

## 1: Christ in History – Letters About Jesus including Pontius Pilate's wife Claudia | Sabbath Sermon

*Jesus Christ (c. 6/4 BCE - c. 30 CE), also called Jesus son of Joseph, Jesus of Nazareth, Jesus of Galilee or simply "Christ", was a Jewish religious leader who became a central figure in Christianity, regarded by most Christian branches as God himself.*

Thus began a tradition of setting doctrine by councils. He was a trained orator, and he used his power of speech and writing to influence church doctrine. They relied solely upon the Bible for their faith and doctrines. Formulated doctrine of Predestination and Election, and salvation through the grace of God alone. Justification by grace through faith. Catholic doctrine and practices were otherwise observed. The Church of Scotland adopted the Presbyterian system of government and was Calvinistic in doctrine. Known as Pilgrims after landing in America. They are Calvinistic in doctrine. His father was a Roman Catholic turned Anglican. Thomas became a Presbyterian Calvinistic. Stone born in Maryland. He later became a Presbyterian Calvinistic. He became a Presbyterian Calvinistic. Son of Thomas Campbell. Thomas Campbell issued his Declaration and Address. As a result, the Christian Church Churches of Christ split from the main body. It was named Abilene Christian College in To see lists of influential persons and publications, examine the related documents. The Campbells urged the abandonment of all church names and creeds, using only the Bible as the source for doctrine. They believed in the immersion baptism of believers in Christ, for the remission of sins. They urged all Christians to unite as one. Sadly, three church names emerged from their efforts: So much for giving up formal designations! Tracing backwards through the history, we see Stone and the Campbells influenced by their Presbyterian Calvinist education. Although they rejected and denounced Calvinism, my point is that their attempts to become merely disciples of Christ, or Christians, only, were hampered by their religious education. They carried forward some of the practices and doctrines from their past, although their effort was to find and obey what the Bible taught. They made up rules and doctrines. The Church of Christ today is also influenced by the fact that Stone and the Campbells converted Baptists, Presbyterians, and Methodists to their way of thinking. Sometimes entire churches of these persuasions were converted and dropped their names. There is evidence that these often brought forward the vestiges of their former practices. This leads to a mixture in the Church of Christ of past doctrines of these three churches, all of which carried forward much of the Roman Catholic teaching and practice. You can also note that many Baptists were subsequently converted to the Church of Christ and became preachers, bringing some of the old doctrine with them. Only then can we set aside our inherited Roman Catholic and Protestant Reformer doctrines, and know the truth. It will be difficult, but it must be done. In the Church of Christ, we think that we have already accomplished this. I concur with Stone and the Campbells that we should drop all formal assignments and be simply Christians, or disciples of Christ. That means that we should rethink our assumed title, Church of Christ. For my brethren who scour the Internet or books looking for proof of the Church of Christ prior to David Lipscomb, you will find that phrase in many places. However, understand that the Roman Catholics refer to themselves as the Church of Christ, as do all of the denominations. You will find that they give this designation to themselves, and use it throughout their writings and documentation. All Creeds and Confessions should be abandoned in favor of the scriptures only. We must follow God foremost, Christ next, and the apostles last. The Christian life is a simple life. On two commandments hang all the rest: Love God with every aspect of your being, and love your neighbor as you love yourself. The gospel of Christ is preached, the willing receive it, repentance is accomplished, and baptism immersion in water is administered. The blood of Jesus cleanses the baptized believers of their sins. They are born again of the water and the Spirit, and grow as newborn babes upon the milk of the word of God. Their lives are full of the grace of God, and they do the fruitful works of the Holy Spirit, such as are described in the holy scriptures. Salvation is for all:

## 2: Our History – Church Of God In Christ

*The term historical Jesus refers to attempts to "reconstruct the life and teachings of Jesus of Nazareth by critical historical methods", in "contrast to Christological definitions ('the dogmatic Christ') and other Christian accounts of Jesus ('the Christ of faith')."*

There is simply no way to prove such a claim untrue. The burden of proof should be on the people who make these statements, to show where they got their information from, to see if their conclusions and interpretations are valid, and if they have left anything out. The silence of the sources argument at most implies a Bultmannian version of a historical Jesus whose relatively modest activity as an exorcist and faith healer would not have attracted much attention, any more than the secular media cover Peter Popoff today. It does not go all the way to imply there was no historical Jesus. At best, all the silence of the sources argument shows is that the Gospel-Acts account is more legendary than true historical, akin to the "historical" accounts that portray Lincoln as a beloved President - actual contemporary records show Lincoln was arguably the most hated President of the United States but his assassination on Good Friday resulted in Sunday sermons originally meant to deride him were used to turn retroactively into a kind of "American Moses who brought his people out of slavery but was not allowed to cross over into the Promised Land" [29] In addition to the silence of the sources argument pseudoscience, the majority Christ Myth ideas take any piece of "evidence" they think is relevant and run with it If you want to see just how bad Christ Mythism can get and want to kill a few brain cells in the bargain watch Zeitgeist ; everything in that thing is wrong and is the poster child of bad Christ Myth. That all said, the pro-historical Jesus side has its own set of issues. Because of the way cultures have told their religious and mythic stories over time, and based in no small part on studies of modern "new" religions especially cult religions and how they deify their own leaders, [30] most scholars of Biblical history believe that the gospels of the Bible are sufficient evidence to say that Jesus, or some human seed for the stories who we may as well tag "Jesus", did exist, and his existence can be assumed from them. However, "Some joke that there are as many theories of Jesus as there are scholars to propose them". As with Christ Mythism the pro-historical Jesus side has its own armchair brigade who produce stuff just as nonsensical. They [historicists ie historical Jesus supporters] have far too quickly assumed that various fundamental conclusions in the field are settled, which in fact are not, such as the dating of New Testament documents as I discuss in Chapter 7. They have routinely overstated what the evidence can actually prove, conflating conjecture with demonstrable facts almost as often as mythists do, and they lack anything like a coherent methodology both of which I demonstrated in Proving History [41] A little later we get this: But all that still does not entail the mythicists are right, any more then the similar failing of the mythists entail they are wrong. In only entails that the historicists are wrong to simply dismiss all the challenges posed by the mythicists--because the historicists still have a great deal of work to do that, so far, they are only pretending has been done. But since both houses are in a mess both have a great deal of work to do. Admitting that is the first step toward progress. Euhemerus 4th century - 3rd century BCE took that idea and kicked it up to the next level suggesting that all myths had some basis in historical fact [43] "The work is of immense importance, for Euhemerus proposes that myth is history in disguise, that deities were originally living men and women who were elevated to divine status because of heroic feats when alive. Apotheosism is the taking of someone clearly historical and turning them into a divine being such is what was supposedly done with the Emperor of Japan before the end of WWII. Euhemerism assumes that a deity was once an actual person. The statement "Osiris, Attis, Adonis were men. They died as men; they rose as gods. Then you have the great feats claimed for these winners who we know actually existed: The jumping pit in the ancient games allowed for foot jumps because the jumpers used weights that they swung to lengthen their jumps. Poulydamas is said to have killed a full grown lion with his bare hands and stopped a speeding chariot by grabbing it with one hand. And once they accepted that then despite the fantastic claims regarding Jesus the go-to for him would have been that he had been a living person and the stories simply exaggerations; the very idea that Jesus might be nothing more than hallucination with no real person behind him would never occur to one with such a view. A Look into the

