

CCT: A Genetic Analysis of TS, RC. Pericope 27.

WR	SR	TB	WW	WC	GL1 TS	RC
Hence the saying of Elijah.—God made provisions before the world was . for every creature in ¹	hence our bodies being connected, cannot commit the unpardonable sin after the dissolution of the body.	God said he shall send Elijah &c I have a declarn to make as to the provn. which God made from before the foundn. of the world. what has J[esus]. sd. All sins & all blas. every trans. that man <i>may</i> be guilty of there is a Saln. for him or in the world to come—every Sp in the Et. world can be ferreted out & saved unless he has comd. that Sin which cant be remd to him—that God has wrot. out saln. for all men unless they have comd. a certn. sin a friend who has got a friend in the world can save him unless he has comd.	All sins and blasphemy, were to be forgiven except the sin against the Holy Ghost. God has made provision for evry spirit in the eternal world, and the spirits of our friends should be searched out & saved, Any man that has a friend in eternity can save him if he has not committed the unpardonable sin, He cannot be damned through all eternity, ³ there is a possibility for his escape in a little time, If	hence <i>the saying of</i> Elijah. <i>Speak in relation to</i> the provisions God hath made to suit the conditions of man. What <i>hath</i> Jesus said? All sins & all blasphemies every transgression except one there is a <i>provision</i> either in this world or in the world of spirit. Hence God hath made a provision that every spirit can be ferreted out <i>in that world that has not sinned the unpardonable sin neither in this world or in the world of spirits.</i> ⁴ Every man who has a friend in the eternal world <i>who</i>	Hence God said he should send Elijah, &c.; ⁵ I have a declaration to make as to the provisions which God hath made to suit the conditions of man; made from before the foundation of the world, What has Jesus said? All sins and all blasphemies, every transgression, except one , that man can be guilty of, there is a salvation for him either in this world, ⁶ or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferreted ⁷ out and saved, unless he has committed that unpardonable sin, which can not be remitted to him. That God has wrought out a salvation for all men, ⁸	Hence God said 'I will send' ¹⁴ Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, ¹⁵ lest I come and smite the earth with a curse'. ¹⁶ I have a declaration to make as to the provisions which God hath made to suit the conditions of man - made from before the foundation of the world. What has Jesus said? All sins and all blasphemies, and every transgression, except one , that man can be guilty of, may be forgiven, and there is a salvation for all men either in this world or in the world to come , who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision, that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him either in this world or in the world of spirits. God has wrought out a
All sin shall be forgiven in this world or world to come - - except one Salvation for all men who have not committed a certain sin						
can save any man who has not committed the unpardonable sin. cannot commit the unpardonable sin after the diss dissolution of the body. . Knowledge save a man.—						
No way for a man to come to understanding but give his consent to the commandment - -						

the unpard sin & so you can see how far you can be Savior *there is no thing* that a man can commit the unpardonable sin after the dissn of the body & there is a way possible for escape. *not Partarly std those that are witht. wisdom until they get exalted to wisdom so long as man will not give acct. of his sins*²

a man has knowledge he can be saved. If he has been guilty of great sins, he is punished for it, when he consents to obey the gospel whether **Alive or dead**, he is saved,

hath not committed the unpardonable sin *you can save him*. A man cannot commit the unpardonable sin after the dissolution of the body there is a way for *his* escape. Knowledge saves a man and in the world of spirits a man **can't** be exalted but by knowledge. So long as a man will not give heed to the commandments he must abide without salvation.

unless they have committed a certain sin. Every man who has got a friend in **in** the eternal⁹ world can save him unless he has committed the unpardonable sin,¹⁰ and so you can see how far you can be a savior. A man can **not**¹¹ commit the unpardonable sin after the dissolution of the body,¹² and there is a way possible for escape. Knowledge saves a man,¹³ and in the world of spirits a man cannot be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation.

salvation . for all men unless they have committed a certain sin **<and every man who has got a friend in the eternal world can save him unless he has committed the unpardonable sin,>** and so you can see how far you can be a savior. **A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits no¹⁷ man can be exalted but by knowledge; so long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge he can be saved, although if he has been guilty of great sins he will be punished¹⁸ for them; but when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.**¹⁹

¹ There is an interruption of thought here.

² The deleted portion is similar to the last sentence of WC in this pericope.

³ Suggests passages in Doctrine and Covenants 19.

