

## SALVATION AND EXALTATION

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(Inaudible) . . . and that the only way to visualize really what is involved is to make a contrast between two different things in each particular instance . . . (inaudible) . . . and I think we have also discovered that for all practical purposes, what we talk about when we mean salvation is the highest heaven in the Celestial World. We have deluded ourselves a little by using language that indicates that salvation is something else but that *this* is exaltation or eternal life or something else, when in fact the overwhelming number of scriptures that use the term “salvation” are talking about what we ordinarily have chosen to call exaltation, but which in fact the scriptures call salvation. And one thing we noted was that the Doctrine and Covenants defines salvation as the greatest of all the gifts of God, meaning exaltation in the highest heaven of the celestial world. And we took our contrasts between unconditional and conditional salvation, general and individual and so on. We talked about full salvation in the indicated sense; we talked about what was involved in salvation by grace, meaning that all salvation is by grace in the sense of resurrection, but that salvation by grace in particular, where we are concerned, means exaltation in the celestial kingdom.

Well, we are up now to heading number “E” of our first heading “What is Salvation and What is Damnation?” and we want to begin our contrasts today with these two phrases: “immortality” and “eternal life.”

Well, what are they? Immortality; eternal life. It is not too tough for us to get a definition of immortality. It is a little harder for us to envision what eternal life is, perhaps. Immortality is not capable of divergent definitions such as this phrase is because these words mean some things ordinarily that they do not mean where we are using them as we equate them with full salvation in the Kingdom of God. And this particular thing is so important that it is worth our while to refer to three basic passages of scripture. One of them, Moses 1:39, the classical statement in the Church, “. . . this is my work and my glory—to Bring to pass the immortality and eternal life of man.” That is the Father’s work and the Father’s glory, although it is the Son who is making the statement for and on behalf of the Father.

Well, with that in mind, let us open to Section 29 in the Doctrine and Covenants, and concern ourselves with a couple of verses that begin right there. “. . . behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.” (D&C 29:42.) Well, this redemption we are not here defining, but this is another one of the terms which we very ill-ly and poorly define. Redemption is of two sorts. Maybe we might just as well set it up. Redemption is of two kinds, and we are in the habit of talking of that term with one usage only, and unfortunately we chose the poorest usage of it.

And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality *unto* eternal life, even as many as would

believe; And they that believe not *unto eternal damnation*; for they cannot be redeemed from their spiritual fall, because they repent not; For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey” (D&C 29:43-45; emphasis added).

Well, redemption means resurrection, of course. It means that we come forth in immortality. We are redeemed from natural death, from the temporal fall. Well, since that is a free gift and it comes to all men, what really concerns us is that redemption is from the spiritual fall in that we have eternal life, in that we have spiritual life again, and this particular revelation that has the words “spiritual fall” in it helps us very much on that point.

Well, we have got two things: immortality and eternal life. There is no question what immortality means. It means resurrection. Now eternal life means something else. But we just read that everybody who does not get eternal life, which is the highest heaven of the celestial world, will have something that is called “eternal damnation.” Now that starts eternal damnation in this instance at that point, and here again we are using terms that have many definitions. Ordinarily we would probably think that eternal damnation meant the Sons of Perdition. But there is a sense in which the contrast with eternal life, eternal damnation, means everybody who does not have eternal life. That was the sense of this 29<sup>th</sup> Section.

Now let us read one more: John, the 11<sup>th</sup> chapter. And we do this one because I think we do not quite visualize what is involved in the teaching that Jesus made here. This is the occasion of the raising of Lazarus from the dead and his conversation with Lazarus’ sisters; this is one of the great funeral sermon passages. “Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection *and* the life: (I am the resurrection *and* the life. Meaning, eternal life) he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die . . .” (John 11:23-26; emphasis added.)

Well, it will be wholesome for us to have this kind of a perspective now. Here is the Old Testament. There is Moses. Here is latter-day revelation, the Doctrine and Covenants. Here is the New Testament. We could do this otherwise, but those dramatize the point. And all of them teach precisely the same thing. Immortality and eternal life. “I am the resurrection.” That is, “Let’s personify immortality by me.” “I am he through whom immortality comes.” “I am the resurrection and the life” in thought content is the same doctrine as “this is my work and my glory to bring to pass the immortality and eternal life of man.” Resurrection means for body and spirit to be inseparably connected. So people are raised in immortality. All of them, including those over here. And then some of those who are raised in immortality, because they believe and obey, have something called life, but we usually do not stop with that term. We say it is eternal life. So immortality is on the one hand and eternal life is on the other.

