

CCT: A Genetic Analysis of TS, RC. Pericope 9.

WR	SR TB	WW	WC	GL1 TS	RC
Every man has a right to be a false prophet. as well as a true prophet.—	if any man is authd. to take away my life who say I am a false teacher <i>so I shod. have the same right to all</i> false teacher & where wod. be the end of the blood & <i>there is no law in the heart of God that wod. allow anyone to interfere with the rights of man</i> ¹ <i>every man has the right to be a false as well as a true prophet—</i> ²	But meddle not with any man for his religion, evry government ought to permit evry man to enjoy his religion.	If any man is authorised to take my life <i>because</i> I am a false teacher then upon the same principle am I authorised to take the life of every false teacher ⁶ and who would not be the sufferer—but no man is authorised to take away life in consequence of their religion. All laws and governments ought to tolerate <i>whether</i> right or wron.	If any man is authorized to take away my life, who says I am a false teacher: ⁸ then upon the same principle am I authorized to take away the life of every ⁹ false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, ¹⁰ right or wrong.	If any man is authorized to take away my life because he thinks and says I am a false teacher, then upon the same principle we should be justified in taking away the life of every false teacher; and where would be the end of blood, and who would not be the sufferer? But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. ¹⁹ No man is authorized to take away life in consequence of difference of ²⁰ religion, which all laws and governments ought to tolerate and protect ²¹ right or wrong. ²² Every man has a natural and in our country a constitutional ²³ right to be a false prophet, as well as a true prophet. ²⁴

in the
beginning.
before the
world was. =

If I show verily that I have the truth of God & show that ninety-nine of 100 are false *prop.* it wud. deluge the whole world with blood. I want you all to know **God** to be familiar with him & if I can bring you to him all persecut. agst. me will cease & *let* you know that I am his servt. for I speak as one havg. authy. *and not as a scrib[le]*³ open your ears & *eyes* all ye Ends of the Earth & hear & I am going to prove. it to you *with* the Bible⁴ & I am going to tell you the desns. of God to the human race & why he interferes with the affairs of man

I will **show** the world is wrong by showing what God is. I am going to inquire after God **so that** you **may** know **God, that** persecution may cease **concerning** me, I go back to the beginning to show what kind of a being God was, **I will tell you & hear it O Earth!**⁵

If I show that I have the truth of God & 99/100 are false teachers while they pretend to hold the keys of God & go to killing them because &c would it not deluge the world *in* blood. Want you *should* all now **God**—be familiar—If I can *get you to know I can* bring to him. & *if so you will* cease to persecute me. I speak **in** authority. What *kind* of a being was God in the beginning. Hear all ye ends of the earth. I am going to prove it by the bible & *the relation* the human *family sustains with God.*⁷

If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys¹¹ of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if¹² I can bring you to him, all persecutions against me will cease;¹³ you will know that I am his servant, for I speak as one having authority^{14–15} What sort of a being was God in the beginning?¹⁶ Open your ears and hear all ye ends of the earth;¹⁷ for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.¹⁸

If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred are false teachers, professing religious ministers²⁵ are false teachers, having no authority while they pretend to hold the keys of God's kingdom on Earth, and was to²⁶ kill them because they are false teachers; it would deluge the whole world with blood. I will prove²⁷ that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know him, and to be familiar with him; and if I can bring you to a knowledge of²⁸ him all persecutions against me ought to cease; you will then²⁹ know that I am his servant, for I speak as one having authority. I will go back to the beginning, before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? open your ears and hear all ye ends of the earth; for I am going to prove it to you³⁰ by the Bible³¹, and to tell you³² the designs of God in relation to the human race, and why he interferes with the affairs of man.

¹ This interesting phrase did not make it into either amalgamation, though it certainly suggests JS's position in terms of government protection of the rights of citizens. It mirrors the quotation from James Madison's inaugural address, which W. W. Phelps included in JS's presidential campaign "position paper," *General Smith's Views of the Powers and Policy of the Government*. Bullock chose Clayton's less colorful version instead: [But no man is authorized to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong]. The JS diary suggests the Bullock report may be more accurate here. Since Grimshaw used VOT for his base text, he may not have considered the Bullock report.

² The JS diary (Willard Richards) suggests that this phrase is an exact quote.

