ordinances [25] for the living and

the dead without the Fairview endowment house, [26] consistent with the threefold mission of the church, which includes "redeem the dead". Historically in Mormonism, ordinances for living people could be performed in endowment houses whereas ordinances for the dead required a temple. Harmston had a history of heart trouble, but his death was unexpected.

Chapter 6 : “The Only True and Living Church”

"The Only True and Living Church" The momentous meeting of believers held on April 6, , established the Church according to the laws of the land and the laws of God. It was held as directed by revelation and opened the door for orderly missionary work and for the growth of the Church.

Our first responsibility and purpose is to testify of Jesus Christ to a world that suffers to know of His divine mission. In truth, the idea that all churches are the same is the doctrine of the anti-Christ, illustrated by the Book of Mormon account of Korihor see Alma That account was given to teach us a vital lesson in our day. But God has not taught us anything that should cause us to feel superior to other people. Certainly all churches and philosophies have elements of truth in them, some more than others. Certainly God loves all of His children. And certainly His gospel plan is for all of His children, all according to His own timetable. Three features— 1 fulness of doctrine, 2 power of the priesthood, and 3 testimony of Jesus Christ—explain why God has declared and why we as His servants maintain that this is the only true and living Church upon the face of the whole earth. Fulness of Doctrine When Jesus Christ was upon the earth, He taught the fulness of His doctrine, which is the plan that our Heavenly Father has outlined for the eternal progress of His children. Later, many of these gospel truths were lost through being diluted by the principles or philosophies then prevailing in the world where Christianity was preached and through the manipulations of political leaders. We call this loss of the fulness of truth the Apostasy. Many church denominations or philosophies that exist in the world today contain, in greater or lesser measure, truths revealed by God in earlier days, along with a mixture of the philosophies or manipulations of men. We believe that most religious leaders and followers are sincere believers who love God and understand and serve Him to the best of their abilities. We are indebted to the men and women who kept the light of faith and learning alive through the centuries to the present day. We want all who investigate our church from other churches or systems of belief to retain everything they have that is good and to come and see how we can add to their understanding of truth and to their happiness as they follow it. Because so much had been lost in the Apostasy, it was necessary that the Lord restore the fulness of His doctrine. The fulness of the gospel of Jesus Christ begins with the assurance that we lived as spirits before we came to this earth. It affirms that this mortal life has a purpose. It teaches that our highest aspiration is to become like our heavenly parents. We do this by qualifying for the glorified celestial condition and relationships that are called exaltation or eternal life, which will empower us to perpetuate our family relationships throughout eternity. The doctrine of Jesus Christ, understood in its fulness, is the plan by which we can become what children of God are supposed to become. This spotless and perfected state will result from a steady succession of covenants, ordinances, and actions; an accumulation of right choices; and continuing repentance. This is made possible through the Atonement of Jesus Christ and by obedience to the laws and ordinances of His gospel. The restored gospel of Jesus Christ is comprehensive, universal, merciful, and true. Following the necessary experience of mortal life, all sons and daughters of God will be resurrected and go to a kingdom of glory more wonderful than any mortals can comprehend. With only a few exceptions, even the very wicked will ultimately go to a marvelous—though lesser—kingdom of glory. The Bible is clear that priesthood authority is necessary and that this authority had to be conferred by the laying on of hands by those who held it. Priesthood authority did not come from a desire to serve or from reading the scriptures. When that priesthood authority was lost through apostasy, it had to be restored by those resurrected beings who had held it in mortality and who were sent to confer it. That happened as part of the Restoration of the gospel, and that priesthood authority, together with the keys necessary to direct its operations, are in this Church and no other. As a result of our having the power of the priesthood, the leaders and duly authorized members of The Church of Jesus Christ of Latter-day Saints are empowered to perform the required priesthood ordinances, such as baptism, the gift of the Holy Ghost, and the administration of the sacrament. Monson, and every other prophet and President of the Church, entitle him to revelation in behalf of the entire Church. Testimony of Jesus Christ The third reason why we are the only true Church is that we have the revealed truth about the nature of God and our relationship to Him, and we therefore have a unique testimony

