

CCT: A Genetic Analysis of TS, RC. Pericope 31.

WR	SR	TB	WW	WC GL1 TS	RC
Only gone for a few moments.=		& I am authd. to say by the authy. of the H G. that you have no occasn. to fear for he is gone to the home of the just—don't mourn don't weep—I know it by the test of the H. G. that is within me—rejoice O Israel—your friends shall triumph gloriously—while their murderers shall welter for <i>years</i> .—I say for the benefit of strangers I have a Far. Bror. Friends who are gone to a world of Sp—they are absent for a momt.—they are in the Sp. then shall we hail our Mor. Far. Friends & all no fear of mobs ¹ —&c but all one Eternity of felicity—	But I am authorized to say to you my friends in the name of the Lord, that you may wait for your friends to come forth to meet you in eternity in the morn of the celestial world, those saints who have been murdered in the persecution shall triumph in the celestial world, while their murderers shall dwel l in torment untill they pay the utmost farthing. I have Fathers, Brothers, children, that are gone to eternity soon to meet me , the time will soon be gone , the trump will soon be blown .	I am authorized to say ² by the authority of the Holy Ghost, that you have no occasion to fear, for he is gone to the home of the just. Don't mourn: don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel! your friends shall triumph gloriously, while their murderers shall welter for ages . ³ I say this for the benefit of strangers. ⁴ I have a father, brothers, and friends who are gone to a world of spirits. ⁵ They are only absent for a moment; ⁶ they are in the spirit, ⁷ and when we depart we shall hail our mothers ⁸ fathers, friends, and all whom we love .— ⁹ There will be no fear of mobs, &c., but all will be an eternity of felicity.	<u>I am authorized</u> to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the home of the just. ¹⁰ Don't mourn - don't weep; I know it by the testimony of the Holy Ghost that is within me; and you may wait for your friends to come forth to meet you in the morn of the celestial world. Rejoice, O Israel! your friends who have been murdered for the truth's sake in the persecution shall <u>triumph</u> gloriously in the celestial world, while their murderers shall welter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers. I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment; they are in the spirit, and we shall soon meet again; the time will soon arrive when the trumpet shall sound . When we depart we shall hail our mothers, fathers, friends, and all whom we love who have fallen asleep in Jesus. There will be no fear of mobs, persecutions, or malicious ¹¹ law-suits and arrests; but it will be an eternity of felicity.

¹ Follett was prominent in Kirtland and the Missouri troubles and was imprisoned in Missouri for a considerable period.

² Phrase attested by WW. JS is suggesting divine confirmation.

³ This is not Aquinas's view of the inhabitants of heaven rejoicing over the torture of those in hell. And in any case, for JS, hell is not a place of physical suffering. The idea is mirrored in WW.

⁴ Much of the Nauvoo audience consisted of new converts from outside JS's family experience.

⁵ Sentence attested by WW.

⁶ Attested by WR. JS's funeral sermons were markedly different than either his fellow Mormons or Protestants at large. (Ketcham *Funeral Sermons* 315ff.) While hell was not an unusual topic among Protestant sermons, JS in essence turns the tables here. Heaven becomes the "hot" (burning) place of continual learning, action and progress, joining in an ongoing creative enterprise, engaging in a continuation of the most enjoyable parts of friendship and family life—and withal a very physical place to boot. The idea that the good parts of life would continue into the next, was attractive for many Latter-day Saints and Protestants alike, as the popularity of a domestic heaven witnessed. Indeed, it provided much of the drive to continue the temple building of Nauvoo in the American west—places to make permanent the best of family life. As a boy, JS had a deep preoccupation with guilt, judgment and death. His seeking for resolution led to several visionary experiences, including the vision at fourteen, the Moroni visitations and the John the Baptist visitation. The latter may have been somewhat startling, but echoing the experience of the Book of Mormon's visit of the resurrected Jesus, or the ancient disciples in the upper room in its physicality. There is no doubt that these and other encounters with the divine must have shaped his view of heaven as a happy extension of the good and pleasant experiences of earth. Heaven will be the transformed earth itself. (For current studies on the afterlife see the edited volume, Rouner, *If I Should Die*; also see Segal, *Life After Death*. On JS and death see Brown, *In Heaven*.)

⁷ JS clearly rejects the idea of the sleeping soul between death and resurrection. His nephew, Joseph F. Smith, expanded the idea, which became canonical in 1981 with the addition of D&C 138. A large LDS folk-literature exists of experience with spirits in the afterlife interim between the mortal and resurrected states.

⁸ VOT inserts a comma here.

⁹ The VOT has no dash.

¹⁰ GM1 reads [just ~~in~~ ^{in Celestial glory}].

¹¹ GM1 reads [or ~~arrests~~ malicious].