

ESCHATOLOGY
OR
MAN'S FINAL DESTINY

From The Writings of Elder
Charles Fry-Deceased 1969.

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CONCERNING THIS PUBLICATION

'As Elder Charles Fry was a great uncle of mine and for some years lived in southwest Iowa where I was raised as a boy, I was able to benefit from his many sermons and classes in the little church there.

Some years later when he had been moved to Resthaven, I purchased the home where he had been living and acquired a considerable amount of the basic research he had left there for my benefit.

He confided in me on one occasion that, while he had done a considerable amount of research for the church (Question Time etc.), there was much of what he considered to be of great worth that had not been made available to the Saints. He felt spiritually inclined to believe that it would be of great worth to the church in preparation for the very end.

Elder Francis Shrunk did a great service for the church some years ago as he, having associated with Brother Fry, copied some of the documentation and distributed it as best he could but was not able to get it published.

I have compared what Brother Shrunk prepared with the originals in my possession and have found that he was very accurate in reproducing what he had received from Elder Charles Fry. His distribution occurred in 1976.

It would seem that the source of acquiring and benefiting from Elder Fry's works has "dried up". It is the purpose of this Editor to endeavor to make these things available once again for the benefit of the church and the kingdom.

Frank Utterback, Editor (1994)

ABOUT "ESCHATOLOGY OR MAN'S FINAL DESTINY"

Having found that other writings of Charles Fry, left with me upon his decease, have been very popular with many of the saints, I have assembled some material on another subject, the above. I am sure most will find this equally interesting and also I have suggested that this article be divided into about 14 chapters, as follows:

- Chapter 1. "Man is a Spirit Being."-----Pages 1-3.
- Chapter 2. "Present Life Determines Conditions of Future." p.3-7.
- Chapter 3. "The Spirit after Death: And Where?-----Pages 7-9.
- Chapter 4. "How Humanity is Segregated in the Spirit World"p.10-15
(In this chapter the scriptures are briefly examined that pertains to each of the four classes.)
- Chapter 5. "The Celestial Order."-----Pages15-18.
- Chapter 6. "The Celestial Order; Continued,----- " 18-22.
(In these two chapters we follow the celestial group from "Their choice made in this life," through their order in the spirit world, where the gospel is preached, to their final state.)
- Chapter 7. "The Millenium."-----Pages 22-26.
- Chapter 8. "The Millenium, Continued".----- " 26-28.
(In these two chapters Brother Fry deals with "The Remnants of Nations, or mortals "left alive", on the earth, at Christ's coming, and during the Millenium.)
- Chapter 9. "The Kingdom of Israel."-----Pages 28-31
("Extent of sin in the Millenium," and "Where Christ and the redeemed will occupy during the Millenium," carefully examined.)
- Chapter 10. "America".-----Pages 31-33.
(Is America where the Redeemed will be?)
- Chapter 11. "The Celestial Group Traced To Their Final Destiny"-----Pages 33-38.
(This lesson not only deals with "The Little Season," but also how this group will be judged, and their final Inheritance.)
- Chapter 12. "The Terrestrial Group".----- Pages 38-42.
(This chapter deals with four types of people, according to the scriptures, The Doctrine and Covenants, and other scriptures, and takes them through their Resurrection, Judgment and Final State.)
- Chapter 13. "The Course of the Telestial Class."----Pages 42-46.
(Brother Fry very ably takes this group, as he has the other two classes, through their choice in this life, their spirit life, and their final inheritance.)
- Chapter 14. "The Kingdom of God."-----Pages 47 only.
(This short subject needs to be studied alone, but as it relates to the three previous classes.)
- Chapter 15. "The Sons of Perdition Class."----- Pages 47-51.
(This subject deals with "Sinning against the Holy Ghost,"etc.)

I am happy that I have been able to get this material before the saints.

ESCHATOLOGY OR MAN'S FINAL DESTINY

Introduction

Man has always tried to look into the future. Everywhere men try to determine what future days or years hold in store. Meteorology is based on the desire to know what the weather is going to be. Witchcraft seeks to tell the coming events in men's lives. Commentators often tell us when the war is going to close or other events connected with it. Forecasts are made of elections and other events.

Probably the one thing that has concerned most is the future life and what it contains in store. What are the conditions men may expect after death? This no man by any means is able to know. He naturally has no contacts with the other world by which to learn of its conditions, nor can he determine by reason what is there. So little is known naturally that some declare there is no future life.

But there is one source of information which all do not accept. It is revelation from God, who knows all the conditions of other worlds as perfectly as he knows this, and whom Isaiah declare knows the end from the beginning. God has had that concern for man that from the beginning of the world he told man of another world which the would meet after death, describing some of the conditions, and giving counsel and advice as to how to prepare for the change..

This revelation goes farther and informs men that they are of dual nature, having a living spirit dwelling within a material body; that that spirit lived before it came into the flesh, and that it will live after the body dies. It tells of different states in which men will live and which are determined by the manner of life lived in this world. It tells of changes to come, such as the resurrection whereby man will be restored to life in the flesh in immortality; of the judgment, of the glory with which the righteous will be crowned, and of the misery and woe which will come to the wicked. All these and many other things are revealed in the sacred scriptures containing the revelations of God.

Let us search this great story of future things, for it is reliable and true. Our books are the Bible, Inspired Version, the Book of Mormon and the Doctrine and Covenants.

Man Is a Spirit Being

The nature of man has been largely a mystery. Nature itself reveals nothing beyond the physical and a little of the mental. But the revelations of God give us some definite information on this subject, sufficient to supply a liberal knowledge of what man basically is. The fact of man's future existence must necessarily be shown before taking up his future experiences.

"Man is Spirit," (D C 90:5) is the voice of revelation. The body is but the tabernacle in which the spirit dwells. An ancient prophet says, "There is a spirit in man." (Job 32:8). God deals with man on that basis; he does not deal with clay only.

The Bible tells of two separate creations of man. The first was on the sixth day; the second was after the seventh day. The first creation included all men, male and female, in spirit form, for at the close of the sixth day the Lord said, "Thus the heavens and the earth were finished, and all the hosts of them," (Gen. 2:1), the host referring to man. In the second creation, which was physical, Adam was made from the dust of the earth.

The Inspired Version tells us that God created all things "spiritually before they were naturally upon the earth." And further, "I the Lord God had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not flesh upon the earth." Enoch later saw "the spirits which God had created." (Gen. 6:38). The Lord told the Brother of Jared, "Yea, even all men were created in the beginning, after mine own image." (Ether 1:80).

Spirit is the basis of all life. According to the scriptures matter becomes alive only when life itself, which is spiritual, enters into it and dwells there. This is true of the vegetable world as well as the animal. New forms do not come into existence except by the implanting of life in the seed, which life by development takes on material elements to form, each seed its own body. Whenever the spirit of life departs the body becomes dead as it was before life entered. The Lord says, "All things were before created (that is before Adam was made from the dust), but spiritually were they created and made, according to my word." (Gen. 2:9) And of the vegetable world it was said of the tree, that "it was spiritual in the day that I created it" (verse 11). And of the animals, "they were also living souls; for I, God, had breathed into them the breath of life." (v. 26). And again, the Lord has said, "By the power of my Spirit I created them, yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, ... Wherefore ... all things unto me are spiritual." (D C 28:8-9). A later revelation states, "Man was also in the beginning with God; ... Spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy." "Every spirit of man was innocent in the beginning." (D C 90:5-6).

There is one fact running through all these scriptures; viz., that men first existed as spirits, created of God as such, and were possessed of intelligence and will while living in the spirit state before coming to this world; and that in coming here the spirit inhabits the fleshly bodies as tabernacles. It means that intelligence and will are not qualities of the flesh but of the spirit.

The earth will not go on forever in its present state; neither will men be continually born into the world without limit, for God holds in reserve only the spirits of men which he created in the beginning. Knowing the end of his purpose he created men to the number required and that on the sixth day of his creative work pertaining to this world. It is plainly stated that after this work was done that "I, God ended my work, and all things which I had made, and I rested on the seventh day from all my work." There was an end to the spiritual creation when no more spirits were made. (Gen. 2:2).

This gives meaning and force to the statement of Malachi (2:15) where the principle of one companion in wedlock is being taught or urged. "And did he not make one? (that is one female for one male, so that the sexes were equal). Yet he had the residue of the spirit. (God could have made more females than males had he so purposed, but he did not). And whereof one? That he might seek a Godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of thy youth". The Lord in latter day revelation touching upon this same point says, "Marriage is ordained unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; that it might be filled with the measure of man, according to his creation before the world was made." (D C 49:3).

What is to come when the earth has "filled the measure of its Creation," when the spirits of men have all found place in the flesh and there are no more to come? The Lord tells: "Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled "the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for for this intent was it made and created." (D C 85:4)

The following texts not only show that men lived as spirits before they came in the flesh, but that they had their free agency or freewill, in the exercise of which some became exceedingly righteous, and others exceedingly wicked, some of the latter going so far in sin that they were cast off as irredeemable, and became sons of perdition. They became fallen angels, their leader Lucifer becoming known as the devil and Satan. It is said that he led away one third part of all that God had created. By their transgression they forfeited their right of life in the flesh and their hope of eternal life in the kingdom of God. The scriptures say of them, "They are reserved in chains of darkness, until the judgment of the great day." Their end is eternal banishment from the presence of God to dwell in self-chosen misery and darkness.

D C 90:5-Man was also in the beginning with God.

Alma 9:65- Being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding great faith and good works. In the first place being left to choose good or evil. Therefore they having chosen good, and exercising great faith are called.

Gen. 3:4-Satan rebelled against me and sought to destroy the agency of man which I, the Lord God, had given him:

D.C. 28:10; Gen. 3:4-7; Jer. 1:5.

Jesus expressed the distinction between body and spirit when he said, "Fear not them who are able to kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."(Matt. 10:25). And again, "The spirit is willing but the flesh is weak."(Matt 26:38). In the light of these statements there is left no doubt to us that man is composed of spirit and body; that the body can die while the spirit can not die, that is in the same way as the body dies. Men may kill the body but they can not so injure the spirit. The death of the body does not mean the death of the spirit..

In the present life spirit and body are temporarily united and are separable. "It is appointed unto men once to die." Death is but the separation of the spirit from the body.

Present Life Determines Conditions of Future

There is a natural law of recompense- a relation between cause and effect, the nature of the first passing over to the second. Man is related to the great universe and when he lives in harmony with its laws he is preserved thereby. But when he attempts to go contrary to law he puts himself at variance with the universe and its eternal laws which can not but operate against him and he suffers. This truth is expressed by Paul: "Whatsoever a man soweth that shall he also reap." (Gal. 6:7). "Every transgression and disobedience received a

just recompense of reward." (Heb. 2:2). And Jesus, "He shall reward every man according to his works." (Matt. 16:30). "That which is governed by law, is also preserved by law, and perfected and sanctified by the same." (D C 85:8).

The future is tied to the present. Time moves on into eternity in which the seeds of present sowing bring forth their harvest of good or evil, every seed "after its own kind." To some minor degree the fruitage of present sowing is reached in this life, but the greater harvest awaits for eternity to bring forth. It is sure and certain.

This life is the time of sowing, or to use a different figure, it is the time of building—the building of character in preparation for the greater life in eternity. This life is not all of life; neither is death the end of man. We are in a period of preparation; we are apprentices learning the trade of living in readiness for eternity. Alma says, "This life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state." "Yea, behold the day of this life is the day for men to perform their labors... For after this life, ..then cometh the night of darkness, wherein there can be no labor performed." (Alma 9:41; 16:228-230)

Much is heard of probation after death; of repentance and salvation after death. The teaching of scripture is that probation is in this life. Repentance is possible in the spirit world by which salvation may be secured, but it must be remembered that repentance there has its limits and by no means opens up the same opportunities as are given to men in this life. The scriptures are replete with evidences showing that men enter the future life with the character which they have formed here, and that that character is in the main fixed for eternity. This does not mean that there will be no development on the other side, but the development will be within the bounds which a man's character will permit. In other words, a man's character formed in this life determines his capability and capacity for future development.

Four general groups or classifications are given in scripture into which humanity divides itself, and of which God takes cognizance. These classifications reach over into eternity though they are determined here. They are, beginning with the highest, the celestial, the terrestrial, the telestial, and perdition. (See 1 Cor. 15:40-42; John 5:25-29; D C 76; 85:27-30; 45:7,10; Alma 19:57-70; 1 Nephi 4:48-62).

The gospel of Jesus Christ leaves man to fight against opposition; to subdue evil within himself, and to build up righteousness to the perfecting of his soul. He does this by obedience to divine law.

"That which is governed by law, is also preserved by law, and perfected and sanctified by the same." Obedience is man's duty, and that God can not do for him. If a man sets himself to the task and finds that past sins hinder or stand in the way of his accomplishment, the Lord removes the obstacles by forgiveness. If in his effort he finds the task too great for his strength the Lord adds to him strength sufficient for his need. "As many as received him, to them gave he power to become the sons of God." (John 1:12). But always the initiative is with man, and always must man exercise his power to the full. The Lord gives only what he lacks. The commandment is "with all thy might, mind, and strength." Only in this way can a man become strong in his own right, and only in this way can a man develop his capacity for service and responsibility; in other words develop character. God supplies every needful help and blessing, and as man grows the help grows until "all things are possible with God."

What is character but the measure of a man's capacity to receive and to use the gifts, and power, and the glory of God? "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory". (D C 85:5). No matter how willing the Lord might be to give him celestial glory, he can not do so because the man is unable to receive or bear it, much less to use it. Were it forced upon him it would only be to his destruction. God gives to every man in his kingdom all that he is capable of receiving and using according to his capacity. No man could ask for more. It is said that even the wicked who are condemned in the day of judgment will confess that God's judgments are just, and that his salvation is to every man that believeth on his name, and that bringeth forth meet for repentance. (Alma 9:26-27)

That a man's estate in the future world is determined by his preparation here is strongly taught by Alma. In the resurrection, he says, evil will be restored for evil, and good for good, men being "raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil." The "one raised to happiness according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil." (19:67-68). Whatever a man has made of himself in this life that is what he will be in the resurrection.

Faith in Christ and obedience to his gospel in this life brings the gift of the Holy Spirit. Its purpose is to help the soul on in its development and preparation for the greater powers and opportunities of the life to come. Of this Spirit the Lord says, "That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory." (D C 76:8). Without development and preparation under the Spirit of God in this life, no man will be able to bear the highest glory of God.

