

SALVATION AND RESURRECTION

Salvation by law, and then the words “by resurrection,” which are going to mean substantially the same thing, and they are going to be very closely connected in our discussion.

I think it would be a wholesome thing for us to take a look at the matter of how you gain salvation, how you go about doing it. And this, basically, is what is involved in this heading: how do you gain an inheritance in a Telestial Kingdom or a Terrestrial or a Celestial? Let us open up our subject by the analysis of three or four passages of scripture, and then I think we will reach some conclusions and we will have ample opportunity to discuss what is involved. So if all of you would start with the fifteenth chapter of 1 Corinthians . . . (inaudible).

Even though you know this all by heart, we have got to read it together today and see if it does not have some significance that has not always appeared to us on the surface. So look down at the thirty-ninth verse: “All flesh is not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.” Now stop and think about this for a minute. This is something called the master act. He takes some very self-evident truths and he uses it to drive home a spiritual reality. He was doing that yesterday in what we read when he talked about joint-heirs. He took an expression “joint-heirs” that has a legal meaning, and he gave it a spiritual application so that we would conceive of the glorious concept of being equal, in the sense indicated, with Christ, although he everlastingly is our God.

Now Paul is going to teach a great religious truth, and he wants everyone who launches into this spiritual concept to be aware that there is an actual difference in the kind of flesh that composes the bodies of different forms of life. Now this is self-evident and everybody knows it. No one is confused as to whether they are eating fish or fowl. You know the difference. There is an actual difference in construction. One kind of flesh goes with one animal and one kind of flesh goes with another animal. Now just have that expressly in your mind and be aware of the analogy that he is making as we read what is next:

There are also [now the significance is, that in the same sense in which there is a difference between various forms of life, there are also] celestial bodies, and bodies terrestrial: [the full account said, “and bodies telestial”] but the glory of the celestial is one, and the *glory* of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. (1 Corinthians 15:40-41.)

Now stop right there, and somebody tell me what Paul is talking about. He said there are these different kinds of bodies in the animal and fowl and fish world. *And there are also* celestial bodies, terrestrial and telestial.

Comment: Do those types of bodies differ from fish as also the terrestrial bodies differ from celestial bodies?

BRM: All right, he said that, but now let us see if you, saying those words, have the same vision as I have of it. Point me out here in the room a celestial body.

Comment: I do not believe there is one unless you can make a celestial body before the resurrection.

BRM: Well, if there is not, point me out a terrestrial body. Any terrestrial bodies here? Any celestial bodies here?

Comment: Yes, we are all celestial.

BRM: Are we?

Comment: We are living that way.

BRM: We are living that way? (Laughter.) If it would not seem the wrong thing to say, I would say, "Speak for yourself." (Laughter.)

Now, let us see if there is not a concept in this that is different than what you said. What does Paul mean when he says, "There are also celestial bodies, and bodies terrestrial . . .?"

Comment: I had the same idea in talking about resurrected and glorified bodies. But I think maybe he might be talking about the planets, about the sun, the moon and the stars literally being those kinds of bodies, those kinds of creations.

BRM: Well, he might be, but he is not. That is not the answer I wanted. But that is what he is talking about. Yes?

Comment: Is it possible that before we even came here, that we had celestial and terrestrial bodies.

BRM: Now you see what is happening is this—everybody knows that there are some kingdoms of glory in the Church; we all know that. And so we start talking about celestial, terrestrial, and celestial, and the only thing we can think of is that there are kingdoms of glory. Now Paul has not said one single word about a kingdom of glory yet. Open your book and let us see what he says.

Comment: Well he is saying in the next verse we will all go to the resurrection but as a body we will be resurrected to what . . . (inaudible).

BRM: All right, this is exactly what he is saying. Now look down at your message, verse 39: there are different kinds of flesh among the animal world. Verse 40: and there is also a difference in the bodies that men have. Their bodies are celestial, terrestrial, or telectual. Now has he said anything more than that? Forget about the fact that you know that there are kingdoms of glory. Now so far all he has said is, there is a difference in the flesh of different forms of life and also, in the same manner, there is a difference in the flesh in the bodies that men have, and then what you have said. He gets down to verse 42, and then he starts talking about the eternal world, and he says, so also, even as there is a difference in the various bodies that men have, so also is it in the resurrection. Now did it say that? Am I reading something into this that is not here?

