

LESSON 20
The Kingdoms of Glory
D&C 76; 131; 132:19-24; 137

OVERVIEW:

The kingdoms of glory and the “testimony of Jesus.” Perdition. The telestial kingdom. The terrestrial kingdom. The celestial kingdom.

The Vision, the Prophet’s poetic version of Section 76 is perhaps the most authoritative and helpful commentary we have on this revelation. It is at the end of this lesson for your information.

SCRIPTURES:

THE DOCTRINE AND COVENANTS
SECTION 76

A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. HC 1: 245—252. Prefacing his record of this vision the Prophet wrote: “Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term ‘Heaven,’ as intended for the Saints’ eternal home, must include more kingdoms than one. Accordingly, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision.” It was after the Prophet had translated John 5: 29 (And shall ^acome forth; they that have done good, unto the ^bresurrection of life; and they that have done ^cevil, unto the resurrection of ^ddamnation.) that this vision was given.

(After returning to Hiram from the Amherst conference, Joseph Smith and Sidney Rigdon resumed their labors on the translation of the New Testament. The vision recorded in Doctrine and Covenants 76 was received while they were translating John 5:29. Philo Dibble, one of a dozen men present when this vision was received, said that he saw the glory and felt the power but did not see the vision. He described the event by saying: "Joseph would, at intervals, say: 'what do I see?' . . . Then he would relate what he had seen or what he was looking at. Then Sidney replied, 'I see the same.' Presently Sidney would say, 'what do I see?' and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'" "This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision. "Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, 'Sidney is not used to it as I am'" ("Recollections," 27:303-4). Revelations of the Restoration, p. 513. While it is often called “the vision” this section is a series of visions combined into one grand revelation: (1) a vision of the glory of the Son; (2) a vision of the fall of Satan and the sufferings of those who follow him, who are sons of perdition; (3) a vision of those who inherit the celestial glory and come forth in the resurrection of the just; (4) a vision of those who inherit the terrestrial glory; (5) and a vision of those who inherit the telestial glory. Doctrine & Covenants Student Manual. Joseph Smith: Nothing could be more pleasing to the Saints upon the order of the kingdom of the Lord, than the light which burst upon the world through the foregoing vision. [Sec. 76.] Every law, every commandment, every promise, and every point touching the destiny of man, from Genesis to Revelation, where the purity of the scriptures remains unsullied by the folly of men, goes to show the perfection of the theory (of different degrees of glory in the future

life) and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishment for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "It came from God." (HC 1:252-53, February 16, 1832.))

1—4, The Lord is God; 5—10, Mysteries of the kingdom will be revealed to all the faithful; 11—17, All shall come forth in the resurrection of the just or the unjust; 18—24, Inhabitants of many worlds are begotten sons and daughters unto God through the atonement of Jesus Christ; 25—29, An angel of God fell and became the devil; 30—49, Sons of perdition suffer eternal damnation; all others gain some degree of salvation; 50—70, The glory and reward of exalted beings in the celestial kingdom; 71—80, Those who shall inherit the terrestrial kingdom; 81—113, Status of those in the telestial, terrestrial, and celestial glories; 114—119, All the faithful may see the vision of the degrees of glory.

1 ^aHEAR, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is ^bGod, and beside him there is ^cno ^dSavior.

2 ^aGreat is his wisdom, ^bmarvelous are his ways, and the extent of his doings none can find out.

3 His ^apurposes fail not, neither are there any who can stay his hand.

4 From eternity to eternity (Joseph Fielding Smith: The thing that seems so puzzling is that God is "the same yesterday, today, and forever"; that he is "from all eternity to all eternity." Well, is not this true, and is there any conflict with the thought that he has passed through the same states that we are destined to do? From eternity to eternity means from the spirit existence through the probation which we are in, and then back again to the eternal existence which will follow. Surely this is everlasting, for when we receive the resurrection, we will never die. We all existed in the first eternity. I think I can say of myself and others, we are from eternity; and we will be to eternity everlasting if we receive the exaltation. The intelligent part of man was never created but always existed. That is true of us as well as it is of God, yet we are born sons and daughters of God in the spirit and are destined to exist forever. Those who become like God will also be from eternity to eternity. (Doctrines of Salvation, 1954, 1:12.)) he is the ^asame, and his years never ^bfail.

5 For thus saith the Lord—I, the Lord, am ^amerciful and gracious unto those who ^bfear me, and delight to honor those who ^cserve me in righteousness and in truth unto the end.

6 Great shall be their reward and eternal shall be their ^aglory.

7 And to them will I ^areveal all ^bmysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

8 Yea, even the wonders of ^aeternity shall they know, and things to come will I show them, even the things of many generations.

9 And their ^awisdom shall be great, and their ^bunderstanding reach to heaven; and before them the wisdom of the wise shall ^cperish, and the understanding of the ^dprudent shall come to naught.

10 For by my ^aSpirit will I ^benlighten them, and by my ^cpower will I make known unto them the ^dsecrets of my ^ewill—yea, even those things which ^feye has not seen, nor ear heard, nor yet entered into the heart of man. (Elder Bruce R. McConkie illustrated the principles involved by sharing this experience: "When I was a mission president in Australia, I once said to those of my missionaries in Tasmania: 'Tomorrow we shall climb Mt. Wellington and hold our missionary meeting on the top. We shall there seek to commune with the Lord and partake of his Spirit.' We made the climb, and while on top of the peak we visited a television broadcasting station. A bright young man explained to us in words I had never heard, and using principles I could not and do not understand, how the sounds and scenes of television were broadcast into the valley below. That night, back in the city of Hobart, my two young sons and I sat before a television set that was tuned to the proper wave band, and we saw and heard and experienced

what had been described to us in words. Now I think this illustrates perfectly what is involved in the receipt of revelation and the seeing of visions. We can read about visions and revelations in the records of the past, we can study the inspired writings of people who had the fullness of the gospel in their day, but we cannot comprehend what is involved until we see and hear and experience for ourselves. This Tabernacle is now full of words and music. Handel's Messiah is being sung, and the world's statesmen are propagandizing their people. But we do not hear any of it. This Tabernacle is full of scenes from Vietnam and Washington. There is even a picture of men walking on the surface of the moon. But we are not seeing these things. The minute, however, in which we tune a radio to the proper wave band and tune a television receiving set on the proper channel, we begin to hear and see and experience what otherwise remains completely unknown to us. And so it is with the revelations and visions of eternity. They are around us all the time. This Tabernacle is full of the same things which are recorded in the scriptures and much more. The vision of the degrees of glory is being broadcast before us, but we do not hear or see or experience because we have not tuned our souls to the wave band on which the Holy Ghost is broadcasting. . . . How this is done we do not know. We cannot comprehend God or the laws by which he governs the universe. But that it does happen we know because here in the valley below, when we attune our souls to the Infinite, we hear and see and experience the things of God. The laws governing radio and television have existed from the time of Adam to the present moment, but only in modern times have men heard and seen and experienced these miraculous things. And the laws have always existed whereby men can see visions, hear the voice of God, and partake of the things of the Spirit. But millions of people everywhere live and die without tasting the good word of God, because they do not obey the laws which implant the revelations of the Lord in their souls" (Conference Report, April 1971, 98-99). Orson Pratt: When the time shall come that the Spirit of the living God shall be poured out upon all flesh, in a very few moments of time the Lord could unlock the mysteries and treasures of the earth, so that we could understand not only the geographical surface of the earth, but be able, by the power of vision, to behold every particle of it inside as well as outside, and also the law that governs its elementary portions, nearly all of which is now closed from our mortal vision. We can only go about so far with our natural sight; but there is a faculty in every man and woman which is now sleeping in a dormant state; and as soon as it is touched by the Spirit of the Lord, we shall be enabled to see a new world of things as it were, mysteries will be opened up, and we will perceive naturally as if they were written, and in this way we shall be able to learn very rapidly indeed. If we want a knowledge of this world or of ourselves, when our spirits were born, or if we desire to know things that took place before the foundations of the world were laid or the nucleus was formed, when the sons of God shouted for joy, if we desired to know these things it would only be necessary for the Spirit of the Lord to touch the vision of our minds and light up our understanding, and we could gaze upon things past for thousands of generations of worlds before the earth was made, and we could see the succession of worlds that have been and were in existence long before this earth was formed; we could see the ordeals through which they had passed, see them brought into existence and passing through their several changes and finally become glorified celestial mansions in the presence of God. By this same Spirit . . . we could look forward into the distant future and behold new worlds formed and redeemed, and not only this, but see and understand the laws by which they were made, and the object and end of all these creations, being touched by the finger of the Almighty and lighted up by the Holy Ghost. (JD, December 2, 1877, 19:178.)

