

LESSON 19

The Plan Of Salvation

Various

OVERVIEW:

The plan of salvation is “one of heaven’s best gifts to mankind. Premortal life. Mortal life. Life after death.

SCRIPTURES:

What are the various names of the plan of salvation?

Plan of Salvation: Alma 24:14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our ^asouls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the ^b**plan of salvation** might be made known unto us as well as unto future generations. Alma 42:5 For behold, if Adam had put forth his hand immediately, and ^apartaken of the ^btree of life, he would have lived forever (**in his sins**), according to the word of God, having no space (**time**) for repentance; yea, and also the word of God would have been void, and the great **plan of salvation** would have been frustrated.

Moses 6:62 And now, behold, I say unto you: This is the ^a**plan of salvation** unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

Plan of Happiness: Alma 42:8, 16: 8 Now behold, it was not expedient that man should be reclaimed from this ^atemporal death, for that would destroy the great ^b**plan of happiness**. 16 Now, repentance could not come unto men except there were a ^apunishment, which also was ^beternal as the life of the soul should be, affixed ^copposite to the **plan of happiness**, which was as ^deternal also as the life of the soul.

Plan of Redemption: Jacob 6:8 Behold, will ye reject these words? Will ye reject the words of the ^aprophets; and will ye reject all the words which have been spoken concerning Christ, after so many have spoken concerning him; and ^bdeny the good word of Christ, and the power of God, and the ^cgift of the Holy Ghost, and quench the Holy Spirit, and make a ^dmock of the great **plan of redemption**, which hath been laid for you?

Alma 12:25-33: 25 Now, if it had not been for the **plan of redemption**, which was laid from the foundation of the world (The plan of salvation, that which we know as the gospel of Jesus Christ, is in reality the plan of the Father, the gospel of God. It was preached and its terms and conditions – including the Creation, the Fall, and the Atonement – were known and put into effect before the world was made. DCBM, 3:89), there could have been no ^aresurrection of the dead; but there was a **plan of** ^b**redemption** laid, which shall bring to pass the resurrection of the dead, of which has been spoken. 26 And now behold, if it were possible that our first parents could have gone forth and partaken of the ^atree of life they would have been forever miserable, having no preparatory state; and thus the ^b**plan of redemption** would have been frustrated, and the word of God would have been void, taking none effect. (If Adam and Eve had been permitted to partake of the fruit of the tree of life before living out their mortal lives, they would have been taken into immortality without the experience – the pains, the struggles, the opportunities to overcome, the posterity, and thus the joys – of this life. They would have been damned in their progress. And the rest of us would have known no progress; we would have remained forever as unembodied spirits. DCBM, 3:89)

27 But behold, it was not so; but it was ^aappointed unto men that they must die; and after death, they must come to ^bjudgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent ^aangels to converse with them, who caused men to behold of his glory.

30 And they began from that time forth to call on his name; therefore God ^aconversed with men, and made known unto them the ^b**plan of redemption**, which had been prepared from the ^cfoundation of the world; and this he made known unto them according to their faith and repentance and their ^dholy works.

31 Wherefore, he gave ^acommandments unto men, they having first transgressed the ^bfirst commandments as to things which were temporal, and becoming as Gods, ^cknowing good from evil, placing themselves in a state to ^dact, (Agency is largely a product of knowledge and understanding. Adam and Eve, in their paradisiacal condition, were naively innocent and thus unable to serve as responsible moral agents. Having partaken of the fruit of the tree of knowledge of good and evil, having gained an understanding of good and evil, having broadened their scope of the plan of salvation, they were now in a position to act instead of being acted upon. DCBM, 3:90) or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made ^aknown unto them the **plan of redemption**, that they should not do evil, the penalty thereof being a second ^bdeath, which was an everlasting ^cdeath as to things pertaining unto righteousness; for on such the **plan of redemption** could have no power, for the works of ^djustice could not be destroyed, according to the supreme ^cgoodness of God.

33 But God did call on men, in the name of his Son, (this being the ^a**plan of redemption** which was laid) saying: If ye will ^brepent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

Plan of Restoration: Alma 41:2 I say unto thee, my son, that the **plan of restoration** is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. (The resurrection is a perfect manifestation of a larger law – the law of restoration. It illustrates beautifully the justice and order upon which the kingdom of heaven is founded. In the resurrection each person is called forth by that law to which he has chosen to give allegiance. Thus, those choosing to live a celestial law will be called forth in a celestial resurrection; those who choose to live a terrestrial standard will come forth in a terrestrial resurrection; the adherents of a telestial standard will come forth in a telestial resurrection; and the sons of perdition will come forth in a resurrection of their own. The order of resurrection is from most righteous to most wicked – Christ is the first fruits of them that slept and the sons of perdition will be the last. In the morning of the first resurrection, celestial spirits will be inseparably united with celestial bodies; in the afternoon of the first resurrection, terrestrial spirits will be eternally united with terrestrial bodies; in the morning of the second resurrection, or the resurrection of the unjust, telestial spirits will be endlessly bound with telestial bodies; and finally, those who even in the resurrection are filthy still, the sons of perdition, will be called forth. D&C 88: 29 Ye who are ^aquickened by a portion of the celestial ^bglory shall then receive of the same, even a fulness. 30 And they who are quickened by a portion of the ^aterrestrial glory shall then receive of the same, even a fulness. 31 And also they who are quickened by a portion of the ^atelestial glory shall then receive of the same, even a fulness. 32 And they who remain shall also be ^aquickened; nevertheless, they shall return again to their own place, to enjoy that which they are ^bwilling to receive, because they were not willing to enjoy that which they might have received. DCBM, 3:303-04.) Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every ^apart of the body should be restored to itself.

Plan of Mercy: Alma 42:15, 31 15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself ^aatoneth for the sins of the world, to bring about the **plan of ^bmercy**, to appease the demands of ^cjustice, that God might be a ^dperfect, just God, and a

^cmerciful God also. (Bruce R. McConkie: "Mercy is thus for the repentant, the faithful, the obedient, those who love and serve God. All other fail to escape the clutches of justice. 'Blessed are the merciful: for they shall obtain mercy.' (Matt. 5:7.) 'Be ye therefore merciful, as your Father also is merciful.' (Luke 6:36.) Salvation is the reward of those who conform to the plan of mercy. 'Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.' (Ps. 23:6.) So infinite in scope is the plan of mercy that it applies to the living and the dead. Those who did not have the opportunity to subject themselves by repentance to the plan of mercy while in this life, but who would have done so had the opportunity been afforded them, will have their chance in the spirit world; they shall then be saved from the grasp of justice and, reaping the full blessings of mercy, shall go on to celestial reward. 'There is never a time when the spirit is too old to approach God,' the Prophet said. 'All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the priesthood -- by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.' (*Teachings*, pp. 191-192.)" (*Mormon Doctrine*, p. 486))

31 And now, O my son, ye are called of God to ^apreach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest ^bbring souls unto repentance, that the great **plan of mercy** may have claim upon them. And may God grant unto you even according to my words. Amen.

Premortal Life:

We are children of God: D&C 76:24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, (Bruce R. McConkie: Now our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is, under the Father, the Creator of worlds without number. (Moses 1:33.) And through the power of his atonement the inhabitants of these worlds, the revelation says, "are begotten sons and daughters unto God" (D. & C. 76:24), which means that **the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths.** (*Mormon Doctrine*, p. 65-66) and the ^cinhabitants thereof are begotten ^dsons and daughters unto God. (That Christ, under the direction of the Father, created worlds without number, which were inhabited by the sons and daughters of God, was first revealed to Joseph Smith in June 1830 when he labored on the book of Moses (Moses 1:29-35). It could be reasoned that if Christ was their Creator he of necessity must be their Redeemer also. We need not rely only on reason, however. This revelation plainly states that through Christ the inhabitants of those worlds "are begotten [born again] sons and daughters unto God" (v. 24). In his poem A Vision, the Prophet stated the matter thus: By him, of him, and through him, the worlds were all made, Even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, Are sav'd by the very same Saviour of ours; And, of course, are begotten God's daughters and sons, By the very same truths, and the very same pow'rs. (*Times and Seasons*, 4:83) In harmony with this doctrine, this revelation also emphatically teaches that "the Lord is God, and beside him there is no Savior" (v. 1). The poetic counterpart (stanza 2) reads, "And besides him there ne'er was a Saviour of men." Verse 13, which refers to Christ as the "Only Begotten Son," is changed in the poem to read, "Jesus the Maker and Saviour of all" (stanza 12). *Revelations of the Restoration*, p. 520-21. Charles W. Penrose: **He who made the worlds, . . . controls and governs and directs them, is actually our Father, not in some mystical sense, not in some mere theory, but we were begotten of Him. In the revelation contained in the 76th Section of the Doctrine and Covenants we are told that the inhabitants of the worlds are "begotten sons and daughters unto God." There may be more in that than we see at the first glance . . . that the great Eternal God is our Father and we are begotten of Him or unto Him and to Him we owe allegiance, to Him we owe obedience, because He is our Father and our God and our King. We should obey Him because of His parentage to us: we**

should obey Him because we are His children and He has the right to our obedience, and being so high and exalted and lifted up. (CR, April 1916, pp. 15-16.)

D&C 93:29 Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be. (What is an intelligence? Has it ever been revealed? "Some of our writers have endeavored to explain what an intelligence is," observed Joseph Fielding Smith, "but to do so is futile, for we have never been given any insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created nor made. This intelligence combined with the spirit constitutes a spiritual identity or individual" (Progress of Man, 11). The God of the Latter-day Saints, unlike the God of the sectarian world, cannot and did not create anything out of nothing. In the creative act he gave form and order to extant element (D&C 131:6-7; King Follett Discourse 10:3, page 1095). Revelations of the Restoration, p. 679)

