

CCT: A Genetic Analysis of TS, RC. Pericope 18.

WR	SR TB	WW	WC	GL1 TS	RC
the head, or the head one = The head one of the Gods, brought forth the Gods.—	I shall go to the first Hebrew word in the Bible the 1st sen: In the beginning —Berosheat—In, by, thro. & everything else. Roshed the head when the Inspd. man wrote it he did not put the 1st pt. to it. a man, a Jew witht. any authy. thot. it too bad to begin to talk about the head of any man. "The Head one of the Gods brought forth the Gods" is the true meang. of the word—if you do not believe it you do not believe the learned man of God—no man can tell you more than I do thus the H[ead?] God brot. forth the Gods in the Head council—I want to bring it to English. Oh ye lawyers ye doctors I	I will then go to the Bible, Barasheet in the beginning , Analyze the word in and through the head, an old Jew added the word Bath, ² it red the head one of the Gods, broat [brought] forth the Gods, I will transpose it in the english language. I want you to know & learn that the Holy Ghost knows something. The grand Council set at the head and contemplated the creation of the world. Some will say, the scriptures say so & so, but I will show you a text out of an old book containing the four languages, the German is here what does this text say, yoakabeam,	I will go the old Bible the very Berosheit. ⁴ make a comment on the first sentence of the history of creation. Berosheit Bara want to annalize the word— Be —in by through & every thing else—rosh - rosh —the head. sheit—where do it come from— when they inspired man wrote he did not put the Ba. there— But a jew put it there. It read in the first—the head one of the Gods brought forth the Gods—is the true meaning— rosheet signifies to bring forth the Eloheim. Learned men cannt learn any more ⁵ than what I have told you hence the head God brought forth the head God in the grand	I shall comment on the very first Hebrew word in the Bible; ⁹ I will make a comment on the very first sentence of the history of creation ¹⁰ in the Bible, Berosheit . ¹¹ I want to analyze the word; ¹² Baith , ¹³ in, by through, in , ¹⁴ and every thing else. Rosh , ¹⁵ the head. Sheit , ¹⁶ grammatical termination. ¹⁷ When the inspired man wrote it, he did not put the baith ¹⁸ there. A man ¹⁹ a Jew ²⁰ without any authority, thought it too bad to begin to talk about the head . ²¹ It read first, 'The head one of the Gods brought forth the Gods, ²² that is the true meaning of the words. ²³ Baurau ²⁴ , signifies to	I shall comment on the very first Hebrew word in the bible; I will make a comment on the very first sentence of the history of creation in the Bible , I Berosheit . I want to analyze the word; baith , in, by, through, ⁴⁶ and every thing else. Rosh , the head; Sheit , grammatical termination. When the inspired man wrote it, he did not put the baith there; an old Jew without any authority added the word; he thought it too bad to begin to talk about the head . It read first 'The head one of the Gods brought forth the Gods;' that is the true meaning of the words. Baurau , signifies to bring forth. If you do not believe it, you do not believe the learned
Dr & Lawyers that have persecuted.—					

The head **one** called the Gods together in grand council—to bring forth the world.= **Example of** error as yocabim⁺—Jacob—the son of Zebedee—& James. James the son of Zebedee 4 Mat. 21. Greek, Hebrew, German, & Latin.—In the beginning the head of the gods called a council of the Gods—and concocted a scheme to create the world.—**Soon as** we begin to understand the character of ~~the~~ God, he begins to unfold the heavens to us.

want to let you know that the H G. knows something as well as you do—the Head God called togr. the Gods & set in Grand Council **&c** when I say **a** lawyer I mean a lawyer of the Scrip. I have done so hither to let the lawyers flutter **& let** everybody laugh at them. some learned Dr. mit. take a notn. to say thus & so—& are not to be altd. **& I** am going to shew you an error I have an old book in the Latin Greek Hebrew & German **& I** have been readg. the Germ[an]: I find it to be the most correct **that I have found** **& it** corresponds **the** nearest to the revns. **that I have given** the last 16 yrs it tells about Jachabod means Jacob—in the English James—**& you** may talk about James thro all Eternity in

the son of Zebedee, **the bible says** James the son of Zebedee, but this says Jacob son of Zebedee 21 ch 4th ver Matthew The Dr says (I mean Dr of Law not of physic) If you say anything not according to the Bible we will cry treason, But if **ye are not led by revelation** how can **ye** escape the damnation of Hell, here we have the testimony of four I have the oldest Book in the world **& the Holy Ghost** I thank God for the old Book but more for the Holy Ghost.³ The Gods came together & concocted **the plan of making the world & the inhabitants**, having an knowledge of God we know how to Approach him & ask & he will answer

