

Church History



Church History

- *Introduction to Church History*
- *The Ancient Church* AD 1st-3rd centuries
- *The Rise of Christendom* AD 4th-5th centuries
- *The Early Middle Ages* AD 6th-10th centuries
- *The Age of Crusades* AD 11th-13th centuries
- *The Renaissance* AD 14th-15th centuries
- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- ***The Age of Revolution*** AD **19th century**
- *The Modern Age* AD 20th century
- *The Postmodern Age* AD 21st century



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- *Conquest and Reformation* AD 16th century
- *The Age of Enlightenment* AD 17th-18th centuries
- *The Age of Revolution* AD 19th century
 - *The American Revolution*
 - *The French Revolution*
 - *The Napoleonic Era*
 - *You're Doing It Wrong (part 2)*



The Age of Revolution

- The age of revival also led to conflict
 - 1820 Joseph Smith received a vision
 - Smith
(who appears to have grown blonder and more robust with each successive portrait over the past 200 years)



The Age of Revolution

- The age of revival also led to conflict

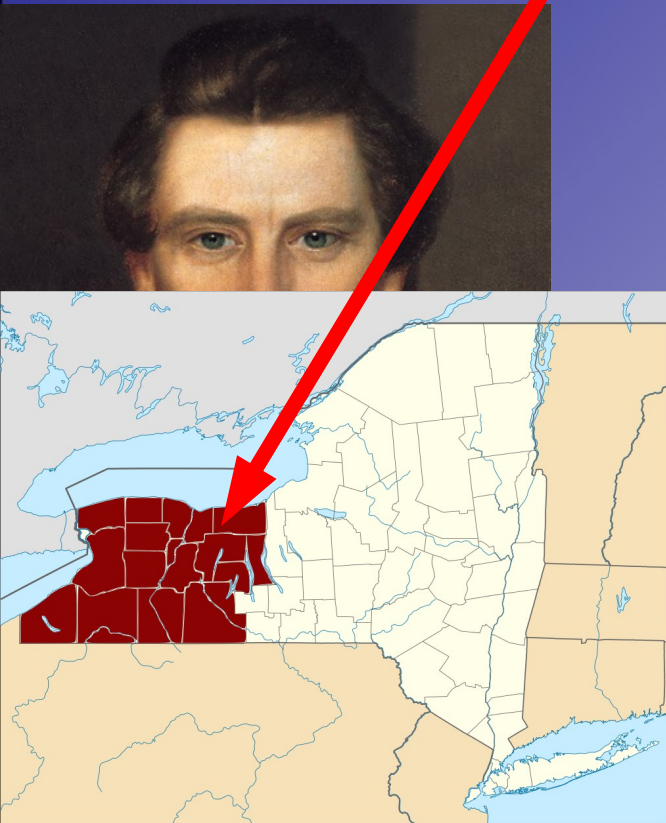
1820

Joseph Smith received a vision

- Smith was born in Vermont, but grew up in western New York

(NOTE: Evangelist Charles Finney actually referred to the area as the “burnt district” because so many revivals had happened there that there was no more unsaved “kindling” left to burn with the Spirit)

- (Remember that for the future, because we’re going to see a lot of Christian offshoots come out of this region of New York, “tweaking” familiar Christianity to make something new)
- (In fact, Mormonism *still* emphasizes beginning their mission efforts in areas of the world that have *already* been at least *partially* evangelized by evangelical Christianity)
 - Why would you think that they’d do that?



The Age of Revolution

- The age of revival also led to conflict

1820

Joseph Smith received a vision

- Smith was born in Vermont, but grew up in western New York, the son of a Bible-quoting mother who frequented revivals and a father who considered religion to be unimportant at best
 - Instead, Joseph Smith Sr. spent much of his time hunting for buried treasure in the woods, taking his sons with him
 - Joseph Jr. became famous in the area for his use of “peep stones” to hunt for treasure
 - People would pay him to look through the hole in his “peep stone” and see where treasure might be buried
 - That never actually worked
(in fact, he was sued at least twice for fraud—as Peter Ingersoll attested in 1833, Smith acknowledged in court that “he could not see in a stone now, nor never could; and that his former pretensions in that respect were all false. He then promised to give up his old habits of digging for money and looking into stones...”)



The Age of Revolution

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1820

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- Smith was born in Vermont, but grew up in western New York, the son of a Bible-quoting mother who frequented revivals and a father who considered religion to be unimportant at best
- In 1820, with the family in financial hardship and his parents arguing over going to church, Joseph went out to the woods to ask God about what church he should attend
- Suddenly, he saw two glowing figures appear (actually, he *originally* said that he saw *one* figure, then later said that he saw *several* angels, but eventually settled on saying that he just saw *two* blonde, glowing figures, who looked exactly alike)



DOCUMENTED HISTORY OF JOSEPH SMITH'S FIRST VISION



- 1842** Mar. 1—In a letter from Joseph Smith to John Wentworth, "Two glorious personages" appeared and informed him that none of the churches "was acknowledged of God." There was no indication that they were the Father and Son. (Times and Seasons, Vol. 3, no.9, p.707)
- 1842** Mar. 15—Joseph's 1838-39 version of the First Vision was published for the first time. Two personages appeared. One pointed to the other and said, "This is my beloved Son, hear him." (Times and Seasons, Vol. 3, no. 10, p. 748)
- 1845** In the first draft of her autobiography, Joseph's mother, Lucy Smith, remembered Mormonism starting with a visit, in 1823, by "an angel" who told him "...there is not a true church on the Earth." Later, in the published version, she said nothing about her own recollection of the vision but simply inserted Joseph's account from Times and Seasons. (First draft of Lucy Smith's family history, p.46, Church Archives; Early Mormon Documents, Vol. 1, p.289-290)
- 1854** Speaking at the April Conference, Apostle Orson Hyde stated: "Some one may say, 'If this work of the last days be true, why did not the Saviour come himself to communicate this intelligence to the world?' Because to the angels was committed the power of reaping the earth, and it was committed to none else." (Journal of Discourses, Vol. 6, p.335)
- 1855** Feb. 18—LDS President Brigham Young taught: "...The Lord did not come with the armies of heaven... But He did send His angel to Joseph Smith jun...and informed him that he should not join any of the religious sects of the day..." (Journal of Discourses, Vol. 2, p.171)
- 1855** Feb. 25—Apostle Wilford Woodruff preached: "That same organization and Gospel that Christ died for...is again established in this generation. How did it come? By the ministering of an holy angel from God...The angel taught Joseph Smith those principles which are necessary for the salva-

tion of the world...He told him the Gospel was not among men, and that there was not a true organization of His kingdom in the world..." (Journal of Discourses, Vol. 2, pp.196-197)

1857 Nov. 8—LDS Apostle Heber C. Kimball seemed to be oblivious to any vision when Joseph saw God and Christ: "Do you suppose that God in person called upon Joseph Smith, our Prophet? God called upon him; but God did not come himself and call, but he sent Peter to do it. Do you not see? He sent Peter and sent Moroni to Joseph, and told him that he had got the plates." (Journal of Discourses, Vol. 6, p.29)

