

CCT: A Genetic Analysis of TS, RC. Pericope 35.

WR	SR TB	WW WC	GL1 TS	RC
You don't know me—you never will I don't blame you for not believing my history. Had I not experienced it, I could not believe it myself 5 1/2 closed.	You never knew my heart. No man knows my hist—I can not do it. I shall never undertake—if I had not experienced what I have I should not have known it myself—I never did harm any man since I have been born in the world—my voice is always for peace—I cannot lie down until my work is finished—I never think evil nor think any thing to the harm of my fellow man—& when I am called at the trump & weighed in the balance you will know me then— I add no more God bless you. Amen—The choir sung an hymn at 1/2 p 5.	Chior – sung –	You never knew my heart; no man knows my history; I cannot tell it. I shall never undertake it; if I had not experienced what I have, I should not have known it myself.¹ I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man.—² When I am called at the trump of the ark-angel,³ and weighed in the balance, you will all know me then.⁴ I add no more. God bless you all. Amen. The choir sung a hymn at half past 5 o'clock and dismissed with a benediction.	You don't know me - you never knew my heart; no man knows my history;⁵ I cannot tell it - I shall never undertake it. I don't blame any one for not believing my history; if I had not experienced what I have⁶ I could not have believed it myself.⁷ I never did harm any man since I was born into the world. My voice is always for peace. I cannot lie down until all my⁸ work is finished. I never think any evil, nor do any thing to the harm of my fellow man. When I am called by the trump of the Archangel, and weighed in the Balance, you will all know me then. I add no more. God bless you all. choir sung a hymn at 1/2 past 5 p. m. Dismissed with benediction.⁹

¹ Statement attested by WR.

² VOT has no dash.

³ VOT reads [archangel].

⁴ VOT adds a dash here.

⁵ Used as irony by Fawn McKay Brodie for her 1945 biography of JS, the phrase suggests a number of things. Internally for example, JS mentioned experiences with the divine that he never fully divulged in public. In his remarks of April 8, 1844 JS continued this theme. The phrase would see outsized popularity and attached meaning as it became identified with Brodie's book. It gradually became a part of twentieth century culture. After JS's death, some nineteenth century Mormons interpreted the statement "no man knows my history" as a cryptic reference to JS's genealogy (John Taylor, February 9, 1845, General Church Minutes file, CHL). Early LDS apostle, Orson Hyde (1857), read it as a claim or testimony that JS was descended from Jesus himself. *Journal of Discourses* 4:259. Even JS's scriptural interpretations were cited in support, for example, D&C 113. While not citing the phrase overtly, others claimed JS was a *pure* descendant of other biblical figures, like Ephraim, the son of the biblical patriarch Jacob. Ephraim's place in Mormon history is a powerful one with church members in general being thought of as the gathering of Ephraim's descendants. On Jesus having children, see Phipps, "The Case for a Married Jesus," also Phipps, *Was Jesus Married?*, 332-345. Recent (2012) discussion of an early papyrus fragment in the voice of Jesus referencing his wife has revived the discussion of Jesus' marriage. See Karen L. King, "A New Coptic Gospel Papyrus." On the evolution of the mythology surrounding JS see, Christopher James Blythe, "'Would to God, Brethren, I Could Tell You Who I Am!': Nineteenth Century Mormonisms and the Apotheosis of Joseph Smith."

⁶ GM1 reads [experienced ~~it myself~~ what I have]

⁷ Additions from WR are mostly superfluous in this portion of the sermon. For example, the inclusion of "you don't know me" is probably a gloss for the speech reported by TB.

⁸ GM1 ends here in its present form.

⁹ The following notes appear on page 1979 of Book E-1 of the manuscript history in which RC appears, in the margin of the final page of RC: "Compiled from the four reports by Jonathan Grimshaw; carefully revised and compared by George A. Smith and Thomas Bullock; read in Council Sunday 18th Nov. 1855, and carefully revised by President Brigham Young. Aug. 9th. 1856 B.Y. J.M.G. W.W. L. H". See also Thomas Bullock's entry in the Church Historian's Office Journal, Nov. 15, 1855: "TB read sermon of Joseph Smith on 7 April/44 & approved" CR 100 1, CHL. (November 15, 1855 was a Sunday.)