

CCT: A Genetic Analysis of TS, RC. Pericope 12.

WR	SR	TB	WW	WC	GL1 TS	RC
Jesus said as the father Had power in himself even so hath the son power	Once on a planet with flesh and blood, like Christ. As the father hath life in himself &c.	that we may conv with him <i>same</i> as <i>a</i> man & God himself the father of us all dwelt on a Earth same as J C himself did & I will shew it from the Bible—I wish I had the trump of an Arch An. I cod. tell the story in such a manner that pers: <i>shod</i> cease for ever— J. Sd as the Far. hath power in himself to do even so hath the Son power to do what	to know that we may converse with him and that he once was a man like us, and the Father was once on an earth like us , And I wish I was in a suitable place to tell it ¹ <u>The scriptures</u> <u>inform us mark</u> <u>it</u> that Jesus Christ said As the <u>Father hath</u> <u>power in</u> himself, so hath <u>the son power in</u> himself to do what	to know that we may converse with him as one man with another & that <i>he was once as one</i> <i>of us</i> ² and was on a planet as Jesus <i>was in the flesh—If</i> <i>I have the privilege</i> could tell the story in such a manner <i>as</i> persecution would cease forever. <i>Said</i> <i>Jesus</i> (mark it <i>Br.</i> ³ Rigdon) What did Jesus say—as the father hath power in himself even so hath the son power to do what	that we may converse with him as <i>one</i> man with another, and that God himself; the Father of us all dwelt on an earth <i>the</i> same as Jesus Christ himself did, and I will show it from the Bible. ⁴ I wish I had the trump of an arch angel, ⁵ I could tell the story in such a manner that persecution would cease forever; what did Jesus say? (mark it <i>elder</i> Rigdon;) ⁶ Jesus said, as the Father hath power ⁷ in himself, even so hath the Son power; ⁸ to do what?	and to know that we may converse with him as <i>one</i> man converses with another, and that he was once a man like us- <i>yea, that</i> God himself, the Father of us all, dwelt on an earth, <i>the</i> same as Jesus Christ himself did, and I will show it from the Bible. I wish I was in a suitable place to tell it, and that I had the trump of an archangel. so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it <i>Elder</i> Rigdon;) the scriptures inform us that Jesus said, ⁹ 'as the Father hath power in himself, even so hath the son power,' to do what?

¹ This phrase is not attested by the other sources. It is possible that Woodruff reconstructed this based on memory of statements like this found in the other sources: “If I have the privilege could tell the story” and “I wish I had the trump of an Arch An. I co[ul]d tell the story in such a manner”.

² WW attests to this language, “once on an earth like us.” Three of the other accounts suggest “like Christ” which some have interpreted to mean that God was once a mortal and in a similar position to Jesus when a mortal.

³ WC is difficult to make out here. It could be Er. rather than Br. in which case the TS and GM1-RC versions match WC.

⁴ While Bible proof was promised earlier, this phrase is not attested at this point in the other sources. However the appeal to John 5:26 fulfills the promise. John Tvedtnes points to rabbinical texts that suggest this idea. (Tvedtnes, *Christian Beliefs*, see, <http://www.fairmormon.org/perspectives/fair-conferences/2004-fair-conference/2004-the-king-follett-discourse-in-the-light-of-ancient-and-medieval-jewish-and-christian-beliefs>, accessed September 29, 2014. Tvedtnes makes a number of incidental errors on the history of the sermon such as the date, and publication history); also Barney, “Six Key Concepts;” and Barney, “Hebrew Genesis 1:1.”) The idea that God and man are not ontologically “different” (see pericope 20) whether there are fundamental barriers to full apotheosis (deification) in Mormon theology, but clearly JS is at odds with much of western tradition. JS seems never to have claimed that man could ever be other than subordinate and beholding to God’s grace. It is certainly by grace that apotheosis (becoming like God) may take place in JS’s sacramental soteriology. The notion of grace in Mormonism is complex but subtly present in nearly all aspects of its theology.

⁵ [archangel] in VOT. GM1-RC follows VOT.

⁶ The “mark it elder Rigdon” phrase is found in some form in two of the other sources. It appears as “Mark it Elder Rigdon;” in VOT. WW merely has “mark it.” It suggests that Rigdon was too careful with the idea of an embodied God, not a new one in JS’s preaching.

For example, William Clayton reported that on January 5, 1841, JS claimed: That which is without body or parts is nothing. There is no other God in heaven but that God who has flesh and bones. John 5-26, “As the father hath life in himself, even so hath he given the son to have life in himself”. God the father took life unto himself precisely as Jesus did. (Fillerup, “William Clayton.”)

