

SALVATION—A STUDY IN CONTRASTS

We will start today our first discussion on the overall subject, the general subject of salvation. There are a lot of things in the gospel and the Church that are tremendously fascinating. They just have a compelling interest for the mind of the spiritually inclined person. There are few things that are as fascinating and interesting as the matter of salvation. In the overall, it embraces pretty much everything that there is in the gospel. Now salvation will be based on, and grow out of, and come because of the Atoning sacrifice of Christ. “We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.” (Article of Faith, 1:3.)

We spent two days on the Atonement. This is the foundation upon which salvation rests. And now we want to take the next step and begin an evaluation of what is meant by salvation and also, necessarily, at least a casual reference to the things that people have to do in order to gain salvation. I suppose that this is one of the fields where there are as many divergent and varying definitions, and as a consequence, as much confusion and uncertainty and ambiguity and contradiction in the minds of people, as is true with any subject. I honestly do not believe that the average member of the Church either knows what he is talking about when he uses salvation, the word salvation, or has a correct concept of what the word is supposed to mean. Now, there really is not any way that I can figure out to approach this subject in order to begin to crystallize in our minds what is involved other than by adding this phrase, “a study in contrasts.” That is just precisely what we do here. We start talking about salvation and damnation, and we do it under a considerable number of headings. Various words are used, and the words mean one thing in one setting and they mean something else in another setting. So I think that if we can begin to take segments of the subject and then contrast the usage of terms within those limited areas, and then just take one area after another, we ought to come up with some crystallized concepts of what really is involved in salvation.

Let us begin each of these little segments that we will discuss, with a little orientation between ourselves so that we will know what emphasis and the like we want to put on something . . . (inaudible) . . . let us start on the third row from the back. That is right. You have got it. What is salvation?

Comment: Well it has too many general aspects. One is resurrection, which is for everybody, and the other is salvation based on exaltation in the top degree of the Celestial Kingdom.

BRM: What does the Book of Mormon consider salvation to be?

Comment: I think scripturally, it generally is not exaltation.

BRM: Suppose that I said to you, “Here are 10,000 times that salvation is used. And in one instance it is defined this way, and in every other instance it is defined this other way. Which definition would you use?”

Comment: The one that is used the most, I suppose.

BRM: You stand alone. Practically the whole Church does the opposite of that. This is one of our great problems with salvation. Everybody wants to talk about salvation in terms of its usage in a limited, particular sense, probably only two instances in all the revelations where it is used that way, and forget about the way it is used in the thousand other instances. Now, how is it used a thousand times in the scriptures? The next brother.

Comment: A thousand times?

BRM: Yeah. Give me some suggestions here. I did not count these; but I am afraid I underestimated what its importance was about. Is salvation the goal of the Celestial Kingdom?

Comment: It is used that way.

BRM: It is used that way. Is it the goal of the Telestial Kingdom?

Comment: It is used that way also. But we mean the salvation in the Celestial Kingdom.

BRM: Is salvation to be exalted in the highest heaven of the celestial world?

Comment: It is used that way.

BRM: You are pretty sharp. When the Book of Mormon uses salvation, what is it talking about?

Comment: Salvation from—saving from death.

BRM: Salvation from death? Meaning the goal of the telestial kingdom?

Comment: It does not mention the kingdoms.

BRM: It does not mention the kingdoms, that is true. Next. When the Book of Mormon uses salvation, what is it talking about?

Comment: Well I would say exaltation.

BRM: Exaltation? Now, by that do you mean the highest level of the celestial world? Now, I have a head nodding the other way here. When the Book of Mormon uses salvation, what is it talking about? Yes?

Comment: Was I nodding my head?

BRM: Well, I wanted you to stay awake, yes. The next sister. What is “conditional” salvation?

Comment: Why do you not ask the next one; go on down to the next one.

BRM: All right. What is “unconditional” salvation?

Comment: That is the love of Christ. When someone . . . (inaudible).

BRM: Automatically saving people . . . (inaudible).

Comment: Saved by grace, by the grace of Jesus Christ’s atonement.

BRM: Well, what is salvation by grace?

Comment: Well, the gospel . . . (inaudible).

BRM: That is right.

Comment: And that eventually everyone will have—eventually everyone will . . . (inaudible).