Now we already have the fact that people who are raised in immortality are saved from death, hell, the devil, and endless torment. So immortality, as such, is a great gift. Now what really concerns us is what is involved in the gift of eternal life. We are not interested in inheriting immortality, we are interested in inheriting eternal life. You can do a lot more than we have done here to trace out this subject, and when you do it, the real emphasis should be on this side of redemption. We are redeemed when we come back into the presence of God. That is what counts. Everybody is going to be redeemed temporally. Everybody is going to be resurrected. But the redemption that we are working for is the redemption that leads to eternal life. And that ought to be the one that we talk and think about instead of specializing in knowing that we are going to be resurrected.

Well, let us talk a little bit about what is involved in eternal life, in this thing here. Now, what we do is use this word eternal as a noun and not as an adjective. Eternal life. Somebody can say that phrase and they could say, "Yes, eternal life means that here is life and here is a modifying term and so this kind of life goes on forever and eternal life means to live forever." That is true; eternal life does last forever. But really this is living forever. Immortality is living forever. There is no death, no corruption; raised from mortality to immortality, from corruption to incorruption; no death, no separation of body and spirit. And so when we get into the usage of this word here, and aligning it with life, we are using it as a noun and not as an adjective. Those are two nouns that are written on the board. One is not modifying the other. Now this is that simple proposition that the name of God is "Eternal." Now we say it like this: we say, "Oh Lord God," and we have used two noun forms of the name of Deity. We say, "Oh Eternal God," and we have used two noun forms of the name of Deity. We have not used something that describes Deity; we have used two of His names. Now this is written right in the revelations, that the Lord's name is Eternal. For one place it is in Moses 1:3, it is in Moses 7:35, it is in D&C 19:11. In that latter instance it is talking about eternal punishment. In that instance it comes up with the phrase that eternal punishment is God's punishment, meaning that it is the name of the kind of punishment and has nothing to do with the duration. Well how long does eternal punishment last? Well eternal punishment lasts five minutes or ten minutes or a week or a thousand years, depending upon the individual. But if he gets eternal punishment, it means that he gets God's punishment for the allotted period of time. It is the name of the kind of punishment. Now that you are familiar with it, it is recited in Section 19.

Well, that is the way he is using words when he uses them in this instance, eternal life, in consequence of which we have a sentence that says, "Eternal life is God's life." And we reverse that sentence and we say, "God's life is Eternal life," and we have said exactly the same thing. Well, you put yourself in the place of Deity now; you ordain a plan of salvation for men and this whole plan and system is to enable men to become like you so you will be precisely the way Deity Himself is. So you want to describe to man the kind of life that you live, and you say, "Well, I could call that 'God's life,'" and you could not do better than that. That would accurately describe what kind of life God lives! But he did not do that in those words. But he did that in thought content. He did it by choosing to use the word "eternal" which is one of his names. He could have said "Elohim's life" or "the Omnipotent's life" or "the Almighty's life," but he chose to say, "Eternal life,"

because as it says in Section 19, this sort of language is more express than any other, which I take it means that it causes us to mediate and think and wonder and evaluate what is involved so that we concentrate more on determining the meaning and what is involved than we otherwise would if the language were too obvious and too simple. So by definition, Eternal life is the name, the state, the quality, the kind and the type of life that God our Father lives.

Now, let us do something here that will give us a picture of what eternal life consists of. This eternal life is a synonym for the kind of salvation that we are working for. Eternal life consists of two things: it consists of something that is called “eternal lives” l-i-v-e-s—and it consists of something that is called “the fulness of the Father.” If we were going to draw a picture of it, this is the kind of a picture that we would draw. We equate these two things or relate these two things to each other. We draw a small circle which we would name “eternal lives” and we would draw a larger circle which we would name “eternal life” and something would be added to eternal lives to make this bigger circle, and the thing that would be added is this thing that we call, or that the revelations call, “the fulness of the Father.”

