

SALVATION—SONS OF GOD

(Inaudible) . . . our study of salvation from the perspective that we are taking it, which is that it is a study in contrasts and that our interest and concern is eternal life and exaltation and not something less, and that full salvation or salvation, without that modifying term “full” as it is generally used, means exaltation. We have come already to the proposition that there are in the eternities two classes of beings: gods and angels. We arrived at that point yesterday, and we defined and discovered that gods were those who were above that line and that angels were people who were below that line with the difference in status being the presence or the absence of the family union. Gods being people who were married, who lived in the family unit; angels being people who were separate and single without exaltation, and then as the revelation says, in their saved conditions, but not having the fulness. So there are angels to the devil down here—Sons of Perdition. There are angels in a telesstial kingdom, angels in a terrestrial [kingdom], and angels in the two lower heavens of the celestial world, with the one degree or other of salvation as indicated by those assignments to kingdoms; gods being exalted beings having a fulness of glory. We defined eternal life as being that which has a continuation of the seeds or eternal increase, plus that which has the fulness of the glory of the Father, becoming like God: “as God now is, man may become.”

Well, building on that foundation somewhat, or at least adding to the foundation that we have made, let us take these two columns now and make some contrasts between gods and angels, and we will get some words here that are synonymous with the expression of being gods. But let us start in the book of Romans, in the eighth chapter. I think it will be worth our while this morning to specifically pick up a few passages of scripture that probably we understand somewhat, but hopefully will understand better if we get them in their relationship to this overall subject. So let us look in Hebrews, the eighth chapter—or in Romans, excuse me. The eighth chapter, and look at the 14th verse. We will not begin to take all the passages, but let us get a concept. “. . . as many as are led by the Spirit of God, they are the sons of God.” Let us take this expression and add it here. “The sons of God.” I think maybe we ought to add ahead of that the word “price,” and I do that having in mind the fact that we read the Prophet’s statement yesterday that said, in effect, salvation consists in receiving and in having the kingdom and the dominion and the power and the glory of Jehovah, and of nothing else. And Jehovah is a saved being, and anyone who does not have his power and dominion is not a saved being. Well, now we get an expression, “sons of God.” “. . . ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, . . .” (Romans 8:15.) This kind of sons of God now, are such because of adoption. And we are very familiar (I hope we are) with the concept that if someone is born again, they are adopted into the family of Jesus Christ and become his sons and his daughters, and they also becomes the sons of God, in a special sense. I think there is a dual meaning here. Part of it is to be a son of Christ and part of it is to be a son of God, the Father, in this adopted sense; it is the same thing, really. But we will see this latter concept in connection with another phrase we will pick up now. “And if children, then heirs; [heirs, because they are children; they inherit] heirs of God, [let us fill it out—heirs of God, and now this phrase] joint-heirs with Christ;

[joint-heirs with Christ] if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.” (Romans 8:17-18.) Just a little exhortation to bear with the inequities and all the contention of this life, and the persecutions, because this sort of thing is in store.

All right, before we discuss and define, let us take a couple of the passages of scripture, Now, Galatians, the third chapter. These passages are important to us: Romans 8, now Galatians 3 and 4. And in [chapter] 3, look first at verse 26. “. . . ye [faithful saints] are all the children of God by faith in Christ Jesus.” Not the pre-existence; this is the people of whom Christ says, that “to them gave I power to become my sons” through the gospel. “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. [Whatever source you come from, you are all united as one.] And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Galatians 3:26-29.) Now, that is not quite this, but it is approaching the same thing. Heirs according to the promise. “Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; . . .” (Galatians 4:1). Now, there is something opposite to being heirs of God, to being sons of God, and that is to be servants of God. But as long as a son of God is in this life here in mortality, being a minor, being in training, being in schooling; he differs nothing from a servant, though he be lord of all. As long as we are here we are being treated as servants, though we may be sons. Hopefully some of us are sons.

But is under tutors and governors until the time appointed of the father. [Until the day that exaltation is given.] Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. [We are going to get adopted now, into the family of Christ.] And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and *if a son*, then an heir of God through Christ. (Romans 4:2-7; emphasis added.)