What are some of the elements of the plan? CREATION FALL ATONEMENT

2 Nephi 2: 24 But behold, all things have been done in the wisdom of him who ^aknoweth all things. 25 ^aAdam ^bfell that men might be; (The Fall) and men ^care, that they might have ^djoy. D&C 93-**we won't have a fullness of joy until we're resurrected.** "The expression used here has reference to the day of Christ's mortal ministry, usually designated as the meridian of time. Using the same expression as Nephi, Paul wrote, 'When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons' (Galatians 4:4-5). Paul also spoke of 'the dispensation of the fulness of times' as the day in which we live- the day in which all things are to be restored (see Ephesians 1:10). Those living before Christ's earthly ministry would properly see his coming as a time of fulness or a time of completion not only of the law of Moses but also of thousands of messianic prophecies. In the revelations of the Restoration the phrase is used to identify our dispensation as the fulness of all past dispensations (see D&C 27:13; D&C 121:31; D&C 124:41; D&C 128:18, 20)." (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 191)) 26 And the ^aMessiah cometh in the fulness of time, that he may ^bredeem the children of men from the fall (The Atonement). And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil (Acquiring a knowledge of good and evil is vital for God's children. Without it they could not become as he is. Elder James E. Talmage wrote: "A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible." *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978), 54 Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: "**A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.**" *Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46. President George Q. Cannon declared: "It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the exaltation and glory that He has in store for us." *Journal of Discourses*, 26:190-191.); to act for themselves (Agency) and not to be acted upon, save it be by the punishment of the ^elaw (Justice) at the great and last day, according to the commandments which God hath given. (We are free to choose our actions, but not the consequences of those actions. "Standing alone, these verses (verses 22-26) would justify the eternal worth of the Book of Mormon. The most transcendent event in all history was the atoning sacrifice of Christ. The Atonement came in answer to the Fall. Without an understanding of the Fall there can be no meaningful understanding of the Atonement. In turn, to understand the Fall one must understand the

nature of the Creation, for it is from the original state in which things were created that they have fallen and to which, through the Atonement, they are in large measure intended to return. **These three principles - the Creation, the Fall, and the Atonement - are inseparable and have properly been called the three pillars of eternity.** Within the covers of the Bible we can read an account of the Creation, of Adam's fall, and of the events that surrounded Christ's atoning sacrifice. Yet it is to the Book of Mormon that we must turn to learn why things were created as they were, why it was essential to the eternal plan for the salvation of man that Adam fall, and why the blood of Christ needed to be shed in an infinite sacrifice. To this end, few verses have ever been penned that are more instructive than those here written by father Lehi. First, he told us that if Adam had not fallen, all created things—that is, Adam, Eve, plants, animals, and even the earth itself— would have remained forever in the paradisiacal state in which they had been created. None would know death, none would know corruption or change of any kind, and none could produce after their own kind. All must have remained forever as they existed at the completion of the creative act.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 199-200)

Alma 34:8-9 8 And now, behold, I will ^atestify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the ^btransgressions of his people, and that **he shall ^catone** for the sins of the world; for the Lord God hath spoken it. 9 For it is expedient that an ^a**atonement** should be made (Had there been no atonement, no amount of goodness, no amount of caring and concern, no amount of human strength could have made up the difference. We are forever indebted to him who bought us with his blood. DCBM, 3:246); for according to the great ^bplan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are ^cfallen and are lost, and must perish except it be through the atonement which it is expedient should be made. (It is not the whole soul – spirit and flesh – that is corrupt and “an enemy to God,” but only the person’s fallen mortal nature – a nature inherited through Adam’s necessary transgression. Through the atonement of Christ, this initially corrupt nature may be overcome, sanctified, and glorified. Therefore, **humanity’s condemnation is not that as mortals they were born carnal, sensual and devilish, but that they choose to remain so when given the opportunity to repent and overcome that condition.** Rodney Turner, *Studies in the Scriptures*, 8:31)

Abraham: 3:24-25 24 And there stood ^aone among them that was like unto God (Jesus Christ, Jehovah), and he said unto those who were with him: **We will go down**, for there is space there, and we will take of these materials, and ^bwe will make an earth whereon these may ^cdwell; **(It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed?** Doctrines of Salvation 1:74-75)

25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them; **(The test is primarily one of obedience.** One way to see if we are fulfilling our foreordained callings is to study our patriarchal blessings.)

Who’s plan is the plan of Salvation, God the Father, or Jesus Christ? God the Father.

Moses 4:2 But, behold, my Beloved ^aSon, which was my Beloved and ^bChosen from the beginning, said unto me—^cFather, thy ^dwill be done, and the ^eglory be thine forever. ([The Church] expects that each of you will have a testimony of the living reality of God our Eternal Father and His Son, the Lord Jesus Christ. This is the beginning of all wisdom. It is the beginning of all faith. It is your duty and your obligation to acquire this knowledge. It is the only knowledge which will bring you salvation. Jesus said,

“If any man will do his will, he shall know of the doctrine” and that is the way you acquire a testimony – by doing the will of the Father. Teachings of Gordon B. Hinckley, p. 404. Since the natural man is included to hold back his talents, his time, or his possessions, there will also be enhancing experiences to teach us, if we will, the need to let our wills be swallowed up in the will of the Father. Neal A. Maxwell, Increase Our Faith, p. 42)

D&C 19:16-19 16 For behold, I, God, have ^asuffered these things for all, (Only a God can atone for the sins of another. Referring to the atoning sacrifice of the Savior, Amulek explained that "it must be an infinite and eternal sacrifice" (Alma 34:10). Further, Christ was able to offer himself a sacrifice for sin, explained Lehi, because of his "merits, and mercy, and grace" (2 Nephi 2:8). The Savior uniquely merited the ability to suffer for the sins of others because he was sinless, and justice, therefore, could not demand that he suffer punishment for sin. When he suffered for sin, it was not for his own sins; rather, his suffering met the demands of justice for the sins of others. He was not constrained by law to suffer for the sins of others but did so out of his mercy and loving kindness to them. The concept of grace indicates aid that comes from a divine source. Therefore, Christ was uniquely qualified to offer grace through the atoning sacrifice because as a member of the Godhead he condescended to become the Only Begotten Son of God in the flesh. His divine sonship as the Only Begotten Son of God enabled him to suffer "more than man can suffer, except it be unto death" (Mosiah 3:7). Revelations of the Restoration, p. 147) that they might not ^bsuffer if they would ^crepent; 17 But if they would not repent they must ^asuffer even as I; **(How long must the suffering go on?** The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. **Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them.** "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. **All will suffer until they obey Christ himself**" (Teachings of the Prophet Joseph Smith, 357). Therefore, **the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent.** This simply is not the case. **There is no repentance without suffering.** Teaching this principle to his son Corianton, Alma said, "Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment? Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man" (Alma 42:16-18). **What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility"** (Teachings of Spencer W. Kimball, 88, 99). Revelations of the Restoration, p. 147-48) 18 **Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore,** (Joseph Fielding Smith: We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as this pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great

was his suffering before he went to the cross, we are informed that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if possible, but not being possible, he was willing to drink. (CR, October 1947, pp. 147-48.) and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink— (This revelation is unique among all scripture in its intimacy. Jesus Christ speaks of his suffering and of the feelings attending it. No one else shared this experience with him. Elder Bruce R. McConkie explained: "We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great goutts of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours" (Conference Report, April 1985, 9-10). Revelations of the Restoration, p. 149-50) 19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations unto the children of men. (The way is prepared for all to come back into the presence of God through Christ's atoning for the transgression of Adam and Eve in the Garden of Eden and through his resurrection from the dead. Further, the Atonement and the Resurrection completed the Savior's preparation of the way in which we can be redeemed from spiritual death caused by our own sins and return to our Father again to dwell with him throughout eternity. Revelations of the Restoration, p. 150)

D&C 76:40-42 40 And this is the ^agospel, the glad ^btidings, which the voice out of the heavens bore record unto us— 41 That he ^acame into the world, even Jesus, to be ^bcrucified for the world, and to ^cbear the sins of the ^dworld, and to ^esanctify the world, and to ^fcleanse it from all unrighteousness; 42 That through him all might be ^asaved whom the Father had put into his ^bpower and made by him;

The Atonement of Christ makes the plan of salvation possible.

What did Lucifer propose?

Moses 4:1,3 - 1 AND I, the ^aLord God, spake unto Moses, saying: That ^bSatan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor. (Satan wanted to take over the throne of God.) 3 Wherefore, because that ^aSatan ^brebelled against me, and sought to destroy the ^cagency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be ^dcast down;

D&C 29:36-38 - And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency; 37 And they were thrust down, and thus came the ^adevil and his ^bangels; 38 And, behold, there is a place ^aprepared for them from the beginning, which place is ^bhell. (Those who followed Lucifer made him their father in place of the true Father of their spirits and gave honor to the usurper of the true God. Revelations of the Restoration, p. 240)

Revelation 12: 4 **And his tail drew the ^athird part of the stars of heaven**, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, ~~for~~ (ready) to devour her child as soon as (after) it was born. (“But the trumpet blasts are not designed to destroy the earth. They affect a significant proportion, but not all. Some twelve times the Seer limits the destruction to one-third, symbolically showing that their bounds have been set. They can go only so far. The fraction one-third is used by a number of the prophets in association with what is called “remnant theology,” the remnant being the unaffected part. We see this in Ezekiel 5:1-5. The prophet performs his dramatized prophecy (Hebrew 'ot,) against Jerusalem by shaving his head and beard, burns one-third of the hair with fire, cleaves one-third with the sword, and scatters the remainder to the wind. Only the latter one-third remains alive though scattered. It is the remnant. The fraction is used again in Ezekiel 5:12 and in Zechariah 13:8-9. In the latter, one-third is all that remains alive after the divine judgments while another one-third is burned with fire. So the fraction John gives suggests that the purpose of the destruction in Revelation 8 is not so much retribution as a last attempt to turn man to God.” [Draper, Opening the Seven Seals, pp. 95-96] **“When John speaks of the war in heaven, his descriptions of Lucifer’s activities is slightly different from the typical interpretation in Latter-day Saint circles. He states that the devil drew away a “third part” of the host of heaven with him (Rev. 12:4; D&C 29:36-38). The distinction between “one-third” and a “third” may seem subtle, yet it is real. The fraction one-third implies 33 1/3 percent, whereas the phrase “third part” implies a numerically undetermined segment of the population who symbolize the fact that Satan’s power over the premortal spirits was limited. Thus, the numerology in the passage implies that we have no knowledge of the fraction or percentage of the Father’s children who followed the adversary. All we know is that Satan had a limited influence over those in the presence of God.”** (Gaskill, *The Lost Language of Symbolism*, 118-119) Referring to Revelation 12:4, **“If one were to read the verse with any degree of literalness the conjecture might be made that the “third part” were one of the three groups in the premortal world; the great and noble ones, the general populace of the spirit, and the apostates that followed Lucifer. However in this author’s opinion, nothing in the text requires such a reading. Indeed, to take the phrase “third part” literally may miss John’s point.”** (Gaskill, 360) Brother Gentry thinks the point the revelation to John was making is that **the Lord wins the bigger part.**)

