

CCT: A Genetic Analysis of TS, RC. Pericope 15.

WR	SR TB	WW	WC	GL1 TS	RC
how consoling when called to part with a dear friend . to know their very being will rise to dwell in everlasting burning.—heirs of God. and ascend a throne as those who have gone before. =	how consoling to the mourner when they are cald. to part with a wife mother ¹ father dr. relative to know that <i>all</i> Earthly taber shall be dissolved that they shall be heirs of God & jt. hrs <i>of</i> J. C. to inherit the same powers exaltn. until you ascd. the throne of Etl. power same as those who are gone bef. what J. did I do the things I saw my Far. do <i>before</i> worlds came rollg into existence	I want you to know the first principle of this law, how consoling to the mourner when they part with a friend ² to know that though they lay down this dody . it will rise & dwell with everlasting burnings to be an heir of God & joint heir of Jesus Christ enjoying the same rise exhaltation & glory untill you arive at the station of a God. What did Jesus Christ do? The same thing as I se the Father do,	1st principles of consolation how consoling to the mourner when called to part with husband father wife child to know that <i>those</i> <i>being</i> ³ shall rise in immortal glory to sorrow die nor suffering more. & <i>not only that to</i> <i>contemplate— the</i> <i>saying</i> they shall be heirs of God & c.— what is it—to inherit the same glory power & exaltation <i>with</i> those who are gone before. What did Jesus do. Why I do the things <i>that</i> I saw <i>the</i> father do when worlds came into existence.	it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know, that although ⁴ the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, ⁵ not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. ⁶ What is it? to inherit the same glory, ⁷ the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. ⁸ What did Jesus ⁹ do? why I do the things I saw my Father do when worlds came rolling into existence. ¹⁰	These are the first principles of consolation; how consoling to the mourners, when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle is laid down and dissolved ¹¹ they shall rise again to dwell in ¹² everlasting burnings ¹³ in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God, and joint heirs with Jesus Christ. What is it? to inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power the same as those who have gone before. What did Jesus do? Why I do the things I saw my Father do, when worlds came rolling into existence.

¹ The order of nouns is changed in TS and hence VOT and GM1-RC.

² WR attests to the word “friend” here.

³ WR attests to “being”.

⁴ While WW was not a source for the TS text, it attests to Bullock’s reconstruction here.

⁵ The resurrection was a common theme in JS’s preaching and was naturally mentioned in his funeral addresses. He regarded the doctrine as one with the fundamental principles of Christianity, and emphasized frequently the listing found in Paul’s epistle to the Hebrews, chapter 6, verses 1 and 2. This was so common in his preaching that it is rather startling that he did not include it with his list in his explanatory letter on Mormonism to John Wentworth. Some examples follow:

The doctrine of the Resurrection of the Dead & Eternal Judgment are necessary to preach among the first principles of the gospel of Jesus Christ. (Willard Richards diary, June 27, 1839, CHL).

Joseph & Hyrum commenced delivering a course of lectures to the Church in Iowa upon the first Principles of the gospel. More particularly the Resurrection from the dead & eternal Judgement also the Doom of Murderers & Adulterers &c. (John Smith diary, August 9, 1840, CHL).

4th subject [was] the Gospel By Mr Badlam he lectures on it till he Comes [to] the Laying on the hands for the Holy Ghost—then Joseph—takes it up & ads the Resurrection & Eternal Judgment (James McIntire journal, CHL).

He then made some observations on the first principles of the gospel, observing that many of the saints who had come from different States and Nations, had only a very superficial knowledge of these principles, not having heard them fully investigated. He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the religious societies of the day, but the doctrine of laying on of hands for the gift of the holy ghost, was discarded by them. The speaker then referred them to the 6th chap. of Heb. 1. and 2. verses, "not laying again the foundation of repentance from dead works &c., but of the doctrines of baptism, laying on of hands, the resurrection and eternal judgment &c." The doctrine of eternal judgment was perfectly understood by the apostle, is evident from several passages of scripture. Peter preached repentance and baptism for the remission of sins to the Jews, who had been led to acts of violence and blood, by their leaders, but to the Rulers he said, ‘I would that through ignorance ye did it, as did also those ye ruled.’—Repent, therefore, and be converted that your sins may be blotted out, when the times of refreshing (redemption), shall come from the presence of the Lord, for he shall send Jesus Christ, who before was preached unto you &c. The time of *redemption* here had reference to the time, when Christ should come; then and not till then would their sins be blotted out.” (*Times and Seasons* 2 (June 1, 1841): 429-430).

The 1st chapter of 2d Peter hints of things which are nowhere written. There are things which pertain to the Glory of God & heirship of God with Christ which are not ~~where~~ written in the Bible spirits of the eternal world are diverse from each other as here in their dispositions Aspiring Ambitious &c As man is liable to enemies there as well as here it is necessary for him to be placed beyond their power in order to be saved. This is

done by our taking bodies (keeping our first estate) and having the Power of the Resurrection pass upon us whereby we are enabled to gain the ascendancy over the disembodied spirits The mortification of satan consists in his not being permitted to take a body. He sometimes gets possession of a body but when the proven authorities turn him out of Doors he finds it was not his but a stolen one (Franklin D. Richards, Scriptural Items, May 21, 1843, CHL).