World of the Gospels that the people of that time were quite willing to use supernatural explanations to the point "Miracles were also a dime a dozen in this era. Writing toward the end of the first century, himself an eye-witness of the Roman destruction of Jerusalem in 70 A. D, he tells us that the region was filled with "cheats and deceivers claiming divine inspiration" Jewish War, 2. The most successful of these "tricksters" appears to be "the Egyptian" who led a flock of 30, believers around Palestine Jewish War, 2. This fellow even claimed he could topple the walls of Jerusalem with a single word Jewish Antiquities, Although it is often used by armchair Christ Myth proponents, it was arguing against the Triumphalist-Jesus of Bethlehem and not against the Reductive-Jesus of Nazareth. Remsburg, in fact, stated "it is not against the man Jesus that I write, but against the Christ Jesus of theology" and felt there was just enough evidence to show that the Triumphalist-Jesus of Bethlehem was a historical myth on "a real event distorted and numberless legends attached until but a small residuum of truth remains and the narrative is essentially false" side of that definition. This goes into one of the strangest things about Jesus: And yet we find here a total lack of material. The early years of the Roman Empire are one of the best-documented eras of ancient history; Jerusalem was a center of education; Jesus is claimed even to have had scribes following him and that the population at large was aware of him. Numerous people who should have written about Jesus who either did not or whom the Christians did not preserve any words include: Eusebius in his The History of the Church even claimed Philo not only knew the apostles but met Peter himself in Rome. Damis, author of Apollonius of Tyana, a philosopher and mystic who was a contemporary with Jesus. The only reason we know it did NOT talk about Christianity at all is because Augustine in the 4th century complained about it. But if the book could have been as early as 40 CE then there would be no reason to expect notice of what at that time would have been a very small group. Jerome, in de Viris Illustribus 12, and Augustine, in Epistle It has 37 chapters, spread over 10 books, and mentions hundreds of people major and minor characters alike - and yet, it contains no reference to either Christ or Christians. Pliny the Elder also wrote a history of Rome, from 31 CE to the then-present day sometime before his death in 79 CE with a volume for each year. This work, however, was not preserved by the Christians. Pausanias, whose massive Guide to Greece includes mentions of thousands of names, including minor Jewish figures in Palestine. Historians Epictetus and Aelius Aristides, who both recorded events and people in Palestine. Five volume Explanations of the Stories of the Lord c - c which is known only through all too brief references and quotes. And what we do have makes him come off as very gullible and that he knew of the apostles only via people who had claimed that they knew them. Five volume Memoirs c that covered various legends about the early churches and apostles as well as a list of the first bishops. As with Papias known only through all too brief references but enough to show that any actual history had been replaced by myth and legend. As Carrier mentions you have this pattern of missing works that raises a few eyebrows when you look at it closely. None of it can be shown to independently corroborate the Gospels as to the historicity of Jesus. Not one single item of evidence. Regardless of why no independent evidence survives it does not matter the reason, no such evidence survives. It is generally evidence for the existence of early Christianity, and none is evidence for Jesus per se. All of the writers were born after the Crucifixion and could not have been eyewitnesses to Jesus. Moreover in many cases our oldest copies of their works are centuries after they were supposedly written, allowing ample time for copyists to "improve" them. The Jewish historian Josephus is claimed to be the earliest non-Christian to mention Jesus, in his Antiquities of the Jews ca. However, there is much debate regarding how much of the Testimonium Flavianum if any of it was written by Josephus [71] as there is no reference to it before the 4th century. In his Annals ca. Pliny the Younger 61 - ca. Pliny the Younger was a Roman official who wrote innumerable letters. Suetonius, a Roman historian born in 69 CE, made two statements ca. The first falls into the Chrestus category; the second merely references Christians, not Jesus. Thallus unknown lifespan, claimed to be active in 2nd century CE: This reference is, at best, third-hand quotation of a summary, and is not recorded in other historic records. Phlegon unknown lifespan, 2nd century CE; no works survive: Phlegon was a writer who recorded date unknown an earthquake, which apologists interpreted as referring to the horrors on the day of the crucifixion. Other apologists rightly trashed this interpretation. Christian apologists mostly use the above sources for their evidence of Jesus because they believe they represent the best outside sources. They claim that a man called "Yeshu" in the Talmud refers to

Jesus. However, as documented by Gerald Massey, Christians themselves have claimed that this is actually a disciple of Jehoshua Ben-Perachia who lived at least a century before the alleged Christian Jesus. Until he came the rulers were anointed priests, but after his birth in Bethlehem of Judea the order ended and was altered in the time of Alexander [Jannaeus], a ruler of priestly and kingly stock. This is a great difference, a difference of more than years. In other words, even if it does refer to Jesus, it is even more recent than the gospels and even less useful as an eyewitness reference as is true of Epiphanius or the Toledot Yeshu and the second century gospel that Price cites as a third source that also put Jesus in this time frame is only slightly more useful. A handful of people point to the Teacher of Righteousness of the Dead Sea Scrolls as the source for the Talmud Jesus but there is not much on the Teacher of Righteousness available to the non scholar to confirm such a connection. Freund writes "The difference of opinion over the positioning of the Teacher of Righteousness leads me to conclude that perhaps all of these researchers are correct. Problems[ edit ] There are two main problems with Primary Biblical and Christian evidence: First, " a We have no credible or explicit record of what happened with the Christian movement between 64 and 95 CE or possibly even as late as CE. And b unlike almost any other cult we might consider for comparison, we know the leadership of the Christian church has been catastrophically decimated by the beginning of that period". Only by comparing with known history and with the structure of other works of the time can one assess where a work falls on this spectrum of propaganda. Editorial oversight and error[ edit ] One factor that is often ignored when it is not being glossed over on the pro-historical Jesus argument is the role of editors in creating the individual books of the New Testament. As documented in National Geographic: Some Christ mythers have used the fact that there are no original copies of most documents to claim that what little there is about Jesus are forgeries and-or interpolations -- some to the point of claiming that Paul himself was a fictional creation. To be fair these Christian copyists did preserve the records of an Empire that fate seemed set on giving a historical lobotomy. Texts had their titles inscribed on page edges or on the first page of the book, and those titles often said little about the contents of the text. Worst of all the "library" was more often than not a spare room where anything extra got dumped: Bonaventure , shows just what kind of mess things were. This book could be Sermons composed by St Bonaventure of Fidenza Sermons composed by somebody called Bonaventure Sermons copied by a Bonaventure Sermons copied by somebody belonging to church of St. Bonaventure Sermons by various people of whom the first or most important was by somebody called Bonaventure--the rest of the book? With this kind of filing system it is clear why the claim Christians were actively destroying what had been saved from the collapse of Rome is insane After that date the only writings of any possible use are the writings of Papias and Hegesippus somewhere between and CE. All writings after "this are so rife with legend and dogma as to be useless" in determining the historicity of Jesus. Dating methods being used Romans, 1st Corinthians, 2nd Corinthians, Galatians, Philippians, 1st Thessalonians and Philemon one must keep the concept of provenance the place of origin or earliest known history of something in mind. No original texts of any part of the New Testament or supporting documents exist, only copies, and many of these copies are fragments; this has resulted in some Christ Myth theorists claiming that most works are out-and-out forgeries and Christianity is more recent than apologists claim. However, in the absence of reference to historical known events in the manuscript the arts of Textual and Historical criticism as well as paleography are used for dating purposes. Paleographic dating deals with the forms and processes of writing, NOT the textual content of documents.