If a son, then an heir of God. Now, yesterday we talked about eternal life with these two designations: we talked about eternal life as consisting of a continuation of the seeds; spirit children in the resurrection, and of being the fulness of the Father; inheriting all power and glory and dominion; being like him.

All right, now we talk about heirs—heirs of God and joint-heirs with Christ. People who are members of his family who are sons. Well, this is pretty smart of Paul. This is pure inspiration. He is taking some words here that have a very definite meaning in the minds of the people, and he is using them in the spiritual realm to get over some concepts about exaltation and salvation. He is using the words “heirs” and “joint-heirs” and “sons,” and he is emphasizing family relationships.

All right, here is God our Eternal Father. He has a son in mortality. And this son is Christ. Christ is his literal offspring and he is a member of his family. What is it that God would give to Christ, when you think in terms of how these words are used in the natural inheritance of things in this life? Well, he only has one son, so he has only got one heir, and according to the laws of the land and the system that is involved, and we are using the language that applies in that field to teach spiritual truths; he is going to give to his heir—what? Everything. There is only one. He will make his will, and this heir will get all that he has.

Now, in the oath and covenant of the priesthood as far as we know its terms, as recited in Section 84, it says this: “all that my Father hath shall be given unto them.” *Everything* that God has is going to be given to somebody who keeps the terms and conditions of the oath and covenant of the Priesthood. Well, Christ is God’s heir. So he is going to inherit everything that God possesses. Now, what does God possess? Well, God possesses just one thing. What he possesses is eternal life, nothing more and nothing less. And eternal life, as we have already seen, is simply a synonym for God’s life. So God possesses what he possesses; and it is him and the life that he lives and the universe that he created, and the family unit that prevails. So he is going to give his heir all that he has, which is eternal life. You cannot give anything greater or more than eternal life; it is defined as the greatest of all the gifts of God because it is what God has and what he possesses. It is the universe and all eternity and the continuation of the family unit. It is the fulness of the Father. That is what Christ is going to get.

Now, some people who become the sons of God are going to be adopted into the family of Christ. They are going to possess what he possesses. They were not literally the offspring of God; only Christ was that. But here are some other people who are going to be spiritually begotten of God, and become members of the family of Elohim, as well as members of the family of Jesus Christ. They are going to be sons of God. So, here stands Joseph Smith, and he is not an heir of God by natural inheritance because God did not beget him in the flesh. But Joseph Smith gets busy and does something that gets him adopted into the family of God, and so now it is just not Christ alone, but it is Christ *and* Joseph Smith, and it is Christ and *all* of the faithful saints who get adopted into the family of God. All right, it is not an heir but it is an heir and joint-heirs. It is a whole host of people who are sons by adoption and who are now joint-heirs with Christ because they belong to the same family; they have the same father; they are entitled to the same consideration. Christ worked out his salvation; these joint-heirs work out theirs; and hence the promise, “*all that my Father hath*—which is this thing up here, eternal life—is going to go to all of them as well as to come to me, Christ. This “joint-heirs” phrase is a very expressive thing. If you do not know what that means, you ought to know what it means. I have got a deed to my property in Salt Lake. And this is the way it reads, it says, “conveys to Bruce R. McConkie and Amelia S. McConkie, his wife, as joint-tenants and not as tenants-in-common.” It reads that right on the deed; those verbatim words. It wants to make a legal distinction between being a tenant-in-common and being a joint-tenant. Now, unless there is some statutory provision that does not require that anymore (I do not know) your deed ought to read the same way *if you want to accomplish* what I want to accomplish with my property. I want to fix it up so that my wife owns all of it and I own

all of it and both of us own all of it at one and the same time, and there is nothing severable about it. She does not own a part, and I do not own a part; we both own it all. And because we both own it all, if I die, it is all automatically hers without probate, without anything, and the reverse is the other one dies. Now this is what a joint-heir does. This is just simple, legal language, and what Paul is doing is using the legal language to describe what God has done to get the concept over to us. So I own all of it, and she owns all of it, and both of us own all of it, and here we are (if we so become) joint-heirs with Christ and *all of us* inherit everything that God has! Just like Christ inherits everything that God has. And everything that God has is exaltation. It is eternal life; it is a continuation of the family; it is the fulness of the glory of the Father.