Comment: Does he mean in verse 40 then, that in this life there are telectual and terrestrial bodies?

BRM: He means that in this life, *right here in this room* there are celestial bodies, terrestrial bodies, and telectual bodies. I hope there are not any in this room except celestial bodies. I should have said here in this world, here in Provo, there are celestial bodies, terrestrial bodies, and telectual bodies. Now, this is just a little instance of scriptural interpretation, because we are going to read this somewhere else to find out what Paul says, but let us see just really what Paul says, so we can tell what he means. Rodney?

Comment: I think everyone, basically, is the same. I do not believe that is what you are getting at, but I think we are celestial, terrestrial, or telectual according to the spirit that is quickening us. In that sense, you are probably alluding to Section 88.

BRM: I am probably alluding to Section 88; we are going to read Section 88. Now, there is an element of what you say, that we are all the same in that the flesh that is in our bodies is all mortal flesh, but let us see how far we can carry this very thing.

Comment: It seems to me in verse 39 he is talking about the different compositions of flesh. Forty and forty-one he is talking about the different compositions in the celestial, terrestrial, and telectual orb. I am equating bodies with orbs. And then he backtracks from . . . (inaudible) . . . in verse 44 so also the resurrection . . . (inaudible).

BRM: All right, now what we will do to see whether that analysis is correct or not, is to read what the Lord said amplifying, simplifying, expanding a little, in latter-day revelation. What I am suggesting is, that what Paul has said in verse 39, there are all these kinds of flesh of different lives. There are also in the same sense different kinds of men. Some have a body that is celestial and some have a body that is terrestrial, and some telectual if we have the Inspired Version's full account, as you know. And then having said that about *mortal* individuals, he makes the added truth, so also does this condition exist in the resurrection from the dead; when you get your mortality raised to immortality and your corruption to incorruption.

Well, let us see now, we have to be quite hasty to cover our ground today. But let us open to section 88 now and see if we can tell if that is what Paul meant. I think we had better start and read the whole passage and have it before us. We had better start with the sixteenth verse.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; [now we are getting our setting; now we are going to see some of this language.]

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified. (D&C 88:16-20.)

These next two sentences are just glorious announcements of how you get to the celestial kingdom.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. (D&C 88:21.)

So if someone is going to go to a celestial kingdom, he has to be sanctified by obedience to something that is called the law of Christ, which is the gospel. And if he is not sanctified, he goes to a terrestrial or a telestial kingdom.

For he who is not able to abide the law of the celestial kingdom cannot abide a celestial glory. (D&C 88:22.)

Now, one thing that tremendously interests me about that twenty-second verse is that it does not say you have to keep the celestial law. It says you have to be *able* to, and I make that point in connection with such things as the law of consecration. The law of consecration is the celestial law. It does not say you have to live the law of consecration; it says you have to be able to live the law of consecration. There are lots of people that do not have opportunity in their day to live a particular law which is a celestial law. But the point is, they have to be the kind of people *who* would have lived the law had the opportunity been given them. They have to be able to do it.

Now verse 23:

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. (D&C 88:23-24.)

Which is expressly limited to the Sons of Perdition. Everybody goes to a kingdom of glory excepting them. What we are talking about now on this blackboard, is the usage of these terms in the eternal sense, kingdoms of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, *it shall be sanctified* [now that is the provision on which it becomes celestial]; yea, notwithstanding it shall die [it is the earth, it shall be quickened again], it shall abide the power by which it is quickened, and the righteous shall inherit it.

For notwithstanding they die, they also shall rise again, a spiritual body. (D&C 88:25-27; emphasis added.)

Now our definition. A spiritual body is a body of flesh and bones. This does not say a spirit body; it says they are going to rise again a spiritual body, a body of flesh and bones, tangible, corporeal. Christ had a spiritual body when he said, “Handle me and see.” Paul says this thing also in the fifteenth chapter that we were reading. He uses the word spiritual to mean a resurrected body.

They who are of a celestial spirit [a celestial spirit] shall receive the same body which was a natural body [the same body]; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened (D&C 88:28; emphasis added).

Now he does not repeat this concept for every Kingdom, but let me read that 28th verse over again, because the principle applies, of course:

They who are of a [terrestrial] spirit shall receive the same body which was a natural body;

They who are of a [telestial] spirit shall receive the same body which was a natural body;

Well, how many words have we read in this discussion now, that modify those terms telestial, or terrestrial, or celestial? What have we read about? We have read that there is something called law, have we not? He that is not able to abide the law of a celestial kingdom cannot abide a celestial glory. So we have read that there is a celestial law.