11 We, Joseph Smith, Jun., and Sidney Rigdon, being ^ain the Spirit on the sixteenth day of February (Thursday), in the year of our Lord one thousand eight hundred and thirty-two—

12 By the power of the ^aSpirit our ^beyes were opened and our understandings were enlightened, so as to see and understand the things of God—

13 Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the ^abeginning;

14 Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ,

who is the Son, whom we saw and with whom we ^aconversed in the heavenly ^bvision. (No man of whom we have record has revealed and taught more truth about Christ than Joseph Smith. Revelations of the Restoration, p. 519)

15 For while we were doing the work of ^atranslation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows—

16 Speaking of the resurrection of the dead, concerning those who shall ^ahear the voice of the ^bSon of Man:

17 And shall come forth; ^athey who have done ^bgood, in the ^cresurrection of the ^djust; and they who have done evil, in the resurrection of the unjust.

18 Now this caused us to marvel, for it was given unto us of the Spirit. (As Joseph Smith worked on his inspired translation of the Bible, he read that those who had done "good" would come forth in the resurrection "of life," while those who had done "evil" were to come forth in the resurrection "of damnation" (John 5:29). At the bidding of the Spirit, the word life was changed to read just and the word damnation was changed to read unjust. Apparently it was this change that caused Joseph Smith and Sidney Rigdon to marvel. The context of the next verse suggests that they made the change at the direction of the Spirit without knowing why. Desirous to understand the reason for this change, they "meditated upon these things" (v. 19) and were granted this revelation. This in turn indicates that the Prophet's explanation in the introduction to this revelation that it was self-evident that much had been lost or taken from the writings of the ancient prophets before the Bible was compiled and that "Heaven" must include more kingdoms than one was the result of later reflection and not necessarily clear to him when this revelation was received. Revelations of the Restoration, p. 519-20)

19 And while we ^ameditated (Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. David O. McKay, CR, Apr, 1967, p. 85) upon these things, the Lord touched the eyes of our understandings and they were opened, and the ^bglory of the Lord shone round about.

20 And we beheld the ^aglory of the Son, on the ^bright hand of the ^cFather, and received of his fulness;

21 And saw the holy ^aangels, and them who are ^bsanctified before his throne, worshiping God, and the Lamb, who ^cworship him forever and ever.

22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, (or most recently) which we give of him: That he ^blives!

23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father—

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 bring so high and exalted and lifted up. (CR, April 1916, pp. 15-16.))

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" or torch bearer.) 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.))

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old ^aserpent, even the ^bdevil, who rebelled against God, and sought to take the kingdom of our ^cGod and his Christ—

29 Wherefore, he maketh ^awar with the saints of God (Satan's war started in the pre-mortal life and has continued in mortality.), and encompasseth them round about. (Joseph Smith: There are three independent principles—the spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil. They who have tabernacles have power over those who have not. TPJS, p. 189-90. George Q. Cannon: The Lord our God has sent us here to get experience in these things, so that we

may know the good from the evil, and be able to close our hearts against the evil. "But," says one, "I have not power to do that. It takes possession of me and I have not power to resist it." Another says, "I am assailed by doubts and by unbelief, and I cannot help it." Now, this is not so. It is true that some have greater power of resistance than others, but everyone has the power to close his heart against doubt, against darkness, against unbelief, against depression, against anger, against hatred, against jealousy, against malice, against envy. God has given this power unto all of us, and we can gain still greater power by calling upon Him for that which we lack. If it were not so, how could we be condemned for giving way to wrong influences? There could be no condemnation for our doing what we could not help; but we can help doing these things. We can help yielding to wrong influences, and being quarrelsome and selfish. We can help giving way to the spirit of theft, and we can resist the spirit of lust. God has given us power to resist these things, that our hearts may be kept free from them, and also from doubt; and when Satan comes and assails us, it is our privilege to say, "Get thee behind me, Satan, for I have no lot nor portion in you, and you have no part in me. I am in the service of God, and I am going to serve Him, and you can do what you please. It is no use you presenting yourself with your blandishments to me. You come and try to insinuate into my heart evil thoughts about the servants of God or about the work of God, and I will not listen to you; I will close my heart against you." Whenever darkness fills our minds, we may know that we are not possessed of the Spirit of God, and we must get rid of it. When we are filled with the Spirit of God we are filled with joy, with peace, and with happiness, no matter what our circumstances may be; for it is a spirit of cheerfulness and of happiness. Gospel Truth 1:19-20))

30 And we saw a vision of the ^asufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and ^asuffered themselves (Sons of Perdition will know that they are sons of perdition.) through the power of the devil to be overcome, and to deny the truth and defy my power— (Only those who have known the power of God and once were partakers thereof can be numbered among the children of perdition. They must deny the truth, having a sure knowledge of it, and then defy or war against it. These are they who seek the blood of the Lord's anointed. They are partakers of that spirit that filled those who crucified Christ (v. 35). Revelations of the Restoration, p. 523. Joseph Fielding Smith: "The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten." (DS 1:47-48.) Spencer W. Kimball: The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin. Comparatively few Church members will commit murder wherein they shed innocent blood, and we hope only few will deny the Holy Ghost. (The Teachings of Spencer W. Kimball, p. 23) TLDP:635)

32 They are they who are the ^asons of ^bperdition, of whom I say that it had been better for them never to have been born;