1863 Mar. 1—Apostle John Taylor explained in a sermon: "How did this state of things called Mormonism originate? We read that an angel came down and revealed himself to Joseph Smith and manifested unto him in vision the true position of the world..." (Journal of Discourses, Vol. 10, p.127)

1863 Nov. 15—LDS Apostle George A. Smith preached: "When Joseph Smith was about fourteen or fifteen years old...the Lord answered his prayer, and revealed to Joseph, by the ministrations of angels, the true condition of the religious world. When the holy angel appeared, Joseph inquired which of all these denominations was right and which he should join, and was told they were all wrong..." (Journal of Discourses, Vol. 12, pp.333-334)

1864 Nov. 15—A year later, Apostle Smith seemed to be describing the vision in a more traditional way: "When the Lord appeared to Joseph Smith...He [Joseph] thus describes the incident: 'In the spring of 1820...I saw a pillar of light...I saw two personages...This is my beloved son, hear him.'" (Journal of Discourses, Vol. 11, pp.1-2)

1869 Jun. 20—Apostle Smith again referred to Smith's First Vision: "He sought the Lord by day and by night, and was enlightened by the vision of an holy angel. When this personage appeared to him, of his first inquiries was, 'Which of the denominations of Christians in the vicinity was right?'" (Journal of Discourses, Vol. 13, p.77-78)

1869 Dec. 19—Orson Pratt taught: "By and by an obscure individual...proclaimed the startling

Brigham Young never once mentioned the First Vision of God the Father and his Son in his 50 years of preaching as President of the Church.

1874 Sept. 20—Orson Pratt preached: "Joseph Smith...was a boy about fourteen years of age at the time the Lord first revealed himself...to him...he saw nothing excepting the light and two glorious personages...One of these personages, pointing to the other, said—Behold my beloved Son, hear ye him.' After this, power was given to Mr. Smith to speak, and...he said that he desired

to know which was the true Church...immediately after receiving it, he began to relate it to some of his nearest friends, and he was told by some of the ministers who came to him to enquire about it, that there was no such thing as the visitation of heavenly messengers, that God gave no new revelation...he knew that he had seen this light, that he had beheld these two personages, and that he had heard the voice of one of them...and he continued to testify that God had made himself manifest to him..." (Journal of Discourses, Vol. 17, pp.278-280)

1876 Dec. 31—Apostle John Taylor identified the personages in the First Vision as follows: "...the Father and the Son appeared to him, arrayed in glory..." This is my beloved Son, in whom I am well pleased..." (Journal of Discourses, Vol. 18, pp.325-326)

1879 Mar. 2—John Taylor stated: "Joseph asked the angel which of the sects was right...the angel merely told him to join none of them..." (Journal of Discourses, Vol. 20, p.167) However, later the same day, he declared that the Father and Son appeared to Joseph: "When the Father and the Son and Moroni and others came to Joseph Smith, he had a priesthood conferred upon him..." (Journal of Discourses, Vol. 20, p.257)

1879 Dec. 7—John Taylor declared: "The Lord revealed himself to [Joseph] together with his Son Jesus, and, pointing to the latter, said: 'This is my beloved Son, hear him.'" (Journal of Discourses, Vol. 21, p.161; see also p.65 for a similar message)

1880 Sept. 18—Orson Pratt gave his most specific identification of the personages: "...in the spring of 1820...in answer to his prayers, there was the manifestation of two of the great personages in the heavens—not angels, not messengers, but two persons that hold the keys of authority over all the creations of the universe. Who were they? God the Eternal Father and his Son Jesus Christ..." (Journal of Discourses, Vol. 21, p.308)

1889 Oct. 29—Apostle George Q. Cannon seemed to start Joseph's call with the vision of Moroni. He did mention that Joseph saw Jesus and God but did not put those experiences in the framework of the first vision: "He [Joseph] was visited constantly by

angels; and the Son of God Himself condescended to come and minister unto him; the Father having also shown Himself unto him; and these various angels, the heads of dispensations, having also ministered unto him. Moroni, in the beginning, as you know, to prepare him for his mission, came and ministered and talked to him from time to time..." (Journal of Discourses, Vol. 23, p.362)

1883 Former Apostle, William Smith, Joseph's brother, remembered the vision as happening in 1823. He wrote that Joseph went into the woods to pray about which church to join: "An angel then appeared to him...He told him that none of the sects were right..." (William Smith on Mormonism, by William Smith, 1883, Herald Steam Book, Iowa, pp.5-10, as printed in New Mormon Studies CD-ROM)

1884 Jan. 13—Apostle George Teasdale understood the First Vision to be "a vision of the Father and the Son." (Journal of Discourses, Vol. 25, p.13 & 18)

1884 Jan. 28—B.H. Roberts related: "In the Spring of 1820, Joseph Smith...was praying in the woods to the Father. He saw a pillar of light descending from heaven...In the midst of this glorious light stood two personages...This is my beloved son; hear ye him...for the Father had revealed the Son to him..." (Journal of Discourses, Vol. 25, p.138)

1888 LDS assistant Church Historian Andrew Jensen still had the understanding that the first vision was one of angels. He published an account of the First Vision in the paper The Historical Record, Jan. 1888, pp.353-357. This account is taken from the Times and Seasons account with Jensen's comments summarizing the experience, "The angel again forbade Joseph to join any of these churches..." Jensen then reverted Smith's narrative, "Many other things did he [the angel] say unto me which I cannot write at this time." Note that Jensen adds the clarifying words "the angel." When Jensen's paper was reprinted a couple of years later this account had been changed in two places. At the spots where he identified the being as an "angel" it was changed to "the Holy Being" and "the Christ."

Thus we see that the details of the First Vision vary in the different accounts. Early LDS leaders usually thought of the vision as one of angels, not God. They did not appeal to the first vision to establish their teaching that God has a body.

These historical records of the First Vision leave us with more questions than answers:

- If Joseph Smith's claim to a vision in 1820 had resulted in the kind of public persecution he described, why did the story go completely unnoticed by the public media, and remain absent from the official literature of the LDS Church for 22 years?
- Why is there no mention of the 1820 appearance of the Father and the Son in all of Brigham Young's sermons?
- If Brigham Young believed Joseph's revised First Vision of the Father and the Son, why would he continue to tell the story of a First Vision wherein the Lord sent his angels to tell Joseph not to join any of the churches?
- Why did it take more than 50 years for the revised First Vision, adding the Father and the Son, to replace the original First Vision of angels as the church's standard teaching?
- If President Hinckley's statement is true—"If the First Vision did not occur, then we are involved in a great sham. It is that simple."—are we gambling with our family's eternal destiny by not carefully examining the documented history of the First Vision story?