Again we read, "This life is the time for men to prepare to meet God, yea, behold, the day of this life is the day for men to perform their labors." (Alma 16:228). "The same spirit which doth possess your bodies at the time ye go out of this life, that same spirit will have power to possess your body in that eternal world." (verse 232)

Some have supposed that men will have the same opportunities in the spirit world for building of character and preparation to dwell with God as here.. But it must not be forgotten that such preparation is the preparation of the soul which the Lord says is the spirit and body united, and between death and the resurrection the body is non-existent, and consequently that preparation cannot be made. Alma is clear on this, "After this day of life, ...if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed." (v 230).

In the early days of the world the Lord revealed that men determined by present action their final destiny. He said:

"They have gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam. Wherefore they have foresworn themselves, and by their oaths have brought upon themselves death. And an hell I have prepared for them, if they repent not." Gen. 6:29-31, I.V.

Reasoning upon this point Paul sets forth that as there are different kinds of flesh, such as that of men, of beasts, of fish, and of birds; so in the spiritual sense there are celestial bodies, terrestrial bodies, and telestial bodies, all being different. He further reasons that as the seed of wheat, or other seeds, produces "every seed his own body," so with men in the resurrection; bodies that are celestial at death will be celestial in the resurrection, and so with others, every man receiving according to that which he sows. (See 1 Cor. 15). This is true notwithstanding men are raised with changed bodies, spiritual and immortal bodies instead of carnal and mortal as they are lain down. This change from mortality to immortality comes to all regardless of their standing, but in addition to that change other changes are experienced as determined by worthiness and preparation.

The Lord speaks of some who in the day of visitation of judgment, seeing death coming upon them, saying, "The harvest is past, the summer is ended, and my soul is not saved." (D C 56:5). Their manner of life when they came to die brought them the consciousness that their destiny was fixed. There was no prospect of it being changed in the next world.

It is possible for man to sin so deeply in this life, and so completely, that he by his sin drives the Holy Spirit from his soul once for all, and he loses all power of life. Under such circumstances he becomes spiritually dead, and his place with the unsaved is already determined. John says, "There is a sin unto death." (1 John 5:16).., and "there is a sin not unto death." The Lord says he forgiveth sins unto those "who have not sinned unto death." (D C 64:2).

The scriptures teach that the obedient and righteous are sealed up even in this world unto eternal life. John tells of seeing an angel coming down with a seal to seal the servants of God. (Rev. 7:2,3). Paul said to the saints that "after ye believeth, ye were sealed with that Holy Spirit of promise, which is the earnest (surety, pledge, guarantee,) of our inheritance." And again, "Grieve not the Holy Spirit whereby ye are sealed unto the day of redemption." (Eph. 1:13; 4:30; 2 Cor. 1:22).

Latter day instruction is the same. Referring to those of the celestial order in this life the Lord says they are "cleansed from all sins, and receive the Holy Spirit by the laying on of hands, and overcome by faith and are sealed by that Holy Spirit of promise, which the Father sheds forth on all those who are just and true." (76:5). And again, "This Comforter is the promise (guarantee) which I give unto you of eternal life; even the glory of the celestial kingdom." It is also said the elders shall have power over whom the Father bears record "to seal them up unto everlasting life." (D C 68:1; 85:2)

Likewise the wicked may be sealed to eternal death. The servants of God in the last days were to have power as pertaining to those who rejected the voice of the Lord, and received not his servants, to "seal up the testimony, and bind up the law," so that the wicked "were delivered over unto darkness, these shall go away into outer darkness." (D C 103:13). As the righteous are sealed up unto eternal life by the Holy Spirit, so the wicked are sealed up unto eternal death by the spirit of the adversary, even as Alma says, "If ye have procrastinated the day of your repentance, even until death, behold you have become subjected to the spirit of the devil, and he doth seal you his.. The devil hath all power over you." (Alma 16:233).

Men come under one of two spirits; either the Spirit of God or the spirit of the devil,. Possession in this life of the Spirit of God is a guarantee of eternal life; possession in this life until death of the spirit of the evil one, is also a guarantee of spiritual death, for "he doth seal you his." Alma says further of this, "That same spirit which doth possess your bodies at the time ye go out of this life, that same spirit will have power to possess your bodies in that eternal world." What could be plainer as showing that what a man becomes by his life here determines what will be in the eternal world?(Alma 16:232)

If a man is ashamed of Christ and is unwilling to bear his name in this world, of him Christ will be ashamed when he comes, and he says, "They shall not have part in that resurrection when he cometh." (Mark 8:41-42). We give one more scripture from latter day revelation.

"They who believe not on your words, and are not baptized in water in my name, for the remission of their sins; that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (D C 83:12).

Present opportunities are indeed precious. In each act in each day we are making up the character which shall be ours for eternity. The spirit we entertain and welcome into our souls will do its work for good or ill, and will seal us up to eternal life or eternal death. We are building ourselves for eternity. That is what gives meaning and force to this present life. Now is the time of our opportunity; now is the day of salvation." (2 Cor. 6:2)

The Spirit After Death: What And Where?

WE have already seen that man was created a spirit being before he was formed in the flesh. It now remains to show that man continues to live as a spirit after the death of the body, death being but the separation of the living spirit from the earthly matter in which it has dwelt, leaving the house empty and dead..

Jesus said, "Fear not them who are able to kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."(Matt. 10:25). The body can be killed and it can die, but there is no hint that the spirit dies. At death the spirit lives on even as Christ himself and the penitent thief, who both, according to Christ's forecast, went to paradise after their crucifixion. Moses and Elias, long since dead, still lived in the spirit and appeared to Christ and three disciples on the mount of transfiguration and talked with them. They were still alive.

Speaking from the burning bush God said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Jesus quoting this statement, adds, "God is not the God of the dead, but of the living." Abraham had long been dead when this statement was first uttered from the bush, and had he been dead in spirit as well as body, Christ could not have made his statement. God did not say "I was the God of Abraham," but "I Am." present tense, and says "God is not the God of the dead, but of the living," which was the same as saying, "Abraham lives today, and God is still his God." It means that Abraham still lived. (Exodus 3:6; Matt. 22:31)

This great truth that Abraham, like Moses and Elias, was still living in the spirit, is further shown in the parable of the rich man and Lazarus, in which Abraham is depicted as being concerned in the

affairs of the spirit world, receiving into his company the righteous Lazarus, and reproving the unrighteous Dives for the selfishness of his life. (See Matt. 22:31; Exodus 3:6; Matt. 27:48; Luke 16:24-35). According to the parable the rich man and Lazarus were both not only alive after death, but were consciously active, and capable of experiencing joy and sorrow, having memory of their earth life.

That spirit life after death is true of all men is shown by Peter teaching that the "gospel is preached to them that are dead," and that they did "live in the spirit according to the will of God." He says that Christ "went and preached unto the spirits in prison," including those who perished in the flood. Think of it! Thousands of years after they had suffered the physical death they were still alive, and in the spirit world received the merciful ministrations of Christ. This agrees with the teachings of the Inspired Version in Genesis where the Lord said of the wicked of that day, "An hell I have prepared for them if they repent not," and "many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them." Enoch was further shown that these long-suffering prisoners in the spirit world, many of them, repented at Christ's visitation and found release, while the unrepentant were "reserved in chains of darkness until the judgment of the great day." All of these statements are clear and positive as to the continued life of the spirit of man after death. (1 Pet. 3:19-20; 4:6; Gen. 6:30; 7:1; 7:44-45, 64).

Read Ezekiel 31 for the Lord's own account of what becomes of the wicked after death, when they go down to the grave. Speaking of Pharaoh he said, "I cast him down to hell with them that descend into the pit... They also went down into hell with him." There were others already there, "them that be slain with the sword." and the "strong among the mighty shall speak to him out of the midst of hell," That is where they went; and the Lord said, "Ashur is there and all her company; his graves are about him; all of them slain... There is Elam and all her multitude. ... There is Meshech, Tubal, and all her multitude. ... There is Edom, her kings, and all her princes. ... There be the princes of the north, all of them; and all the Zidonians, which are gone down with the slain. ... Pharaoh shall see them, and shall be comforted over all his multitude."

Jesus knew these scriptures and understood and his teachings were in harmony therewith. He told the people of Capernaum who had exalted themselves in wicked pride that thou "shalt be brought down to hell." He warned others of like experience if they continued in sin. (Matt. 11:25; 5:27, 31, 34; 23:30).

The wise man understood that when the body returns to the earth as it was, the "spirit shall return unto God who gave it." (Eccl. 12:7)

Alma, in answer to prayer for light, received instruction from an angel affirming that the spirits of all men, as soon as they leave the body, "are taken home to that God who gave them life."

"And then it shall come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace... The spirits of the wicked ... shall be cast out into outer darkness; there shall be weep-

ing, and wailing and gnashing of teeth."-Alma 19:43-46.

In the spirit world the righteous and the wicked are both conscious of their condition, the righteous having joy, and the wicked misery and woe. Alma describes further the condition of the wicked, "Now this is the state of the souls of the wicked, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them." They remain in these conditions until the time of their resurrection.

Enos had assurance of a future life beyond the grave. In his old age he wrote, "I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall find rest."(Enos 1:45)

King Benjamin, who was also a prophet, by faith looked forward to the spirit life, and having lived uprightly before his people he anticipated that when he went to his grave "I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God." (Mos. 1:66). He warns those who continue in sin, following the evil one, that the "demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire". The wicked are not only conscious, but their misery and sufferings grow out of that consciousness based on the memories of their own sins. It is not God who punishes, directly; the man punishes himself. The fires of hell burn not from without, but from within a man's own soul; they are the fires of conscience, and they are lighted by sin of the man's own choice or doing.

Turning to the Doctrine and Covenants we find this book in agreement with other scripture. Here the Lord says, "I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ." (D C 38:1) All the righteous are received by Christ unto himself at death, and their joy must be complete. But the wicked, he says, "I have kept in chains of darkness until the judgment of the great day, . . . and even so I will cause the wicked to be kept that will not hear my voice but harden their hearts, and woe, woe, woe is their doom." These divine utterances assure us that all men, whether righteous or unrighteous, live in the spirit after death, and that conscious experience still goes on.

Perhaps the most complete and particular account of the departed spirits of men is found in Doctrine and Covenants 76. It is the record of a vision, or series of visions, given of God through the Holy Spirit to Joseph Smith and Sidney Rigdon, in which they saw the spirit world with its people divided into their several classifications, each class in its own place and under its own proper conditions. All were very much alive.

All the scriptures, ancient and modern, from the eastern hemisphere and from the western, tell the same story relative to the future life of man, that he lives after death in the spirit, having conscious experience of joy or sorrow, happiness or misery; some with Christ, some in hopeless darkness, and others in other degrees of joy or sorrow. This life is not all of life. Death is only the death of the body when the spirit goes out. The spirit does not die as the body dies, but continues to function under the conditions provided of God as have been chosen by the soul's manner of life in this world..

How Humanity Is Segregated In The Spirit World.

Men, in this present life of mortality, are associated together in one great humanity, every community, every town and city, having persons of all types and classifications. The good, bad and indifferent live together; the innocent suffering from the sins of the guilty and the guilty benefitting from the good works of the righteous. All are touched by sin and suffer its consequences either guiltily or innocently. All suffer injustices, oppressions, bondage; and all enjoy the privileges of truth, liberty, faith and hope. Humanity makes one world.

But not so in the spirit world. Men are segregated according to their conditions and characters into separate groups, and are located in separate and distinct places. They no longer remain together, but every man finds his own place. There humanity is divided into four general groups, and the group or place to which each man is assigned is not determined arbitrarily by God but by the man himself in this life, for character is what a man makes of himself by his own free choices, and not something that even God can give him.

In many instances the scriptures seem to mention but two classes in the future world—the "sheep and the goats," the "just and the unjust", the "first resurrection and the last resurrection,"; "the saved and the unsaved," etc.,. Nephi emphasizes this view when he says, "The final state of the souls of men is to dwell in the kingdom of God, or to be cast out." (1 Nephi 4:61). And Abinadi agrees, "If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation." (Mos. 8:84). And Alma, "Raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil." (Alma 19:67). Jesus and others taught similarly.

But other scriptures, while agreeing with two general classifications, go farther in sub-dividing the righteous into three separate classes, all of which are in the kingdom of God, but characterized by different glories and rewards, as described by Paul in 1 Corinthians 15, and other places, thus making four divisions as we have before mentioned. For convenience in this study we number the divisions as follows: 1. celestial; 2. terrestrial; 3. telestial; 4. perdition; and set forth the scriptures which describe them.

We shall first notice the several scriptures which point to this division into four classes:

D-C 85:5. definitely reveals this four-point classification, and shows the basis of the division to be in men rather than in any arbitrary decision of God. A man's attitude and course of action in this life make up his standing before God, and at death he finds his place with those of like character according to divine appointment.. Let us notice these groups one by one.

1. Celestial. "They who are sanctified by the law which I have given unto you, even the law of Christ." "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory." This law is the fullness of the gospel, including faith in God; complete repentance from all sin and error; baptism in water according to the divine appointment; the attainment of the new birth or baptism

of the Holy Ghost; and continuing development toward sanctification and perfection of character. These things are the essence of the celestial law, and the man who comes up to them aligns himself with the celestial order even in this world, and at death is prepared to continue on in that order in the celestial world, not immediately in its fullness, but in line toward a fullness. This will be shown later.

2. Terrestrial. The quotation already given, that "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory;" not only establishes the existence of a celestial class, but also shows that some will not be worthy of that condition or place. There must be another class. So we read, "And he who is not able to abide the law of a terrestrial kingdom, can not abide a terrestrial glory." So here are some who can neither abide the law nor the glory of the celestial order, or who are unwilling to do so, and these occupy elsewhere in the terrestrial order, and in the terrestrial world. They constitute a class by themselves. In this life they were good people, as men count goodness, but lived the divine law only in part. Their glory in the eternal world is proportionate with their life and character here.

3. Telestial. But others do not come up even to the standard of the terrestrial law, and therefore can not abide a terrestrial glory, and consequently belong to still a third class known as the telestial order. They are the people who retain some good qualities and have some good works and good desires to their credit, but whose lives have been given to indulgence in sinful things, some of them of a most grievous nature. Their lives have unfitted them for participation with those of the higher glories. They belong to the telestial.

4. Perdition. But the revelation says there will be those who "can not abide the law of a telestial kingdom," nor a telestial glory. Since the three orders mentioned include all who are saved, it immediately appears that those who are unworthy of any of these three conditions of glory, must be the unsaved, and they belong to a fourth class having a separate place in the future world. The Lord says of such, "Therefore he must abide a kingdom which is not a kingdom of glory." They are they who by extreme sin and rebellion against God have made it impossible to enter into his glory; they are the ones of whom Jesus said "are cast into outer darkness."