33 For they are ^avessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

34 Concerning whom I have said there is ^ano ^bforgiveness in this world nor in the world to come—

35 Having ^adenied the Holy Spirit after having received it, (The issue here is denying the Holy Ghost. Christ said: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31-32; Mark 3:29). A perfect knowledge of the gospel comes only by the spirit of revelation, meaning the Holy Ghost. Those who are entrusted with such knowledge and then choose to deny it, coming out in open rebellion against God and his servants, will suffer perdition. These unite themselves with the legions of the devil who warred against God and Christ in the councils of heaven. For such a sin there is no forgiveness in this world or

the world to come (Teachings of the Prophet Joseph Smith, 358). So it is that the Lord told the Jews that eventually—either in this world or in the world to come—all sins would be forgiven except blasphemy against the Holy Ghost. Blasphemy against the Holy Ghost is the unpardonable sin. Forgiveness of sin, as this revelation teaches, does not in and of itself open the gate to the celestial kingdom. In the world to come the wicked will suffer until they choose to obey Christ, repent of their sins, and obtain forgiveness. Only then will they be resurrected, after which they will inherit the telestial kingdom (vv. 81-107). Those who have committed the unpardonable sin will not be redeemed from the devil, and after their resurrection, they will be cast out with the devil and his angels into everlasting darkness. To commit the unpardonable sin, a person must receive the gospel, gain from the Holy Ghost by revelation the absolute knowledge of the divinity of Christ, and then deny "the new and everlasting covenant by which he was sanctified, calling it an unholy thing, and doing despite to the Spirit of grace" (Teachings of the Prophet Joseph Smith, 128). He thereby commits murder by assenting unto the Lord's death, that is, having a perfect knowledge of the truth, he comes out in open rebellion and places himself in a position wherein he would have crucified Christ, knowing perfectly that he was the Son of God. Christ is thus crucified afresh and put to open shame. See commentary on Doctrine and Covenants 132:27. The Prophet further explained: "What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of The Church of Jesus Christ of Latter-day Saints. "When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost" (Teachings of the Prophet Joseph Smith, 358). Revelations of the Restoration, p. 523-24) and having denied the Only Begotten Son of the Father, having ^bcrucified him unto themselves and put him to an open ^cshame.

36 These are they who shall go away into the ^alake of fire and brimstone, with the devil and his angels—
37 And the ^aonly ones on whom the ^bsecond ^cdeath shall have any power; (Sons of Perdition are the only ones who will die spiritually eternally. All others will have repented and will receive a kingdom of glory.)

38 Yea, verily, the only ones who shall ^anot be redeemed in the due time of the Lord, after the sufferings of his wrath.

39 For all the rest shall be ^abrought forth by the resurrection of the dead, through the ^btriumph and the glory of the Lamb, who was slain, who was in the bosom of the Father ^cbefore the worlds were made. (Sons of perdition will be resurrected. D&C 88: 28 They who are of a celestial ^aspirit shall receive the same ^bbody which was a natural body; even ye shall receive your bodies, and your ^cglory shall be that glory by which your bodies are ^dquickened. 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.**)

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;
43 Who ^aglorifies the Father, and saves all the works of his hands, except those sons of ^bperdition who deny the Son after the Father has revealed him. (Before a person can become one of the children of

perdition, the Father and the Son must manifest themselves to them. They must have a perfect knowledge of the truthfulness of the gospel which they knowingly deny. Revelations of the Restoration, p. 526)

44 Wherefore, he saves all ^aexcept them—they shall go away into ^beverlasting ^cpunishment, which is endless punishment, which is eternal punishment, to ^dreign with the ^edevil and his angels in eternity, where their ^fworm dieth not, and the fire is not quenched, which is their torment—

45 And the ^aend thereof, neither the place thereof, nor their torment, no man knows;

46 Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof;

47 Nevertheless, I, the Lord, show it by ^avision unto many, but straightway shut it up again;

48 Wherefore, the end, the width, the height, the ^adepth, and the misery thereof, they understand not, neither any man except those who are ^bordained (**appointed**) unto this ^ccondemnation.

49 And we heard the voice, saying: ^aWrite the vision, for lo, this is the end of the vision of the sufferings of the ungodly. (**Joseph and Sidney take a time out to write what they've seen so far.**)

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— ("We are not preaching a salvation for the inhabitants of the terrestrial or the telestial kingdoms. All of the ordinances of the gospel pertain to the celestial kingdom, and what the Lord will require by way of ordinances, if any, in the other kingdoms he has not revealed" (Smith, Doctrines of Salvation, 2:329). 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. **More is mentioned regarding the celestial kingdom than the other kingdoms.**)

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—

52 That by ^akeeping the commandments they might be ^bwashed and ^ccleansed from all their sins, (It is supposed by many that the remission of sins comes in the waters of baptism. Independent of keeping the commandments, this is not and cannot be the case. Moroni said in teaching this principle, "Baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins" (Moroni 8:25). Baptism of water precedes the baptism of the Spirit, in which we are sanctified or cleansed. "Be baptized in my name," the Savior said, "that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day" (3 Nephi 27:20).

Revelations of the Restoration, p. 528) and receive the Holy Spirit by the laying on of the ^dhands of him who is ^eordained and sealed unto this power;

53 And who ^aovercome by faith, (Only those of proven faith will inhabit the celestial kingdom. They will have met and conquered the great challenges of this mortal probation through faith in Christ (JST Genesis 14:30-32). Revelations of the Restoration, p. 528) and are ^bsealed by the Holy Spirit of ^cpromise, (It is not enough to receive an ordinance. For any ordinance to be valid, it must be ratified by the Holy Ghost, making it of efficacy, virtue, or force in and after the resurrection. For an ordinance and its promised blessings to stand approved in the eternal world it must pass a threefold test. First, it must have a divine origin—it must be of God's making, not of man's; second, it must be performed by one in authority, under the direction of the keys or presidency of the appropriate priesthood; third, it must receive the seal of the Holy Spirit of promise. That is, the Holy Ghost—who cannot be deceived—must attest that the one seeking the promised blessing lived in compliance with the terms of the covenant he or she made. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that we desire to have in a future world must be approved by the Holy Ghost (D&C 132:7). This principle assures that there will be no unearned blessings in the heavenly realms. One might deceive a bishop or other ecclesiastical leader and thereby obtain the promise to a blessing in mortality for which he or she is not worthy (for instance, baptism, priesthood, the endowment, temple marriage), but no one will deceive the Holy Ghost. The promises given to those unworthy to receive them will have no effect on the other side of the veil, for the performance involved will not bear the approving seal of the Holy Ghost. On the other hand, those who have received all the ordinances of salvation—each of them bearing the seal of the Holy Spirit of promise— have the sure promise of salvation. The Holy Ghost may place his approving seal on the various ordinances of salvation as we enter into them; then when we have received all the ordinances of salvation and have received the seal on all those ordinances, we have essentially received the sure promise of exaltation. Revelations of the Restoration, p. 528-29) which the Father ^dsheds forth upon all those who are just and true.

54 They are they who are the ^achurch of the ^bFirstborn. (As baptism is the gate to the Church, celestial marriage is the gate to the Church of the Firstborn. Its membership is spoken of as "the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom" (McConkie, Mormon Doctrine, 139). Revelations of the Restoration, p. 529)

55 They are they into whose hands the Father has given ^aall things—

56 They are they who are ^apriests and ^bkings, ("Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness of the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father (Rev. 1:6; 5:10)" (McConkie, Mormon Doctrine, 425). It naturally follows that if such privileges are accorded to men, women of similar faith will be endowed with similar blessings. Indeed, no man can become a king and priest without an eternal companion at his side, a wife who is a queen and priestess. President Joseph Fielding Smith observed that "women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority" (Doctrines of Salvation, 3:178). See commentary on Doctrine and Covenants 132:20. It is in the house of the Lord that a husband and wife are prepared for such offices and callings, though the realization of the blessings will not come until after the resurrection. Revelations of the Restoration, p. 530) who have received of his fulness, and of his glory;

57 And are ^apriests of the Most High, after the order of Melchizedek, which was after the order of ^bEnoch, which was after the ^corder of the Only Begotten Son.

