

## CCT: A Genetic Analysis of TS, RC. Pericope 25.

| WR                                                                                                                                                                                                                             | SR                                                                                       | TB                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | WW                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | WC                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | GL1 TS                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | RC                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
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| all things God has seen fit proper to reveal while dwelling in mortality, are revealed. precisely <b>the same</b> as though we <b>were</b> <b>destitute of</b> bodies.—                                                        | All things revealed to us as though we had no bodies. for the exaltation of our Spirits, | <i>Man's rel.</i> to God & I will open your eyes in rel to your dead all things <i>which</i> God of his inf <i>reason</i> has seen <i>fit</i> to reveal to us <i>in our mortal state</i> in regard to our mortal bodies are revd. to us as if we had no bodies & those revns. which will save our dead will save our bodies. & God reveals them to us in the view of no eternal dissn. of the body—hence the awful responsibility that rests upon us <i>for</i> our dead—for all the Spirits must either obey the gospel or be d—d solemn thot., dreadful thot. is there nothing to be done <i>for those who have gone before us without</i> obeyg the decrees of <i>God</i> Wod. to God that | All things <b>that</b> God <b>sees</b> fit to reveal to us <b>in relation to us</b> , reveals his <b>commandments</b> to our spirits. <b>And in saving our spirits</b> , we save <b>the</b> body, <b>the same</b> as though we had no Body <b>How comes</b> the awful responsibility <b>if</b> in relation to our dead, <b>if they do not be baptized they</b> must be damned ( <b>I wish</b> I had 40 days <b>to talk</b> ). What promises are made, <b>what can be said if</b> in the grave, God dwells in eternity, and he does not view things as we do, | Wants to talk more of the relation of man to God—in relation to your dead. All things whatsoever God has seen proper to reveal to us while we are dwelling in mortality are revealed <sup>2</sup> to us in the abstract & independent of affinity of this mortal tabernacle—but <i>they</i> are revealed as <i>though</i> we had no bodies at all— <i>tho revealed to our spirits</i> and those revelations <i>must of necessity</i> —save our <i>spirits with them</i> . Hence the responsibility, the awful res. that rests upon us in relation to our dead—for all spirits who have not obeyed the gospel in the flesh must obey <b>the gospel</b> or be damned. Is there <i>no preparation</i> —no | I want to talk more of the relation of man to God. I will open your eyes in relation to your dead; all things <i>whatsoever</i> God of his infinite <i>wisdom</i> has seen <i>proper</i> to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, <sup>3</sup> are revealed to us in the abstract and independent of affinity of this mortal tabernacle; but are revealed to us as if we had no bodies <i>at all</i> , and those revelations which wil save our dead will save our bodies; <sup>4</sup> and God reveals them to us in view of no eternal dissolution of the body; <sup>5</sup> hence the awful responsibility, that rests upon us <i>in</i> | I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things <i>whatsoever</i> God of his infinite <i>wisdom</i> has seen fit <i>and</i> proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent <sup>10</sup> of affinity of this mortal tabernacle; but are revealed to our spirits <sup>11</sup> precisely as though we had no bodies <i>at all</i> ; <sup>12</sup> and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body, <i>or</i> tabernacle, hence the responsiblity, the awful responsibility, that rests upon us in relation to our dead; for all the spirits who have not obeyed the gospel in the flesh, must |
| ¶ <b>what</b> will save our spirits will save our bodies— <b>our</b> tabernacles— <b>for our spirits</b> —All spirits - who have not obeyed the Gospel must be damned. = <b>Who have not</b> obeyed the decrees of son of man. |                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| ¶ We are looked upon by God as though we were                                                                                                                                                                                  |                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |

in Eternity =<sup>1</sup>

I had 40 days & nights—to tell you all *to* let you know I am not a faln prophet—what kind of characters are those who can be saved although their bodies are decaying in the grave—

salvation for our fathers & friends who have died and not obeyed the decrees of the son of man—Would to God I had 40 days & nights I would let you know that I am not a fallen prophet—What kind of *beings* can be saved although their bodies are *moldering* in the *dust*. When his commandments teach us it is in view of eternity.

relation to our dead:<sup>6</sup> for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned.<sup>7</sup> Solemn thought, dreadful thought. Is there nothing to be done: no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man?<sup>8</sup> Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet.<sup>9</sup> What kind of characters are those who can be saved although their bodies are decaying in the grave? When his commandments teach us, it is in view of eternity.

either obey it in the spirit, or be damned. Solemn thought- dreadful thought! Is there nothing to be done- no preparation - no salvation for our fathers and friends who have died without having had the opportunity to obey the decrees of the Son of Man? Would to God that I had forty days and nights in which to tell you all; I would let you know that I am not 'a fallen prophet.' What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved although their bodies are moulderling and decaying in the grave? When his commandments teach us it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.<sup>13</sup>

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<sup>1</sup> This passage is out of sequence.