## 3: JESUS CHRIST - NO HISTORICAL EVIDENCE

*some documents regarding the last events in christ life, extracted from historical chronicles. the imperial archives speak! whara te pono (seek after truth).*

Christopher Dawson As one of the premier Catholic historians in this century, Christopher Dawson sought to rehabilitate both the history of salvation and religion in Europe. Strongly embraced by conservatives today, Dawson was considered an innovative scholar among his peers. Dawson drew on the emerging disciplines of anthropology and sociology to construct a fresh interpretation of the Christian past and incorporated popular culture and art into his historical analysis. Dawson wrote with two different audiences in mind. He sought both to displace the bankrupt Victorian and Edwardian liberalism of his own day and to shake the complacency of his coreligionists who preferred to bask in the quickly fading light of false medievalism. His carefully crafted prose revealed a nuanced and original understanding of Western history. To combat scientific theories or progress, Dawson argued that every civilization relies on those who most fully represent its ideals and shape the culture through their actions. Dawson maintained that history is at once aristocratic and revolutionary. It allows the whole world situation to be suddenly transformed by the action of a single individual. It is this dynamic historical process that is fatal to a secular understanding of religious approaches to history. In the words of Edmund Burke that Dawson quoted with approval, at times a common soldier, a child, a girl at the door of an inn have changed the face of the future and almost of Nature. To the Christian, this understanding of historical development permits interpretation of past events in the light of divine will and spiritual forces that may be unknown even to the actors themselves. Dawson set out for himself the task of explaining the twofold nature of Christian history: When the Christian faith enters into a culture, as when it first burst upon an over civilized and jaded Rome, it begins a spiritual regeneration that affects not only the material, external culture, but the interior constitution of its members. For the Christian doctrine of the Incarnation is not simply a theophany a revelation of God to Man; it is a new creation the introduction of a new spiritual principle which gradually leavens and transforms human nature into something new. The history of the human race hinges on this unique divine event which gives meaning to the whole historical process. This new, world-transforming history overthrows its rivals, whether the Greek idea of an endless series of repeating cycles or the spiritless homogeneity of the postmodern era. The Incarnation gives shape to history and supplies a beginning, a middle, and an end: This concentration on the physical substance of the Christian faith was a conscious counter-weight to overly aesthetic theories of Christianity, such as the super-Christianity of Matthew Arnold, for example, which reduced the force of religious belief to a set of humanistic nostrums. The figures whom Dawson chose to study highlight his interest in the transformative power of the Christian faith: Augustine, who formed Christian thought out of the ruins of the old world order; St. Thomas Aquinas, whose reception of the Greek-Arabic body of scientific knowledge created a new movement in Western thinking without compromising its integrity; and St. Ignatius Loyola, who inaugurated a new spirituality to confront the challenges of the Reformation. Dawson saw the present age as one similar to that of Augustine or Ignatius, and in need of saints who have the vision to lead the faithful into the next era. The question that remained, for Dawson as for Eliot, was whether this new era was to be Christian or a new civilization which recognizes neither moral laws nor human rights. Dawson wished first to reassert the importance of a millennium of Christian belief to modern history. It is not necessary to be a Christian to recognize that Christianity has played a profound role in shaping European culture and that there is no aspect of European life which has not been profoundly affected by that faith. Dawson sought to counter the skeptics of his day who saw in Christianity at best a series of moral tales and at worst mere pretexts that had no lasting influence on Western social practice or political arrangements. This aspect of his writings won him many admirers, including T. Eliot and Arnold Toynbee. A more basic issue for Dawson was the nature of the history to be taught once the importance of Christianity to Western history became established. In Dawson noted the rise during the previous decades of an extreme nationalism among the nations of Europe, a development that led every European people to insist on what distinguished it from the rest, instead of what united it with them. This

undue stress on national differences has been coupled with a denial of the spiritual foundations of European unity. We do not need to look far to see that nationalist and ethnic violence continue to threaten Europe and that the wall of separation remains as high as ever in the nations of the West. In a late work, *Understanding Europe*, Dawson describes the task in this way: If we are to make the ordinary man aware of the spiritual unity out of which all the separate activities of our civilization have arisen, it is necessary in the first place to look at Western civilization as a whole and to treat it with the same objective appreciation and respect which the humanists of the past devoted to the civilization of antiquity. In contrast to a nation centered view of European history, Dawson advocated the study of Europe as a cultural whole, united by a common faith and moral standards. He focuses on Europe, but includes the other non-Western Christian societies, such as North Africa and the Orthodox churches. His point, in essence, is a simple one. One cannot understand the whole by studying only the parts, and if the whole is forgotten or explained away as unimportant. Dawson contended that it was precisely the gap between Christian principles and their realization that provides the drama of European history, a position that caused some tensions with more traditional Catholic historians. Augustine, Dawson saw the conflict between the City of God and the City of Man in every age, from the simple dualism between Christian civilization and barbarism in the pages of Bede to the sharp inner tensions seen in the writings of Pascal. In a passage evocative of contemporary problems, Dawson described the fundamental challenge to Christian culture as the revolt against the moral process of Western culture and the dethronement of the individual conscience from its dominant position at the heart of the cultural process. The medieval insight concerning the central importance of the rationality and freedom of the individual personality, an insight that is a hallmark of Western thought, is in danger of being overwhelmed by a reabsorption of the individual person to a collective identity, whether it be based upon nationality, ethnicity, or gender. When Western society no longer emphasizes moral effort and personal responsibility, Dawson questions the very survival of civilization as Christendom has known it for a thousand years. Modernity is not merely a return to a pre-Christian paradise, as some New Age adherents would claim; rather, it is a sudden wrenching of the course of history. Instead of a slow reversal of the past millennium, Dawson says, Neo-paganism jumps out of the top-story window, and whether one jumps out of the right-hand window or the left makes very little difference by the time one reaches the pavement. It was the Christian synthesis of freedom and community that made modern democracy and political liberty possible, a relation that was not well understood by the dominant Whig school of history in his day nor by the various critical theories of our own. The extensive treatment of other cultures and their relationship with Christianity provided by Dawson is a model of a proper multicultural approach. As James Hitchcock has noted, it is ironic that the Catholic intellectuals who showed a deep respect for and sensitivity toward other cultures have been largely forgotten in this post-Vatican II age. Dawson wrote a number of important essays and studies of these non-Western and non-Christian cultures and their relationship with the West. Dispensing with the simplistic notion of Western superiority that he thought marred the work of other historians, Dawson chose to dwell instead on the historical record. Put simply, it was the process of European exploration and discovery that shattered the relative isolation of the other world cultures and that brought every people into an international community of nations. To other Europeans who seek to diminish the force of the Christian faith in the West, he presents the full historical record to give Christianity its due. To his fellow Catholics, Dawson supplies the reminder that there has been no perfect Christian society, only societies more or less devoted to the principles of the Gospel. During his own lifetime, Dawson supported the social teaching of the Church, which altered the traditional European tension between Church and state to the more important relationship between religion and culture. As Father Joseph Koterski, S. As early as , Dawson discerned this shift in papal emphasis and himself announced a commitment to religious freedom as an essential step to the restoration of all things under the universal kingship of Christ. The Church, by pressing ahead of secular regimes even those of the West in its defense of human rights and the inherent dignity of the human person, is preparing for a new stage of Christian culture, with new forms of Christian life. The body of work produced by Christopher Dawson gives us a glimpse of the possibilities. It must have its roots in the earth, and for sunlight it needs to be open to the spiritual. At the present moment we are busy cutting its roots and shutting out all light from above. He believed this study to be essential to the