Now we have read that there is a celestial body *and* a celestial spirit. We have also read that there is a celestial glory and that there is a celestial kingdom. Now, now do we relate

those terms to each other? There is a celestial law, there is a celestial body and a celestial spirit; there is a celestial glory, and there is a celestial kingdom. And you say that same thing over again for every one of the kingdoms. There is a terrestrial law and a terrestrial body and spirit, glory and kingdom. So for telestial. Now how do you get to a celestial kingdom of God? How do you get there in the light of what Paul says and what the Lord has said expanding and amplifying what is in Corinthians? How do you get there? All right, how do you get there?

Comment: Sanctification.

BRM: Sanctification and obedience. Let us talk about the telestial kingdom for a minute. Suppose you are one of these peculiar people who want to go there. How would you get to the telestial kingdom?

Comment: By not obeying.

BRM: No. No. Now let us be affirmative. I am not asking you how not to get to the celestial kingdom, I am asking you how to get to the telestial kingdom.

Comment: Obeying telestial laws.

BRM: All right, obey the law that goes with the telestial kingdom. Right. Or being able to. Everybody is able to do that, are they not? The telestial kingdom?

How are you going to be able to get to a terrestrial kingdom? Now face this affirmatively, not negatively.

Comment: Obeying telestial laws.

BRM: Oh, all right, telestial for that and terrestrial for terrestrial, and celestial to get to a celestial Kingdom. Now, if you obey a celestial law in this life, what do you do?

Comment: You give sacrifice.

BRM: Now you keep still for a minute, I am not talking to you. If you obey a celestial law in this life what happens to you? All right Rodney, you said this was a celestial spirit. Suppose you obey a celestial law in this life, what happens to you?

Comment: Then you will have the gift of the Holy Ghost that does sanctify you.

BRM: You are going to get sanctified, and if you are sanctified what has happened to your body?

Comment: You have been quickened a portion of that spirit.

BRM: Yes, but I want something a little different now that is a little more express than that. If you are sanctified, what happens to your body?

Comment: You mean literally?

BRM: Literally.

Comment: Well, I guess it gets infused with the spirit. I did not say that.

BRM: I will buy that. How did you say that? Do you think we ought to work on him? All right, what happens to your body if you are sanctified?

Comment: Are you still talking to me?

BRM: Yes.

Comment: You become a spiritual, physical body.

BRM: You use words that I do not even know what they mean. However, what you said last sounds pretty good.

Comment: (Inaudible.)

BRM: All right, all right, it becomes a celestial body. Do you believe what he said because he said it? Well now look, I agree with that; I think that is fine. But the answer I was looking for was this, because we can take this out of the revelation. Your body becomes a new creature of the Holy Ghost. You are born again. Something happens to a body that is sanctified and that is cleansed and is purified from sin. Now, what is that phrase about magnifying your calling in the priesthood?

Comment: (Inaudible.)

BRM: Sure. You are sanctified by the spirit *unto what?* The renewing of your bodies. Unto the *renewing* of the body. Now I do not know what happens. But something happens to a human body when the individual concerned lives a celestial law. He becomes, in the language of Alma, a new creature of the Holy Ghost. In the language of many scriptures, he is born again; he is sanctified, and this sanctified involves the renewing of the body. The body becomes something different, apparently, than it was. And I think exactly what Brother Andrus says; it becomes a celestial body. Now, let me pick up a phrase here that we read, or first this, let me draw the line. You obey a celestial law and you thereby get a celestial body and spirit. Now that is what we are talking about here; you obey the celestial law; you are sanctified by the spirit; you are a new creature of the Holy Ghost; your body is renewed; you have a celestial body and a celestial spirit. You could not have one without the other. The body and spirit are connected. And then we read in Section 88 something about being quickened by a celestial glory, quickened

by a celestial glory which, without argument, is found in a celestial kingdom. Now look back in Section 88 where we were reading, they who are of a celestial spirit [verse 28] shall receive “the same body which was a natural body . . .” Now that is talking about in the resurrection is it not? So let us write the verbatim words down here, “The same body which was a natural body.” Which was a natural body. Now that is a mortal body is it not? This is a natural body that we have got now as contrasted with a resurrected body, which is a spiritual body. You are a natural body over here; you are a spiritual body over here, meaning a resurrected body. When you get resurrected you are raised from mortality to immortality, from corruption to incorruption, from a natural body to a spiritual body which is Paul farther on down in that column. He says it is a natural body now; it will be a spiritual body then.

