

CCT: A Genetic Analysis of TS, RC. Pericope 14.

WR	SR	TB	WW	WC	GL1 TS	RC
– you have got to learn how to make yourselves God, Kings, Priests, &c. – by going from a small to great capacity. Till they are able to dwell in everlasting burnings ¹ & everlasting power. –	To know God learn to become God's. Exalted by the addition of subjects to his family, or kingdom. ²	you have got to learn how to be a God yourself & be a K. & God Priest to God same as all have done by going from a small capy to anr. from grace to grace until the resn. of & sit in everlasting power as they who have gone before & God in the L. D. while certn. individs are proclaimg. his name is not trifling with us–	And you have got to learn how to make yourselves God, king and priest, by going from a small capacity to a great capacity to the resurrection of the dead to dwelling in everlasting burnings,	You have got to learn how to be a god yourself in order to save yourself – to be priests & kings as all Gods has done– by going from a small degree to another–from exaltation to ex–till they are able to sit in glory as with those who sit enthroned. I want you to know while God is being proclaimed that he is not trifling with you nor me.	You have got to learn how to be Gods yourself ³ ; to be kings and priests to God ⁴ the same as all Gods have done; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power; ⁵ and I want you to know that God in the last days, while certain individuals are proclaiming his name, ⁶ is not trifling with you or me;	and you have got to learn how to be Gods yourself ³ , and to be Kings and Priests to God, the same as all Gods have done before you, namely , by going from one small degree to another, and from a small capacity ⁷ to a great ⁸ one ; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, ⁹ and are able to dwell in everlasting burnings, and to sit in glory as do those who sit enthroned in everlasting power; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

¹ The phrase (attested by WW) is probably drawn from Isaiah 33:14-17 which describes the righteous as being able to dwell in “everlasting burnings.” Bullock reported a part of the phrase in TS, while WC is different yet again. See also, Rev. 15:1-4; Rev. 4:6; D&C 137:2; Hel. 5:23; Ezek. 1:4.

² This curious statement may be related to the “those who have gone before” notion, but it seems more closely connected with later statements in the sermon suggesting that Jesus takes the place of the Father who will assume a “higher” exaltation (compare D&C 130:10, Fillerup, “William Clayton,” April 2, 1843, *JSP*, J2: Appendix A; Woodruff, book of revelations, February 1842,

MS 23152, CHL). It may also suggest happenings regarding plural marriage in Nauvoo.

³ This phrase is attested by all the sources for this portion of the speech. There is a clear element of "works" in JS's narrative of salvation. But for JS, it is a soteriological system, a system whose workings, regulations, ordinances and power are all centered in the Christ. JS's doctrinal literature is infused with the idea of Jesus as central figure. But JS's soteriology is certainly not that of Martin Luther or John Calvin. It would be wrong however to say that JS did not advocate grace. For JS, grace is manifested in the soteriological system, both in the formal sense of ordinances and covenants, but also in the Holy Spirit's workings in individual lives. For example, see D&C 84:43-53. Later in this sermon we will see another uniquely Mormon manifestation of grace. (See also, Willard Richards' "pocket companion" ca. August 1839, CHL.)

One strand in the resulting theological trend is illustrated by "Diagram of the Kingdom of God," *Latter Day Saints' Millennial Star* 9, no. 2 (January 15, 1847): 23-24. The "kings and priests" idiom derives from a New Testament manifestation of the royal house metaphor from the Old Testament temple/Davidic kingdom. It appears in Latter-day Saint literature in the 1832 vision found in LDS D&C 76 and was ritualized by JS in the Nauvoo period. This is one key to JS's deification ideas. A conditioned God is paired with an equally deep impact on Christian doctrine later in the sermon (see per. 19-21).

⁴ 1 Pet. 2:9, Rev. 1:6. Apotheosis (deification) was both a first temple period and an early Christian doctrine. It remains a doctrine of the Orthodox branch of early Christianity, but became a fringe doctrine in the Latin Church and was eschewed by most Protestants (see Russell, *Doctrine of Deification*). The terminology also suggests the Book of Abraham text, particularly the narrative from Abr. 3:22 through chapter 4. Moreover D&C 76:56 refers to men in the Celestial glory as "priests and kings." On the day following this sermon JS announced (see Parallel Joseph for April 8, 1844 and the forthcoming *JSP*, D14) that the temple would play a role in this learning how to become "Gods."

William Clayton's report for April 8, 1844, reads,

[we] are calculating [as] soon as [the] Temple [is] finished washing & anointing &c when those last & most imp[ortan]t ordinance[s] can be done – must be in a house – prov made during time of laying found: where men may rec endowment to make K[ings] & P[ries]ts unto the Most H[igh] G[od]. having nothing to do with temporal things but K[ingdom] of G[od]. G[od] has provided for a house to be built.

On June 11, 1843, Woodruff reported that JS said,

God decreed before the foundation of the world that that ordinance should be administered in a house prepared for that purpose. If a man gets the fulness of God he has to get [it] in the same way that Jesus Christ obtain it & that was by keeping all the ordinances of the house of the Lord." That same day, Willard Richards recorded JS as saying, "Ordinances

were instituted in heaven before the foundation of the world & in the priesthood, for the salvation of man. not be altered. not to be changed. all must be saved upon the same principle.” Woodruff has JS linking the process more specifically to the pre-earth events: “He took for the foundation of his discourse the words of Jesus to the Jews how oft would I have gathered you together as a hen gathereth her chickens under wings But ye would not &c. He then asked what was the object of Gathering the Jews together or the people of God in any age of the world, the main object was to build unto the Lord an house whereby he could reveal unto his people the ordinances of his house and glories of his kingdom & teach the people the ways of salvation for their are certain ordinances & principles that when they are taught and practiced, must be done in a place or house built for that purpose this was purposed in the mind of God before the world was & it was for this purpose that God designed to gather together the Jews oft but they would not it is for the same purpose that God gathers together the people in the last days to build unto the Lord an house to prepare them for the ordinances & endowment washings & anointings &c. (Kenney, *Wilford Woodruff's Journal*, 2:240.)

See chapter 8 of Smith, *Every Word Seasoned with Grace* and notes there (forthcoming), where the theme is expanded.

While the terminology reflects the New Testament passage above, it is certainly related to JS's revision work with the Bible (see his Genesis 14:24 insertion) as well as the text of Alma 13 in the Book of Mormon and D&C 76 – see the previous note.

⁵ WR attests to both “power” as in TB, and “burning” as in WW. WC's use of “glory” suggests it was also deployed.

⁶ It is reasonable to suggest that this may be another remark directed at Rigdon, but more perhaps to William Law and the “reformed church” nucleus. This new church claimed that JS was a fallen prophet for his forays into the unorthodox and particularly polygamy. Far from swaying the dissidents, this sermon gave impetus to the movement. The circle of deification doctrines figured prominently in the first and only issue of the dissident newspaper, the *Nauvoo Expositor*. (Park, *Kingdom of Nauvoo*; Bushman, *Rough Stone Rolling*).

⁷ Both TB and the WR attest to “capacity”.

⁸ Grimshaw's insertion of the Woodruff phrase is redundant.

⁹ Phrase attested by TB.