Our Lord Jesus said, "...And ye shall know the truth, and the truth shall make you free." (Jn 8:32)

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The Age of Revolution

- The age of revival also led to conflict

1820

Joseph Smith received a vision

- Smith was born in Vermont, but grew up in western New York, the son of a Bible-quoting mother who frequented revivals and a father who considered religion to be unimportant at best
- In 1820, with the family in financial hardship and his parents arguing over going to church, Joseph went out to the woods to ask God about what church he should attend
- Suddenly, he saw two glowing figures appear, identifying themselves as God the Father and His Son, Jesus Christ
- They told Smith that *all* of the churches were inherently corrupt, and all pastors worked for the Devil
(another of God's many sons)



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- In 1820, with the family in financial hardship and his parents arguing over going to church, Joseph went out to the woods to ask God about what church he should attend
- Thus, Smith should use his “peep stone” to find buried golden plates that would share a *new* Testament of Jesus Christ and would help him establish a new and *true* religion...

(Note that the sub-title of the *Book of Mormon* is “*Another* Testament of Jesus Christ”—purporting to tell the true story of how Jews had settled the New World 2,000 years before Columbus, and how Jesus appeared to them after His resurrection)
(but more on that in about seven years...)

THE
BOOK
OF
MORMON

ANOTHER TESTAMENT
OF JESUS CHRIST



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Joseph Smith received a vision

1822

Liberia colony was created for freed slaves

- Seeing how well the British colony of Sierra Leone had worked out, the U.S. came up with the great idea of creating their *own* colony for freed slaves

- With the support of President James Monroe, *The Society for the Colonization of Free People of Color of America* raised money to support the founding of a new colony

- (NOTE: Most of the support for this came from

☐ the North

☒ the South)

(it shouldn't surprise anyone that few slaveholders in the South liked the idea of large numbers of freed slaves roaming around the United States, potentially giving existing slaves ideas of freedom and equality)

(thus, the "Back to Africa" movement—later co-opted by militant groups such as the Black Panthers—originally began in part as a way to control the existing slave populations)



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- (NOTE²: Most of the freed slaves didn't actually *want* to go “back to Africa”—they'd been born in America, spoke English, and had no real sense of connection to their ancestral continent—and even if they *had*, their ancestors had been plucked from all across Africa, which is kind of a large place)

- (NOTE³: But there still were some “freedmen” who *wanted* to try to make a fresh start in some place *other* than a slave-holding United States)



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 - Unfortunately, they couldn't find any land in Africa for it, so they just sent people to Sierra Leone to live on an island nearby
 - Unfortunately, most of those people died from malaria, so the U.S. Navy forcefully dictated terms to nearby natives so that America could buy *their* land (though at a reasonable rate of exchange)
 - Most of those colonists were subsequently killed by local tribes who didn't want them there—many of whom nonetheless pocketed the payments that the Navy had given them
 - But after building decent fortifications, the colony of "Liberia" was finally founded with "Monrovia" as its capital city



The Age of Revolution

- Funky little teaching moment—
 - Unfortunately, much like the case of Sierra Leone, the history of Liberia has been marred by centuries of tribal violence, political corruption, and civil war
 - In particular, recent warlords such as those led by Joshua Blahyi preach a return to tribal paganism
 - Thus, his rebels practiced cannibalism and the human sacrifice of infants and children to gain spiritual power and induce terror in other tribes
 - Blahyi proudly acknowledged that he and his troops were responsible for the slaughter, maiming, and devouring of more than 20,000 of his fellow Liberian people—which war crimes commissions later substantiated



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 - In 1996, Blahyi had a vision from Jesus that he would die and go to Hell if he continued his pagan practices
 - He immediately converted to Christianity, and now preaches as an evangelist throughout the West Coast of Africa...



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1822 Liberia colony was created for freed slaves

1823 Reginald Heber became bishop of Calcutta

- He wasn't the *first* Anglican bishop there, but he was the first one to make a significant difference in the region—serving there for only 3 years

- In that time, he firmly established the local Bishop's College that Middleton had begun back in 1820, ordained the first Indian to Holy Orders in 1824, and generally set a new tone of loving acceptance and appreciation for Indian culture in the diocese for future bishops
- Unfortunately, Heber died suddenly at age 42 after slipping into a cool bath after a hot day...



The Age of Revolution

- Funky little teaching moment—
 - But Heber's probably most famous in the United States for the hymns that he wrote—and the ripple effects of his having written them
 - For instance, one of his well-known hymns is “Holy, Holy, Holy! Lord God Almighty!”
 - Another (lesser-known) hymn was entitled “From Greenland's Icy Mountains” (which is all about bringing the light of the Gospel to heathen lands around the world)

Here's a sampling of the lyrics—

From Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand;
 They call us to deliver
 Their land from error's chain...
 Though ev'ry prospect pleases
 And only man is vile;
 In vain with lavish kindness
 The gifts of God are strown;
 The heathen in his blindness
 Bows down to wood and stone...

THE TRINITY
 136 Holy, Holy, Holy! Lord God Almighty!

1 Ho - ly, ho - ly, ho
 2 Ho - ly, ho - ly, ho
 3 Ho - ly, ho - ly, ho
 4 Ho - ly, ho - ly, ho

Ear - ly in the morn
 cast - ing down their gold -
 though the eye made blind
 All thy works shall praise

Ho - ly, ho - ly, ho
 cher - u - bim and ser - a
 on - ly thou art ho
 Ho - ly, ho - ly, ho

God in three per
 which wert and art,
 per - fect in power,
 God in three per

493 From Greenland's Icy Mountains

Come over... and help us. Acts 16:9

REGINALD HEBER

LOWELL MASON

1. From Green-land's i - cy moun-tains, From In-dia's cor - al strand,
 2. What though the spic - y breez - es Blow soft o'er Cey-lon's isle;
 3. Shall we, whose souls are light - ed With wis - dom from on high,
 4. Waft, waft, ye winds, His sto - ry, And you, ye wa - ters, roll,

Where Af - ric's sun - ny foun-tains Roll down their gold - en sand,
 Though ev - ery pros-pect pleas - es, And on - ly man is vile?
 Shall we to men be - night - ed The lamp of life de - ny?
 Till, like a sea of glo - ry, It spreads from pole to pole:

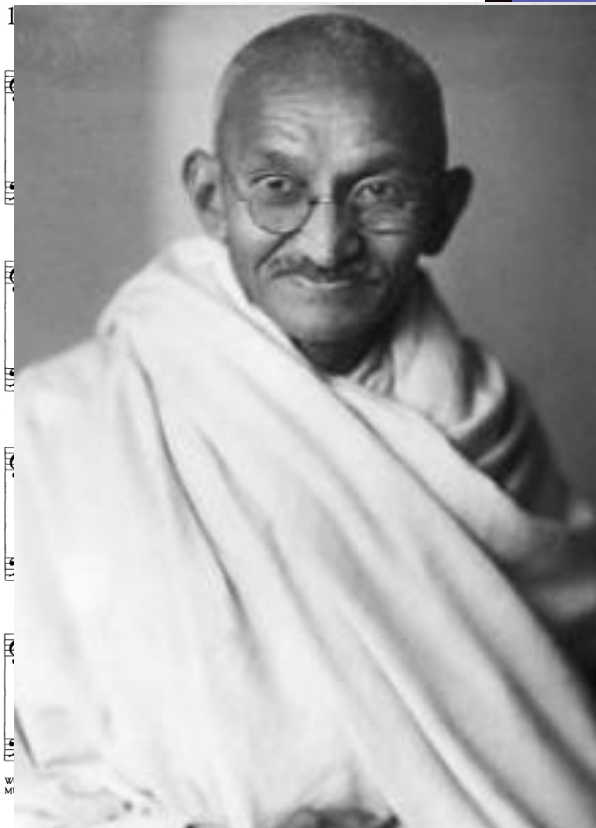
From man-yan an-cient riv - er, From man-ya palm - y plain,
 In vain with lav-ish kind-ness The gifts of God are strown;
 Sal - va-tion! O sal - va-tion! The joy - ful sound pro-claim,
 Till o'er our ran-somed na-ture The Lamb for sin - ners slain,

They call us to de - liv - er Their land from er - ror's chain.
 The hea-then in his blind-ness Bows down to wood and stone.
 Till earth's re - mot-est na - tion Has learned Mes-si - ah's name.
 Re - deem-er, King, Cre - a - tor, In bliss re - turns to reign. A-men.

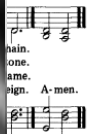
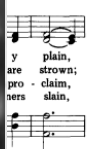
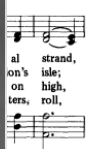
The Age of Revolution

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 - For instance, one of his well-known hymns is “*Holy, Holy, Holy! Lord God Almighty!*”
 - Another (lesser-known) hymn was entitled “*From Greenland's Icy Mountains*”
(which is all about bringing the light of the Gospel to heathen lands around the world)
 - (NOTE: Later, a young Indian barrister attending a church service heard this hymn and was greatly offended, arguing that man was not vile at all, but was inherently good which was a large part of the reason why Mohandas Gandhi ended up deciding that Christianity was too flawed a religion for him to follow after all...)

THE TRINITY



LOWELL MASON



The Age of Revolution

- Funky little teaching moment²—
 - 1823 was also the same year that Rev. Howse began to help his parishioners with their burial problems
 - See, space in London was at a premium at the time, and many people couldn't afford to bury their loved ones in a proper cemetery
 - So Rev. Howse charged his congregation a mere 15 shillings to properly inter the deceased (roughly \$115 today—which was a steal, since burials back then could cost 10 times that much)



The Age of Revolution

- Funky little teaching moment²—
 - 1823 was also the same year that Rev. Howse began to help his parishioners with their burial problems
 - Actually, it *really did* end up to be a steal
 - Instead of taking his congregation's families' bodies and burying them properly in a cemetery Howse just stacked them up in the basement of the Enon Baptist Church building
 - By the time that it was found out, he'd buried more than 12,000 corpses under the floorboards



People couldn't understand why it always smelled so bad in there or why so many church members seemed to be ill so much of the time or why food in the church spoiled almost immediately when set out. The *next* owners of the building didn't remove the bodies—they just put in another layer of flooring and turned it into a dance hall...

(Ahh, to have lived in the 1800s, when men were so clearly inherently good...)



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- **The age of revival also led to conflict**

1820

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1822

Liberia colony was created for freed slaves

1823

Reginald Heber became bishop of Calcutta

1827

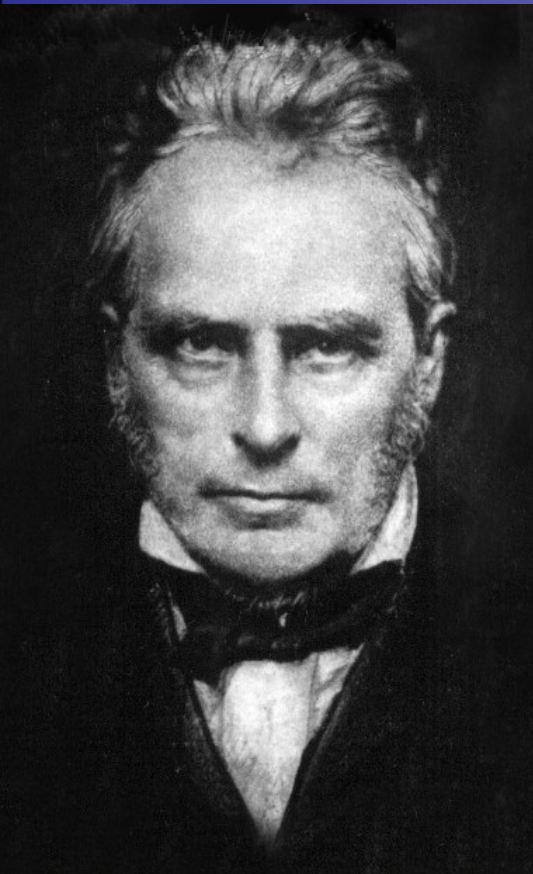
John Darby founded the Plymouth Brethren

- **Darby was a curate in the Church of Ireland, and had a particular ministry in converting the Catholics in his area to Protestantism**

- But he also came to believe that even his own Church of Ireland had obscured God's message with too many centuries of too many layers of traditions rather than actual, Biblical doctrines

- **Darby met with dentist Anthony Norris Groves, Prussian immigrant Georg Müller, and others to worship together as simply "brethren"—not as a new denomination, but rather as a group of like-minded people trying to understand the Bible without the layers of dogma and tradition that they felt had overwhelmed the simplicity of just following God**

(NOTE: There were a *ton* of groups who were independently coming up with this idea around this time in history—why do you think that is?)



The Age of Revolution

- Funky little teaching moment—
 - Darby helped create a “new” way of looking at history (the “old” way had come to be known as “Covenant Theology,” since history could be broken down into various covenants made within the Godhead)
 - The original “Covenant of Works” can be broken into various sub-covenants:
 - The *Adamic Covenant* (that never got past eating the fruit)
 - The *Noahic Covenant* (where God promised to never destroy the Earth again by flood)
 - The *Abrahamic Covenant* (where God promised to create a nation through Abraham and Sarah, and be their God)
 - The *Mosaic Covenant* (which was all about following the Law and its rules)
 - The *Davidic Covenant* (where God promised to bless David's line of royal succession, and to ultimately provide a Messiah from his family)

