

## Original Articles

### THE SONS OF PERDITION

#### A CATECHISM

#### 1. What is the soul of man?

And the spirit and the body is the soul of man.—Doctrine and Covenants 85: 4.

#### 2. What is the redemption of the soul?

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. . . . And *the resurrection from the dead is the redemption of the soul.*—Doctrine and Covenants 85: 4.

And the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead *bringeth back men into the presence of God*; and thus they are *restored into his presence*; to be judged according to their words; according to the law and justice.—Alma 19: 105, 106.

And because of the redemption of man, which came by Jesus Christ, *they are brought back into the presence of the Lord*; yea, *this is wherein all men are redeemed*, because the death of Christ bringeth to pass the resurrection which *bringeth to pass a redemption from an endless sleep*, from sleep all men shall be awoken by the power of God, when the trump shall sound.—Mormon 4: 72.

#### 3. Will all men be redeemed?

Yea, this is wherein *all men are redeemed*, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which *sleep all men shall be awoken* by the power of God, when the trump shall sound; and they shall come forth, both small and great, and *all shall stand before his bar, being redeemed and loosed from this eternal band of death*, which death is a temporal death; and then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy, shall be filthy still, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.—Mormon 4: 72-74.

For behold, the day cometh that *all shall rise from the dead* and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that *all shall be raised from this temporal death*; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration cometh to *all*, both old and young, both bond and free, both male and female, *both the wicked and the righteous.*—Alma 8: 98-102.

Now behold I have spoken unto you concerning *the death of the mortal body*, and also concerning *the resurrection of the mortal body*, I say unto you, that *this mortal body is raised to an immortal body*; that is from death; even from the first death, unto life, that they can *die no more*; their spirits uniting with their bodies, *never to be divided*; thus the whole becoming spiritual and immortal, that they can *no more see corruption.*—Alma 8: 105-107.

And he (Zeezrom) said unto Alma, What does this mean which Amulek hath spoken concerning the resurrection of the dead, that *all shall rise from the dead, both the just and the unjust*, and be brought to stand before God, to be judged according to their works? And now Alma began to expound

these things unto him, saying. . . . Amulek hath spoken plainly *concerning death, and being raised from this mortality to a state of immortality*, and being brought before the bar of God, to be judged according to our works.—Alma 9: 14-21.

Yea, behold this death (the death of Christ) bringeth to pass the resurrection, *and redeemeth all mankind* from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, *even all mankind*, and *bringeth them back into the presence of the Lord.*—Helaman 5: 70, 71.

But, behold, verily I say unto you, Before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall *all the dead awake*, for their graves shall be opened, and they shall come forth; yea, *even all*; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Doctrine and Covenants 28: 7.

#### 4. When will the redemption of all mankind be completed?

And *when the thousand years are expired*, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the Saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And *the Devil that deceived them was cast into the lake of fire and brimstone*, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw *the dead, small and great, stand before God*; . . . And *the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.*—Revelation 20: 7-13.

#### 5. And when all the dead shall come forth and shall "stand before God," what is to be done with them?

And the *dead were judged out of those things which were written in the books, according to their works.* . . . and they were *judged every man according to their works.*—Revelation 21: 12-13.

And it shall come to pass, that *when all men shall have passed from this first death unto life*, insomuch as they have become immortal, they must appear *before the judgment seat of the Holy One of Israel*; and then cometh the judgment; and then must they be judged according to the holy judgment of God.—2 Nephi 6: 36, 37.

#### 6. When all mankind shall have been redeemed from death, what is to become of death?

And death and hell were *cast into the lake of fire.*—Revelation 20: 14.

#### 7. Is the lake of fire and brimstone known by any other names?

And death and hell were cast into the *lake of fire*. This is *the second death.*—Revelation 20: 14.

But the fearful, and unbelieving, and the abominable, and

murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in *the lake which burneth with fire and brimstone: which is the second death.*—Revelation 21: 8.

And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, *which lake of fire and brimstone, is endless torment.*—Jacob 4: 15.

For he delivereth his saints from that awful monster the Devil, and death, and hell, and that *lake of fire and brimstone, which is endless torment.*—2 Nephi 6: 43.

