

CCT: A Genetic Analysis of TS, RC. Pericope 26.

WR	SR TB	WW	WC	GL1 TS	RC
the greatest responsibility resting upon us is to look after our dead.— they without us cannot be made perfect without us . Meet Paul 1/2 way.—	the greatest responsibility that God has laid upon us to seek after our dead—the apostle says they without us cant be Perfect—now I am speaking of them I say to you Paul, you cant be perfect witht. us.— those that are gone before & those who come after must be made perfect —& God has made it obligatory to man—	the greatest responsibility lade upon us in this life , is in relation to our dead Paul said we cannot be made perfect without us, ¹ for it is necessary that the seals ² are in our hands to seal our children & our dead for the fullness of the dispensation of times, A dispensation to meet the promises made by Jesus Christ befor the foundation of the world for the salvation of man.	The greatest responsibility in this world is to seek after our dead. They without us cannot be made perfect—It is necessary that those who come after us should have salvation in common with us— & thus hath God laid this upon the men[?] of the world	The greatest responsibility in this world that God has laid upon us, is to seek after our dead. ^{3–4} The apostle says, they without us cannot be made perfect. Now I will speak of them: ⁵ I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. ⁶	The greatest responsibility in the world that God has laid upon us, is to seek after our dead . The Apostle says, 'they without us cannot be made perfect'; for it is necessary that the sealing power should be in ⁷ our hands to seal our children and our dead for the fulness of the dispensation of times, a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man. ⁸ Now I will speak of them - I will meet Paul half way; I say to you Paul, you cannot be perfect without us: it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory upon man . ⁹

¹ WW misquotes of JS here, based on the other witnesses.

² The effects of the "seals of the priesthood," that is, JS's interpretation of the Matthean "keys of the kingdom," can be nullified irrevocably by two sins: murder, and the sin against the Holy Ghost. This was a recurring theme in his sermons from 1839 on. Explicating Heb. 1:2, he filed these sins under the doctrine of "eternal justice." See his remarks later in the sermon. See also Smith, *An Everlasting Covenant*.

³ This statement is attested by WR and WW. The announced central theme of the discourse was the "dead." This was actually a jumping off point for a discussion of the nature of life. Salvation for the unevangelized dead was one of the major messages of JS. It was certainly true that Woodruff avidly pursued temple theology/practice, placing it above virtually all other issues in his administration. Brigham Young established temple building as a priority for the Utah Saints and took care to preserve the Nauvoo rites introduced by JS and augmented by himself and others. The search for ancestors as a means of providing proxy ordinances is a major thrust of the modern church and is a major consequence of Woodruff's 1894 declarations on the nature of salvation for the dead.

⁴ VOT has no dash.

⁵ VOT has no dash. MS1 retains the dash.

⁶ The statement suggests that the premortal family group assigned to the earth were obligated in the covenant process to care for each other in this "plan of ordinances." (See JS's sermon of October 5, 1840.)

⁷ GM1 reads [the seals ing are power should be in].

⁸ This remarkable statement taken from WW is not corroborated by any of the other reports. It may be an expansion by Woodruff, made as he fleshed out his notes taken at the sermon, and based upon his own experience with JS. WW was not made for the press, and Woodruff may have felt free adding material he had heard from JS elsewhere for his own purposes. The ideas here are certainly not unknown among JS's teachings, for example the doctrine of sealing children to parents, etc. A few examples: the Howard and Martha Coray notebook recorded that on August 13, 1843, JS claimed, "A measure of this sealing is to confirm upon their head in common with Elijah the doctrine of election or the covenant with Abraham—which when a Father & mother of a family have entered into their children who have not transgressed are secured by the seal wherewith the Parents have been sealed. And this is the Oath of God unto our Father Abraham and this doctrine shall stand forever." JS's March 10, 1844 sermon, Wilford Woodruff reported JS saying "I wish you to understand this subject for it is important & if you will receive it this is the spirit of Elijah that we redeem our dead & connect ourselves with our fathers which are in heaven & seal up our dead to come forth in the first resurrection & here we want the power of Elijah to seal those who dwell on earth to those which dwell in heaven this is the power of Elijah & the keys of the Kingdom of Jehovah. Let us suppose a case; suppose the great God who dwells in heaven should reveal himself to Father Cutler here by the opening heavens and tell him I offer up a decree that whatsoever you seal on earth with your decree I will seal it in heaven, you have power then, can it be taken of [off] No, Then what you seal on earth by the Keys of Elijah is sealed in heaven".

In January of the same year Woodruff's journal reports that JS said

Their are many people assembled here to day & throughout this City & from various parts of the world who say that they have received to a certainty a portion of knowledge from God by revelation in the way that he has ordained & pointed out I shall take the broad ground then that if we have or Can receive a portion of knowledge from God by immediate revelation by the same source we can receive all knowledge. What shall I talk about today I know what Br Cahoon wants me to speak about, he wants me to speak about the Comeing of Elijah in the last days I Can see it in his eye, I will speak upon that subject then, The Bible says "I will send you Elijah before the great & dredful day of the Lord Come that he shall turn the hearts of the fathers to the Children & the hearts of the Children to their fathers lest I Come & smite the whole earth with a Curse," Now the word turn here should be translated (bind or seal) But what is the object of this important mission or how is it to be fulfilled, The keys are to be delivered the spirit of Elijah is to Come, The gospel to be esestablished the saints of God gatherd Zion built up, & the Saints to Come up as Saviors on mount Zion but how are they to become Saviors on Mount Zion by building their temples erecting their Baptismal fonts & going forth & receiving all the ordinances, Baptisms, Confirmations, washings, anointings ordinations & sealing powers upon our heads in behalf of all our Progenitors who are dead & redeem them that they may Come forth in the first resurrection & be exalted to thrones of glory with us, & here in is the chain that binds the hearts of the fathers to the Children, & the Children to the Fathers which fulfills the mission of Elijah & I would to God that this temple was now done that we might go into it & go to work & improve our time & make use of the seals while they are on earth & the Saints have none to much time to save & redeem their dead, & gather together their living relatives that they may be saved also, before the earth will be smitten & the Consumption decreed falls upon the world & I would advise all the Saints to go to with their might & gather together all their living relatives to this place that they may be sealed & saved that they may be prepared against the day that the destroying angel goes forth

Finally, the JS diary (Willard Richards) reported that on June 11, 1843 JS stated, "Ordinances [sacraments] were instituted in heaven before the foundation of the world & in the priesthood, for the salvation of man. not be altered. not to be changed. all must be saved upon the same principle." *JSP*, J3:32.

⁹ GM1 reads [obligatory ~~to~~ ^{upon} man.].