⁴ The report is clearly missing a thought here, probably TB gives the proper completion.

⁵ The coming of Elijah informed much of JS's thinking and a number of doctrines were linked to it. It was the subject of several discourses and he notes in his 1839 history that angel Moroni quoted the passage to him in the visions of the night in September 1823. The Moroni version differs

from the Malachi text:

Authorized Version Malichi chapter 4	Moroni (From Ms History of the Church Book A-1 p. 5-6.)
4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.	And again he [Moroni] quoted the fifth verse thus, “Behold I will reveal unto you the Priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.” He also quoted the next verse differently, “And he shall plant in the hearts of the Children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his coming.”

The differences, assuming he was aware of them, might have seemed enigmatic to the young JS (and of course, assuming that he recalled them accurately fifteen years later). Modern Latter-day Saints naturally point to the experience of April 3, 1836 as a fulfillment of this promise as in D&C 110. However JS and Oliver Cowdery, who were the recipients of this visit of Elijah, apparently never discussed it in public. They dictated the experience to Warren A. Cowdery (brother to Oliver) who wrote it in the third person as the final entry in JS’s journal for that year. It would be the last of the journals that JS closely supervised. There is little evidence that anyone beyond the two Cowderys, JS and Willard Richards who copied the journal entry into the ms history of the church, ever knew about it while JS lived. Oliver does not mention it in his final testimony regarding restored ancient authority, and JS omits Elijah from his list of heavenly messengers in his 1842 letter found in D&C 128. The first mention in the press does not seem to occur until the ground-breaking August 1852 polygamy discourse of Orson Pratt (*Journal of Discourses* 1:58ff), and it was some years after that until it was commonly referred to in church teachings. The revelation was first published in full in the November 6, 1852 issue of the Deseret News as part of the history of JS. Pratt’s remarks suggest an understanding possibly communicated by JS. This may have taken place in his instructions to the “annointed quorum” (temple ordinance initiates) of Nauvoo. William W. Phelps mentions the vision very briefly in a letter to his wife, then living in Missouri, in terms that it was a warning that the end was near. Whether Phelps was privy to the diary entry is unclear. Whatever the case, the vision was not shared with or among the Latter-day Saints generally. (Papers of William Wines Phelps, L. Tom Perry Special Collections and Manuscripts, Brigham Young University; Bushman, *Rough Stone Rolling*, 320.)

⁶ VOT has no comma.

⁷ The word is used in the sense of finding something hidden. Ferrets were trained to search animal burrows.

⁸ The month following, in his continuation of this discourse (May 12, 1844) JS explained, “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 . . . 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” (Thomas Bullock report, May 12, 1844, Cp. D&C 131.) JS’s thought here is connected to one of his most well-known visions, traditionally simply called “the vision,” current found in Doctrine and Covenants section 76 (*JSP*, MRB, 243). A difficult concept for Protestant converts to Mormonism, even Brigham Young took considerable time to understand “the vision,” before he could deal with mul-

triple heavens. Several of these early visions, such as the one now found in Doctrine and Covenants section 137, are presently linked to the ideas of proxy ordinances for the deceased, but just how that linkage works was never addressed by JS himself. JS addresses the topic of dead children later in the present sermon, but neither does he make completely explicit the relation of children to the “higher” temple ordinances. That relationship still remains unexplained. JS offered some ideas, but there is no indication that he claimed revelation on the subject. See for example, William Clayton journal, May 18, 1843, Fillerup, “William Clayton.” The connections to Catholic purgatory are evident, but JS’s evangelization of the dead includes all the dead (except little children) rather than only lapsed, indifferent or otherwise less than faithful Christians.

⁹ WW suggests that this word was part of the archetypal phrase.

¹⁰ WW attests to the word order here, as opposed to that of WC. Once again, the importance of proxy ordinances (sacraments) for the dead appears. The magnitude of the work to be done must have seemed breathtaking to any who thought beyond their own immediate family and friends. Woodruff was deeply impressed by this circle of doctrines and was a strong advocate for the distribution of temple ordinances to the Latter-day Saints and placed the possession and use of temples above virtually every other matter. Undoubtedly he shared JS’s views related here about the urgency of vicarious ordinances for the dead.

¹¹ WC is obviously correct here. Compare the WR and WW. VOT reads [cannot].