All right, now, who were we talking to here about what Paul meant in verses 39, 40, and 41-2? Where is he? All right, you were one of them. What does that mean?

Comment: It means that on this earth there are celestial bodies, terrestrial bodies, and telestial bodies.

BRM: Well, that is what it means to me; that is just exactly what it means to me. The fact is, that is what it says and our problem is that we read it and we have in mind when we read it that those same words are talking about something else and we just instinctively say what you said, do we not?

Now verse 39 says there are these different kinds of flesh, so that he would have a basis for comparison to talk about. Verse 40 says, and also this same thing applies to bodies. There are different kinds of bodies. And then verse 42 introduced the subject of the resurrection and said, in essence, and even as there are these kind of bodies, so also shall it be in the resurrection. Now, you take that for just the way the words read without any prior pre-conception of what is involved because of some other knowledge that we have; you just take it for what it says. And then you open Section 88, and do you not discover the same thing? Do you not discover that there is a celestial law, that there is a celestial body and spirit and that there is a resurrected body, and when you get a resurrected body, you get back again the same body which was a natural body? “Even ye shall receive your bodies.” Now, what I am suggesting here is that these revelations say that if you live a celestial law, by that *process* you develop a celestial body and a celestial spirit. And so, in the resurrection you will be eligible to get back again the same body which you had which was a celestial body, and it will be quickened with a celestial glory, which is found in a celestial kingdom. And so you got to the celestial kingdom by the automatic process of here and now, today at this hour, living a celestial law. And maybe Alma meant just what he said when he said, “*Ye are your own judges.*” You got the body; you will automatically go where you belong. You will get back again the body that you earned.

Well, this is our beginning concept now. Let us discuss whatever we need to, briefly at least

Comment: The question comes to my mind, if you obey a celestial law and you develop a celestial body and you are born again, then is your calling and election made sure, or can you move from a celestial body once you develop that?

BRM: You can fall back, and the way you would know that is the verse in Section 20, where it says, “Even let them who are sanctified take heed lest they fall.” Even let those that are sanctified beware concerning themselves and live righteously. Now we will have our lesson on calling and elections made sure; this is one subject I do not want to talk about out of context really at all until we have laid the foundation, so that we will all be together on this sort of thing.

Comment: When we come to this earth now, do we all start out at the same place with a physical body and then we are judged according to how we are . . . (inaudible).

BRM: Sure. Every infant that is born into the world has a pure body does it not? There is no taint of sin, there is no iniquity at all. The infant has a celestial body. He is alive in Christ, and if he dies before he is accountable he goes to the Celestial Kingdom because he has a celestial body; it is pure, without sin, and therefore it is the equivalent of being sanctified. To be sanctified is to be free from sin. All right, when we become accountable, then we start, as you said it, disobeying. But, as I was trying to get over in order to dramatize it, we but obey a lesser law. Obeying a lesser law is disobeying a higher law, of course, which is the right statement. We start obeying a celestial law because some sin enters, or in other words, we start disobeying a celestial law and changes come in our bodies, and we have to be born again then to get back into our infant state, innocent before God—Moroni’s language.

Comment: Are you saying that, when everyone comes to the earth, and we all come at different—like terrestrial and celestial people, we all come the same, and then after we have lived here on the earth and obeyed all of these particular laws, then we become that type of person?

BRM: That is exactly what I am saying, that everybody starts out in this life pure and free, with no taint of sin, and hence children are saved if they die before they arrive at the years of accountability. I am saying that men in this life, by the law that they live, end up developing a kind of body that Paul says they have and that they will receive back again the same body in the resurrection—well, body and spirit. Yes?

Comment: In Mosiah 27 the Lord tells Alma that it is necessary to be born of God and changed from this carnal and fallen state, to a state of righteousness. Do you equate state with body?

BRM: I do not know the change. I do not know whether you can or not.

Comment: These are actual transformations . . . (inaudible).

BRM: It is an actual transformation. Somebody goes from a carnal and fallen state to a state of righteousness, and he gets a new body and he is a new creature of the Holy Ghost.

Comment: He is in a new state then?

