

CCT: A Genetic Analysis of TS, RC. Pericope 20.

WR	SR TB	WW	WC	GL1 TS	RC
The soul. Doctors of Divinity. God created in the beginning— he never ¹ the character of man. don't believe it.—who told you God was self existent? correct enough.—in hebrew put into him his spirit.— which was created before. ²	I have anor. to dwell on & it is impossible for me to say much but <i>to</i> touch upon them — for time will not permit me to say all— so I must come to the resurrection of the dead— the soul ³ the imr. Spirit— <i>man</i> says, <i>oh</i> God created in the beging. the very idea lessens man in my <i>idea</i> —I don't bel. the doct: hear it all ye Ends of the World for God has told me so I am going to tell of things more noble—we say that God himself is a selfexisting God , who told you so, how did it get it into your head who told you that man did not exist in like manner— how does it read in the Heb. <i>that</i> God made man & put into <i>it</i> Adams Spirit & so became a living <i>Spirit</i> —	Another subject which is calculated to exhalt man I wish to speak of: The resurrection of the dead. The soul the mind of man, whare did it come from? The learned says God made it in the beginning, but it is not so, I know better God has told me so. If you dont believe it , it wont make the truth without effect, God was a self exhisting being, man exists upon the same principle. God made a tabernacle & put a spirit in it and it became a Human ⁴ soul,	It is associated with the subjects in question the resurrection of the dead. Another subject—the soul—the mind of man— they say God created it in the beginning. The idea lessens man in my estimation. Don't believe the doctrine— know better—God told me so—Make a man appear a fool before <i>he</i> gets through if he dont believe it. We say that God <i>was</i> self-existent who told you so? It's correct enough but how did it get into your heads—who told you that man did not exist upon the same principle (refer to the bible) Don't say so in the <i>old</i> Hebrew— God made man out of the earth and put into him <i>his</i> spirit and then <i>it</i> became a living body	I have another subject ⁵ to dwell upon and it is impossible for me to say much, but I shall just touch upon them; for time will not permit me to say all; so I must come to the resurrection of the dead, ⁶ the soul, the mind of man, ⁷ the immortal spirit. ⁸ All men say God created it in the beginning. The very idea lessens man in my estimation; I do not believe the doctrine, I know better. ⁹ Hear it all ye ends of the world, for God has told me so. ¹⁰ I will make a man appear a fool before I get through, if you dont believe it. I am going to tell of things more noble ¹¹ —we say that God himself is a self existing God; who told you so? it is correct enough, ¹² but how did it get into your heads? Who told you that man did not exist in like manner ¹³	I have another subject to dwell upon, which is calculated to exalt man, but it is impossible for me to say much on this subject; ¹⁷ I shall therefore just touch upon it for time will not permit me to say all; it is associated with the subject of ¹⁸ the resurrection of the dead, ¹⁹ namely, the soul- the mind of man - the immortal spirit; where did it come from? All learned men and doctors of divinity ²⁰ say that God created it in the beginning, ²¹ but it is not so,- the very idea lessens man in my estimation. I do not believe the doctrine- I know better. Hear it all ye ends of the world, for God has told me so; and if you don't believe me , it will not make the truth without effect. I will make a man appear a fool before I get through, if he does not

upon the same principles?¹⁴ (refers to the old Bible,) how does it read in the Hebrew? It dont say so in the Hebrew,¹⁵ it says God made man out of the earth, and put into him Adam's spirit, and so became a living body.¹⁶

believe it. I am going to tell of things more noble. We say that God himself is a self-existent being; who told you so? it is correct enough but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man does exist upon the same principles.²² God made a tabernacle and put a spirit into it. and it became a living Soul. (Refers to the old bible.) How does it read in the Hebrew. It does not say in the Hebrew that God created the spirit of man; it says 'God made man out of the earth, and put into him Adam's spirit, and so became a living body.'²³

¹ The exact wording here is unclear.