By his diligence or his negligence in relation to the law of Christ; by his loyalty or his rebellion toward God and everything that is Godly, are a man's classification and destiny determined for eternity, beginning in this life. The way of life is like a modern highway divided into lanes by lines painted upon the pavement, which lanes eventually lead into divergent ways and to different destinations. For a time it is possible to change from one lane to another, the lane and the destination being matters of choice, but sooner or later the point is reached where change is no longer possible from one lane to another for the ways separate, no longer running parallel, and have barriers between. Then his destination is certain. Mortal life divides into four lanes, and men by their own wills move into one or the other, perhaps changing from one to another. But at death the life lanes separate into distinct highways leading to different ends. No more can a man change to a new lane or aim for a different goal. Opportunity does not last for ever. Life, too, is a one way course. Men can not return and start again.

D.C. 85:27-30. This scripture also sets forth the four divisions into which humanity divides, each being clearly defined.

1. At the sounding of the trump of God at the coming of Christ the saints who are living are to be quickened and caught up to meet the Lord. Those also who have died will be brought forth by the resurrection and be caught up. "They are Christ's, the first fruits; they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him." These are of the celestial order.

2. At a second trump comes the redemption of those "who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel and be judged according to men in the flesh." These are not the saints who have accepted the gospel on earth (except possibly for some indifferent ones) They belong to a second class, and though saved, are not saved in the celestial kingdom, for the Lord said, "that they must inherit another kingdom." They are of the terrestrial order.

3. But a third trump sounds for a third class, not to be resurrected however as yet, like the first two, for "then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended." These are the telestial order, and are not worthy of the first resurrection, and must abide in the spirit state under duress and misery for a thousand years until the last resurrection brings them forth to be judged of God. These will eventually find salvation but in a kingdom of inferior glory.

4. A fourth trump then sounds the proclamation to a fourth class which do not have part with the wicked of the third class whose punishment is reformatory and by which they are prepared for salvation in the telestial world, but this last group "are found among those who are to remain until that great and last day, even the end." Their state is not reformatory but as stated in another place they are "kept in chains of darkness until the judgment of the great day," in which condition they are "looking forth with fear, in torment, for the fiery indignation of the wrath of God." The extremity of their wickedness and rebellion has been such as to cause them to forfeit their opportunity for salvation. They remain in their hopeless misery until the last resurrection when they are brought forth to judgment, and being still under sin are cast out. They are they who are to "remain filthy still," and who are sent away with the devil and his angels.

D C 85:6. Again the Lord sets forth the four classes into which humanity is divided, leaving no doubt as to the fact and nature of the division. They are the same as already noticed.

1. "They who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." These are of the celestial order, the highest of all, and in their resurrection the Lord says they "are quickened by a portion of the celestial glory," (the fullness not being reached until after the thousand years.)

2. Now is mentioned another class: "They who are quickened by a portion of the terrestrial glory (in the resurrection) shall then (at the last day) receive of the same, even a fulness," a fulness, not of the

celestial but of the terrestrial glory. Their lives in this world fitted them into the terrestrial order, and in the spirit world they belong to that order, and in the resurrection they come forth in that order, and even after the judgment day when all men reach their final destiny, they are to remain in that order though receiving of its glory to the full.

3. Those of the third order known as the telestial, though not coming up in the resurrection until after the thousand years, are nevertheless brought forth to eternal life by "a portion of the telestial glory," and after the judgment when they are assigned to their final place, like all the others, they "shall then receive of the same, even a fullness."

4. Then there are those who remain; that is the remainder of humanity, which have not been raised to glory because they are not prepared to receive it. Last of all they are resurrected, for the Lord says, "They who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." They are not raised to glory or salvation; but were raised from a hell of misery and woe only to go back to the same conditions both body and soul.

In each instance that which brought men into these several and distinct groups, the general conditions of which are permanently fixed, is human conduct in this life. The divisions exist in the spirit world, that is after death, and they continue into the resurrection and eternity. We know of no hint in the scriptures of men passing from one class to another, though there are one or two passages which have been used, erroneously, in support of that idea.

1 Cor. 15:39-44. The apostle Paul is here writing to the church—those who expect salvation—and dealing with their resurrection. He mentions only three of the four groups in this instance, though in other places he refers to the fourth. As to the three he is very explicit in affirming that they have their beginnings in this life, comparing the different conditions of men in the flesh to the differences of the flesh of other creatures, saying "There is one kind of flesh of men, another of beasts, another of fishes, and another of birds." He then goes on to apply his illustration to men as follows:

1. "Also celestial bodies," to which he adds another illustration: "There is one glory of the sun," which glory is manifest in the resurrection. But it is to be observed that the conditions and qualifications which align men in that class are those which develop here..

2. "And bodies terrestrial," who are further compared as being like the moon in comparison with the sun in glory. These are the second class again, whose moon glory appears in their resurrection and which is what they have lived for in this life.

3. "And bodies telestial," who are compared with the stars in glory. These are the third class who inherit the smallest degree of glory.

4. As showing that Paul was not unaware of the fourth class which he did not mention in connection with the three, we find him giving a lengthy description of it in Romans 1:18-32, (Inspired Version). They are the men "who love not the truth, but remain in unrighteousness, after that which may be known of God is manifest to them, "wherefore, God gave them up to uncleanness, ...and to a reprobate mind."

They refused the Spirit of God by which they might have been cleansed and preferred to continue in sin which led to depravity. God gave them up and their condition was that of "sons of perdition."

D C 76. Yet another account of the segregation of humanity. In this revelation is contained the most complete account of each of the four classes with their different personnel and different conditions. The account is too lengthy to quote here, but we notice each one briefly:

1. "Concerning them who come forth in the resurrection of the just: They are they who receive the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, ..washed and cleansed from all their sins, ;.received the Holy Spirit, ..and who overcome by faith." All these things were accomplished in this life, by virtue of which they became "the church of the Firstborn." "These shall dwell in the presence of God and Christ forever and ever; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all."

2. The terrestrial world, "whose glory differs from that of the church of the Firstborn, ..even as that of the moon differs from the sun in the firmament ...who received not the testimony of Jesus in the flesh, but afterward received it, ..who receive of his glory but not of his fulness, ..wherefore they are bodies terrestrial, and not bodies celestial." These attain salvation in a lesser glory from that of the celestial.

3. "The telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament." "These are they who are thrust down to hell; these are they who shall not be redeemed from the devil until the last resurrection." They are people who have had many sins and failed to seek Christ and the gospel of salvation in this life; they would not heed the opportunities for mercy, and are brought to repudiate their sin only through the sufferings of an age-long period in a reformatory hell. The Lord says, "they shall be heirs of salvation." Their glory is inferior to that of the celestial and terrestrial as that of the stars is inferior to that of the sun and moon.

4. The perdition class is here called "sons of perdition," and 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...These are they who shall go away into the lake of fire and brimstone, with the devil and his angels." These are the wilfully wicked, repudiating Christ after he has been made known to them, and rejecting the gospel after having received it; and such in the church who sin so deeply as to commit great crimes, such as murder, whereby they forfeit their right to eternal life. (D C 42:6) All those who by extreme sin and rebellion against God put themselves beyond the bounds of forgiveness belong to this class.

These evidences speak for themselves. They are clear and positive as showing the division of humanity into four great classes according to the purpose of God in dealing with the human race. This life is but a preliminary state, preparatory to a greater and more extended life in the beyond; and God, having created mankind in spirit and body, owes something to them. Never has he cast humanity adrift nor left them to themselves, but holds himself as the Father and Shepherd

of all the earth, and has said. "All flesh is in my hands." God's concern for man extends into the future life, for "He is the God of the dead as of the living."

On the other hand men owe something to their Creator and their God. By their sin they dishonor not only themselves but their God more. They owe to him respect and honor as their Creator, and they owe to him a reasonable service. For his sake they owe to their fellow men love, justice, mercy, holiness. Out of these obligations, and out of the divine gift of freedom of will, come accountability before God, and that accountability makes necessary the judgment when every man will be judged of his doings. With such great differences in human response to the just requirements of God, the classification of humanity into groups according to type becomes an absolute necessity. As we have before remarked, in this world where all types are together the innocent suffer with, and sometimes more than, the guilty. God can not deal with them according to their just dues but "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Not only in blessing is God obliged to deal as one class, but also in his expressions of wrath, for when his judgments fall in this world, the innocent suffer with the guilty, as in a famine or plague, or earthquake. But we have seen that when men pass from this life they are no longer one group, but segregated into four main groups, in which God can deal with all according to their desserts. Moreover this life is not the time of judgment but "it is appointed unto men once to die, but after this the judgment."

God has not sent men into this world as distinct classes, but as one class. He deals with all alike according to their self-chosen conditions, though in general he deals with the world as a whole. His light lightens the whole earth; his love is for the whole world; he designs liberty for all men; Christ came to take away the sins of the world, and to save all, as many as would; his gospel is to every creature, for he is "willing to have all men to be saved!"

We do not conclude from the four-fold division of humanity that the condition of all the souls occupying in any one division is exactly alike, but that there are differences or degree of glory and reward in each division according to the different degrees of character. This is expressly stated concerning the telestial class, who differ in glory even as the stars. The scriptures speak of archangels, of whom Adam was one, showing that some are higher than others. (1 Th. 4:16; Jude 9; D C 104:28). Doctrine and Covenants 116:2 suggests that the measure of a man's glory is determined by his works. It seems certain that a man's glory will be proportionate to his faithfulness and diligence both as to attaining righteousness in himself, and as to what he accomplished in the interest of his fellow men.

The Celestial Order

Having considered the scriptural evidences showing the four divisions into which humanity becomes divided, we now extend our study to include another line of scripture which deals with each of these four lines separately. Taking them altogether this line of scripture texts is perhaps more clear than those already considered as showing the four-fold division of humanity beginning in this life and becoming absolute in the future life. This study will lead us to take the divisions one by one, and we begin with the celestial following with the terrestrial, telestial, and perdition. We will follow each group

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through to its final destiny. The texts will show that it is the works done in this life that determine the group into which men finally find themselves. God does not arbitrarily place men in these groups but men choose for themselves and God appoints them the place of their choice.

Choice Made In This Life

No man at death is capable of entering immediately into a fulness of God's glory. The experiences and the development of the spirit world and of the millennial period are necessary to prepare him for that. But that development must begin here for a man must have some qualification to gain the association of the righteous in the spirit world, and also to come forth in the first resurrection and dwell with Christ and the righteous during the thousand years. The Lord has said,

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom."-D C 85:2.

This preparation can not be made after death. Alma taught, "This life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. ...I beseech you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. (Alma 16:228-230). This is confirmed in latter day revelation in these words, "That through the power and manifestation of the Spirit while in the flesh, they may be able to bear his presence in the world of glory." (D C 76:8). Men can not live apart from God during this life and then hope to enter immediately at death into his presence and feel at home there. They must come to "know" Christ here if they would have companionship there.

The first resurrection is designed for those who have prepared themselves to be with Christ. Those "who shall be ashamed of me, and of my words, ...of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with his Holy Angels. And they shall not have part in that resurrection when he cometh." (Mark 8:41). Note what the scriptures say further on this point.:

Whoso receiveth the testimony, and doeth the will of him who sent me, I will raise him up in the resurrection of the just.-John 6:44.

And now, the resurrection of all the prophets, and all those who have believed on their words, or all those who have kept the commandments of God, shall come forth in the first resurrection. ...They are raised to dwell with God who has redeemed them.-Mosiah 8:56.

..They shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.-D C 28:3.

The Lord speaks of those whom he will receive at his coming as those who have lived worthily in this life. It is such who are gathered "into his bosom" or paradise, and who will share with him the glory of his Father, which is the celestial glory. Those who are living prior to and at his coming will be gathered temporarily to a place appointed upon the earth. It will be to them that he comes, and whom he will receive:

17.

"I must gather my people together according to the parable of the wheat and tares, that the wheat may be secured in my garner to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father."-D C 98:9

Of the many other scriptures which show that the right to celestial glory is acquired in this present life by conforming to the law which God has given by which alone preparation is made for that realm, we quote a few more. It included a receiving of divine truth; becoming worthy of, and receiving the Holy Spirit as a means of sanctification and development; and wisely safeguarding their lives against the forces of deception and temptation, and keeping themselves from sin. It included baptism in water, and the baptism of the Spirit. It involves belief in and an acceptance of Jesus Christ without whom there is no redemption.

"And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance, for the Lord shall be in their midst, and his glory shall be upon them."-D C 45:10.

"Whoso believeth in me and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God."-3 Nephi 5:34.

"I am the same which have taken the Zion of Enoch into mine bosom; and verily I say, even as many as have believed on my name, for I am Christ."-D C 38:1.

"Those that keep the commandments of God. For behold they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness."-Mos.1: 88-90.

The Lord counselled the Nephites that if they would repent and harden not their hearts he would have mercy upon them, and they should enter into his rest. (Alma 9:54). In D C 83:4 the Lord says his "rest is the fullness of my glory," which is nothing less than the celestial glory. He also says,

"Nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." 3 Nephi 12:32.

All these requirements are such as belong to this life, and the man who fulfills them here is in line for celestial glory. He has kept the celestial law; by the Holy Spirit which he has received he has been sanctified and prepared for that glory. Such preparation neglected in this life can not be made up in the spirit world.

The Celestial Order In The Spirit World

Such as have fulfilled the conditions set forth in the above scriptures, when they die are received into the place appointed of God for that class, and there they abide in the spirit awaiting the time of their resurrection. This place is variously spoken of as "paradise," "heaven," "mine own bosom," "Abraham's bosom," "the celestial kingdom," "a place of rest," etc.

18.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did for him."-Hebrews 9:10.

"The spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all their care, and sorrow. ...The righteous in paradise, until the time of their resurrection."-Alma 19:44,47.

Paul speaks of being in a strait, having a desire to depart, "to be with Christ," or to remain for the sake of the saints."(Phil. 1:22). Jesus said to the man crucified with him who had been overtaken in a wrong yet undoubtedly a good man. "This day thou shalt be with me in paradise." At the close of his life Moroni wrote, "I soon go to rest in the paradise of God, until my spirit and body shall again reunite."(Moroni 10:31). The Lord speaks of W.W. Blair, "Whom I have taken unto myself." (D C 124:2).

Nine of the twelve disciples chosen by Jesus from among the Nephites, desired that when their ministry should be finished "We may speedily come unto thee in thy kingdom." And he said unto them, Blessed are ye, because ye desire this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest." (3 Nephi 13:13-14). The people of Enoch reached a state of such perfection that they were translated without death and were "taken up into heaven." (D C 36:3). While they were not in the spirit but living in the flesh though changed, they evidently dwelt in the same place as the righteous spirits, for the Lord also said, "I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name." (D C 38:1).