D&C 76:25-27 - 25 And this we saw also, and bear record, that an ^aangel of God who was in authority in the presence of God, (To that which had been revealed, this text adds the knowledge that Satan had been “in authority” in our premortal estate, meaning that an organization of some kind existed in which he held a position of considerable importance. Of this the inspired poetic version states: And I saw and bear record of warfare in heav'n; For an angel of light, in authority great, Rebell'd against Jesus and sought for his pow'r, But was thrust down to woe from his Godified state. Revelations of the Restoration, p. 522) who ^brebelled against the Only Begotten ^cSon whom the Father ^dloved and who was in the bosom of the Father, was thrust down from the presence of God and the Son, 26 And was called ^aPerdition, (To be called perdition means one is hopelessly and irredeemably lost. It is to be so given up to wickedness and so filled with hatred of the gospel cause and of the Father and the Son that even the Atonement cannot extend the hope of salvation. Of those who come to the point of perdition, the Prophet said, “You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence” (Teachings of the Prophet Joseph Smith, 358; D&C 132:27-28). Revelations of the Restoration, p. 522-23) for the heavens ^bwept over him—he was ^cLucifer, (Lucifer means “the Shining One.) a son of the morning. 27 And we beheld, and lo, he is ^afallen! is fallen, even a son of the morning! (George Q. Cannon: Some have called him *the* son of the morning, but here it is *a* son of the morning—one among many, doubtless. This angel was a mighty personage, without doubt. The record that is given to us concerning him clearly shows that he occupied a very high position; that he was thought a great deal of, and that he was mighty in his sphere,

so much so that when the matter was debated concerning the earth and the plan of salvation, he was of sufficient importance to have a plan, which he proposed as the plan by which this earth should be peopled and the inhabitants thereof redeemed. His plan, however, was not accepted; but it was so plausible and so attractive that out of the whole hosts of heaven one-third accepted his plan and were willing to cast their lot with him. [Moses 4:14; D&C 29:36-37.] Now, the difference between Jesus and Lucifer was this: Jesus was willing to submit to the Father. He had His plan, which was accepted. Everything that has come down to us, coupled with our own experience in relation to the effect of the Spirit of God upon the heart, leads us to the conclusion that if Jesus had proposed a plan that would not have been accepted by the Father, He would not have rebelled against the Father nor against the Son of God, who might have proposed the plan which was accepted. (MS, September 5, 1895, 57:563-64.)

Moses 4:4 - And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.

Abraham 3:26 - And they who ^akeep their first ^bestate (Those who chose to follow Christ in the pre-mortal life.) shall be added upon (Shall go into the second estate and be resurrected after death.); and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate (Those who followed Lucifer would not receive a body and would go to outer darkness.); and they who keep their second ^cestate shall have ^dglory added upon their heads for ever and ever.

How did we respond to the plan of salvation?

Job 38:4-7 - 4 Where wast thou when I ^alaid the ^bfoundations of the ^cearth? declare, if thou hast understanding. 5 Who hath ^alaid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the ^acorner stone thereof; 7 When the morning stars ^asang together, and all the ^bsons of God shouted for ^cjoy?

What is foreordination?

D&C 138:55-56 - 55 I observed that they were also among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God. 56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

Abraham 3:22-23 - 22 Now the Lord had shown unto me, Abraham, the ^aintelligences that were organized before the world was; (Man was also in the beginning with God, and thus man is co-eternal, but certainly not co-equal with God. Neal A. Maxwell, If Thou Endure it Well, p. 82. It [i.e., the primal intelligence of man] never was created, being an inherent attribute of the eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of degrees in the scale of intellect, in all the varieties manifested in the eternal God, and thence to the lower agent, which acts by its own will. Parley P. Pratt, JD 1:258. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings... The life that is within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, therefore constituting our present being, which is designed for the attainment of further intelligence. Brigham Young, JD, 8:284-85.) and among all these there were many of the ^bnoble and great ones; (As we ponder intelligence, a summational strength and attribute of Jesus, it is vital that we understand that intelligence includes more than raw IQ; it includes judgment – and not only in the judicial sense. He who has intelligence, or the light of truth, will forsake completely that evil one. To forsake the evil one, as Jesus did, is an act of high intelligence and superlative wisdom. Neal A. Maxwell, Even As I Am, p. 29.)

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast ^achosen before thou wast born. (Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council. Joseph Smith, JD 24:01. God has held you in reserve to make your appearance in the final days before the second coming of the Lord. Some individuals will fall away; but the kingdom of God will remain intact to welcome the return of its head – even Jesus Christ. While our generation will be comparable in wickedness to the days of Noah, when the Lord cleansed the earth by flood, there is a major difference this time. It is that God has saved for the final inning some of His strongest children, who will help bear off the kingdom triumphantly... Make no mistake about it – you are a marked generation. There has never been more expected of the faithful in such a short period of time than there is of us. Teachings of Ezra Taft Benson, p. 104-5. **The greatest and most important talent or capacity that any of the spirit children of the Father could gain is the talent of spirituality. Most of those who gained this talent were chosen, before they were born, to come to earth as members of the house of Israel. They were foreordained to receive the blessings that the Lord promised to Abraham and to his seed in all their generations. This foreordination is an election. Paul tells us, and truly it is so, for those so chosen, selected, or elected become, in this life, the favored people. Though all mankind may be saved by obedience, some find it easier to believe and obey than others. Hence the concept, taught by Jesus, that his sheep know his voice and will not follow the dissident voices of the world.** Bruce R. McConkie, A New Witness for the Articles of Faith, p. 234-35.)

Our foreordination determines when and where we are born:

1 Peter 1: 2 ^a**Elect according to the** ^b**foreknowledge of God the Father, through** ^c**sanctification of the Spirit** (To be sanctified is to become clean, pure, and spotless; to be free from the blood and sins of the world; to become a new creature of the Holy Ghost, one whose body has been renewed by the rebirth of the Spirit. Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. DNTC, 3:49), **unto** ^d**obedience and** ^e**sprinkling of the** ^f**blood of Jesus Christ: Grace unto you, and peace, be multiplied.** (We learn from Abraham 2:22, that in the premortal existence, the spirit offspring of God were not all the same. Abraham saw that there were both noble and great and less than noble and great spirits in the premortal realm. President Joseph Fielding Smith explained: “The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them. . . . The spirits of men were not equal. They may have had an equal start, and we know they were all innocent in the beginning; but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it.” Joseph Fielding Smith, Doctrines of Salvation, 1:59. **Those who were more valiant in the premortal world earned certain blessings in mortality. One of the major blessings they earned is the right to have access to the gospel in mortality. To ensure this right, the valiant of God’s spirit children were foreordained to be born into a particular lineage: the House of Israel. “There was a group of tested, tried and proven souls before they were born into the world,” Elder Melvin J. Ballard taught. “And the Lord provided a lineage for them. That lineage is the House of Israel, the lineage of Abraham, Isaac and Jacob and their posterity. Through this lineage were to come the true and tried souls that had demonstrated their righteousness in the spirit world before they came here. We came through that lineage. Our particular branch is the House of Joseph through his son Ephraim. That is the group from whence**

shall come the majority of the candidates for celestial glory.” Melvin J. Ballard, *Three Degrees of Glory*, p. 20. Likewise, President Harold B. Lee taught: “It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born into the most illustrious lineage of any of those who came upon the earth as mortal beings. All these rewards were seemingly promised, or foreordained, before the world was. **Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world.** Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?” *Understanding Who We Are Brings Self Respect*, Ensign, Jan 1974, p. 4-5. As members of the House of Israel, the valiant were rightful heirs of the gospel. Of this Elder McConkie stated: **“Israel is an eternal people. Members of that chosen race first gained their inheritance with the faithful in the pre-mortal life. Israel was a distinct people in pre-existence. Many of the valiant and noble spirits in that first estate were chosen, elected, and foreordained to be born into the family of Jacob, so as to be natural heirs of all of the blessings of the gospel.”** DNTC, 2:284 This is the election of grace Paul spoke of. Elder McConkie explained further: “This election of grace is a very fundamental, logical, and important part of God's dealings with men through the ages. **To bring to pass the salvation of the greatest possible number of his spirit children the Lord, in general, sends the most righteous and worthy spirits to earth through the lineage of Abraham and Jacob.** This course is a manifestation of his grace or in other words his love, mercy, and condescension toward his children. **“This election to a chosen lineage is based on pre-existent worthiness and is thus made "according to the foreknowledge of God."** (1 Pet. 1:2.) Those so grouped together during their mortal probation have more abundant opportunities to make and keep the covenants of salvation, a right which they earned by pre-existent devotion to the cause of righteousness. As part of this election, Abraham and others of the noble and great spirits were chosen before they were born for the particular missions assigned them in this life. (Abra. 3:22-24; Rom. 9.) “As with every basic doctrine of the gospel, the Lord's system of election based on pre-existent faithfulness has been changed and perverted by an apostate Christendom. So absurd have been the false conclusions reached in this field that millions of sincere though deceived persons have devoutly believed that in accordance with the divine will men were pre-destined to receive salvation or damnation which no act on their part could change. (*Teachings*, p. 189.) “Actually, if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Church. (D. & C. 53:1.) Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) MD, p. 216 The LDS Bible Dictionary states that the election of grace “has reference to one’s situation in mortality; that is, being born at a time, at a place, and in circumstances where one will come in favorable contact with the gospel. This election took place in the premortal existence.” Election LDS Bible Dictionary, p. 662-3.)

This lesson skips the Creation

Mortal Life

What was our premortal existence called? The First Estate.

Abraham 3: 26 And they who ^akeep their first ^bestate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who

keep their second ^cestate shall have ^dglory added upon their heads for ever and ever. (Neal A. Maxwell: **Mortality without the dimension of temptation or trial would not be a full proving; it would be a school with soft credits and no hard courses. We Will Prove Them Herewith, p. 45. The tests given to us here are given not because God is in doubt as to the outcome, but because we need to grow in order to be able to serve with full effectiveness in the eternity to come...The relentless love of our Father in Heaven is such that in His omniscience He will not allow the cutting short some of the brief experiences we are having here. To do so would be to deprive us of everlasting experiences and great joy there. What else would an omniscient and loving Father do, even if we plead otherwise? He must at time say no.** All These Things Shall Give Thee Experience. P. 26)

What does it mean to be in a fallen state?