² That is, the body was created before and then the spirit placed into it. Orthodoxy traditionally assigned various moments for the creation of the “soul,” some to the moment of conception, others when the first breath is taken, etc. It seems clear that JS did not say the spirit (in the context of his use here, “the mind of man”) was created. The rest of the WR in this pericope is attested by the other sources. On the related question of when life should be regarded as beginning in the human gestation process, Mormonism itself has had varying views and no official position exists and this is reflected in the historically imprecise theological reading of abortion, except in certain well-defined cases.

³ JS uses “soul” in the common sense, as he does in the Book of Abraham 3:23. See also his reference to the Adam later in the sermon. He makes an important change in his quotation of Genesis. See notes below. Webster’s 1828 dictionary lists 16 entries for soul. Numbers 1, 2 and 13 may be the most relevant to JS’s present usage:

1. The spiritual, rational and immortal substance in man, which distinguishes him from brutes; that part of man which enables him to think and reason, and which renders him a subject of moral government. The immortality of the *soul* is a fundamental article of the Christian system. Such is the nature of the human *soul* that it must have a God, an object of supreme affection. **Edwards**. 2. The understanding; the intellectual principle. The eyes of our *souls* then only begin to see, when our bodily eyes are closing. **Law**. 3. Vital principle. Thou sun, of this great world both eye and *soul*. **Milton**. 4. Spirit; essence; chief part; as charity, the *soul* of all the virtues. Emotion is the *soul* of eloquence. **E. Porter**. 6. Life; animating principle or part; as, an able commander is the *soul* of an army. 7. Internal power. There is some *soul* of goodness in things evil. **Shak**. 8. A human being; a person. There was not a *soul* present. In Paris there are more than seven hundred thousand *souls*. London, Westminster, Southwark and the suburbs, are said to contain twelve hundred thousand *souls*. 9. Animal life. To deliver their *soul* from death, and to keep them alive in famine. 10. Active power. And heaven would fly before the driving *soul*. **Dryden**. 11. Spirit; courage; fire; grandeur of mind. That he wants caution he must needs confess, But not a *soul* to give our arms success. **Young**. 12. Generosity; nobleness of mind; *a colloquial use*. 13. An intelligent being. Every *soul* in heav'n shall bend the knee. **Milton**. 14. Heart; affection. The *soul* of Jonathan was knit with the *soul* of David. 1 Sam. 18. 15. In *Scripture*, appetite; as the full *soul*; the hungry *soul*. Prov. 27. Job 33. 16. A familiar compellation of a person, but often expressing some qualities of the mind; as alas, poor *soul*; he was a good *soul*."

Buck's *Theological Dictionary* entry on “Soul” mirrors much of the Webster text, but Buck also counters “Materialist” theory that consciousness is a function of the brain. JS almost surely believed that the soul was the agent that acted in human beings.

⁴ A distinction between human and animal souls seems to be preserved in the Hebrew text.

⁵ WW also attests to the wording here.

⁶ Some compression occurred here. WC may be read as saying that the eternity of “element” is associated with the resurrection of the dead, linking to the previous pericope. The TS version severs this link. WW appears to support the TB/TS reading. Whatever the case, JS does launch into a related subject: immortality in general. However, what he does not address at this point is the resurrection of the dead. WC seems to be the best text at this point. JS is speaking on the background of the resurrection—on supporting doctrines. The context must be remembered: this is a funeral sermon and comfort is a primary purpose behind the address.

⁷ WW attests to both phrases, “the soul, the mind of man.” See note 3, *supra*.

⁸ Just as JS uses “soul” in the common sense to resonate with his listeners, many of whom would be hearing him teach on these recurring subjects for the first time, he does something similar with “spirit.” Webster’s 1828 dictionary lists 21 entries for spirit. Definitions 5 and 7 seem most relevant to JS’s discussion, but note also 6: Locke’s quotation may have influenced Mormon Apostles Parley and Orson Pratt in their later theological speculations. The notion of immaterial substance as found in the classical meanings below was probably an object of JS’s statement canonized through Orson’s efforts in D&C 131:7. It is not clear however that JS uses of the word “spirit” in that sermon and the Clayton report of a May 17, 1843 sermon and D&C 131 are nearly identical. Webster:

1. Primarily, wind; air in motion; hence, breath. All bodies have *spirits* and pneumatical parts within them. **Bacon.** [*This sense is now unusual.*]
 2. Animal excitement, or the effect of it; life; ardor; fire; courage; elevation or vehemence of mind. The troops attacked the enemy with great *spirit*. The young man has the *spirit* of youth. He speaks or acts with *spirit*. *Spirits*, in the plural, is used in nearly a like sense. The troops began to recover their *spirits*. **Swift.** 3. Vigor of intellect; genius. His wit, his beauty and his *spirit*. **Butler.** The noblest *spirit* or genius cannot deserve enough of mankind to pretend to the esteem of heroic virtue. **Temple.** 4. Temper; disposition of mind, habitual or temporary; as a man of a generous *spirit*, or of a revengeful *spirit*, the ornament of a meek and quiet *spirit*. Let us go to the house of God in the *spirit* of prayer. **Bickersteth.** 5. The soul of man; the intelligent, immaterial and immortal part of human beings. [See *Soul*.] The *spirit* shall return to God that gave it. Eccl. 12. 6. An immaterial intelligent substance. *Spirit* is a substance in which thinking, knowing, doubting, and a power of moving do subsist. **Locke.** Hence, 7. An immaterial intelligent being. By which he went and preached to the *spirits* in prison. 1 Peter 3. God is a *spirit*. John 4. 8. Turn of mind; temper; occasional state of the mind. A perfect judge will read each work of wit, With the same *spirit* that its author writ. **Pope.** 9. Powers of mind distinct from the body. In *spirit* perhaps he also saw Rich Mexico, the seat of Montezume. **Milton.** 10. Sentiment; perception. Your *spirit* is too true, your fears too certain. **Shak.** 11. Eager desire; disposition of mind excited and directed to a particular object. God has made a *spirit* of building succeed a *spirit* of pulling down. **South.** 12. A person of activity; a man of life, vigor or enterprise. The watery kingdom is no bar To stop the foreign *spirits*, but they come. **Shak.** 13. Persons distinguished by qualities of the mind. Such *spirits* as he desired to please, such would I choose for my judges. **Dryden.** 14. Excitement of mind; animation; cheerfulness; usually in the plural. We found our friend in very good *spirits*. He has a great flow of *spirits*. *Â—*To sing thy praise, would heaven my breath prolong, Infusing *spirits* worthy such a song. **Dryden.** 15. Life or strength of resemblance; essential qualities; as, to set off the face in its true *spirit*. The copy has not the *spirit* of the original. **Wotton.** 16. Something eminently pure and refined. Nor doth the eye itself, That most pure *spirit* of sense, behold itself. **Shak.** 17. That which hath power or energy; the quality of any substance which manifests life, activity, or the power of strongly affecting other bodies; as the *spirit* of wine or of any liquor 18. A strong, pungent or stimulating liquor, usually obtained by distillation, as rum, brandy, gin, whiskey. In America, *spirit*, used without other words explanatory of its meaning, signifies the liquor distilled from cane-juice, or rum. We say, new *spirit*, or old *spirit*, Jamaica *spirit*, &c. 19. An apparition; a ghost. 20. The renewed nature of man. Matthew 26. Galatians 5. 21. The influences of the Holy Spirit. Matthew 22. *Holy Spirit*, the third person in the Trinity.

⁹ WW attests to “know better”.

¹⁰ The unity of the sources here shows that JS declared the ideas are revelatory in nature. While they may have become unpopular or difficult to hurdle in some circles, it seems impossible to divorce them from JS’s credo.

¹¹ It is clear that while JS has preached on the subjects discussed in this sermon before, Follett was well considered prior to his delivery in this much larger venue. Moreover, the fear that elevating the nature of man impairs the sovereignty of God does not seem to trouble JS. This view was not always shared by others, both in, and especially out of the faith (see chapter 3 and notes in the pericope 21). However, the idea never inspired the sort of outside public criticism that some of his other ideas fueled.