Now, suppose we look just hastily scanning, a couple of passages of scripture and pick up these concepts that we have here. Now we cannot begin to read the passages that are involved, but among others are these; we will just scan some of them. This one is the one about eternal marriage, it talks about increase; those who go to this heaven have an increase, have spirit children. We are concerned with the good deal that is in Section 132 on this same subject of eternal increase. And on this matter of the fulness of the Father, we are concerned with Section 93; that whole passage: 6-30, and then again with a number of the verses in [Section] 132 and with these. Well, open to [Section] 132 and let us scan down and pick up some of these phrases that apply under both of these heads. Now we will take these out of context because later on we will put some of them in context. But let us just take the doctrine out of them today. Now in that Section 131 it says that if you are not married in the temple, you cannot have an increase. Now we ordinarily say eternal increase. All right, now look over to Section 132; look in the 19th verse, the end of it—the last half a dozen lines. It is talking about saved beings. “. . . they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness (now this is what eternal life is . . . (inaudible) . . . which glory shall be a fulness) and a continuation of the seeds forever and ever.” If you have eternal life, two things happen to you: you get spirit children in the resurrection forever and ever. Eternal increase. And you get something that is called “a fulness,” or as we are going to read elsewhere, the fulness of the glory of the Father. “Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them” (D&C 132:20).

(Inaudible) . . . which is called the fulness of the Father. Now the fulness of the Father is God’s life! It is all that there is. This really is beyond us, but we can use the words and we know what the revelations say. It is beyond us in the sense of us really grasping what is

involved. When you think in terms of someone who is the Lord, God Omnipotent who rules and regulates and creates and governs the universe, and all things that are involved—we just cannot conceive of it. And yet that is what is involved and what is meant by eternal life, which is the promise that is held out. Now this is what we quoted the first day, was it not? God himself, finding he was in the midst of spirits and glory, ordained laws whereby they might progress and become *like* him; exaltation, eternal life. The greatest of all the gifts of God. All power in heaven and on earth. The fulness of the glory of the Father. Eternal increase.

Well now, let us see if we are united and together on this thing. Eternal life and immortality. Obviously it is not going to happen just as soon as we are resurrected beings. There is going to be a lot of progression thereafter, until we get it all.

Comment : What does the . . . (inaudible).

**BRM:** A little louder, please.

Comment: What does the prophet mean when he said God ordained these laws? Does that mean that God has created those laws at the time, or are those the same laws by which He became . . .

**BRM:** He ordained them as far as we are concerned.

Comment: But they are the same laws . . . (inaudible)?

**BRM:** They are the same laws by which he became God. They are eternal laws. *In relation to us* he ordained them and put them in force and made them apply. These laws now exist; they have always existed; if we gain exaltation we will put them in operation and they will apply to spirit children that follow us. This a glorious, glorious concept of what eternal life is. The place that we have the expression “spirit children in the resurrection” is the Prophet’s sermons. In this statement on down, it talks about a continuation of the *lives* and it talks about eternal lives in Section 132. It talks about having children as numerous as the sands upon the seashore where Abraham is concerned, both in the world and out of the world.

Comment: I would like to return to Section 29—are you saying that only those who obtained eternal life have been redeemed from the spiritual fall?

**BRM:** In the full sense.

Comment: It says here that they—the description of them is that they repent not and dwell in darkness, and their deeds are evil. The scripture does not conform to my understanding of those who inherit the visiting of angels in the telestial kingdom.

**BRM:** Well, that is true. Now this thing can—what you say is right, but the only people that are completely and wholly and totally redeemed so that there are no restrictions on them . . . (inaudible) . . . now what damnation does is put a restriction on somebody. It puts a bar past which they cannot go. It is the place that they can progress up to but there is a bar and they cannot get past it. So there is some restriction and there is something withheld from them.

Comment: So you equate salvation with exaltation, it seems to me. Is that correct?

**BRM:** I sure do.

Comment: Then what—how do you term . . . (inaudible) . . . to apply it to those who do not obtain salvation yet are heirs of the celestial kingdom?

**BRM:** Right there (pointing to the chalkboard).

Comment: That is a negative term.

**BRM:** Well, all right. You define it.

Comment: In positive terms?

**BRM:** No.

Comment: (Inaudible).