council - will simplify it in the English language. **The learned** Doctors who have persecuted me I want to let you know that the H. G. The grand councilors **set** in yonder heavens and contemplated the creation of the worlds **that was** created at that time. When I say Doctor & Lawyer I mean the D & L of the scriptures. Some learned doctor might say the scriptures say thus & so **and we must believe the scriptures** **He referred to** an old book (N. T.) in the Hebrew, Latin German & Greek— find it⁶ to be the most correct—**find it** to correspond **with the** revelations I have **received**. It talks about **Yachaubon** the son of Zebedee—means Jacob.

bring forth.²⁵ If you do not believe it, you do not believe the learned man of God. No man can **learn** you more than **what I have told you**. Thus the head God brought forth the Gods in the **grand council**.²⁶ I will simplify it in the English language. Oh ye lawyers! ye doctors! **who have persecuted me**; I want to let you know that the Holy Ghost knows something²⁷ as well as you do. The head God called together the Gods, and **set**²⁸ in grand council. The grand counsellors²⁹ **sat** in yonder heavens,³⁰ and contemplated the creation of the worlds **that were** created at that time.³¹ When I say doctors and lawyers, I mean **the doctors and** lawyers of the

man of God. **Learned men**⁴⁷ **can** learn you **no** more than **what I have told you**. Thus, the head God brought forth the Gods in the **grand council**. **I will tranpose and simplify it in the English language**. Oh ye lawyers! **and ye Priests!**⁴⁸ **who have persecuted me**; I want to let you know that the Holy Ghost knows something as well as you do. The head God called together the Gods, and **sat at the head**⁴⁹ in yonder heavens, and contemplated the creation of the worlds **which were** created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the Scriptures. I have done so hitherto **without explanation**⁵⁰ to let the lawyers flutter, and⁵¹ every body laugh at them. Some learned doctor

the 21 v. of 4.th Mat:
where it gives the *test*.
that it is to Jacob & how
 can we escape the dn. of
 hell *witht*. God reveal to
 us. Latin says that
Jackobus. means Jacob—
 Hebrew says *means*
 Jacob—Greek says
~~Ja~~kus Jacob German
 says Jacob thank God I
 have got this book & I
 thank him more for the
 gift of the H G. I have all
 the 4 Test. come here ye
 learned men & read if
 you can. I shod. not have
 brot. up *this word* ~~unt~~
 only to shew that I am
 right when we beg to
 learn this way we beg to
 learn the only true God
 & when we *belgjin to*
 know how to come to
 him & he begins to
 unfold the heavens to us
 & tell us all abt. it *bef*
our prayers get to his
ears ~~at the be~~

The N.T. says James—
 now if Jacob had the
 keys you might talk
 about James and never
 get the keys.⁷ Matthew
 4-21 verse it gives the
 word Jacob instead of
 James How can we
 escape the damnation of
 hell *unless* God *be with*
 us—Men bind us with
 chains—Read from the
 Hebrew *Yingacoub*—
 Jacob. Greek *Ichobon*—
 Jacob. ~~German~~ He has
 got the oldest book in
 the world—but he has
 got the oldest book in
 his heart. Latin⁸
 Yacobus—Jacob *too*—
 Should not have
 introduced this
 testimony were it not to
 back up the word rosh—
 the head father of the
 Gods. When we begin
 in this way we begin to
find out God— what
 kind a being we have
 got to worship. **When**

scripture.³² I have done
 so hitherto, to let the
 lawyers flutter, and
 every body laugh at
 them. Some learned
 doctor might take a
 notion to say, the
 scriptures say thus and
 so, and are not to be
 altered, and I am going
 to show you an error.³³ I
 have an old book of the
 New Testament in the
 Hebrew, Latin, German
 and Greek.³⁴ I have been
 reading the German and
 find it to be the most
 correct,³⁵ and it³⁶
 corresponds nearest to
 the revelations I have
 given for the last
 fourteen years. It tells
 about Jachoboy the son
 of Zebedee; it means
 Jacob; in the English
 New Testament it is
 James.—³⁷ Now if Jacob
 had the keys, you might
 talk about James
 through all eternity, and
 might take a notion to say,
 the⁵² Scriptures say thus
 and so, and we must
 believe the Scriptures⁵³—
 they are not to be altered;
 but I am going to show
 you an error in them.⁵⁴ I
 have an old edition of the
 New Testament in the
 Hebrew, Latin, German,
 and Greek languages.⁵⁵ I
 have been reading the
 German and find it to be
 the most correct
 translation,⁵⁶ and to
 correspond nearest to the
 revelations⁵⁷ which God
 has given to me for the
 last fourteen years. It tells
 about Jachoboy, the son of
 Zebedee; it means Jacob;
 in the English New
 Testament it is translated⁵⁸
 James. Now if Jacob had
 the keys you might talk
 about James through all
 eternity, and never get the
 keys. In the 21st verse of
 the fourth chapter of
 Matthew, my old German