³ A reference to Matt. 7:29 (see below): "For he taught them as one having authority, and not as the scribes." This makes an important point—JS may provide evidence for his conclusions, but finally his justification is the claim of inspiration perhaps out of the deductive. He notes several times during his remarks that it is the Holy Ghost's inspiration that leads to his theological conclusions. It is not even clear that his proof texting is meant to show the path of his own discovery (see his follow-on remark). Indeed, his own experience with the divine seems to be part of the foundation of his remarks, rather than just biblical texts per se.

⁴ Later in the sermon, JS offers biblical proof-texts for his ideas.

⁵ Woodruff summarizes the speech here, the more extended version is Bullock.

⁶ GM1 reads, [principle ~~am~~ we should be justified in ~~authorized~~ taking away].

⁷ Clayton seems to be summarizing here.

⁸ The ms history has no colon here, while VOT has a semicolon.

⁹ Both Bullock and Woodruff attests to the essential language here.

¹⁰ Woodruff's account also suggests this language.

¹¹ The "keys" here refers to the correct knowledge of God.

¹² Capitalized in VOT.

¹³ Woodruff attests to this language, but in permuted form; meanwhile, Clayton's word or order is slightly different from Bullock.

¹⁴ Matt. 7:29. While Bullock quotes more of the verse and surely this is deliberate reporting, that is left out of both the TS and Grimshaw versions. At this point, the ms history has [. –] . MS1 simply has a dash [–] here. Most of the republications of the TS text, omit most of the dashes appearing in the TS. MS1 is assumed to follow VOT dash occurrence, unless otherwise noted.

¹⁵ MS1 omits the dash.

¹⁶ Both Woodruff and Richards attest to portions of this phrase. JS seems to use "beginning" in a somewhat fluid way here. At one point he seems to mean the beginning of the "creation of the earth" (pericopae 10-18, this appendix) and at another, a much more remote beginning—God's first interaction with those he desires to assist in progressing to his own mode of life (see pericopae 19-24, this appendix).

¹⁷ Woodruff also attests to a version of this phrase. TS inverts the location of "hear". The word order follows Clayton.

¹⁸ This seems to be another Book of Abraham text tangent. JS means to give some kind of global perspective on salvation, past, present and future. His own revelations define this to be the real truth. (D&C 93:24).

¹⁹ [unmolested] is a Bullock insertion in GM1.

²⁰ Reads, [~~their~~^{difference of}] in GM1.

²¹ [and protect] is a Bullock insertion in GM1.

²² The assertion that government should protect the right to practice religion is broadly stated. JS's general views on government were colored by his experience with the power of the individual states and their local governments and militias. While he certainly took advantage of that independence in Nauvoo and maintained the Nauvoo Legion, it seems clear that it was no more than a show of defensive capability. JS felt government above all should protect the rights and property of its citizens. His slim hopes that this would happen for the Latter-day Saints led to any number of tactics to recruit a support system for Nauvoo and the Mormons in the region. The establishment of the Masonic Lodge of Nauvoo, block voting for politicians to curry their favor, the attempts to move from a service economy to a manufacturing one, etc. all moved to protect the Saints from the seemingly inevitable suspicion and prejudice that surrounded "gathered" Mormons. Whether JS claimed that government should grant and protect rights to practices possibly abhorrent to most of the public (such as polygamy) seems questionable. He may have hoped for such protection but it seems unlikely that he had real expectations for it. This probably formed the basis for his plan to strike out for the west and establish a haven for the Saints there. But doctrines and beliefs such as gathering and temples were certainly within the boundaries of protected matters for him. Past experience formed the basis for his plan to strike out for the west and establish havens for the Saints there. JS's establishment of the "Council of Fifty" was in part an attempt to find and build those havens. See Van Wagonen, *The Texas Republic*, chap. 1. *JSP*, Council of Fifty Minutes, Park, *The Kingdom of Nauvoo*.

²³ The foregoing 7 word segment in red is a Bullock insertion into GM1.

²⁴ Willard Richards's words here were probably spoken by JS, even though they summarize the preceding remarks as recorded by Clayton.

²⁵ The foregoing in red is an insertion in GM1.

²⁶ The three preceding phrases in red are insertions in GM1.

²⁷ Reads [~~then~~ prove] in GM1.

²⁸ [a knowledge of] is a Bullock insertion in GM1.

²⁹ [then] is an insertion in the GM1.

³⁰ [to you] is an insertion in the GM1.

³¹ The ms history has B over-striking b in "Bible."

³² Reads, [and ~~I am going~~ to tell you] in GM1.