

CCT: A Genetic Analysis of TS, RC. Pericope 33.

WR	SR TB	WW	WC	GL1 TS	RC
Leave the subject. Bless those who have lost friends.¹ Baptism of water fire & Holy Ghost. are inseparably connected. = found in the German Bible to prove what I have taught for 14 years about baptism. - I baptize you with - water. but when Jesus comes having the keys - he shall baptize you with the baptism of fire & Holy ghost. - - Leaving the principles of doctrine of baptism &c - one god, one baptism, & one baptism -	The Bap of Water witht. the B of Fire & the H G. attg. it are necy he must be born of W. & Sp in order to get into the K of God & in the German text bears me out same as the revns. which I have given for the 14 years - I have the test to put in their teeth that my test has been true all the time You will find it in the declar of John the Bap (reads from the German) John says I bap you with Water but when J comes who has the power he shall adm the baptism of F & the H. G. Gt. God now where is all the Sect. world. & if this test is true they are all d-d as clearly as any Anathema ever was—I know the text is	I will leave this subject here and make a few remarks upon Baptism, I will read a tex[t] in German [German] upon Baptism, John says, I baptize you with water But when Jesus Christ Comes He shall administer the baptism of fire & the Holy Ghost, John said his baptism was good for nothing without the Baptism of Jesus Christ, Many talk of any baptism not being essential to salvation, but this would lay the foundation of their damnation,	—concluded his remarks by Baptism—	The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use: they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.⁴ In the German, the text bears me out the same as the revelations which I have given for the last fourteen years.⁵ I have the testimony to put in their teeth; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German), John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God!⁶ where⁷ is now all the sectarian world!⁸ and if this testimony is true, they are all damned as clearly as anathema⁹ can do it. I know the text is true. I call upon all you Germans, who know that it is true. to say	I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessary, and inseparably connected. An individual must be born of water and the spirit, in order to get into the kingdom of God. In the German, the text bears me out the same as the revelations which I have given and taught for the last fourteen years on that subject. I have the testimony to put in their teeth - My testimony has been true all the time. You will find it in the declaration of John the Baptist; (reads from the German) John says 'I baptize you with water, but when Jesus comes, who has the power (or keys) he shall administer the baptism of fire, and the Holy Ghost.'¹⁷ Great God! Where is now all the sectarian world? and if this testimony is true, they are all damned as clearly as anathema can do it. <u>I know the</u> <u>text is true</u>. I call upon all you Germans, who know that it is true to say aye. (Loud shouts of aye.) Alexander Campbell how are you going to save people with water alone? For John said his baptism was good for nothing without the baptism of

I.E. all three =

called upon all
men, Priests and
all to repent and
obey the gospel. -
if they do not,
they will be
damned. -

true— I call upon all to
say I—(shouts of I)
Alex Campbell - how
are you going to save
them with water - for
John sd. his bapm.
was nothing witht. the
~~test~~ baptism of J. C.
One God, Far., Jesus,
hope of, our calling,
one baptism - all three
bap make one. I have
the truth & I am at the
defiance of the world
to contradict.²

I have preached Latin
Hebrew Greek
German & I have
fulfilled all I am not
so big a fool as many
have taken me *for* -
the Germans know
that I read the German
correct - Hear it all ye
Ends of the Earth - all
ye Sinners Repent
Repent - turn to God
for your reln. wont
save you & ye will be
d-d but I do not say
how along³ -

aye, (loud shouts of aye.)
Alexander Campbell,¹⁰ how are
you going to save them with
water alone? for¹¹ John said his
baptism was nothing without
the baptism of Jesus Christ.¹²
There is one God, one Father,
one Jesus, one hope of our
calling, one baptism¹³— all these
three baptisms only make one.¹⁴
I have the truth and am at the
defiance of the world to
contradict me, if they can. I
have now preached a little
Latin, a little Hebrew, Greek
and German, and I have
fulfilled all.—¹⁵ I am not so big a
fool as many have taken me to
be. The Germans know that I
read the German correct.