we *begin to* know how to come to him he begins to *come to us*. When we are ready to come to him he is ready to *receive* us.

never get the keys. In the 21st verse of the 4th chapter of Matthew, it gives the word Jacob instead of James.³⁸ How can we escape the damnation of hell except God reveal to us; men bind us with chains; Latin says Jachobod³⁹ means Jacob;—⁴⁰ Hebrew says it means Jacob; Greek says Jacob; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world,⁴¹ but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have

edition gives the word Jacob instead of James. The doctors (I mean doctors of law, not of physic) say 'If you preach any thing not according to the Bible, we will cry treason'.⁵⁹ How can we escape the damnation of hell except God be with us, and reveal to us? Men bind us with chains. The Latin says Jachabod,⁶⁰ which means Jacob; the Hebrew says Jacob, the Greek says Jacob; and the German says Jacob; here we have the testimony of four against one. I thank God I have got this old book, but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four testaments; come here ye learned men, and read if

brought it up,⁴² only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us⁴³ and tell us all about it. When we are ready to come to him, he is ready to come to us.^{44 45}

you can. I should not have introduced this testimony were it not to back up the word Rosh, the head, the Father of the Gods. I should not have brought it up only to show that I am right.⁶¹ In the beginning the head of the Gods called a council of the Gods, and they came together and concocted a plan to create the world⁶² and people it.⁶³ When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. Having a knowledge of God, we begin to⁶⁴ know how to approach him, and how to ask so as to receive an answer.⁶⁵ When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to

come to him, he is ready
to come to us.

¹ WW also gives the plural form.

² Woodruff understood the idea imperfectly(?) and did not expand his notes.

³ The phrasing here is in a somewhat different order than in GM1-RC.

⁴ Both WC and WW are close in some ways to the fusion texts (TS, RC) but are rather jumbled and were the subject of serious editing.

Reconstructing JS's Hebrew discussion was daunting and offering corrections was difficult for the historian's staff of the time of RC's production (ca. 1855). Bullock probably sought advice from John Taylor for his TS text in April 1844. See note 11 below.

⁵ WC has a slightly different slant here, suggesting that "the learned" did not have as deep an understanding as JS, while the other reports claim that the learned are not able to provide a more extensive understanding to his audience.

⁶ The antecedent here is "German."

⁷ The importance of names: it was vain to hope to receive the "keys" from the wrong person. JS likely continues his somewhat humorous (at least in public) attitude about his critics here. On the other hand, names could be important in his theology. Legitimate transfer of authority was a key element of his teaching.

⁸ WC places Latin at the end of the "James" discussion. He was probably playing catch-up.

⁹ JS's argument appears to be about the components of the first word in the MT and may be related to Abraham 4. See Barney, "Hebrew Genesis 1:1."

¹⁰ The two phrases extracted from TB and WC are probably somewhat redundant. Empirically, the WC is a compression of the TB. The first word and first sentence are, in a sense, the subject of the commentary.

¹¹ Pronounced "bray-sheeth." Appears underlined in RC. JS apparently used much the same discussion in his June 16, 1844 address, though the reporting is a more complex issue (Parallel Joseph; also the forthcoming chapter 10 of Smith, *Every Word Seasoned with Grace*). JS's construction on Genesis 1:1 has been the subject of some discussion. For example Owens, *Kabbalah*; also Zucker, "Student of Hebrew;" Barney, "Hebrew Genesis 1:1."

¹² MS1 reads [- *baith*]. "analyze the word" is attested in the WW.

¹³ Not capitalized in ms history, but is underlined.

¹⁴ "in" does not appear in ms history, there appears to be an erasure in the ms history as that point.

¹⁵ [Rosh] in ms history.

¹⁶ [Sheit] in ms history.

¹⁷ Probably added as a result of Bullock's consultation with W. W. Phelps and John Taylor. See Barney, "Hebrew Genesis 1:1," 116ff.