THE COVENANTS



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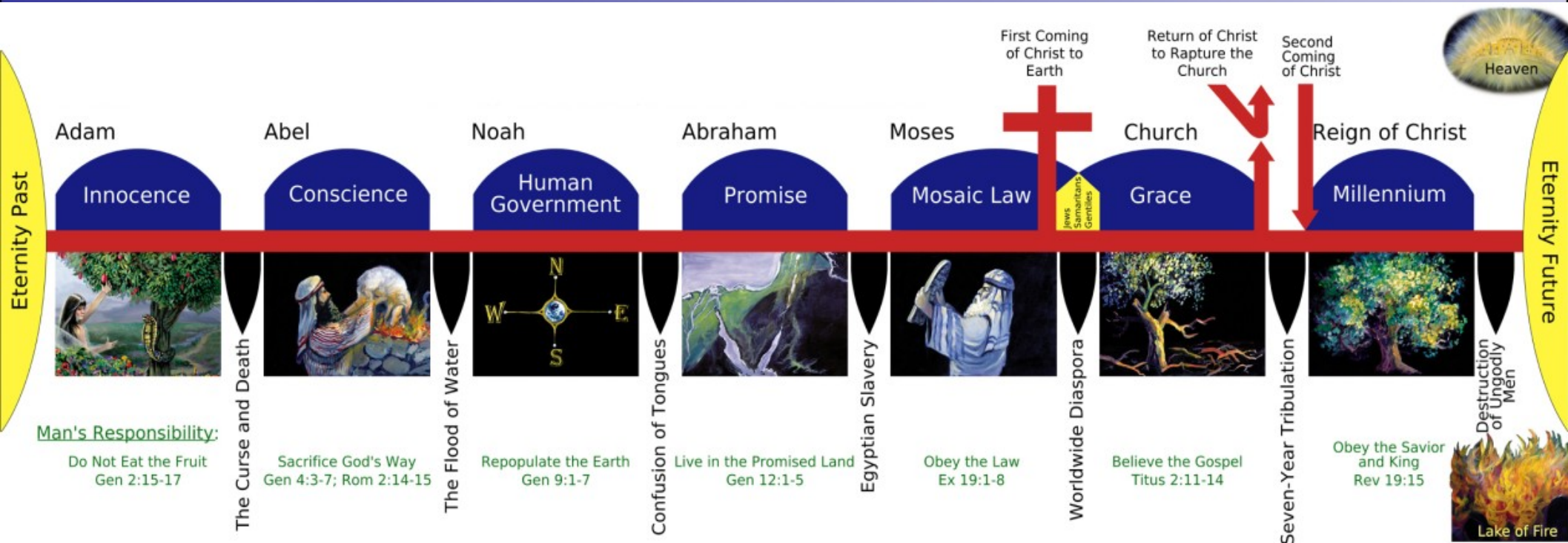
THE COVENANTS



- The original “Covenant of Works” can be broken into various sub-covenants
- In Christ, God instituted a new “Covenant of Grace,” where our works are no longer the foundation of our relationship with the Lord
- The Church thus became the new “Israel” and all of the promises that had been made toward *physical* Israel were now applied to *spiritual* Israel as well (though there are some forms of Covenant Theology that say that the Christian Church has *supplanted* physical Israel as the people of God—but in general, the whole point of Covenant Theology is that all of the previous Covenants continue to still be in force and are just as binding as they ever were)

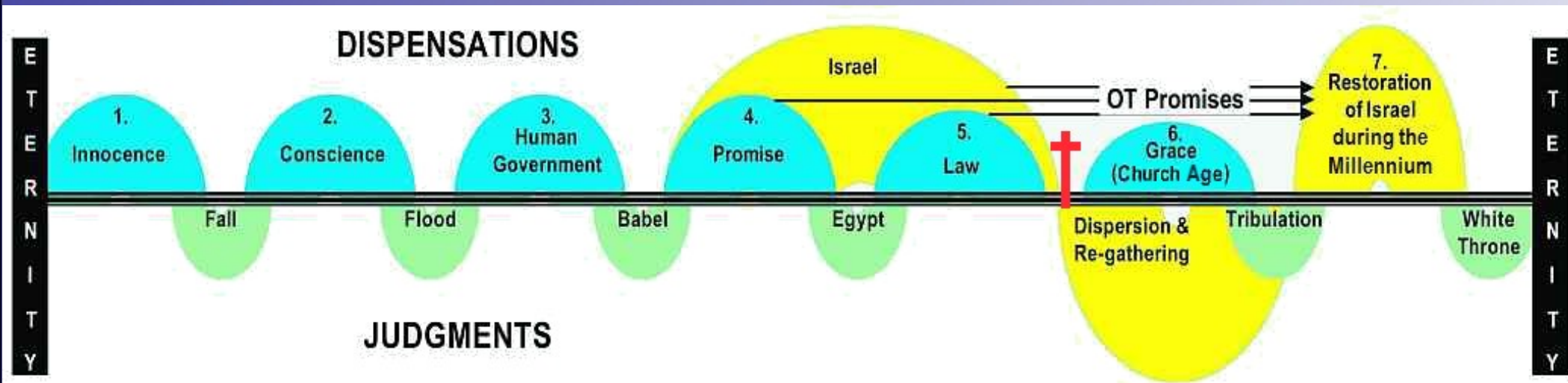
The Age of Revolution

- Funky little teaching moment—
 - Darby helped create a “new” way of looking at history that instead of Covenants focused on Dispensations, wherein God dealt with His people differently, due to changing spiritual circumstances (and yes, to most laypeople, it's really hard to see how that's so fundamentally different from Covenant Theology that these two schools of thought should hate each other as much as they have over the centuries)



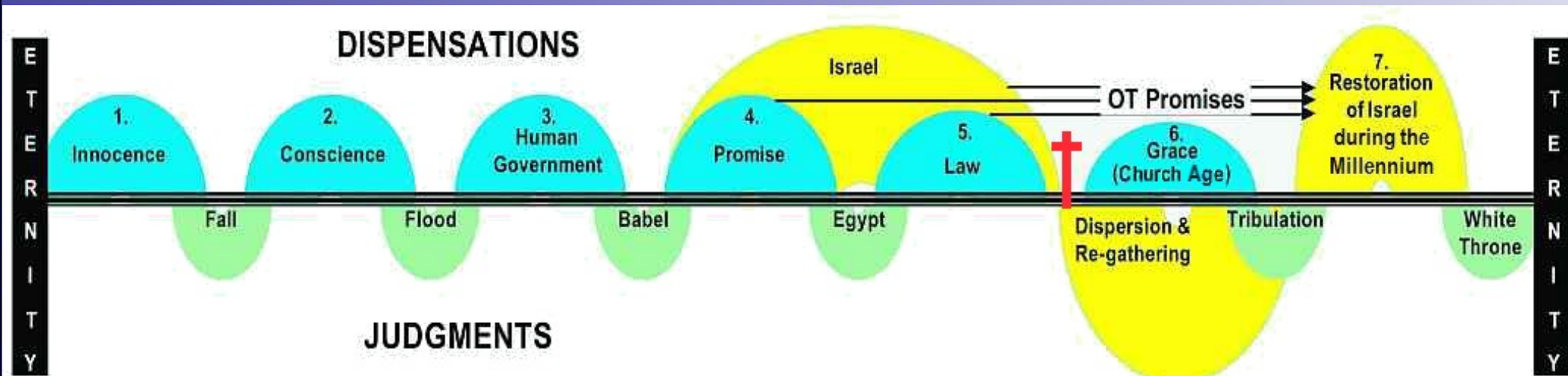
The Age of Revolution

- **Funky little teaching moment—**
 - Darby helped create a “new” way of looking at history that instead of Covenants focused on Dispensations, wherein God dealt with His people differently, due to changing spiritual circumstances
 - **Dispensationalism differs from Covenant Theology in two main ways:**
 - 1) Each Dispensation *supplanted* the one before it (so in the “Church Age,” the Church has officially supplanted physical Israel as the genuine people of God)
(though in “Progressive Dispensationalism,” the Church has simply been *added to* the faithful people of God, along with physical Israel)