Well, this is the initial concept now, that is involved in sons of God and in servants. And before we discuss, let us finish our passages. I will not read this one; you are familiar with it. Psalms 82; the first verse and the sixth verse; the great passage where it says, “I have said, Ye *are* gods; and all of you *are* children of the most High”—the ancient prophecy about men being gods which Christ quoted. In John 10 he calls them “gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John 10:35-36.) Well, here is an ancient prophecy that says “those to whom the word of God came” (and of course the supposition is they lived it), they become gods, in the plural.

Well, to end this connection now, Section 88. Section 88 and the 107th verse. It is talking about this eventual state of exaltation. Now, as we read this, think in terms of Moroni being an angel. Moroni is an angel, but on the other hand, that is a different definition than this. He is an angel because he is doing the ministerial service at the moment, but he is going to be a god in eternity. And hence this: “And then shall the angels [such as Moroni] be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.” With Christ. Equal. Well, sure they are going to be equal in the sense

that they are joint-heirs in the sense that all of them possess all that the Father has; in the sense that they have all dominion and all knowledge and all power, and a family unit that he has, and so on, but not equal in the sense that they hold the same place and position in the structure of things. Christ is always their god, but equal in the sense of inheritance as joint-heirs.

Well, let us take one more now on this same thing—section 50, verses 26 to 28.

He that is ordained of God [this is the elders of Israel and others] and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all. Wherefore, he is possessor *of all things*; [all things] for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son. But no man is possessor of all things except he be purified and cleansed from all sin (D&C 50:26-28; emphasis added).

There is going to be a day when people will possess all things. We will not read it again, but you remember what we read yesterday, the 20th verse of Section 132? “Then shall they be gods, because they . . . have all power, and the angels are subject unto them.” Then shall they be from everlasting to everlasting, that is from one pre-existence to the next, exalted beings.

Now, Section 39, the first six verses. Let us do not take them, but you should know the reference. And this is the passage where the Lord is saying that those who receive the gospel have “*power to become my sons.*” You get to be a son through the gospel. We are concerned with what a man has to do to be a son of God, and first he has to have the gospel. Well, we do not have enough blackboard. Let us . . . (inaudible) . . . this is important enough to outline. Let us make a little notation of what you have to be to become a son of God. And one thing that you have to do is receive the gospel. Those who receive the gospel *have power to become*. They are not sons, but they have power to become sons provided that they are born again; provided that they are *spiritually* begotten and thus are adopted into the family. It is a spiritual birth; it is not a literal birth. “This day ye have been spiritually begotten,” is what King Benjamin said. So you are adopted into a family and you become a son of God.

Now Moses, the sixth chapter. Let us see what else you have to do to be a son of God.

The 67th verse. This is, to my mind, a very abbreviated account, and it is not pretending to say everything that took place, but what did take place is that Adam was baptized and in 66 it says he heard a voice, “thou art baptized with fire, and with the Holy Ghost.” He naturally receives the Holy Ghost. This is the record of the Father and the Son. Verse 67: “And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.” Adam had the gospel; he had been born again; he had the baptism of fire; he had received the Priesthood, the higher Priesthood, the Priesthood which is after the order of the Son of God, which is endless, without beginning of days or end of years. “Behold, *thou art one in me*, a son of God; and thus may all become my sons . . .” (Moses 6:68; emphasis added.) Now as I say, this is abbreviated and it does not tell everything that took place. But what we want to get out of it is that he had the priesthood and he is now *one with God*. He is in unity with the Lord, like the Father and the Son are one, or like the three Nephite disciples were one with the Lord.

Now, in order to become a son of God you have to have something more, and look at section 76 now, and we will look at the 54th verse, and start there. This is talking about exaltation; this is not talking about anything less than that. Exalted beings:

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—[the same concept; possessor of all things, all power, all dominion, joint-heirs] They are they who are priests and kings, who have received of his fulness, and of his glory; [they have now got the fulness of the Father; they are joint-heirs] And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, *as it is written, they are gods, even the sons of God*—. (D&C 76:54-58; emphasis added.)