For the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the Devil, and the *lake of fire and brimstone, which is endless torment.*—2 Nephi 6: 54.

8. After the last great battle has been fought and the victory made complete (Revelation 20: 9); after the Devil has been "cast into the lake of fire and brimstone" (Revelation 20: 10); after the earth and the heaven have been caused to flee away from before the face of the Lord, until no place was found for them (Revelation 20: 11); after the Lord has redeemed the whole human family from death, compelling the sea, and death, and hell, to deliver up their dead, both small and great, and has brought them back into his presence to "stand before God" (Revelation 20: 12, 13); after they have been judged, "every man according to their works" (Revelation 20: 13); and after death and hell have been destroyed, "cast into the lake of fire" (Revelation 20: 14); after all this has been done, and Christ has finished his work, will any portion of the human family die "the second death," that is, be cast into "the lake of fire," to suffer "endless torment"?

And *whosoever was not found written in the book of life was cast into the lake of fire.*—Revelation 20: 15.

Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.*—Matthew 25: 41.

Wherefore, it came to pass, that the Devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation; wherefore, I the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression: wherein he became *spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.*—Doctrine and Covenants 28: 11. (See again Matthew 25: 41.)

Wherefore, I the Lord, have said that the *fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.*—Doctrine and Covenants 63: 5. (Revelation 21: 8.)

But . . . we must come forth and stand before him in his glory, . . . And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; . . . Then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever;

and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan: he having subjected them according to his will.—Alma 9: 26-31. (Read also verses 14 and 21.)

The *soul shall be restored to the body, and the body to the soul; . . . and then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God.*—Alma 19: 58-60.

Yea, behold this death bringeth to pass the *resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. . . . But whosoever repenteth not, is hewn down and cast into the fire, and there cometh on them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down into this second death.*—Helaman 5: 70-74. (Alma 9: 57-59.)

9. What class of people die the second death, and what name is given them?

For behold, if ye deny the Holy Ghost *when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable.*—Alma 19: 8. (See Hebrews 10: 26-29.)

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith they shall blaspheme: but *he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.*—Mark 3: 28, 29. (See also Matthew 12: 26, 27 with Matthew 12: 37-39, I. T.)

Therefore God gave unto them commandments, *after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness.*—Alma 9: 52.

Thus saith the Lord, concerning *all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the Devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.*—Doctrine and Covenants 76: 4.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: *but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*—Matthew 12: 31, 32.

10. Will any others than the sons of perdition die the second death?

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power.—Doctrine and Covenants 76: 4.

### 11. Is there any redemption from the second death?

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; . . . Then I say unto you, *They shall be as though there had been no redemption made; for they can not be redeemed according to God's justice;* and they can not die, seeing there is no more corruption.—Alma 9: 28-32.

Therefore God gave them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; *for on such the plan of redemption could have no power,* for the works of justice could not be destroyed, according to the supreme goodness of God.—Alma 9: 52, 53.

But behold, and fear, and tremble before God; for ye ought to tremble: *for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them;* these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? *For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such:* for he can not deny himself; for he can not deny justice when it has its claim.—Mosiah 8: 61-65.

And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not, for they are carnal and devilish, and the Devil has power over them.—Mosiah 8: 72, 73.

### 12. Are there any others who shall not be redeemed?

These are they who shall go away into the lake of fire and brimstone, with the Devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, . . . who glorifies the Father, and saves all the works of his hand, except those sons of perdition, who deny the Son after the Father has revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity.—Doctrine and Covenants 76: 4.

### 13. Why can they not be redeemed?

For they can not be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.—Doctrine and Covenants 28: 12.

### 14. But is not it possible to bring them again to repentance?

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall

away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Hebrews 6: 4-6.

### 15. Could not another sacrifice be made for them?

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Hebrews 10: 26. (See also verses 27 and 29.)

### 16. But could not they pay the penalty, and then come out?

And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, Nay.—3 Nephi 5: 75.

### 17. When the sons of perdition are once cast into the lake of fire, will it be possible for them to return?

And the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. And now, behold, I say unto you, *Never at any time, have I declared from my own mouth that they should return,* for where I am they can not come, for they have no power; but remember that all my judgments are not given unto men.—Doctrine and Covenants 28: 7, 8.