D&C 29: 40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden ^afruit and ^btransgressed the commandment, wherein he became ^csubject to the will of the devil, because he yielded unto temptation. 41 Wherefore, I, the Lord God, caused that he should be ^acast out from the Garden of ^bEden, from my presence, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye ^fcursed. 42 **But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son.**

Alma 42: 9 Therefore, as the soul could never die, and the ^afall had brought upon all mankind a spiritual ^bdeath as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death. 14 And thus we see that all mankind were ^afallen, and they were in the grasp of ^bjustice; yea, the justice of God, which consigned them forever to be cut off from his presence. (Jeffrey R. Holland: “This loving, charitable, and merciful generosity of the Savior raises the inevitable question of the place of justice in his working out of the Atonement. The balance between seemingly contradictory principles is examined in the Book of Mormon most skillfully and—because it is a father speaking to his own transgressing son—most sensitively by Alma the Younger when instructing his son Corianton. Obviously the demands of justice require that penalties must be paid for violation of the law. Adam transgressed and so have all of us; thus the judgment of death (physically) and the consequences of hell (spiritually) is pronounced as a just reward. Furthermore, once guilty, none of us could personally do anything to overcome that fate. We do not have in us the seeds of immortality allowing us to conquer death physically, and we have not been perfect in our behavior, thus forfeiting the purity that would let us return to the presence of God spiritually. Furthermore, God cannot simply turn a blind eye to the breaking of divine law, because in so doing he would dishonor justice and would ‘cease to be God,’ which thing he would never do. The sorry truth for mortal men and women was, then, that ‘there was no means to reclaim [them] from this fallen state which man had brought upon himself because of his own disobedience.’ (Alma 42:12) “‘Thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.’ (Alma 42:14)” (*Christ And The New Covenant*, p. 226))

Moses 5: 11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Lehi taught this in 2 Nephi 2, which may have been on the brass plates. Notice that Adam is saying in verse 10 “my transgression” whereas Eve says in verse 11 “our transgression” showing the differences between how

men see things and how women see things. Adam says that all of these good things are happening because of what he did, but Eve is saying that the good that happens is because of what they are doing together. And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (2 Nephi 2:22,23))

“The message of the Fall is about us. The tale in Genesis concerns not only a first fall and first man but a universal fall and universal man. When a man and woman marry, they adopt the roles of Adam and Eve; and they hope that their home can become a new Eden or, better put, a temple. The fact of the matter is that the story of the Fall – as told in scripture and the temple – is intended to give us more detail regarding our personal falls (as weak and sinful mortals) than about the Fall of the historical figures, Adam and Eve. Each of the inspired authorized accounts have been couched in such a way as to serve as a message about our need for obedience, the consequences of our sins, and our desperate need for a Savior to redeem us from our fallen condition. To misunderstand this is to misunderstand the Fall.” Gaskill, The Savior and the Serpent, p. 24-27

Why did we come to earth?

Joseph Smith: We came to this earth that we might have a body and present it pure before God in the celestial kingdom. TPJS, p. 181.

Abraham 3:25-26 25 And we will ^aprove them herewith, to see if they will ^bdo all things whatsoever the Lord their God shall command them;

26 And they who ^akeep their first ^bestate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second ^cestate shall have ^dglory added upon their heads for ever and ever. (Neal A. Maxwell: Mortality without the dimension of temptation or trial would not be a full proving; it would be a school with soft credits and no hard courses. We Will Prove Them Herewith, p. 45. The tests given to us here are given not because God is in doubt as to the outcome, but because we need to grow in order to be able to serve with full effectiveness in the eternity to come...The relentless love of our Father in Heaven is such that in His omniscience He will not allow the cutting short some of the brief experiences we are having here. To do so would be to deprive us of everlasting experiences and great joy there. What else would an omniscient and loving Father do, even if we plead otherwise? He must at time say no. All These Things Shall Give Thee Experience. P. 26)

Alma 12:24 And we see that ^adeath comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto ^bman in which he might repent; therefore this life became a ^cprobationary state; a time to ^dprepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead. (Hugh Nibley: **“We are being tested every minute of the day by the choices we make, by the reactions we have, by the things we say, by the things we think about. It's like the ancient Christian doctrine of the two ways, the way to the right and the way to left, whichever they are. You must make the choice, and you may have made the wrong choice every day of your life up until now, but as long as you are here it is still not too late. You can still make the right choice- every minute you can make the right choice. It's never too late to make the right one... We have a time to repent; ‘therefore this life became a probationary state.’ Well, it can't be anything else; it's**

a time to prepare to meet God. That's why we need the gospel here.” (*Teachings of the Book of Mormon*, Lecture 48, p. 327))

D&C 29:42-43 42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son. 43 And thus did I, the Lord God, appoint unto man the days of his ^aprobation—that by his ^bnatural death he might be ^craised in ^dimmortality unto eternal life, even as many as would believe; **(Without death there can be no resurrection)**

Moses 2:28 And I, God, blessed them, and said unto them: Be ^afruitful, and ^bmultiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. **(Adam and Eve were thus created last in order that they should rule over all creation, and in order that they should be able to enter a banqueting hall that was waiting ready for them. Encyclopedia Judaica Jr. Old Testament Supplement Study Materials, p. 4)**

D&C 93:40 But I have commanded you to bring up your ^achildren in ^blight and truth. **(Parents are responsible to teach their children the doctrines of the gospel.)**

D&C 131: 1-4 1 IN the ^acelestial glory there are three ^bheavens or degrees; **(The Lord has not revealed to the Church who will live in two of the three degrees in the celestial kingdom. Any discussion on this topic is speculation.** Doctrine and Covenants Student Manual, p. 325) 2 And in order to obtain the ^ahighest, a man must enter into **this ^border of the ^cpriesthood (Joseph Smith explained that there are "three grand orders of priesthood" (not three priesthoods—but three orders of the priesthood); they are the Levitical order, the Melchizedek order, and the patriarchal order as spoken of in this verse (Teachings of the Prophet Joseph Smith, 322). "All priesthood," he said, "is Melchizedek" (Teachings of the Prophet Joseph Smith, 180). "What was the power of Melchizedek?" the Prophet inquired, "'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. "Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood" (Teachings of the Prophet Joseph Smith, 322-23). As to what is involved in the patriarchal order of the priesthood, Elder Bruce R. McConkie observed, "Joseph Smith says that in the temple of God there is an order of priesthood that is patriarchal. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood,' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham—the blessings of exaltation and eternal increase. The name of that order of priesthood, which is patriarchal in nature, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage" ("Eternal Family," 7). Revelations of the Restoration, p. 1053-54) [meaning the **new and ^deverlasting covenant of ^emarriage**] (George Q. Cannon: We believe in the eternal nature of the marriage relation, that man and woman are destined, as husband and wife, to dwell together eternally. We believe that we are organized as we are, with all these affections, with all this love for each other, for a definite purpose, something far more lasting than to be extinguished when death shall overtake us. We believe that when a man and woman are united as husband and wife, and they love each other, their hearts and feelings are one, that that love is as enduring as eternity itself, and that when death overtakes them it will neither extinguish nor cool that love, but that it will brighten and**

kindle it to a purer flame, and that it will endure through eternity; and that if we have offspring they will be with us and our mutual associations will be one of the chief joys of the heaven to which we are hastening. . . . God has restored the everlasting priesthood, by which ties can be formed, consecrated and consummated, which shall be as enduring as we ourselves are enduring, that is, as our spiritual nature; and husbands and wives will be united together, and they and their children will dwell and associate together eternally, and this, as I have said, will constitute one of the chief joys of heaven; and we look forward to it with delightful anticipations. (JD, December 3, 1871, 14:320-21.)); 3 And if he does not, he cannot obtain it. 4 He may enter into the other, but that is the end of his kingdom; he cannot have an ^aincrease. ("Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection" (Teachings of the Prophet Joseph Smith, 300-301). Melvin J. Ballard: **What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God; and unto them, through their preparation, there will come children, who will be spirit children. I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them.** (Sermons and Missionary Services of Melvin J. Ballard, 1949, pp. 239-40.))

D&C 138:48 Foreshadowing the great work to be done in the ^atemples of the Lord in the ^bdispensation of the fulness of times, for the redemption of the dead, and the ^csealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

Marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children... The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally. (The Family: A Proclamation to the World, Ensign, Nov 1995, 102)

Why is Satan allowed to tempt us?

D&C 29:39 And it must needs be that the ^adevil should ^btempt the children of men, or they could not be ^cagents unto themselves; for if they never should have ^dbitter they could not know the sweet— (Jedediah M. Grant: I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite. I am not myself acquainted with any happiness that I have not learned the opposite of. You may perhaps enjoy a great deal, the opposite of which you know nothing of, you may be constituted different to me, your feelings may be different, you may have learned to enjoy without first experiencing the opposite; but I may say with safety, nearly all the blessings I enjoy and highly prize are most appreciated after I have learned their opposite; and I am of opinion that all Saints sooner or later will have to learn the opposite of good, they will have to partake of the bitter in order to properly appreciate the sweet, they will have to be impressed with pain that they may appreciate pleasure. (JD, February 19, 1854, 2:11.))

2 Nephi 2:11-13: 11 **For it must needs be, that there is an^a opposition in all things.** (No virtue can exist without its corresponding evil: Without the evil of danger there could be no courage, without suffering their could be no sympathy, without poverty there could be no generosity, and so forth. Without darkness there could be no light, without cold their could be no hot, without depths there could be no heights. Thus there must be wickedness so there might be righteousness, death so there might be life, that which is satanic so there might be that which is godly. Were there no opposites, all things must remain “a compound in one.” Imagine a world in which all things were the same color, were the same size, and had the same function – a world in which one could neither have nor be without; a world with neither sound nor silence; a world in which there was no beauty or lack of it; a world without love or hate, the sweet or the sour, virtue or vice. DCBM, 1:195) If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. (Evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Brigham Young, Discourses of Brigham Young, p. 70.) 12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no^a purpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the^b justice of God. 13 And if ye shall say there is^a no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not^b there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away. (It is the existence of opposites coupled with the agency of man that gives meaning and purpose to our mortal probation. Laws are essential to the purposeful life, as is a clear distinction between good and evil. Any therapy that purports to free men from the burden of sin by denying the existence of sin also denies to its adherents that joy and peace which can only be known by obedience to the laws of God. Any religious system in which a profession of faith is accepted as a substitute for true repentance denies its practitioners not only relief from the burden of sin but also the very knowledge of how one obtains God’s favor and progresses in the direction of the divine presence. DCBM, 1:195. Ronald Reagan has been quoted as saying, “sometimes when I’m faced with an atheist, I am tempted to invite him to the greatest gourmet dinner that one could ever serve. And when we have finished eating that magnificent dinner to ask him if he believes there’s a cook.” (*Quote Book #4*, compiled by James H. Patterson, p. 5))

Why is agency important?

D&C 58:27-28: 27 Verily I say, men should be^a anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; 28 For the power is in them, wherein **they are^a agents unto themselves.** (As an agent unto yourself, you have the power of self-action. That is, you determine how you are going to act or what you are going to do. In the dictionary of Joseph Smith's day, agency was defined as "exerting power" or the "state of being in action." An "agent" was defined as one "entrusted with the concerns of another." The dictionary cited as examples an attorney or a minister (Webster, Dictionary, 1828, s.v. "agent"). There is no hint or intimation that the word has anything to do with choosing or the freedom of choice. Teaching this principle, Joseph Fielding Smith said: "I have heard people say, and members of the Church too, 'I have a right to do as I please.' My answer is: No,

you do not. You haven't any right at all to do just as you please. There is only one right that you have, and that is to do just what I read to you: keep the commandments of Jesus Christ. He has a perfect right to tell us so. We have no right to refuse. I do not care who the man is; I do not care where he lives, or what he is— when the gospel of Jesus Christ is presented to him, he has no right to refuse to receive it. He has the privilege. He is not compelled to receive it, because our Father in heaven has given to everyone of us, in the Church and out, the gift of free agency. That free agency gives us the privilege to accept and be loyal to our Lord's commandments, but it has never given us the right to reject them. Every man who rejects the commandments of our Father in heaven is rebellious" (Conference Report, April 1967, 120-21). Scripture speaks of our being moral agents (D&C 101:78). A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot do things that are wrong. They are not, however, moral agents because they do not have the power to act, the power to bring about change. The more mature the child, the greater his or her agency and ability to grow up into the power to act for himself, to make his own choices. Similarly, as we grow in intelligence—meaning light and knowledge—in obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is at the same time to increase in agency. Thus, God becomes the perfect example of a moral agent. No one has a greater power to act in a responsible and moral manner than he does. Salvation can be granted only to moral agents, for only moral agents have the ability to distinguish between right and wrong and they alone have the capacity to be righteous. Revelations of the Restoration, p. 424) And inasmuch as men do good they shall in nowise lose their ^breward.