Now that is equating those two phrases as synonymous. They are gods, *even the sons of God*. They have been adopted into his family; it is made secure; they are there everlastingly. “Wherefore, all things are theirs, [and here is this universal concept of heirship of inheritance] whether life or death, . . . (inaudible) . . . or things present, or things to come, all are theirs and they are Christ’s, and Christ is God’s” (D&C 76:59). They are still subject to God and they are still subject to Christ because Christ is still God . . . (inaudible) . . . still subject to God, and so on. But to become a son of God they have done it through the gospel; they have been adopted; they have gotten the Priesthood.

Now, it did not say this in these words in the revelations, but it does not need to. There is a great additional thing that is involved in becoming a son of God. We read about exalted beings who were gods and who were sons of God. Now, yesterday we read the revelation that said that in order for a man to be a god, he had to enter into an order of marriage—celestial marriage. You cannot be a god unless you enter into an order of celestial marriage. And you cannot be a son of God unless you enter into an order of celestial marriage. Now, it would be possible to make any kind of an outline that you wanted, and you might amplify this and say, here are ten requirements or here are a hundred requirements in order to become a son of God and get this adoption, and be in the right family so you will be an heir. But really, anything that you would add would be to amplify, in general, the fact that you have the gospel and you get the Priesthood, and you get celestial marriage. Now, when you join the Church with baptism, in a real sense you make a covenant of exaltation. You covenant to keep the commandments and the Lord promises you eternal life. When you get ordained to the priesthood, you make a covenant of exaltation—you covenant to magnify your calling in the Priesthood and the Lord covenants to give you eternal life. You go to the temple and you get married in the temple for eternity, and you bring your wife into the covenant of exaltation so that she becomes part of it—renews it again, in effect with you, and the Lord promises you all that the Father has over again, anew, which is exaltation.

Now, just one more, I think, and then we will talk. Let us see I think one more is enough, but I would like to get an added concept here. Look in the book of Hebrews this time, and in the 12th chapter. Hebrews 12, beginning with the middle of verse 5. Or verse 5: “. . . ye have forgotten the exhortation which speaketh unto you *as unto children*, [and then he quotes from the Psalms] My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and *scourgeth every son whom he receiveth*.” (Hebrews 12:5-6; emphasis added.) Now, everybody who becomes a son of God gets tested and tried. “Scourgeth every son whom he receiveth”—tests them to see if they will bear up at all hazards and not be led away. “If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if he be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” (Hebrews 12:7-8.) Now, here is something pretty good. We are sons of God. And one opposite of that is to be servants of God. People are either sons of God or they are bastards. They do not belong to the family. They have been disinherited. They are not in the family of God. They are illegitimate spiritually. I am glad some of this language is in the Bible. (Laughter.) I get to say it legitimately. (Laughter.) But I am glad it is here, because it is such strong language that it dramatizes and drives home the

concept that is involved. Now, if you are a bastard you are illegitimate. You do not have natural parents. All right, if you are not a member of the family of God, if you have not been spiritually born, you are a spiritual bastard. You are illegitimate as far as the family of God is concerned, because God has not become your father. You have not become a son of God. Now, John says, 1 John, the third chapter: “Beloved, *now are we the sons of God*, [that is, we have already made it; we have been adopted into the family, here and now] and it doth not yet appear what we shall be.” (1 John 3:2; emphasis added.) That is, we have not experienced yet what we are going to be, but what we are going to be is both sons of God and gods in eternity.

This is the family concept, and this makes exaltation a family affair. Exaltation consists in the family unit being preserved in eternity, and the people who are there are sons of God and they are members of the family of God, and then they get busy and start out creating families of their own.

Well, I have done . . . (inaudible) . . . preempted the time and done most of the talking now. But with this concept before us, what questions or discussions should we have?

Comment: What is he talking about in the passage in Moses where the sons of God took unto themselves the daughters of men?