Howard Coray reported the last example this way:

The design of God before the foundation of the world was that we should take tabernacles that through faithfulness we should overcome & thereby obtain a resurrection from the dead, in this wise obtain glory honor power and dominion for this thing is needful, inasmuch as the Spirits in the Eternal world, glory in bringing other Spirits in Subjection unto them, Striving continually for the Mastery, He who rules in the heavens when he has a certain work to do calls the Spirits before him to organize them. they present themselves and offer their Services—When Lucifer was hurled from Heaven the decree was that he Should not obtain a tabernacle not those that were with him, but go abroad upon the earth exposed to the anger of the elements naked & bare, but ofttimes he lays hold upon men binds up their Spirits enters their habitations laughs at the decree of God and rejoices in that he hath a house to dwell in, by & by he is expelled by Authority and goes abroad mourning naked upon the earth like a man without a house exposed to the tempest & the storm (May 21, 1843, Martha Jane Coray notebook, CHL).

In JS's theology, the body (and hence the resurrection) is a manifestation of grace:

all your losses will be made up to you in the resurrection provided you continue faithful. by the vision of the almighty I have seen it.—More painful to me the thought of annihilation than death. if I had no expectation of seeing my mother Brother & Sisters & friends again my heart would burst in a moment & I should go down to my grave. The expectation of seeing my friends in the morning of the resurrection cheers my soul. and make be bear up against the evils of life. it is like their taking a long journey. & on their return we meet them with increased joy. God has revealed his son from the heavens. & the doctrine of the resurrection also. & we have a knowledge that these we ~~lay~~ bury here God bring them up again. clothed upon & quickened by the spirit of the great god. & what mattereth it whether we lay them down, or we lay down with them. when we can ~~live~~ keep them no longer Then let them sink down; like a ship in the storm. the mighty anchor holds the storm so let these truths sink down in our hearts, that we may even here begin to enjoying that which shall be in full hereafter. Hosanna. Hosanna. Hosanna, to Almighty god that rays of light begin to burst forth upon us even now. I cannot find words to express myself I am not learned. but I have as good feelings as any man. O that I had the language of the archangel to express my feeling. once to my friends. but I never expect to ~~see~~ when others rejoice I rejoice. when they mourn I would mourn (April 16, 1843, JS diary, CHL.)

He then read the second Epistle of Peter 1st Ch 16 to last vers & dwelt upon the 19th vers with som remarks Ad to your faith Knowledge &c The principl of knowledge is the principle of Salvation the Principle can be comprehended, for any one that cannot get knowledge to be saved will be damned. The Principl of Salvation is given to us through the knowledge of Jesus Christ Salvation is nothing more or less than to triumph over all our enemies & put them under our feet & when we have power to put all enemies under our feet in this world & a knowledge to triumph over all evil spirits in the world to come then we are saved as in the case of Jesus he was to reign untill he had put all enemies under his feet & the last enemy was death Perhaps there are principle here that few men have thought of. No ~~power~~ person can have this Salvation except through a tabernacl Now in this world mankind are naturly selfish ambitious & striving to excell one above another ~~While~~ yet some are willing to build up others as well as themselves so in the other world there is a variety of spirits some who seek to excell, & this was the case with the devil when he fell he sought for things which were unlawful hence he was cast down & it is said he drew away many with him & the greatness of his punishment is that he shall not have a tabernacle this is his punishment So the devil thinking to thwart the decree of God by going up & down in the earth seeking whome he may destroy any person that he can find that will yield to him he will bind him & take possession of the body & reign there glorying in it mightily not thinking that he had got a stolen tabernacle & by & by some one of Authority will come along & cast him out & restore the tabernacle to his rightful owner but the devil steals a tabernacle because he has not one of his own but if he steals one he is liable to be turned out of doors (May 14, 1843, Journal of Wilford Woodruff, CHL; Kenney, *Wilford Woodruff's Journal*, 2:229).

⁶ In typical fashion, WC writes "&c" for the rest of Romans 8:17.

⁷ VOT omits "the same glory".

⁸ One of JS's more controversial revelations was the July 1843 revelation on plural marriage. It reads, "Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne." D&C 132:29, also vs 37. See, Smith, *The Plural Marriage Revelation*.

⁹ The word order here is different in TB. WW attests to the WC word order.

¹⁰ As JS makes clear later in the sermon, "rolling into existence" does not mean *creatio ex nihilo*.

¹¹ [~~that~~ they] in GM1.

¹² GM1 reads [~~with~~ ⁱⁿ].

¹³ WW attests to the everlasting burnings phrase (Isa. 33:14-17). See the previous pericope (14).