

CCT: A Genetic Analysis of TS, RC. Pericope 7.

WR	SR	TB	WW	WC	GL1 TS	RC
Eternal life to know God.—if man does not know God, has not Eternal life.= if I am so fortunate as to comprehend and explain the - - let every one sit in silence and never lift your voice against the servants of God again.	Must know the only living and true God and Jesus Christ. to have eternal life,	The Apos: says this is Eternal life to know God & J. C. who he has sent— that is eternal. life if any man enquire what kind of a being is God if he will search diligently his own heart that unless he knows God he has no eternal life—my first object is to find out the character of the true God & if I shod. be the man to com: the God & I com: them to your heart let every man & woman henceforth shut their mouths & never say anything agst. the man of God & If I do not do it I have no right to revn. inspn. if all are pretension to the God, they will all be as bad off as I am. they will all say I	The scriptures inform us that this is eternal life to know the onwly wise God & Jesus Christ whom He has sent. If any inquire what kind of a being God is, I would say If you dont know God you have not eternal life, go back & find out what kind of a being God is. If I am the man that shows you what kind of a being God is, then let evry man & woman sit in silence and never lift up his hand against me again if I do not do it, I will not make any further pretensions to inspiration or to be a prophet, I would be like the rest of the world, fals teachers, and you would want to take my life. But	The apostle says this is eternal life to know &c" that is eternal life if any man inquires what kind of being is God casts his mind to know —if the declaration of the ap be true he will realize he has not eternal life. There can be eternal life on no other principle. 1st object to find the character of the only wise & true God. If I comprehend so that the spirit seals it upon you hearts , let every man and woman put his hand on his mouth & never say anything against the man of God again. But if I fail it becomes my duty to renounce all my pretensions to	The apostle ² says this is eternal life, to know God and Jesus Christ, whom he has sent. ³ If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey⁴ the principles to your hearts⁵ so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth⁶ and never say any thing⁷ against the man of God⁸ again; but if I fail, it becomes my duty to renounce all my	The scriptures inform us that¹³ 'this is life eternal,¹⁴ that they might know thee the only true God, and Jesus Christ whom thou hast sent.' If any man does not know God, and inquires what kind of being¹⁵ he is, if he will search diligently his own heart, if the declarations of Jesus and the Apostles¹⁶ be true, he will realize that he has not eternal life; for there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God; and what kind of a being he is;¹⁷ and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles¹⁸ to your hearts, so that the Spirit seals them¹⁹ upon you, then let every man and woman henceforth sit in silence,²⁰ put their hands on their mouths, and never lift their hands or voices, or say

ought to be d d. there is not a man or wom who wod not breath out an anathema on my head & some wod feel authd. to take away my life—	you might just as well take the lives of other fals teach[ers] as mine if I was fals,	inspiration &c and if <i>I should do so should</i> <i>I not be as bad as all</i> <i>the rest of the</i> <i>world.</i>¹ Not a man would not breath anathema if they knew I was a false prophet. Some would take away my life.	pretensions⁹ to revelations, inspirations, &c., and if all are pretensions¹⁰ to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema,¹¹ if they knew I was a false prophet; and some would feel authorized to take away my life.¹²	anything against the man of God, or the servants of God again; but if I fail to do it, it becomes my duty to renounce all further pretensions to revelations, inspirations, or to be a prophet; and I should be like the rest of the world, a false teacher; be hailed as a friend, and no man would seek my life; but if all religious teachers were honest enough to renounce their pretensions to Godliness when their ignorance of the knowledge of God is made manifest,²¹ they will all be as badly off as I am. at any rate: and you might just as well take the lives of other false teachers as that of mine., if I am false.²²
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¹ This phrasing is attested in WW and appears in GM1-RC, but translocated. (Hence it does not appear in bold.)

² The ms history reads [Apostle]. The quotation used in this pericope is from John 17:3. JS also referenced this passage in a May 1, 1842 discourse where he mentions that necessary knowledge implied by the John 17 passage can only be found in the temple of God. That sermon was given a few days prior to the first introduction of the temple rituals to some trusted associates (May 4, 1842). JS's funeral address for James Adams (October 9, 1843) also suggests this. See Parallel Joseph.