58 Wherefore, as it is written, they are ^agods, even the ^bsons of ^cGod—

59 Wherefore, ^aall things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60 And they shall ^aovercome all things. (In and through the atonement of Christ, the faithful and obedient will overcome all that is not rightfully a part of the celestial kingdom. Christ reconciles us not only to God but also to the fulness of his glory. Thus it is said of the man and woman who obtain that glory, "Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them" (D&C 132:20). Revelations of the Restoration, p. 532)

61 Wherefore, let no man ^aglory in man, but rather let him ^bglory in God, who shall ^csubdue all enemies under his feet.

62 These shall ^adwell in the ^bpresence of God and his Christ forever and ever. (Heber C. Kimball: 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. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies. [Alma 40:12.] (JD, March 19, 1854, 3:112-13.) **Keys of Resurrection:** Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit

reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself— independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

63 These are they whom he shall bring with him, when he shall ^acome in the ^bclouds of heaven to ^creign on the earth over his people.

64 These are they who shall have part in the ^afirst resurrection.

65 These are they who shall come forth in the resurrection of the ^ajust.

66 These are they who are come unto ^aMount ^bZion, and unto the city of the living God, the heavenly place, the holiest of all.

67 These are they who have come to an innumerable company of ^aangels, (It is a false notion, one not worthy of the gospel of Jesus Christ, that only a few of God's children will be saved in the kingdom of God. In his vision of the redemption of the dead, President Joseph F. Smith saw an "innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality" (D&C 138:12). All these awaited a glorious resurrection—and their number was limited to those who had lived from the days of Adam to the time of the crucifixion of Christ. Similarly, Alma spoke of "many, exceedingly great many, who were made pure and entered into the rest of the Lord their God" (Alma 13:12). Paul told the faithful of his day that they would join "an innumerable company of

angels" in the heavenly place (Hebrews 12:22), while Daniel numbered the righteous who would stand before God as a "thousand thousands" who ministered to him, "and ten thousand times ten thousand" who stood before him (Daniel 7:10). When Christ said, "In my Father's house [kingdom] are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2; see also Smith, History of the Church, 4:184), he was not suggesting that there were various degrees of glory. At that moment he was speaking to the Twelve, and though one of them would betray him, he was giving them the assurance that there was room for them and as many as would believe on their word in his Father's kingdom. There is no boundary to the heavenly city, no limit that needs to be put on its population. There is room in his Father's kingdom for every one of his children, if they will but choose to abide there. Were this not the case, were it true that God did not desire to save all of his children, Christ said, "I would have told you" (John 14:2). Revelations of the Restoration, p. 533) to the general assembly and church of ^bEnoch, and of the ^cFirstborn.

68 These are they whose names are ^awritten in heaven, where God and Christ are the ^bjudge of all.

69 These are they who are ^ajust men made ^bperfect through Jesus the mediator of the new ^ccovenant, who wrought out this perfect ^datonement through the shedding of his own ^eblood.

70 These are they whose bodies are ^acelestial, whose ^bglory is that of the ^csun, even the glory of God, the ^dhighest of all, whose glory the sun of the firmament is written of as being typical.

71 And again, we saw the ^aterrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the ^bFirstborn who have received the fulness of the Father, even as that of the ^cmoon differs from the sun in the firmament.

72 Behold, these are they who died ^awithout ^blaw; (Melvin J. Ballard: Now, I wish to say to you that those who died with out law, meaning the pagan nations, for lack of faithfulness, for lack of devotion, in the former life, are obtaining all that they are entitled to. I don't mean to say that all of them will be barred from entrance into the highest glory. Any one of them who repents and complies with the conditions might also obtain celestial glory, but the great bulk of them will only obtain terrestrial glory. (Sermons . . . of Melvin J. Ballard, 1949, p. 251.))

73 And also they who are the ^aspirits of men kept in ^bprison, whom the Son visited, and ^cpreached the ^dgospel unto them, that they might be judged according to men in the flesh;

74 Who ^areceived not the ^btestimony of Jesus in the flesh, but afterwards received it. (Those who rejected the gospel in mortality will have the opportunity to hear it again in the spirit world. Thus they receive a second chance to accept it. By so doing they are, of course, blessed—but not with the fulness of the Father. Rather, they receive the glory of the terrestrial order. Revelations of the Restoration, p. 534. Those who reject the gospel in this life and then receive it in the spirit world go not to the celestial, but to the terrestrial kingdom. Bruce R. McConkie, BYU Speeches, 1981, p. 77-78.)

75 These are they who are ^ahonorable men of the earth, who were ^bblinded by the craftiness of men.

76 These are they who receive of his glory, but not of his fulness.

77 These are they who receive of the ^apresence of the Son, but not of the fulness of the Father.

78 Wherefore, they are ^abodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

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. Spencer W. Kimball: What is being valiant? . . . There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making the pretenses of being active are

also spiritually dead. Their service is much of the letter and less of the spirit. (CR, April 1951, pp. 104-5.); 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 ^btelestial, 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.

83 These are they who ^adeny not the Holy Spirit.

84 These are they who are thrust down to ^ahell. (Bruce R. McConkie: That part of the spirit world inhabited by wicked spirits who are awaiting the eventual day of their resurrection is called hell.

Between their death and resurrection, these souls of the wicked are cast out into outer darkness, into the gloomy depression of sheol, into the hades of waiting wicked spirits, into hell. There they suffer the torments of the damned; there they welter in the vengeance of eternal fire; there is found weeping and wailing and gnashing of teeth; there the fiery indignation of the wrath of God is poured out upon the wicked. (Alma 40:11-14; D. & C. 76:103-106.) Hell will have an end. Viewing future events, John saw that "death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:13.) Jacob taught that this escape from death and hell meant the bringing of the body out of the grave and the spirit out of hell. "And this death of which I have spoken, which is the spiritual death," he said, "shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other." (2 Ne. 9:10-12.) It was in keeping with this principle for David to receive the promise: "Thou wilt not leave my soul in hell." (Ps 16:10; Acts 2:27.) Mormon Doctrine, p. 349-50)

85 These are they who shall not be redeemed from the ^adevil until the ^blast resurrection, until the Lord, even Christ the ^cLamb, shall have finished his work. ("You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the gospel, cleanse him from sin and usher him into the presence of God," explained President Joseph F. Smith. "God has not instituted a plan of that kind, and it cannot be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure from the gospel, before they can ever get back to it. Do not forget that. Do not forget it, you elders in Israel, nor you, mothers in Israel, either; and, when you seek to save either the living or the dead, bear it in mind that you can only do it on the principle of their repentance and acceptance of the plan of life. That is the only way in which you can succeed" (Gospel Doctrine, 95).)

