

CCT: A Genetic Analysis of TS, RC. Pericope 34.

WR	SR TB	WW	WC GL	TS	RC
those who commit the unpardonable sin are doomed to Gnaolom. ¹ without end.— God dwells in everlasting burnings.—	but those who Sin agt. the H. G. cannot be forgiven in this world or in the world to come <i>but</i> they shall die the 2nd. death— <i>but</i> as they concoct scenes of bloodshed in this world so they shall rise to that resurn. which is as the lake of fire & brimstone—some shall rise to the everlasting burning of God & some shall rise to the dn. of their own filthiness— <i>same</i> as the lake of fire & brimstone—	There has also been remarks made concerning all men being redeemed from Hell, ² But I say that any man who commits the unpardonable sin must dwell in hell worlds without end.	Jesus Christ being the greater light or of more intelligence, for he loved righteousness and hated iniquity, he being the Elder Brother presented himself for to come and redeem this world as it was his right by inheritance. ³ He stated he could save all those who did not sin against the Holy Ghost and they would obey the code of laws that were given. But their circumstances were that all who would sin against the Holy Ghost should have no forgiveness neither in this world or in the world to come, for they strove against light and knowledge after they tasted of the good things of the world to come. They should not have any forgiveness in the world to come because they had a knowledge of the things of the world to come and were not willing to abide of the	but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death; as they concoct scenes of bloodshed in this world so they shall rise to that resurrection, which is as the lake of fire and brimstone: ⁵ some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as <i>exquisite</i> as the lake of fire and brimstone.	There have been remarks made concerning all men being redeemed from Hell; ⁸ but I say <i>that</i> those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come; they shall die the second death—those who commit the unpardonable sin are doomed to Gnaolom - <i>to dwell in Hell worlds without end</i> ; as they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone; some ⁹ shall rise to the everlasting burning of God - <i>for</i> God dwells in everlasting burnings - and some shall rise to the damnation of their own filthiness - <i>which is as exquisite a torment</i> ; as the lake of fire and brimstone.

Love all men
but hate your
deeds.—

I have intd. my remarks
to all—to *all* rich & poor
bond & free great &
small I have no enmity
agst any man. I love you
all—I am *their* best friend
& if persons miss their
mark it is their own
fault—if I reprove a man
& he hate me he is a
fool—for I love all men
especially these my
brethren & sisters—I
rejoice in hearing the test
of my aged friend—

laws of the world to come.
Therefore they can have no
forgiveness there, but must
be most miserable of all and
never can be renewed again
(referred to Hebrews Ch.
6).⁴

I have intended my
remarks to all; *both* rich
and poor, bond and free,
great and small. I have no
enmity against any man. I
love you all. I am *your*
best friend, and if persons
miss their mark, it is their
own fault. If I reprove a
man and he hates me, he
is a fool, for I love all
men, especially these my
brethren and sisters. I
rejoice in *bearing*⁶ the
testimony of my aged
friends.⁷

I have intended my remarks to all;
both rich and poor, bond and free,
great and small. I have no enmity
against any man. I love you all, but
I hate *some of* your deeds I am
your best friend, and if persons
miss their mark, it is their own
fault. If I reprove a man, and he
hates me, his is a fool, for I love all
men, especially these my brethren
and Sisters. I rejoice in hearing the
testimony of my aged friends.

¹ “Eternity.” This is from JS’s Sephardic Hebrew textbook. It also appears in the published Book of Abraham text (Book of Abraham 3:18). JS may have included the word in his dictation of the Book of Abraham perhaps as his own linguistic flourish.

² Possibly a reference to remarks made by Rigdon in the morning services. It is also possible that JS refers to some belief systems like Universalism, historically a belief that even Satan and the fallen angels would be reconciled to God. A common belief among schools of early Christianity, *apokatastasis* was advocated by Origen and a list of other luminaries, but rejected by Augustine and eventually the church and so became heresy. It continues as a minority position in Christianity. In a sense, JS took a middle ground, since he preached a salvation for *nearly* all mortals and that punishment in the afterlife was mostly of a purgatorial or purifying character.

³ GL suggests a fuller quotation/expansion from the Book of Abraham.

⁴ GL’s comments in this pericope probably summarize different parts of the sermon.

⁵ JS clearly states that the sons of perdition are subject to resurrection, a somewhat lesser-known doctrinal thread among Latter-day Saints excludes them from the resurrection.

⁶ Clearly a typographical error, should read “hearing.”

⁷ The singular “friend” was probably correct and was undoubtedly a reference to Sidney Rigdon’s long speeches which preceded JS’s remarks. Rigdon was 52 at the time, so calling him “aged” may have been overdoing it. Rigdon was in ill health however and could not speak for an extended period without rest and had basically been silent in the public outdoor services since 1839. Rigdon’s remarks may have been directed toward the practice of plural marriage in some degree, since he emphasized living well within the laws of the country. He went on to rehearse “the vision” and the tar and feathering incident in Hiram, Ohio in 1832. Rigdon spent some time in his conference remarks excusing the practice of “secret meetings.” He probably meant the nascent “kingdom of God” organization then in the making as well as some of the endowment instruction, a tradition he partially continued in his own church in later years. When Follett was first published however, JS was dead, and there was a struggle over leadership in the church. Rigdon was claiming the “guardianship” of the church, while the apostles led by Brigham Young claimed the keys for temple ordinances, while other individuals claimed revelation appointing them as succeeding prophet. In the midst of this turmoil, any reference by the church press to JS’s goodwill toward Rigdon may have seemed dangerous to the editors who were in favor of the twelve apostles as successors. By the time of Follett, Rigdon had largely become a figurehead; records show him to have little involvement in internal church affairs except his contributions of the minutes of the Kingdom of God (Council of Fifty). Second Counselor William Law was out of the church; Amasa Lyman who had replaced Orson Pratt during his temporary disaffection was suggested by JS as an extra counselor in the presidency to make room for the returning Pratt but Lyman never actually functioned. JS met with and instructed the apostles when he wanted to make adjustments in church operation: the apostles were beginning to handle much of day-to-day Church business.

⁸ Some of Sidney’s remarks may have been interpreted in this way; but Rigdon was a participant in the vision of Doctrine and Covenants section 76 which stakes out a position in the matter—see note 2 above.

⁹ GM1 reads [~~the Saints~~ some].