

CCT: A Genetic Analysis of TS, RC. Pericope 24.

WR	SR	TB	WW	WC	GL1 TS	RC
		that God himself finds himself in the midst of Sp & bec he saw proper to institute laws for those who were in less¹ intelligence² that they mit. have one glory upon another in all that knowledge power & glory & so took in hand to save the world of Sp: you say honey is Sweet & so do I. I can also taste the Sp of Eternal life I know it is good & when I tell you of these things that were given me by Insp of the H S. you are bound to rece it as sweet & I rej more & more.	the relationship we have with God places us in a situation to advance in knowledge. God has power to instruct the weaker intelligences³ that they may be exalted with himself This is good & doctrin, it taste good. I can taste the principles of eternal life, so can you, they are given to me by the revelations of Jesus Christ and I know you believe it.	That God himself—find himself in the midst of spirit⁴ and glory because he was greater saw proper to institute laws whereby the rest could have a privilege to advance like himself. I know that when I tell you those words of eternal life that are given to me I know you taste it and I know you believe it.⁵	that God himself finds himself in the midst of spirits and glory, because he was greater, and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life;⁶ I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.⁷	God himself finding he was in the midst of spirits and glory, because he was more intelligent⁸ saw proper to institute laws, whereby the rest could have a privilege to advance like himself; the relationship we have with God places us in a situation to advance in knowledge; He has power to institute laws, to instruct the weaker intelligences, that they may be exalted with himself,⁹ so that they might have one glory upon another, and all that knowledge, power, glory, and intelligence which is requisite in order to save them in¹⁰ the world of spirits. . This is good doctrine; it tastes good. I can taste the principles of eternal life, and so can you; they are given to me by the revelations of Jesus Christ; and I know that when I tell you these words of eternal life as they are given to me, you taste them, and I know you believe them. You say honey is sweet, and so do I. I can also¹¹ taste the spirit of eternal life; I know it is good, and when I tell you of these things which were given me by inspiration of the Holy Spirit, you are bound to receive them as sweet, and I rejoice more and more.

¹ Phrase attested by WW.

² An illustration of one aspect of grace in Joseph Smith's theology. The previous two topics: the nature of God and the nature of man come together here in this statement. The statement is attested by the Clayton report as well. This serves as an interpretation of the Book of Abraham 3:21b, 22, 23. The organization referred to in Abraham 3:21 is the political/family one explained here and in Abr. 3:22-23. The wording here is attested in the Woodruff journal. Previous statements by Joseph on this idea include, "The Father called all spirits before him at the creation of Man and organized them" (Williard Richards, ca. July 1839, "Pocket Companion," CHL.) "At the first organization in heaven we were all present and saw the Savior chosen and appointed and the plan of salvation made and we sactioned it." (Excerpts from William Clayton's *Revelations*, January 5, 1841. CHL.) "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—" (Martha Coray notebook, May 21, 1843, CHL.) Other examples might be given. The idea that God invites man to follow him is certainly the paradigm of Jesus and JS seems to suggest a similar dynamic at work here.

³ Terminology suggested by the Book of Abraham.

⁴ While WC writes "spirit" here, it is evidently Bullock's opinion that the word should be spirits as per TS. The plural is also suggested by WW. Moreover TB's "so took in hand to save the world of spirits" implies the plural.

⁵ WC for this pericope appears compressed while the TB is probably closer to the archetype. The inclusion of the WC report in TS and GM1-RC is probably redundant. "I know you believe it" is attested by WW.

⁶ The sentence is attested in WW. WC excerpt preceding it is possibly redundant.

⁷ JS suggests that the comforting doctrines he has been teaching are positive for all his listeners. His critics appear to have paid little attention to this part of the discourse, though in some ways it is the most unorthodox of the doctrines taught so far: God is the father of man by mutual choice, not by fiat. The implications for Mormon theology have generally only been partially explored. Some twentieth century church leaders struggled with the idea of a pre-family-of-God-estate that Follett implies. B. H. Roberts pressed hard on the issue in the early 1930s but terminological issues got in the way of his logic for his colleagues. Roberts argued for a precise interpretation of Follett statements based on JS's imprecision. But Roberts' own precision conflicted with then standard Mormon ideas and definitions and their corollaries. It is unlikely that any careful and completely consistent and comfort-level-meeting terminological solution will be produced without some sort of revelatory declaration and some kind of companion exegesis. See Appendix B.

⁸ GM1 reads [because he was ~~the greatest~~, ^{greater more intelligent} saw proper].

⁹ WW insertion here is redundant as is the following one, however they may contain phrasing that could be a more accurate representation of the archetype. The phrase concerning "weaker intelligences" is attested in a slightly different form in TB. Interestingly, Bullock excluded this from TS.

¹⁰ The addition in GM1 here changes the meaning of the source documents slightly from, save the world of spirits, to save them in the world of spirits. The relationship between the physical and spiritual worlds in terms of the Divine view of things is about to be explicated in the sermon. See the following pericope.

¹¹ GM1 reads [can^{also}].