These testimonies refer to righteous men who were faithful in the gospel, all of whom found an abiding place with Christ after leaving this world.

The Gospel Is Preached In The Realm of Celestial Spirits

The statement that Paradise is open only to those who have received the gospel and endured in faithfulness in this life is said in relation to those who having the opportunity to obey, reject the gospel, and refuse to believe in Christ, and live in transgression of the divine plan or law. These can not have place there. But there is another class of which we must speak, who, notwithstanding they have not obeyed the gospel in this life, nevertheless have a part in paradise. They are the faithful souls who have not had an opportunity of hearing the gospel in this world, yet have lived up to whatever light they had, and were upright and worthy to the best of their understanding. They are people who would have accepted and obeyed the gospel had they had the chance. Their lives make them worthy of paradise though they are lacking, through no fault of their own, in an equal development with others who had better opportunities here. Paul, speaking of this very relation, says there "is no respect of persons with God." He is fair to all, and those who were willing to obey the gospel and did not have the chance, will find their opportunity in paradise. Peter says,

"Because of this is the gospel preached to them that are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God."-1 Peter 4:6.

This may take in the terrestrial and telestial groups in the spirit world, but it certainly includes those in the celestial realm.

Probably none come to a full knowledge of the gospel in this life, and must needs learn more fully of it in the life to come; but those who never heard it here must surely hear it from the beginning over there. Then there are the little children who die in the innocence of childhood. They have no sin, and Jesus says of them, "That in heaven their angels (or spirits) do always behold the face of my Father who is in heaven." (Matt 18:10). In heaven they do not remain in childish incapacity but develop in all that paradise offers, and they come to know all the truth of God with the others.

Paul speaks of some even among the Gentiles who did not know the law of God, yet by nature did the works required in the law, and of whom he said, they "are a law unto themselves;" that is, they would be judged not according to the law which they did not have but according to the light which they did have. He says, "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom. 2:26). In more modern language this is to say that the man who yields himself to all that he knows to be right and true, and does the works of righteousness, though having no direct knowledge of the gospel, that man will be given the greater opportunity in the kingdom of God with other faithful men. This privilege will not be granted the careless and lax persons who did not live up to what they knew to be right in this world.

Alvin Smith, brother of Joseph Smith, died before the restoration of the gospel was effected, but some years later Joseph in vision saw him in the celestial kingdom, and asked how it could be since he had not obeyed the gospel here. The answer was given him, "All who have died without a knowledge of the gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I the Lord will judge all men according to their works, according to the desire of their hearts."—Church Hist. Vol. 2, page 16. (See also Alma 19:62-66).

Not only adults whose lives prove them worthy of acceptance in that kingdom enter there, but little children who know no sin, and whom we are told are saved through the atonement of Christ, have place there. Joseph writes further, "And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven."

These two classes of people who have not had prior knowledge of the gospel will learn of it in the spirit world, and that do a full degree. Besides, those who hear the gospel in this life and accept it gain only an imperfect knowledge of it here. All must go on unto perfection. Paradise is not a land of do-nothing. "Rest," as spoken of there, does not mean passivity, but cessation of the struggle against a fallen nature, and against temptation. It is rest from the troubles and sorrows of this life. It means opportunity for development and learning free from the disabilities and restraints of this mortal life. Listen to the voice of God as he tells of the activities and marvelous opportunities for advancement in that happy world where men are free from sorrow and care, and the burdens and fears of mortality:

"For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of ~~www.kitterdaytrib.org~~ ~~gays~~

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of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught; for by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man."-D C 76:2.

This promise is to the obedient ones who serve God in truth to the end of their days. No such opportunity comes to the disobedient or the self-wise who despise the things of God in this world. Jesus taught, "The children of the wicked one shall be cast out into outer darkness." (Matt. 8:12). And of the man who became one of his servants but proved unfaithful, the Lord of the parable commanded that his talent should be taken from him, and he be cast into outer darkness. (Matt. 25:31). It is a principle of the gospel that "he that receiveth, to him shall be given; and he that continueth not to receive, from him shall be taken even that which he hath." (Mark 4:20) Or in speaking in the words of the parable, "Unto every one who hath obtained other talents, shall be given, and he shall have in abundance. But from him that hath not obtained other talents, shall be taken away even that which he hath received." (Matt. 25:29-30)

God's light and truth are revealed in this world in proportion as men seek and receive. "He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day." (D C 50:6). "He that repents not, from him shall be taken even the light which he has received." (D. C. 1:5). These statements are not limited in application to the church only but apply to the whole world, and their application extends into the spirit life and into the immortal life beyond the resurrection. Those who receive will continue to receive; while those who do not receive will lose what little has already come to them. "The Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit." (D C 83:7). Of those who trust to their own learning and wisdom and despise the things of God, it is said, "The things of the wise and prudent shall be hid from them forever." (2 Nephi 6:85).

The Celestial Resurrection

It is a teaching of Scripture that all men will be resurrected to live again in the flesh immortally. But "every man in his own order," for all do not rise at the same time but come forth in a succession of resurrections, beginning with those who are most worthy and acceptable to God, and ending with those who are utterly unworthy of eternal life, to whom the Lord will say when they come before him in judgment, "Depart from me."

The first to come forth in resurrection are those who "die in Christ." "A trump shall sound, . . . and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, and be with me." (D C 28:3) This is referred to as the resurrection of the just, (John 6:44), which takes place just prior to the coming of the Lord. Christ said, "He who receiveth the testimony, and doeth the will of him who sent me, I will raise up in the resurrection of the just." And Jacob

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speaking of this event says, "The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again."-2 Nephi 6:31.

Abinadi, speaking under the power of the Holy Ghost, adds confirming testimony, "All the prophets, and all those that have believed on their words, or all those who have kept the commandments of God, shall come forth in the first resurrection, ..They are raised to dwell with God." (Mos. 8:56). Further we are told, that it is the saints who will be raised at that time, not necessarily those called saints by the world, but those who are saints by virtue of their obedience to all the commandments of God, the righteous who have died in Christ. "The saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they (saints) who have slept in their graves, shall come forth, ... and they also shall be caught up to meet him in the pillar of heaven: they are Christ's, the first fruits."-D C 85:27.

In the vision recorded in Doctrine and Covenants 76:5, Joseph Smith and Sidney Rigdon saw and heard, and bare testimony concerning them "who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the First-born; ... these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just."

Paul taught of this resurrection that it would be "They that are Christ's at his coming." and "Them also which sleep in Jesus will God bring with him, ..the dead in Christ shall rise first." (1 Cor. 15:23; 1 Thess. 4:14). To the saints at Colosse he wrote, "When Christ, who is our life shall appear, then shall ye also appear with him in glory."-Col. 3:4.

Thus the Scriptures make plain that the first resurrection brings forth the obedient and faithful children of God, such as have obeyed the gospel, and by their forgiveness and sanctification have prepared themselves to dwell in the presence of the Lord, as is stated, "that through the power and manifestation of the Spirit while in the flesh, they may be able to bear his presence in the world of glory."(D C 76:1). None others will be able to bear that glory, and the Lord has said that they "must inherit another kingdom." (We have already noted some who will gain this resurrection who were not privileged to know the gospel in this life yet lived righteously according to the light they had.)

Those who accept the gospel and live according to its precepts align themselves with those of the celestial order, and are in line for the first resurrection. In the spirit world after death they will dwell with Christ; they are his; and they come with him when he returns to establish his kingdom upon earth. They are raised from the dead to live again in bodies of flesh, immortalized, glorified, made like unto Christ himself, for they share his glory. They are quickened by the celestial glory in which they further

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develop until they have attained a fulness. Even their bodies are celestialized and they live with Christ eternally and share with him the joy of victorious life in perfect peace and happiness. There is indeed a glorious heritage for the children of God.

This glorious life which knows no ending has its beginnings in this world: "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just." (John 6:54). The new birth or baptism of the Spirit is the implanting of divine life in the soul, which is eternal life to him that continues therein. "He who believeth on the Son hath everlasting life; and shall receive of his fulness." (John 3:36). Those having the opportunity of entering into this life here in the world and refusing it will not be counted worthy of a place in the celestial paradise or in the resurrection of those of the celestial order. Only "if we have been planted together in the likeness of his death," by which our lives are changed, so that "we should not serve sin," but "walk in newness of life," can the promise be fulfilled that "we shall be also in the likeness of his resurrection."—See Romans 6.

The first resurrection marks the beginning of a new phase of human life for the righteous. They will live upon the earth which will have gone through a partial change and made adaptable to their needs. This stage of life will last a thousand years and is often referred to as the millenium.

The Millenium

The resurrection of the righteous at the coming of Christ is the beginning of a new life in the flesh, different from the old life of mortality with its temptations and sins, its sorrows and troubles, its conflicts and wars, and its death. This new life will change almost everything. It will be an immortal life without sickness, disease, weakness, defect, or death. But it will be more than that for the nature of the fleshly bodies will be changed to a glorious state, for the glory of God will be upon them, and they will be vastly more intelligent, having far greater capacity for appreciation, enjoyment, and service, than was ever thought of in mortality. Man's power for learning and for righteousness will be greatly magnified.

But such people could not live in a world like that of today. With evil, perversity, destructive pests and plant diseases, and many other conditions, they could not be at home. They would be still troubled and perplexed. Their environment must be changed and the earth adapted to their new conditions and needs. It is the purpose of God, according to the scriptures to change the earth from time to time, making it adaptable to the people who inhabit it. A redeemed people means a redeemed earth. A celestialized people must needs have a celestialized world in which to live else celestialization means nothing.

The earth will be changed; corruptible things, and corrupting men will be removed, Satan who is the father of corrupting evil will be put out of the way. Corrupt governments will be supplanted by Christ's government, for he will rule in justice and equity. All other conditions will correspond to these.

"Every corruptible thing, both of man or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also that of element shall melt with fervent heat; and all things shall become new."—D. C. 98:5.

Insect pests; plant diseases; germs and microbes which spread disease in man and beast, poisonous plants and creatures; together with the present innate enmities of the animal creation, and all that degrades, impoverishes, and makes life unpleasant will be banished. Wicked men will not be left to pervert or defile the earth with their wickedness:

"The hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spake, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."-D C 28:2.

And Again:

"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."-Mal.4.

Many prophecies tell of these great events involving the destruction of the wicked, the establishment of righteousness, and the purification of the earth. Speaking of that day to Enoch the Lord said "that the earth shall rest;" that is, the turmoil and trouble resulting from sin and wickedness would cease. "The whole earth is at rest, and is quiet." (Isaiah 14:7; See also Isa. 66:15-16; Jer. 25:31-33; Acts 3:20-24.)

The destruction of wickedness, the clearing away of corruption and evil, with the removal of all perverse elements, are in preparation for the kingdom of God which will be established when the Lord comes, and to give full and free opportunity for every good thing to develop to its utmost. All the righteous, the children of the kingdom, from Adam down to that day, will have been resurrected to come with Christ and inherit that kingdom perpetually. None others will come with him, though after he comes those of the celestial order will also be resurrected, though there is no promise that they will be upon the earth with Christ during the millenium. It is said that they "must inherit another kingdom." It will be only those of the celestial order who will inherit the earth after their resurrection. However, there will be some mortals left after the great destructions upon the wicked, who will remain in their mortality and bear children and multiply to again become great nations. These nations will not occupy with the redeemed but in lands separated from them. All will be subject to Christ though having their own kings or rulers and perhaps their own governments.

The government of Christ will be one of absolute justice and righteousness. He will rule in equity. The people of his kingdom will have overcome their human propensities for evil, and will have been "washed in the blood of the Lamb," and redeemed. They are beyond sinning, a holy people perfected in righteousness and filled with the knowledge of God. They are Christ's and receive their inheri-

tance and be made equal with him."-D C 85:33.

It is said of these people that they "shall reign with him." Also that the twelve apostles shall be clothed upon with robes of righteousness, with crowns upon their heads, "in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else." (D C 28:3). This people will not be few, and they will need a considerable territory for their inheritance, though with the nations living in mortality occupying parts of the earth it is apparent that the saints will occupy but a portion. The knowledge and glory of God will cover the earth, but the greater glory and the immediate kingdom of God will be more fully revealed in the place of the redeemed. This limitation is indicated in the use of various terms relating to this assemblage of the righteous, for they are sometimes called the "Holy city;" "Zion;" "My holy hill of Zion;" "The mountain of the Lord's house;" "My holy mountain;" "Jerusalem;" etc. The nations will seek the knowledge and counsel of Christ and his associates and will send ambassadors up to the holy city. "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."-Isaiah 2:3.

Probably because of the belief that Zion will be established upon the land of America to which Christ will come, and that here his throne will be established, many have thought that America is the land reserved of God as the place of his kingdom; that this "choice land" which God has chosen "above all other lands," is designed of him as the place of inheritance for the redeemed during the millennium, and that the rest of the earth will be occupied by the "nations" who still live in mortality. There is no specific statement in scripture upon this point though there are passages which favor the idea. The fact is clear that there will be two types of people upon the earth during that period, first, the righteous of all ages who have been redeemed, and who live with Christ in glory; and second, the better few of the world's people who are spared the destructions which come upon the wicked at Christ's coming, and who continue to live in mortality, though under changed conditions. The further fact must be apparent that the great difference existing between these two classes preclude their living together as one people. This second group will be considered more fully later on.

We give here some of the leading prophecies relating to Christ and his kingdom when the redeemed shall dwell upon the earth:

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth .. Yea, all kings shall fall down before him; and all nations shall serve him."-Psalms 72:8,11.

"Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and forever."-Isaiah 9:7.

"And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness!"-Isaiah 16:5. Isaiah 16:5

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"The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."-Luke 1:32.

"For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth."-Psalms 37_9-11.

"When the Lord shall come, and old things pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man;"-D C 63:13.

"-And all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. .. In that day when the Lord shall come he shall reveal all things."-D C 98:5.