BRM: He is in a new state of existence, a new type of existence. He is dead to wickedness; he is alive to righteousness. He is in a new state, a state of godliness and saintliness instead of a state of carnality and corruption.

Comment: Well are we talking about the actual physical, molecular structure of a body, or are we just talking about the abstract?

BRM: I am talking about the molecular structure of the body.

Comment: You mean if you took the molecular structures of some of the bodies in this room and compared it with other structures, they would be different?

BRM: Well I hope we are all the same. (Laughter.) But they are not, just in Provo. If you took it in Provo and had the means of doing it, you would. Now, let me remind you of something in that connection that Joseph Smith said. He said the Holy Ghost, when it falls upon a Gentile, has more visible effects than when it falls upon a pure Israelite. Right? It is on page about 150 of the *Teachings of the Prophet [Joseph Smith]*. “The Holy Ghost when it falls upon a Gentile has more visible effect to the eye than when it falls upon a pure Israelite, although the Israelite may be far above the Gentile in pure intelligence to begin with.” And then he goes on to explain that when the Holy Ghost falls on a Gentile it has to make him a new creation—there has to be a change. He is a different body. He was one kind of a man once, and now he is some other kind of a man. Now I do not have the faintest idea whether this could ever be discovered under a microscope; I doubt if you could. But from the Lord’s microscope there would be some way of distinguishing the kind of a body that is involved.

Comment: Now, the one thing that bothers me about this whole thing is, suppose a person lives through life and maybe he has obeyed a terrestrial law and he has got a terrestrial body and he has never heard the gospel and he dies and the gospel is preached to him in the spirit world, why, he becomes a celestial-type spirit and he owns a terrestrial body.

BRM: The way I harmonize that . . . (inaudible) . . . this is why I was laying a little emphasis on that verse that says, “He who is not *able* to abide the law of a celestial kingdom.” Nobody is going to be saved by salvation for the dead unless he is the kind of a person who *would have* lived the law and hence was *able* to live the law. And so he will do the best he can in this life, or in Amulek’s phrase, “He will improve his time while in this life” and there will be some provision that the Lord will make so he will have a celestial body in eternity.

Comment: In other words a Protestant who has never heard of the Church who has lived the best life he knows how, and he would accept the Church whole heartedly.

BRM: If he had it.

Comment: He is actually developing a celestial body?

BRM: Yes, he is doing everything that he can under his circumstances, and because of things out of his control, he cannot be baptized. The Lord fixes that up by some provisions that we do not know of except we know they exist, and he will go to a celestial kingdom.

Comment: Will the light that is in our bodies reflect the glory that we see literally, that we will shine (inaudible)?

BRM: Yes, I think there is no question at all about that. If you had a celestial body there will be . . . (inaudible) . . . you will have a glorious body that shines like the sun. But if you have a got a terrestrial body, the light will be of a different order and, by way of analogy, it will shine like the moon. That is right. God shines in glory like the sun because he has a celestial body and hence our God is a consuming fire and hence we could not stand in the presence of God unless quickened by the spirit of God and he would have to contain the life within him or it would consume man.

Comment: What about the spirit which enters this pure and innocent body you were talking about?

BRM: The spirits are of all levels of intelligence, different talents, but the spirit is innocent when it enters the body. But maybe it is born with musical talents and maybe it is not, depending on the talents that it had in the pre-existence.

Comment: Can we say that there are spirits that are celestial, telestial, terrestrial?

BRM: No, I do not know whether you can say that; I do not know anything about that, but I would not think you could say that because what the Lord is doing is starting every spirit out on a level that that spirit could gain salvation as we have defined it. By the Atonement of Christ all mankind may be saved; every living soul could go to a celestial kingdom.

Now, look, we better not take more than today on this subject. There are a couple of aspects of it that we ought to mention in addition to what we have said here. There are several, we maybe cannot take them all, but let us just do a brief outline here. I deliberately put these references here so that people could take a look at what law you have to live to get to these kingdoms. We need not amplify further about the Celestial Kingdom. The way you get to the Celestial Kingdom is to live the law of Christ, as that revelation says. In other words, it is conformity to the gospel. It is the plan of salvation.