**BRM:** No. That is what this is. This is a study in contrasts. Now we have all ready read that there are some positive terms that apply to these people. They are saved in the Celestial Kingdom. So they have the positive aspects, but as related to people who are exalted, they are damned. That is precisely my point. You can talk about—this was last week—you can talk about salvation and others that are damned. You can bring the salvation line down to there and start damnation there. You can bring the salvation line clear down to there and start damnation down here with the bottom. It is a matter of equating and relating terms, and when you get talking about the fulness, everybody else is damned, although there are some positive things in their favor. But I repeat now; this perspective we ought to have—this is the gospel of *exaltation*, and we are just not interested in anything short of exaltation. And that, I think, is the perspective that the scriptures take. I promised to bring a quote, and I did not look it up, but surely it must be quoted in this book, so let us look it up. Look under “salvation” and see, see if under the general heading of “salvation” Joseph Smith’s statement equating salvation with exaltation is found. Well, I do not see it there. All right, let us look under “exaltation.” I want the statement from the *Lectures on Faith* where he uses Christ as the prototype of a saved being.

Comment: Page 258.

**BRM:** All right. Thank you. Let us start on page 257. We are talking about salvation. We find the Prophet saying, near the top of the column:

Where shall we find the prototype in whose likeness we may be assimilated in order that we maybe made partakers of life and salvation, or in other words, where shall we find a saved being? Or if we can find a saved being and may ascertain without much difficulty what all others must be in order to be saved [now please, he is not talking about exaltation with that term, although that is what he means]. We think that it will not be a matter of dispute. The two beings who are unlike each other cannot be saved for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved. And if we find one saved being in all existence, we may see what others must be or else not be saved. We ask, then, where is the prototype? Or where is the saved being? We conclude as to the answer of this question, there will be no dispute among those who believe the Bible that it is Christ. All will agree in this, that he is the prototype or standard of salvation *or in other words* that he is a saved being, and if we should continue our interrogation and ask how it is that he is saved, the answer would be, because he is a just and holy being and if he were anything different from what he is, he would not be saved for his salvation depends on his being precisely what he is and nothing else. For if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority, and glory which constitutes salvation, or salvation [and this, I think, is about as good a statement as ever was written] consists in the glory, authority, majesty, power, and dominion which Jehovah possesses and in nothing else. And no being can possess it but himself or one like him. (Emphasis added.)

Well, this is our perspective. This is the Prophet's perspective. "These teachings of the Savior most clearly show unto us the nature of salvation," Joseph Smith says, "and what he proposes unto the human family when he proposed to save them, that he proposed to make them *like unto himself* and he was like unto the Father, the great prototype of all saved beings. And for any portion of the human family to be assimilated in their likeness is to be saved and to be unlike them is to be destroyed and on this hinge turns the door of salvation." That is perfect perspective. That is just beyond words to describe as to beauty and perfection as it describes the system of salvation and it all centers right up there. You are like Jehovah and you are like Elohim if you have the family unit, and you have a continuation of the lives; you have all power; or else you are not saved in the real sense of the word. Oh yes, you are something else. You are saved somewhere else. But not what we are after: the fulness of the kingdom of the Father.

Let me take something more here. Tomorrow we will have to start with the concept of being joint-heirs and being a son of God—sons of God. But let us tie in to what we are saying right here, this: open to Doctrine and Covenants 132 while we talk about this very thing. And with reference to marriage, verse 16:

When they are out of the world they neither marry nor are given in marriage; (so there are some people who are unmarried. Here are some people who are *unmarried*) but are appointed angels in heaven, which angels are ministering servants, to minister for those

who are worthy of a far more, and an exceeding and an eternal weight of glory. For these angels (we are dealing with eternal glory over on this side) did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, (that is unmarried) *without exaltation*, in their saved condition, (now here is the usage of the word “saved” in a different sense from what we have just read from the top. They are in a saved condition, but it is not the salvation of Jehovah and of the Father) to all eternity; and from henceforth are not gods, but are angels of God forever and ever” (D&C 132:16-17; emphasis added).

Two kinds of beings in eternity: angels on the one hand and gods on the other, and everybody below that line is an angel because they are unmarried.

Comment: Are these angels male or female?