Christ is to be King of kings and Lord of lords. He is to be the Ruler of all the earth and will be the Lawgiver. Truth as revealed by him will be the basis of all education after the wisdom of the world has perished. No power of opposition will be able to stand against the authority and power of the Son of God, and Satan will not be able to tempt men as formerly. Peace is to flow like a river, and the nations will not train for war, but will "beat their swords into plowshares and their spears into pruning hooks."-Isaiah 2; Micah 4

The redeemed who dwell with Christ during the millenium include all the righteous children of God who were resurrected at Christ's resurrection; and all such as were translated and taken to heaven without death such as Enoch and his people, Elijah, etc., and also those likewise obedient after Christ's resurrection and who will be raised at the time of his second coming. Those who tarried such as John and the three Nephites who had experienced a partial change will be fully changed or translated and numbered with the rest. The Transfiguration of Christ as seen by Peter, James and John in the mount was a pattern of the change to come upon the redeemed. It is said they will rise "a spiritual body." The inherent evil will be gone and there will be no more carnal passions to hold in check or subdue, for Paul says He will change our vile (evil natured) body that it might be fashioned like unto his glorious body; and John says "we shall be like Him."-Phil. 3:21.

The transfiguration which comes upon the children of God will have its counterpart in the earth also, for the Lord has said "the earth will be transfigured, even according to the pattern which was shown unto mine apostles upon the mount." (D C 63:6). However neither the people nor the earth will have reached their final state of glory which comes at the end of the thousand years. The change that

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comes to the earth will not all come in a day, for the removal of the wicked, and the destroying of sin, the binding of Satan, and other cleansing processes, is designed to clear the way for further development of both people and the earth in preparing them for their final estate.

Among the mortals living upon the earth there will be the occasional sinner, and at the end of the millenium Satan will again get power over the nations in mortality and lead them to rebellion against God and the redeemed, insomuch that God will destroy them by fire. The change will not be absolute. But this long period is necessary to prepare for the greater change to come. The Lord says, "Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory." (D C 85:4). The glory which will be upon the redeemed and the earth during the millenium will be celestial but only in limited degree. Further the Lord has said of the earth that "after it hath filled the measure of its creation, (which will not be until the last soul has been born into the world), it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever." (D C 85:4). The millenium is a period of sanctification and preparation for both earth and people after which Christ will present his kingdom to the Father without spot and blemish. The purpose of the millenium will have been fulfilled and the saints will reach their final glory in the eternal kingdom of God.

MORTALS ON EARTH DURING THE MILLENIUM

We interject here a topic which does not strictly belong to the general theme of these lessons, but which is so closely related to the millenium which we have just considered, that without looking into it the subject of the millenium must remain utterly confused in our minds; for many scriptures deal with it—scriptures which do not pertain to the resurrected and immortalized saints who come with Christ, but to another class of humanity. This topic relates to those remaining on the earth in mortality during the thousand years.

Remnants of Nations Left Alive At Christ's Coming.

These mortals are the remnants of the nations who have been largely destroyed by the judgments of God because of wickedness. They are spared this destruction and continue to live in mortality, though partaking the general change by which the whole earth is affected. They live as families, bear children, plow, sow and reap, build houses and barns, and plant orchards and vineyards. As they multiply and become numerous they will establish national governments again, and have their own kings and rulers, though such governments will be subject to the supreme government of Christ himself, who will rule as "King of kings, and Lord of lords." All these nations will be tributary to Christ and his kingdom.

With disease and sickness banished and no premature deaths these mortals will rapidly multiply and repopulate the greater part of the earth, though they will be separate from the domain of the redeemed.

who constitute the specific kingdom of God. They will send or bring their tribute and their gifts to that kingdom, but will not enter therein, nor mingle with the redeemed.

Translation Instead of Death

Since there is no disease or sickness infants will not die, neither adults until they have filled out their years, at which time it is said they shall die, but not to sleep in the earth, but they shall be changed, and the righteous shall be "caught up" which means, probably, that they will be received into the kingdom of God with the redeemed where they will be under the immediate rule of Christ. It is said of these people that they "shall grow up without sin unto salvation." They are worthy and prepared for that inheritance.

But there will be some who are not righteous and can not enter the kingdom. "But the sinner being an hundred years old," that is having filled out his days, "shall be accursed." (Isaiah 65:20). Becoming accursed is referred to by David, "Such as be blessed of him shall inherit the earth; and they that be accursed of him shall be cut off," (Psalms 37:22), that is, cut off from the earth. They will not receive an inheritance here with the redeemed.

Evil Still Present

There will be no temptation for Satan will be bound "that he shall not tempt the children of men." Men will retain their power of free-will or agency, and can make their own choice as to doing right and wrong. As pertaining to these mortals the inheritance of the Adamic nature in the flesh is not yet removed though perhaps modified by the removal of temptation, and with free agency any man who chooses to do evil is free to do so. However to sin under the vastly improved conditions is to sin against light and knowledge, which is paramount to sinning against the Holy Ghost, which is unforgiveable. This is why such become accursed and are cut off. They are on a parallel with the angels who fell, who sinned, not because they were tempted, but because of their free agency, that is their choice. Their sin was deliberate and willful. They could not be redeemed.

Speaking of the millenium the Lord says, "He that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire." (D C 43:7). Even the nations will suffer national chastisement for national sins; and at the close of the millenium when Satan is loosed again the greater part of mortals, under his tempting lead, will rebel against Christ and his law, and will undertake to destroy his kingdom. Then comes final destruction upon them. None of these conditions of sin will arise among the redeemed who dwell with Christ.

The Church Remains

With Zion established and the kingdom of God set up with Christ ruling in person, it is not to be understood that the church will

be despensed with. Only the redeemed will be in the kingdom proper. The remnants of the nations left in mortality will be what are left of the wicked; they will not be in the church. With vast peoples outside the gospel, it will be necessary for the gospel to be preached and these people converted. The church will still operate and the gospel work continue until the knowledge of God will extend to the most remote bounds of the earth.

Further, the people of the church who are living at the time of Christ's coming will not all be changed, but many will be among those remaining in mortality. Only those who by development and experience have been prepared for the change will be "caught up" to occupy with the redeemed. It is not so much a question of worthiness or unworthiness as it is one of development and ability. The young, the slow of development, and those who have much to overcome, may require further opportunity to complete the necessary preparation. They are not necessarily under any condemnation, and may be most faithful, but are as yet lacking the essential qualification for entrance into the Holy City. Such remain in mortality that they might have this opportunity, though they come under a partial change whereby their advantages are greatly enlarged.

"And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but shall be changed in the twinkling of an eye."-D C 63:13.

"In that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver."-D C 45:10.

"In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious."- D C 98:5

These are the people who remain in mortality. They multiply and build up temporally and nationally, and they develop spiritually. These of the church continue to carry on the gospel work among the nations, and those who live in righteousness until their normal years are expired, which are about a hundred, they are changed from mortality to immortality without the present death and burial, and will find their place with the redeemed. Thus throughout the millenium the church will be preparing and supplying righteous souls for the kingdom of God-the literal kingdom which is established upon earth.

The Kingdom of Israel

In fulfillment of the many promises made to Abraham and others relating to the making of Israel a great nation; which nation the Lord

described as "a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation;" (Exodus 19:5-6); the Lord has purposed to establish that nation in holiness at the time of his coming. Never in the past has Israel fulfilled the requirements for such a kingdom. But Christ comes as the "Redeemer of Israel." It is then that the kingdom of Israel will be set up according to the divine pattern: "Even the King of glory shall come unto you; and shall redeem his people, and shall establish them in righteousness." (Ps. 24:10). "They shall serve the Lord their God, and David their king, whom I will raise up unto them...and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof...And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me."—Jer. 30:9,18,21.

This gathering of the house of Jacob is to include those of the kingdom of Israel and those of the kingdom of Judah, and they are to become one nation. It is probable that the immediate ruler will be of David's royal line, whom the Lord refers to as "David their king, whom I will raise up unto them," and also as "thier governor," who is to approach unto the Lord. He will rule over the kingdom of Israel, but will be under the direct authority of Christ who is to be supreme over all the earth.

The great work of gathering Israel will undoubtedly begin prior to Christ's coming, but the major part will not be effected until after his coming. In fact it must continue for a very long time, for there is a vast work to be done with both Israel and the Gentiles extending throughtout the thousand years.

This kingdom of Israel will be composed of those who have been redeemed with a temporal salvation, or a national redemption, such as the prophets have spoken of so profusely, and not of those who have been redeemed from death and the grave. In other words it will be composed of people still living in mortality. They will be drawn from the nations of the earth, or their remnants, who are spared from the destructive judgments attending the coming of the Lord. The resurrected people and such as are changed when the Lord comes will occupy with him elsewhere.

During the millenium the kingdom of Israel will be the dominant or ruling power of the eastern world. All other nations will be subject to it. Jerusalem will be the capital city. "Let the people praise thee, O God;..let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth... All the ends of the earth shall fear him." (Ps.67:3-7). "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him...All nations shall call him blessed. Blessed be the Lord God, the God of Israel, who doe th wondrous things. And blessed be his glorious name for ever." (Psalms 72). The wealth of the Gentiles will flow to Israel, "and they shall bring gold and incense." The ships of Tarshish are "to bring thy sons from afar, and their silver and gold with them, unto the name of the Lord thy God. ..The sons of strangers shall build up thy walls, and their kings shall minister unto thee. ..The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel." (Isaiah 60:5-14). "Thine

enemies submit themselves unto thee. All the earth shall worship thee."
-Psalms 66:3-4.

Extent of Sin In the Millenium

Mention has been made of the sinner in the millenium who when he has filled out his years, shall be accursed. This refers to individuals who chose to live in wrong doing and prove themselves unworthy of salvation. Whether such individuals will be numerous or not we are not told, though it may be safely assumed that they will not be few, for we read of social and national sins (evils) which bring judgments upon some of the nations.

Speaking in relation to the holy people, Isaiah spoke also of outside nations: "They shall surely gather together against thee but not by me; whosoever shall gather together against thee shall fall for thy sake.. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54: 15-17). But severer yet are the warnings against the rebellious of those days: "For the nation or kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12). Probably the method of wasting the rebellious is revealed in the following: "Whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." -Zech. 14:17-19.

Thus it appears that among the mortals during the millenium evil and sin, with consequent judgment following, will not be absent. Such sin, as before noted, committed against light and knowledge, is condemnatory, bringing swift judgment, though probably during this period not involving death, for the sinner will live out his days even as the righteous. The removal of Satan and his hosts, and the doing away with temptation, together with other changes affecting the whole world for good, will not completely destroy the evil element in human flesh. The Adamic sin still lingers, and the souls who are disposed to choose the evil way do so. Men are still responsible for their own actions.

The persistence of inherent evil in mortal flesh during the millenium is further shown by the extreme recurrence of that evil in its most vicious form at the close of that period, when for a little season Satan is loosed. Under temptation that evil will in many souls flare up with a bitter intensity against all that is good, and even against the people of God in the Holy City which they will seek to destroy. Not until men are redeemed from the grave and are raised immortal will they be altogether free from an evil nature.

We append a number of scripture references dealing with the millenium which will be invaluable to the student of this subject:

Ps. 72:7-11; Isa. 2; 4; 11:6-9; 12; 14; 24:6; 35:5-10; 44:1-3; 54: 11-17; 60:1-22; 62:1-12; 65:17-25; Ezek. 34:23-27; 37:21-28; 36:23-35; Amos 9:11-15; Zeph. 3:17; Zech. 8:3-8; 14:16-20; Jer. 23:5-6; Psalms 67; Rev. 20:1-3; 22:2,14; 20:7; D.C. 28:2-3; 43:7; 45:2,10; 59:1; 63:6,13; 63:15; 85:4-6; 98:5; 38:4.

Where Christ and the Redeemed Will Occupy During The Millenium

We have spoken of two classes being upon the earth during the millenium, viz., the resurrected and redeemed righteous of all generations, who come with Christ to inherit the earth; and the remnants of the nations who remain in mortality at Christ's coming, and who will multiply to the filling of the earth again. We have also noted that these two classes will not occupy together. They can not, for the difference in physical nature, and the disparity in character are so great that it would be impossible.

This means, then, that the redeemed will have some particular part of the earth for their abode, where they will be separate and distinct from the mortals. Where will Christ and the glorified people dwell? The scriptures give us the answer.

America

The continent of America is the only large body of land upon the face of the earth which is sharply separated from the great land mass constituting the eastern hemisphere, and if the world is to be divided between two distinct classes of people, the division of land into two appropriate parts would consistently follow the division into two hemispheres. Since the kingdom of Israel will be composed of mortals, and since its capital will be at Jerusalem, it is clear that the mortal part of humanity will occupy the eastern hemisphere. That leaves America for the celestial group.

America, constituting the western hemisphere, is free from land connection with any other part of the earth, and is revealed in the scriptures as a land "chosen" of the Lord; a land reserved for a righteous people. It was a decree of God from earliest times that this land should not remain the inheritance of any people who should **refuse** to recognize and serve Jesus Christ, the God of the land, and decline into sin. Under this decree two great civilizations have in ancient times been swept off the land, and a prophetic warning left to the present occupants that if they should reject the Messiah and fall into deep sin, they too should be swept off. From the beginning God has designed this land as a place of inheritance for the righteous.

When the Lord confounded the language at Babel and scattered the people to all parts of the earth, he led one group to America under the leadership of two brothers, one of whom was named Jared. A prophet of that people writes:

"He hath sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them."-Ether 1:30.

The prophet(himself) Ether wrote from his own inspired knowledge that "after the waters (of the flood) had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof." (Ether 6:2-3). But why should this land be more choice than other lands upon the earth? Did God not make them all? The answer is clear and definite:

"It was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord."-Ether 6:3.

The New Jerusalem here spoken of comprises the host of the righteous from the beginning of the world, including the people of Enoch who were translated, together with all later people whom the Lord had gathered to himself. All these people will come with him at his coming to receive an inheritance upon the earth, as the scriptures have promised.'

But there is a preparation to be made for the great event of Christ's coming. Through the restored gospel a people is to be gathered and made ready to receive the heavenly Jerusalem. A holy city is to be built up like the city of Enoch of old. It is called Zion, a New Jerusalem, and it is to be built up upon the American continent. Ether wrote, or saw that:

"A New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph, ..wherefore a remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build a holy city unto the Lord, like unto the Jerusalem of old. ..And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem, and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb."--Ether 6:6-10.

God's ancient blessing upon Joseph and his posterity was that they should be given a special land which should be a blessed land above all others. (Gen. 49:22-26; Deut. 33:13-17). The Lord promised Joseph, that from his posterity he would raise up "a righteous branch" which would be "in the latter days," at the time when Israel shall be restored. (Gen. 50:24, 31-32). All latter day saints hold that Joseph's land is America. The Book of Mormon so declares it, and gives historical evidence of its having been given to the seed of Joseph.

Jacob, a prophet of this branch of Joseph in America, in the fifth century before Christ, instructed his people that one of the purposes of God in bringing the posterity of Joseph to this land was "that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." (Jacob 2:34). This righteous branch has not yet been raised up, and points to the Zion of latter days, the holy city, which we have seen is to be built up upon this land.

