

CCT: A Genetic Analysis of TS, RC. Pericope 10.

WR	SR	RB	WW	WC	GL1 TS	RC
–Is a man like one of yourselves – should you see him to day. you would see a man in fashion and in form. Adam was formed in his likeness.- - - - -	God: a man like one of us, even like Adam.	God himself who sits enthroned in yonder Heavens is a man like unto one of yourselves who holds this world in its orbit & upholds all things by his power if you were to see him today you woud. see him a man for Adam was a man like in fashion & image like unto him Adam wakd talked & convd. with him as one man talks & com: with anor.	God who sits in yonder heavens is a man like yourselves That GOD if you were to see him to day that holds the worlds you would see him like a man in form, like yourselves. Adam was made in his image and talked with him & walkd with him.	1st God that sits enthroned is a man like one of yourselves. That is the great secret. If the vail was rent to day & the great God who holds this world in its sphere¹ or its orbit–the planets–if you were to see him to day you would see him in all the person image, very form of man, For Adam was created in the very fashion of God. Adam received instruction walked talked as one man with another.	First, God himself, who sits enthroned in yonder heavens, is a man² like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the great³ God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day,⁴ you would see him in all the person, image and very form⁵ as a man; for Adam was created in the very fashion⁶ and image⁷ of God; Adam received instruction, walked⁸ talked and conversed with him, as one man talkes and communes with another.	God himself¹² was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! that is the great secret. If the vail was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible; I say, if you were to see Him to-day,¹³ you would see him like a man in form-like yourselves,¹⁴ in all the person, image, and very form as a man; - for Adam was created in the very fashion, image, and likeness of God, and received instruction from and¹⁵ walked, talked, and conversed with him, as one talks and communes with another.

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the consoln. of those
who mourn for the
loss of their friend it
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& being of God for I
am going to tell you
what sort of a being
of God.

In order to
understand the
dead for the
consolation of
those that mourn,
I want you to
understand God
and how he
comes to be God.

In order to understand
the subject of the ded
for the consolation of
those who mourn for
the loss of their friends
necessary *they* should
understand Going to
tell you how God came
to be God.

In order to understand the
subject of the dead,⁹ for the
consolation of those who
mourn¹⁰ for the loss of their
friends, it is necessary *they*
should understand the
character and being of God,
for I am going to tell you *how*
God came to be God.¹¹

In order to understand the subject
of the dead, for the consolation of
those who mourn¹⁶ for the loss of
their friends, it is necessary¹⁷ *we*
should understand the character
and being of God, and *how he*
came to be so; for I am going to
tell you how God came to be God.

¹ "Sphere," not attested elsewhere, but suggests terminology from a primitive astronomy.

² All the sources attest to this phrase. The phrase appears in a July 9, 1843 sermon report by Willard Richards (JS diary) in a different but relevant context: "Wherein do you differ from other in your religious. views?" _ In reality & essence we do not differ so far in our religious views but that we could all dring into one principle of love One the grand fundamental principles of Mormonism is to receive truth let it come from where it may.-we belive in the great Elohiem. who sits enthroned in yonder heavens.-so do the presbyterians. If as a skillful mechanic In taking a welding heat I use a borax & alum &c.- an succeed in welding you all together shall I not have attained a good object if I esteem mankind to be in error shall I bear them down? no! I will lift them up. & in his own way if I cannot persuade him my way is better! & I will ask no man to believe as I do. Do you believe in Jesus Christ &c? So do I. Christians should cultivate the friendship of each other & will do it.

JS was teaching related ideas since 1839 and hinted at them even earlier. After colleagues like David Whitmer had left the church, JS seemed to feel greater freedom in announcing various portions of his theology. For example, see Crawley, *Descriptive Bibliography*, 1:12-14, 116.

³ Capitalized [Great] in VOT. Note that GM1-RC follow VOT.

⁴ All sources attest to this phrase.

⁵ The word “form” is attested by WW and WR.

⁶ SR attests to the word “fashion.”

⁷ The word “image” attested by WW.

⁸ VOT has a comma here.

⁹ WC attested by WW here.

¹⁰ WW also attests this language.

