

# The Book of Mormon echoes the early 1800s theological milieu

"... there is phrasing everywhere—long phrases that if you google them you will find them in 19th century writings. The theology of the Book of Mormon is very much 19th century theology, and it reads like a 19th century understanding of the Hebrew Bible as an Old Testament ..." — Mormon Historian Richard Bushman

any of them. If there be moral good in any of those tempers or actions, there must be moral evil in the directly opposite; and if there be no moral evil in the latter, there is no moral good in the former; as if there were no natural evil in pain there would be no natural good in pleasure.

(compare *The Necessity of the Belief of Christianity*, by Jonathon Edwards, delivered in Hartford, CT, May 8, 1794, with **2Ne 2:11**)

To satisfy the demands of justice, it pleased the Father to send his own Son in the likeness of sinful

(compare *The Christian Observer* v15, Boston, MA, 1816, pg 149 with **Mosiah 15:8-9**)

1. It is argued from the probationary state of man throughout the present life. By a state of probation "we mean," (in the words of Mr. H.) "a time in which we are allowed to act on trial for the retributions of a future world." "It is a time in which we may choose life or death; with the assurance that according to our choice will be our future condition." p. 183. This is perhaps a good definition of a pro-

(compare *The Christian's Instructor Instructed* ..., Middlebury, VT, 1827, pg 219 with **2Ne 2:21, Alma 12:24**)

acceptable to Christ; at a time when it is not only said, but preached; and not only preached, but printed, that infant baptism is an abomination to the Lord, and the administrator takes his name in vain, every time he administers it.

(compare *Four Sermons, on the Mode and Subjects of Christian Baptism*..., Utica, NY, 1811 pg 4 with **Moroni 8**)

scourge of God? If he has been an instrument in the hands of God, why do you blame him for executing his

(compare many at <http://tiny.cc/instrument-hands-of-God> with **Mosiah 27:36** etc.)

tion with fear and trembling, denying yourself of all ungodliness and worldly lusts, and living soberly, righteous-

(compare *The Washington Theological Repertory* vII, Washington city, 1820-21, pg 194 with **Moroni 10:32**)

4. True repentance is a saving grace, whereby a sinner turneth from his sins, and returns to God; with full purpose of heart, and sincere endeavour to walk in newness of life.

(compare *The works of the late reverend and pious Mr. Thomas Gouge, Minister of the Gospel, St. Sepulchres*, London, Albany, NY 1815, pg 459 with **Mosiah 7:33** and **Jacob 6:5**)

sent? Faith apprehends and submits to the gospel plan of salvation, by the obedience and sufferings of the Son of God; yea, it not only submits to it, but

(compare many at <http://tiny.cc/plan-of-salvation> with **Jarom 1:2** etc.)

the Lord, or to become truly pious, until the mystery of God shall be finished. So we see the folly of procrastinating the day of repentance and of turning to the Lord. The present time and opportunity

(compare *A Treatise on The Millennium, or Latter-Day Glory of the Church* ..., Providence, RI, 1824, pg 293 with **Alma 13:27**)

Faith cometh of the word of God, hope cometh of faith, and charity springeth of them both.

(compare John Foxe's *Book of Martyrs* [widely available in the early 1800s], with **Ether 12:4, 20**)

cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in God's fear? Will God dwell in an unholy temple? Will

(compare *Selections from the Works of Isaac Penington*..., New-Bedford, MA, 1818, pg 105 with **Mosiah 2:37**)

the character of the Saviour, that the same infinite atonement, which is necessary for the pardon of one sinner, will answer for the salva-

(compare *The Connecticut Evangelical Magazine* v3, Hartford, CT, 1802-03, pg 338 with **2Ne 9:7, 2Ne 25:16** etc)

you? Even because then God would not be infinitely holy: now, holiness is his being: therefore, if he should cease to be infinitely holy, he would cease to be God: so opposite is sin to God, that if he did not hate sin as much as he does, he would cease to be God. If his

(compare *Sermons by the Late Reverend and Learned Mr. Ralph Erskine, Minister of the Gospel at Dunfermlin* v1, Pittsburgh, PA, 1815, pg 12 with **Alma 42:13, 22, 25**)

come to an end: when he looks forward, he beholds an angry God that cannot look upon sin with the least degree of allowance: when he looks behind him, he beholds Satan with all his

(compare *A compendium of the travels of the children of Israel*, Albany, NY 1823, pg 11 with **Alma 45:16**)

of our Zion with untempered mortar. O let these plain and simple, but precious truths take hold upon your hearts: 'That

(compare *The Washington Theological Repertory* v2, Washington City, 1820-21, pg 58 with **1Ne 13:26, 28**)

as it would gratify that vile spirit that is so much like the spirit of the devil, who, because he is miserable himself, is unwilling that others should be happy.

(compare *The Justice of God in the Damnation of Sinners*, Newark, NJ, 1814, pg 43 with **2 Ne 2:27**)