Hear it all ye ends of the earth—
all ye sinners, repent! repent!
turn to God, for your religion
wont save you, and you will be
damned; I do not say how
long,¹⁶

Jesus Christ. Therefore not¹⁸ leaving the
principles of the doctrine of Christ, let us
got on unto perfection; not laying again
the foundation of repentance from dead
works, and of faith toward God, of the
doctrine of baptisms, and of laying on of
hands, and of resurrection of the dead, and
of eternal judgment. And this will we do,
if God permit.' (Heb 6 chap 1st. to 3^r. v.).¹⁹
There is one God, one Father, one Jesus,
one hope of our calling, one baptism - all
these three baptisms only make one.
Many talk of baptism not being essential
to salvation, but this kind of teaching
would²⁰ lay the foundation of their
damnation.²¹ I have the truth and am at the
defiance of the world to contradict me if
they can. I have now preached a little
Latin, a little Hebrew, Greek, and
German, and I have fulfilled all. I am not
so big a fool as many have taken me to be.
The Germans know that I read the
German correct^{ly}. Hear it all ye ends of
the earth - all ye Priests - all ye sinners,
and all men,²² repent! repent! obey the
Gospel - turn to God; for your religion
wont save you, and you will be damned; I
do not say how long.

¹ This part of WR actually occurs at the end of pericope 30. It is placed here since the other texts witness to the idea at this point. See the facsimile of WR in §4.

² JS's reference to Alexander Campbell recalls the intimate connections of early Mormonism to Campbell's Disciples of Christ. The "Lamanite Missionaries," Oliver Cowdery, Peter Whitmer, Parley Pratt and Ziba Peterson found themselves in Ohio in the fall of 1830. Their dramatic success there was largely among the Disciples. When Walter Scott, part of Campbell's brain-trust, heard of the Mormon invasion he tried to track down new converts to un-convince them. John Murdock, married to a Campbell sister-in-law, was converted by the missionaries, as was his wife. Sidney Rigdon, another Disciple, gave up hearth and home (Disciple property) and went to Isaac Morley's farm in Kirtland to live among other Mormon converts, never expecting to preach again. The casualty rate was so high that Campbell spent considerable effort to debunk Mormonism. Like the Mormons, the Disciples believed in baptism for the remission of sins, in contrast to many who held that baptism merely marked the individual who was already justified by faith. Scott had made it clear that the Holy Spirit was given to the congregation or movement. The individual was to be directed by considered study of scripture, guided by the principles he or she discovered by close reasoning in Holy Writ. Mormonism's laying on of hands was an affront to this in several ways, not the least of which was the notion of authority. The restoration movement of which the Disciples were a part, tried to fit apostolic primitivism into a kind of Luther/Wesley model. But lingering on the edges of the movement was the suspicion that authority had to be conferred by someone besides the congregants who agreed to be followers. When the Mormons claimed angelic ordination/restoration of authority it struck a sympathetic chord with many. Campbell and Scott sensed the broader danger to (their) Protestant ideals in that. JS's remark is a shot across the bow in this fourteen-year-old argument. (Staker, *Hearken, O Ye People*, chapter 7, for the impact of the Ohio preaching.)

The sermon touches on several JS's important ideas here. JS's fourth "article of faith" reads "We believe that men will be punished for their own sins and not for Adam's transgression." The theological machinery behind this provides some insight into residual effects of Follett and others of JS's sermons. A look at Mormon scripture shows that some of it does buy into the idea of the guilt of Adam being shared by mankind without making clear how that takes place. What it does not buy into is the idea that this guilt requires that mankind must engage in some work to be rid of it. Indeed, Mormonism posits that all are relieved of this guilt by Christ. There is apparently simultaneous guilt and redemption from that guilt at birth. Consider for instance the following passages from JS's translations:

2 Nephi 2:26. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

Moses 6:53-54 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from

the foundation of the world.

Jacob 1:19^{[L][SEP]}And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Mosiah 3:11^{[L][SEP]}For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.

Mosiah 3:16^{[L][SEP]}And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.

Alma 12:22^{[L][SEP]}Now Alma said unto him: This is the thing which I was about to explain, now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

Alma 22:13^{[L][SEP]}And Aaron did expound unto him the scriptures from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

Helaman 14:16^{[L][SEP]}Yea, behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual.