secularist and Christian alike, because it is the key to the understanding of the historical development of Western civilization. His lucid analysis of the driving forces of world history, as well as his championing of the contributions of the Christian faith to the achievements of European culture, won him many admirers, including T. Acknowledgement Russello, Gerald J. Christopher Dawson - Christ in History. Reprinted by permission of the Morley Institute a non-profit education organization. To subscribe to Crisis magazine call The Author Gerald J. The book is unrelated to the new series of Dawsons works.

### 4: Evidence for the historical existence of Jesus Christ - RationalWiki

*The time that Jesus Christ supposedly existed is one the most heavily documented periods in ancient history. Yet there is virtually zero historical evidence of his supposed existence in any contemporary historical record.*

That original Church had Jesus Christ as its head and twelve Apostles that had the oversight of the Church organization on the earth. The ancient New Testament Church taught the pure, simple gospel of Christ. This included faith in Christ as our Savior, repentance from sins, baptism by immersion, laying on of hands for the reception of the Holy Ghost, for the healing of the sick, for the blessing of children, and for ordination to the ministry, resurrection of the dead and an eternal judgment according to our works in this life Hebrews 6: The original Church grew and continued under the authority of the ministry and the doctrines taught originally by Jesus Christ. There was to be only twelve Apostles at any given time in history, therefore as the original Apostles died, others were called by God to serve as Apostles in their place Acts These included the consolidation of authority into one man the bishop and alternative modes of baptism. These and other doctrines continued and grew until there was a complete falling away or apostasy from the pure gospel of Christ see 2nd Thess. The apostasy was complete in AD when the Lombard invaders destroyed the last vestige of the Roman Empire and allowed the rise of the power of the Bishop of Rome, the Pope. During this long period there was not found upon the earth a church which stood in the true order and power of the original church of Christ Amos 8: While there were good people in every church, they did not convert those churches into churches of Christ any more than a few flakes of gold in a mountain would convert it into a mountain of gold. There were efforts to reform the church with some degree of success, but none of these restored the original doctrines and organization of the New Testament Church. What was required was a complete restoration of these things along with the authority of the priesthood. How did the Restoration come about? This time was the fulfillment of the yrs of apostasy prophesied by John Rev An angel sent from God revealed to Joseph Smith, Jr. This record became known as the Book of Mormon. While translating the record, the holy priesthood was imparted by an angel upon Joseph Smith and Oliver Cowdery. The Church of Christ was organized according to a commandment from God on April 6, Thus the restoration of the Church was accompanied by the miraculous appearing of angels, the bringing forth of the Book of Mormon as an added witness to the truth of the Gospel, and the restoration on earth of the authority of the priesthood in the human ministers of Jesus Christ. False Doctrines Again The Church of Christ grew rapidly as the gospel was spread and was accompanied by the power of the Holy Ghost and with miracles. Unfortunately the devil was also hard at work at this time, trying to destroy the Church from without and within. The tempter used the same lies, appeals to pride and temptations of power that had worked in the past and in short order there were ideas and doctrines introduced which were not a part of the Gospel of Christ. Some of these ideas and doctrines caused the Church a great deal of difficulty and divisions. Some members of the Church were confused because they knew the truth of the Gospel; but confused by the new doctrines introduced by ministers they trusted, that were not found in the Bible or Book of Mormon. Persecution of the Church The Church had been directed by God to go to Independence, Missouri, as a headquarters and a gathering place for a New Jerusalem with a Temple to be built in the future. Many members made the journey to Independence and the Church continued to grow; however in a short time the members were violently driven out of Independence, and eventually all of Missouri they were ordered to be exterminated by the Governor of Missouri. This was likely a result of the pride of some members of the Church. God would not allow the Church as it was to remain in a place that He had set aside for a special purpose. This pride and the persecution by unbelievers caused the members of the Church to suffer great trials, but the humble followers held on to the truth of the Gospel that they knew. After being forced out of Missouri, the Church went to Illinois and built the city of Nauvoo. When the Church was first organized in , God had directed that there should be 12 Apostles called to have the oversight of the Church, just as in New Testament times. Instead, Joseph Smith had allowed himself to be set up as the head of the Church and as a result, when he was removed there were many who vied for the leadership of the Church. The Church was split into a large number of factions each with someone claiming to

be the rightful successor. One group went west with Brigham Young. After their journey they were all re-baptized and their ministers were re-ordained as if into a different church. Others followed different leaders to Pennsylvania or to Michigan or to other places. These congregations were perturbed by the incorrect practices found in some of the divisions of the Church. In the spring of these congregations joined in a conference and vowed to continue in the original teachings of the Church of Christ. Many of the members had been baptized during the first days of the Restoration and the ministers had received their authority from Jesus Christ through Joseph Smith, Jr. In the several conferences conducted during the years , , and , these congregations spoke out strongly against many of the errors that had previously entered into the Church. They were adamantly opposed to 1 polygamy, 2 baptism for the dead, 3 lineal priesthood a presidency passed from father to son 4 celestial marriage and other false doctrines. Throughout the years since the death of Joseph Smith, Jr. The Church Of Christ is organized with Jesus Christ as its head and twelve Apostles that have the oversight of the Church on the earth. The principles of the Gospel of the Church of Christ remain the same; faith in Christ as our Savior, repentance from sins, baptism by immersion, laying on of hands for the reception of the Holy Ghost, for the healing of the sick, for the blessing of children, and for ordination to the ministry, resurrection of the dead and an eternal judgment according to our works in this life, and are in harmony with the Bible and Book of Mormon. Each member of the ministry of the Church of Christ has been called by Divine revelation, and does not receive a salary from the Church, but labors in various occupations to support themselves and their families. For this reason we do not see ourselves as a faction of the original; we are the remnant of that original Church restored by the power, and according to the prophecy of God. We believe that the word of God is contained in the authorized King James translation of the Bible published in in England, insofar as it is translated correctly, with all other versions or translations left to stand on their own merit and the Independence edition of the Book of Mormon which is the nearest available to the original Palmyra edition. While this is a brief overview of the history of the Church of Christ, more detailed information is available on our Downloads page, or by clicking here to request for more information or to ask a question. Contact Us Have a question? Contact Us and we will be happy to answer any question you may have.