¹⁸ Probably should read, [did not put the first part to it], based on Bullock's own report.

¹⁹ Ms history has "A man, a Jew"

²⁰ The identification of Old Testament editors as "Jews" is coherent with JS's translation of the Book of Mormon (see 1 Nephi 14:23). One might choose to see such redaction in post-exile constructions of Israelite history. On the redaction of Old Testament texts, see David E. Bokavoy, *Authoring the Old Testament: Genesis-Deuteronomy* (Salt Lake City: Greg Kofford Books, 2014).

²¹ head in RC.

²² VOT has double quotation marks rather than single in this quotation. Barney, "Hebrew Genesis 1:1," 125ff, argues that Joseph derives this phrase from the first word of Genesis.

²³ The change from singular to plural is significant. Joseph is analyzing a single word here. Bullock made the alteration perhaps based on John Taylor's (faulty) interpretation of Joseph's argument. JS's basing theology on his obscure use of Hebrew falls in line with his habit of recreating texts from many sources.

²⁴ baw-raw. Appears as Baurau (underlined) in the RC. Does not appear in the source documents.

²⁵ This portion of the TS text is interesting in that it suggests that someone who had some understanding of Hebrew edited the results from combining the TB/WC reports. If JS read the text before publication, he no doubt would have made such modifications to the manuscript. However, there are several other ways these changes might have occurred, including consultation with some in Nauvoo who were familiar with Hebrew such as Alexander Niebaur who tutored JS in Hebrew, Greek, Latin and German. JS's Hebrew study materials that he carried from Kirtland may have been used. Evidence from Bullock's Nauvoo journal suggests it was John Taylor who tutored Bullock on these passages. See Barney, "Hebrew Genesis 1:1." William Phelps may have been a source of advice.

²⁶ WW and WR diary attest to "grand" contra TB. The ideas here are clearly related to the Book of Abraham text (chapter 3) as are a number of other topics in this sermon. While Joseph feels it necessary to refer to biblical texts (for the reasons he mentioned), the grand council idea and the organizing of the council are Book of Abraham ideas. The phrase "Grand Council" however is clearly Masonic in origin and no doubt used for effect. Joseph's initiation into masonry in 1842 seems to mark the beginning of his personal appropriation of the term to describe *premortal* events in his public remarks. See his remarks of August 27, 1842, August 31, 1842, and May 12, 1844 (chapter 9, of *Every Word Seasoned with Grace* and Parallel Joseph). For Masonic usage, see Barnard, *Masonry*, 137-9; Morgan, *Free Masonry*, 55; Town, *Speculative Masonry*, 24-5; Freemason and Universalist preacher Hosea Ballou, *Atonement*, 93-4. JS might have used the term in this way in private discourse previous to his formal initiation in masonry (however, he would almost certainly have been familiar with the Masonic use before then – Hyrum Smith was a Mason from his New York days). For example see William W. Phelps minutes of a Kirtland, Ohio conference May 23, 1841 (remarks by Almon W. Babbit). (Backman and Cook, *Kirtland Elders Quorum Record*.) Phelps himself uses the term to refer to a meeting of the church authorities in January 1836. (William W. Phelps, Letter to Sally Phelps, CHL.) The term appears in Smith, *Teachings of the Prophet Joseph Smith*, 157, but this an alteration of "great council" in the original 1839 source. See also journal of William Clayton, March 10, 1845 (Smith, *Intimate Chronicle*). The

term was used also in reference to the anointed quorum of Nauvoo and the “Council of 50.”

²⁷ “knows something” is attested in WW.

²⁸ VOT reads [sat].

²⁹ See notes above on Masonic terminology.

³⁰ Probably a redundancy.

³¹ The remarks here suggest the Book of Abraham text.

³² Ms history reads, [the doctors[^] and lawyers]. This insertion appears to be in the same ink and the same handwriting as the main text.

³³ The charges circulating in Nauvoo that JS was a fallen prophet had their foundation largely in the secret practice of polygamy. But his critics leveraged several of the doctrines Joseph had been teaching in public, like the nature of the Godhead as it appears in the present sermon. JS’s point in demonstrating a difference in the English and the Latin, etc. was that a rigid adherence to the English text may bind people to false ideas. The Latin text for Matthew 4:21 reads “et procedens inde vidit alios duos fratres Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebedaeo patre eorum reficientes retia sua et vocavit eos.” “Iacobum” being translated as James. The Greek text reads Ἰάκωβος (Iakōbos). The Latin (Jerome) OT translates Jacob as Iacob. The descent of the name James from Jacob is somewhat parallel to Jesus from Joshua. The KJV translators appear to have used the Geneva bible here. Yacob (Hebrew Jacob) – the Greek has no ‘y’ and Yacob became Iakobos. In Latin this was rendered Iacobus. Centuries later this name had become vulgarized as Jacomus (Iacomus), which in French gave rise to James, a name transmitted by the Norman conquerors into English. Hence, James and Jacob are linked by a long passage from Hebrew through the Romance languages. JS is certainly correct, that the equivalence of the names was not understood by common readers of the NT. JS sees the opaqueness of the text to this equivalence as an error.

