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Chapter 1 : Doctrine and Covenants Section

Doctrine and Covenants and Church History Seminary Teacher Manual English Bahasa Indonesia Cebuano ĀĈEesky Dansk Deutsch Eesti EspaĀ±ol Faka-tonga FranĀĀsais Gagana Samoa Hrvatski Italiano LatvieĀĵu LietuviĀĀ³ Magyar Malagasy Nederlands Norsk Polski PortuguĀĀs RomĀĀnĀf Shqip Suomi Svenska Tagalog ĐĀŃŠĐ»Đ³Đ°ŃĒŃ•Đ°Đ, ĐœĐ³⁄₄Đ½Đ³⁄₄Đ» Đ ŃfŃ•Ń•Đ°Đ, Đ¹.

Veazey released counsel to the church on January 17, , at the Temple in Independence, Missouri. Counsel also was printed in the February Herald. The church had time to consider the counsel and its implications before World Conference. President Veazey formally submitted the following counsel to the World Conference on Sunday, April 11, On Wednesday, April 14, , the World Conference voted to accept the inspired document as the mind and will of God for the church and ordered its inclusion in the Doctrine and Covenants. President Veazey prefaced paragraphs of the inspired document with introductory statements. While sharing with the church in prayer, discussion, and discernment about important issues, I received an increasingly strong sense of divine direction about conditions of membership and other pressing questions. After I thoroughly explored many passages, the Holy Spirit focused my attention on Galatians 3: As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. As a result, I have an even-greater testimony than before of the power of the gospel of Christ to birth a new creation among those who dare to live its message in sacred community. As the significance of what was unfolding became more obvious, the Spirit led me to consider a series of Doctrine and Covenants sections. Each addressed spiritual and relational dynamics of being a prophetic people. For example, see Sections These include distinguishing between more-universal spiritual principles and particular expressions of them within the confines of human history and understanding. I offer this counsel in humility, fully aware of my limitations and weaknesses, which I always carry as a burden. Instruction given previously about baptism was proper to ensure the rise and cohesiveness of the church during its early development and in following years. However, as a growing number have come to understand, the redemptive action of God in Christâ€”while uniquely and authoritatively expressed through the churchâ€”is not confined solely to the church. Individuals previously baptized of water in an attitude of humility and repentance and as an expression of faith in Jesus Christ may become church members through the sacrament of confirmation of the Holy Spirit. During the confirmation prayer include an acknowledgment of the grace and authority of Jesus Christ through which baptism occurs. All church members are urged to examine the depth of your baptismal commitment. Having been baptized and confirmed, become fully immersed in the servant life of Christ. Live the meaning of your baptism daily as you grow in the skills and qualities of discipleship. In other places, the meaning and potential power of this sacrament have been lessened by a lack of understanding and preparation. Because of these circumstances, the following counsel is given as confirmed by the Spirit: Individuals may choose whether or not to receive the emblems according to their faith and understanding in harmony with guidelines provided by the First Presidency. Inherent in this sacrament is the divine call for the church to be a sacramental offering for the blessing, healing, and peace of creation. Serious questions about moral behavior and relationships continue to arise in many nations. These issues are complex and difficult to understand outside their particular settings because of strikingly different cultural histories, customs, and understandings of scripture. For example, the issues include female submission, female genital mutilation, child brides, forced marriages, and sexual permissiveness. They include cleansing and exploitation of widows, harsh conflicts over same-gender attraction and relationships, and varying legal, religious, and social definitions of marriage, to name just a few. Over the last several years the need to resolve various moral and justice issues has intensified and become more complicated because of the growing international diversity of the church. The church has been told in previous counsel that we have been given the struggles and joys of diversity for divine purposes Doctrine and