D&C 101:78 That every man may act in doctrine and principle pertaining to futurity, according to the moral ^aagency which I have given unto him, that every man may be ^baccountable for his own sins in the day of ^cjudgment. (A moral agent is someone who is obligated to act morally. To act morally is more than being moral. All infants are moral beings; they simply cannot knowingly do things that are wrong. They are not, however, moral agents because they do not have power to act or to change their behavior based on an understanding of right and wrong. The more mature children are, the greater their agency. They grow into the ability to act for themselves and to make their own choices. Similarly, as we grow in intelligence (light and knowledge), obedience, and faith, our agency grows proportionately. To increase in faith and knowledge of spiritual things is to increase in agency. God is the perfect example of a moral agent. No one has greater power to act in a responsible and moral manner than he. Salvation can only be granted to moral agents. Only moral agents have the ability to distinguish between right and wrong, and they alone have the capacity to be righteous. Revelations of the Restoration, p. 739-740)

2 Nephi 2:25-27 25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy. 26 And the ^aMessiah cometh in the fulness of time, that he may ^bredeem the children of men from the fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given. 27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man. (We are granted sufficient knowledge of the mysteries of heaven to save ourselves, yet not enough to negate mortality as a time and place of trial and testing. It is not expedient that we have answers to all things or that we be able to see the end from the beginning. DCBM, 1:102) And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death, (There can be no forced righteousness, for, as Lehi taught us, if there is no opportunity for wickedness, there can be no opportunity for righteousness. DCBM, 1:202) according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself. (Brigham Young said: "You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through

yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit. In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome the body and spirit of that man, and he loses both. Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.” (*Discourses of Brigham Young*, p. 69-70 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 73-4))

Life After Death

How will our works during mortality influence our life in the postmortal spirit world?

Alma 34:34 Ye cannot say, when ye are brought to that awful ^acrisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit (That “same spirit” is one’s distilled, fundamental self, stripped of all the transitory, superficial baggage acquired in mortality. It is what the soul really is in its fixed, resurrected state, rather than what it appeared to be at any given moment in its fluid, probationary state. What it really is determines what it really desires. These desires, free of all mitigating entanglements, constitute the soul’s own self-judgment. Rodney Turner, *Studies in the Scriptures*, 8:35) which doth ^bpossess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. (Hartman Rector, Jr.: “Sometimes we make excuses for ourselves, when we do what we should not do or fall short of what we should have done. We use such expressions as, ‘Oh! the spirit is willing but the flesh is weak.’ With such rationalizations we insinuate that it is completely our physical body’s fault that we sin. In my opinion, this is not true. I believe the physical body is a very strong part of us and is of great benefit to us. Among other reasons, it was given to us to help us overcome our addictions, bad habits, and evil desires. The body is very obedient; generally speaking, it will do exactly what the spirit tells it to do. So it is not the physical body that we are struggling with; it is the spirit we must bring into subjection. Sometimes we seem to get the idea that in the spirit world, we will be completely different individuals; we will suddenly undergo a miraculous change in our character when we die. But nothing could be further from the truth. We, our spirits, do not change at death; we are still the same. Amulek, a great Book of Mormon prophet, tells us plainly what the conditions in the spirit world will be.” (*Conference Report*, Oct. 1970, p. 73) Lowell Bennion had this same understanding of this passage: “How do we interpret this passage? Is there no opportunity whatever for repentance in life beyond the grave? Some people think so, and that may be right with regard to those who are spiritually dead. Taking this passage by itself, with no reference to other gospel fundamentals, we could easily conclude this. But let us remember that God is our Father—a loving, merciful Father—and that his work and glory is to redeem his children. He is not likely to give up easily nor quickly. Judging by the attitude of his Son, the Father would, we believe, never close the door to repentance for his children. Some, such as the sons of perdition, may sink so low that they lose the power to repent because they “die as to things pertaining unto righteousness.” (Alma 12:16.) Perhaps others who have procrastinated their repentance may find the faith and power to repent in the eternal world. This is our faith when we do work for our kindred dead, some of whom, no doubt, were first-rate sinners. We are not discrediting Amulek’s plea to repent now. It is the sensible thing to do, for happiness

in this life as well as for our eternal welfare. And no one knows who will have the strength to repent hereafter. The whole gospel cannot be taught in one sermon. However, as we interpret a sermon we can and should do so in the context of the gospel as a whole.” (Lowell L. Bennion, *The Best of Lowell L. Bennion: Selected Writings 1928-1988*, edited by Eugene England [Salt Lake City: Deseret Book Co., 1988], 207.) A man may receive the priesthood and all its privileges and blessings, but until he learns to overcome the flesh, his temper, his tongue, his disposition to indulge in the things God has forbidden, he cannot come into the celestial kingdom of God – he must overcome in either in this life or in the life to come. But this life is the time in which men are to repent. Do not let any of us imagine that we can go down to the grave not having overcome the corruptions of the flesh and then lose in the grave all our sins and evil tendencies. They will be with us. They will be with the spirit when separated from the body. **It is my judgment that any man of woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead.** The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards. It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable and susceptible. We will find when we are dead every desire, every feeling will be greatly intensified. When clay is pliable, it is much easier to change than when it gets hard and sets. **This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand years to do what it would have taken but three score and ten to accomplish in this life.** You remember the vision of the redemption of the dead as given to the Church through the last President Joseph F. Smith. President Smith saw the spirits of the righteous dead before the resurrection and the language is the same as one of the Prophet Joseph’s revelations – that they, the righteous dead, looked upon the absence of their spirits from their bodies as a bondage. I grant you that the righteous dead will be at peace, but I tell you that when we go out of this life, leave this body, we will desire to do many things that we cannot do at all without the body. We will be seriously handicapped, and we will long for the body, we will pray for that early reunion with our bodies. We will know then what advantage it is to have a body... The point I have in mind is that we are sentencing ourselves to long periods of bondage, separating our spirits from our bodies, or we are shortening that period, according to the way in which we overcome and master ourselves. Melvin J. Ballard, *The Three Degrees of Glory*, p. 11-13. There are no murderers and liars and whoremongers in the telestial kingdom, only repentant murderers, liars, and whoremongers. DCBM, 3:257.)

Alma 40:11-14 11 Now, concerning the ^astate of the soul (Meaning spirit in this case. Soul really means the combination of the spirit and body.) between ^bdeath and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are ^ctaken ^dhome (Not directly to God, but into the spirit world.) to that God who gave them life. (Brigham Young: “[Where does the spirit go after death?] I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? ... **It reads that the spirit goes to God who gave it. Let me render this Scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No.** Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. [Elisha. See 2 Kings 6:17] If the Lord would permit it, and it was His will that it should be done, you could see the spirits that have departed from this world, as plainly as

you now see bodies with your natural eyes.” (*Journal of Discourses*, 3:368) Harold B. Lee: “**As I understand what President Young is saying, when we go home to God, it is just like going back to our home country. We may not go into the presence of the governor of the state where we live, but we will go to the home country, and there we shall find our level among the people with whom we are most accustomed to associate.**” (*Teachings of Harold B. Lee*, p. 58) To go into the “presence of God” is not necessarily to be “placed within a few yards or rods, or within a short distance of his person.” Orson Pratt, JD 16:365. “Alma, when he says that the ‘spirits of all men, as soon as they are departed from the mortal body, . . . are taken home to that God who gave them life,’ has the idea, doubtless, in his mind that our God is omnipresent – not in his own personality but through his minister, the Holy Spirit. **He does not intend to convey the idea that they are immediately ushered into the personal presence of God. He evidently uses that phrase in a qualified sense. George Q. Cannon, Gospel Truth, p. 58. “As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world.”** Heber C. Kimball, JD 3:112-113.)

12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of ^ahappiness, which is called ^bparadise, (I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, “This day shalt thou be with me in paradise.” King James’ translation make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. . . . There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was – “**This day thou shalt be with me in the world of spirits.**” Hades, the Greek or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits in prison, are all one: it is a world of spirits. Joseph Smith, TPJS, p. 309-310.) a state of rest, a state of ^cpeace, (this is a partial judgment) where they shall rest from all their troubles and from all care, and sorrow. (Joseph Smith: “When men are prepared [for death], they are better off to go hence. . . . The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts feelings and motions, and are often pained therewith.” (*Teachings of the Prophet Joseph Smith*, p. 326) Harold B. Lee: “Where is the spirit world? Is it away up in the heavens? That isn’t what the scriptures and our brethren explain. They have told us the spirit world is right here round about us, and the only spirits who can live here are those who are assigned to fill their missions here on earth. This is the spirit world. And if our eyes could be opened we could see those who have departed from us a father, mother, brother, a sister, a child. We could see them, and sometimes when our physical senses are asleep, sometimes our spiritual self and we have ears, spiritual ears, and spiritual eyes sometimes they will be very keen and awake, and a departed one may come while we are lying asleep and come into our consciousness. We’ll feel an impression. We’ll wake up. Where does it come from? It comes from the spirits of those whom we are sealed to.” (*Teachings of Harold B. Lee*, p. 58) Parley P. Pratt: “[the spirit world] is here on the very planet where we were born. . . . The earth and all other planets of a like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A veil is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal.” (Millet and McConkie, *The Life Beyond*, p. 16))

13 And then shall it come to pass, that the ^aspirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the ^bdevil did enter into them, and take possession of their house—and these shall be cast out into outer ^cdarkness; there shall be ^dweeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