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 - 2) The *final* “Dispensation” will be when Christ returns and establishes His rule for a Millennium (so before the beginning of a perfect, eternal life with the Lord, there will be a Tribulation, a final rebellion by Satan, etc., when God will fulfill all of the remaining Biblical prophecies)



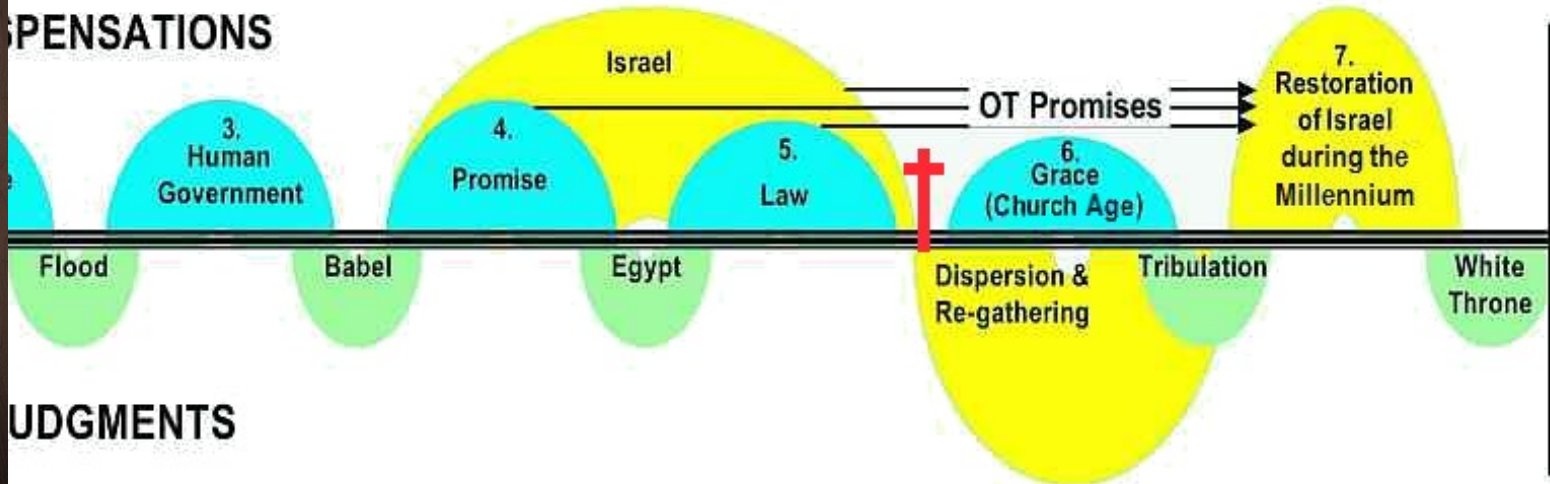
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 - 1) Each Dispensation *supplanted* the one before it
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 - Thus, to the Covenant theologians, in general, history has moved from hardship and works to grace and joy while to the Dispensationalists, in general, history is moving from innocence to grace to final hardship... to joy

THE COVENANTS



DISPENSATIONS



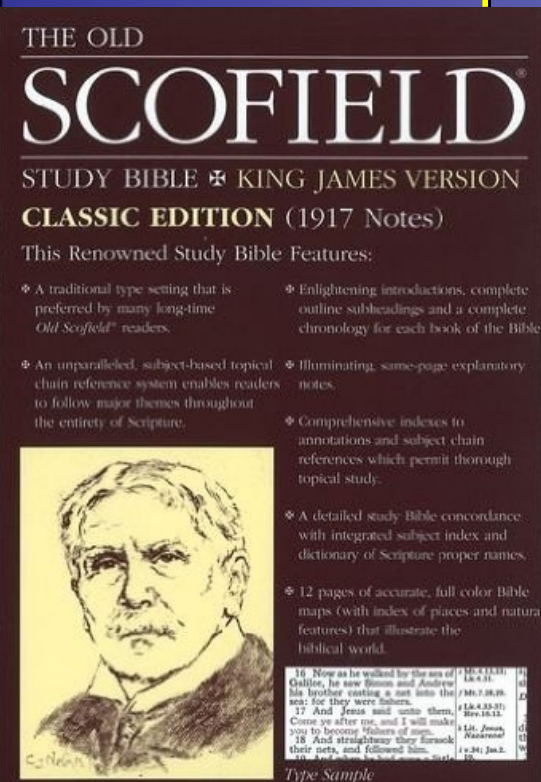
JUDGMENTS

The Age of Revolution

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- Dispensationalism differs from Covenant Theology in two main ways
- **Dispensationalism became popularized with the 1909 publication of the Scofield Reference Bible**

- A King James Bible edited by Cyrus I. Scofield, it provided the first on-page commentary notes in a Bible since the 1560 Geneva Bible, cross-referencing between related verses, and a chronology of Biblical events—making use of Bishop James Ussher's 1648 chronology of the world that stated that the Earth was created on October 22, 4004 BC
- After seeing the horrors of World War I, the idea that “the world is going to get worse before it gets better” really caught on with the general populace, and Dispensationalism exploded in popularity...