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Covenants By taking on the life and mind of Christ, you increasingly view yourselves and others from a changed perspective. Former ways of defining people by economic status, social class, sex, gender, or ethnicity no longer are primary. Through the gospel of Christ a new community of tolerance, reconciliation, unity in diversity, and love is being born as a visible sign of the coming reign of God. As revealed in Christ, God, the Creator of all, ultimately is concerned about behaviors and relationships that uphold the worth and giftedness of all people and that protect the most vulnerable. Such relationships are to be rooted in the principles of Christ-like love, mutual respect, responsibility, justice, covenant, and faithfulness, against which there is no law. Be assured, nothing within these principles condones selfish, irresponsible, promiscuous, degrading, or abusive relationships. Faced with difficult questions, many properly turn to scripture to find insight and inspiration. Search the scriptures for the Living Word that brings life, healing, and hope to all. Embrace and proclaim these liberating truths. A worldwide prophetic church must develop cultural awareness and sensitivity to distinguish between issues that should be addressed by the World Conference and those that are best resolved nationally or in other ways. Fundamental principles of ethical behavior and relationships should be addressed by the World Conference. The Conference should not decide specific policies for all nations when those decisions likely will cause serious harm in some of them. However, timely resolution of pressing issues in various nations is necessary for the restoring work of the gospel to move forward with all of its potential. Therefore, let the proper World Church officers act in their callingsâ€”as already provided in church lawâ€”to create and interpret church policies to meet the needs of the church in different nations in harmony with the principles contained in this counsel. Where possible and appropriate, convene national or field conferences to provide opportunities for broader dialogue, understanding, and consent. In those gatherings, let the spirit of love, justice, and truth prevail. The Council of Twelve and the Council of Presidents of Seventy have given ample attention to the previous instruction calling for the greatest collaboration possible among the leading missionary quorums. The importance of evaluating and aligning ministerial roles and relationships to reach individuals and nations most effectively with the liberating truths of the gospel is always incumbent on the church. For this purpose, the number of quorums of seventy and presidents of seventy may be adjusted at times to respond to evangelistic strategies in apostolic fields. The First Presidency, in concert with the Council of Twelve and the Council of Presidents of Seventy, will provide procedures for determining the number, makeup, and roles of quorums of seventy and presidents of seventy. Let the evangelistic ministries of the church accelerate. While finishing this counsel, I paused for a time to rest with God in prayer and meditation, seeking added confirmation and clarity. From that devoted time with God, these closing words of challenge and promise unexpectedly sprang forth and found their place in this document: Beloved children of the Restoration, your continuing faith adventure with God has been divinely led, eventful, challenging, and sometimes surprising to you. If you truly would be Community of Christ, then embody and live the concerns and passion of Christ. The challenges and opportunities are momentous. Will you remain hesitant in the shadows of your fears, insecurities, and competing loyalties? Or will you move forward in the light of your divinely instilled call and vision? The mission of Jesus Christ is what matters most for the journey ahead. The burdens of the prophetic office have increased dramatically since the last World Conference. With deep trust in the spiritual competency and maturity of the church, I turn the words of this counsel over to you for prayerful consideration and continued discernment. As we continue our journey together, may the gracious Spirit that blessed me similarly bless those who seek divine affirmation of this counsel.

Chapter 2 : Doctrine and Covenants Student Manual

Doctrine and Covenants and Church History Seminary Teacher Manual Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students.