BRM: Well, I think I know what that means. It says that the sons of God took the daughters of men. All right, what that just has to mean is, that here were members of the Church and they were faithful and true, and they had been devoted, and they had been born again, and they lived righteously, and they had gotten into that state of which John said, “Now are we the sons of God.” And they apostatized. They fell away from the faith and they married out of the Church, and so they married people who were *not* daughters of God, who were not what they ought to be. They took the daughters of men. Now we say sons of God, and when we do it, we mean sons and daughters, like when we say mankind we include womankind. The revelation says to Emma Smith, Emma Smith is a daughter of God. Well, what these people did is they were righteous, faithful members of the Church and they married out of the Church; they took the daughters of men instead of the daughters of God to wife, and this is part of the great apostasy that culminated in the destruction of all flesh at the flood of Noah.

Comment: Are you assuming they had to have a celestial marriage before they could be called the sons of God?

BRM: I do not know. I do not know. Maybe so. I speculate that probably would be right. They might have been doing a little polygamist marriage and getting some extra wives like Solomon got. Solomon got some extra wives. The first ones he got were in the covenant, and then he married outside the Church. Now, marriage outside the Church in plural marriage is adultery. So Solomon was doing fine as long as Nathan and the prophets gave him his wives. But when he got exalted in his own mind and he began taking these members of royal families from other nations for political and other reasons (well it was lust, too, I guess), then he was taking somebody in through a plural marriage

system that was a daughter of men and not a daughter of God. I think maybe he got a good concept there, but what he did was iniquity then.

Comment: In the light of what you have told us this morning, would you care to comment on taking upon ourselves the name of Christ?

BRM: We do that. We are supposed to take upon ourselves the name of Christ in the waters of baptism. And if we take upon ourselves the name of Christ so that it really works and we get his name, then we are adopted into his family. Now, these things are a process. Somebody gets baptized and he takes upon himself the name of Christ, and he becomes a son or a daughter of Christ. Now, that is Mosiah, the fifth chapter. This is the name by which we are called. And then we go and partake of the sacrament that we have really taken upon ourselves his name, so that we are in his family and spiritually begotten of him, we renew the covenant every time we partake of the sacrament. And in the full sense, if you have taken upon yourself his name, you are a son or daughter. But in some lesser sense . . . (inaudible).

Comment: (Inaudible) full sense.

BRM: In the full sense of becoming a son or a daughter of God. You do these things by degree. You get baptized, and someone says, “Well, I’m baptized now and I have taken upon myself the name of Christ.” All right, you have, in the sense that you have joined the Church. And so you are a Christian and you are called by the name of Christ. But you increasingly take upon yourself the name of Christ when you become a son of God; when you get fully adopted into his family; when you exercise the power of the gospel that Church membership gives you, to become his son. It is a matter of degrees, just like faith is a matter of degrees.

Comment: You have already qualified the idea that those are not the only criteria that one could list. I would like your comment on how important verse 60 is, “and they shall overcome all things”?

BRM: This is tremendous. We almost ought to spend a day on the subject of what it means to overcome and how by overcoming you become a son of God. Now, as a matter of fact, this is one of the key verses that Jesus said: Revelation 21, the 7th verse. This states it just a little more dramatically than the verse you are talking about. “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” This is a tremendous concept. Revelation 21:7. “He that overcometh shall inherit all things; and I will be his God, and he shall be my son.” Now, we could amplify this, as indicated; you have to overcome the world and be fully committed to the cause of Christ. And you do that when you exercise the power that the gospel gives you to become a son of God.

Sons of God are exalted beings. They are people in the highest heaven of the celestial world; they are gods, *even* the sons of God, equating the two expressions together. Now, the family unit continues only in the highest heaven of the celestial world. The family unit does not continue anywhere else. Now sure, my father will go on to exaltation and I

will first go to hell and then I will go to the celestial kingdom, and in a sense I will be his son, but I will be disinherited. I will be illegitimate. I will be a bastard now. I am cut off. I do not get an inheritance. The will excludes me; I do not get all that my father has, and I am not with him in the eternal glory in the patriarchal chain. The only place where the patriarchal order continues in eternity is up here, where people are father and son and mother and daughter and brother and sister, in this gospel sense.

Comment: In Hebrews 12 Paul indicates that there are some that will not be chastened, and they are bastards. Does this mean that some do not need to be taken into the Fall, or does it mean that some are foreordained not to be saved . . . ?