The Age of Revolution

- The age of revival also led to conflict

1820

Joseph Smith received a vision

1822

Liberia colony was created for freed slaves

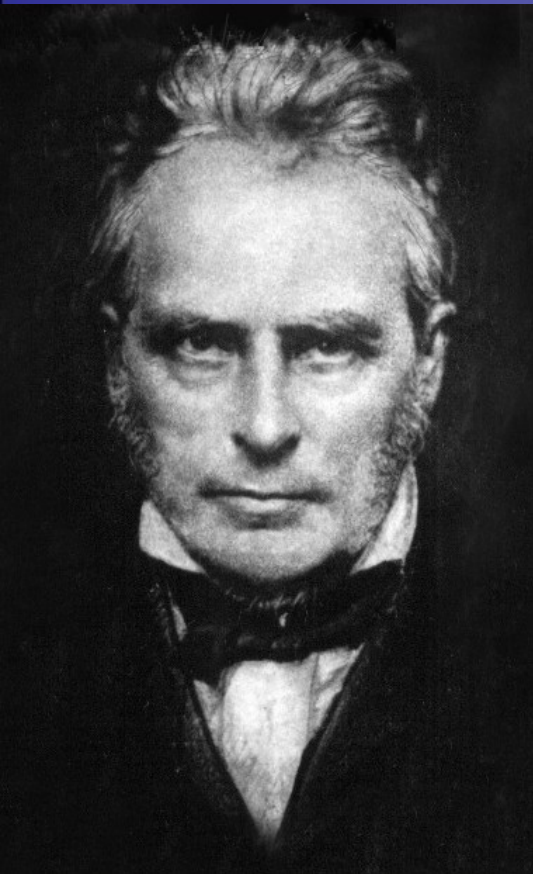
1823

Reginald Heber became bishop of Calcutta

1827

John Darby founded the Plymouth Brethren

- Darby was a curate in the Church of Ireland, and had a particular ministry in converting the Catholics in his area to Protestantism
- But even within the *non-denomination* of the Brethren, doctrinal chafing created schisms
 - Their desire was to create a healthy circle just big enough to include all truly regenerate Christians but just small enough to exclude all those who *thought* that they were Christians, but were *not*
 - But that means that someone has to decide the *diameter* of that circle
 - Darby drew together his *Exclusive* Brethren who worshipped in an increasingly smaller circle, while Groves and Müller emphasized missions and an increasingly larger circle
 - In America, these *Open* Brethren just became known as the “*Christian Brethren*,” essentially forming their own denomination



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- Joseph Smith found his golden plates**

- Though Smith said that he'd been told about the plates in 1820, and he said that he'd found them in 1827, he never said anything about them to anyone until well into the 1830s

- Nonetheless, he claimed that in 1823, the angel Moroni visited him to tell him about the plates
 - (NOTE: Moroni had actually been a Jewish prophet of the tribe of Nephi—a group who'd supposedly sailed to the New World in 600 BC—and he was the *last* prophet to inscribe the words of God onto the traditional golden plates)

- (Thus, it was an aged Moroni who buried the plates before he died, and prayed that a righteous man might someday find them)

- (NOTE: Moroni was such a righteous guy himself that God made him an angel when he died, and he was tasked with guiding Smith to them)



The Age of Revolution

- **Funky little teaching moment—**

This is why Mormon tabernacles have the angel Moroni on their pinnacles, instead of a cross—to differentiate themselves from Christian church buildings, and to honor the angel Moroni

- Of course, sometimes when Smith told the story, he called the angel “Nephi,” and sometimes he called him “Moroni,” so who knows what the angel's name was... though all of those clashing versions of the stories were later officially edited and harmonized into consistently calling him “Moroni”



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 - Nonetheless, he claimed that in 1823, the angel Moroni visited him to tell him about the plates and over the next few years, Moroni repeatedly led Smith into the forest to look for the golden plates which he eventually found in 1827
 - He then set about translating them, since they'd been written in Reformed Egyptian
 - (NOTE: No Egyptologists have ever even *heard* of "Reformed Egyptian" before—Smith showed a facsimile of the script to expert Charles Anthon, who said that it was nothing but a "singular scrawl," written in characters that were clearly not from any single *real* language)



The Age of Revolution

- Funky little teaching moment—
 - So how did a relatively uneducated man like Smith translate the Reformed Egyptian, if trained Egyptologists couldn't even do it?
 - He used his “peep” stone technology



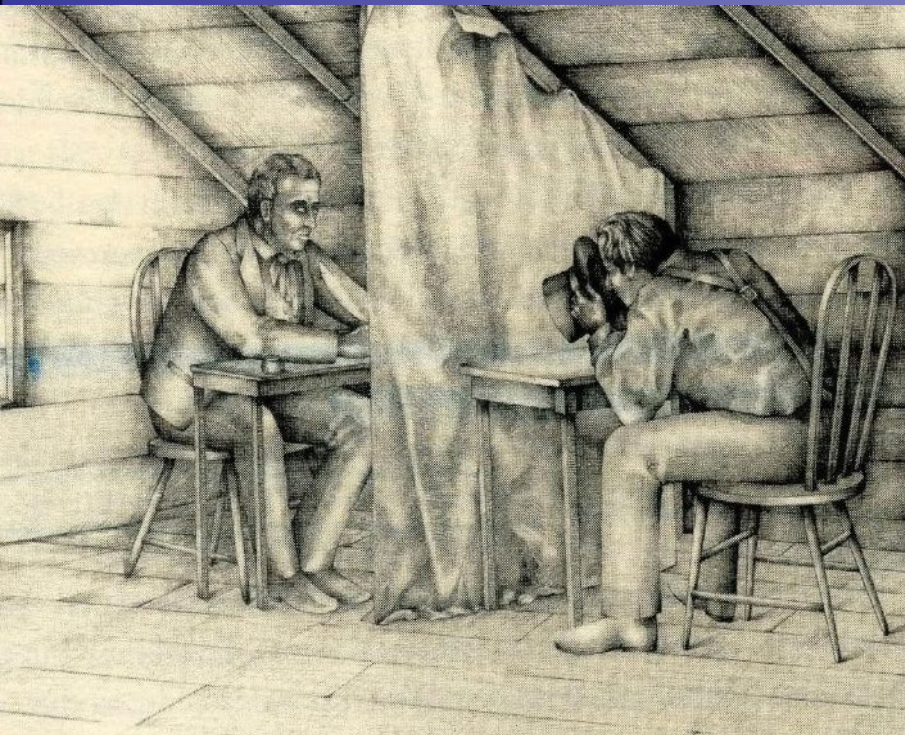
The Age of Revolution

- Funky little teaching moment—
 - So how did a relatively uneducated man like Smith translate the Reformed Egyptian, if trained Egyptologists couldn't even do it?
 - But though a lot of art shows Joseph poring over the plates to translate them, that's not the way that he actually said that it happened
 - He dictated them to his friend, Oliver Cowdery, who then faithfully transcribed Smith's words...
...but not like *this*...