86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;

87 And the terrestrial through the ^aministration of the celestial.

88 And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ^aministering spirits for them; for they shall be ^bheirs of salvation. (Melvin J. Ballard: We must not overlook the fact that those who attain to the higher glories may minister unto and visit and associate with those of the lesser kingdoms. [Sec. 76:86-88.] While the lesser may not come up [Sec. 76:112], they may still enjoy the companionship of their loved ones who are in higher stations. Sermons of Melvin J. Ballard, p. 257)

89 And thus we saw, in the heavenly vision, the glory of the ^atelestial, which surpasses all understanding;

90 And no man knows it except him to whom God has revealed it.

91 And thus we saw the glory of the ^aterrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

92 And thus we saw the ^aglory of the celestial, which ^bexcels in all things—where God, even the Father, reigns upon his ^cthrone forever and ever;

93 Before whose throne all things bow in humble ^areverence, and give him glory forever and ever.

94 They who dwell in his ^apresence are the church of the ^bFirstborn; and they see as they are seen, and ^cknow as they are known, having received of his fulness and of his ^dgrace;

95 And he makes them ^aequal in power, and in might, and in dominion.

96 And the glory of the celestial is one, even as the glory of the ^asun is one.

97 And the glory of the terrestrial is one, even as the glory of the moon is one.

98 And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world;

99 For these are they who are of ^aPaul, and of Apollos, and of Cephas.

100 These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of ^aEsaias, and some of Isaiah, and some of Enoch;

101 But ^areceived not the gospel, neither the testimony of Jesus, neither the prophets, neither the ^beverlasting covenant.

102 Last of all, these all are they who will not be ^agathered with the saints, to be ^bcaught up unto the ^cchurch of the Firstborn, and received into the cloud.

103 These are ^athey who are ^bliars, and ^csorcerers, and ^dadulterers, and ^ewhoremongers, and whosoever loves and makes a lie.

104 These are they who suffer the ^awrath of God on earth.

105 These are they who suffer the ^avengeance of eternal fire.

106 These are they who are cast down to ^ahell and ^bsuffer the wrath of ^cAlmighty God, until the ^dfulness of times, when Christ shall have ^esubdued all enemies under his ^ffeet, and shall have ^gperfected his work;

107 When he shall ^adeliver up the ^bkingdom, and present it unto the Father, spotless, saying: I have ^covercome and have ^dtrodden the ^ewine-press ^falone, even the wine-press of the fierceness of the wrath of Almighty God.

108 Then shall he be ^acrowned with the crown of his glory, to sit on the ^bthrone of his power to reign forever and ever.

109 But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as ^ainnumerable as the stars in the firmament of heaven, or as the sand upon the seashore;

110 And heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall ^aconfess to him who sits upon the throne forever and ever; (Charles W. Penrose: The time is to come, so we read, when every knee will bow and every tongue confess that Jesus is the Lord, the Christ, to the glory of God the Father. [Phil. 2:9-11.] What a splendid prospect to have in view! What a grand goal to reach, to aid in bringing about redemption of the human family. Before that time can come, those that are wicked and corrupt and evil-minded, and who will not be obedient will have to reap the consequences of their own acts. I might repeat the words of the Apostle Paul: "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap", [Gal. 6:7], and although forgiveness may some time come to the disobedient, first of all they will have to pay the penalty of their disobedience, that they might be brought fully to understand the necessity of implicit obedience to the right and the truth; for everything that God reveals is right and true and beneficial. But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh. They cannot all be in the same class; that is impossible. (CR, October 1913, p. 19.))

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.))

112 And they shall be ^aservants of the Most High; but ^bwhere God and Christ ^cdwell they ^dcannot come, ^eworlds without end. (The question is often asked, Throughout the endless expanses of eternity will there eventually be advancement from degree to degree? That is, can those whose glory is telestial progress to a terrestrial order, while those of a terrestrial order become celestial? Though conflicting opinions have been given by men in positions of authority, the question is answered, in the judgment of the writers, by the very nature of the resurrection itself. If the resurrection is the inseparable union of body and spirit (Alma 11:45; D&C 138:17), then that which is telestial cannot be changed so that it could endure or abide a terrestrial law, "worlds without end," and that which is terrestrial for the same reason could not become celestial. Revelations of the Restoration, p. 539. George Albert Smith: There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end. (CR, October 1945, p. 172.))

113 This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

114 But ^agreat and marvelous are the works of the Lord, and the ^bmysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;

115 Which he commanded us we should not write ("I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in vision, were I permitted, and were the people prepared to receive them" (Teachings of the Prophet Joseph Smith, 305).) while we were yet in the Spirit, and are not ^alawful for man to utter;

116 Neither is man ^acapable to make them known, for they are only to be ^bseen and ^cunderstood by the power of the Holy Spirit, which God bestows on those who ^dlove him, and purify themselves before him;

117 To whom he grants this privilege of ^aseeing and knowing for themselves;

118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to ^abear his ^bpresence in the world of glory. (This revelation, which began with the promise that the faithful Saints may have the "wonders of eternity" (v. 8) revealed to them now, concludes with the promise that they might stand in the presence of God "while in the flesh." It is fundamental to our faith that if the God of heaven extends the promise of salvation to so much as a single soul he must in justice extend it to every soul on the same terms and conditions. If one can receive a remission of sins through faith, repentance, and baptism, so can all; if one can receive an answer to his prayers, so can all; if one can entertain angels, so can all; if one can stand in his presence while in the flesh, so can all. Such is the promise of the restored gospel; such is the declaration of this text. We do not have one gospel for prophets and another for their followers. There is but one gospel, and its covenants and promised blessings are alike for all. Revelations of the Restoration, p. 540)

119 And to God and the Lamb be ^aglory, and honor, and dominion forever and ever. Amen.

SECTION 131

Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. HC 5: 392—393. ("Tuesday, 16.—At eleven o'clock, with George Miller, William Clayton, Eliza and Lydia Partridge and J. M. Smith, I started for Carthage where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past three, p. m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood; and putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose. "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. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. "The way I know in whom to confide—God tells me in whom I may place confidence" (Smith, History of the Church, 5:391-92). Then followed verses 1 through 4 as found in Doctrine and Covenants 131.)

1—4, Celestial marriage is essential to exaltation in the highest heaven; 5—6, How men are sealed up unto eternal life; 7—8, All spirit is matter.

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.))

5 (May 17th, 1843.) The more sure word of ^aprophecy means a man's knowing (We won't be left to wonder if we have received our calling and election made sure. We will know.) that he is ^bsealed up unto ^ceternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. ("After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of

God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter" (Teachings of the Prophet Joseph Smith, 151). For a man to receive the other Comforter is to have Christ appear to him and to see the visions of eternity. Revelations of the Restoration, p. 1054-55. Marion G. Romney: This gift of eternal life in the world to come [Sec. 59:23] may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. [Sec. 59:23.] So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount, "This is my beloved Son, in whom I am well pleased" [Matt. 17:5], he nevertheless wrote to the Saints, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." . . . (2 Peter 1:19.) Explaining this statement the Prophet said: Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. (HC 5:388-89.) These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of all of us. . . . We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case. . . . I conceive the blessings of the gospel to be of such inestimable worth that the price of them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to The Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught ". . . that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings. . . . We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. (CR, September 1949, pp. 41-44.))