³ Both mss attest that JS says here, "that is eternal life." Moreover, WW attests to the complete quote, only just indicated in WC.

⁴ Bullock may have regarded his second "com:" as having abbreviated "convey." However, WR attests to both "explain" and "comprehend" here.

⁵ The phrase appears in a slightly different order in TB and WC.

⁶ See JS's sermon at the death of Elias Higbee, August 13, 1843 (Parallel Joseph). Compare WW.

⁷ "any thing" is "anything" in TB and WC. Usage was not uniform.

⁸ WR: [never lift your voice against the servants of God again] probably should read servant rather than servants, based on the other witnesses. Grimshaw retains servants, and this fit Brigham Young's ongoing wish to lessen the perceived gulf (in terms of salvific powers) between JS and the apostles, following JS's assassination at Carthage. On apostolic positioning, see Smith, *An Everlasting Covenant*.

⁹ WW attests to this idea.

¹⁰ The word "pretensions" was undoubtedly used by JS, but the two source documents use it in slightly different phrasing, so it does not appear in black. The weaving together of the two sources is complex here.

¹¹ Webster's 1828 dictionary defines anathema as "1. Excommunication with curses. Hence, a curse or denunciation by ecclesiastical authority, accompanying excommunication. This species of excommunication was practiced in the ancient churches, against notorious offenders; all churches were warned not to receive them; all magistrates and private persons were admonished not to harbor or maintain them, and priests were enjoined not to converse with them, or attend their funeral. There are two kinds of anathemas, *judiciary* and *adjuratory*. The former is pronounced by a council, pope or bishop; the latter is the act of a convert who anathematizes the heresy which he abjures. 2. In *heathen mythology*, an offering, or present made to some deity and hung up in a temple. Whenever a person quitted his employment, he *set apart*, or dedicated his tools to his patron-deity. Persons who had escaped danger remarkably, or been otherwise very fortunate, testified their gratitude by some offering to their deity." The first meaning may be close to what JS had in mind, if in a partly metaphorical sense.

¹² WW also attests to this phrase.

¹³ This phrase was probably a gloss by Woodruff. The actual phrase was [the apostle says] as attested by WC and TB.

¹⁴ All the sources read [eternal life].

¹⁵ [what kind of being] is attested in TB, WC.

¹⁶ [and the Apostles] is an insertion by Bullock in GM1.

¹⁷ GM1 reads, [~~is God~~ He is,]

¹⁸ Phrases like the preceding one again point to the fact that the editors used the TS text (more precisely, VOT) in addition to the four sources announced at the beginning.

¹⁹ GM1 reads, [seals ^{them} ~~it~~]

²⁰ See note 1 pericope 6, *supra*.

²¹ The sentiment makes clear the attitude of the sermon redactors regarding Protestant ministers. The Utah leaders saw little benefit to a balanced approach to a class they saw as the engine of persecution.

²² GM1 becomes rather complex here, with many insertions and deletions. Essentially all the indicated red portions here are insertions. GM1 reads [I should be like the rest of the world, [△] a false teacher [△], ^{be hailed as a friend and no man, and [△] many of you would seek indecipherable to take my life and} but if all [△] religious teachers were honest. enough to renounce their ~~are~~ pretensions to Godliness when their ignorance of the knowledge of God is made manifest they will all be as badly off as I am at any rate;

and you[^] might just as well take the lives of other false teachers as that of mine, [^]for the most bitter if I ~~was~~^{am} false. ~~There is not a man but would breathe out an anathemas, if they knew I was a false prophet; and some would feel authorized to take away my life.~~]. The “x” below “anathemas” indicates the plural s was to be removed. However, the sentence was later omitted altogether. Given the somewhat muddled reports for this segment of the discourse, redactors felt justified in modifications here. See the GM1 facsimile, lines 93-130, for the extensive editing around this segment of the text of RC.