Mormon 9:12-13^{[L][SEP]}12 Behold he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.^{[L][SEP]}13 And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

These and other passages like them suggest that mankind inherit the original sin Adam. It is inaccurate to state that Mormonism does not include the concept of transferable guilt. The mechanism for this guilt transfer is not explained, possibly because in Mormon theology, mankind is

redeemed from original guilt, and so “in the end” are punishable only for their own sins, not for Adam’s. One interesting interpretation here is that man shared in the punishment of the fall, by being doomed to die. This punishment is not permanent, but gets to hang around for awhile. The “rules” of this game are a mystery. The theme of baptism, a remarkably controversial topic among Protestants of the era, derived a part of its venom from the original desire to differentiate itself from the Roman Church. Sola Scriptura and salvation by faith alone eviscerated most of the reason for a core of authoritative ordained priests. It is true however that most of Protestantism effectively preserved the form if not the content. Congregations, for the most part, had ministers who were ordained by the laying on of hands. The authoritative source became (partly) education/training seminaries rather than the line of Peter together with the “priesthood of believers” vested in the institution. The drift from Catholic forms was not instant and not complete. (Consider, for example, the issue of religious iconography in American Protestantism or Anglican liturgy.)

Well before the reformation however, the question of authority in administration of sacraments had become muddled by exceptional necessity. JS returned Mormonism to a position of the absolute necessity of an authoritative Priest, and then eventually resolved the question of exceptional necessity with the notion of proxy sacraments for the dead. Mormon questions of sacramental validity in cases where administrators performed sacraments illicitly were over time answered variously by, ratification by church leaders, repeating the ritual, or sometimes proxy service for the dead.

In Follett, JS finds the baptism of the Holy Ghost is both a separate baptism from water baptism, and one that must take place or the baptism of water is impotent. Naturally, JS directs his remarks to Campbell. One of the rather shockingly distinctive messages of early Mormonism in its antebellum world was the notion of the extraction of the experiences in Acts, modeling the laying on of hands for the baptism of the Holy Spirit. The issue has its fine points, but just the fact of such a sacrament in Mormonism was enough to make people ponder the message. With it, came a commitment to the doctrine of Christian Perfection (sanctification), a controversy separating many populist sects from most Calvinists, etc. Sanctification is the most formalized/sacralized doctrine in Mormonism beginning with the judgment of D&C 20:31 to the temple rites. (On sanctification in JS’s time see Merrit, *A Treatise on Christian Perfection*, as well as the preaching of Charles Finney and the Wesleys.)

Baptism, of whatever variety, seems to have little to do with original guilt, sin, etc. in Mormonism. The linkage of original sin to the innocent/ignorant in Mormonism is in some ways more complex than what is found in most of Christian tradition. Even the earliest Mormon texts remove original guilt, an apparently real burden, relieved by Christ, without sacramental formalism. And when “accountability” is assumed by maturity, that guilt does not return. Its *permanent* effect is gone forever. Baptism(s) are for personal transgressions of the divine law, not for inherited sin. The depravity of man found in Calvinist thought, may or may not exist in Mormonism. The question is a subtle one and requires a careful definition of terms. For example, 2 Nephi 9 suggests a kind of depravity, or more gently, a (by nature) fatal weakness. The (direct) linkage to original sin however, seems to be severed. Options like Traducianism are not available in Mormonism for other reasons given in the present sermon. If one discards the idea of Adam and Eve and the garden of Eden, depravity becomes a kind of euphemism for the savagery of

competition/selection. Finally, the question of repentance/forgiveness and its relation to baptism is a complex one in Mormon scripture and homily that evolved from the practice of rebaptism and its replacement by an expanded interpretation by the Lord's Supper.

³ This is a much different notion of damnation than the one spoken of earlier in the sermon.

⁴ The issue of the kingdom of God and when it began was in heated debate among Protestants.

⁵ The reference to 14 years is attested by WR.

⁶ VOT inserts a dash here.

⁷ VOT has [Where]. The text is somewhat permuted from TB.

⁸ ! is changed to ? in VOT.

⁹ Meaning in this case, a ban or curse, accompanied by an excommunication.

¹⁰ Campbell's influence was perhaps a dig at JS's counselor assistant, Sidney Rigdon.