of Jesus Christ. Significantly, our belief in the nature of God is what distinguishes us from the formal creeds of most Christian denominations. The Articles of Faith, our only formal declaration of belief, begin as follows: We maintain that these three members of the Godhead are three separate and distinct beings and that God the Father is not a spirit but a glorified being with a tangible body, as is His resurrected Son, Jesus Christ. Though separate in identity, They are one in purpose. A subsequent outpouring of modern revelation clarified the significance of this fundamental truth and also gave us the Book of Mormon. This new book of scripture is a second witness of Christ. It affirms the biblical prophecies and teachings of the nature and mission of Christ. It enlarges our understanding of His gospel and His teachings during His earthly ministry. It also provides many teachings by which we may know the truth of these things. We are not grounded in the wisdom of the world or the philosophies of men—however traditional or respected they may be. Our testimony of Jesus Christ is based on the revelations of God to His prophets and to us individually. So what does our testimony of Jesus Christ cause us to affirm? He is the Creator of this world. Through His incomparable mortal ministry, He is our teacher. Because of His Resurrection, all who have ever lived will be raised from the dead. He is the Savior, whose atoning sacrifice paid for the sin of Adam and opened the door for us to be forgiven of our personal sins so that we can be cleansed to return to the presence of God, our Eternal Father. This is the central message of the prophets of all ages. I solemnly affirm my testimony of Jesus Christ and the truth of His gospel. He lives, and His gospel is true. He is the Way to immortality and eternal life see John To me, the miracle of the Atonement of Jesus Christ is incomprehensible. But the Holy Ghost has given me a witness of its truthfulness, and I can rejoice that I can spend my life in proclaiming it. Priesthood authority had to be restored by those resurrected beings who had held it in mortality. That priesthood authority, together with the keys necessary to direct its operations, are in this Church and no other. We are not grounded in the wisdom of the world or the philosophies of men.

Chapter 7 : Lesson 9: "The Only True and Living Church"

The True and Living Church of Jesus Christ of Saints of the Last Days -TLC "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts" (D&C).

Please return all of your overdue library books. Roberts gave his opinion on this verse about a century ago, many members have understood it to mean that Jesus was born on April 6, AD 1. However, early Church members, including Joseph Smith and Brigham Young never seemed to read this revelation in this manner. A problem arises when one considers archaeology and history. According to the Bible, King Herod the Great sought to kill the infant Jesus, and slaughtered all children from 2 years and under in Bethlehem. Somewhere along the line of publishing, it was included as part of the revelation. So, when was Jesus born? Around 6 BC, and we do not know exactly which day, although April 6 may be as good a day as any. Church Organization The focus is on the basic organization of the Church. The concept is that the Church is "living". It is ever growing, changing and adapting, as new revelation are given. However, by , the LDS Church had grown sufficiently to require major changes in priesthood structure. The First Presidency, and Quorums of 12 and 70 were officially organized, although their final functions were still in the future. In , the Quorum of Twelve was initially a traveling council, equal to the stake high councils. Only later in Nauvoo would the Twelve become the predominant council it is today. Along the way, he was stopped and told that wine was not necessary, but water could be used instead. Here we see that the Lord is a pragmatic God. In the early days of Nauvoo, the saints were allowed to do baptisms for the dead in the Mississippi River. The Word of Wisdom was initially given as guidance, and not a commandment. What we find in all of these instances is that God will work with us, according to our need and diligence. No temple baptismal font? Use the river until you can finish the temple. I heard them bear testimony of their gratitude for the priesthood in their homes. My brethren and sisters, this is a priceless blessing. I heard them speak of their gratitude that in their homes while isolated from the rest of the members of the mission, they were able to administer the sacred emblems. Yes even at times when they did not have bread, they used potatoes or potato peelings as the emblem but had the sacrament administered to members of their own household. If bread is not available, potato peelings are acceptable as an alternative in time of need.

Chapter 8 : The Only True and Living Church | Dallin H. Oaks

True Jesus Church-On 5. on the web they emphatically state " The True Jesus Church is the true church restored by God through the Holy Spirit of the latter rain. She is the revival of the apostolic church in the end times." on the web "I am the way, and the truth, and the life; no one comes to the Father, but by Me" (John).