³⁴ The words are permuted in the two reports. It seems certain that the polyglot was Elias Hutter’s *Novum Testamentum harmonicum ebraice, graece, latine et germanice*. (Nuremberg, 1602-3) 2 vols. (JS was reading from vol. 1). JS may have acquired it from his German/Hebrew teacher in Nauvoo, Alexander Neibaur. Its present whereabouts are unknown. An image of a ca. 1845 hand-colored lithograph by George Lloyd depicting JS preaching with the polyglot is found on the dust cover of Glen M. Leonard’s *Nauvoo, A Place of Peace, A People of Promise*. The Hutter polyglot may be in evidence in JS’s April 8, 1844 sermon (see chapter 8) and it is referenced again in his May 12, 1844 sermon (see chapter 9 of *Every Word Seasoned with Grace*). In the April 8 sermon the presence of the polyglot is suggested when JS invited Brigham Young to read from the bible, but since there was no English version, Brigham in turn invited W. W. Phelps to read. On August 19, 1844, Wilford Woodruff reported a dream involving JS and the polyglot. (See Woodruff’s journal for that date: Kenney, *Wilford Woodruff’s Journal* 2:449.)

³⁵ WW offers some support for this reading.

³⁶ Ms history reads [I have been reading the German and find it[^] to be the most correct, and it corresponds . . .]. The handwriting may be different, the ink is different. (The German translation was Martin Luther’s.)

³⁷ VOT has no dash.

³⁸ TB is somewhat more clear here, with the import that the passage testifies to Jacob having authority, rather than James, whereas WC merely

suggests a change of name.

³⁹ Both source documents have a more correct version of this name, and this suggests a typographical error.

⁴⁰ VOT has no dash.

⁴¹ WW attests to this phrase.

⁴² Bullock probably introduces a redundancy here by his use of both TB and WC.

⁴³ Phrase attested by WR.

⁴⁴ Perhaps a redundant inclusion.

⁴⁵ This pericope is unusually disparate. The sources, while containing more or less the same ideas, have less coherent wording than other passages. The language discussion is the source of confusion.

⁴⁶ [through ~~in~~] in GM1.

⁴⁷ GM1-RC use WC here rather than VOT.

⁴⁸ [& ye priests] is an insertion in the GM1.

⁴⁹ Woodruff's meaning seems to be changed here.

⁵⁰ Words in red here are an insertion in GM1.

⁵¹ GM1 reads, [and ^ ~~see~~ every]

⁵² GM1 reads [the^ scriptures say].

⁵³ GM1 has [scriptures].

⁵⁴ [in them] is an insertion in another hand in the GM1.

⁵⁵ [languages] is an insertion in another hand in GM1.

⁵⁶ [translation] is an insertion in another hand in GM1.

⁵⁷ GM1 reads [revelations which God has ~~I have~~ given^ to me for].

⁵⁸ [translated] is an insertion in GM1.

⁵⁹ The insertion of the WW here is almost certainly a redundant text. The entire WW quote is an insertion in GM1.

⁶⁰ This word among many other examples clearly shows the dependence of the Grimshaw text on the TS [VOT] text, although not acknowledged in the preamble.

⁶¹ The insertion from TB creates a redundancy here.

⁶² This insertion is perhaps redundant, a "catch up" from the remarks about the opening verse of Genesis. The rather puzzling nature of the reports for this part of the discourse is reinforced by such "out of order" items. There is the possibility that Joseph repeated the opening thoughts of the pericope, but the other reports work against this. The inserted text however, once again suggests a connection with the Book of Abraham.

⁶³ GM1 reads [and^ ~~its inhabitants~~ people it.]

⁶⁴ [begin to] is an insertion in GM1.

⁶⁵ WW contains a statement similar to this one. Compare D&C 124:95 and JS's sermon of March 9, 1841 (<http://boap.org/LDS/Parallel/1841/9Mar41.html>).