¹² Remarkably, all sources attest to this phrase. The unpardonable sin was a recurring theme in JS’s discourses. The unpardonable sin is connected to the mortal body in JS’s understanding. Those who are guilty of the sin hold a fundamental place in JS’s cosmology. They form the crux of the “war in heaven” as he explains in pericope 28. Apparently he means to suggest that the jeopardy over which the war was fought only existed until the end of mortality. The spirits who exit mortal life are no longer eligible to commit the sin. Obviously, at the same time, murder would be out of the picture as well. The doctrine is part of the topic of “eternal judgment” (Hebrews 6:2). The subject was frequently visited by JS after his escape from Missouri, including in a sermon of March 10, 1844. Other instances include discourses of August 16, 1840, January 12, 1841 and May 15, 1843. (Parallel Joseph).

¹³ This phrase is attested by both WR and WW. The words here are not new to JS’s preaching. William Clayton reported that on May 17, 1843, “At 10 Prest. J. preached on 2nd Peter Ch 1. He shewed that knowledge is power & the man who has the most knowledge has the greatest power. Also that salvation means a mans being placed beyond the powers of all his enemies. He said the more sure word of prophecy meant a mans knowing that he is sealed up unto eternal life by revelation & the spirit of prophecy through the power of the Holy priesthood. He also showed that it is impossible for a man to be saved in ignorance. Paul had seen the third heavens and I more. Peter penned the most sublime language of any of the apostles” (Fillerup, “William Clayton”).

A few days prior to this May 17 speech, Wilford Woodruff reports almost identical remarks, “He then read the second Epistle of Peter 1st Ch 16 to last vers & dwelt upon the 19th vers with som remarks Ad to your faith Knowledge &c The principl of knowledge is the principle of Salvation the Principle can be comprehended, for any one that cannot get knowledge to be saved will be damned. The Principl of Salvation is given to us through the knowledge of Jesus Christ Salvation is nothing more or less than to triumph over all our enemies & put them under our feet & when we have power to put all enemies under our feet in this world & a knowledge to triumph over all evil spirits in the world to come then we are saved as in the case of Jesus he was to reign untill he had put all enemies under his feet & the last enemy was death Perhaps there are principle here that few men have thought of.” (Woodruff journal, May 14, 1843, Kenney, *Wilford Woodruff’s Journal* 2:229.)

His remarks at Ramus, Ill. April 2, 1843, a compilation of which was extracted by Orson Pratt for the 1876 edition of the Doctrine and Covenants,

repeat these sentiments: “Whatever principle of intelligence we obtain in this life will rise with us in the resurrection: and if a person gains more knowledge in this life through his diligence & obedience than another, he will have so much the advantage in the world to come. There is a law irrevocably decreed in heaven before the foundation of this world upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated” (text taken from William Clayton diary and JS diary. See also the discourse of October 9, 1843).

In an August 27, 1843 sermon JS gave some details about the particular knowledge required: “Salvation could not come to the world without the mediation of Jesus Christ. how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb—never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers.— anointing & sealing—called elected and made sure without father &c. a priesthood which holds the priesthood by right from the Eternal Gods.—and not be descent from father and mother” (Willard Richards writing in the JS diary, CHL.) Franklin D. Richards (Scriptural Items, CHL) also reported remarks from JS’s August 27, 1843 sermon,

“Those who limit the designs of God as concerted by the grand council of ~~H~~ cannot obtain the Knowledge of God & I do not know but I may say they will drink in the Damnation of their souls— I Prophecy that all the powers of Earth & Hell shall never be able to overthrow this Boy for I have obtained it by promise—There are 3 grand principles or orders of Priesthood portrayed in this chapter 1st Levitical which was never able to administer a Blessing but Only to bind heavy burdens which neither they nor their father able to bear 2 Abrahams Patriarchal power which is the greatest yet experienced in this church 3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & Law of endless Life to man & No man can attain to the Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec”.

It is clear that JS’s “saving” knowledge is related to the temple rituals. JS preached repeatedly on topics from John 14, passages that he linked to this subject.

¹⁴ GM1 reads [God said “~~he should~~ I will send].

¹⁵ GM1 reads [and he shall turn the hearts of the[^] fathers to the children, and the hearts of the children to their fathers,].

¹⁶ The source documents do not indicate whether the passage was quoted in full.

¹⁷ GM1 reads [spirits a^{no} man can~~not~~ be exalted].

¹⁸ GM1 reads [he [^] is will be punished].

¹⁹ This is clearly redundant and is simply the WW text of the preceding sentence.