Oaks , an Apostle of Jesus Christ , said: Three featuresâ€” 1 fulness of doctrine, 2 power of the priesthood, and 3 testimony of Jesus Christâ€”explain why God has declared and why we as His servants maintain that this is the only true and living Church upon the face of the whole earth. The gospel might be likened to the keyboard of a pianoâ€”a full keyboard with a selection of keys on which one who is trained can play a variety without limits; a ballad to express love, a march to rally, a melody to soothe, and a hymn to inspire; an endless variety to suit every mood and satisfy every need. The testimony of Jesus Christ is borne by people chosen on the earth to have actually seen Christ in the flesh, thus having a sure knowledge, rather than a strong belief, that Jesus is the Christ. This testimony can be likened to that of Joseph Smith and Sidney Rigdon to whom the heavens were opened: And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: Doctrine and Covenants The fulness of the gospel includes the eternal truths or laws, covenants, and ordinances needed for mankind to enter back into the presence of God. When Jesus Christ was upon the earth, He taught the fulness of His doctrine, which is the plan that our Heavenly Father has outlined for the eternal progress of His children. Later, many of these gospel truths were lost through being diluted by the principles or philosophies then prevailing in the world where Christianity was preached and through the manipulations of political leaders. We call this loss of the fulness of truth the Apostasy â€“. Because so much had been lost in the Apostasy, it was necessary that the Lord restore the fulness of His doctrine. Joseph Smith was told not to join any of the churches. Russell Ballard , an Apostle of Jesus Christ , explained: Because of Joseph Smith, we have been given much. Were it not for the Restoration we would not know the true nature of God, our Heavenly Father, or our own divine nature as His children. We would not understand the eternal nature of our existence or know that the family can be together forever. We would not be aware that God continues to speak to His prophets in our day, beginning with the marvelous First Vision wherein the Father and the Son appeared to the Prophet Joseph. We would not have the comforting assurance that we are led by a prophetâ€“. As precious and wonderful as that book of scripture is, we would not know of the Book of Mormon and other latter-day scriptures that teach eternal truths which help us draw nearer to our Heavenly Father and the Savior. Without the Restoration we would not have the blessings of priesthood ordinances that are valid in time and eternity. We would not know the conditions of repentance, nor would we understand the reality of the resurrection. We would not have the constant companionship of the Holy Ghost. The fulness of the gospel of Jesus Christ begins with the assurance that we lived as spirits before we came to this earth. It affirms that this mortal life has a purpose. It teaches that our highest aspiration is to become like our heavenly parents. We do this by qualifying for the glorified celestial condition and relationships that are called exaltation or eternal life, which will empower us to perpetuate our family relationships throughout eternity. The doctrine of Jesus Christ, understood in its fulness, is the plan by which we can become what children of God are supposed to become. This spotless and perfected state will result from a steady succession of covenants, ordinances, and actions; an accumulation of right choices; and continuing repentance. This is made possible through the Atonement of Jesus Christ and by obedience to the laws and ordinances of His gospel. The priesthood is the power and authority that God gives to man to act in all things for the salvation of His children. The only way to restore this priesthood authority was through heavenly messengers. The Bible is clear that priesthood authority is necessary and that this authority had to be conferred by the laying on of hands by those who held it. Priesthood authority did not come from a desire to serve or from reading the scriptures. When that priesthood authority was lost through apostasy, it had to be restored by those resurrected beings who had held it in mortality and who were sent to confer it. That

