

has carefully shown that he can have been no one else than Yahweh himself, who characteristically appears amidst the "clouds of heaven," Yahweh's usual theophany.³¹⁰ Indeed, as R. G. Hamerton-Kelly has further documented, the original Church understood the Danielic "Son of Man" to have been the preexistent Being who came to earth as Jesus Christ, the Johannine "Logos" and Creator, and the literal "Son of God,"³¹¹ i.e. Paul's "Lord."

As for the "Ancient of Days," Julian Morgenstern similarly believes him to have been the High God, El, i.e. the aforementioned Canaanite "Father of Years." In the Danielic vision, he especially resembles the Tyrian *Shamem*, another hoary figure who was replaced each spring by his Son, Melcarth ("King of the City"), newly risen from the nether world to take over the duties of his Father.³¹² He further notes how this traditional Father-and-Son Pair reappeared in Christian Scripture in Acts 2:32-4, Eph. 1:20-2, and Heb. 1:3-8, where (after his victory over the Cross) the Son sat down at the right hand of God and received universal dominion from his Father,³¹³

The fact that Joseph Smith was inspired by the same Danielic tableau to declare that Adam - - also a human patriarch and an "Ancient of Days" - - would gather his own "assembled" progeny at the end of time and turn them over to the Son of Man for eternal dominion³¹⁴ further reflects the paradigmatic significance of these literary motifs in Mormonism. Indeed, as Aage Bentzen has shown, the same pattern stands behind *all* human enthronements, such as those depicted in Pss. 2:6ff and 110, where the earthly king became the "first and typical man" (Urmensch), i.e. "the god in whose image and by whose authority he reigned."³¹⁵ And it almost certainly stood behind Jesus' statement that "the Son can do nothing of himself, but what he seeth the Father do," implying that he too ruled according to the *pattern and image* established by his Father (John 5:19). In short, the older God and Patriarch (the archetype of all other patriarchs), and his Son (the King-god and archetype of all earthly kings), are related according to a recurring pattern of *divine filiation*, the ultimate source of which is the sovereignty of the one "Eternal God of all other gods" (D&C 121:32), from whose image and power the younger gods derive their regal capacities, and in whose likeness they govern their own kingdoms. The Semitic version of this "God of all other gods" was El (= Il, Elyon, Elohim) - -the Palestinian "Father of Years" or "Ancient of Days" - -whose *earthly* antitype was Adam, the father and patriarch of the human race.³¹⁶ The "Son of Man," on the other hand, was obviously Yahweh (so Emerton), the archetypal "Son of God" and King, whose *earthly* antitype was Jesus, similarly elevated to become "Lord and Christ" after his resurrection from the dead (Acts 2:26).

³¹⁰"The Origin of the Son of Man Imagery," *JTS* 9 (1958), 225-42.

³¹¹See his summaries in *Pre-Existence, Wisdom and the Son of Man in the New Testament*, 87-102, 196, 241-2.

³¹²"The 'Son of Man' in Daniel 7:13f," *JBL* 80 (1961), 65-72. ³¹³*Ibid.*, 76.

³¹⁴See D&C 138:38, and *Teachings of the Prophet Joseph Smith*, 159.

³¹⁵*Daniel* (2nd ed., 1952); also *King and Messiah* (1955). Both cited by Emerton, *op. cit.*, 236.

³¹⁶To carry the pattern father, the Danielic "Son of Man" will be the one who reclaims eternal dominion over a "regenerated" race of heavenly men from the earthly Adam (1 Cor. 15:45-9). At the same time, Joseph Smith taught that the earthly Adam will become a god and divine patriarch in his own right, i.e. an "Ancient of Days."