BRM: I have another 10,000-question. Suppose that there were 10,000 instances where salvation by grace meant one thing, and one instance where it meant something else. Which definition would you choose? Now, there are not 10,000, but I am using that to illustrate there are a whole host. Let us start on this person in the next row. What is salvation by grace?

Comment: Are you talking to me?

BRM: No, the sister in front.

Comment: Well I imagine it to be through, like salvation from death . . . (inaudible) . . . grace whereby no matter what you do you could be resurrected.

BRM: Meaning that it means resurrection?

Comment: Yes.

BRM: I have somebody behind you that agrees, and I want to ask him a question. If you had an instance where a term was used a thousand ways in one sense and once in another, which one would you choose?

Comment: I guess I would go with the majority.

BRM: Well, why did you go like this when she said salvation by grace means resurrection? Does salvation by grace mean resurrection?

Comment: Yes, and it may mean some thing else, too.

BRM: It may; it just possibly may. Well, let us begin making some of the contrasts here. Hopefully we will get to salvation by grace this morning. But let us make a couple of columns here under our first heading, and let us call one of them “Unconditional Salvation.” And let us call the other one “Conditional Salvation.” Now I guess we better have a diagram for ourselves, so that we can point over to this diagram and say what kingdom or status and place is involved in these various instances. And when we draw this out, we almost always do it the same way. Except I will not do it in perspective this morning. If I did it in perspective, this top kingdom would be the smallest in size. But let us make this top one the Celestial Kingdom, and the Celestial Kingdom has three heavens or degrees. So this is celestial. And underneath this is terrestrial. And of course underneath that is telestial, and finally below the telestial is the place and the kingdom which is, in the ultimate sense, the kingdom of the devil, which is not a kingdom of glory; it is the place to which the Sons of Perdition go. Now, we are in the habit of saying that this is exaltation where the family unit continues in the highest of three heavens of the celestial world.

Now, salvation is conditional or unconditional. Unconditional means what?

Comment: All men will be resurrected.

BRM: It means that every living soul is resurrected because of the Atoning sacrifice of Christ and is saved in that sense, from what we read yesterday. Death, hell, the devil, and endless torment . . . (inaudible) . . . all men are automatically saved through the Atonement of Christ without work on their part as far as this life is concerned, from death, hell, the devil and endless torment. Now what I have said is not quite true. It is true, but when we say it, it is one of these statements that implicit in it is an exception, and of course the exception here is that some men are going to be—what?

Comment: Sons of Perdition.

BRM: They are going to be Sons of Perdition and of them the revelation says, they will be “as though there had been no redemption made.” So they are an exception to this blanket statement of unconditional salvation. They will be as though there had been no redemption made. Meaning, they are not saved from hell, the devil, or endless torment, or from spiritual death. But they are saved from temporal death in the sense, of course, that they are resurrected.

Well, people are saved unconditionally, meaning they are resurrected and they go to any one of those kingdoms of glory. What is conditional salvation?

Comment: Salvation of the (inaudible).

BRM: Now I do not know that we can define this down every time. It is an easy thing to say that conditional salvation means to go to the Celestial Kingdom, and that is true if you want to define it that way. But I will tell you really, I have some reservations about that. I think maybe conditional salvation is supposed to mean exaltation in the highest heaven of the celestial world. If you want to say conditional salvation let us make it read, "Salvation in the Celestial Kingdom," it is all right; you have defined your term. But before we get through here, hopefully, we are going to discover that when the Lord talks about salvation, that is it, unless there is some definition or some expression that indicates that it means something else. Salvation means exaltation.

Now, conditional salvation means that you have to do something. What do you have to do? Well, this is the gospel. This is the Third Article of Faith. This means faith, repentance, baptism, the Holy Ghost, and enduring to the end. If somebody wanted to summarize the plan of salvation, they do it in one of two ways. They say the plan of salvation is the Atoning sacrifice of Christ. That is excellent. That is as near a synonym to the plan as you can have. But if they were going to define the plan of salvation in terms of what men have to do, not what Christ had to do, you would say the plan of salvation is five things, and it is those five right there. If any person will do those five things, he will be saved obviously in the Celestial Kingdom. But in a more particular sense than that, if he really does those five things, and especially this fifth one, especially that fourth one—those tied together, he will end up with exaltation.