In 1832 the Lord spoke "concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, ..in the western boundaries of the State of Missouri.' ..Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place."--D'C 83:1-2.

The Lord by personal conversation told Enoch, "As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, (the millenium), but before that day, ..righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; ..and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall

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prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. . .Then shall you and all your city meet them there, ...and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, ...for the space of a thousand years."(D C 36:12-14; See also D C 108:8-11).

America's secret is thus revealed. God has reserved the land against extreme or long continued wickedness, because of having chosen it as the place of the redeemed at the time of his coming, and the place where he will make his abode with his redeemed for a thousand years. It is to be the place of his tabernacle, his sanctuary. Those who come with him are those "who have died in me," (those translated pass through a change equal to death and the resurrection), "even as many as have loved me and kept my commandments, and none else;"(D C 28:3); or as again indicated, "the church of the Firstborn."(D C 76:5). It is to be the land where the gospel should be restored, (as it was in the last century), and where the latter day Zion should be built up, a holy city, in preparation for Christ and his hosts when they shall come, for "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."-Isaiah 59:20.

Since Christ's rule and kingdom are to extend the full length of the earth, and all nations are to acknowledge him, it is apparent that Zion upon this land where the Lord makes his abode, will be the capital of the world. No wonder America has been from the beginning a "chosen land," and a "choice land," in the Lord's eyes. No wonder it was given to the beloved son of Jacob the more righteous Joseph, with the promise that from his seed in the latter days the Lord would build up a righteous people, a Zion, as the beginning of the great things to follow. No wonder, too, that the Lord has showered upon this land the greater blessings of gospel light and truth among every people who have been permitted to occupy here, including civil liberty so long as the inhabitants were worthy of it.

While the redeemed-the resurrected and glorified redeemed will occupy upon the western hemisphere, the people who live in mortality during the millenium will occupy upon the eastern hemisphere with Jerusalem as the capital, and the redeemed Israel as the dominant nation. (Some distinction must be made between the redeemed who are with Christ, who are redeemed from sin and death and have entered into their glory; and the redeemed Israel who have been redeemed from their temporal rejection and scattered condition, and restored to nationhood and to the favor of God. They still await their spiritual redemption.) Thus the earth will continue till the end of the thousand years, when other and greater changes will take place.

THE CELESTIAL GROUP TRACED TO THEIR FINAL DESTINY

After digressing to consider the mortals, and the separate inheritances of them and the redeemed, we now turn back to the celestial group. We have reviewed their resurrection and lightly touched on their condition during the thousand years. They continue with Christ upon earth, no doubt under his instruction and being developed and perfected for the greater glory to come after the judgment. The kingdom is to become "without spot or blemish."

The Only Redeemed Ones On Earth

So far as we know the resurrected people of the celestial order are the only ones who will have residence on the earth in the millennium. The terrestrial group will be resurrected just after Christ's coming but following the principle of segregation, which we have already set forth, it is not likely that they will occupy with the celestial who have already entered into a portion of the celestial glory. Mention is made regarding those who do not or can not keep the celestial law that they can not abide a celestial glory, and must inherit "another kingdom." There is no mention of the people of any other glory being on the earth at this time.

The Little Season

Following the thousand years period there will be a short space of time allowed for the great climax to be reached among the mortals, called "the little season." No word suggests the length of this season, in which Satan, having been loosed, will accomplish his work in regaining a hold on the hearts of mortal men. He will lead them into sin, rebellion and eventually to destruction; that is the nations, though it would not be consistent to assume that all in mortality will follow his lead. There will be the kingdom of Israel with its ingathering of many Gentiles from the nations, who will undoubtedly remain loyal to Christ and who will be spiritually redeemed. A century or more would not be a longer time than necessary for Satan to accomplish so great a work.

It is at this time that the earth will have filled the measure of its creation; that is the last of the spirits of men as created in the beginning, of which the number was limited, will have born into the world; for as we read in Genesis 2 that after the Lord had created man he ended his work and he rested, or ceased to create any more, on the seventh day. He also says that "I, the Lord God, had created all the children of men." That was before the fleshly man was made, for Adam was not created until after the seventh day. God has designed that the earth should stand somewhat under the present conditions until the last spirit has been born, when the earth in its present stage will have answered the purpose of its creation, and a change will come. The Lord says,

"After it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created;"--D C 85:4.

There will come an end to mortality. At the end of the little season the wicked will be destroyed, and likely the righteous mortals will be changed and, like their fathers throughout the thousand years, be caught up into the holy city.

The Judgment

The scriptures tell of a great day of judgment when all men shall stand to be judged. The teaching of scripture so frequently emphasizes that all men are included under this judgment that we can hardly exempt any from it.

On this day of judgment the Supreme Judge will be the Christ, for he himself has said, "The Father hath committed all judgment unto the Son," (John 5:22), And Paul states that "we shall all stand before the judgment seat of Christ."--Romans 14:10.

There is no just judgment without law, and God has given a law by which men will be judged in that day. In general that law is all covered in the gospel, though the gospel includes much also, especially in the provisions for divine helps by the ministry of the Holy Spirit which supplies light and life and the power to distinguish between good and evil. The gospel with its law was given to men in the beginning, and was designed to continue perpetually, but when men turned altogether away from it and repudiated it, there came times of lapse.

That law is revealed in the Bible. But the Bible is not the only compilation of divine law; it did not come into existence until more than four thousand years after Adam. But the divine revelations were recorded by Adam and his successors, and the antediluvians had divine scriptures containing the law. The Israelites had their scriptures, and two successive nations in America had their own scriptures. No doubt there are others. It is nowhere said that men will be judged by the Bible alone, but John's vision of the judgment showed that "the books were opened, .. and the dead were judged out of those things which were written in the books."-Rev. 20:12.

Jesus said, "The word that I have spoken, the same shall judge him in the last day," and speaking to the Nephite nation of the books which should be written by them containing his words, he said, "Out of the books which shall be written shall thy seed be judged."(John 12:48; 1 Nephi 3:116). The Bible was unknown to the Nephites but they did have scriptures of their own(the brass plates, which was much more voluminous than the Bible) containing the words of God uttered by Christ and his inspired prophets. Again we read, "Out of the books which shall be written I will judge the world, every man according to their own works, according to that which is written."(2 Nephi 12:66). Every people will be judged according to whatever scripture they possess, and according to the light given them.

How the Celestial People Will Be Judged.

The celestial class have been obedient to the gospel law, and whatever sins they may have had have been forgiven. So there is nothing in the way of sin to answer for. Besides, they must have passed a preliminary judgment whereby they were accepted as worthy of the paradise of God in the spirit world, and of the resurrection. Why then are they to be judged?

In this world men are brought before the courts to be judged only for violations of law, or on an accusation of transgression. Earthly courts do not judge men for their good deeds; but God's judgment takes in the good things of a man's life as well as the bad. In that day it must be determined what good the man has done or the good he has attained, for the judgment is preliminary to the awarding of rewards for good as well as rewards for evil. Every man's whole life will be taken into review.

Under the principle of forgiveness as taught in the gospel it must be apparent, that a man's later acts of righteousness and repentance by which he obtains forgiveness, must remove the forgiven sins from the record of his life. It is a broad principle in life that one act often cancels another. This is true under the gospel. The Lord spoke through Ezekiel:

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live and not die. All his transgressions that he hath committed, they shall not be remembered unto him."-Ezekiel 18:21.

Such a man will find in the day of judgment that his later works of righteousness have cancelled out his sins and he will enter into eternal life. "The Lord says such "will I hold guiltless before my Father in that day when I shall stand to judge the world." With their sins forgiven their judgment will be upon their righteousness. Their joy will know no bounds when they hear the great Judge say, "Come unto me, ye blessed, for behold your works have been the works of righteousness upon the face of the earth."-Alma 7:43.

The judgment is the last great act in the vast work of redemption, at which time the people of the celestial order will have been found cleansed and sanctified, and perfected, and prepared to enter into the fulness of their glory. "This is the time when it is said, "He that is righteous, let him be righteous still, and he that is holy let him be holy still."

The Lord desires not only that none shall be cast off, but also that none should fail of the highest reward of glory that he has made possible. Christ pleaded, "Repent all ye ends of the earth, and come unto me, and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless at the last day."--3 Nephi 12:33.

Final Inheritance of Celestial Group

There is little revealed as to the conditions in the celestial world in its ultimate stage. It is doubtful if it could be expressed in words, or that human language could convey more than the faintest idea of its glories; nor can mortal mind comprehend them. We give here what the Lord has revealed.

"These shall dwell in the presence of God and his Christ for ever and ever: ..These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."-D C 76:5.

The Lord says the promise of eternal life includes the "glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all."(D C 85:2). "And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him." (DC 85:33).

"We saw the glory of the celestial, which excels in all things; where God, even the Father; reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he makes them equal in power, and in might, and in dominion."-DC 76:7.

The place of inheritance for the celestial order is upon the earth itself, which is to be changed, cleansed and sanctified, and

finally glorified with the celestial glory, thus making it adaptable to the requirements of the righteous. All those who are not qualified to receive this inheritance "must inherit another kingdom." We read,

"He that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come; when the earth will be transfigured, even according to the pattern which was shown unto mine apostles upon the mount."-D C 63:6.

"The poor and the meek of the earth shall inherit it. ...Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified. ...Wherefore it shall be sanctified; .. and the righteous shall inherit it."-D C 85:4.

John saw this change, and wrote, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." This change came about through the power of Christ, for "He that sat upon the throne said, Behold I make all things new." (Rev. 21:1,5) "The disciples of Jesus understood that this change would come, for he said to them, "Ye say also that ye know that heaven and the earth shall pass away, and in this ye say truly, for so it is." (D C 45:3). The Lord further spoke of what should follow the millenium and the little season, "Then cometh the end of the earth, and the earth shall pass away so as by fire."-D C 43:7.

The passing away of the heavens and the earth does not mean that they will become non-existent, but indicates that they will go through a process of change that will be so absolute that little semblance of the old will remain. This is further shown in the following:

"When the thousand years are ended ...the end shall come, and the heavens and the earth shall be consumed and pass away; and there shall be a new heaven and a new earth, for old things shall pass away and all things shall become new, even the heaven and the earth, and all the fulness thereof."-D C 28:6.

These changes must come by the marvelous wisdom and power of God through his Son Jesus Christ by whom the worlds were made in the first place. He has said, "For mine own purpose have I made these things. Here is wisdom and it remaineth in me." (Preface to Inspired Version, 21). His purpose has never been revealed to man. The earth is now going through its stages of development together with its inhabitants, and will continue to do so until the appointed time or end. Then the full purpose of the Creator will appear to the redeemed humanity in a transformed, sanctified, and glorified world, whose gloriousness of life and splendor of environment can not be conceived by man at the present time, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."-1 Cor. 2:9.

It is upon this changed and glorified earth that the obedient children of God, who have overcome by faith, and been perfected through the sanctifying power of their Savior, will find an eternal abode. "These are they which came out of great tribulation, and have

washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."-Rev. 7:14.

Here we leave these people of the celestial order to enjoy the glory and the presence of Christ whom they have served, and who has redeemed them, and return to take up the course of events in the experience of another class of humanity.

The Terrestrial Order In the Spirit World

Going back to the world of discarnate spirits we look at the group known as the terrestrial class. These have a separate place from those of the celestial which we have already mentioned. They are in the terrestrial world—a world adapted to their particular conditions and needs, under a glory which they can endure, and where the work of Christ their Redeemer is being carried on with a view to their development, perfection, sanctification, and ultimate glorification within bounds of the terrestrial glory when they will receive a fulness. Like those of the celestial order, there is much to be accomplished by them and for them in order that they shall be fitted for that fulness in the final kingdom of God.

In all probability the number of those in this class is greater than that of the celestial, and include a number of types of people, of which we may note the following:

1. Those who died without law. Millions of earth's inhabitants have lived and died without a knowledge of Christ and the law of his gospel. Justice could not condemn these who had no opportunity to obey or to disobey. As pertaining to Christ and his law their lives are neutral; they have not wilfully disobeyed, and their lack of knowledge and opportunity made it impossible for them to obey. The teaching of scripture regarding these is plain: "Where no law is, there is no transgression." (Romans 4:15). "Sin is not imputed to them who have no law." (Rom. 5:13). "If I had not come and spoken unto them, they had not had sin." (John 15:22). "His blood atoneth for the sins (wrongs) of those who have fallen by the transgression of Adam, who have ignorantly sinned." (Mos. 1:107). "The power of redemption cometh on all them that have no law." (Mor. 8:26).

At death all such enter into a paradise of peace where they do have the privileges of the gospel of salvation, for Peter says, "The gospel is preached to them that are dead, that they might be judged according to men in the flesh." (1 Peter 4:6). Here they are removed from the common evils and the opposing influences of the world, and hear the gospel under the most favorable circumstances, so that all are likely to obey.

While these who died without law are under no condemnation as pertaining to the law of the gospel, it is necessary to remember that neither are they justified by the law. They can not reach the heights of glory and perfection even in the terrestrial kingdom because of their ignorance, nor by remaining in their ignorance. Perfection comes only by obedience to law and opportunities lacking in this life will be extended to them in the spirit world. It is for this cause that the gospel is preached to them, and time is granted for their obedience and development. Of necessity the gospel is adapted to their particular conditions and needs and it is through the gospel law that they move on to the ultimate fulness of terrestrial glory, being saved in the kingdom of God.

2. Some Who are Kept in Prison. There are some people who in this life have accepted Christ, obeyed the ordinances and have come into the covenant, but who have not fulfilled their obligations to a consistent degree. They have drifted into sin, or have not striven to overcome the evil of their natures but have been indulgent therein. Or perhaps through carelessness and indifference they have failed to properly evaluate the divine law and have neglected to observe its requirements in many points. Yet their sins are not so extreme but what they can by repentance recover from them, though because of such sins they fail to qualify for the celestial glory.

Enoch mentions two classes of disobedient people in the days of Noah; First, those whose sins were the greatest of all men whom God had created, and of whom he says, "misery shall be their doom; and the heavens shall weep over them." Second, those who will be reclaimed, and of whom the Lord has said, "I will shut them up; a prison have I prepared for them, and that (Christ) which I have chosen has plead before my face; wherefor he suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment." (Gen. 7:43-45). That day was the time of Christ's death and resurrection when he went and preached to the spirits in prison.--1 Peter 3:18-20.