6 It is impossible for a man to be ^asaved in ^bignorance. (Though it is certainly true that there is no salvation in ignorance, meaning ignorance of the saving truths of the gospel of Jesus Christ, contextually this statement is an extension of the previous verse and as such means that there is no salvation independent of participation in the necessary ordinances of salvation. Revelations of the Restoration, p. 1055)

7 There is no such thing as immaterial matter. All ^aspirit is matter, but it is more fine or pure, and can only be discerned by ^bpurer eyes;

8 We cannot ^asee it; but when our bodies are purified we shall see that it is all ^bmatter.

D&C 132: 19 And again, verily I say unto you, if a man ^amarry a wife (We don't have to live in plural marriage to be exalted. This says that *a* man is married to *a* wife.) by my word, which is my law, and by the new and ^beverlasting covenant, (Bruce R. McConkie: Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the receipt of all promised blessings upon the subsequent faithfulness of the husband and wife. Making one's calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves. Mormon Doctrine, p. 118) and it is ^csealed unto them by the Holy Spirit of ^dpromise, by him who is anointed, unto whom I have appointed this power and the ^ekeys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit ^fthrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's ^gBook of Life, that he shall commit no ^hmurder whereby to shed innocent ⁱblood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their ^jexaltation and glory in all things ("Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell" (Journal of Discourses, 2:31).), as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the ^kseeds (The explanation of this text as it applies to faithful women was given by President Joseph F. Smith: "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, 461).) Revelations of the Restoration, p. 1063) forever and ever. (Elder Bruce R. McConkie referred to verses 19 and 26 as the "most difficult and least understood" verses among all the revelations of the Restoration. These verses speak simultaneously of eternal marriage and having one's calling and election made sure. The promised blessings require both. The chain of thought is as follows: a man and woman must be married according to the law of the Lord, meaning they must enter into the eternal covenant of marriage. They must then go forth and so live that they can receive the promise through the Lord's anointed that they will come forth in the first resurrection to inherit thrones and kingdoms. Having received that promise, which is certainly not given to them at the time of their marriage, their salvation is sure, unless they so transgress that they become perdition (v. 26). With that promise, they have received all that is necessary to their exaltation as long as they do not commit the unpardonable sin (v. 26). Revelations of the Restoration, p. 1062)

20 Then shall they be gods, because they have no end; therefore shall they be from ^aeverlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be ^bgods, because they have ^call power, and the angels are subject unto them.

21 Verily, verily, I say unto you, except ye abide my ^alaw ye cannot attain to this glory.

22 For ^astrait is the gate, and narrow the ^bway that leadeth unto the exaltation and continuation of the ^clives, and few there be that find it, because ye receive me not in the world neither do ye know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that^a where I am ye shall be also.

24 This is^a eternal lives—to^b know the only wise and true God, and Jesus Christ, whom he hath^c sent. I am he. Receive ye, therefore, my law. (By obedience to the law we come to know Christ.)

SECTION 137

A vision given to Joseph Smith the Prophet, in the temple at Kirtland, Ohio, January 21, 1836. (This is just a few months prior to the dedication of the Kirtland temple.) HC 2: 380—381. The occasion was the administration of the ordinances of the endowment as far as they had then been revealed. (This revelation was received in the west school room on the third floor of the Kirtland Temple. Church leaders from Kirtland and Missouri had assembled to be anointed as part of the endowment of power to be bestowed upon the "first elders" in connection with the dedication of the temple. Two separate meetings were held the evening of 21 January, the latter continuing into the morning hours. During the first meeting, Joseph Smith, his father, and his brother Hyrum, along with members of the First Presidency (Sidney Rigdon and Frederick G. Williams and Oliver Cowdery, associate president of the Church), the presidency of the Church in Missouri (David Whitmer, William W. Phelps, and John Whitmer), the bishoprics in Kirtland and Missouri, and the Prophet's scribe (Warren Parrish), anointed each other with "holy oil" and offered prayers that the anointing blessings would be accepted. "The second meeting was not unlike the first, except that those being anointed were members of the Church high councils in Kirtland and Missouri. Although visions and spiritual manifestations were witnessed during both ceremonies, section 137 was received during the first anointing session" (Cook, Revelations, 303). Oliver Cowdery made the following entry in his diary for the day: "Thursday, the 21st, this morning, at 15 minutes past nine, my little daughter is 5 months old. O Lord, I thank thee that thou hast thus been merciful and spared my only child. At about three o'clock P.M. I assembled in our office garret, having all things prepared for the occasion, with presidents Joseph Smith, jr. F. G. Williams, Sidney Rigdon Hyrum Smith, David Whitmer, John Whitmer and elder John Corrill, and washed our bodies with pure water before the Lord, preparatory to the anointing with the holy oil. After we were washed, our bodies were perfumed with a sweet smelling oderous wash. At evening the presidents of the Church, with the two bishops and their counsellors, and elder Warren Parrish, met in the presidents' room, the high cou[n]cils of Kirtland and Zion in their rooms. Those named in the first room were anointed with the same kind of oil and in the man[ner] that were Moses and Aaron, and those who stood before the Lord in ancient days, and those in the other rooms with anointing oil prepared for them. The glorious scene is too great to be described in this book, therefore, I only say, that the heavens were opened to many, and great and marvelous things were shown" (Arrington, "Oliver Cowdery's Kirtland," 418-19). Though consisting of but ten verses this is one of the most significant revelations in the Doctrine and Covenants. It lays the doctrinal foundation upon which rests the whole concept of our labors in behalf of our kindred dead. It clearly separates this doctrine from any notion that the living can neglect their responsibilities in this life, believing that they can attend to them or have someone else attend to them when they have died. Revelations of the Restoration, p. 1137-38. This vision of the celestial kingdom was not part of the standard works until 1976.)

1—6, The Prophet sees his brother Alvin in the celestial kingdom; 7—9, The doctrine of salvation for the dead is revealed; 10, All children are saved in the celestial kingdom.

1 THE^a heavens were^b opened upon us, and I beheld the^c celestial kingdom of God, and the glory thereof, whether in the^d body or out I cannot tell.

2 I saw the transcendent^a beauty of the^b gate through which the heirs of that kingdom will enter, which was^c like unto^d circling flames of fire; (David O. McKay had a vision of the Celestial Kingdom: I . . .

beheld in a vision something infinitely sublime. In the distance I beheld a beautiful white city. Though far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously-tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe, and a white headdress. Instantly my attention seemed centered upon their Leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold! There was a peace about him which seemed sublime—it was divine! The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness. But who were they? As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words: "These Are They Who Have Overcome The World—Who Have Truly Been Born Again!" (Cherished Experiences, p. 102)

3 Also the ^ablazing ^bthrone of God, whereon was seated the ^cFather and the ^dSon.

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with ^agold.

5 I saw Father ^aAdam and ^bAbraham; and my ^cfather and my mother; my brother ^dAlvin, that has long since ^eslept; (In this most remarkable vision, the Prophet was not shown things as they were in the celestial kingdom but rather as they yet would be. This would have been immediately evident to him as he saw in that vision his own father and mother. As already noted, his father was present in the room with him when the vision was received, and his father and mother lived for some years after this event. Each of the persons shown in the vision appears to have been deliberately chosen to emphasize that salvation is a family affair and that it centers in the promises made to our ancient fathers. In addition to seeing the Father and the Son, the Prophet saw Adam, the father of all humankind; Father Abraham, the father of the faithful; and his own father and mother reunited with his brother Alvin, who had died twelve years earlier at age twenty-five. Revelations of the Restoration, p. 1138-39)

6 And ^amarveled how it was that he had obtained an ^binheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to ^cgather Israel the second time, and had not been ^dbaptized for the remission of sins.