Well, a study in contrasts. Salvation can mean either one of those things. Now, we have some more synonyms that we use. We have a synonym here that is general. And we sometimes talk about general salvation and the opposite is? Individual salvation. Sometimes we talk about universal salvation. And we might use that word in a different sense, too. We might use it in the sense that salvation is offered to everyone, although really what we are talking about in universal salvation is that all men will be resurrected. And, of course, the opposite to that is limited salvation. The reference—well, this salvation over here is *without works*. Meaning, without the works of the gospel. Now, it is of different degrees, and so men's works have a bearing on it. You do some works that get you either to a Celestial or a Terrestrial Kingdom. But when we say it is without works, we mean that it is without the works of righteousness that are involved like these—without the works to take a man to the Celestial Kingdom. So this kind of salvation is by works. This kind of salvation is *unearned*. Now, we might do a little defining there; as contrasted with earn, you have to earn your salvation. Unearned, as far as this life is concerned, but on the other hand there would have to be something that got us this, and so obviously it is pre-existence. In fact, "somebody keeps their first estate," means that they can come here and have a body and be resurrected, so in a sense it was earned back there; but as far as this life is concerned, it is not. Now, this is where the sectarian world gets so upset with the Latter-day Saints. We say you have to earn your salvation. Well, of course you have to earn your salvation. And they say, "Oh, what you do to the Atonement of Christ by talking about earning your salvation!" And I think we are guilty of a little something; we are guilty of not stating the overall perspective and tying in the Atonement

like we ought to, and the grace of God. But, having done that, then the fact is that you have to *earn* your salvation. Now this is Paul's statement. He says, "work out your salvation with fear and trembling before God." He says to some members of the Church, "Now is your salvation nearer than when ye believed." You are in process of working it out. You believed and you accepted the gospel and you have been members of the Church for ten years, and you are nearer to salvation than you were when you started out on the course. "Now is your salvation nearer." You have to earn it. But this is based on the atoning sacrifice of Christ. Now, the picture that we draw of that is this: We will not read it here—our time limitations, but the reference is the 31st chapter of 2 Nephi. And Nephi is talking about how to gain salvation. And so he says the gate by which you should enter has this name: the gate is repentance and baptism, which is a dual .

(Inaudible) . . . I will just say leads to salvation. So the process of earning your salvation—a salvation by works, a salvation that is conditioned upon something, is to believe the gospel and enter the gate and get on the path. Then you start going up the path, and that process is known as "enduring to the end." Now, that really does not describe it wholly; that process is known as working out your salvation; earning your salvation. So we joined the Church and we started to advance and here we are now up to this point. And Paul comes along and he says, "That's wonderful. Now is your salvation *nearer* than when you first joined the Church. Nearer than when you believed, because you are beginning to work it out; you are beginning the process of sanctifying your soul," and so on.

Well, these are the first two contrasting things that begin to give us a picture of what is involved in salvation. Now, obviously this salvation is salvation by obedience, and so it is the Third Article of Faith: ". . . by obedience to the laws and ordinances of the gospel."

Just for instance, let us read one passage in our scriptures: Alma, the 11th chapter. And this is the Book of Mormon concept. The Book of Mormon, per se. Now, somebody told me a minute ago the Book of Mormon said salvation meant resurrection, and it does say that in one instance. But here is one of the thousand instances where it says something else. This is the 37th verse of Alma 11, ". . . no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven?" He is going to define salvation as to mean something else than resurrection. "how can ye be saved except ye inherit the kingdom of heaven?" According to this usage of terms, you are not saved if you are down in some other kingdom, but you are saved if you are in the kingdom of heaven. ". . . Therefore, ye cannot be saved *in your sins*" (emphasis added). Next verse 40: "[Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who *believe on his name* [people that repent]; and these are they that shall have eternal life, *and salvation cometh to none else*" (emphasis added). Now you see, this is a prospectus. Here are some limited people being saved and nobody else. Here it is saying that nobody is being saved except up in this highest kingdom. Therefore, the wicked remain as though there had been no redemption made; this is not what I was quoting a minute ago, but it is the same language confined to a different group. "... except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to

their works” (Alma 11:41). Well, salvation. What does it mean? It depends entirely on what you are talking about.

All right, this is the introduction to our subject now, to begin to give us a perspective. What question?

Comment: The word “earn” seems to me to be misunderstood by our Church members, particularly in Section 58, you know, about doing good works of your own free will. It seems like the word “qualify” would be more useful.