Again, Enoch mentions these same two groups in describing the resurrection of Christ which he saw in vision. After telling of the resurrection of the saints, he saw that "as many of the spirits as were in prison came forth and stood at the right hand of God." (Gen. 7:64). "these are the second class mentioned above who had suffered because of their sins, yet had recognizable claims to salvation. We have long been of the opinion that these were the spirits of men who had come into the gospel, for the gospel was preached in Noah's time, but because of disregard of the law they had espoused had lost their right to celestial inheritance and were able to attain the terrestrial only after a very long time of bitter reformation. Christ continued to plead for them during the time of their sufferings.

The others, corresponding to the first class mentioned above, whose sins were greater than all others' sins, and whose doom was misery; (doom means irrevocable destiny; final judgment); are referred to as "the remainder (who) were reserved in chains of darkness until the judgment of the great day." (Gen. 7:64). They were confined under darkness without hope of light, and without hope of mercy. There was no salvation for them. In Genesis 7:1 this hopeless class is referred to as "many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them." These "believed not" when the opportunity was offered them through the gospel to believe and be saved. But they would not. They rejected Christ and his gospel and thus forfeited their right to eternal life.

We have described these two classes here in order to establish the status of that class which was given a period of reformatory suffering, and yet brought forth to eternal life. Many scriptures teach that the disobedient who reject the truth of God when offered to them, and turn away the offer of salvation, are the ones who go down to hopeless darkness to await the doom of the final day of judgment. We have seen that these who never heard the gospel in this life are entitled to salvation through the atonement of Christ, opportunity for obedience being given them later. The others, then, who suffer temporarily in the prison for sin, and yet come forth in the first resurrection to receive eternal life in the terrestrial kingdom, can be

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none other than those who accepted the gospel in this life, yet failed to live according to it. They never refused it nor repudiated it, and consequently never forfeited their right to salvation.

Jesus warns his people of this very danger. Several times in the sermon on the mount he told his disciples that if they permitted certain sins to remain in their lives they would suffer the miseries of hell; not that they would be utterly rejected but that through suffering they must learn obedience. In Matthew 18:23-24 Jesus gives extended teaching on this very point and applies the warning specifically to the twelve apostles. The Doctrine and Covenants also speaking to men of the church warns that any man neglecting his plain duty and remaining under sin "shall with the wicked, lift up his eyes in hell, being in torment." (101:2). Some of the covenant children of God, because of sin, may be under the necessity of making reformation by a period of suffering in the place of correction called hell. It appears therefore, that the spirits long in prison but who came forth to eternal life at the time of Christ's resurrection, were disobedient children of God. And there are later ones in like circumstances.

3. Honorable Men of the Earth. There are many upright and honorable men living in gospel lands, who because of the cares of the world of business, or of profession, or because of being blinded by erroneous doctrines, and mistaken institutions professing Christianity, or because of social environment and family ties, fail to recognize the true gospel and the true church of Jesus Christ; believing what they have been taught from childhood that they are sufficiently Christian; who in this life never come to obey the gospel as the Lord requires. They are honest in business, just in their dealings, charitable to their fellows, and have a deep love for the truth and right in all things. Their lives are free from the grosser sins, and like the rich young man who came to Jesus, are loved of God.

Such persons are received at death into the paradise of God in the terrestrial realm, where their opportunities to learn and obey are extended. The gospel in its fullness and purity is there preached, and will undoubtedly be received gladly by such men. They are in line for eternal life.

4. Those who are not valiant in the testimony of Jesus. Many who hear and accept the gospel in this life fail in diligence. They do not indulge in the more grievous sins, but live a life of partial neglect, and of indifference to spiritual matters. They fulfill the outward forms of religious duty, but do little in building up individual faith and righteousness. They are not valiant in the service of God. Their sin is mainly that of omission rather than that of commission. But having obeyed the gospel ordinances, and having borne Christ's name, while their sin is not so grievous as to forfeit their right to eternal life, they are received into the terrestrial world, and after the necessary reform are saved in that glory.

These four types of people all find their place with the terrestrial world of spirits. They do not mingle with those of the celestial world for the Lord has said that they "can not abide a celestial glory." In this the Lord does not deny them anything they are capable of receiving, but grants them all that they can contain. As we have before observed every man determines by his life the glory in which he can and will occupy in the eternal world. It is no arbitrary decision of God, but to every man is given the highest that he is capable of receiving and using.

"These are they who receive of his glory, but not of his fulness; these are they who receive of the presence of the Son but not of the fulness of the Father." (D C 76:6). Using Paul's illustration these are of the glory of the moon.

Resurrection of Terrestrial Souls

We have already observed that the terrestrial spirits waiting in the terrestrial paradise prior to Christ's coming in the flesh, were resurrected at the time of his resurrection. Those who have died since will wait until Christ returns to the earth when their resurrection will take place just after his coming. While the resurrection of the celestial class and that of the terrestrial class are closely related, yet they are separate and distinct.

In Doctrine and Covenants 85:27-28 the call to the resurrection is described as the call of a trumpet. The first trumpet sounds before the Lord comes when those of the celestial order are raised and caught up to meet him. They return with him. After this the second trump sounds and those of the terrestrial world are brought forth. Being secondary in point of time also suggests that they are secondary in gradation. It is said that "They have part in the first resurrection," for the resurrection of these two classes is generally spoken of as "the first resurrection," the second resurrection not coming until after the millenium.

Final Inheritance of Terrestrial Class

As before shown the celestial class is to find inheritance upon the earth during the thousand years of Christ's reign. We know of no such promise regarding the terrestrial class. In fact nothing is said of their whereabouts beyond an indefinite statement that they who are not sanctified by the celestial law "must inherit another kingdom, even that of a terrestrial kingdom." (D C 85:5). The word "kingdom" as here used refers to worlds, so that it would appear that the inheritance of the terrestrial people must be upon some other planet.

Little is revealed as to their condition or activities, but reasoning by analogy between them and the celestial, we may assume that for the thousand years the latter are being developed and perfected upon the earth; the former will be following a similar process in their own kingdom. It is said that "they who are quickened by a portion of the terrestrial glory, (presumably in the resurrection), shall then (after the millenium) receive of the same, even a fulness." The fulness comes only after a proper development. (D C 85:6).

Judgment of the Terrestrial People

Like the celestial class the people of the terrestrial world must have already passed a partial judgment, and been found worthy to come forth in the first resurrection. No soul remaining under guilt could have part therein. These people had been forgiven and were redeemed, and there were no sins behind them for which they must be judged in the day of judgment after the thousand years.

But the record of good works made by these people will be to their credit in the day of judgment, and will determine their reward in the kingdom of God. Their lives will come under review and they will be found worthy of eternal life in the final kingdom of God.

Final Inheritance of Terrestrial Class

The terrestrial people are saved in the kingdom of God, in the terrestrial glory, which is separate from the celestial. Of the nature of this world, or the exact conditions, we have no knowledge, nor can we, for its glory is beyond our comprehension. Their joy knows no bounds, and their attainments beyond all previous anticipations. Their joy is in their service which they give to the everlasting Redeemer who has redeemed them.

As in the spirit life the terrestrial class have their inheritance separate from the celestial. They are in "another kingdom" which itself is in the kingdom of God, for the kingdom of God is not limited to one small place, nor even one small world. Jesus said, "In my Father's house are many mansions;" and in latter days he has said, "There are many kingdoms," or worlds. (D C 85:9). Here the purpose of the great Creator has been reached, and they will be at the service of their God throughout eternity.

THE COURSE OF THE TELESTIAL CLASS

The Spirit World

The telestial realm is a motley gathering of human spirits of mixed types, comprising the greater portion of mankind, such as are not qualified by obedience to the gospel, or by the righteousness required therein in this life, to gain a place with those of the terrestrial and celestial realms. Here are the multitudes who in this life have not sought Christ, notwithstanding some of them have professed him and bore his name, and some have assumed to be his ministers. Here are the more wicked part of humanity, such as have spent their lives in unbelief and sin; in the things of self. They are the rich who despise and neglect the poor; the socialites who live only for pleasure; the politician who seeks prestige and power at the sacrifice of truth and honor, and the welfare of his fellows; the philosopher and teacher, who by false teaching turns his fellows away from Christ; the evil designer who seeks the wealth of others by deception and fraud to the destroying of health and morals, and life itself; the oppressor who through greed denies the just rights and claims of others in order to enrich himself to their impoverishment; and many others.

Looking more closely we find the scriptures specifying the following types or conditions. Those who, because of giving first place in their lives to the things of the world, failed to consider or heed Christ and his gospel. Those who build up factional groups or churches of supposed Christians to the hindering and denying of the true faith and church of Jesus Christ. They who build up so-called Christian institutions after the names of men, such as Paul or Appolos, Moses, John, and even Christ, falsely, having not received the gospel of Christ. Those professing Christianity yet believe not the prophets. Those who are liars, sorcerers, adulterers, whoremongers, lovers of falsehood, and those who make lies.

These are the people who have cursed the world by their denial of God's truth to the darkening of souls; the suppression of right and justice; the dissemination of evil things especially through literature and public speaking; and all such things. In these matters the Lord is not referring to the petty and incidental sins of men, but to the far-reaching evils and deceptions practiced by men for

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selfish ends. These sins are mostly those of influential men who have the power to sway the masses, and who for various reasons create and publish perverse matter to the denying of truth and right ideals and the building up of false standards. The divine warnings include all who becloud and befoul whatever is good in the world, and stimulate hate against the innocent, and the oppression upon the poor. "These are they who are thrust down to hell."-D C 76:7.

But these people of the telestial world have one important factor in their favor. Sinful as they have been they have not "sinned unto death." They, having not directly known and wilfully rejected the gospel of Jesus Christ, can not be justly cast off for ever. They have not forfeited their right to have an opportunity for salvation, which opportunity must reach them in the spirit world since it was not theirs in this life. There the gospel is preached as stated by Peter, (1 Peter 4:6). There is hope for them, and the Lord has said that they shall be ministered to, and "shall be heirs of salvation."-D C 76:7.

But at what cost, for they suffer for their sins. There every man endures the consequences of his sins, and they are misery and woe. The evils which he sent forth into the world to curse humanity will spring up within himself to inflame his soul with terrible torment. The hell fire which he endures is not of God's making but his own. It is by these sufferings, in many instances continuing for ages, that these wicked are led to repentance and obedience. They learn obedience only "by the things which they suffer." "They shall not be redeemed from the devil until the last resurrection."-D C 76:7.

The place of the telestial spirits is referred to as a "prison house;" "hell". It is not their final abode, nor are their sufferings final or absolute, but reformatory. They are prisoners of hope. "They shall be heirs of salvation." The place is a vast school of teaching and correction. It is a place for the transforming of human nature from debasing evil to aspiring righteousness, and that through the energetic cooperation of those to be reformed. No doubt as that reform progresses there will be a corresponding amelioration of their sufferings, for breaking with sin removes the shackles of sin, and increasing righteousness inevitably brings light and freedom, with joy and peace.

This transformation is made possible through the great mercy and loving kindness of their God whom they in this life despised and defamed. He sends to them messengers of light and truth from the terrestrial world, bearing the glad news of salvation and redemption, and opening up the way of return to God. They do not and can not receive all that they might have received, had they been more righteous in this world. Their sins have cost them the right to the higher glories in eternity. They are saved in an inferior realm. The Lord says that "where God and Christ are, they can not come worlds without end." He also says "they receive not of his fulness in the eternal world but of the Holy Spirit through the ministration of the terrestrial." The blessings of God and his gospel will be ministered by angels from the terrestrial realm "who are appointed to minister for them, or who are appointed to be ministering spirits for them."-D C 76:7.

Isaiah speaks of some of this class: "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and they shall be shut up in prison, and after

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selfish ends

many days shall they be visited."-Isaiah 24:21-22.

Ezekiel also describes some conditions of these people who are "delivered unto death, ...with them that go down to the pit. Thus saith the Lord God; in the day that he went down to the grave I caused a mourning, ...when I cast him down to hell with them that descend into the pit; ...all that drink water, shall be comforted in the nether parts of the earth."-31:14-18.

Jesus also refers to this class when he said, "Who-soever shall be ashamed of me, and of my words, ...of him also shall the Son of Man be ashamed, when he cometh." (Mark 8:41-42). They also are included in the last resurrection in saying of those who come forth, "They that have done good unto the resurrection of life."-John 5:28.

Resurrection comes to the telestial world after the thousand years reign of Christ on the earth. Jesus speaks of it as the time "in the which all who are in their graves shall hear his voice, and shall come forth." This is the last resurrection.

Frequently two or more events are mentioned in the scriptures as one. There are really two resurrections after the millenium, but they are so near together, and so closely related, that they are often referred to as one resurrection. It is the last resurrection in two parts, just as the first resurrection is in two parts as we have shown. At the first resurrection two groups remain in the spirit, one being the telestial class, and the other the sons of perdition or those without hope. Both of these classes come forth in the last resurrection. Doctrine and Covenants points to a distinction between these two classes, and inclines to the thought of separate resurrections. (85:29-30). Paul suggests an "order" to the resurrection when he says "every man in his own order." Jesus at least divides this last resurrection into two classes when he says "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."-John 5:29, K.J.V.).

Doctrine and Covenants 85:6 also indicates separate resurrections. Each class is quickened by the glory which is its own; that is the celestial people are quickened by the celestial glory, the terrestrial people by the terrestrial glory, and the telestial by the telestial glory. Then it says, that is after the telestial are quickened, "they that remain shall also be quickened." These are the fourth class or those in perdition. Their quickening or resurrection is a separate event, and that without glory, as we shall see.

The Judgment of the Telestial Class

Following their resurrection from the dead the next great experience for those of the telestial order is the judgment. In common with all humanity their works on earth will be reviewed, and their degree of glory determined according as their works have been good or evil.

It is assumed by some, perhaps thoughtlessly, that salvation means equality or reward or glory. But salvation is one thing and reward another. A life of sin leaves its mark upon the person which forgiveness can not remove. Forgiveness removes the burden of guilt, and stays the eternal consequences of sin; but it does not and can not give character. Character results from victorious struggle against temptation and the soul-destroying influences of evil, and develops slowly by righteous living. God can not give character. Man makes it.

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Forgiveness wipes the slate clean and gives a new opportunity to make a better record. But this life is the time for making character, and the character formed here remains. This is why men are to be judged according to the works done "in the flesh." It is never said that the works of the spirit world will be considered in determining reward or glory in the day of judgment.

The character a man forms here he takes with him into the next world, and it is the one he must live with in eternity, notwithstanding forgiveness and salvation. True it is that guilt is removed; evil inherent in the flesh through Adam's transgression is removed also by the resurrection. But the effect upon the soul of acquired evil, that which a man by his free choice has made his own, remains. (See Alma 19:61-94). This is why those of the telestial world can not attain to the terrestrial or to the celestial glory, and this is why it is decreed that "where God and Christ are they can not come, worlds without end." (D C 76:7). They can not abide the higher glory. Yet the Lord has made merciful provision for them, saying, "These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared." (D C 76:7). The Book of Mormon says that they will confess "that his judgments are just." Mosiah 8:71.