*Although most Christians celebrate December 25 as the birthday of Jesus Christ, few in the first two Christian centuries claimed any knowledge of the exact day or year in which he was born. The.*

Our Church is commonly known as being Holiness or Pentecostal in nature because of the importance ascribed to the events which occurred on the Day of Pentecost, the 50th day after the Passover, or Easter as being necessary for all believers in Christ Jesus to experience. The gift of the spirit in the fulfillment of the promise of Jesus to clothe those who would wait in Jerusalem with power from on high, was accompanied by three supernatural extraordinary manifestations. The sudden appearance of the Holy Ghost appealed first to the ear. It was the sound that filled the house and not a wind, an invisible cause producing audible effects. His father and mother, Jerry and Eliza Mason, were members of a Missionary Baptist Church, having been converted during the dark crises of American Slavery. Elder Mason was converted in November, , and baptized by his brother, I. In , he began his Christian Ministry with the accepting of ministerial licenses from the Mt. He then returned to the streets and to every pulpit that was opened to him declaring Christ by the word, example, and precept. In , Bishop Mason met Elder C. Jones of Jackson, Mississippi; Elder J. Jointly, these militant gospel preachers conducted a revival in , in Jackson, Mississippi, which had far-reaching affects on the city. The theophanic manifestations of the revival, which included the large numbers that were converted, sanctified, and healed by the power of faith and the dogmatic teachings of Bishop Mason on the doctrine of sanctification caused church doors within the Baptist association to become closed to him and to all those that believed and supported his teachings. So in , when these pioneering, persistent preachers returned to Jackson, Mississippi, Bishop Mason was forced to deliver his first message from the south entrance of the courthouse. Because of the overwhelming number that attended, a Mr. Watson, the owner of an abandoned warehouse in Lexington, Mississippi, gave his consent to transfer the revival meeting to the gin house on the bank of a little creek. This gin house subsequently became the meeting house for the Church of God in Christ. Some persons were wounded but miraculously, none of the shots were fatal. At the close of the meeting, it was necessary to organize the people for the purpose of establishing a church with a stronger appeal and greater encouragement for all Christians and believers, a church which would emphasize the doctrine of entire sanctification through the outpouring of the Holy Spirit. Land was soon bought on Gazoo Street, from Mrs. The following scripture supported his revelation: Jones was chosen as General Overseer. Mason was appointed as overseer of Tennessee, and Elder J. Jeter was overseer of Arkansas. Young and Elder J. Seymour was preaching concerning Luke I began to thank God in my heart for all things, for when I heard some speak in tongues, I knew it was right though I did not understand it. Nevertheless, it was sweet to me. I also thank God for Elder Seymour who came and preached a wonderful sermon. His words were sweet and powerful and it seems that I hear them now while writing. I saw myself standing alone and had a dry roll of paper in my mouth trying to swallow it. Looking up towards the heavens, there appeared a man at my side. I turned my eyes at once, then I awoke and the interpretation came. God had me swallowing the whole book and if I did not turn my eyes to anyone but God and Him only, He would baptize me. After that, I said Lord if I could only baptize myself, I would do so; for I wanted the baptism so bad I did not know what to do. I said, Lord, You will have to do the work for me; so I turned it over into His hands. So there came a wave of Glory into me and all of my being was filled with the Glory of the Lord. So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. I was filled with the Glory of the Lord. My soul was then satisfied. Jeter, the General Overseer, Elder C. Jones, and others regarded the new Holy Ghost experience of speaking in tongues as a delusion. Being unable to resolve their difference in the New Testament doctrine. Elder Mason then called a conference in Memphis, Tennessee of all ministers who believed in receiving the baptism of the Holy Ghost according to the scriptures in Acts 2: Mason was then chosen unanimously as the General Overseer and Chief Apostle of our denomination. He was given complete authority to establish doctrine, organize auxiliaries and

appoint overseers. Hart was appointed Overseer of Tennessee; Elder J. Lewis was appointed Overseer of Tennessee; Elder J. Bowe the Overseer of Arkansas; later J. Lewis was appointed Overseer of Mississippi. As the church grew, Elder E. Page was appointed Overseer of Texas; Elder R. Booker, Overseer of Missouri; Elder E. Driver, Overseer of California and Elder W. Holt as the National Field Secretary. As the Chief Apostle, he immediately dedicated twenty days, November 25th through December 14th annually as a meeting time for all of his followers to fellowship with each other and to transact all ecclesiastical and secular affairs pertinent to the growth of the National Organization. This segment of the year was chosen because the majority of the communicants of the church lived in farming districts of Mississippi, Tennessee and Arkansas. By this time of the year, they had sufficient provisions and financial resources from the harvesting of their crops, to enable them to attend and support a national meeting. This Tabernacle, however, was destroyed by fire twelve years later in In, Bishop Mason was able to visualize the culmination of his dream. This auditorium became the largest convention hall owned by any colored religious group in America. The membership of the Church of God in Christ grew from three million in to an estimated 5. Churches under the parent body in Memphis, Tennessee, are now established throughout the United States, on every continent, and in many of the islands of the sea.

## 6: Timeline of the History Of The Church Of Christ

*THE CHURCH OF GOD IN CHRIST is a Church of the Lord Jesus Christ in which the word of God is preached, ordinances are administered and the doctrine of sanctification or holiness is emphasized, as being essential to the salvation of mankind.*