**BRM:** Male and female. Well, sure they are male and female, but . . . (inaudible) . . . well I was going to tell . . . (inaudible) . . . I will tell ya. Some sectarian minister says to President Smith that he had heard about this, of course, about gods and the family unit continuing, and he says to President Smith, “Why, there isn’t any sex in the next world.” He says, “Everybody’s neuter, not men or women.” Well President Smith says, “That’s right. Of course that’s right, as far as you’re concerned.” Well, this is true! This is true. Not literally, but figuratively. It is true in the sense that there is no family unit. There is no involvement of sex. For all practical purposes, they are just neither male nor female, although they still are men and women, but the only place that the family unit continues is up here. This is not quite an appropriate thing to say, but if you are interested in family units and associations and what most people are interested in, there are some men who are living the gospel so that it does not just last as long as this life is concerned! This is the only place where sex in the sense of family associations continues in eternity.

Comment: Now there women are in the Telestial Kingdom, but no Daughters of Perdition?

**BRM:** Well I do not—uh—there are women.

Comment: They are . . . (inaudible).

**BRM:** They are what?

Comment: Far from their home.

**BRM:** I . . . (inaudible) . . . well, I will tell you. Make it up here (points to board). Make it up here. I do not know anything about Daughters of Perdition. Somebody called me up on the telephone and said, “Are there Daughters of Perdition?” and I says, “I don’t know,” and he says, “Well, how can I find out? I have just called Spencer Kimball and he told me he didn’t know either.” So who am I to say if I had answered it.

Comment: Brother Smith answered that in the *Era*, you know, answering.

**BRM:** What did he say?

Comment: He said that a girl that comes from that category is called a Son of Perdition even though she is not an elder. But he answered it!

**BRM:** Well, I missed that. I do not know. But what we are interested in, is the family unit. Now . . . (inaudible) . . . and that is this. Let us take what was just in that Section that I read, the phrase of it that says “they remained separately and singly without *exaltation* in their saved condition.” What did I read? “To *all* eternity *and* from henceforth are not gods, but are angels of God”—what did I read? “. . . forever and ever.” Now people say this. This sounds wonderful. It has the one defect of not being true, but it sounds wonderful. People first say to you, “There’s progress from one degree of glory to another.” They say, “Well, there will be progress from the Terrestrial to the Celestial Kingdom.” And then you read to them in the revelation that people are raised with a telestial, terrestrial, or celestial body and it is different, and they say, “Well, all right. Maybe there’s not progress from one kingdom to another. But it’s like the wheels of a wagon and there’s the front wheels and the back wheels, and even if there isn’t progress from one kingdom to another, the back wheels get where the front wheels once were.” Now do they? Do they?

Comment: Nope.

**BRM:** Can you get any language that is plainer and blunter than this? They remain separately and singly *without* exaltation in their saved condition to all eternity. Now they never get where the front wheels once were—why? Because you cannot get there unless you have a family unit. You cannot be an exalted person and be a god unless you live in the family unit. Now progression is eternal in a manner of speaking. That is why I have been drawing these charts the way I have been drawing them without saying so. You can progress eternally in a sphere of assignment, but the only place where there is eternal progression, in the full sense of the word, is in the highest heaven of the celestial world, and there eternal progression means just what this word eternal life has meant. It means God’s progression. It means dominions being multiplied and increased and amplified and so on. But as between kingdoms of glory, and as one kingdom getting where another kingdom once was—just explain away this plain revelation if you would like to, if you think you can. I do not think you can. Now I do not even know why people would want to think this, because it has no other effect than to think, “Well, if I don’t quite do as well as I ought to here, it isn’t so bad because I may get a little behind somebody else, but eventually I’ll make it.” Well, that is not the doctrine of the revelations.

Comment: Can you say something about the just men and women who try in this life and do not find that mate with whom they can start their Celestial Kingdom?

**BRM:** Well, they of course will get him, or her. Mainly it will be her getting him, because they are the ones theoretically who do not have all the opportunities that men have. We

have got a lesson—and I was going to have a lesson and go a little off of today’s subject—I was going to spend a day on celestial marriage, but in principle anybody who would have lived the law had they had opportunity to get to do it, will get every blessing. The same principle as salvation for the dead. Anybody who would have been baptized, had the opportunity been afforded, will be saved in the celestial kingdom through baptism for the dead. Anybody who would have been married, had the opportunity been afforded, will be exalted in the Celestial Kingdom. So if somebody lives in the Church, she is a woman and she does not have opportunity to marry because too many of the fellows are killed off in war and there are not enough to go around and she lives right, the Lord will not withhold any blessing from her eventually in eternity. She will have everything given to her. I am not very sympathetic to a *man* who does not get married, because I think he in our social structure is able to get out and find himself a wife if he is willing to do what he ought to do in that field. But I can have considerable sympathy for some women for whom there are not enough good men to go around. That in principle is what is involved. We will spend a day on celestial marriage.