The individual conditions vary much as their lives have varied, so that reward of glory varies in different individuals. Paul compares this variation to the varying brightness of the stars, "for one star differeth from another star in glory." (1 Cor. 15:41) And the Doctrine and Covenants, (76:71), "For as one star differs from another star in glory, even so differs one from another in glory in the telestial world."

Final Inheritance of the Telestial

Like the final state of the celestial and the terrestrial, little is said of that of the telestial class. They are received into the kingdom of God, and have eternal life in glory. While by comparison with the higher, the glory is much inferior, yet it is glorious indeed, for the Lord has said that the glory of the telestial surpasses all understanding; and no man knows it except it is revealed by the power of the Holy Spirit.

Some have tried to believe that in this eternal inheritance men will progress in such a way as to advance from a lower to a higher glory until all reach the highest, and come to a fulness of God. However the scriptures do not justify such a view. There is no promise of advancement from one glory to another. But there is one revealed warning that should put the matter for ever at rest. The Lord says of the telestial class, "But where God and Christ dwell they can not come, worlds without end." (D C 76:7v). There is no passing from one group or realm to another, though there will likely be development within the bounds of each glory.

"These people will not be idle for idleness is a condition utterly foreign to the kingdom of God. The whole universe of God is alive with activity whereby the eternal purposes of God are being wrought out. So it is in the telestial world. The Lord has said, "They shall be servants of the Most High." What more could they ask than to be permitted to work for God and with God. What honor! What glory! What joy! What is there in human life which inspired more delight and

happiness than to be actively engaged in building for God and right? Like all others in the kingdom of heaven, the telestial souls will find a fullness of joy in the service of their God. They are servants of the Most High.

THE KINGDOM OF GOD

The "kingdom of God" is a term having limited application. As used in the scriptures it does not apply to the cosmic universe, which is God's realm, but to the ultimate places of abode of redeemed and saved humanity. It is a term relating to man. It includes more than the celestial group, taking in the terrestrial and the telestial, though sometimes each group is spoken of as a separate kingdom as in Doctrine and Covenants 85:4-5.

In general the world of humanity is divided into just two classes, the saved and the unsaved; those who enter the kingdom of God and those who are denied entrance; the just and the unjust. In the first class there are subdivisions, but they are all in the kingdom of God. The kingdom of God included the celestial, the terrestrial, and the telestial groups. Whether the second class is subdivided we do not know.

In the great day of judgment all men will be judged as to their standing, and assigned to their proper places. Nephi says "Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out." (1 Nephi 4:60). Alma confirms this two fold division when writing of the resurrection at which time "mortality(is) raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God; or to endless misery, to inherit the kingdom of the devil." (Alma 19:67). Abinadi, while filled with the Holy Ghost, declared that "there is a resurrection, ... even this mortal shall put on immortality; ...if they be good to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation." (Mos. 8:81-85). When men are judged of God, according to Alma, "If they have been righteous, they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil, they shall reap the damnation of their souls, according to the power and captivity of the devil. Now behold this is the voice of the angel, crying unto the people." (Alma 7:43-45). This is the teaching of the scripture throughout.

From the scriptural teachings it appears definite that all the saved are in the kingdom of God; yet we have learned that the people of that kingdom are divided into three classes, the celestial, the terrestrial, and the telestial. The kingdom is adaptable to varied classes of people, for even the saved differ greatly in qualification and worthiness and must needs occupy under different conditions and in different places. The unworthy must occupy outside the kingdom of God. The loving and merciful God will have given all men full and ample opportunity to be saved, and those who will not qualify but choose to abide in sin must accept what they have invited. It is at the judgment day that the final division will be made, and then "He that is filthy shall be filthy still." (Mormon 4:74). The opportunity for cleansing is passed for ever. These are the dregs of humanity, made so of their own choice. The Lord refers to them as the "residue of the wicked." (D C 38:1), who are "kept in chains of darkness until the judgment of the great day."

THE SONS OF PERDITION CLASS

Their State Determined In This Life

In a previous lesson (pp 3-6) we set forth the teaching of scripture showing that the attitude and conduct of every man in this life determined what his classification would be in the future world. We notice this teaching a little more fully in regard to the sons of perdition.

Perdition means a state of soul wherein the Spirit of God with all its life-giving qualities, and its strivings towards life and happiness, has gone out from the man because of the man's willful resistance, leaving him to his own carnal nature, and to the power and dominion of the adversary who is himself in perdition. Whatever goodness he may have possessed by inheritance, or which he acquired by association with his fellow men or by training, gradually dies within him until he becomes destitute of all goodness. He attains a state of absolute evil from which there is no hope of recovery.

John speaks of this state of the human soul, and while he says that some sins are not unto death, he expressly states that "There is a sin unto death;" (1 John 5:16); that is, a man may go so far in sin as to put himself beyond recovery. The Lord also pledges to forgive men for their sins when they repent "who have not sinned unto death." (D C 64:2). The law given to the church specifies that pre-meditated murder on the part of a member is unforgiveable in this world or in the world to come. The Lord says he shall die. (D C 42:6-7).. Persistent rejection of light and truth when offered under the Spirit of God apart from any grievous crime, eventuates in a state of perdition. All these sins are such as are performed in this life, and in each instance the separation from God without opportunity of restoration is reached in this life. It is this fact that makes necessary and justifies a specially prepared place for such apart from the rest of humanity where the light and mercy of God is withheld, "They are reserved in chains of darkness until the judgment of the great day," "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." Genesis 7:64; D C 76:4c.

As noted above those who have received the greater light and have been cleansed and made the children of God, if they shall fall to the committing of murder it is a sin unto death. (This does not apply to those who have not known Christ). But ordinarily this sin against the Holy Ghost, as it is sometimes called, is more than a single act. It is more often a continuing sin, largely an attitude; always in opposition to known truth and right, and always willful. The sin is primarily against God rather than man. Some persons who have through weakness continued in some evil habit have become concerned over the fear that they may have committed this sin. They may dismiss their fears for as we have observed the sin is rebelliously wilful, and those falling under it are not regretful nor anxiously concerned over it.

The nature of this sin against the Holy Ghost and which culminates in a state of perdition, has been the subject of much discussion and sometimes controversy. It is little understood. Many theologians have attempted to limit it to some one particular sin but it is more often a persistent and wilful continuing in sin after the Spirit of God

has revealed the truth and called to repentance. The scriptures specify no particular act of sin as such except that we have previously mentioned. Briefly this sin is the deliberate and wilful spurning and rejecting of the truth and righteousness of God when these things have been offered under the light and power of the Holy Spirit, so that the man is given a clear and certain knowledge of the will of God. Such rejection puts a man where God can do nothing for him. To persist in such an attitude is to drive out from the soul whatever portion of the Spirit of God is there. "My Spirit shall not always strive with man." "From him that repents not, from him shall be taken even the light which he has received." (D C 1:5). With the going out from a man's soul of the light and Spirit of God, the man is left to the power of the adversary, and becomes totally perverse.

Latter day revelation has supplied much to make plain the sin against the Holy Ghost, and the perdition to which it leads.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; who love not the truth but remain in unrighteousness, after that which may be known of God is manifest to them; ...so that they are without excuse; because that when they knew God, they glorified him not as God. ...Wherefore God also gave them up to uncleanness, through the lusts of their own hearts."-Rom. 1:18-24.

"There are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants; and when they were sent unto you ye received them not; ...and ye were delivered over to darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold the Lord your God hath spoken it."-D C 108:13.

"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."-Mosiah 8:77.

All these scriptures refer to persons who never accepted Christ or his gospel, and not to church members. The view has become current in the Reorganized Church that none but those who have accepted Christ, received the baptism of the Holy Spirit, and then turned away and denying the testimony they have received can sin against the Holy Spirit or become sons of perdition. That this view is in error is clearly apparent from the scriptures here presented. To renounce Christ and the Spirit is to choose perdition, but the great proportion of those who inherit that state is constituted of those who never knew Christ except as he was offered to them and whom they refused.

Speaking of the resurrection and judgment Abinadi said:

"If they be evil to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent."-Mosiah 8:84-88.

In answer to inquiry the Lord told Alma:

"When the second trump shall sound, then shall they that never knew me come forth, and shall stand before me; and then shall they

know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed. ...And they shall depart into everlasting fire, prepared for the devil and his angels. Therefore I say unto you, that he that will not hear my voice, the same ye shall not receive into my church, for him I will not receive at the last day."-Mos. 11:133-136

Alma preached to the people repentance and obedience, and warned that after the judgment:

"Then cometh a death, even a second death, which is a spiritual death; then is the time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; 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. ...They shall be as though there had been no redemption made; for they can not be redeemed according to God's justice."-9:28-32.

The great judgment is based upon the works done in the flesh. Whatever man is classed with the sons of perdition is there because of his own actions. Christ is not arbitray in this. Jesus said, "He who believeth not is condemned already." (John 3:18). Condemnation begins with sin, and without repentance and faith that condemnation remains. Again he has said, "If ye believe not that I am he, ye shall die in your sins," (John 8:24), and as quoted above, "whosoever dieth in his sins, ...shall also die a spiritual death."

These quotations are but representative of the scriptures at large showing that resistance to divine truth and the Spirit of God in this life, brings condemnation that continues over into the next world, and determines the classification of souls into which they are placed at death. Having refused the gospel of salvation when it was offered to them, and having rejected the proffered salvation through Christ their Redeemer, they are in turn rejected of him. They have forfeited their opportunity forever; their hope is lost; their light fades away, and in the spirit world they wait with fearful foreboding the greater misery that will be theirs after their resurrection and judgment.

Sons of Perdition In the Spirit World

We have spoken of the division of humanity into four groups, showing that while all humanity mingle freely together in this life, it is in the spirit life that the separation takes place. The place of perdition is the fourth and lowest. There are placed the departed spirits of men who have in this life rejected Christ and his gospel and who have utterly lost the Spirit of Christ and the right to eternal life. In the other three places the gospel is preached and the people have hope of salvation in the kingdom of God. But not so with these. In the place of perdition the light of God does not shine; the gospel is not preached; but "they are reserved in chains of darkness until the judgment of the great day." Their status is fixed and can not be changed, and "Woe, woe, woe, is their doom." (D C 38:1).

Here no messengers of love and deliverance come; no comforting Spirit of God; no path that leads away from restless misery and ceaseless fear. Here the atonement of Christ does not apply. Of this class Alma taught that "They shall be as though there had been no redemption made; for they can not be redeemed according to God's

justice." (Alma 9:32). Again Alma speaks of them more fully:

"And then it shall come to pass that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold they choose evil works rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the wicked; yea, in darkness and a state of awful, fearful, looking for of the fiery indignation of the wrath of God upon them; and thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."-Alma 19:45-47.

Of some, who in very ancient times put themselves in this class, the Lord said they "have gone astray, and have denied me, and have sought their own counsels in the dark, ...and have not kept the commandments. ...Wherefore they have forsworn themselves, and by their oaths have brought upon themselves death. And an hell have I prepared for them, if they repent not." (Gen. 6:28-30). Their choice had been made in this life, and by that choice death, that is spiritual death, had come to them. Misery awaited them.

Thus, shut out from the light of God, and from the life of God, and under the power of Satan whose servants they were, without hope, and conscious of a greater doom coming, they spend their years under the torments of their own smiting consciences from which there is no easement.

Resurrection and Final Inheritance

When all the rest of humanity have been brought forth to immortal life by the resurrection, last of all will come those in perdition. From their "outer darkness" they come, not to life and glory, for "they can not be redeemed from their spiritual fall, because they repent not, ...and they receive the wages of him whom they list to obey." (D C 28:12). The Lord "saves all the works of his hands, 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." (D C 76:4). After the resurrection of the celestial group, the Lord says, "and they who remain shall also be quickened; nevertheless they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."-D C 85:6.

The great judgment day will find this class impenitent, unforgiven, and uncleansed. They have remained in their sins, and they can not be received into the kingdom of God, for no unclean thing can enter there. It is said, "He that is unclean shall be unclean still."

"Then cometh a death ...which is a spiritual death: then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; ...They shall be as though there had been no redemption made."-Alma 9:28-32.

Twice it is declared concerning these condemned ones that in the day of their condemnation they will acknowledge to their everlasting

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shame that the judgment of God is just. (Mos. 11:198; Alma 9:26). It is also said of those who are raised from the dead unto evil, that it will be "according to his desires of evil; for as he has desired to do evil all the day long (in this life), even so shall he have his reward of evil, when the night cometh." (Alma 19:68). They receive an eternal harvest of their own life's sowing. Samuel the Lamanite, under the Spirit of prophecy, said that "whosoever will not believe, a righteous judgment might come upon them; and also if they are condemned they bring upon themselves their own condemnation; ...and whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold ye are free. ... Ye can do evil, and have that which is evil restored unto you."- Hel. 5:84-86.

It is this class, those in perdition, that the Lord will say, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." (Matt. 25:42). Some have ventured to say there is still hope for them, but the Lord has spoken further, "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." This faint hope is probably based upon a further statement, "But remember that all my judgments are not given unto men." (D C 28:8). However we may rest upon the plain and positive statements of revelation rather than upon a surmise of what is not revealed. It is enough for us to know that God's judgments are just.

The final state of this class is eternal death, which is spiritual death. It comes to souls who have wholly surrendered to and lost themselves in sin, and "sin when it is finished bringeth forth death."

Spiritual death means the loss of all goodness, the whole man becoming perverse, with every evil quality magnified to the full and becoming dominant to the destruction of all that is good. Spiritual death means then that love has died within the soul and ceased to exist. So with kindness, virtue, honor, honesty, regard for truth. They have been supplanted by evil which was welcomed into the soul and cherished there. Such souls have become wholly evil; for the final destiny of all men is to become wholly good or wholly evil. (1 Nephi 4:53-62). Perdition means wholly evil, in which state there can be no happiness but only misery to the extreme.

The conditions of the place where these people are assigned are determined mainly by the conditions within the souls of those occupying there. The misery and suffering spring from within rather than from without. The statement already quoted says that their torments will be as a lake of fire. The fires of hell burn within the soul, not without. They have been lighted by those who are there while in this earth life, and fueled by long and unrepentant sin. It is not God who inflicts the punishment; it is self-inflicted.

"Repent, all ye ends of the earth, and come unto me, and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."-3 Nephi 12:33.

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