

CCT: A Genetic Analysis of TS, RC. Pericope 17.

WR	SR TB	WW	WC	GL1 TS	RC
not all to be comprehended in this world. =	It is plain beyond comprehensn. & you thus learn the first prin of the Gospel when you climb a ladder you must begin at the bottom run[g] until you learn the last prin of the gospel for it is a great thing to learn Saln. beyond the grave & it is not all to be com in this world. ¹ I sup I am not alld. to go into investign. but what is contd. in the Bible & I think is so many wise men who wod. put me to death for treason I shall turn commentator today.	Those are the first principles of the gospel. It will take a long time after the grave to understand the whole If I should say anything but what was in the bible the cry of treason would be herd	This is some of the first principles of the gospel about which so much hath been. ² — You have got to find the beginning of this history & go on till you have learned the last—will be a great while before you learn the last. It is not all to be comprehended in this world. I suppose that I am not allowed to go into an investigation of any thing that is not in the Bible—you would cry treason. So many learned and wise men here— 3	it is plain beyond disputation , and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle; it will be a great while before you have learned the last. ⁴ It is not all to be comprehended in this world; it is a great thing to learn salvation beyond the grave. ⁵ I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, ⁶ and I think there are so many wise men here , who would put me to death for treason; so I shall turn commentator to-day ⁷ ;	it is plain beyond disputation , and you thus learn some of the first principles of the Gospel, about which so much hath been said. ¶ ⁸ When you climb a ladder you must begin at the bottom and ascend step by step until you arrive at the top, and so it is with the principles of the Gospel. you must begin with the first and go on until you learn ⁹ all the principles of exaltation; but it will be a great while after you have passed through the vail ¹⁰ before you will have learned them. ¹¹ It is not all to be comprehended in this world.; ¹² it will be a great work ¹³ to learn our salvation and exaltation even beyond the grave. I suppose that I am not allowed to go into an investigation of any thing that is not contained in the bible; if I did, I think there are so many over wise men here, they would cry treason , and put me to death; so I will go to the old bible, ¹⁴ and turn commentator to-day;

¹ WC and the WR both attest to this phrase. The two phrases, “not all to be comprehended in this world” and “learn salvation beyond the grave” are inverted by Bullock in TS and hence also in VOT. GM1-RC keep the VOT word order.

² Both Sidney Rigdon and Hyrum Smith had mentioned the first principles in their addressed during the conference, Rigdon in the context of his speech on the his role in history and Hyrum Smith on what the elders should teach as they go out to preach. Moreover, JS had spent considerable energy since 1839 in his preaching on Hebrews 6:1-3, expanding the first principles via Paul’s list – to include the resurrection and “eternal judgment” (a topic he brings up again later in this address). Here he (possibly with a bit of hyperbole) plants his present teaching in the first principles category. However it is likely JS intended “first” as a synonym for “fundamental.”

³ The thoughts here are inverted with respect to TB.

⁴ WW attests to this phrase.

⁵ The thought that salvation/exaltation was not determined just by actions and beliefs in mortal life was most certainly a new one for many of JS’s listeners. Those few out of a Roman Catholic tradition (and others through anti-Catholic literature) may have been familiar with Gregory the Great’s explanation of Purgatory. But JS’s idea seems distinct from that. JS is speaking of those bound for celestial glory and a learning process is a central fact of this, the interplay of grace and works is complex. On other occasions JS extended the idea of progress beyond the grave. See JS’s funeral sermon of Elias Higbee given on August 13, 1843 for example. JS’s extension of the sacraments to all the dead makes his ideas distinct from other religious traditions of the time. See Clayton report lines 238-39 (Appendix E, Typographical Facsimiles) and pericope 27 below.). In some sources, JS teaches that men only obtain the highest of exaltations in the hereafter by following the path of becoming a Holy Spirit for some creation, then a Christ for some creation, then becoming as God. It was a development process for JS, “going to heaven” was not a plunge into the heavenly choir forever after.

⁶ JS’s critics also came in the form of newspaper reporters and editors perhaps the most vocal of these was Thomas Sharp, editor of the *Warsaw Signal*. Sharp despised JS’s political influence among the large Mormon population of Hancock county.

⁷ Ms history reads [to day]. Rather than appeal to his own revelations directly, JS used them as blueprints to build biblical arguments.

⁸ The paragraph mark appears in GM1.

⁹ GM1 originally read here, [learn the last principle;] it was modified by the editors as [learn ^{all} the ~~last~~ principles ^{of exaltation};]

¹⁰ [~~tomb~~ ^{vail}] in GM1.

¹¹ [~~them~~ ^{all} ~~last~~.] in GM1.

¹² Attested by WR.

¹³ [work ~~with you~~ to learn[^] our salvation[^] & exaltation[^] even] in GM1.

¹⁴ A somewhat similar phrase appears in TB.