Comment: One question comes to my mind concerning this with regard to redemption and salvation . . . (inaudible) . . . that because here you have a physical body and this physical body becomes the natural man, redemption is actually overcoming the physical—the passions and appetites and evil tendencies. Now if the person dies, goes to the spirit world, he does not have this chance? His physical body condemned . . . (inaudible)?

**BRM:** So?

Comment: Well what is the circumstance or status if the gospel truths are heard in the spirit world, and they accept it? Would they not have to have had some condition here, even though they are not members of the Church or have never heard of it . . . (inaudible)?

**BRM:** We will have a lesson that will involve this later on and the phrase out in Amulek’s language is, “those who do not improve their time while in this life, then cometh the night of darkness.” So if somebody does the best that he can in this life and improves his time and does as much as he can to edify and do good, and that leads to God, he will be the kind of an individual who in the spirit world *will* receive the gospel because he did the best he could in this life. So it is not as though Ghengis Khan is going to go to the Spirit World and have the gospel offered to him and suddenly he becomes an heir of salvation. People who are going to receive it there are those who improve their time while in this life and live by the best light and knowledge that they had.

Comment: Would you say a celestial marriage is an eternal one?

**BRM:** Sure it is. Now this is . . . (inaudible).

Comment: My family was killed . . . (inaudible) . . . with my father and mother. Now can they be saved? Can they inherit all that?

**BRM:** They sure can. The fact of the matter is, when we have our lesson on language, or on marriage, I am going to take some of this language in the revelations that talks about marriage and I think you will agree with me that there is not any revelation anywhere where the Lord ever said there was no marriage nor giving in marriage in heaven. Now practically everybody thinks it is, but it just is not so and the revelation just does not say that. It says there is no marrying nor giving in marriage in heaven for certain categories of people and we have generalized, but it does not say that for everybody. Sure there is marrying and giving in marriage in heaven for a whole host of people. Now I just say that enough to tell you to not miss our lecture on marriage.

Comment: For a person who has committed adultery here in this life can inherit eternal life?

**BRM:** I will tell you how to arrive at a conclusion on that kind of a question or any similar question. This is an inspired Church, and so the practice of the Church constitutes the interpretation of the scripture. And it is the practice of the Church to baptize repentant adulterers and to give them temple recommends and send them to the temple. Now the church is not doing useless acts, and so the mere fact that the Church does that would indicate that they could. But in addition to that, the doctrinal answer is yes. All sin can be forgiven except murder and the sin against the Holy Ghost, and an adulterer who repents can go to exaltation in the highest heaven of the celestial world.

Now there is one statement of the Prophet that is contrary to that, and please tune in on our lesson on making your calling and election sure, and we will analyze that statement, but the answer to your question is yes.

Comment: We will assume that with the arrow that is out there from what we have discussed, that there may be progression in these kingdoms with the exception of exaltation or salvation?

**BRM:** I do not know what the progression will consist of. It is just in a sphere. It is limited some way; there are some restrictions placed upon them. They cannot be married. Now that we categorically know. If they cannot be married they are limited in the kind of progression that they can make.

Comment: In other words they may—you are not really saying whether or not a telestial being will ever be a terrestrial. You are only saying that here is a category that we know they will never obtain.

**BRM:** Well, I will take the next step and say a telestial being will never be a terrestrial. Because one comes up with a telestial body and one with a terrestrial body. Now with reference to these telestials, the revelation just categorically says where God and Christ are, they cannot come, worlds without end. Which is the same thing as this wheel business we were talking about here.

Well, I intended to get into the sons of God today, but our time is short so we diverted a little to this. But we will pick up tomorrow the remaining matters pertaining to exaltation as they deal with the joint heirs of Christ and the sons of God. The papers that you submitted, I read them over the weekend and they are all right; they are good. You can find your papers in the office, so just go ahead and prepare what you have outlined.