Spencer Fluhman, and Alonzo L. Gaskill Provo and Salt Lake City: The revelations of Joseph Smith cast a startling ray of light into the theological world. Foreordained in the eternities, raised in a spiritual environment, and schooled by divine messengers, the Prophet set the religious world on fire. Yet no fire begins in a vacuum. The intellectual climate of the time, influence of his immediate family, and spiritual background of his ancestors all nurtured the divine spark of the Restoration. This study intends to answer three questions. Next, how did it prepare him for his labors? Finally, how did this background frame the work of his prophetic career? While the truths of the Restoration can only be explained in the context of eternity, it is useful for us to understand the background of those who received the revelations. The language the Lord mentions refers not only to the vernacular of the day but also to the language of ideas in which the Prophet and his contemporaries were fluent. From this perspective, the Lord prepared the mind of the Prophet not only through the teaching of heavenly messengers but also in the religious philosophies of the day. In all things, Joseph was prepared not only to receive revelation but to accept it. This in turn helped him to assist others in making the transition from their own theological backgrounds to the restored doctrines of the true Church. Today there is rarely a course taught in the Church without at least one discussion showing the familiar circles representing the three degrees of glory. This profound outline, presented with such grace in the descriptions given by the Prophet and Sidney Rigdon, provides eternal perspective and a convenient roadmap for Latter-day Saints. However, while the vision is accepted today as one of the crowning jewels of our theology, it initially received a mixed reception by the early Saints. The reaction to this stunning revelation says more about the diverse religious backgrounds of the early adherents of the Church than about the revelation itself. Many wrestled to reconcile these concepts with their theological backgrounds. Others, however, sprang from backgrounds that allowed them to see the power of this new revelation and gave them the will to nurse these profound truths until they became fully integrated into Latter-day Saint thought. Foremost among those who embraced the revelation was the Prophet himself. Joseph was jubilant upon the reception of the vision. Looking back on the experience, he wrote: Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, go to show the perfection of the theory [of different degrees of glory in the future life] and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishment for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: Brigham Young gave a summary of the general feeling in the Church toward the vision: When God revealed to Joseph Smith and Sidney Rigdon that there was a place prepared for all, according to the light they had received and their rejection of evil and practice of good, it was a great trial to many, and some apostatized because God was not going to send to everlasting punishment heathens and infants, but had a place of salvation, in due time, for all, and would bless the honest and virtuous and truthful, whether they ever belonged to any church or not. It was a new doctrine to this generation, and many stumbled at it. Orson Pratt and John Murdock both recorded several incidents where members of local branches rebelled against the teachings contained in the vision. Realizing new converts may not be ready for the profound message of the vision, the Prophet counseled missionaries traveling to England not to mention it before the proper foundation could be built. It must be remembered that