On March 9, 1841, JS was reported to say that God is embodied: “he said was the provence of the father to preside as the Chief or President—Jesus as the Mediator & Holy Ghost as the testator or witness— the Son Had a Tabernacle & so had the father But the Holly Ghost is a personage of spirit without tabernicle” (William Patterson McIntire “Minute Book,” CHL.) Wilford Woodruff reported that in February 1842 JS announced that God, Jesus, and the Holy Spirit were all on the same track. Jesus would become as God, the Spirit would become as Jesus (redeeming some world) and that all the truly saved men would have to follow the same path (Woodruff, book of revelations, MS 23152, CHL). Wilford Woodruff’s report of June 11, 1843 shows JS addressed the same issue: “As the father hath power in himself so the Son hath power in himself, then the father has some day laid down his body & taken it again so he has a body of his own—so has his son a body of his own so each one will be in their own body.” (Woodruff Journal, CHL.) Willard Richards wrote in the JS diary: “If any man attempt to refute. what I am about to say after I have made it plain let him be accursed. as the father hath power in himself so hath the sun [son] power in himself to lay down his life—the son doeth what he hath seen the father do. &c-” (JS diary, June 11, 1843, CHL.) On July 9, 1843, James Burgess reported JS’s response to a question: “In answer to a question asked by a Sectarian priest namely. How is that you Mormons hold that God is an omnipresent being when at the same time he is a personage of Tabernacle. After God had created the Heavens and the Earth. He came down and on the sixth day said let us make man in our own image. In whose image. In the image of Gods created they them. Male and female: innocent harmless and spotless bearing the same character and the same image as the Gods. And when man fell he did not lose his image but his character still retaining the image of his maker Christ who is the image of

man is also the express image of his fathers person so says Paul. For in him Christ dwelt the fulness of the Godhead bodily. Why because He was the brightness of his glory; and the express image of his person. Ques. What person Gods person. Hebrews 1st chap 3 verse And through the atonement of Christ and the resurrection and obedience in the Gospel we shall again be conformed to the image of his Son Jesus Christ, then we shall have attained to the image glory and character of God. What part of God is omnipresent read the 37 chap of Ezekel. It is the Spirit of god which proceeds from him consequently God is in the four winds of Heaven and when man receives intelligence is it not by the spirit of God J S Prophet.” (James Burgess journal, CHL.)

⁷ John 5:26 KJV reads “life” rather than power.

⁸ John 5:26. The WR attests to the TB and WC wording here. JS employed John 5 as a support for a number of ideas, in particular consider John 5:19. “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” Rigdon (and JS?) had written in the so-called Lectures on Faith that God was a spirit, the Son was embodied and the Holy Ghost was the mind of the Father and the Son. Latter-day Saints often wonder why JS was not more forthcoming on the nature of God in his early teaching. For example, did not his first vision of God and Christ tell him that God was embodied? It may have been difficult for the young JS to immediately place that experience in context. He characterized it as a vision and perhaps he was hesitant to draw too many conclusions from the experience. It would later form a part of the mosaic of his theological understanding. His famous remark that looking into heaven for five minutes was more instructive than all that had been written on the subject was made when he had developed an interpretive context for such experiences (funeral address for James Adams, JS diary October 9, 1843, CHL, Parallel Joseph). Putting those experiences together yielded a confidence that allowed him to step out of Rigdon’s shadow to make the bold declarations found in his Nauvoo sermons. It was not just line upon line, but synthesis upon synthesis together with JS’s creative readings of Hebrew—see where his misreading of Hebrew surfaces in D&C 132 as “eternal ‘lives’.” Additionally, there was a certain institutional inertia in play. JS was aware of the possible negative shock-value in the introduction of new ideas. His previously noted remarks apply here: “But their has been a great difficulty in getting anything into the heads of this generation it has been like splitting hemlock knots with a Corn doger for a wedge & a pumpkin for a beetle, Even the Saints are slow to understand I have tried for a number of years to get the minds of the Saints prepared to receive the things of God, but we frequently see some of them after suffering all they have for the work of God will fly to pieces like glass as soon as any thing Comes that is Contrary to their traditions, they Cannot stand the fire at all, How many will be able to abide a Celestial law & go through & receive their exaltation I am unable to say but many are Called & few are Chosen.” (Woodruff Journal, January 21, 1844, CHL.)

⁹ Using WW introduces what is surely a redundancy here. The simpler “Jesus said” is attested by two sources. WC’s “What did Jesus say” and his own “Jesus said” was used by Bullock for TS while WC’s “said Jesus” before “mark it” was not used. WW’s “the scriptures inform us” was picked up by Grimshaw, but moved to a different location as in RC.