14 Now this is the state of the ^asouls of the ^bwicked, yea, in darkness, and a state of awful, ^cfearful

looking for the fiery ^dindignation of the wrath of God upon them; thus they remain in this ^estate, (Orson Pratt: “We might now inquire, what is the cause of this intense suffering and misery? Is it the action of the elements upon the spirit? Is it the materials of nature, operating from without upon it, that causes this distress, this weeping, wailing, mourning, and lamentation? It may be in some measure; it may help to produce the misery and the wretchedness; but **there is something connected with the spirit itself that no doubt produces this weeping, wailing, and mourning. What is this something? It is memory, and remorse of conscience; a memory of what they have once done, a memory of their disobedience. Do you not suppose the spirits can have power to remember in that world as well as in this? Yes, they certainly can. Have you never read in the Book of Mormon, where it informs us, that every act of our lives will be fresh upon the memory, and we shall have a clear consciousness of all our doings in this life? ...In this life, things that may have been erased from your memory for years will be presented before you with all the vividness as if they had just taken place. This will be like a worm upon the conscience; it will prey upon the spirit, and produce unhappiness, wretchedness, and misery. This will cause you to lament, and mourn, and weep after you are cast out from the presence of God.”** (*Journal of Discourses*, 2:239-40) James E. Talmage: “...many other great truths not known before, have been declared to the people, and one of the greatest is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory: But it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned...No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state.” (*Conference Report*, Apr. 1930, p. 97 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 342-3)) as well as the righteous in paradise, until the time of their resurrection. **(The righteous, those who have received the ordinances of salvation and proven faithful to the attendant covenants, go into paradise at the time of their physical death. It would appear that all others, including the good and noble men and women of the earth who died without a knowledge of the gospel, enter into hell, outer darkness, or what is sometimes called spirit prison. This second division is not simply a place of suffering, but also a place of preparation and learning. Joseph Smith taught concerning the necessity of ordinances for entrance into paradise: “Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the Gospel is obeyed here [the gospel ordinance] by their friends who act as proxy for them, the Lord has administrators there to set them free.”** TPJS, p. 367. Elder Bruce R. McConkie has written: “Before Christ bridged the gulf between paradise and hell – so that the righteous could mingle with the wicked and preach them the gospel – the wicked in hell were confined to locations which precluded them from contact with the righteous in paradise...Now that the righteous spirits in paradise have been commissioned to carry the message of salvation to the wicked spirits in hell, there is a certain amount of mingling together of the good and bad spirits. Repentance opens the prison doors to the spirits in hell; it enables those bound with the chains of hell to free themselves from darkness, unbelief, ignorance and sin. **As rapidly as they can overcome these obstacles and break the chains of hell – they can leave the hell that imprisons them and dwell with the righteous in the peace of paradise.** Mormon Doctrine, p. 755)

People who do not receive the gospel on earth will have that opportunity in the spirit world.

D&C 137:7-9 7 Thus came the ^avoice of the Lord unto me, saying: All who have died ^bwithout a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be ^cheirs of the celestial kingdom of God; 8 Also all that shall die henceforth without a knowledge of it, who ^awould have received it with all their hearts, shall be heirs of that kingdom; (In these verses the

principles upon which the doctrine of salvation for the dead rests are announced for the first time in this dispensation. They are: first, that the doctrine applies only to those who "died without a knowledge" of the gospel; second, that God must read the hearts of those concerned and affirm that had the gospel come to them in mortality they would have accepted it; and third, that God must judge that not only would they have accepted the gospel but that they would have done so "with all their hearts," meaning that they would have endured valiantly and faithfully to the end. These principles accord perfectly with the promise of Peter that those who receive the gospel in the spirit world must do so in such a manner that they "might be judged according to men in the flesh" (1 Peter 4:6), which is to say that the price in faith and works to receive the gospel in the spirit world is the same as the price appended to receiving it in mortality. Revelations of the Restoration, p. 1140) ⁹ For I, the Lord, will ^ajudge all men according to their ^bworks, according to the ^cdesire of their hearts. (The scales of justice used in the realms of heaven can be depended upon to render that perfect equity and judgment known only to an all-wise God. Our works will be placed in one of the pans of balance and the desires of our heart in the other. **Where our works are lacking because of circumstances beyond our control, the desires of our hearts can compensate.** For instance, if someone did not marry in the temple because the opportunity to do so was not afforded but in the judgment of God that person would have taken that opportunity with all his or her heart, then the scales are balanced. That individual is rewarded as if he or she had complied with the commandment. On the other hand, impressive works may hide evil desires left unfulfilled only because the opportunity to act on them did not come. Again, the reward will accord with the desires of the heart. Though men may deceive each other, none will deceive God. Nor will there be so much as a single soul from one end of eternity to the other who will be denied the blessings of heaven because of circumstances beyond his or her control. Revelations of the Restoration, p. 1141-42)

1 Peter 3: 19 By **(For) which (cause) also he went and ^apreached unto the ^bspirits in ^cprison;** (Salvation for the dead is the system whereunder those who would have accepted the gospel in this life had they been permitted to hear it, will have the chance to accept it in the spirit world, and will then be entitled to all the blessings which passed them by in mortality. Doctrines of Salvation, 2:100-196, MD, p.673, DNTC, 3:308. **In the realm of departed spirits there are two divisions – paradise, where the spirits of the righteous go to await the day when they shall come forth in the resurrection of the just; and hell, where the spirits of the wicked go to be buffeted and tormented until that day when they shall come forth in the resurrection of the unjust. Our Lord did not go in person to the spirits in hell, which is the spirit prison as such. His ministry in the spirit world was among the righteous in paradise, but even these considered their disembodied state as one of bondage. Thus the designation spirit prison may be said to have two meanings – hell, which is the prison proper; and the whole spirit world, in the sense that all who are therein are restricted and cannot gain a fullness of joy until after their resurrection. D&C 93:33-34. DNTC, 3:309. The spirit world and spirit prison are one and the same place.** The general thought seems to be that the phrase "spirit prison" equates with hell or the place of torment. Such a conclusion, however, does not accord with scripture. Peter tells us that upon His death Christ went and "preached unto the spirits in prison." President Joseph F. Smith in his vision of the redemption of the dead tells us that Christ did not go to the ungodly or the unrepentant but to a vast assembly of the righteous. These, he said, were "rejoicing in the hour of their deliverance from the chains of death." The revelation then says that "the Son of God appeared, declaring liberty to the captives who had been faithful." The promise that the prison of death would end comes to the righteous in and through Christ, who would redeem them from the dead. "For the dead had looked upon the long absence of their spirits from their bodies as a bondage" and as long as they remained in that state they could not receive a fullness of joy. Until we are resurrected we bear the burden of Adam's fall. We are prisoners of death, and hence the same "spirit prison" serves appropriately as a designation for the entire spirit world. Joseph Smith said: **Hades, the Greek, or Sheol, the Hebrew, these two significations mean a world of spirits. Hades, Sheol, paradise, spirits**

in prison, are all one; it is a world of spirits. The righteous and the wicked all go to the same world of spirits until the resurrection. TPJS, p. 310. Answers to Gospel Questions, p. 101-102. President Brigham Young has said-- “It reads that the spirit goes to God who gave it. Let me render this scripture a little plainer; when the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things. **But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits? Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was his will that it should be done you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes.**” {Discourses of Brigham Young, p.376-377.} The Prophet Brigham Young said, “**Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes they do. Do they both inhabit the same kingdom? Yes they do. Do they go to the Son? No. Do they go beyond the boundaries of this organized earth? No, they do not.**” Other prophets, seers and revelators have taught the same truth. In keeping with the revelation that in the mouth of two or three witnesses shall every truth be established, I’d also like to quote from the prophet, seer, and revelator, Parley P. Pratt. He made the following comment. “The spirit world is not the heaven where Jesus Christ, His Father, and other beings dwell who have by resurrection or translation ascended to eternal mansions and been crowned and seated on thrones of power. **As to the location of the post— earthly spirit world, it is here on the very planet where we were born. A veil is drawn between the one sphere and the others whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal sphere.**” Ricks College Devotional, Daniel H. Ludlow, March 1995)

20 ^aWhich ~~some~~ ^{time} (Some of whom) were ^bdisobedient (in the days of Noah), ~~when once~~ (while) the ^clongsuffering of God waited ~~in the days of~~ ^dNoah, while the ark was a preparing, wherein few, that is, eight souls were ^esaved by ^fwater. (These particular spirits, the souls of those who lived in Noah’s day were taught the gospel during their mortal probation. Their opportunity to believe and obey the truths of salvation came while they yet dwelt in mortality. Hence, even assuming they accept the truth in the spirit world, the highest inheritance available to them is the terrestrial kingdom; they are forever barred from that eternal life found only in the celestial kingdom of heaven. This limitation on the doctrine of salvation for the dead was revealed to Joseph Smith in the vision of the degrees of glory. Speaking of the terrestrial world, the Lord said: These are they who are the spirits of men kept in prison whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it. D&C 76:73-74. Thus: **There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after spurning, declining, or refusing to accept it in this life.** It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truths will not gain salvation in the celestial kingdom of God. **The Prophet Joseph Smith said: All who have died without a knowledge of this 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.** Teachings, p. 107. This is the only revealed principle by means of which the laws pertaining to salvation for the dead can be made available in the lives of any persons. **There is no promise in any revelation that those who have a fair and just opportunity in this life to accept the gospel, and who do not do it, will have another chance in the spirit world to gain salvation. On the contrary, there is the express stipulation that men cannot be saved without accepting the gospel in this life, if they are given opportunity to accept it.** DNTC, 3:312-313.)

1 Peter 4: 6 ^aFor for this cause was **(Because of this, is) the ^bgospel ^cpreached also to them that are ^ddead, that they might be ^ejudged according to men in the flesh, but live (in the spirit) according to (the will of) God in the spirit.** (Nothing shows forth more perfectly the complete justice, equity and mercy of God's dealings with men than the doctrine of salvation for the dead. Salvation is not limited to those who are born in a favored lineage. It is not reserved for people who chance to live in a day when there are prophets and apostles on earth who have authority from the Almighty to teach the doctrines and perform the ordinances of salvation. It is not for those only who learn of Christ and his laws in this life. It is available for all men, in all ages, and in all places. In the infinite wisdom of Him who knoweth all things and who seeks the salvation of all his children, it was ordained in the councils of eternity, before the foundations of this earth were laid, that every living soul, either in mortality or in the spirit world, would have a fair, a just, and an equitable opportunity to believe and obey those laws which lead to eternal life. DNTC, 3:316. God has administrators in the eternal world to release those spirits from prison. The ordinances being administered by proxy upon them, the law is fulfilled. Joseph Smith's Commentary on the Bible, p. 204. **If God is just, then all of his children must have an equal opportunity to accept or reject the gospel before the Day of Judgment.** As Latter-day Saints, we know that those who did not have the opportunity to accept the gospel in this life will have it in the spirit world before they are called forth from the grave. These, Peter said, will then "be judged according to men in the flesh." This statement means that the standard of discipleship is the same in this world and in the next. In principle it should be neither easier nor harder to exercise faith or to repent in the spirit world. Were that not the case, those in that estate could not be judged according to men in the flesh. For some it will be natural and easy to accept and live gospel truths, for that will have been the practice of a lifetime. For others it will be very difficult to do so, for eschewing the things of the Spirit will have been the practice of a lifetime. We must allow, however, for circumstances in which people were prisoners to experiences in this life that prevented them from having a fair chance to embrace the gospel principles here. When they are freed from those bitter chains, many of them will seek the blessings of the gospel. **If those who have not heard the gospel are taken back into the presence of God at the time of death, they would have a decided advantage in accepting it when it was taught to them in the spirit world. If that were the case, they could not be judged according to men in the flesh. If the sacred truths of heaven are dispensed in this life according to the preparation we have made, we can have every assurance that the same will be the case in the spirit world. The memory of our premortal experience will be revealed to us only as we are worthy to receive it. This means that some will never have that knowledge restored to them. The idea that at death our memory of the premortal existence is restored to us disrupts any notion that the blessings of the gospel are dispensed there as they are here or, as Peter said it, "according to men in the flesh." Hell is simply the nation of departed spirits. Its cities have their ghettos but also their pleasant suburbs. Kindred spirits by nature gather together.** Where honorable men and women have gathered, honor prevails. Where people of peace, virtue, and goodness choose to assemble, there such attributes will also be found. Others unlike them would be unwelcome and would seek society among those of like spirits. The description given by Joseph F. Smith of those present when Christ visited the spirit world states that the righteous were "gathered together in one place." D&C 138:12-13. Joseph Fielding McConkie, Answers to Gospel Questions, p. 97-98, 105-108,)