The church and its history The essence and identity of Christianity At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. As a tradition , Christianity is more than a system of religious belief. It also has generated a culture , a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers. Few Christians, however, would be content to keep this reference merely historical. Although their faith tradition is historical. While there is something simple about this focus on Jesus as the central figure, there is also something very complicated. That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition. To project these separate bodies against the background of their development in the nations of the world is to suggest the bewildering variety. To picture people expressing their adherence to that tradition in their prayer life and church-building, in their quiet worship or their strenuous efforts to change the world, is to suggest even more of the variety. Given such complexity, it is natural that throughout Christian history both those in the tradition and those surrounding it have made attempts at simplification. Modern scholars have located the focus of this faith tradition in the context of monotheistic religions. Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue. For whatever reason , they have been distanced from God and need to be saved. The agent of that redemption is Jesus Christ. It is possible that through the centuries the vast majority of believers have not used the term essence to describe the central focus of their faith. The term is itself of Greek origin and thus represents only one part of the tradition, one element in the terms that have gone into making up Christianity. Essence refers to those qualities that give something its identity and are at the centre of what makes that thing different from everything else. To Greek philosophers it meant something intrinsic to and inherent in a thing or category of things, which gave it its character and thus separated it from everything of different character. Thus, Jesus Christ belongs to the essential character of Christianity and gives it a unique identity. If most people are not concerned with defining the essence of Christianity, in practice they must come to terms with what the word essence implies. Whether they are engaged in being saved or redeemed on the one hand, or thinking and speaking about that redemption, its agent, and its meaning on the other, they are concentrating on the essence of their experience. Those who have concentrated from within the faith tradition have also helped to give it its identity. It is not possible to speak of the essence of a historical tradition without referring to how its ideal qualities have been discussed through the ages. Yet one can take up the separate subjects of essence and identity in sequence, being always aware of how they interrelate. Page 1 of

### 7: Historical Jesus - Wikipedia

*Online shopping from a great selection at Books Store. Church History, Volume One: From Christ to the Pre-Reformation: The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context.*

Yet there is virtually zero historical evidence of his supposed existence in any contemporary historical record. It is also important to understand that an absolute reign of terror was instituted when Christianity seized power in the Roman Empire as documented in our Christian Totalitarianism Report. The Church appointed an official historian of dubious ethics, Eusebius, to write an official history. Meanwhile, Christian launched the largest book burning campaign in history, destroying a vast part of the wisdom and history of the ancient world forever. The Account of Josephus is a Fraud When discussing the alleged existence of Jesus Christ, one piece of "evidence" that frequently gets mentioned is the account of Flavius Josephus, the famed Jewish general and historian who lived from 37 to C. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day. The Testamonium Flavium account is so thoroughly refuted, that biblical scholars since the 19th century have refused to refer to it, unless to mention its false nature. These accounts were presented by a number of different authors and had somewhat conflicting stories about his existence. These written accounts are known as the Gospels. Also, it is worth knowing that not all of the gospels that were written even made their way into the bible. Only four gospels became the canonical writings for the church. The rest were burned, destroyed or lost. Historians estimate that the first written gospel, the gospel of Mark, was written sometime after 70 C. E, which means that at the earliest, it would have been written 40 years after the alleged crucifixion of Jesus. This belief comes from the account of the Roman historian Tacitus CE about how Emperor Nero 37 - 68 CE blamed the burning of Rome on "those people who were abhorred for their crimes and commonly called Christians. However, there are many troubling details about the historical accuracy of this passage. Some critics call into question whether Tacitus wrote this account at all, or if it was yet another forgery. At this time, there was not even a multitude of Christians in Judea. Therefore, it is highly doubtful that Nero would refer to Christians in this way. The Roman Historian, Pliny The Younger CE , wrote a letter to the Emperor Trajan in CE requesting his assistance in the proper punishment of a group of "Christiani" who were causing trouble and would not bow to the image of the emperor. According to Pliny, these Christiani would meet before daylight and sing hymns with responses to "Christ as God. Also, there are many critics who have argued that this letter is a forgery. There is a reference in this work to a figure named "Chresto" who caused the Jews to riot in Rome. First of all, if Jesus Christ did exist, it is not possible that he would have been in Rome at this time.

## 8: Christ is born? - HISTORY

*Ancient Evidence for Jesus from Non-Christian Sources. Although there is overwhelming evidence that the New Testament is an accurate and trustworthy historical document, many people are still reluctant to believe what it says unless there is also some independent, non-biblical testimony that corroborates its statements.*

Greetings from the Senate Lentulus, Governor of Judea! Living here is a man who enjoys a great reputation as a God-fearing person and whose name is Jesus Christ. By a single word He heals the sick and raises the dead. His glance is majestic and inspires a feeling of reverence, love, and fear in all those who look upon Him. His hair has the colour of ripe pistachios—that is, reddish, falls tresses upon His shoulders, and parts in two in the middle of the head in the Nazarene manner. His forehead is high and expresses innocence and calm. In His rosy-coloured face neither a spot nor a wrinkle appears. His nose and His mouth give rise to no criticism, and His dense beard is similar to His hair—long, and parted in two in the middle. He possesses sparkling eyes. The light shining forth from his face is like sunshine, so that it is impossible for anyone to behold Him too long. This radiance arouses fear, but as soon as He starts teaching and advising, He does it with so much sorrow that He evokes love and veneration among His listeners. It has been said that He never laughs, but that His eyes are always tearful. His hands are externally beautiful. When He speaks He is most pleasant. He very seldom contacts high society. As regards His teachings, by them He attracts all Jerusalem. He masters perfectly every science, without having studied even one of them. He walks bare-footed and bare-headed. Everywhere it is said, until now, such a man has never been seen in these places. I am very much upset and alarmed because of the grudging Hebrews. That man has never caused any harm to a single person. Should Your Majesty desire to talk with Him, as you recently wrote to me, than inform me to talk with Him, as you recently wrote me, then inform me of this and I shall send Him to you immediately, as I am ready to execute obediently and obsequiously whatever order Your Majesty will give me. The statement related above exactly corroborates with the Holy Scriptures reports. As to His face, it has been said that this feature is contradictory to prophecy in Isaiah 53, where it was foretold years B. But Isaiah meant that He would not possess rich adornments or worldly wealth. As far His physical condition was concerned, His nature was perfect, but in appearance He was like us and He had no worldly glamour bestowed on Him at once by His face, which was inspired by the Holy Ghost and which showed no trace of sin. The gospel speaks of his teaching and wisdom, and how people were amazed when they heard His word. Further, it is remarkable Lentulus did not as godless occultists philosophers of our day maintain mention that Jesus had learned chiromantic and fakir-like miracle working somewhere in Egypt or India. The statement of the Roman pagan destroys the unfounded allegation of all unbelievers of to-day. The Gospel tells us that many people were astonished by Jesus teaching and expressed their amazement by the following words: It clearly shows the causes which induced Pilate to pronounce that wrong decision, and the remorse which seized him after the sentence and its execution were inflicted on Jesus. We are indebted and grateful to a certain Christian named W D Machan who, after the existence of these documents had come to his knowledge, directed his attention to them and prepared a translation of some from Latin into English. This man first heard about these documents from a German student who, studying at the Faculty of Divinity in Rome and satisfying his curiosity for facts in the vast libraries of the Vatican, found also Pilates report to the Roman Emperor. At first he did not think it a sufficiently important document to be copied, but some years later he mentioned this document to W. Machan, and the latter, inspired by an ardent desire to know the contents, wrote to the German student who, in the meantime, had become a professor in Westphalia Germany, and requested that by mediation of the latter's connections with the Vatican, he might have a copy of that valuable document prepared. The German professor applied to Father Freilinghusen, Director of the Museums in the Vatican, who procured for him an English translation of the document and forwarded it to the applicant. The events causing the riot in Jerusalem, which occurred in connection with the death of Jesus of Nazareth, and those events which occurred in my province some days before this, were of such charter that I feel compelled to give you a detailed report. For I should not be surprised if, in the course of time and in accordance with current rumours that in the last days