¹² The remark is heavy with irony, given the previous discussion of the nature of God, a corollary of the remarks to come. For JS, the nature of God is a corollary to the nature of man, since they are, in a sense, the same ontological kind. In the most fundamental sense, man and God are

similar metaphysically. The status of God is not the comparative issue here. In one sense this sermon may be read as being all about God's historical trajectory.

¹³ JS's claim that man is a self-existent being runs counter to the 4th century Christian and Judaic traditions which are once again linked to *creatio ex nihilo*. Not only does matter exist along side God, but so does mankind. This is a truly remarkable statement and clearly separates JS's doctrine from creedal orthodoxy which describes man as fundamentally a creature with contingent being. It places JS's theological foundations alongside the twentieth-century philosopher John McTaggart who correctly pointed out that eternal souls made God unnecessary in the classical Christian sense (see chapter 3). At least some of JS's listeners would not have been startled by these remarks, since they formed a continuing theme in his sermons from at least 1839 on. Willard Richards' little notebook ('pocket companion') records JS as saying during the summer of 1839 that "The Spirit of Man is not a created being; it existed from Eternity & will exist to eternity. Anything created cannot be Eternal. & earth, water &c –all these had their existence in an elementary State from Eternity. Our Savior speaks of Children & Says their angels always stand before my father. The Father called all spirits before him at the creation of Man & organized them . . ." The context here seems to be clearly from the Book of Abraham. Journalist/biographer Matthew Livingston Davis reported that on February 5, 1840 JS said "I believe that God is eternal. That He had no beginning, and can have no end. Eternity means that which is without beginning or End. I believe that the Soul is Eternal. It had no beginning; it can have no end." This nearly exactly echoes the sermon text here. Again, January 5, 1841, William Clayton reports JS saying "If the soul of man had a beginning it will surely have an end." William McIntire reported that on March 28, 1841 JS said "he says the spirit or the intelligence of men are self Existent principles ~~he~~ before the foundation this Earth–& quotes the Lords question to Job 'where wast thou when I laid the foundation of the Earth' Evidence that Job was in Existing somewhere at that time he says God is Good & all his acts is for the benifit of infereir [inferior] intelligences– God saw that those inteligences had Not power to Defend themselves against those that had a tabernicle therefore the Lord Calls them together in Counsel & agrees to form them tabernicles so that he might Gender the Spirit & the tabernicle together so as to create sympathy for their fellowman—" (PJ)

JS is fluid in his use of terms, whereas modern Latter-day Saints have developed rather strict meanings for terms like spirit and soul. Here as well as in the scriptural subtext (Abraham 3:17-26) there is interchangeability. The idea that man is a necessary being (perhaps in an empirical sense) is again not a new doctrine for JS, but the present sermon was purposely meant to get wider distribution by him. JS makes the point later that this doctrine is one of reassurance for the loved ones left behind. It is meant as a comfort to the survivors to know that their friend or relative maintains their personhood after death, since it is impossible to annihilate a person. This aspect of the sermon makes it impossible to believe that JS is simply suggesting that the substance (spirit substance or physical substance as may please) is uncreate. That would be of small comfort to the grieving family. JS clearly intends to tell them that the continued existence of the dead person is not in doubt. See notes at the next pericope.

¹⁴ WW attests to "upon the same principle." That is, the principle of self-existence, uncreate existence.

¹⁵ The Hebrew reference is doubled by inclusion of both TB and WC statements here, clearly a redundant expansion.

¹⁶ Note the avoidance of the use of "soul" here, possibly to reduce confusion about the use of the word. The source documents vary considerably. Bullock chooses to follow WC here.

¹⁷ GM1 reads [say much[^] on this subject].

¹⁸ GM1 reads [subject ^{of} ~~and~~ the].

¹⁹ This rewrite of the sources makes an interpretation not found in the original texts. The original speech appears to see the resurrection of the dead as the super-text of the next topic: uncreated souls. However, the source texts are, as previously noted, somewhat unclear at this point.

²⁰ Doctors of Divinity may be a summary gloss by Richards.

²¹ Attested by WW, WR and TB.

²² Probably redundant here.

²³ The WW account used above in GM1-RC is a summary from memory. The wording is different enough that the editors apparently felt justified in inserting it, but it is clearly redundant.