D&C 138:30-34 30 But behold, from among the righteous, he ^aorganized his forces and appointed ^bmessengers, ^cclothed with power and authority, and ^dcommissioned them to go forth and carry the light of the gospel to them that were in ^edarkness, even to ^fall the spirits of men; and thus was the gospel preached to the dead. (President Wilford Woodruff explained that in the spirit world "every Apostle, every Seventy, every Elder, etc., who has died in the faith as soon as he passes to the other side of the vail, enters into the work of the ministry, and there is a thousand times more to preach [to] there than there is here" (Journal of Discourses, 22:334).) 31 And the chosen messengers (Joseph F. Smith: I

believe that the disciples who have passed away in this dispensation—Joseph, the Prophet, and his brother Hyrum, and Brigham, and Heber, and Willard, and Daniel and John, and Wilford and all the rest of the prophets who have lived in this dispensation, and who have been intimately associated with the work of redemption and the other ordinances of the gospel of the Son of God in this world, are preaching that same gospel that they lived and preached here, to those who are in darkness in the spirit world and who had not the knowledge before they went. The gospel must be preached to them. We are not perfect without them—they cannot be perfect without us. Now, among all these millions of spirits that have lived on the earth and have passed away, from generation to generation, since the beginning of the world, without the knowledge of the gospel—among them you may count that at least one-half are women. Who is going to preach the gospel to the women? Who is going to carry the testimony of Jesus Christ to the hearts of the women who have passed away without a knowledge of the gospel? Well, to my mind, it is a simple thing. These good sisters who have been set apart, ordained to the work, called to it, authorized by the authority of the holy Priesthood to minister for their sex, in the House of God for the living and for the dead, will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men. The things we experience here are typical of the things of God and the life beyond us. There is a great similarity between God's purposes as manifested here and his purposes as carried out in his presence and kingdom. Those who are authorized to preach the gospel here and are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the Priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth. Some of you will understand when I tell you that some of these good women who have passed beyond have actually been anointed queens and priestesses unto God and unto their husbands, to continue their work and to be the mothers of spirits in the world to come. The world does not understand this—they cannot receive it—they do not know what it means, and it is sometimes hard for those who ought to be thoroughly imbued with the spirit of the gospel—even for some of us, to comprehend, but it is true. Gospel Doctrine, p. 460-61) went forth to declare the ^aacceptable day of the Lord and proclaim ^bliberty to the captives who were bound, even unto all who would ^crepent of their sins (repentance exists in the spirit world) and receive the gospel. 32 Thus was the gospel preached to those who had ^adied in their sins, without a ^bknowledge of the truth, or in ^ctransgression, having ^drejected the prophets. (That is to say the gospel will be taught to all who will listen. Those who had the opportunity to receive the gospel in this life (God being their judge) and who rejected it, may accept it in the spirit world to their blessing but not to their exaltation. This is not to suggest that there is no repentance in the spirit world. This revelation states that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God. And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation" (D&C138:58-59). Revelations of the Restoration, p. 1148) 33 These were taught ^afaith in God, repentance from sin, ^bvicarious baptism for the ^cremission of sins, the ^dgift of the Holy Ghost by the laying on of hands, 34 And all other principles of the gospel that were necessary for them to know in order to qualify themselves that they might be ^ajudged according to men in the flesh, but live according to God in the spirit. (The question is often asked as to whether it is harder or easier to accept the gospel in the spirit world. If those in that sphere are to be "judged according to men in the flesh," it must of necessity require the same degree of faith and courage to accept and live the gospel there as here. For those who have accorded their lives with gospel principles, accepting the gospel will be a natural step in their progression. Those whose lives were devoted to debauchery, wickedness, and warring against light and truth will have the greatest of difficulty in changing their course. Revelations of the Restoration, p. 1148)

D&C 128:6-8, 15 6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12—*And I saw the dead, small and great, stand before God; and the books were opened;* ("What books? The

Standard Works of the Church, the holy scriptures wherein the law of the Lord is recorded and the instruction given as to how men should walk in this mortal probation; also, the records of the Church wherein are recorded the faith and good works of the saints—the records of their baptism, celestial marriage, tithing, missionary service, and their acts of devotion and worship" (McConkie, *Doctrinal New Testament Commentary*, 3:578.) *and another book was opened, which is the book of life* ("What is it? Figuratively, it is our own life, and being, the record of our acts transcribed in our souls, an account of our obedience or disobedience written in our bodies. Literally, it is the record kept in heaven of the names and righteous deeds of the faithful" (McConkie, *Doctrinal New Testament Commentary*, 3:578).); *and the dead were judged out of those things which were "written in the books, according to their works.* 7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the ^arecords which are kept on the earth. And the book which was the ^bbook of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven. (Heaven too keeps its record of all that we do. This record will stand as a second witness with the record kept on earth in the determination of our standing before God. *Revelations of the Restoration*, p. 1026) 8 Now, the nature of this ordinance consists in the ^apower of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you ^bbind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ^cordinances in their own *propria persona*, or by the means of their own agents (by proxy), according to the ordinance (baptism and other ordinances for the dead) which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead. (Melvin J. Ballard: An evidence that those in the Spirit world know of the work we do here in the Temples, was related by President [Edward J.] Wood of the Alberta Temple. While sealing a group of children to their parents, in the midst of the ceremony he felt an impression to ask the mother who was present, "Sister, does this list contain the names of all your children?" She said, "Yes." He began again, but once more he stopped and asked if the list named all her children. She told him there were no more children. He attempted to proceed, but a third time was impelled to ask: "My sister, have you not lost a child whose name is not on this list?" Then she said: "Yes, I do remember now. We did lose a little baby. It was born alive and then died soon after. I had forgotten to put its name down." The name was given and then it, being the first born, was named first and all were sealed to the parents. Then President Wood said: "Everytime I started to seal the children, I heard a voice say: 'Mother, don't forget me,' and I could not go any farther." The appeal was made each time until the omission was discovered. Our loved ones who have departed are conscious of what is happening. They are often very near to us. Their hearts are turned to the work we are doing. We can make them happy and make ourselves happy. (*Utah Genealogical and Historical Magazine*, October 1932, 23:149.)) 15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect (Rudger Clawson: **Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I cannot engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there**

was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in a vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him. (CR, October 1908, p. 74.) —neither can we without our dead be made ^bperfect. (Joseph Smith: This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (HC 4:426, October 2, 1841.) No one is saved separately and singly. Salvation is a community affair, and the covenant of salvation is made with the community of Saints rather than with people individually. The Lord had Moses lead the children of Israel to Sinai that he might make of them a holy nation. To Moses he said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be 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 an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5-6). So it was that covenants were made between the generations long before we were born to do a work and labor for each other. Elder John A. Widtsoe explained: "In our preexistent state . . . we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory" ("Worth of Souls," 25:189). Revelations of the Restoration, p. 1031-32)

Through the atonement of Christ, all who lived on earth will be resurrected.

Alma 11:42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the ^abands of this temporal death, that all shall be raised from this temporal death.

D&C 88:14-16 14 Now, verily I say unto you, that through the ^aredemption which is made for you is brought to pass the resurrection from the dead. 15 And the ^aspirit and the ^bbody are the ^csoul of man. 16 And the ^aresurrection from the dead is the redemption of the soul.

D&C 93:33 For man is ^aspirit. (The Gospel of John says, "God is a spirit" (John 4:24). A more accurate or literal translation would be "God is spirit," in the same sense "man is spirit," meaning that both are spirit beings. This does not preclude the fact that both have bodies of flesh and bones. Revelations of the

Restoration, p. 680-81) The elements are ^beternal, (The Prophet Joseph Smith declared, "Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity" (History of the Church, 3:387; D&C 93:29; 131:6-7). Revelations of the Restoration, p. 681) and ^cspirit and element, inseparably connected, receive a fulness of joy; **(Only in a resurrected state—that is, the inseparable union of body and spirit— can we become as God is, and only in the state of godhood can we experience the fulness of joy** (D&C 138:50). Revelations of the Restoration, p. 681)

Alma 42:11-13, 15 11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were ^amiserable, being cut off from the presence of the Lord. (2 Nephi 9 says that without the atonement, we would have been angels to the devil.)

12 And now, there was no means to reclaim men from this fallen state, which ^aman had brought upon himself because of his own ^bdisobedience; (We do not believe with Calvin, in the moral depravity of men and women. No, we do not believe, with Luther, that man, because of his carnality and depravity, does not even have the power to choose good over evil. And we do not believe that children are born in sin, that they inherit the so-called sin of Adam either through sexual union or by birth. Rather, children are conceived in sin: meaning first, that they are conceived into a world of sin, and second, that conception is the vehicle by which the effects of the Fall (not the original transgression, which God has forgiven) are transmitted to Adam's posterity. To say that we are not punished for the transgression is not to say that we are not subject to and affected by it...Adam's fallen nature is passed on to his children and thereby from generation to generation. Thus sin is implanted in man's nature at conception, just as death is implanted at the same time. Both of these – death and sin – are present only in seed form at conception, and therefore a child is neither dead nor sinful when born. Death and sin do, however, come to pass as a result of man's nature as he grows up. Sin comes naturally, just as does death. Robert Millet, Life in Christ, p. 24-25 If we know good from evil and then sin (which, according to Paul, all men do), then we must talk about a second fall. This is not the fall of Adam. This is one's own personal fall. This fall, which our own, not Adam's, transgression brings about, requires redemption as surely as mankind needed redemption from the consequences of Adam's fall. We'll term this the fall of me... Now, since we have no one to blame for this except ourselves, our redemption becomes conditional upon our actions. This is what Lehi meant [2 Nephi 2:7] when he said that the sacrifice that the Messiah offered to satisfy the ends of the law is viable only for those with a broken heart and a contrite spirit. Gerald N. Lund, Jesus Christ, Key to the Plan of Salvation, p. 95.)