However, if you want to know what kind of a law that you live to get to a telestial kingdom, the way you find it out is to look and read in the revelations. Who is going to go to a telestial kingdom? Now if you know who is going to go to a telestial kingdom, you have thereby learned what people have to do to get to a telestial kingdom. Do you follow me? If someone in this life is a liar, and liars are going to go to the telestial kingdom, you thereby know that if you lie, you are developing a telestial body. If you read in the revelation that adulterers are going to a telestial kingdom, you thereby learn that by committing adultery you are living a telestial law, and so on through all the listed things that there are with reference to that glory. And in effect and in substance this is the law of carnality. This is the law of worldliness. This is the law that the generality of adult people in the world are now living, a telestial law, and thereby developing telestial bodies so that they will receive again the same in the resurrection. This is what causes war and riots and crime and desolation and all the rest. Anything that is carnal and sensual and devilish, partake of a telestial nature.

Comment: Verse 103 says that “he who loves and makes a lie.” What does that mean?

BRM: I do not know. I do not know what it means. He that loves and makes a lie. This is one of those phrases that obviously is capable of more than one interpretation. You could say that means that he loves a lie; he loves untruth. He relishes untruth. Or you could say in the sex field, the other thing. He makes a lie in what he does there.

Comment: Those persons who inherit the Telestial Kingdom; will he be aware of what takes place in other kingdoms so he will be dissatisfied or will he be satisfied with that kingdom?

BRM: I do not know really except he will know some things, obviously, that are some relationships. The man in the Telestial Kingdom is going to know one thing for sure, and that is where God and Christ are they cannot come, worlds without end. So he knows he cannot go where God is. He knows there are kingdoms above. Now maybe he cannot comprehend what is involved in these kingdoms, but he knows where he is and that there is a relationship.

Well, the Terrestrial Kingdom. How do you get to the terrestrial kingdom? There are a lot of phrases there. “Honest men of the world who were deceived by the craftiness of men.” Lukewarm Latter-day Saints. In fact, let us bring the Latter-day Saints into this, shall we? The lukewarm Latter-day Saints—those who are not valiant in the testimony of Jesus. That is why I said lukewarm, because the revelation says “not valiant.” They have a testimony; they know the gospel is true, but they do not work at it. Now the valiant Latter-day Saints are going to be over here. And the wicked LDS are going to be over here. The telestial law is the law of wickedness. A member of the Church who is carnal, sensual, and devilish and immoral and unclean and lives like the world lives, well of course, he develops a telestial body just like anybody in the world does. He is in the Church and he has a testimony and he is lukewarm about it. These are they who are not valiant. He is following the process that creates for him a terrestrial body. The only way he gets a celestial body that is required is to be sanctified by the spirit.

Well, let me take just another concept here, and stop that and let that be something that you can think about and meditate on. But in connection with kingdoms of glory, I would like to leave you a thought with reference to resurrection. Now Jesus said (and this is in the 14th chapter of John) “In my Father’s house are many mansions . . .” Well, “there are many kingdoms,” that is the way the prophet gave it to us. “In my Father’s house are many mansions . . .” Well, did you ever note what the next phrase says? “*If it were not so, I would have told you.*” Now that is tantamount to saying that if there were not kingdoms of glory in the eternal world, degrees of glory, you would have to have a revelation to tell you that because that is one of the self-evident truths, like sunshine is self-evident. The whole system of salvation and all of the revelations talk about being judged according to your works. Well, if you are judged according to your works, you cannot be intelligent. You just cannot have normal intelligence to think that all there is, is a heaven and a hell. You have to put out the sunlight. This is an obvious truth that if you are judged according to your works there has to be degrees of glory. And hence, “In my Father’s house are many mansions: if it were not so . . .” I would have to give you a revelation and deny a self-evident fact. Well, there are kingdoms of glory.

Now, without reading it, in the fifth chapter of John, you are aware of the verses that the prophet was translating and correcting when he got the vision of the degrees of glory. So open to section 76 and let us just read one passage here to give us a perspective. And this sort of tells us the approach that we intelligently can make with the subject of degrees of glory. Verse 11:

We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, . . .

By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

Even those things which were from the beginning . . . [and so on]

For while we were doing the work of translation, . . . [we came to such and such]

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.

Now this caused us to marvel, for it was given unto us of the Spirit.

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld . . . (D&C 76:11-20.)

Now, I use that as an introduction, and the point is that the salvation in all of the kingdoms, the perspective of it is—it grows out of resurrection. This is a perspective of salvation that is very wholesome. Salvation grows out of resurrection just automatically, because of what we have been saying here. And so when the Lord wants to talk about kingdoms of glory what he does is to start talking about the resurrection. There is a resurrection of the just and of the unjust and your salvation is what resurrection you come up in. It is what body you are resurrected with. Now there is going to be a judgment day, sure, and it's future.