BRM: That might be a better word. Let us put qualify down. If it gives you a better concept, all right. We talk about winning our salvation. Salvation has to be won.

Comment: Did not King Benjamin say that you could not earn—that no matter how hard you worked, you would still owe God for the very blood that we . . . (inaudible).

BRM: Sure; it is just how you want to use words. I think that qualifies. When I say earn, I am saying here: you have got a testimony and you joined the Church. If you go up here you have to be perfect. You get perfect by degrees. You do not get perfect all at once. Perfection comes gradually. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48). So you get inside this gate, and you say, “All right, today I become perfect in the word of wisdom.” The negative side. You take the first step and you abstain from tea, coffee, tobacco and liquor. Now you have qualified to a degree, and you have obtained perfection in a limited scope. Suppose God said to Moroni, “Moroni, no tea, coffee, tobacco, or liquor, and that’s it.” And Moroni said, “All right Lord, I believe you. I won’t have tea, coffee, tobacco, or liquor.” Moroni is perfect in that thing. So, Moroni says to Bruce McConkie, or the Lord says to Bruce McConkie, “No tea, coffee, tobacco, or liquor.” And I say, “All right, I’ll buy that. That’s agreeable with me.” And so I get busy and I control my appetite totally and completely, to the point that I do not use tea, coffee, tobacco and liquor at all, and I am so the master of myself that I do not even want to use it, and so I am just as good as Moroni. Moroni is not a snap of the fingers better than I am in that thing. Moroni cannot keep that law any better than I can, because if I keep it, I keep it! So I have become perfect in that thing and I have made a step. I am not wholly perfect, but in that realm I am beginning to fill up the ledger on my behalf.

All right, now the Lord says to Moroni, “One-tenth of your interest annually, payable into the tithing funds of the Church.” “Yes Lord,” says Moroni, and he pays his tithing. So the Lord says, “All right Bruce, one-tenth of your interest annually into the tithing funds of the Church.” I believe it. I pay my tithing; I do it regularly and systematically and persistently; I am totally converted to it; I would rather starve than not pay my tithing; I am a full tithing payer. Now, Moroni cannot do any better than that. What I am saying is, the angels of God in heaven cannot keep the law of tithing any better than I can keep it, if I go ahead and keep it. So, I have filled-in another segment. I have become perfect in that thing. So the Lord says to Moroni, “All right son, I want you to have charity.” And charity is the pure love of Christ, as Moroni wrote down. Moroni says, “That’s fine; I’ll

have it.” And he does. And he becomes perfect in that thing, so the Lord says to me, “Charity.” Well, where am I? I say I will do the best I can. I will try. I do not quite make it as well as Moroni made it. Now the theory is, I could. But the fact of the matter is, I do not. I do not have the charity I ought to have. But I do keep the word of wisdom. Now, I am perfect to a degree, and I am only partially perfect where something else is concerned.

Now, this illustrates what is involved. We are in the process of earning, in the sense of obedience, which is qualify. Maybe that is a better word. We are in the process of working out, and as we go along we begin to fill up the segments until at the end, eventually, we become perfect, but this takes this life and the next for us. Nobody gets it all done in this life. But gaining salvation is a process, and it is the process of working out by obedience what is required.

Well, this is our concept of salvation now. Any question that we need? Now we need to get so much of this before us this morning to get a perspective, and we will build on it next week. And if we are outlining, this is “A” and this is “B,” and now let us take “C” in our outline. And so that there will not be any misunderstanding about what we are talking about here, I will call this “full salvation.” Now, what is full salvation? What is full salvation? Lawrence?

Comment: Well it sounds like exaltation in the highest degree of the Celestial Kingdom.

BRM: It cannot be anything else than that because that is all there is as far as salvation is concerned. Now, do you know all the MIA themes? Tell us the one about eternal life. We have an MIA theme of years past that includes within it the phrase, “eternal life is the greatest of all the gifts of God,” right?

Comment : Right. (Laughter.)