the gods have ceased to be propitious to our petitions, the fate of our nation be entirely changed. I, for my part am ready to say: Cursed be the day on which I succeeded Valerius Gracius in the administration of Judea! Once I ordered a large dinner-party to be prepared, to which I invited the Tetrarch of Galilee, together with the High Priest and his subordinate officials. At the appointed hour nobody appeared. This was an affront to the honour of my person. Some days later the High Priest came to me and excused himself. The manner in which he dressed and behaved were insolent. He said his religion forbade him and his subordinate to sit at ones and the same table with Roman and to feast with them to participate in drinking orgies. I thought it advisable to accept this excuse, but at the same time I become conscious of a submissiveness expressed towards victors, and it showed me clearly that of all conquered towns only Jerusalem was difficult to administrate. These people were so stirred up that I lived in an everlasting fear that a revolution might break out any moment. I wanted the support of the Governor of Syria, who told me that he himself had hardly enough troops for the protection of his own province. The indomitable desire to conquer, that is to say, to enlarge the empire more than our means for protection permits, inspires fear that it may become the cause of the destruction of our beneficent government. Along the many affairs which come before me, there was one case awoke my interest to the highest degree. At the beginning, I feared that He might be an unlawful agitator who would rouse the people against the Romans, but soon my apprehensions were dispersed. Jesus of Nazareth spoke as any Roman would have spoken, and not as a Jew. One day I walked round a place called Siloah and there I noticed a rather large crowd and, amidst, against a tree, stood a young man who, with clearness and serenity, preached to the people. I was told He was Jesus. It was indeed He whom I was very impatient to see. There was a great difference between Him and His audience. His golden shining hair and beard gave Him a heavenly appearance. He was said to be in His thirtieth year. In all my life I have never seen such a sweet and clear look. What a contrast between him and His audience, with their black beards and obdurate faces! I did not want to disturb Him by my presence, so I contained on my way. I have a secretary named Manlius. He proved to be a great-grandson of the chief of Intelligence Department who hid in Etruia in expectation of Catalina. Manlius is of a old Judaic family, and therefore speaks Hebrew language perfectly. He is extremely devoted to me and deserves every confidence. During my life I have never read in books or in the Philosophers anything which could be compared to the preaching of Jesus. One of the rebellious Hebrews, of whom there are many in Jerusalem. He was free to work, to speak, and to arrange gatherings, preach to the people and to select disciples, as long as He did not offend Praetorian regulations. The gods protect us, if that which so far is only an assumption. I say, should it ever happen that the religion of our ancestors were substituted by the religion of Jesus, such a change night come into force by the noble tolerance shown on the part of Rome. In such circumstance I, an insignificant, unfortunate man, would have become an instrument of what the Christians call Providence and of that by which this fate and destiny might come down upon us. However, this unlimited freedom given to Jesus aroused a deadly rage in the Hebrews; not among their poor, but among the rich and powerful, and in this respect Jesus was extremely and opuses to the latter the rich , so that was a good reason for me not to trouble the Nazarenes freedom. On another occasion He became angry with them because of their exasperating fasting and opulent gifts they received from the rich, and told them, before God, one mite from the poor widow was more appreciated than their expensive gifts. I was warned that a disaster would befall this man. Then I decided I should take some steps to establish order in the town and to avoid any consequences in the Praetor district. As you know, in my views there flows a mixture of Spanish and Roman blood which does not know fear nor is wont to be spiritually disconcerted. I was walking in the court when the Nazarene appeared and, when my eyes met His, I felt as if an iron hand had fixed my feet to the ground; and although the Nazarene was calm and serene like an innocent child, I trembled like a delinquent. When He came nearer to me, He said: Behold, here I am! The Emperor heard of you from Publius Lentuluss letter and I, his obedient representative in this district Israel , am extremely glad that he granted you this freedom, of which you have availed yourself, and which you so well deserve. I cannot hide from you that your preaching has provoked great and mighty enemies as far as you are concerned. This is not to be wondered at; Docrates had his adversaries, and fell a victim to their fury. Your opponents, without any doubt, are prejudiced against you because of your prophecies, and against me because I granted you freedom. I shall

tell you, they accuse me of maintaining close ties with you in order to deprive the Hebrews even of those scanty powers they retain from the Romans. Thus, my requestâ€”I do not say my willâ€”aims at the following; in the future you should deliberately avoid offending your proud adversaries, so that they may arouse the rabble against you, nor force me to apply the power of the law. Say to the storm: I said to Him: They are not aware that the wolves in them. My law-court has been instructed for your safety. The dwelling of the Righteous is to be found there, He said, and pointed with the finger to the heaven. What been written in the books of the Prophets must be fulfilled. The welfare of the province, entrusted to me, requires it. You must show more restraint in your preaching. Do not harm others; this I order you. May heaven guide you! I was born on the self-same day that the Emperor gave peace to the Roman world. Persecution does not come from me; I expect it from others. Therefore, let your worldly wisdom stay within its limits.

## 9: Jesus - Wikipedia

*She made history in South Africa, having been the first woman to minister in the pulpit to over 4, people. Dr. Cole has followed in her mother's footsteps by having several leadership roles in the International Church of God in Christ.*