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. The question could well be asked as to why it was that Alvin would be chosen to represent these truths? The answer is that he is the perfect example of the kind of person to whom these principles apply. Alvin died in November of 1823. His passing had been a matter of considerable sorrow to the Smith family and to the young woman to whom he was engaged. Their wounded souls had been cut to the core at his funeral by the unfeeling remarks of the Presbyterian minister who had consigned Alvin to hell because he had not been baptized or involved in that church. Despite his relative youth, Alvin was a man of unusual spiritual propensity. Before his death, he called each of his brothers and sisters in turn to his bedside and gave them a parting admonition. To his eighteen-year-old brother, Joseph, he said: "Be a good boy, and do everything that

lies in your power to obtain the record [the Book of Mormon]. Be faithful in receiving instruction and in keeping every commandment that is given you" (Smith, History of Joseph Smith, 1996, 116). Mother Smith stated that "Alvin had ever manifested a greater zeal and anxiety, if it were possible, than any of the rest with regard to the record which had been shown to Joseph, and he always showed the most intense interest concerning the matter. With this before our minds, we could not endure to hear or say one word upon that subject, for the moment that Joseph spoke of the record it would immediately bring Alvin to our minds with all his kindness, his affection, his zeal, and piety. And when we looked to his place and realized that he was gone from it, to return no more in this life, we all wept with one accord over our irretrievable loss, and we could 'not be comforted, because he was not'" (Smith, History of Joseph Smith, 1996, 119). Revelations of the Restoration, p. 1140-41)

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)

10 And I also beheld that all ^achildren who die before they arrive at the ^byears of accountability are ^csaved in the celestial kingdom of heaven. (This idea was not entirely new to the Prophet, for he had learned from the Book of Mormon and previous revelations of the Lord's disposition in regard to the status of children. An angel explained to King Benjamin that "the infant perisheth not that dieth in his infancy" (Mosiah 3:18). After having described the nature of those who come forth in the first resurrection, Abinadi said simply, "And little children also have eternal life" (Mosiah 15:25). A revelation given in September of 1830 specified that "little children are redeemed from the foundation of the world through mine Only Begotten" (D&C 29:46). Revelations of the Restoration, p. 1142. Bruce R. McConkie: Not only will little children be saved in the celestial kingdom of God, but they will be heirs of exaltation in that kingdom. (Doctrines, of Salvation, vol. 2, pp. 49-57.) On this point the Prophet said: "They will there enjoy the fulness of that light, glory and intelligence, which is prepared in the celestial kingdom." (Teachings, p. 200.) To inherit the fulness is to have exaltation. Mormon Doctrine. Joseph Fielding Smith: "The Lord will grant unto these children the privilege of all the sealing blessings which pertain to the exaltation. We were all mature spirits before we were born, and the bodies of little children will grow after the resurrection to the full stature of the spirit, and all the blessings will be theirs through their obedience, the same as if they had lived to maturity and received them on the earth. The Lord is just and will not deprive any person of a blessing, simply because he dies before that blessing can be received. It would be manifestly unfair to deprive a little child of the privilege of receiving all the blessings of exaltation in the world to come simply because it died in infancy. . . . Children who die in childhood will not be deprived of any blessing. When they grow, after the resurrection, to the full maturity of the spirit, they will be entitled to all the blessings which they would have been entitled to had they been privileged to tarry here and receive them." (Doctrines of Salvation 2:54.) Will children who die before the years of accountability ever be tested in the way that other mortals are tested? Satan cannot tempt little children in this life, nor in the spirit world, nor after their resurrection. Little children who die before reaching the years of accountability will not be tempted. Joseph Fielding Smith, Doctrines of Salvation, 2:57. Why do some children die and others live? Are those who die better off

than those who remain in mortality? Bruce R. McConkie: We may rest assured that all things are controlled and governed by Him whose spirit children we are. He knows the end from the beginning, and he provides for each of us the testings and trials which he knows we need. President Joseph Fielding Smith once told me that we must assume that the Lord knows and arranges beforehand who shall be taken in infancy and who shall remain on earth to undergo whatever tests are needed in their cases. This accords with Joseph Smith's statement: "The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth." (Teachings, pp. 196-97.) It is implicit in the whole scheme of things that those of us who have arrived at the years of accountability need the tests and trials to which we are subject and that our problem is to overcome the world and attain that spotless and pure state which little children already possess. Salvation of Little Children, p. 6. Melvin J. Ballard: You mothers worry about your little children. We do not perform sealings for them. I lost a son six years of age, and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him, and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord. Do not worry over it. They are safe; they are all right. [Sec. 74:7.] (Sermons and Missionary Services of Melvin J. Ballard, 1949, p. 260.))

A Vision

1 I will go, I will go, to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate
I must fulfil the mission I had from the Lord.

2 Wherefore, hear, O ye heavens, and give ear O ye earth;
And rejoice ye inhabitants truly again;
For the Lord he is God, and his life never ends,
And besides him there ne'er was a Saviour of men.

3 His ways are a wonder; his wisdom is great;
The extent of his doings, there's none can unveil;
His purposes fail not; from age unto age
He still is the same, and his years never fail.

4 His throne is the heavens, his life time is all
Of eternity *now*, and eternity *then*;
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

5 For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me, and live for the life that's to come;
My delight is to honor the saints with repose;

6 That serve me in righteousness true to the end;
Eternal's their glory, and great their reward;
I'll surely reveal all my myst'ries to them,—
The great hidden myst'ries in my kingdom stor'd—

7 From the council in Kolob, to time on the earth.
And for ages to come unto them I will show
My pleasure & will, what my kingdom will do:
Eternity's wonders they truly shall know.

8 Great things of the future I'll show unto them,
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies:

9 And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my spirit shall light mine elect,
And the truth is so mighty 't will ever prevail.

10 And the secrets and plans of my will I'll reveal;
The sanctified pleasures when earth is renew'd,
What the eye hath not seen, nor the ear hath yet heard;
Nor the heart of the natural man ever hath view'd.

11 I, Joseph, the prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketch'd in a vision from God,
Of what was, and now is, and yet is to be.

12 Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Saviour of all;
The only begotten, (Messiah) his son.

13 Of whom I bear record, as all prophets have,
And the record I bear is the fulness,—yea even
The truth of the gospel of Jesus—*the Christ*,
With whom I convers'd, in the vision of heav'n.

14 For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the gospel recorded by John,
Chapter fifth and the twenty ninth verse, which you'll see.
Which was given as follows:

"Speaking of the resurrection of the dead,—

"Concerning those who shall hear the voice of
"the son of man—

"And shall come forth:—

"They who have done good in the resurrection
"of the just.

"And they who have done evil in the resurrection of the unjust."

15 I marvel'd at these resurrections, indeed!
For it came unto me by the spirit direct:—
And while I did meditate what it all meant,
The Lord touch'd the eyes of my own intellect:—

16 Hosanna forever! they open'd anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory, and holy applause.

17 I beheld round the throne, holy angels and hosts,
And sanctified beings from worlds that have been,
In holiness worshipping God and the Lamb,
Forever and ever, amen and amen!

18 And now after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives; yea he lives!
And sits at the right hand of God, on his throne.

19 And I heard a great voice, bearing record from heav'n,
He's the Saviour, and only begotten of God—
By him, of him, and through him, the worlds were all made,
Even all that career in the heavens so broad.

20 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.

21 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.

22 And the heavens all wept, and the tears drop'd like dew,
That Lucifer, son of the morning had fell!
Yea, is fallen! is fall'n, and become, Oh, alas!
The son of Perdition; the devil of hell!

23 And while I was yet in the spirit of truth,
The commandment was: write ye the vision all out;
For Satan, old serpent, the devil's for war,—
And yet will encompass the saints round about.

24 And I saw, too, the suff'ring and mis'ry of those,
(Overcome by the devil, in warfare and fight,)
In hell-fire, and vengeance, the doom of the damn'd;
For the Lord said, the vision is further: so write.