BRM: Before you were born, but it is an eternal truth. Now, why did not the Lord say, salvation is the greatest of all the gifts of God? Why—we live . . . (inaudible) . . . eternal life. Is he trying to make a distinction here? Does he want us to have in our minds that there is a distinction between salvation and eternal life because he says eternal life is the greatest of all the gifts of God? Now, this is what everybody in the Church thinks and I am asking you, is this right? Should we go around with the concept in our mind that eternal life is one thing and salvation is another? Do you think we should or do you think we ought to start equating eternal life and salvation as the same thing? Should we go around saying or thinking that exaltation is one thing and salvation is another thing, or should we start equating exaltation and salvation as synonyms? Should I put salvation there or should I erase it?

Well, let us just take a look now. Open your Doctrine and Covenants to Section 6. I think we ought to get our perspective right in this thing. Section 6 and the 13th verse. “If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, *which is the greatest of all the gifts of God; for there is no gift greater than the gift*

of salvation” (emphasis added). Now, do you see what this does? Really, this is our perspective. This is where we ought to start. This is the way the Lord starts us out in this dispensation. Salvation in the kingdom of God, which is the greatest of all the gifts of God, and what he is talking about is right up there. He is not even talking about the lower two heavens in the Kingdom of God, or else he is just defining this as the Kingdom of God alone in this sense. Salvation is the greatest of all the gifts of God, “for there is no gift greater than the gift of salvation.” Same languages with reference to eternal life.

Well, full salvation. Full salvation really means exaltation. It really means eternal life. It is precisely what Nephi was talking about when he said that if we do this thing at the end we get eternal life.

Comment: One day will you tell us the difference between eternal life and eternal lives?

BRM: Yes, that is next Monday. We are going to have quite a little to say on that as we equate what is evolved between exaltation and some other things.

Comment: (Inaudible.)

BRM: Section 14, but . . . (inaudible).

Comment: Section 14 and 7.

BRM: Fourteen and seven. It is the same thought content as 6 and 13, which we were just quoting. Now, these revelations do not say full salvation; we have a hymn that says that. These revelations just say salvation. And my point here is that we would do wonderfully well in our understanding of the gospel if we had the realization that when the prophets talk about salvation, *this* is what they mean, and it comes through to me now, but I did not bring it, but I thought I remembered to bring it, a *very strong* quotation from Joseph Smith in the *Lectures on Faith* where he defines salvation—this very word here—and he defines it to mean having the omnipotence and the mind and the glory and the dominion of Jehovah. Well, this is exaltation pure and simple, as we use it. We like to use exaltation, but the scriptures use salvation. In fact, the only place in the scriptures that exaltation is found in this sense is in the Doctrine and Covenants. So all of the Book of Mormon and all of the Bible are talking about are either eternal life or everlasting life or salvation, and when they talk about it, they mean these things. This is the gospel of exaltation. This is not even a gospel of going to the Celestial Kingdom, really. It is a gospel of exaltation, and our interest and our concern centers around this thing here. Sure, you can be saved in the Celestial Kingdom. As a matter of fact, you can be saved from death, hell, the devil and endless torment in those two lower kingdoms. But our perspective ought to be always that eternal life or its meaning, salvation, in the highest heaven of the celestial world.

Now, let us take the next heading; hopefully we can get through this, or at least get enough of it out before us so that the investigation can be made and the inquiry drawn.

And this—"D" in our outline . . . (inaudible) . . . well, I will write it out as a sentence. "All salvation comes by grace." I will tell you what we think in the Church. Sort of sad. Sort of sad, but everywhere you go, somebody thinks that salvation by grace means to be resurrected. You think that you are saved by the grace of God in that you are resurrected. Well, that is true; that it is absolutely true; that is precisely what happens; you are saved by the grace of God in that you are resurrected. SO the next thing they do is open to the—or somebody says to them . . . (inaudible) . . . says to them, "Well, Paul says by grace are ye saved. And so you do not have to do any good works, you are saved by grace." And our missionaries or somebody stands up and they say, "Well, your problem is that you don't know you are saved by grace, meaning you are resurrected. And what Paul meant when he said 'by grace are ye saved' is that you are resurrected. But we are saying to you is, that you have to have something more than resurrection if you go to the Celestial Kingdom." Well, this is wonderful, except that it is false! Paul never said anything similar to that. Paul said, "By grace are ye saved in the Celestial Kingdom of God." That is what he was talking about. Full salvation, exaltation—we do not get out of this problem by weaseling around and saying, "Oh he's only talking about resurrection." Salvation by grace has a dual meaning.

Now, let us open the door that leads to our investigation in this field. We need a definition of grace. What is it? What is a definition of grace?