happened as part of the Restoration of the gospel, and that priesthood authority, together with the [priesthood] keys necessary to direct its operations, are in this Church and no other. I want you all to know Him and to be familiar with Him. The Articles of Faith, our only formal declaration of belief, begin as follows: We maintain that these three members of the Godhead are three separate and distinct beings and that God the Father is not a spirit but a glorified being with a tangible body, as is His resurrected Son, Jesus Christ. Though separate in identity, They are one in purpose. He is the Creator of this world. Through His incomparable mortal ministry, He is our teacher. Because of His Resurrection, all who have ever lived will be raised from the dead. He is the Savior, whose atoning sacrifice paid for the sin of Adam and opened the door for us to be forgiven of our personal sins so that we can be cleansed to return to the presence of God, our Eternal Father. This is the central message of the prophets of all ages. Holland, an Apostle of Jesus Christ, said: Of the many magnificent purposes served in the life and ministry of the Lord Jesus Christ, one great aspect of that mission is the grand truth that in all that Jesus came to say and do, including and especially in His atoning suffering and sacrifice, He was showing us who and what God our Eternal Father is like, how completely devoted He is to His children in every age and nation. In word and in deed Jesus was trying to reveal and make personal to us the true nature of His Father, our Father in Heaven. He did this at least in part because then and now all of us need to know God more fully in order to love Him more deeply and obey Him more completely. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. In other words, the authority and right to lead The Church of Jesus Christ. The keys of the priesthood, held by our beloved prophet, President Thomas S. Monson, and every other prophet and President of the Church, entitle him to revelation in behalf of the entire Church. Cook, an Apostle of Jesus Christ, taught the importance of a living prophet: Prophets are inspired to provide us with prophetic priorities to protect us from dangers. As an example, President Heber J. Grant, the prophet from to , was inspired to emphasize adherence to the Word of Wisdom, the principle with a promise revealed by the Lord to the Prophet Joseph. He stressed the importance of not smoking or drinking alcoholic beverages and directed the bishops to review these principles in temple recommend interviews. At that time smoking was accepted by society as an appropriate, even glamorous, behavior. The medical profession accepted smoking with little concern because the scientific studies linking cigarette smoking with several kinds of cancer were far in the future. President Grant counseled with great vigor, and we became known as a people who abstained from drinking and smoking. Starting in the late s, illegal drug use reached epidemic proportions throughout the world. While there were some members who rebelled, the vast majority of LDS youth were able to avoid the devastating use of drugs. Obeying the Word of Wisdom gave our members, especially our youth, a preventive inoculation against drug use and the resulting health problems and moral hazards. Sometimes prophets teach us prophetic priorities that provide protection for us now and in the future. As an example, President David O. McKay was the prophet from to . One area of significant focus was his emphasis on the family. He taught that no success in life can compensate for failure in the home. He encouraged members to strengthen families by increasing religious observance. His teachings were a protection from the disintegration of the institution of marriage that came after his death. The Church of Jesus Christ is a true and living Church.

Chapter 9 : One true church - Wikipedia

Ours is a living church. Its birth took 10 years of incubation and instruction in the heart of the Prophet Joseph Smith. Revelation from the start. The birth of The Church of Jesus Christ of Latter-day Saints was the result of 10 years of revelations, heavenly visitations, angelic tutoring, and personal and spiritual growth of Joseph Smith.

What is the Living Church of God, and what are their beliefs? Meredith, grew as an offshoot of Herbert W. They do not celebrate birthdays, Christmas, or any other holidays and stress the Sabbath as the only proper day to worship. The Living Church of God also forbids members from taking part in politics, juries, voting, and military service. Those who attempt to combine the Law with grace for salvation are called Judaizers. Paul dealt with Judaizers in the early church, as many converted Jews refused to accept Gentile believers who did not keep the Law Romans 9: The issue of salvation by faith, apart from works of the Law, was resolved by the apostles in Acts Another major difference between the Living Church of God and evangelical Christianity is their rejection of the doctrine of the Trinity. They believe that Jesus and the Father alone comprise the Godhead. It is not a Being. They do not believe that heaven is the destination of the children of God or that hell is the eternal fate of the unrepentant. They claim that, after death, a person stays dead until the resurrection. This is not taught in Scripture. Jesus had much to say about eternal life and eternal punishment Matthew He illustrated this concept very clearly in the story of the rich man and Lazarus, found in Luke If the Living Church of God doctrine were true that everyone would receive another opportunity to be saved, why would Jesus have commanded us to evangelize the world now Matthew Why would the apostles have suffered persecution and martyrdom if they knew that everyone would get another chance after death? Rather, God is allowing humanity to go its own way for this 6, years of human historyâ€”under the evil influence of Satan the Devil. God now intervenes occasionally. There are many other doctrinal errors in the Living Church of God. When the emphasis is not on Jesus being the only true way John Yeast leaven in this context represents man-made additions to the pure, saving work of God.