<sup>2</sup> Preceding phrase attested by the WR and WW.

<sup>3</sup> TB appears to be somewhat misleading here. The other reports show that JS apparently said the revelations do not take account of the mortal state. They are communications to the eternal spirits. WW suggests that the thought is incompletely reported. Perhaps WR, though brief, provides the closest idea here.

<sup>4</sup> WC is the more correct here, though both it and TB seem interrupted. WR, though brief, seems to report speech that combines elements of both WC and TB. The point is that the same rules apply to the living and the dead. Hence the revelations that are salvific in nature are independent of the body. Moreover, disembodiment is a temporary state. The context suggests that this does not refer to revelation about mortal bodies, but that soteriological revelation is independent of bodily status. The punch-line (delivered later in the discourse) is that salvific requirements of mortals remain in force for the disembodied: so even though the dead cannot be baptized, the requirement still exists for the unevangelized dead - hence the necessity of proxy baptism.

<sup>5</sup> The thrust of the statement here is revealed in the next few sentences: man's probationary state (again we may see the Book of Abraham here) extends from birth to resurrection. Therefore, those who do not receive or fulfill the requirements in mortal life are still under obligation to do so even though dead. Ironically perhaps, some of these conditions *require* a body and a linked problem is the huge class of people who have lived and died without the required knowledge of the divine qualifications for salvation. The issue of salvation for the un-evangelized has been a troubling one in Christianity for centuries. Particularly troubling in some denominations has been the fate of unbaptized children. The Mormon answer to these questions was given by JS in large part beginning in 1840 (though certainly relevant texts from Book of Mormon and other pre-1840 revelations and remarks bear on them) and it comes in three parts: the *teaching of the dead* by authorized agents of God in the afterlife—the world of spirits—the *performance of sacraments* for them by living proxies in mortality, and the *automatic salvation* of dead little children. Thus, the dead receive the chance and hope that mortal believers share and the same rules apply to all. This egalitarian grace is an extension of the grace which begins in the pre-mortal life, already mentioned, and contrasts with the inscrutable grace of some forms of Calvinism (for example) where the un-evangelized are damned not only without hope but without any ability to forestall that fate, “born to be damned” as it were. Later, JS would say, “I do not believe the methodist doctrine of sending honest men, and noble minded men to hell, along with the murderer and adulterer—they may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on—but I have an order of things to save the poor fellows at any rate, and get them saved for I will send men to preach to them in prison and save them if I can. There are many mansions for those who obey a celestial law—& there are other mansions for those who come short of that law—every man in his own order there is baptism &c for those to exercise who are alive, and baptism for the dead, who died without the knowledge of the gospel I am going on in my progress for eternal life—it is not only necessary that you should be baptized for your dead, but you will have to go thro' all the ordinances for them, same as you have gone through, to save yourselves;” (May 12, 1844), Thomas Bullock report; see JS's related remarks of May 16, 1843, also D&C 131:1 – William Clayton report, May 16, 1843, *JSP*, J2, appendix.)

<sup>6</sup> There are hints here and elsewhere that JS saw the Latter-day Saints engaged in a gigantic work of “saving” all the un-evangelized dead. Practically, this was truncated to just a few generations following his death. Wilford Woodruff's 1894 restoration of the wider goal decades later

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when some of the practical limitations were removed was a fulfillment of this broader vision. (Stapley, "Adoption")

<sup>7</sup> Attested also by WR and in part by WW.

<sup>8</sup> "who . . . Man?" is attested by WR.

<sup>9</sup> The fallen prophet charge was troubling to JS on several counts, not the least of which was the feeling of déjà vu it must have given him as well as close associates. It was a similar combination of dissidents and old settlers that caused so much heartache in Kirtland and Missouri. This time however a press inside Nauvoo (the *Expositor*) would trumpet ideas that were bound to give ammunition to his most vocal critics outside Nauvoo. (Bushman, *Rough Stone Rolling*, 533.)

<sup>10</sup> GM1 reads [independently]

<sup>11</sup> GM1 reads [to ~~us~~<sup>our spirits</sup> precisely].

<sup>12</sup> The suggestion here seems to be that the probationary period (Book of Abraham 3:24-26) extends up to the general resurrection of mankind. See the following sentences.

<sup>13</sup> There are various redundant insertions in this pericope, for example, the previous three sentences duplicate each other.