BRM: No, I . . . (inaudible) . . . what verse are you reading?

Comment: This is Hebrews 12:7 . . . (inaudible) . . . 8.

BRM: I suppose what this means . . . (inaudible) . . . let me look at it first. Now this, oh. Well sure, this would mean that here we are in the Church, and the Lord is going to chastise us, he is going to stretch us; he is going to try us, and we do not measure up, and so we get disinherited.

Comment: Who gets . . . ?

BRM: Well, Thomas B. Marsh did, did he not?

Comment: No, but he was chastened. This is people who are not chastened.

BRM: Which verse are you looking at?

Comment: Eight.

BRM: “. . . if ye be without chastisement, whereof all are partakers, then” . . . oh . . . “then are ye bastards and not sons.” Now, what he is doing, I think, is just arguing with these saints to show to them that they ought to stand up and bear the burdens that are placed upon them, *because*, arguing, if you were not getting these persecutions, you would not be the sons of God; you would be out here with the world, and the world is not being persecuted. The world is not being persecuted; it is the saints that are being persecuted because the Lord is trying the saints. So if you were not having these persecutions, you would not be the sons of God.

Comment: In other words, if things are going pretty easy for you, then . . . (inaudible).

BRM: No. No, if you are a Lutheran out here and nobody is trying to tar and feather you, do not get excited about it. If you are here in the Church and you are going to be tarred and feathered the day after tomorrow, now let us face up to it and stand up to it and take it on the chin and be a man, because if you did not get this persecution, you would be a

Lutheran out here who is not being persecuted anyway. That is about what it means. Now, I think that some of the persecution of this day is a little different and a little more insidious than when they tarred and feathered the Prophet. The difficulty in this day is some of it in the intellectual field, is it not? You get persecuted intellectually. Somebody says to you, “Aw, you antique fossil.” (Laughter.) “You don’t believe in these modern theories that we’ve proved which are evolution.” You get a . . . (inaudible) . . . there is more than one kind of persecution. You get some of this mental or intellectual persecution, which maybe is a little harder to bear and leads more people astray than when they were out tarring and feathering people.

Comment: When Christ referred at times to his friends—certain people being his friends; now, what exactly is the relation this has?

BRM: Right here.

Comment: Okay.

BRM: These are the same group. “I call you no longer servants but friends.” Abraham, the friend of God. Abraham, who sits upon his throne. “Where I am there shall my servants be also.” Those who are the servants in this life became the sons of God; they are the friends of God and they are in his family. It is the same concept; it is the same view.

Comment: How much of the chastening of the Lord do you think gets built right into nature? I know that when you live the truth as a defender of Jesus, you offend people and they persecute you, but I wonder if, for most of us, the chastening of the Lord is not right in nature itself? Do you think?

BRM: Maybe, some of it. I do not know if that has some bearing, I suppose, but you get a special chastening if your bag is in the truth. President Clark was teaching a little sermon to the Brethren one day; he said, in substance, he said, “Nobody ever bears testimony of Joseph Smith and the appearance of the Father and the Son, that he doesn’t run into opposition and difficulty.” Now, he was trying to tell the brethren to stop this milk and water business, this *Reader’s Digest* sort of sermon where you do not say anything (laughter); stand up and be counted as men, and bear testimony of the things that God has revealed. And he says, “Sure, nobody ever bears testimony of Joseph Smith and the appearance of the Father and the Son that he doesn’t run into opposition and persecution. Of course.” The devil does not care whether we preach what is in the *Reader’s Digest* or not, because there is no salvation in it anyway. But he is very greatly concerned when somebody bears record, in plainness and with power and force of these things out of which salvation grows. I guess everybody gets some chastening in a broad, unlimited sense, but there is some special chastening in store for members of the Church.

Comment: Well, the Doctrine and Covenants makes quite a point that it is . . . (inaudible) . . . if you are not chastened, it is because you are not celestial caliber, and you

might as well face up to it. I mean, it really says it in plain words that all those people of celestial caliber must be chastened.

BRM: Well, would you liked to be chastened a little more?

Comment: No more! I am being chastened. But it is quite a comforting thought for many people when they are being tried.