Our history has grown and is now shared by hundreds of thousands of believers across the world. It is a story of hope for an impoverished people, a shared lesson on justice and equality in ministry, and a unique testimony of the forgiving grace of God. And our collective story will continue to resonate in the hearts and minds of our people long into the future. Our movement was born out of the age of reform, revival, and restoration that began in the United States at the dawn of the 19th century. Many new denominations were forming and challenging older, dominant groups. They hoped such a restoration would end all sectarian strife. Early members of our church legitimately could be termed spiritual seekers. Many had gone from one group to another searching for truth. In our movement they found a spiritual home that helped meet some of their deepest spiritual longings. This legacy of seeking and journeying continues in our movement today. Born in , Joseph Smith Jr. His story began as a teenage boy kneeling in the woods in upstate New York, praying for answers to religious questions that had divided his family and neighbors. The guidance he received in the grove began a life-long journey with God that brought both exhilarating joy and heartache to Joseph and his family. He continued to have significant spiritual experiences, one of which led to the Book of Mormon. The missionary zeal of the new church called for active ministry of all its members. Four missionaries set out on an mile journey toward Missouri, on the western frontier of the United States in the s. Their excitement in sharing the gospel of Jesus Christ was contagious, and they spent several weeks sharing and baptizing people in Ohio on their travels west. As conflicts with neighbors increased in New York, church members began to move west and gather together in Ohio and Missouri. By January , Joseph and his family had traveled to Kirtland, Ohio, where the church would be headquartered for the next seven years. Missouri quickly emerged as a second gathering place as new members and converts came from all over the United States. Land was dedicated for a temple, a printing press was set up, and a school was established. Problems began to develop, in part, because many of the new settlers were Easterners. Their habits, way of life, and beliefs were far different from those who had chosen to settle in the West. By , tensions ran high, and church members were driven from Independence and forced to abandon their homes and farms. At the same time the Missouri church was experiencing hardships, members in Ohio were beginning to build a magnificent temple atop the Kirtland hills. It became a place of education, public worship, and church administration. Our unique contribution was to write down our revelations and canonize them as scripture. In a compilation of these revelations called the Doctrine and Covenants was printed in Kirtland, Ohio. In the decades that have followed, every prophet-president of our church has added new revelations to this book of scripture, which remains an open canon. Like our ancestors, we believe God still speaks to us today. By , many church members who suffered hardship and persecution in Independence had regrouped in northern Missouri. The following year, church leaders founded a bank in Kirtland which collapsed. The resulting financial crisis resulted in the abandoning of Kirtland as a gathering place. By the spring of , most of the church from Kirtland, including Joseph Smith, his wife Emma, and their children, traveled west to join church members in northern Missouri. As members arrived from the East they discovered a tense political and religious environment. Local residents saw the influx of converts as a political threat. Tensions escalated and the Missouri governor issued an expulsion order that forced our church members to leave the state. The chilling winter trek ended after members crossed the frozen Mississippi River and reached the safety of Quincy, Illinois. From there they traveled north and established a new settlement called Nauvoo on the banks of the Mississippi. Over the next seven years members transformed Nauvoo from a desolate swamp to a beautiful city. Likewise, our movement underwent a similarly radical transformation in Nauvoo. Work also began on a new temple. In some ways, the hardships of Missouri made our community stronger, allowing us to form a powerful common identity. In addition to being church president, Joseph Smith also held the office of mayor, selected municipal court officers, and was the commanding general of the militia with more than men under

his command. As new theologies and practices were introduced to the church, many people were shocked and alarmed. When some members challenged these practices in a local newspaper, Joseph called on the Nauvoo sheriff and his deputies to destroy the printing press. This action caused an uproar in the surrounding area. Joseph was arrested, posted bond, and was immediately rearrested on charges of treason. While awaiting trial in the town of Carthage, a mob stormed the jail and killed Joseph and his brother Hyrum. Following the death of Joseph Smith Jr. Over the next 16 years, our movement fractured into numerous factions under various leaders. Some were focused on the earliest Restoration doctrines, others looked to Kirtland or Nauvoo for guidance, while yet others created post-Nauvoo innovations. Polygamy continued to be an especially divisive issue for many of the diverging factions. Those church members who opposed polygamous practices found themselves scattered across the Midwest without a leader or an organized church. As a teenager in Nauvoo after the great exodus, Joseph remained unaffiliated with any faction of our movement. Voters were able to assess his fairness to settle such issues as property ownership rights, business contract relationships, and marriage. His reelection reflected the confidence people had in his wise decision making. There he was ordained as the president of our church on April 6, Joseph III came of age in Nauvoo. He knew it was important for our church to reestablish an identity of its own. The periodical, now simply called the Herald, continues to fulfill this function today, years after its founding. Since the beginning of our movement, members have embraced the call to share the gospel. Although Plano, Illinois, functioned as headquarters of the church, many members continued to desire building a new community. Joseph III counseled caution—knowing from experience that gathering and living exclusively could lead to conflict. Eventually, church leaders agreed to a new settlement in southern Iowa and named it Lamoni. By the late nineteenth century, a large number of church members had returned to Independence, Missouri, to claim land designated by Joseph Smith Jr. Smith, became president of the church in He fervently believed that our community could show the world how the gospel of Jesus Christ could bring about social change and betterment. For him, the physical and spiritual needs of people were inseparable. Smith was passionate about building strong communities and furthering the cause of Zion, the peaceable kingdom. In construction began on a massive, domed structure in Independence, Missouri, called the Auditorium. With the advent of the Great Depression, the building project dragged on over several decades. After 30 years of struggle and renewed fiscal responsibility, the church was able to hold its General Conference in the Conference Chamber in October Since then every General Conference and World Conference of our church has been held beneath its vast dome. Smith, succeeded his brother Fred M. He also believed strongly in continuing education for ministers and encouraged further study and theological education. A second wave of international missionary zeal surged forward in the s, with missionaries establishing the church in countries including Japan, Korea, Brazil, Nigeria, Argentina, the Philippines, and Honduras. By the time W. Wallace Smith, another son of Joseph III, became president of the church in , expansion around the world was increasing and expanded rapidly in the following decade. He was able to personally visit many of these new congregations. Breaking a precedent long held by other church leaders, W. Wallace chose to retire rather than serve until his death. He designated his son Wallace B. Some of those include ordaining women to serve in priesthood ministry roles, opening Communion to all Christians regardless of denomination, and building bridges with other faith communities. On April 6, , members of the church broke ground for the long-awaited temple in Independence. This temple marked both continuity with the past and a new beginning for the church. Like its Kirtland predecessor, the new temple was to serve as a place of worship, learning, and administration. Grant McMurray as his presidential successor. As a historian and a visionary, McMurray challenged the church to honor its heritage while looking to the future. During his leadership, our church embraced a new name. Following this period of prayer and discernment, Stephen M. Veazey was ordained as the eighth prophet-president of the church in We remain hopeful for the future, where we learn from our history and continue following God on this journey of discipleship. As a result, I have gained an even greater confidence that the same Spirit that saw the church through seemingly insurmountable challenges in the past will continue to sustain and guide us in the future.

A naturalist in western China The Incredible Grand Canyon Accent English Arabic Speakers Life and letters of Thomas Huxley The First Day of Forever (Friends Forever Girls) Urgent Deficiency Appropriations for the Military and Naval Establishments, 1916 Brother mfc 8890dw manual Moose Magic for Kids (Animal Magic for Kids) It always pays to be prepared European textile design of the 1920s William forstchen one year after Collected letters of John Randolph of Roanoke to Dr. John Brockenbrough, 1812-1833 Dragons wrath brent roth She aint heavy : shes my sister : political will, greed and moral obligation in a free society Astronomy (Science Explorer, Volume J) Veritales: Note of Hope Commune consilium tentum die veneris primo die Iunij. anno Regni Regis Henrici Octaui. &c. decimo octauo How to read a temple Mountains (The Living World) Money Hungry (Jump at the Sun) Adolf hitler history book Fast and Easy Japanese (Living Language) A business guide to support employee and family involvement in education Early Eastern record. From morning to night The Turkish exception Transport phenomena second revision Who Is Maria Tallchief? (GB (Who Was.) The age of inquiry The presidential election. Arming pilots: a moral imperative No precious time. Consumer guide to radon reduction Slate, stone, and clay tiles Chris Harris Health problems in organized society Being a part and apart : dialectics and group communication Scott D. Johnson and Lynette M. Long The Great American Book of Church Signs Approximate computation of expectations Ideas into dollars made E-Z Policy and opinion in the Gulf War