¹¹ While not used in the compilation, WW attests to the use of WC here and the small selection preceding it from TB. JS expanded on the idea here that God was not always God. Two questions arise. What was the situation before God was God (the materiality of Mormon cosmology forces the acceptance of time as part of the discussion) and then of course, how did God become God. The second question is addressed in this sermon, the first question is addressed by JS in a sermon given on June 16, 1844 (Parallel Joseph). Thomas Bullock reported JS saying,

Paul says there are gods many & Lords many—I want to set it in a plain simple manner— but to us there is but one God pertaining to us, in all thro all,—but if J. Smith says there is Gods many & Lds. many they cry away with him crucify him mankind verily say that the Scrip s with them—Search the Script & & they testify of things that apostates wod blaspheme—Paul if Jo Smith is a blasphemer you are—I say there are Gods many & Lds many but to us only one & we are to be in subject to that one & no man can limit the bounds, or the eternal existence of eternal time—hath he beheld the etl. world. & is he authd. to say that there is only God he makes himself a fool—& there is an end of his career in knowledge he cannot obtn. all knowledge for he has sealed up the gate to some say I do not interpret same as you—they say it means the heathen God. Paul says there are Gods many &c it makes a plurality of Gods any how— witht. a revn. I am not going to give the God of Heaven to them any how—you know & I testify that Paul had no allusions to it—I have it from God & get over it if you can—I have a witness of the H. G.—& a test.that Paul had no allusion to the Heathen G. in the text— . . . I learned it by translating the papyrus now in my house—I learned a test. concerning Abraham & he reasoned concerng. the God of Heaven— in order to do that sd. he—suppose we have two facts that supposes that anotr. fact may exist two men on the earth—one wiser than the other— wod. show that another who is wiser than the wisest may exist— intelligences exist one above anotr. that there is no end to it— if Abra. reasoned thus— if J. C. was the Son of God & John discd. that God the Far. of J. C. had a far. you may suppose that he had a Far. also— where was ther ever a Son witht. a Far.—where ever did tree or any thing spring into existence witht. a progenitor— & every thing comes in this way—Paul says that which is Earthly is in likeness of that which is Heavenly— hence if J. had a Far. can we not believe that he had a Fa.r also—I despise the idea of being scared to death—I want you all to pay particr. attent. J. sd. as the Far. wrought precisely in the same way as his Far. had done bef— as the Far. had done bef—he laid down his life & took it up same as his Far. had done before—he did as he was sent to lay down his life & take it up again & was then committed unto him the keys &c I know it is good reasoning.

It seems JS is suggesting that God the Father of Jesus Christ has a progenitor father, “where was there ever a Son without a Father” as all living beings have progenitors. The answer to the question that JS implicitly poses at the end of the present pericope is that God experienced mortality in JS’s cosmology, i.e., God had a Father/God, who also had one, etc. The pursuit of this analogy led to an afterlife theology mirroring the hearth and home of JS’s experience. This same home is heaven theology and the persistence of family relations in heaven became a popular theme among Protestants of the nineteenth century. (See Brown, *In Heaven*, 204-8.)

After his death the Latter-day Saints followed several diverging paths in dealing with doctrines like this one, first preached in Nauvoo. (1) They ignored them, and eventually dealt with the evidence by claiming certain factions of the church fabricated them. (2) Claimed that he was just experimenting, that it went too far

and he repudiated the whole matter before his death. (3) Took up the gauntlet and ran with it, developing and exploring some of the ideas here with further elaboration. (4) Adopted some and discarded others of the Nauvoo/Missouri teachings. Several of JS's ideas began their trajectories from his Book of Abraham experience/translation. That text's terminology filters through much of JS's preaching and teaching. Many of those who fell into categories (1) and (2) at least intuitively recognized this and so either ignored the Abraham text or formally repudiated it as a failed adventure. See Chapter 1.

¹² GM1 reads, [God himself ~~who sits enthroned in yonder heavens~~^Λ was once as we are now, and ~~is an~~^Λ exalted man ^Λ and sits enthroned in yonder heavens! ~~like unto one of yourselves!~~]. The "n" in "an" is a later addition.

¹³ Capitalization and hyphenation vary from WC's [him to day].

¹⁴ There was a purposeful omission of the words "is a man like yourselves" which occurs at the beginning of this pericope in all the sources but the addition of the "was once as we are now" interprets the text in a way not demanded by the source documents. It is clear from GM1 that considerable adjustment was made by the editors to Grimshaw's original composition at this point. See note 12 (also Appendix E). The redactions in evidence point to theological positions that hardened in Utah on the nature of God and the analogical theology that led to these redactions and then proceeded to build on them.

¹⁵ [from and] is an insertion in GM1.

¹⁶ The phrase here is attested by WW.

¹⁷ In GM1, [~~the~~] follows here.