BRM: Well, we either have been or we will be, chastened to the full, and the more you bear up under it, the greater the reward.

Comment: Would you not say that being in the Lord's service will be . . . (inaudible)?

BRM: Not like this, not in the sense that we are talking of. What is it that Jesus has said? He says that you bear this "*for my name's sake and the gospel.*" You bear up under this because of Christ and because of the gospel. Now, two groups of wicked people get warring together, and they kill each other; that is not what is involved here. What is involved here is that you are being persecuted *for righteousness' sake*—the Sermon on the Mount. "Because ye are Christ's," it says somewhere else. It is the gospel thing that is involved.

Well, you could make some things that were the opposite of these things on the other side here. What is the opposite of friends?

Comment: Enemies.

BRM: The enemy. Do you ever hear of anybody who was an enemy of God? It sounds a little tough, does it not? Is that Book of Mormon language? If you live after the manner of world, does it not say that you are an enemy of God? I think maybe Paul said that, did he? I am a little hazy on that. But it is the Book of Mormon. You become equal with God, over here you are less than—you are in a lower kingdom—here you are an heir or a joint-heir—over here you are disinherited—here you are a son and over here you are a servant. The great thing is between angels and Gods, and that is what we were reading yesterday in verses 16 and 17 of that revelation; people who were worthy of a far more and exceeding and an eternal weight of glory—"*these angels did not abide my law.*" They are subject to somebody else everlastingly. Well now, yes . . . Paul?

Comment: Would it be fair to say that everyone who has been born on this earth will be eligible to become gods?

BRM: I would suppose that you could say that. Which immediately brings up the problem of the Negro who cannot have the Priesthood. This is something that is a little beyond us, but we have the statements of the Brethren that . . . (inaudible) . . . Brigham Young in particular . . . (inaudible) . . . that they will get the Priesthood in eternity someday. Well, I do not know. I cannot conceive how this fits into the scheme, but I

suppose that that is true. Now, you take our Article of Faith that says “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; emphasis added.) Now, there is no question at all that that means at least, the celestial kingdom. All mankind *may* go to the Celestial Kingdom. I suppose that you would have to reason that somehow or other, or eventually, all would be eligible for exaltation in order to rationalize completely the justice of God, but I do not know the answer to that question. I wish I did. The fact of the matter is, there are more things I do not know than I do know, and all I try to talk about is what I do know. You can just get off no end in questions that you wish you knew the answer to, and I imagine that the people who lived in the city of Enoch and who lived among the Nephites or in that golden era, that when they had the sealed portion of the Book of Mormon (which of course we do not have, and apparently will not until the millennium—presumptively will not), I suppose that people like that knew so much more about the gospel and its doctrines than we know, that there is no comparison, and the obvious thing about it is, that they did know more because they were living better, and hence could have the revelations of the Spirit, and you really do not comprehend and know the gospel except in and through and by and because of the revelations of the Spirit. You can know *about* the gospel and some principles by intellectual study, but you do not actually know and comprehend what their meaning really is until the Spirit whispers to you and assures you of what they mean. There are lots of things that we do not know. There might be other ways of interpreting some things that we talk about. As near as I can evaluate and understand, these revelations (and I think it is in accord with what the Brethren have taught) this concept of a family and the sons of God, for instance, is sound and practical and right, and you can set up goals for yourselves in a hundred different avenues of approach, all of which amount to the same thing. You can set up a goal to gain eternal life; you can set up a goal to become a son of God—if you do either one of them, you get the other; these are all interwoven together and tied together. But out of this discussion may be the goal that we ought to set for ourselves, since this happens to be the day’s avenue of approach. It is that we want to be adopted to the full into the family of God and of Christ, and take upon ourselves his name to the *fullest* extent so that we become joint-heirs with him.

Well now, there is one other thing about salvation. Well, there are lot of things we might talk about, but there is just one other thing about salvation that I think we dare spend a day on, and tomorrow we will talk about salvation in its relationship with resurrection so that we will tie in some of the laws that are involved. And obviously, as you already know, the reading assignments in connection with these discussions are every heading in the text that stays on the general subject that we are talking about.

Well, we better stop; we are two minutes over.