And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; and if they be evil, they are consigned to an awful view of their own guilt and abomination, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return: therefore, they have drunk damnation to their souls.—Mosiah 1: 124-127.

And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the Devil, verily I say unto you, They have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return.—3 Nephi 12: 22, 23.

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men.—3 Nephi 12: 30.

### 18. Is there any deliverance from that condition?

And thus the Devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no Devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death, and hell, and the Devil, and all that have been seized therewith, must stand before the throne of God and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.—2 Nephi 12: 26-29.

### 19. If there is "no deliverance," "no return" from the lake of fire, can mercy reach them there?

I say unto you, that the man who doeth this, the same cometh out in open rebellion against God; . . . And now I

say unto you, that *mercy hath no claim on that man*; therefore, his *final doom is to endure a never ending torment*.—Mosiah 1: 80-85. (Read verse 79, also.)

Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; *therefore, mercy could have claim on them no more for ever*. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever. Thus hath the Lord commanded me. Amen.—Mosiah 1: 128-130.

20. What claim does mercy make upon the creature?

But there is a law given and a punishment affixed, and repentance granted; *which repentance, mercy claimeth*.—Alma 19: 104.

21. And if the creature refuses to repent, what will the result be?

Which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment.—Alma 19: 104.

22. If justice did not execute the law upon those who refuse to repent, what would result?

If not so, the works of justice would be destroyed, and God would cease to be God.—Alma 19: 104.

23. Then whom does mercy claim?

But God ceaseth not to be God, and *mercy claimeth the penitent*, and mercy cometh because of the atonement.—Alma 19: 105.

24. Will any besides the penitent be saved?

For behold, *justice exerciseth all his demands, and also mercy claimeth all which is her own*; and thus, *none but the truly penitent are saved*.—Alma 19: 106. (Read again Doctrine and Covenants 28: 12, and Hebrews 6: 4-6; also read 2 Nephi 6: 53.)

25. As the sons of perdition "will love darkness," and will not repent, is there any way to cleanse them from sin?

That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and *willeth to abide in sin*, and altogether abideth in sin, *can not be sanctified by law, neither by mercy, justice, or judgment*; therefore, they must remain filthy still.—Doctrine and Covenants 85: 8.

26. But will they not be cleansed at the great last day, the end?

And another trump shall sound, which is the fourth trump, saying, These are found among those who are *to remain until that great and last day, even the end, who shall remain filthy still*.—Doctrine and Covenants 85: 30.

And they shall *come forth*, both small and great, and all shall stand before his bar, *being redeemed and loosed from this eternal band of death*, which death is a temporal death; and then cometh the judgment of the Holy One upon them; and then cometh the time that *he that is filthy, shall be filthy still*, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.—Mormon 4: 73, 74.

And it shall come to pass, *that when all men shall have passed from this first death unto life*, insomuch as they have

become immoral, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, *as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away*, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the Devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is *as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and has no end*.—2 Nephi 6: 36-40.

27. Will Christ's work for the salvation of man be finished at the last resurrection?

These (of the teletial glory) are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, *until the last resurrection, until the Lord even Christ the Lamb, shall have finished his work*; . . . these are they who are cast down to hell and suffer the wrath of Almighty God *until the fullness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless*.—Doctrine and Covenants 76: 7.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. *Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed*.—1 Corinthians 15: 22-26, I. T.

Having done this, that I might subdue all things unto myself; *retaining all power, even to the destroying of Satan and his words at the end of the world, and the last great day of judgment*, which I shall pass upon the inhabitants thereof, judging every man according to his work, and the deeds which he has done.—Doctrine and Covenants 18: 1.

28. Will the wicked die the second death after the last resurrection and after the final judgment?

And the sea *gave up the dead* which were in it; and death and hell *delivered up the dead* which were in them: and they were judged every man according to their work. . . . *And whosoever was not found written in the book of life was cast into the lake of fire*.—Revelation 20: 13, 15.