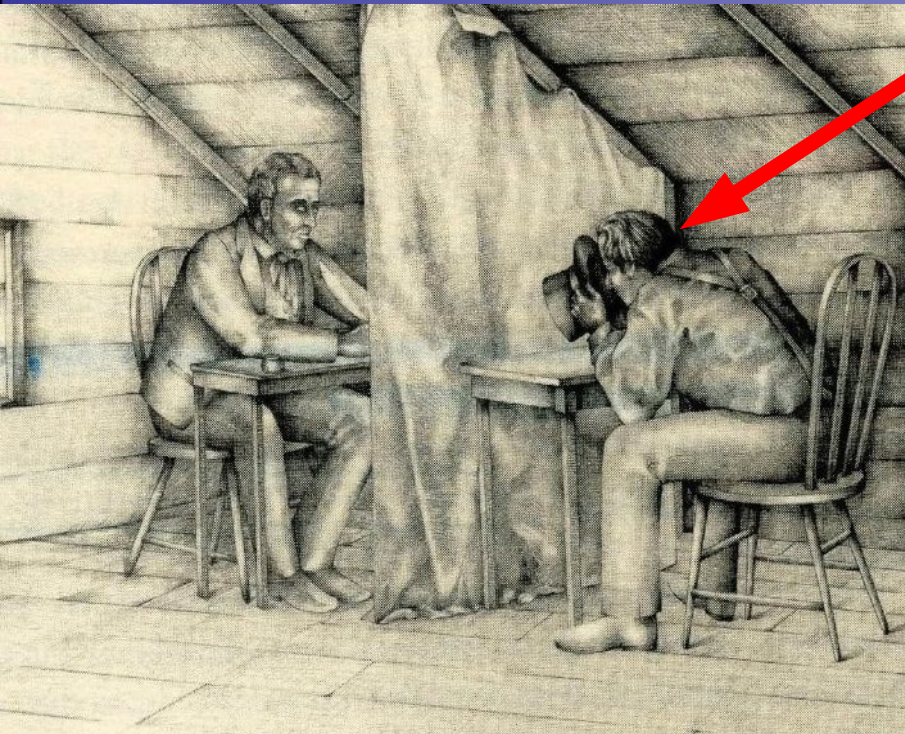
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 - **Instead, a sheet separated Cowdery and Smith so that only Smith could ever actually see the plates**
 - (NOTE: A handful of people testified on oath that they saw the plates in person... though all of them later either recanted or tweaked their oaths and/or left the Mormon church...)
 - (For instance, Smith's friend Martin Harris later admitted that he actually "never saw the plates with his *natural* eyes, only in *vision* or *imagination*")



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“Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe... Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.”

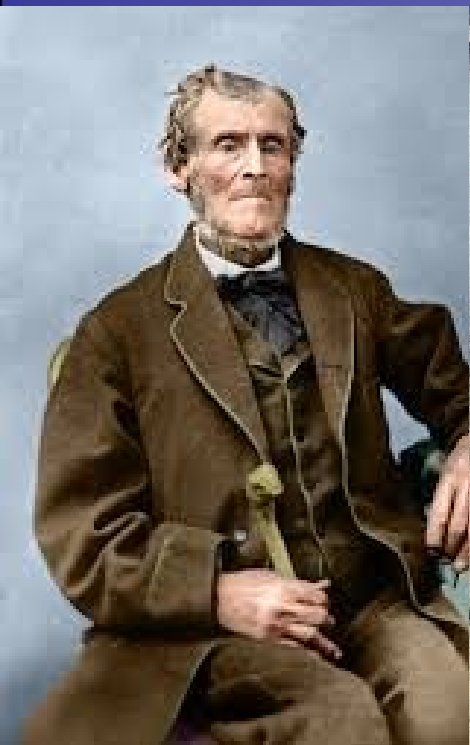


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“Joseph Smith would put the seer stone into a hat, and put his face in the hat...”

- (Interestingly, Smith loaned the first 116 pages to Martin Harris so that Harris could show them to his wife... who then promptly lost all 116 pages)
- (But instead of just simply divinely re-translating those pages again, Smith decided that if he tried to do so, evil men would alter the original pages and then deliver them up as proof that Smith had just made it all up...)



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 - **So to sum up...**
 - **Joseph Smith claimed to have translated golden plates that no one else actually ever really saw supposedly written in a language that no reputable scholar thought was any kind of a real language using the same sorts of “peep stones” that he later admitted in a court of law had been a total fraud to write a book that often plagiarized large sections of the King James Bible (stealing word-for-word) in telling a history of the Americas that no non-Mormon archaeologists can find any kind of physical proof for, that flies flat in the face of every bit of archaeology that we *do* have**



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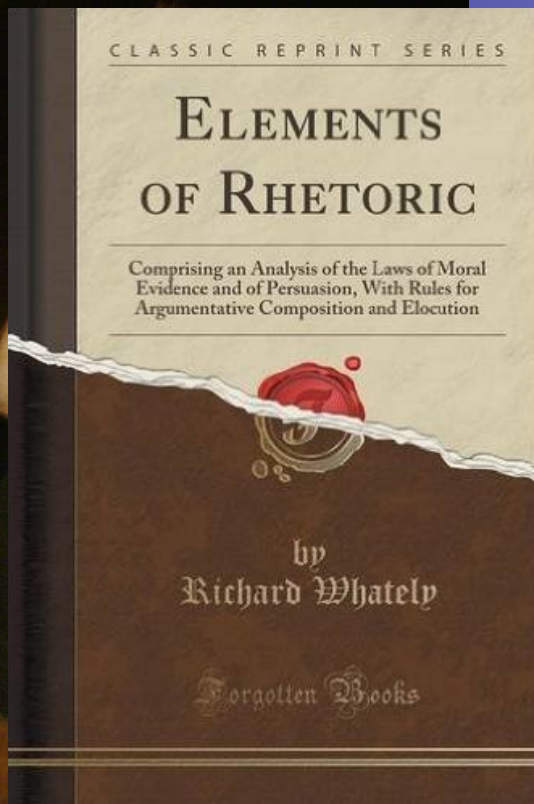
1828 Whately published his *Elements of Rhetoric*

- Another Church of Ireland clergyman, Whately was a devout neo-Aristotelian who tried to integrate classical logic and rhetoric into a modern Christian context

- In particular, he tried to overcome the rational skepticism that had led so many Enlightenment thinkers to disbelieve Biblical accounts of miracles—but to do so *without* abandoning logic and critical thinking in the process

- In 1826, he published his *Elements of Logic*, and followed it up in 1828 with his *Rhetoric*, where he made a case for “Presumption” and the “Burden of Proof”

- These ultimately became so widely accepted that they became the bases for both the English and American legal systems



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Webster published his *American Dictionary*

- Noah Webster was not only a strong Christian, but also a devout patriot, siding with his fellow Americans in the Revolutionary War

- A talented linguist, Webster argued that controlling one's language helped to control one's thinking, and thus one's moral behavior
 - So he published a number of grammar texts, and ultimately his *American Dictionary*
 - Not only did the impressively comprehensive dictionary standardize the spelling of words, but it also *simplified* that spelling according to phonetics and *away* from the standardized *British* spellings of words
 - Thus, "theatre" and "centre" became "theater" and "center," words like "cheque" became "check," etc.



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- Not only did the impressively comprehensive dictionary standardize the spelling of words, but it also *simplified* that spelling according to phonetics

- The dictionary quickly became a best-seller, and was instrumental in creating a new sense of national identity for the U.S. by creating our own version of "English"



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- 1830 **Smith published his *Book of Mormon***
 - He and his followers began baptizing people into a new “Church of Christ (of Latter-Day Saints)”
 - (similar to the other new “Church of Christ” congregations that had been popping up in the past decade or so—but based on the Bible only insofar as its clearly corrupted text could be better understood by reading it in light of the divinely produced *Book of Mormon*)



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 - **Nearly 200 years—and 3913 textual changes—**later, the supposedly divinely written and divinely translated *Book of Mormon* is now utterly believed in by the more than 15,000,000 worldwide members of the Church of Jesus Christ of Latter-Day Saints...