Well, some people have been resurrected, what kingdom are they going to? Any doubt in anybody's mind? Everybody that has been resurrected up to now is going to a celestial kingdom. How do you know it? Because nobody going to a terrestrial kingdom is going to be resurrected until the day specified as Christ's at his coming. You come up with a celestial body you know where you are going. Abraham is resurrected: he knows where he is going. There is not any question in Abraham's mind. He does not have to come and stand before the judgment bar in fear and trembling and anxiety and wait for the decree and say, "Oh, what kingdom am I going to make?" Heavens, Abraham has got a celestial body; he *knows* where he is going. It is automatic, and it is so automatic that in the case of Abraham the revelation even says, "Abraham hath entered into his exaltation and sitteth upon his throne." It says the same about Isaac and Jacob and so implicit in that is the fact that that applies to Adam and all the righteous prophets and the Saints of God.

Resurrection is salvation in all its degrees, and the kind of a resurrection you get determines the kind of degree of salvation that you get and you see how harmonious this is with the concept that nobody ever gets anything for nothing, excepting only we get the Atoning sacrifice. Everything else we have to work out and win and earn. Well, we do not get it for nothing. We have to work out our salvation with fear and trembling before God. And it is a process. It is a daily affair. We live a celestial law, we get a celestial kingdom in the end. And so throughout this whole ramification.

Well, we have not really developed this subject, but we have opened the door to it and we have said enough to point the avenue of investigation that will enable you to relate resurrection to salvation in the sense that has been indicated.

Comment: Are you going to be talking any more about resurrection?

BRM: I really was not.

Comment: Let me ask you a question now then. I would like to know what your comments are on the idea of how the resurrection is going to take place when you talk about a resurrection of the just. It indicates that it is going to be pretty quick in happening, but Brigham Young, and in various other places, it indicates that perhaps it is a Priesthood calling.

BRM: Well, I do not find any disharmony between either one of those views. Sure it is a priesthood function. Christ holds the keys to the resurrection. Brigham Young says the

power will be given to some people and they will go out and resurrect their wives; I guess that is what he is talking about. Tell your wife to behave or you will not resurrect her. (Laughter.)

Comment: (Inaudible.)

BRM: Well, I do not know. I think the Lord will work this out. See, everything operates through an organization. The earth is created, and we say God did it, but you and I know something different, do we not? We know that God did it and he had a very great organization involved and used many people. And he honored everybody in their priesthood capacities, and the noble and great assisted in the creation. Well the resurrection comes and God does it, and the power of God is what does it, but God honors everybody in his state and his position and he uses the organization that he has, and he uses Michael and Gabriel and Joseph Smith and pretty soon he gets down as low as Hyrum Andrus and there you are. (Laughter.) No, really, if you are used at all, you are in a pretty high status. He uses everybody in the Church. He uses everybody that is willing to conform and be righteous and have the priesthood which is his agency.

Comment: You mentioned the fact that President McKay has a key to the resurrection?

BRM: No, I said Christ has the key to the resurrection.

Comment: Well, what about all the keys that came down through Adam?

BRM: No, that is one I avoided saying when we were talking about keys.

Comment: Translation . . . (inaudible).

BRM: Translation, that is it. Nobody gets, apparently, the keys of the resurrection or the power until after he is resurrected. Presumptively, that is the way it operates.

Well, this is an avenue of investigation for you. This is a glorious concept and an interpretation and an analysis of *how* men work out their salvation, so I think probably we will stop now our discussion of salvation, excepting that we had better say something about salvation for the dead and go on with some successive subjects beginning tomorrow.

Comment: Brother McConkie, could you make one quick observation? What is the purpose, then, of the judgment if we are resurrected to our individual status?

BRM: I do not know. There is going to be obviously a very formal, ritualistic judgment when men will stand before the judgment bar. But this will not take place until all men have been resurrected; this formal judgment will not take place until even after the Sons of Perdition are resurrected—that is in the 9th chapter of 2 Nephi. After all men,

including them, have been resurrected, then there will be the formal judgment and all will stand before the judgment bar and the decrees will be issued. But my point is, everybody will already know because they will know what kind of a body they have got, so it is more of a formality than anything else.

Well, our time is up. We will carry on tomorrow.