The soul shall be restored to the body and the body to the soul, . . . And then shall the righteous shine forth in the kingdom of God. But behold, *an awful death cometh upon the wicked*; for they die as to things pertaining to things of righteousness.—Alma 19: 58-60. (Read again Alma 9: 21-28; Doctrine and Covenants 28: 7; and 2 Nephi 6: 36-40.)

29. As Christ finishes his redemptive work with the last resurrection and the final judgment; and as the sons of perdition are not cast into the lake of fire until after the last resurrection and the final judgment; in what relation to the plan of salvation will they then stand?

Therefore the wicked remain *as though there had been no redemption made*, except it be the loosing of the bands of death.—Alma 8: 97.

Then I say unto you, They shall be *as though there had been no redemption made*; for they can not be redeemed ac-

ording to God's justice; and they can not die, seeing there is no more corruption.—Alma 9: 32.

But remember, that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion *against God*, remaineth in his fallen state, and *the Devil hath all power over him*. Therefore he is as though there was no redemption made; being an enemy to God; and also is the Devil an enemy to God.—Mosiah 8: 77, 78.

30. And what would have been the condition of the human family, if no redemption had been made?

For behold, if the flesh should rise no more, our spirits must become subject unto that angel who fell from before the presence of the eternal God, and became the Devil, to rise no more. And our spirits must have become *like unto him*, and *we become devils, angels to a Devil*, to be shut out from the presence of our God, and to *remain with the father of lies*, in misery, like unto himself.—2 Nephi 6: 20, 21.

31. How long would this condition have continued, had there been no redemption?

And because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, *the first judgment which came upon man*, must needs have remained to an *endless duration*. And if so, this flesh must have laid down to rot and to crumble to its mother earth, *to rise no more*.—2 Nephi 6: 14-18.

Thus all mankind were lost; and behold, they would have been *endlessly lost*, were it not that God redeemed his people from their lost and fallen state.—Mosiah 8: 76.

32. And now, as all mankind were lost; and as they were "endlessly lost," and must have remained under that first judgment, had it not been for the redemption; and as the "plan of redemption could have no power" on the sons of perdition, and they are to "remain as though there had been no redemption made, except it be the loosing of the bands of death," how long will this last judgment pronounced upon them remain?

Wherefore, they who are filthy are the Devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever, and *has no end*.—2 Nephi 6: 39, 40. (See 21.)

Therefore the Spirit of the Lord hath *withdrawn from you*, and hath *no place in you*, and the Devil hath *all power over you*; and *this is the final state of the wicked*.—Alma 16: 234. (See again Matthew 12: 37-39, I. T.)

And now I say unto you, that mercy has no claim on that man; therefore, his *final doom* is to endure a *neverending torment*.—Mosiah 1: 85.

33. What is the meaning of the word *final*?

Pertaining to the end; last; ultimate; conclusive; decisive.—Webster.

34. What text is sometimes used to support the claim that the torment of the wicked will have an end?

They shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm

dieth not and the fire is not quenched, which is their torment, and *the end thereof*, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, *except to them who are made partakers thereof*: nevertheless, I, the Lord, *show it by vision* unto many.—Doctrine and Covenants 76: 4.

35. Are there any texts that refer to the end of the wicked, in the same manner the foregoing refers to the end of their torment?

And the wicked shall go away into unquenchable fire; and *their end no man knoweth*, on earth, *nor ever shall know, until they come before me in judgment*.—Doctrine and Covenants 43: 7.

For many walk, of whom I have told you often, and now tell you even weeping, that they are *the enemies of the cross of Christ: Whose end is destruction*.—Philippians 3: 18, 19.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; *whose end shall be according to their works*.—2 Corinthians 11: 15.

36. What is the cause of "the sorrowing of the damned"?

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God, but it was rather *the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin*. And they did not come unto Jesus with broken hearts and contrite spirits, but they did *curse God, and wish to die*.—Mormon 1: 37, 38.

37. Where else have we an example of "the sorrowing of the damned"?

And it came to pass, that Satan cried with a loud voice, *with weeping, and wailing, and gnashing of teeth*, and repented hence; yea, from the presence of Moses, that he beheld him not.—Doctrine and Covenants 22: 15.