25 For thus saith the Lord, now concerning all those
Who know of my power and partake of the same;
And suffer themselves, that they be overcome
By the power of Satan; despising my name:—

26 Defying my power, and denying the truth;—
They are they—of the world, or of men, most forlorn,
The Sons of Perdition, of whom, ah! I say,
'Twere better for them had they never been born!

27 They're vessels of wrath, and dishonor to God,
Doom'd to suffer his wrath, in the regions of woe,
Through the terrific night of eternity's round,
With the devil and all of his angels below:

28 Of whom it is said, no forgiveness is giv'n,
In this world, alas! nor the world that's to come;
For they have denied the spirit of God,
After having receiv'd it: and mis'ry's their doom.

29 And denying the only begotten of God,—
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By gospel they cannot repentance renew.

30 They are they, who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the devil, and angels of his,
While eternity goes and eternity comes.

31 They are they, who must groan through the great second death,
And are not redeemed in the time of the Lord;
While all the rest are, through the triumph of Christ,
Made partakers of grace, by the power of his word.

32 The myst'ry of Godliness truly is great;—
The past, and the present, and what is to be;
And this is the gospel—glad tidings to all,
Which the voice from the heavens bore record to me:

33 That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love;
And sanctify earth for a blessed repose.

34 'Tis decreed, that he'll save all the work of his hands,
And sanctify them by his own precious blood;
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

35 The Savior will save all his Father did give,
Even all that he gave in the regions abroad,
Save the Sons of Perdition: They're lost; ever lost,
And can never return to the presence of God.

36 They are they, who must reign with the devil in hell,
In eternity now, and eternity then,
Where the worm dieth not, and the fire is not quench'd;—
And the punishment still, is eternal. Amen.

37 And which is the torment apostates receive,
But the end, or the place where the torment began,
Save to them who are made to partake of the same,
Was never, nor will be, revealed unto man.

38 Yet God shows by vision a glimpse of their fate,
And straightway he closes the scene that was shown:
So the width, or the depth, or the misery thereof,
Save to those that partake, is forever unknown.

39 And while I was pondering, the vision was closed;
And the voice said to me, write the vision: for lo!
'Tis the end of the scene of the sufferings of those,
Who remain filthy still in their anguish and woe.

40 And again I bear record of heavenly things,
Where virtue's the value, above all that's pric'd—
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

41 Who receiv'd and believ'd, and repented likewise,
And then were bap'tis'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.

42 Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

43 For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.

44 They are they, of the church of the first born of God,—
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as kings.

45 They're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light;
As written: They're Gods; even sons of the Lord.

46 So all things are theirs; yea, of life, or of death;
Yea, whether things now, or to come, all are theirs,
And they are the Savior's, and he is the Lord's,
Having overcome all, as eternity's heirs.

47 'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

48 Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth—
For when he comes down in the splendor of heav'n,
All these he'll bring with him, to reign on the earth.

49 These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the spirit abound.

50 These are they that have come to the heavenly place;
To the numberless courses of angels above:
To the city of God; e'en the holiest of all,
And the home of the blessed, the fountain of love:

51 To the church of old Enoch, and of the first born:
And gen'ral assembly of ancient renown'd,
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd.

52 These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all.

53 Again I beheld the terrestrial world,
In the order and glory of Jesus, go on;
'Twas not as the church of the first born of God
But shone in its place, as the moon to the sun.

54 Behold, these are they that have died without law;
The heathen of ages that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

55 To spirits in prison the Savior once preach'd,
And taught them the gospel, with powers afresh;
And then were the living baptiz'd for their dead,
That they might be judg'd as if men in the flesh.

56 These are they that are hon'rabl men of the earth;
Who were blinded and dup'd by the cunning of men:
They receiv'd not the truth of the Savior at first;
But did, when they heard it in prison, again.

57 Not valiant for truth, they obtain'd not the crown,
But are of that glory that's typ'd by the moon:
They are they, that come into the presence of Christ,
But not to the fulness of God, on his throne.

58 Again I beheld the telestial, as third,
The lesser, or starry world, next in its place,
For the leaven must leaven three measures of meal,
And every knee bow that is subject to grace.

59 These are they that receiv'd not the gospel of Christ,
Or evidence, either, that he ever was;
As the stars are all diff'rent in glory and light,
So differs the glory of these by the laws.

60 These are they that deny not the spirit of God,
But are thrust down to hell, with the devil, for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay 'till the last resurrection begins.

61 'Till the Lamb shall have finish'd the work he begun;
Shall have trodden the wine press, in fury alone,
And overcome all by the pow'r of his might:
He conquers to conquer, and save all his own.

62 These are they that receive not a fulness of light,
From Christ, in eternity's world, where they are,
The terrestrial sends them the Comforter, though;
And minist'ring angels, to happify there.

63 And so the telestial is minister'd to,
By ministers from the terrestrial one,
As terrestrial is, from the celestial throne;
And the great, greater, greatest, seem's stars, moon, and sun.

64 And thus I beheld, in the vision of heav'n,
The telestial glory, dominion and bliss,
Surpassing the great understanding of men,—
Unknown, save reveal'd, in a world vain as this.

65 And lo, I beheld the terrestrial, too,
Which excels the telestial in glory and light,
In splendor, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion and might.

66 I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal, in bliss.

67 Where the church of the first born in union reside,
And they see as they're seen, and they know as they're known;
Being equal in power, dominion and might,
With a fulness of glory and grace, round his throne.

68 The glory celestial is one like the sun;
The glory terrestr'al is one like the moon;
The glory telestial is one like the stars,
And all harmonize like the parts of a tune.

69 As the stars are all different in lustre and size,
So the telestial region, is mingled in bliss;
From least unto greatest, and greatest to least,
The reward is exactly as promis'd in this.

70 These are they that came out for Apollos and Paul;
For Cephas and Jesus, in all kinds of hope;
For Enoch and Moses, and Peter, and John;
For Luther and Calvin, and even the Pope.

71 For they never received the gospel of Christ,
Nor the prophetic spirit that came from the Lord;
Nor the covenant neither, which Jacob once had;
They went their own way, and they have their reward.

72 By the order of God, last of all, these are they,
That will not be gather'd with saints here below,
To be caught up to Jesus, and meet in the cloud:—
In darkness they worshipp'd; to darkness they go.

73 These are they that are sinful, the wicked at large,
That glutted their passion by meanness or worth;
All liars, adulterers, sorc'ers, and proud;
And suffer, as promis'd, God's wrath on the earth.

74 These are they that must suffer the vengeance of hell,
'Till Christ shall have trodden all enemies down,
And perfected his work, in the fulness of times:
And is crown'd on his throne with his glorious crown.

75 The vast multitude of the telestial world—
As the stars of the skies, or the sands of the sea;—
The voice of Jehovah echo'd far and wide,
Ev'ry tongue shall confess, and they all bow the knee.

76 Ev'ry man shall be judg'd by the works of his life,
And receive a reward in the mansions prepar'd;
For his judgments are just, and his works never end,
As his prophets and servants have always declar'd.

77 But the great things of God, which he show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul, where they are.

78 I will go, I will go, while the secret of life,
Is blooming in heaven, and blasting in hell;
Is leaving on earth, and a budding in space:—
I will go, I will go, with you, brother, farewell.

JOSEPH SMITH.

Nauvoo, February 1843.

(Times and Seasons, 4:81-85)