Comment: Apparently it is a condition which is given to us despite anything that we ourselves can do, and this comes gratuitously from the Lord.

BRM: Not bad. Give me some synonyms that will crystallize that in our minds.

Comment: Gift.

BRM: All right.

Comment: Power of the Atonement.

BRM: Comes because of the Atonement; it is based in the Atonement; it is manifested and exhibited through the Atonement. What are the words that are synonyms that will crystallize in my mind what the love of . . . (inaudible) . . . what I just said—I gave you one—what the grace of God is.

Comment: (Inaudible)?

BRM: That is good. But one of the other is what I just said. The grace of God is the love and the mercy and the condescension of God. Now if you could choose some other synonyms, but these are as good as any perhaps to crystallize what is involved. "God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life." Well, that everlasting life is the same thing as this; it is eternal life; it is God's life. This condescension I picked up from the 11th

chapter of 1 Nephi. “. . . Knowest thou the condescension of God?” (1 Nephi 11:16), the fact that a holy and exalted being who is omnipotent and complete in all his character, perfections, and attributes, would step down to our level and be the father of a son after the manner of the flesh. Well, the grace of God is his love and mercy and condescension for us. This subject divides again into two fields, and we get our contrasts. Salvation by grace alone. Salvation by grace coupled with obedience. Now, salvation by grace alone obviously is precisely what we have been saying, and what the members of the Church generally say: it is resurrection. It is coming forth from the grave. It is what we had on the board a minute ago; it is salvation from death, hell, the devil and endless torment. It is the automatic inheritance that comes to all men because of the love, the mercy and the condescension of God towards us.

Now this comes back again to our other thought, “without works.” This consists in having immortality. This consists in going the way we are limiting it now, to some kingdom less than the Celestial Kingdom, but it does not involve these people because they are as though there had been no redemption made.

Well, I do not know. I really have not searched this out, but I cannot think of more than two passages in all the revelations that have ever been given that talk about salvation in the setting of this sense and use the word salvation. Now, one of them is in Section 76; the other one is in the 9th chapter of 2 Nephi. In this 9th chapter, we are saved from death, hell, the devil, and endless torment. In Section 76 he saves all the works of his hand except those Sons of Perdition who deny and rebel and so on. I do not think there is a central other instance in all the revelations where the word salvation is used in connection with going to any kingdom other than the Celestial Kingdom. There might be one that I do not think of.

Comment: Is not that because everything in the whole gospel plan is just a gearing to the highest kingdom and . . . (inaudible) . . . they do not make it halfway in everything else unless you have just . . . (inaudible).

BRM: We have no interest in being saved in any kingdom except the celestial kingdom.

Comment: And that is the highest kingdom.

BRM: But we have no interest in anything except exaltation. *But*, if you went into a gospel doctrine class and asked them to define salvation, I could guarantee that in every instance in a million except one, they would get up and say that salvation means to be resurrected. Somehow or other, we want to choose that isolated instance where the Lord by way of contrast is teaching us something instead of choosing to follow the perspective of the whole gospel which is that salvation means exaltation. It is a good, wholesome thing for us to get a perspective of what salvation means. Well, salvation by grace coupled by obedience is . . . (inaudible) . . . is a lot of things. There are a lot of scriptural references. Now, here are some of them. Here are some of the best: 2 Nephi 25:23 and 10:24, and Moroni 10:32-33. Now, these passages are Book of Mormon passages;

particularly these last three are the most beautiful on the subject. And they are talking about grace and equating it with salvation meaning eternal life. It is by grace that we are saved *after all that we can do*. The Atonement, the grace of God gives the Atonement; it is by his grace, the fact that he worked out the atoning sacrifice, but then we get saved by that grace *after all that we can do*. There would be no salvation without the grace of God, without the atoning sacrifice. But that standing alone does not give us salvation. That is the perspective of the Book of Mormon, that you have to do something in addition to the Atoning sacrifice of Christ. Christ does his work—glorious! He did it: But man has to do his work, and if he does not, he does not get this kind of salvation that the scriptures are talking about. Now really, we have no interest in just being resurrected and staying there, and letting it go at that. We have an interest in being resurrected and having coupled with the resurrection the immortal glory.

Well, this is quite a tremendous subject; we are really not discussing it. Let us see if we have any questions.

Comment: With the reward that is involved, do you ever say you really earn it at all?