¹¹ VOT has [For].

¹² WW attests to this phrase.

¹³ Cp. Eph. 4:4.

¹⁴ Apparently JS speaks of water, fire and Holy Ghost as three separate baptisms. This is probably a rhetorical exaggeration for effect. Campbell's criticism of the Mormon laying of hands for the Holy Spirit is noted above.

¹⁵ VOT has no dash.

¹⁶ The text for this pericope as well as the next, which revisits the sons of perdition topic, is largely derived from Heb. 6 (see also D&C 132:19, 26). This passage set a major theme for JS over the previous 5 years. Compare JS's sermons for James Adams and Elias Higbee. JS hints here that "hell" as a destination is generally not a permanent stopping point. An early revelation suggests the same thing (D&C 19). He was not alone in such liberal notions, see for example Jonathan Edwards's discussion in, "Objections of Modern Libertines Against the Scriptures," now available at the Yale University online archive: *Works of Jonathan Edwards*, No. 1348.

¹⁷ GM1 reads [Holy Ghost." ~~John said his baptism was good for nothing without the baptism of Jesus Christ Great God!~~].

¹⁸ The editors were actually using the JST text for Hebrews here, but perhaps unintentionally. GM1 reads [Therefore ^{not} leaving]. JS elsewhere made remarks on this verse and others, possibly based on the JST work. There is some feeling for how JST changes were made through these remarks. The JS diary (Willard Richards) notes on October 15, 1843: "I believe the bible, as it ought to be, as it came from the pen of the original writers. as it read it repented the Lord that he had made man. and also God is not a man that he should repent.--which I do not believe.--but it repented Noah that God made man.--this I believe. & then the other quotation stands fair.--if any man will prove to me by one passage of Holy writ, one item I believe, to be false. I will renounce it disclaim it far as I have promulg[at]ed it.— The first principles of the gospel as I believe. first Faith. Repentance. Baptism for the remission of sins, with the promise of the Holy Ghost. Hebrews 6th. contradictions "Leaving the principle of the doctrine of crist [Christ]. if a man leave the principles of the doctrine of C. how can he be saved in the principles? a contradiction. I dont believe it. I will render it therefore not leaving the P. of the doctrin of crist. &c. Resurrection of the dead & eternal judgment".

¹⁹ GM1 reads [(Heb 6 c. 1&2 v.)].

²⁰ GM1 reads [this ^ kind of teaching would].

²¹ Once again, one of the most disturbing and interesting teachings of Mormonism for many of JS's contemporaries was the necessity for receiving the laying on of hands for the gift of the Holy Ghost. It could be particularly repugnant to some Protestants since it could be construed as requiring a legitimate or authoritative actor to officiate. On January 21, 1836, Warren Parrish reported in JS's diary that JS was visited by a John Olived[?] who introduced himself as a minister from Connecticut: "I went into the room where he was, and the first question he asked me, after passing a compliment, was to know how many members we have in our church, I replied to him, that we hav[e] ~~about~~ between 15 hundred and 2,000 in this [Ohio] branch. – He then asked me wherein we differ from other christian denomination[s] I replied that we believe the bible, and they do not. – however he affirmed that he believed the bible, I told him then to be baptised, –he replied that he did not realize it to be his duty – But when [I] laid ~~him~~ before . him the principles of the gospel, viz. faith and repentance and baptism for the remission ^ of sins and the laying on of hands for the reseption of the Holy Ghost ^ he manifested much surprise –I then observed that the hour for school had arived, and I must attend The man seemed astonished at our doctrine but by no means hostile" (*JSP*: J1, 166). Claims of founders of Protestant sects nearly always addressed this issue and the doctrine of "priesthood of all believers" developed over time to fill the need of authoritative performance of sacraments. Essentially, this suggests that baptism confers all the authority there is. The Society of Friends (Quakers) perhaps represents the extreme form. (See Nagel, "Priesthood of All Believers;" also Wengert, *Priesthood, Pastors, and Bishops*; Angell, "Catechisms of George Fox.")

John W. Olived is unknown outside this short notice in the JS diary. Olived is an unusual surname for this time period and may possibly be an error or pseudonym.

²² WR permutes "priests" and "all men".