13 Therefore, according to justice, the ^aplan of ^bredemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would ^ccease to be God. (God cannot cease to be God. This is just a teaching method. This is an argument to the impossible. He will never do anything that would cause himself to cease to be God.) 15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself ^aatoneth for the sins of the world, to bring about the plan of ^bmercy, to appease the demands of ^cjustice, that God might be a ^dperfect, just God, and a ^emerciful God also. (Bruce R. McConkie: "Mercy is thus for the repentant, the faithful, the obedient, those who love and serve God. All other fail to escape the clutches of justice. 'Blessed are the merciful: for they shall obtain mercy.' (Matt. 5:7.) 'Be ye therefore merciful, as your Father also is merciful.' (Luke 6:36.) Salvation is the reward of those who conform to the plan of mercy. 'Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.' (Ps. 23:6.) So infinite in scope is the plan of mercy that it applies to the living and the dead. Those who did not have the opportunity to subject themselves by repentance to the plan of mercy while in this life, but who would have done so had the opportunity been afforded them, will have their chance in the spirit world; they shall then be saved from the grasp of justice and, reaping the full blessings of mercy, shall go on to celestial reward. 'There is never a time when the spirit is too old to approach God,' the Prophet

said. 'All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the priesthood -- by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.' (*Teachings*, pp. 191-192.)" (*Mormon Doctrine*, p. 486))

Article of Faith 3 We believe that through the ^aAtonement of Christ, all ^bmankind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

Final judgment will occur after our resurrection.

Alma 11:43-45 ⁴³ The spirit and the body shall be ^areunited again in its ^bperfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; (Joseph F. Smith said: "(speaking of the resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children." (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith said: "A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body." (*Doctrines of Salvation*, vol. 2, p. 289) **In speaking about the resurrection at the funeral of Sister Rachel Grant, President Joseph F. Smith said that the same person, in the same form and likeness, will come forth "even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God."** President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42 ⁴⁵ and 40:22 ²³. While he expresses the thought that **the body will come forth as it was laid down**, he also expresses the thought that **it will take time to adjust the body from the condition of imperfections. This, of course, is reasonable, but at the same time the length of time to make these adjustments will not cover any appreciable extent of time.** President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. **These changes will come naturally, of course, but almost instantly.** We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, p.293 p.294.) and we shall be brought to stand before God, ^cknowing even as we know now, and have a bright ^drecollection of all our ^eguilt. (John Taylor said: "God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended....Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ...Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept--that does not die--man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a

time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor--has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind--that record that cannot lie--will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9) Orson Pratt said: “In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will.” (*Journal of Discourses*, vol. 16, p. 331))

44 Now, this restoration shall come to all, both old and young (“Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit. If this be true, and I believe it, what a consolation it is ... It matters not whether these tabernacles mature in this world, or have to wait and mature in the world to come, according to the word of the Prophet Joseph Smith, the body will develop, either in time or in eternity, to the full stature of the spirit, and when the mother is deprived of the pleasure and joy of rearing her babe to manhood or womanhood in this life, through the hand of death, that privilege will be renewed to her hereafter, and she will enjoy it to a fuller fruition than it would be possible for her to do here. When she does it there, it will be with certain knowledge that the results will be without failure; whereas here, the results are unknown until after we have passed the test. Children will come forth from the grave as children, be raised to maturity by worthy parents, and be entitled to receive all of the ordinances of salvation that eventuate in the everlasting continuation of the family unit.” (Robert Millet, Joseph Fielding McConkie, *The Life Beyond*, pp. 118-9) Joseph F. Smith said: “Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: ‘You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.’ There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.” (*Gospel Doctrine*, p. 455)), both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be ^arestored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the ^bFather, and the Holy Spirit, which is ^cone^e Eternal God, to be ^djudged according to their works, whether they be good or whether they be evil.

45 Now, behold, I have spoken unto you concerning the ^adeath of the mortal body, and also concerning the ^bresurrection of the mortal body. I say unto you that this mortal body is ^craised to an ^dimmortal body, that is from death, even from the first death unto life, that they can ^edie no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming ^fspiritual and immortal, that they can no

more see corruption. (Joseph Smith taught: “Concerning resurrection, flesh and blood cannot inherit the kingdom of God, or the kingdom that God inherits or inhabits, but the flesh without the blood and the Spirit of God flowing in the veins instead of the blood, for blood is the part of the body that causes corruption. Therefore we must be changed in the twinkling of an eye or have to lay down these tabernacles and leave the blood vanish away. . . . Blood is the corruptible part of the tabernacles.” (Joseph Smith, *The Words of Joseph Smith*, pp. 370-71; standardized) Joseph Fielding Smith “After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones. They will not be blood bodies. They will no longer be quickened by blood but quickened by the spirit which is eternal, and they shall become immortal and shall never die.” (*Doctrines of Salvation*, vol. 2, p. 285))

D&C 76:111 For they shall be judged according to their ^aworks, and every man shall receive according to his own ^bworks, his own ^cdominion, in the ^dmansions which are prepared; (Melvin J. Ballard: Those whose lives have entitled them to terrestrial glory can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another. Let us be reasonable about it. (Sermons . . . of Melvin J. Ballard, 1949, p. 255.) James E. Talmage: Born into the flesh with diverse capacities, subjected here to varied environment, which may be favorable or opposed to the development of inherent tendencies toward either good or evil, we as a race are creatures of disparity, inequality, and heterogeneous circumstance. But all color of injustice disappears in the light of assurance that, in the judgment of souls, every condition shall be weighed in the accurate balances of Justice and Mercy. But what of the hereafter—shall we not be made equal there? Not in the sense that our individuality shall be subverted or radically changed. We shall find beyond more gradations in society than we have ever known on earth. But the basis of classification will be essentially different. Here we are rated according to what we have—of wealth, learning, political or other influence due to circumstance; there we shall find our place according to what we really are. Ponder the significance of our Lord's assurance of the "many mansions" in the Father's kingdom [John 14:1-3] and consider Paul's summary of varied glories. [1 Cor. 15:40-41.] Through later Scripture we are told of distinct kingdoms or worlds of graded order, comparable to the sun, moon, and stars respectively. There are the Celestial, the Terrestrial, and the Telestial kingdoms, in which the souls of men shall abide and serve as their attainments in righteousness or their disqualification through sin shall determine. Concerning the inhabitants of the Telestial world, the lowest of the specified kingdoms of glory, we read: "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared." (Doctrine and Covenants 76:111.) (*The Vitality of Mormonism*, 1919, pp. 322-23.))

D&C 76:50, 51, 79-82 50 And again we bear record—for we ^asaw and heard, and this is the ^btestimony of the ^cgospel of Christ concerning them who shall come forth in the resurrection of the ^djust— (Two great resurrections await the inhabitants of the earth: the resurrection of the just and the resurrection of the unjust. These could also correctly be called the resurrection of the justified and the resurrection of the unjustified. The justified are those who stand approved of God and are thus heirs of his kingdom and his glory. Revelations of the Restoration, p. 527) 51 They are they who received the ^atestimony of Jesus, and ^bbelieved on his name (Two separate concepts are mentioned here. First, those who obtain a place in the celestial world will do so on the strength of their testimony of Christ. In addition to that testimony, they must also believe on the name of Christ. That is, they must also accept and reverence those who come in the authority, or the name, of Christ. They must respect the authority of the priesthood and all of its offices. Not only must they have accepted Christ, but they must also have complied with all the laws and ordinances of his gospel. They must accept and sustain the president of the Church, the Twelve Apostles, and all those who have been called to preside over them in the government of the kingdom of

God. In the true and proper sense of things, one cannot accept Christ and at the same time reject those he has sent to act in his name. In the meridian day one could not truly profess to accept Christ while rejecting Peter, James, and John. Similarly, in our day people cannot genuinely profess to accept Christ but reject the testimony of Joseph Smith or his lawful successors in the presidency of the Church, nor can they reject the ordinances of salvation as they are found in that Church. Only by accepting these things can one take upon themselves the name of Christ or truly believe in his name. Revelations of the Restoration, p. 527) and were ^cbaptized after the ^dmanner of his burial (by immersion), being ^eburied in the water in his name, and this according to the commandment which he has given— 79 These are they who are not ^avaliant in the ^btestimony of Jesus; (It is one thing to know the truth and quite another to accord one's life with it. In like manner, it is one thing to have a testimony of Christ and quite another to live true and faithful to that knowledge. There will be those with testimonies who fail to live up to them and who find place in the terrestrial kingdom. To be valiant is to be courageous, brave, and bold in the testimony of Jesus. It is to be valorous, gallant, and intrepid in that testimony. It is to be fully committed to the doctrines of the kingdom and the cause of Zion. Those who are not willing to give all their heart, might, mind, and strength in the service of their God will not be numbered in the worlds to come with those who do. Revelations of the Restoration, p. 535-36) wherefore, they obtain not the crown over the kingdom of our God. 80 And now this is the end of the ^avision which we saw of the terrestrial, that the Lord commanded us to ^bwrite while we were yet in the Spirit. 81 And again, we ^asaw the glory of the ^btestament, which glory is that of the lesser, even as the ^cglory of the stars differs from that of the glory of the moon in the firmament. 82 These are they who received not the gospel of Christ, neither the ^atestimony of Jesus.

Jack Marshall, Keeping Perspective When Children Stray, BYU Education Week, 2004: **Take a look at verse 37 [of Moses 7]. What can you deduct about this earth compared to other worlds from verse 37? He says this: “But behold, their sins [referring to Noah’s people, the flood] shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?” Now, what can you deduct from that verse about this earth compared to other worlds? If all my creations will weep over this event, that tells you and I that other worlds have knowledge of specific events that have happened on this earth.**

The most obvious event that all worlds have a knowledge of that has taken place on this earth and this earth alone is what? The Atonement. Jesus Christ came to this earth and this earth alone to work out the Atonement for who? All the worlds of the millions of earths which were created. That’s kind of unique.

Listen to what Brigham Young said in the Journal of Discourses about this earth. He says this: **“We are inhabitants of a world of sin and sorrow; pain and anguish, every ill that can be heaped upon intelligent beings in a probation we are heirs to. I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things. In proportion to our fall through sin, so shall we be exalted in the presence of our Father and God, through Jesus Christ and by living the righteousness of his Gospel.”** (Remarks by President Brigham Young, made in the Tabernacle, Great Salt Lake City, May 24, 1863. Reported by G. D. Watt.)