BRM: Well, no you could not. Now that is King Benjamin all over again. You are everlastingly indebted. Well, we have already erased that word; I was going to say we will just erase that word “earned,” because maybe it does not really accurately give us salvation. Let us take the word “qualify.”

Comment: You are implying, it seems to me, that everything less than exaltation is damnation—which brings damnation into the two of the three degrees of the Celestial Kingdom?

BRM: It sure does, does it not?

Comment: The Book of Mormon deals in contrasts as you said, and you have only there the possibility of going to God or becoming a Son of Perdition; there is no middle ground. In the Book of Mormon as it has in the Doctrine and Covenants. I wonder if the term “eternal life” has to be narrowed this much.

BRM: The word eternal life?

Comment: Right. I do not see why—frequently we defined it as life in the presence of the eternal God, and not simply the power of lives with which you seem to be mixing it.

BRM: This is the next heading on our outline . . . (inaudible) . . . we dare not get into it now because we want to take a little ample time on it. We will begin next Monday with a contrast between immortality and eternal life, which necessitates some rather express definitions of possible ways in which the term can be used. So we are going to talk about that a good deal. Now, this is very interesting what you just said, and this is right. The Book of Mormon talks about salvation and damnation almost every time. Now, there are

some other things maybe that infer that there is something else. But it is just talking about the two extremes. So we would do what we have been doing in principle with the word “damnation.” We take the word “damnation” and we put it in two columns, and we say damnation means one thing in one column and it means another thing in the other column, and you cannot comprehend it except on the basis of these contrasts. Now, here is one damnation; here is an eternal damnation. And if you limit it to that, everybody else is saved! Sure. We found that there is that kind of salvation. But in another manner of speaking, damnation is below that line and people are damned in the telestial and damned in the terrestrial, and everyone else is saved. They are the people that are not in the kingdom of God. Now, there is still another sense in which everybody below that line is damned. And so here you have somebody who is saved in the Celestial Kingdom of God in one of the two lower heavens and he is damned in the Celestial Kingdom of God because he cannot have the fulness in the marriage union. You can do just exactly with damnation what you do with salvation. It is a study in contrasts and you do not visualize it unless you equate it with salvation. So you are damned; you are damned; you are damned. That means you are damned! But it depends on what you are talking about! If you go and say, “Well this fellow is going to the Celestial Kingdom to be damned,” somebody thinks you have flipped a cog. But that is a fact[You can be damned in the Celestial Kingdom because your course of conduct and progression is limited and restricted and refined for you and you do not have the unlimited fulness that goes with exaltation.

Comment: So that is the almost universal use in the Book of Mormon to equate the salvation and damnation to the resurrection—the resurrection of life on the one hand and the resurrection of damnation on the other? Could you draw the line from one to the other?

BRM: Well, I am not so sure that every one of these Book of Mormon passages falls into one category or the other. Now, you take that passage in the 40th chapter of Alma about damnation and it seems clear that we are down here with the Sons of Perdition. In the 11th and 12th chapters of Alma you are down here with the Sons of Perdition. Except there is something in that 11th that we were reading that was talking about being redeemed.

Comment: (Inaudible.)

BRM: Well, let us talk about that Monday; it is too much to start at this last moment.

Comment: Could we then say that spiritual life and spiritual death are matters of degrees from an absolute spiritual death to a partial?

BRM: I think you can. I think you can if you want to, provided you use the language to define what you are doing.

Comment: And then the second death would be a partial death?

BRM: I would like to talk about the second death a little later, and we better do it then. There is such a thing as the second death prevailing until a specified time and then something else prevailing.

Comment: You hear mentioned quite a bit at Church about after the resurrection there will be no progression between one degree of glory and another. Is this true, or—?

BRM: That is true, and we will take that up before we get through. We will spend a little bit of time on that.

Well, now our time for this is gone now, but what we have done today is lay the foundation for some more that comes ahead, and I think this is tremendously interesting and fascinating, and out of it, hopefully, we will get the concept of what is involved, and we will not limit ourselves too much on this particular phase of our discussion if we avoid subjects, so such things as this progression from one kingdom to another, if I do not come back to it, you bring it up again.

We will pick these threads up now on Monday. Today your prospectus or outline was due for your term paper, so if you have not handed it in, please give it to me; I will look them over during the weekend.