38. But why can they not be permitted "to take happiness in sin"?

Behold, I say unto you, *Wickedness never was happiness*. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone *contrary to the nature of God; therefore they are in a state contrary to the nature of happiness*.—Alma 19: 74, 75.

But behold, *your days of probation are past*: you have procrastinated the day of your salvation, until it is everlastingly too late, and your destruction is *made sure*; yea, for ye have sought all the days of your lives for that which ye could not obtain; and *ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and eternal Head*.—Helaman 5: 51, 52.

39. As the sons of perdition "are in a state" which is "contrary to the nature of happiness"; and as they love that condition of darkness, and "will love darkness rather than light," "being enemies to God"; and as it is impossible "to renew them again unto repentance"; and as their sorrowing is caused "because the Lord would not always suffer them to take happiness in sin"; what effect would it have upon their suffering, if the Lord should receive them into heaven to dwell with Christ and the angels, and with all of earth's redeemed and sanctified ones?

Behold I say unto you, that ye would be *more miserable to dwell with an oly and a just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell.* For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.—Mormon 4: 63, 64.

Yea, and in fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror.—Alma 17: 12.

40. Why was it necessary for all men to die the temporal death?

For as death has passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection.—2 Nephi 6: 11.

And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation.—Doctrine and Covenants 28: 12.

41. What would have been the result, had man been permitted to evade this temporal death?

And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been *for ever miserable, having no preparatory state;* and thus the plan of redemption would have been frustrated, and the word of God would have been made void, taking none effect.—Alma 9: 44, 45. (See also verses 39-43.)

For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God, having no space for repentance. Alma 19: 85. (See verses 86 and 90, also Genesis 3: 22-24.)

42. Can the sons of perdition die the temporal death again, after they have been resurrected?

I say unto you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they *can die no more;* their spirits uniting with their bodies, *never to be divided;* thus the whole becoming spiritual and immortal, that they *can no more see corruption.*—Alma 8: 106, 107.

Then I say unto you, They shall be as though there had been no redemption made; for they *can not be redeemed* according to God's justice; and they *can not die, seeing there is no more corruption.*—Alma 9: 32.

43. Then, as the sons of perdition can not die the temporal death again; and as they can not be redeemed again, having no space for repentance; unto what condition will they be raised up in the resurrection?

If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation.—Mosiah 8: 84.

Raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the Devil.—Alma 19: 67.

And thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not, unto eternal damnation; for they *can not be redeemed from their spiritual fall,* because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive

their wages of whom they list to obey.—Doctrine and Covenants 28: 12.

44. But will they not receive a kingdom of some kind, even though it be not a kingdom of glory?

He who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. *Therefore, he must abide a kingdom which is not a kingdom of glory.*—Doctrine and Covenants 85: 5.

45. And what kingdom is that which they "must abide"?

Raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the Devil.—Alma 19: 67.

46. And will they reign in that kingdom?

These shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity.—Doctrine and Covenants 76: 4.

#### CONCLUSION

In the foregoing catechism, I have refrained from offering any comments on the texts quoted, preferring to give just what the books give so far as I have gone with the subject, and let each interpret for himself. True, I have tried to arrange my questions, and the answers to them, so as to present the matter in the light in which it appears to me; but I take no position on the final destiny of the sons of perdition. When they "die the second death," that is, when they are "cast into the lake of fire," the curtain drops; and it never rises again. I do not say it never will rise again, for I do not know what the Lord may be pleased to reveal to us in the future; but I find nothing in the three books concerning the sons of perdition, after they are cast into the lake of fire. One thing is sure: The three books of the church do not teach that they will ever be redeemed or saved from that condition.

I do not say there is no hope for them: eternity is a long time, longer than our minds can grasp or comprehend; and I know not what the Lord may have in store for them, "in the ages to come." It would be difficult to use stronger language than we have in the three books regarding the future destiny of the sons of perdition; but, as all God's judgments are "not given unto men," I am content, for the present, to leave it as it is given to us in the books. If others can hope that some way may be provided for their deliverance, sometime in the ages to come, I have no objection; but don't tell me that the books of the church teach that: the books do not teach it.