when the vision was received there was no one in the Church who had been a member for more than three years. The most devoted followers struggled with the dramatic new ideas of the vision. Even a stalwart such as Brigham Young could not conceal his difficulties in understanding the revelation. Why the Lord was going to save every body. No single answer may suffice, but the reason may be traced in part to his religious upbringing and the religious heritage of his ancestors. Before the connection between Universalism and the Smith family can be explored, it may first be helpful to explain, in a general sense, what Universalism is. By the time Joseph entered the Sacred Grove and began his prophetic career, the Universalist movement was already widespread in New England. Its popularity may have stemmed from its optimistic appraisal of the human nature and the loving kindness of God. In England, Murray was initially one of its harshest critics. He then launched into an intense regimen of study designed to disprove the Universalists but found his antagonism waning into tolerance and blossomed into full acceptance. He soon became an influential leader in the new faith in England. After a series of financial and personal setbacks, Murray departed from England in to start fresh in America. He did not come to the New World intending to spread the teachings of Universalism, but a series of fortunate events led him to begin preaching, and soon he developed a sizable number of disciples. For Murray, Rush, and other followers of the faith, Universalism captured the millennial promise of the revolution. They felt it would transform the religious world, while the spread of democracy would transfigure the secular. After the American Revolution, Murray and his followers continued to prosper. Their ideals seemed to fit particularly well with the ideals of the Founding Fathers. Latter- day Saint historians Richard L. Bushman and Richard Lloyd Anderson have pointed out the philosophical similarities and geographical proximity of Asael Smith and John Murray. Asael eventually came to settle in Vermont, one of the Universalist strongholds in New England. In , Asael and his two oldest sons, Jesse and Joseph Sr. His grandson George A. The two sons who joined Asael in founding the Universalist society followed divergent spiritual paths. He underwent a remarkable conversion of faith later in his life, well after Lucy had married and begun her own family. Lucy and several of her children did begin attending a Presbyterian church in , but Joseph was not among the children joining her. There were many aspects of Universalist beliefs which may have helped prepare the Prophet and his family for the times they faced ahead. The doctrine of universal salvation brought its followers to see God as a loving father figure, not an arbitrary sovereign or an angry God bent on the punishment of mankind. You cleanse it, and array it in clean robes. The query is, Do you love your child because you have washed it? Or, Did you wash it because you loved it? But such a simple analogy helps capture the appeal of this faith—“their concept of God was that of an approachable, loving father. Raised in an environment where these teachings were present, it is not surprising that a passage like James 1: Walking into the Sacred Grove, the Prophet expected an answer from a concerned parent, not a rebuke from a distant ruler. Second, the Prophet grew up in a home outside the realm of religious orthodoxy. Universalists were outspoken critics of the priestcraft and pretense found in many religions. They saw their system of belief as tied into the rights of the individual, and many felt the growing power in sectarianism in America was leading to the submission of individual rights. The generous nature of salvation in Universalist thought was well suited to many, like Father Smith, who continued to search for the true faith amidst the sectarian strife surrounding them. The broadness of the ideas of the movement allowed a great degree of theological flexibility and openness to new views. Lucy Mack Smith recognized the blessings of this attitude. She once described a dream in which she saw two trees, one gracefully and gently moving with the wind, and another standing stiff and unmoving. After the first visitation of Moroni, the first person the young prophet was directed to confide in was his father see Joseph Smith—“History 1: Many of the small circle of believers which formed around the Prophet in the infant days of the Church were adherents of Universalism, most notably Martin Harris, the Joseph Knight family, and the Hezekiah Peck family. As would be imagined, the doctrine of universal salvation was such a departure from conventional Christian thinking that it often raised the ire of the sectarians of the day. Universalism was spurned as a destroyer of morals, an insult to common piety, and the first cousin of atheism. Just nothing at all; for this flesh- pleasing, conscience soothing doctrine will not only justify him in

his neglect of God and man, but gives fallen nature an unlimited license to serve the devil with greediness in any and every possible way. William Smith recalled that Father Smith often faced persecution because of his Universalist beliefs: Was Universalism the Smith family religion? By the movement had grown to include three hundred official preachers, six hundred societies, and membership numbered at three hundred thousand. Adherents to the faith could be found in locations as distant as Georgia and Michigan, though it remained the strongest in the northeast United States, the area in which the Latter-day Saints were geographically centered at the time. The period from to saw an explosion in the number of books and articles produced on the movement. The theological questions raised by the Universalists provide the context for many of the most crucial revelations of the Restoration. While the teachings of Universalism may have provided questions leading to many of the revelations given to the Prophet, the power and authority with which the revelations were received highlighted many of the problems of the Universalist movement. The revelation found in section 19 of the Doctrine and Covenants is a good example of this. Given to Martin Harris, a former Universalist, the revelation quickly settled an argument that had rent the unity of the Universalist movement in America nearly from the beginning. Even while John Murray was alive, a vigorous debate erupted among the Universalists concerning the punishment for sinners. Some, including Murray, taught that souls would be saved through a mystical union with Christ, while others taught that souls would be saved after a long period of suffering for sin, and some taught that suffering for sin would be confined solely to earthly life. The division caused by this one doctrine was such that most churches could not ratify any type of unified profession of belief without filling it with numerous concessions to make all parties happy. In section 19 the conflict rending the Universalist movement was settled for good. I am endless, and the punishment which is given at my hand is endless punishment, for Endless is my name. This episode serves to indicate how Universalism, which was originally intended to simplify the gospel, found itself caught in the endless theological wrangling of the day. This incongruence was partly because its doctrine, however well intended, was produced by scriptural reasoning and debate, not revelation. The main source of contention concerning Universalism stemmed from the fact that it offered a broad form of salvation without giving accountability for sin. Universalists frequently cited such scriptures as Romans 5: While some decried its Universalist overtones, the revelation declaring the three degrees of glory did not align well with universal salvation when it was carefully analyzed. Salvation was still graded, devotion was still required, and ordinances of the gospel still provided the gateway to the kingdom of God. Later revelations, such as the vision that became section , offered a liberal view of salvation but not without acknowledging commitment on the part of the followers. Later revelations offered salvation to all men while still acknowledging the necessity of the ordinances and covenants of the gospel. Critics cite such passages as 2 Nephi

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Chapter 3 : D & C Reading Chart | LDS | Pinterest | Scripture study, Reading charts and Doctrine and cove

Section 20, The Articles and Covenants of the Church Section 21, "His Word Ye Shall Receive, As If from Mine Own Mouth" Section 22, Baptism: A New and Everlasting Covenant.

Uncategorized ezra taft benson , lds , mormon , mormonism , stake Chapter We will evaluate this book regularly, chapter by chapter, by showing interesting quotes and providing an Evangelical Christian take on this manual. The text that is underlined is from the manual, with our comments following. Teachings of Presidents of the Church: What does it mean to us as members? A stake is a geographical area comprising a number of wards local congregations and presided over by a presidency. To members, the term stake is a symbolic expression. Picture in your mind a great tent held up by cords extended to many stakes that are firmly secured in the ground. The prophets likened latter-day Zion to a great tent encompassing the earth [see Isaiah That tent was supported by cords fastened to stakes. Those stakes, of course, are various geographical organizations spread out over the earth. Presently Israel is being gathered to the various stakes of Zion. This chapter from Benson is certain unique from any other book. As this introductory paragraph has explained, a stake in Mormonism is made up of different wards in a geographical region. In the last sentence of this paragraph, Benson intimates that a stake is similiar to how the ancient nation of Israel was organized. A stake has at least four purposes: Each stake, presided over by three high priests, and supported by twelve men known as a high council, becomes a miniature church to the Saints in a specific geographic area. The purpose is to unify and perfect the members who live in those boundaries by extending to them the Church programs, ordinances, and gospel instruction. Members of stakes are to be models or standards of righteousness. Stakes are to be a defense. The members do this as they unify under their local priesthood officers and consecrate themselves to do their duty and keep their covenants. Those covenants, if kept, become a protection from error, evil, or calamity. For the latter, tenth President Joseph Fielding Smith said, I wish we could get the members of the Church to understand more clearly the covenants they make when they partake of the sacrament at our sacrament meetings Teachings of Presidents of the Church: Joseph Fielding Smith, , p. Kimball said it takes no effort to break a covenant: Elsewhere, President Ezra Taft Benson taught, We go to our chapels each week to worship the Lord and renew our covenants by partaking of the sacrament. We thereby promise to take His name upon us, to always remember Him, and keep all His commandments. Hales says this promise made by the individual member intially takes place at baptism and continues every following Sunday at the sacrament service: These verses support Spencer W. The forsaking of sin must be a permanent one. True repentance does not permit making the same mistake againâ€The Lord said: Repentance is for every soul who has not yet reached perfection Teachings of Presidents of the Church: In his preface to modern revelation, the Lord outlined what is one of the most difficult requirements in true repentance. For some it is the hardest part of repentance, because it puts one on guard for the remainder of his life. This scripture is most precise. Having gained that ground he then must live the commandments of the Lord to retain his vantage point. Ellipsis and italics in original. Brown explained, When we speak of the continual need of repentance, let it not be understood that we refer to a cycle of sinning and repenting and sinning again. That is not complete repentance. Repentance , p. Church manuals also agree with these procedures: He removes our sins if we keep his commandments Uniform System for Teaching Investigators, , p. We repent by no longer sinning Uniform System for Teaching Investigators, , p. The manuals state it like Mormonism says it is: Doctrine and Covenants We are commanded to forsake sin. If we sin again after repenting, our former sins return. Tell students a story about an imaginary person who commits this sin. Set all the rocks you are holding aside and ask: The Lord forgives them. All that you were previously holding plus a new one. The Lord promises that He will no more remember the sins of those who repent see Ezekiel So we can either choose the gospel according to Mormonism or we can choose the gospel according to historical Christianity. We are connected securely to and with the Savior as we worthily receive ordinances and enter into covenants, faithfully remember and

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honor those sacred commitments, and do our best to live in accordance with the obligations we have accepted. And that bond is the source of spiritual strength and stability in all of the seasons of our lives. According to Romans 3: Because of what law? The law that requires works? No, because of the law that requires faith. Is he not the God of Gentiles too? Rather, we uphold the law. Only when we understand that true salvation is not somehow obtained by being good enough do we grasp the essence of the Gospel of Grace. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. As 1 John 5: If you do understand this, then why do you continue to make promises that you know, deep down inside, you will never be able to keep? We build temples only where we have stakes. The blessings and ordinances of the temple prepare one for exaltation. Of course, it is not possible for every stake to have a temple, but we are presently witnessing some remarkable, yes, miraculous developments, in the building of temples in different parts of the world. Such a program permits members of the Church to receive the full blessings of the Lord. There are several problems with the line of reasoning provided by Benson: There was only one temple, which was in Jerusalem. There were no exceptions. All other temples were considered illegitimate. Those priests who presided over the temple were those hailing from the tribe of Levi. Nobody else was allowed to provide service. Bear with me, but allow me to quote the second half of Hebrews chapter 9 to explain how Jesus—who earlier in the book is called a priest after the order of Melchizedek—became the enforcer of the new covenant through His death on the cross: As much as I want to do the right thing, I usually feel like Paul in Romans 5: For apart from the law, sin was dead. Nevertheless, in order that sin might be recognized as sin, it used what is good to bring about my death, so that through the commandment sin might become utterly sinful. For what I want to do I do not do, but what I hate I do. For I have the desire to do what is good, but I cannot carry it out. Although I want to do good, evil is right there with me. Who will rescue me from this body that is subject to death? These verses are in stark contrast to the gospel as offered by the Mormon Church. Never has his influence been so great, and only those who have taken the Holy Spirit as their guide—and followed counsel from priesthood leaders—will be spared from the havoc of his evil influence. I would agree that only those who have the Holy Spirit can be protected from Satan. The question is, how can a Mormon know if he or she has the Holy Spirit? Fellowship with other believers is very important for the Christian. Of this there is no doubt. But the ultimate refuge for a Christian believer is God Himself. Through revelation we know that there will be perils, calamities, and persecution in the latter days, but through righteousness the Saints may be spared. The promise of the Lord in the Book of Mormon is sure: I conclude this article with this wonderful hymn by Edward Mote: On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand. When darkness veils His lovely face, I rest on His unchanging grace; In every high and stormy gale, My anchor holds within the veil. His oath, His covenant, His blood Support me in the whelming flood; When all around my soul gives way, He then is all my hope and stay. When He shall come with trumpet sound, Oh, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne. For a YouTube offering a beautiful modern-day rendition of this hymn click here. While you listen to this, ask yourself:

Chapter 4 : Chapter “Strengthen Thy Stakes” | Mormonism Research Ministry

cited in Doctrine and Covenants Seminary Student Manual, ed., Section) Kevin Crenshaw is a Mormon who serves as a volunteer seminary teacher for LDS youth.

Chapter 5 : Universalism and the Revelations of Joseph Smith | Religious Studies Center

Seminary Student Manual Doctrine Covenants - The book of Doctrine and Covenants is one of the standard works of the Church in company with the Holy Bible, the Book of.

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Chapter 6 : Sister V's Seminary Class

Seminary Doctrine And Covenants Student Manual Answers Lds seminary doctrine and covenants study guide d&c, doctrine and covenants and church history study guide for home study seminary students.

Chapter 7 : Doctrine and Covenants and Church History Seminary Teacher Manual

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