"Never at any time, have I declared from my own mouth that they should return," is the statement of the Lord. Then why should mortal man say so? "Deep and secret things belong unto the Lord," and the final destiny of the sons of perdition is one of the things which "no man knows; neither was it

revealed; neither is, neither will be revealed unto man, except to them who are made partakers thereof"; and not wishing to be a partaker of that torment, I am not insisting on knowing what it will be.

ISAAC M. SMITH.

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### JEHOVAH'S LAW OF BATTLE

Nations not yet directly involved in the present titanic struggle of war are likely to become involved. Subtle forces to thus ensnare men and nations, and to make them think they are excusable are always at work.

In this manner individuals sometimes capitulate to the doctrines of hate, under the sophistry that hatred is heroism, when it kills to avenge some former wrong, and millions of men become a unit in such delusion and hell on earth is the result.

What shall be the safe and finally the glorified attitude toward war, of the man who accepts godliness to be the true and workable rule of life? What should be the attitude of a Latter Day Saint? Is it important what we think, and how we express our thoughts upon the subject of war in these perilous times?

If actions and deeds count for anything, either good or ill, even so it is not a trivial matter as to what we think, or as to what phase of the great world controversy our thoughts, when expressed, shall support. Shall we descend from the support of a principle which is broad enough, and Godlike enough to apply in all times and everywhere, to some factionalism which is subject to local prejudicial influences?

Shall we deal with the present war situation from a pro-ally, pro-German, or pro-American standpoint? or rather from the standpoint of the demands of the more holy principle of universal brotherhood?

In attempting to answer that question another one arises, with which pacifists, who recognize the dominant principle of the gospel of the Lord Jesus Christ to be peace and not war, are grappling to-day. The question is this: Does not history show that in some instances war has been justifiable in the sight of God and where may the justifiable line be drawn?

The fact that each warring nation, in locating the line of justification for hostilities, first measures the wrongs or supposed wrongs which have been done by other powers, and then with all fervor proceeds to call upon God for success of their arms against each other, is evidence that it is a very difficult task to draw the line, and that the methods which have been employed in order to obtain that seemingly "unknown quantity" deduction, are not correct. The principles hitherto employed have been and are: Alert activity of the national jealous eye for the conservation of every interest which will contribute to

the selfish enlargement of national wealth, prowess and dignity, and a military preparation to resent forcibly any encroachment upon either possessions, possible opportunity to get more possessions, or any slur that would seem to question the bulldog fighting qualities of false dignity, miscalled courage.

In the light of the awful facts as to what war is, and the repetition of its blighting curse over and over again, and then this present astounding climax of carnage right in the very time when the intellectual wisdom of the ages is supposed to converge to a point of unexcelled splendor, it would seem that the threadbare arguments for a militarism which has wrought ruin for even the most victorious, would become obsolete in its stupendous failures; but not so. Nations still employ the old, old methods, and continue to advocate the perpetuity of them, and to pay the awful price.

### THE COST OF WAR

One Kirkpatrick, in summarizing the conditions and effects of war puts it in about the following manner:

War is wholesale, scientific slaughter.

### WAR IS

- For homes—emptiness.
  - For wives—heartache.
  - For mothers—loneliness.
  - For children—orphanage.
  - For sweethearts—agony.
  - For the nation's choicest men—broken health or death.
  - For society—savagery.
  - For peace—defeat.
  - For bulldogs—suggestions.
  - For the Devil—delight.
  - For buzzards—a banquet.
  - For the grave—victory.
  - For worms—a feast.
  - For nations—debts.
  - For justice—nothing.
  - For "thou shalt not kill"—boisterous laughter.
  - For literature—the realism of the slaughterhouse.
  - For the painter—the immortalization of wholesale murder.
  - For the public park—a famous butcher in stone or bronze.
  - For Christ—contempt.
  - For "put up thy sword"—a sneer.
  - For preachers on both sides—ferocious prayers for victory.
  - For manufacturers of munitions—profits.
- That represents a black picture indeed, but the truth of it can not be denied. A statement published in the *New York World*, a number of years before the outbreak of the great war, is as follows: