

DEGRESS OF GLORY AND HELL

(Inaudible) . . .an overall view of the plan of salvation and progression and gets into perspective the things that we have heretofore been talking about. And also that we will have for the concepts that we have so far done in this immediate connection and crystallize in our minds the added information with reference to paradise and hell and get them in their relationship to this life and to the kingdoms of glory.

Now, just for the overall view, what is written here under the heading of pre-existence is verbatim with what is written here under the heading of Kingdoms of Glory. And the intent and design is to crystallize the concept that the highest heaven of the celestial world where exaltation is, for people who have lived on this earth, that this heaven is precisely the same as what pre-existence was to us. Or, in other words, pre-existence to us was the state where we lived in the highest heaven of the celestial world, but we were then spirit children. Now if we gain exaltation once again we will live as it were in the highest heaven of the celestial world, except that then we will be gods and be exalted and the spirit children that are involved will be our offspring. Now, the expression “from eternity to eternity, from everlasting to everlasting,” grows out of this concept. Christ and God and all exalted beings as we read in the revelation, are eternal in nature. They are from everlasting to everlasting, the same. They never change. They are here, never change, they go on the same, from eternity to eternity, He is the same. Jesus Christ the same yesterday, today, and forever. That is his status now that he is exalted. He is the same from one eternity to the next eternity, from one pre-existence to the next pre-existence, and you take that picture which we have put on the board and you just keep multiplying it out forever in this direction. And every time you duplicate it you start it with a pre-existence, you have gone through this same series of things, and that pre-existence that you started with has ended up in there being another pre-existence on out—another eternity. Well, if you use eternity in a lot of meanings and usages, but one usage of the word eternity in this phrase “from eternity to eternity,” is this sort of thing. And that word eternity denotes the tremendous, infinite expanse of time that we are not capable of conceiving of in connection with the operation of this plan. Well, with that overall view in mind, and this is sort of a summary of the overall picture that we have been talking about, let us now start talking about the concept of hell and of paradise and see how they relate to us here in mortality.

All right, let us see, what is hell? Aside from the fact that I have tipped you off by writing it on the board there, how would you define hell?

Comment: It is the lowest place you can go in regards to kingdoms.

BRM: The lowest place you can go in regards to kingdoms. Now when you talk about kingdoms are you over here in this column?

Comment: Yes.

BRM: Or are you over here?

Comment: I would say both places would be hell in a sense of the Sons of Perdition and the devil.

BRM: All right, I have got devil and the Sons of Perdition there. We have to basically leave them, but let us put the word hell over there again. Do you happen to know what words are used in the scriptures to mean hell? What words are there?

Comment: Trapped, outer darkness.

BRM: I will buy that, but what I want is a word that has been translated from a foreign tongue into English as hell.

Comment: Shol, shul.

BRM: What? You were just repeating what Brother Cowan said. All right, here are some words. And here is the Hebrew word Sheol. Here is the Greek word Hades. And both of those mean what? They mean the world of spirits with a connotation that is evident to us but not to everybody, that the spirits involved are wicked spirits. Well, there is another word that has been translated and this is particularly true of the gospel portion of the scriptures: the word "Gehennah." Somebody happen to know what that mean?

Comment: The valley of Hinnom.

BRM: The valley of Hinnom, outside Jerusalem, the place where they sacrificed children to the pagan idols in ancient Israel and the place where they burned their garbage. They dumped the dead bodies of the people who were crucified and so on.

Comment: Actually what this word comes from is Solomon when he brought all of his foreign wives in he took this beautiful valley outside of Jerusalem and built places of worship and idols. Then under King Mosiah's recourse, he destroyed these idols and put them into the dump.

BRM: And it became in effect a garbage dump. And it was a garbage dump where for such element of cleanliness that they had. They had eternal fires burning to get rid of things. Well obviously in this place there were rats and animals of that sort and disease and the like, and hence these expressions in the scriptures that their worm dieth not and their fire is not quenched, symbolical of what was going on out there. Well this word does not mean the Spirit World, but it signifies the eternal torment that is involved in connection with those who go to hell. Now there is one other word in the scriptures that is translated as hell, and that only in one place, and it is in the writings of Peter. I do not know what that word means, but it seems evident from the context that it has something to do with this outer darkness because what he is talking about is the people who go here instead of the people who go here, and so it has some connotation of the eternal nature,

the eternal duration of those who go to hell. Well, these two words have the meaning of the place where hell is. This word has a meaning and this word too, but this one first. This has the meaning as to the type of punishment that is involved for those who go to hell, and as you know the Prophet says their punishment is the remorse of conscience. Now I guess that this word is both the place and the type of punishment, but for our purposes, we can bracket this one off and not pay much attention to that, because we are not particularly concerned with this kind of a hell over here, except to know that it exists. The hell that involves the generality of mankind is this hell over here in the Spirit World.

Well, let us just take time to glance through a couple of passages of scriptures. Revelation 20—take your Bibles and we will follow two or three of these through, not analyzing, I assume that you have analyzed them and you are aware of them, but let us bring them out before us, just to get the perspective. Revelation 20, beginning with the 12th verse:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Now, hell delivered up the dead which were in it. And then the next verse, “And death and hell were cast into the lake of fire. This is the second death.” Death and hell were cast into the lake of fire. Now that is symbolical for this: the lake of fire. The symbolism is that those who get there, their torment is as a lake of fire and brimstone. So hell gives up its dead and hell is cast into hell, as it were. So hell ends but hell continues. Hell ends as far as this hell is concerned, but it is everlasting in point of duration as far as this other type of hell is concerned, with which we are not particularly involved. Now we are in a very favorable position. Here I read in the Bible the passage about death and hell delivering up the dead which are in hell. And this forms a classical illustration of the wonderful thing that the Book of Mormon does for us and I might say it does this for us in about 90 percent of the instances where gospel doctrines are concerned. It takes the concept that is in the Bible, which is brief and abrupt and which maybe we cannot get into perspective knowing only what is in the Bible alone. You take that concept and it puts it into relation to other things and expands the vision and lo, we get a great understanding.

So now look in 2 Nephi, the ninth chapter, and let us see what Jacob has to do in expanding this concept that John wrote down. We will start down with the 10th verse, and our setting is the setting that follows the announcement of the Atonement and follows the announcement relative to people being Sons of Perdition had there been no Atonement. So Jacob exults and he says “O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell.” Now John said death and hell delivered up the dead which were in them: “Which I call the death of the body,” he is going to define now, the death of the body, and “[also] the

death of the spirit.” And we still need an added definition of this second phrase. So there is death and hell, so far defined this way, and we have no problem with that first death. That first death means that the spirit steps out of the body and the body goes back to the dust and it is a natural death as we know it. “And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal,” so here is another word for it, pinning it down, this death is the temporal death as contrasted with the spiritual death, the death of the spirit, the opposite, would be that it is spiritual death. “And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.” Now we have certainly pinned that down without any question, or Jacob has. “And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell.” Now here is our definition. Spiritual death is hell. You heard that in a little profane way, lots of things have said it would be hell, but this is what is true. Spiritual death is hell. “Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits,” so the death of the spirit does not mean that the spirit ceases to live, things do not get annihilated, they do not go out of existence, but the death of the spirit is spiritual death in that they are dead as pertaining to things of righteousness. They still live and they are captive spirits. They are held in captivity by their sins, for one thing. “Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.” So this line is the resurrection. Men are resurrected at that point after the Spirit World, before they go into the kingdoms of glory.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh, save it be that our knowledge shall be perfect.

Now after this occurs, after all men have been resurrected, verse 15, they stand before the Judgment. Verse 16, after all men have been resurrected, then the designation is made—actually it is made in the process of resurrection itself, as we learned yesterday, but from this view it is made then—as to who will be Sons of Perdition. Now next time somebody tells you that the Sons of Perdition are not resurrected, you tell them that there are not any Sons of Perdition until after the resurrection. You have got to come forth with that kind of a body, a body without glory, to get in that category. So verse 16 says, that after the Resurrection and after the Judgment, then there will be some who will go away with the devil and his angels, they will be filthy still, and so the phrase, “their torment is as a lake of fire and brimstone,” typifying the anguish and remorse that they have, having once had the perfect light, and having come out in open rebellion against it. Well, death and hell deliver up the dead. What does David say? David said, “Thou wilt not always leave my soul in hell.” What does he mean? He meant that he was going to get out of hell. So, David is not going to be a son of perdition, is he? This is the only eternal hell there is from the standpoint of duration. You are aware of what is involved here, this is eternal

punishment, as Section 19 says, but the eternal punishment is for a limited period, meaning it is God's punishment imposed for as long as need be, and not longer than the day of the resurrection.

Well, there are several things we want to pick up now, but to show that we are all together on this, now what question do we have so far on a rather hasty summary that I am making?

Comment: Do you really mean that hell could be ended, over here, eternal hell means to . . . (inaudible) . . .

BRM: Means to what?

Comment: Is it possible to progress and come out of it.

BRM: No, no. This is eternal hell. This is forever and ever and it is limited to the devil and the Sons of Perdition. Matter of fact, everybody in it is a son of perdition, because that means the follower of perdition, who is Satan. Just as there will be two kinds, there will be the unembodied and the embodied. This goes on forever. This is what it talks about the heights and the widths and the depths no man knows. This is what is in Section 29, where the Lord says that he has never revealed that there is an end to it, that it goes on forever. Along down about the 35th verse.

Comment: It seems that . . . (inaudible) . . .

BRM: No, he did not. Now the prophet saw this in vision and got the feeling that goes with it. And after he had seen it, he said that the Lord straightway shut the vision out and that he showed it to some and shut the vision out so that they cannot even remember the intensity and severity of it. What Jesus suffered in Gethsemane was the weight of the load of the sins of all the world. He was not suffering the sufferings of the damned. In some incomprehensible way he was taking upon him the sins of all of us on conditions of repentance.

Comment: I am a little confused here. Technically, who is it talking about when it is talking about the God of punishment? It generalizes being God's punishment. Does this have bearing then just in the area of celestial beings?

BRM: No, I do not think that it is limited. It is God's punishment no matter what it is, but as far as the overwhelming majority of men are concerned it is limited to this. Sure, this is still God's punishment, but the point is, that the definition is God's punishment, so that you do not have to believe that it lasts forever. You just have to believe that it lasts as long as it happens to last, and for most people that is this, and for an isolated few it is this.

Comment: When the resurrection comes and those people are assigned to perdition, will they have their bodies or will they be deprived of them?

BRM: They will have their bodies. Now how do you know that? We have got the revelation, there are two places in the Book of Mormon where it says that categorically. One of them is in the 11th chapter of Alma and one of them is in the 12th chapter of Alma, where it just says out and out that after the resurrection they cannot be corrupted, they cannot die anymore, there can be no more separation of body and spirit. They keep their bodies forever.

Comment: Now this is pretty hard now, if we cannot imagine what kind of a hell this is. How can we classify the two different hells?

BRM: Now look, why don't we forget about this. This is the strange thing about Latter-day Saints. They want to talk and talk about the Sons of Perdition, as though this was the great important thing in the plan of salvation. Now really, the great important thing is something that is higher than that line. Now all we know about the Sons of Perdition is that they are resurrected, the height and the width and the depths is not revealed and they stay that way forever. Now you can philosophize, and you can tell us why. Well, the why is one philosophical thing. It is to say they spent a hundred million years preparing for this reward. And the most justice that could happen to them is that they spend as much time enjoying their reward as they spent preparing for it. Now, philosophize how you want but do not worry about the Sons of Perdition, leave them up to the Lord. Just take the revelations for what they say, and let it go.

Comment: Are you taking comments, sir, on what gets one into paradise or into hell?

BRM: Yes, sure I am. And this is one of the reasons that we have got to keep on going, because this is somewhat more important than some other things. But I do not think I need to comment on what you have to do to be a son of perdition, because we are not working for that. But we ought to comment about this other.

Now, we really do not have time to read these revelations. But you are familiar with the passages. And you are familiar with the passage in the 16th chapter of Luke, beginning with the 19th verse about Lazarus and the rich man. Now the point that confirms that exact story is the rich man in hell, being in torment, "lift[s] up his eyes . . . and seeth Abraham afar off." And one of the things he says to him is to come and dip his fingers in water because he is tormented in these flames. Now I would appoint for us to know this that Abraham says, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass from thence that would come to us." Now here is paradise where Abraham is; here is hell where the rich man is. And Abraham says, "I am sorry; I cannot do a thing for you. You are in hell and I am in paradise. I have got no comfort at all to offer you," symbolized by dipping the finger tips in water as to quench the thirst of one tormented in the flames.

All right, this is precisely as the parable. That is the one parable above all parables there are, that is in the distinct form it is in, to categorically teach doctrine, more than any other one probably does. But we have the doctrine, so we know what is involved, and it is the 40th chapter of Alma. And this is Alma's account where he says that an angel showed the "space between death (which is that line) and the Resurrection (which is that line) and he saw that the righteous went to paradise to await the day of their resurrection; and the wicked went to hell to await the day of their resurrection." Now this gives us a definition of hell and of paradise, in the established way it defines it. Paradise then, by definition, is the place between death and the Resurrection where the righteous go. And of course they have peace and comfort and solace and all the rest. They rest from all anxiety and sorrow and from the turmoil and the tumult of this life, but they go on working in paradise on something else. They do not quit working, that is not the rest that is involved. Hell is the place between death and the resurrection where the wicked go to await the day of their resurrection. Now this is the situation which exists, depicted, that we have described for 4,000 years or more. Then as we figuratively express it to get the concept over, we say that Christ bridged the gulf. He bridged the gulf between paradise and hell when he went and organized the gospel in the Spirit World. Well, let us get a little better concept by not only drawing that bridge, but by just erasing the gulf. And we do that because of the Prophet's sermon where he said, "Hell, Shio, Hades is all one. It is a world of spirits," meaning, in this day, there is intermingling. And what we are doing now is that the elders of Israel who are in paradise, go down and mingle with the people who are down in hell, and teach them the gospel. Which is, for all practical purposes, analogous to the fact that the elders of Israel from the temple and the mission homes of Los Angeles to teach them the gospel. They go out into the world, in other words. The world is carnality and evil people, and they say to people, "repent." In principle this is precisely the same thing.

Now, one more concept about this and then we will talk. One more concept or two more before we come to who is going there. Section 76:81-85, 106. Now let us just see what they have on this page. In verse 85, talking of the Telestial Kingdom, "These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work." So people are going to be redeemed, eventually from the devil. They are going to go to a Telestial Kingdom. Let us see what 106 says: "These are they who are cast down to hell (the Telestial Kingdom, again) and suffer the wrath of Almighty God, until the fulness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work."

Well, somebody is lucky, he is born, he is in the pre-existence, born the offspring of God, the children of God, the son of God. He gets talents and abilities; he comes over into this life to be tried and to be tested. And when he gets here he is clothed with a mortal body, so now he is body and spirit combined on a temporary basis. And while he is here he undergoes the testing and the trials of this life. And he accepts the gospel and he lives the law; and he gets on the straight and narrow path and it takes him to the paradise of God. And there he is as an elder in Israel with his Priesthood and with every power of righteousness and godliness that he developed over here. Somebody else lives after the manner of the world, carnal and sensual. And he gets over here in the Spirit World, having the attributes and characteristics that he developed. Now this fellow, having been

righteous, when the day of the resurrection comes, he gets over here resurrected with the fulness of glory in the celestial world. And he comes forth in the first resurrection. This other fellow who lived after the manner of the world goes to hell; and he comes up in the second resurrection. And the place he goes is down there in the Telestial Kingdom and he has a telestial body. Now sure, it is possible that this fellow here will come down and collect him and get him up here if he is willing to get there and get on the path to salvation and we will do the ordinance work for him. And there will be some people in hell who will be saved. But those who do not believe the gospel and who stay there, are going to end up in the Telestial Kingdom. Now the Telestial Kingdom is not hell, it is a kingdom of glory which exceeds even what we comprehend. But, it is the eventual abiding place of people who have been in hell. Now we are still just laying the foundation, but are we together on what we have said so far.

Comment: Now when you erased this gulf between paradise and hell, are you inferring that the people that are down there in hell can go up and mingle with one from paradise?

BRM: I am just quoting what the Prophet said, that it is all one world and that they can intermingle. Now I do not know how we could pin it down more than that except you could speculate a little and you could think, well, obviously it is the same way in the Spirit World that it is here. Some of us just deliberately elect to associate with certain people. Those of us who are here today, we elected to associate with ourselves. And there are some other people who elected to go down to the tavern and associate with the kind of people. Now I suppose we just sort of arrive at our own level.

Comment: Brother McConkie, would you comment, we are talking about . . . (inaudible) . . . is to say these are they who are struck down to hell . . . (inaudible).

BRM: These are they who are struck down to hell, right here, until they are redeemed. They are there until, they are struck down to hell, they are in torment until they are redeemed.

Comment: (Inaudible.)

BRM: I do not know the answer to that as far as the Terrestrial is concerned, but I assume that that is the case. I do not think you can read it, I guess maybe we do not know, we know categorically about hell and we know categorically about the Celestial Kingdom. And inferentially, those in the Terrestrial world are not going to suffer this torment.

Comment: Then where does one pay for these sins if say you had to pay for them yourself?

BRM: You pay for them in hell. This is where he pays the utmost for them. This is where he suffers and pays the penalty. And he pays it for a long, long time. Now just think a minute how long some people are paying the penalty. Here is somebody who lives in the days of Adam and who was rebellious and wicked and unclean and he went to hell. Well,

he has been there—he was there 4,000 years when Christ visited them. Or take somebody in the days of Noah. He had been in hell for 2,000 years when Christ came. And he has been in hell for 2,000 more years. And he has been in torment, he has been in anguish. And he has not even known whether there was a resurrection or not. He has not known anything about the light and truth of the gospel. And he is going to stay there until the end of the millennium, which is more than a thousand years from now. And all the time that he is in torment and in anguish for what he did. He is paying the penalty.

Comment: Is it your understanding, Brother McConkie, that those who come forth in the Celestial Kingdom repent before redemption? And that those who have repented as of then are those who have sinned who have . . . (inaudible) . . . that they will not repent and come to the Sons of Perdition? Is there a line of repentance above the . . . (inaudible)?

BRM: I think probably. I do not know the answer to that. I think probably it is the way we use words. People say, “Are they forgiven?” Well, yes, I think they are forgiven. But the point is that people who go to the Celestial Kingdom are forgiven by the blood of Christ. And people who go to the Telestial Kingdom are forgiven by paying the penalty themselves. So in a sense, maybe they have repented.

Comment: It would seem to me that there would be no failure for repentance, that is, he who comes forth in the Celestial Kingdom to be there has to repent, otherwise they could not be there.

BRM: Well, I think that is probably true, but it is forced upon us. That is, if they do not take the opportunity to repent and be saved, their suffering brings it about.

Comment: Brother McConkie, how do you read the verse in Section 76, “These all,” speaking of the Celestial, “shall bow the knee, and . . . shall be servants of the Most High.”

BRM: We have had our lessons before that everybody below this line is going to be a servant.

Comment: Would you read that as repentance?

BRM: Yes, I think so. I think so. That is the passage that came into my mind when Brother Andrus asked me the question. I think that is true.

Comment: Now, Section 19 implies the suffering of the resurrection, and it says those who do not repent suffer in body and in spirit.

BRM: Yes.

Comment: (Inaudible) . . . by . . . (inaudible).

BRM: Yes, I think so. I think so. And it has to mean these, doesn't it? It has to mean those who . . . (inaudible) . . . the ultimate . . . (inaudible) . . . of which Peter, the word Peter used when he described that hell.

Comment: And after the resurrection of the just and fair, we go, let us say, that we enter up the Celestial Kingdom. Say our family, specifically, my wife, she goes to the Celestial Kingdom and after I suffer all this hell, you do not mean to tell me—

BRM: I sure do mean to tell you.

Comment: —a certain amount of hell down there, knowing that she is up there?

BRM: Oh, yes. Yeah. Now there is the usage of the word eternal punishment that is distinct from anything we have happened to be talking about up until now. And that usage is that even though you are in the Celestial Kingdom, in a manner of speaking, you are suffering eternal torment because you remember that you should have had that wife and could have had her and they gave her to your friend here by you. There are some scriptures that talk about eternal punishment in that sense. That is true. But it is a different thing than we have been defining here.

Comment: Brother McConkie, in regards to Alma 34:32, Amulek said that this is the time of life that we have got to prepare to meet our God. Say someone who has been to the temple and they have eventually taken off their garments . . . (inaudible) . . . the Melchizedek Priesthood and held office in the Church and so forth, and he dies, say from cancer, without repenting in this life. Now is there hope that he can be brought back in?

BRM: Well, let us not try to sit in judgment. You say that and of course you think of somebody that is in this category. And so what I say, in effect, is saying that Brother Jones is damned, and you are putting me in a position of more than Moroni, you see? Well, let's do not sit in judgment. Let us just try and talk about the principles that are involved and of course the principles are that you have to repent and endure to the end. And if you do not endure to the end, you do not get the blessings and judgment is the Lord's. And we just cannot read the souls of people. And so we have to be a little bit tolerant and charitable in our views and figure that there may be something that we did not understand, maybe he had a cancer on his brain that twisted his whole outlook and he is not accountable, who knows. There are just too many things. Comment: a man lives a celestial law and has a celestial body, but during the Spirit World he cannot live the celestial law. Now during the resurrection will he come forth with a . . . (inaudible) . . . body?

BRM: No, he will come forth with his celestial body if he is going to the Celestial Kingdom. And we just do not know the laws that are involved. But there are some provision, we just know a fragment of the picture. There are some provisions and there are some laws and arrangements that the Lord causes this to come out. We cannot define everything now. We have just got the overall picture and we are not the Lord and we just do not know the answer to all of these things.

Comment: Well, is this an all or nothing thing? Where do you put all these lukewarm Latter-day Saints? Will he go up or down?

BRM: I do not know. He will go to the Terrestrial Kingdom.

Comment: (Inaudible.)

BRM: I do not know. That is what I said a minute ago. I said, "I assume that he is up there in paradise." I just do not know. Now there may be a lot more of this that God has not even revealed. You see, we went along as far as all of the Bible is concerned and all of the Book of Mormon is concerned and all of the Pearl of Great Price is concerned and the first hundred and thirty sections of the Doctrine and Covenants is concerned, all we knew was there was a Celestial Kingdom. And then just by happenstance, we have happened to learn that there are some divisions in the Celestial Kingdom that we never even knew about. Well maybe we have got all that we know and this is all there is and maybe some day the Lord will indicate that there is something more we do not even know about in paradise, it will fit the terrestrial people into the scheme of things better. You see, we just have fragmentary information. And what a wonderful thing it would be if we knew what was going to be a part of the performance, or if we knew what they were teaching in their sacrament meetings or their equivalent to their sacrament meetings in the City of Enoch. There is just so much knowledge that we do not have that some other people had.

Comment: Brother McConkie, will this suffering change the character of these people? In other words, will not Joseph Smith literally having suffered the . . . (inaudible) . . . will they still be liars?

BRM: Well, now look. I do not know. Let us have you withdraw that question so that I do not have to attempt to answer that which I do not know. There is just so many things we do not know. We are a lot better off to try and stay on stable things that we do and have the overall picture that we do.

Now tomorrow, one of the things we are going to talk about is what is in that 34th chapter of Alma. At least it is woven into our discussion. But, let me open this Alma 34 and let me just give you a little concept about hell that is there involved. Amulek says, or all the things that he says about . . . (inaudible) . . . of time and so on . . . (inaudible) . . . But then he comes down to verse 34. Now this is the point I want to get over to you. "Ye cannot say," this is the middle of the verse, "ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." Now, let us think about that just a little and let us take any one of us as an illustration. Take me. Now I am here in this room and while I am here, there is a certain spirit that possesses my body. Now by that, I mean I have a certain spirit of charity or the lack of it, a certain spirit of hate or love or whatever I happen to possess. I know certain things while I am here. Just to illustrate, while I stand here, I know that the gospel is true and I have what people call a testimony. Seeing as the

Holy Spirit is part of my spirit, that Jesus is the Lord and that Joseph Smith was a prophet. So I have a testimony. And I have certain attitudes and all the rest. Now when I leave this room after the class is over, I am going to go through a door and I am going to be on the outside of the room. And when I get through that door, there will not anything have changed in my life. I will still have the same testimony that I have in here and I will still have the same spirit possessing me, charity or its absence or what have you. And I am going to know a little something when I get outside that I do not know while I am in here. I am going to know who is out there. I am going to know what the weather is like, what the styles are, what is happening on the streets of Provo that I do not know of right now. Well, here we are in this life and we have linked certain things and we have certain knowledge and a certain spirit possesses our bodies. Now when we die, we are going to pass through a door. That is all it is. The spirit is going to step out of the body and step into the Spirit World. So if instead of passing through the door of the building, all of a sudden I have a heart attack and fall over, you say I have died. Well, as we talk about the natural death here, the temporal death, I have. But my spirit has stepped through a door into the Spirit World and there has not been one single thing changed. There has not been an iota of difference made in me. The spirit steps out of the body and it has gone into the Spirit World. And the instance I got there, I had precisely the same testimony that I had while I was here. And I have the same spirit possessing my body, charity or love or its absence. Well, I learned a little more when I got in the Spirit World. I learned how people are dressed. I would like to know what the fashions are in the Spirit World. I do not know for the life of me what kind of clothes they wear. I do not know what styles of architecture they have. I do not know how their communities and their cities are arranged. I do not know whether they ride horses or have automobiles or have something more advanced, or whether they have nothing. Well, I am going to learn a little something because of the environment when I get into the Spirit World, but that is not going to matter. All that counts is when I get into the Spirit World, I will believe what I have believed here. And I will have the same spirit. If my spirit is one that hates the prophets of God in this life, when I get into the Spirit World, I will hate the prophets of God there. If my spirit is the one that possesses my body, it should defend and uphold and sustain the prophets in this life, I will have that same attitude when I get into the Spirit World. Now do you talk about death as you go to paradise and you go to hell, you just walk through a door. And you continue to live and you are precisely the same as you always were. But you do not have the physical disabilities that go with this body. The other day as I came down here, I broke my tooth and so I had a toothache as we had this class. All right, when we get into the Spirit World, you do not have any teeth aching because you have shaken of the mortal body. But others and these things that pertain to the ills of the flesh, you are precisely the same as you were in this life. People do not change, they just go right on living like they were. Now once in awhile, somebody repents in this life and comes out of a figure in hell and turns from worldliness. Well, there are going to be a lot of people repent in the hell that we are talking about here, which is . . . (inaudible) . . . shed . . . (inaudible) . . . in the process of time. But there are going to be a lot of them that do not. Most of the people are not going to repent. And hence the revelation that says that those who go to the Telestial Kingdom will be as numerous as the sands upon the seashore in number. A figure to indicate that the great masses of men are going to go right on pursuing the course which they have pursued.

Comment: So you are saying . . . (inaudible) . . . have the spirit, a child born into this world . . . (inaudible) . . . no matter.

BRM: No, I think it is different with pre-existence in that the revelation says about pre-existence that in the beginning, all of the spirits were innocent. And then they lived in pre-existence for a long time and some of them lost their innocence. And they fought against God and hence Lucifer and his angels. But then it says that when men are born into this world, they become again, in their infant state, innocent before God. So every living soul that passes this life is innocent before God. And there is no sin attached and this because of the Atonement. Now when they pass from this life, or from the pre-existence into this life, they come with different levels of ability, different power. Somebody who was musical in pre-existence has the talent here. Somebody who was spiritually inclined in pre-existence is spiritually inclined here. You come with different talents. But everyone comes free from sin and free from the pains of it and everyone comes with sufficient spiritual endowment to work out his salvation if he will. All mankind may be saved. It is not a segment of mankind that is eligible for salvation. Now it is easier for Joseph Smith to accept the gospel than it is for Hitler because he was born with greater native talent, but they both came into the world innocent. But it is an eternal progression from one degree, or from one phase of life to another phase of the same life.

Comment: Still . . . (inaudible) . . . we see . . . (inaudible) . . . noble and great, the qualities that made them noble and great . . . (inaudible) . . . or foreordination . . . (inaudible) . . . carry over into this world.

BRM: Without any question, they come with them. These spiritual capacities and talents that they were born with, they come with them. Now you see, the problem that we get into is that we start emphasizing that people born in this lineage come with these great powers. And it has the effect of closing the door partially to some other people. It depends on what perspective you are taking at the moment. You talk about the great talents that the righteous have when they come unto this world. And on the other hand, you take the view that all mankind may be saved and both of these concepts are true and you just have to balance and weigh them and tie them in together.

Comment: (Inaudible) . . . a serious problem with the negro who is denied certain blessings and who was told . . .

BRM: Because of pre-existence.

Comment: So those are innocent yet there are some limiting factors?

BRM: There are some limiting factors on some people that are because of the talents that they have come with.

Comment: We say that Satan was organized and his influence is over all the earth here the Spirit World?

BRM: Satan's influence in the Spirit World is just down here in hell and it is not up here with these people. Now is it Brigham Young or is it Joseph Smith, probably both of them that say when the righteous get to paradise, they will disperse the devil with a wave of their hand. They have overcome the world and they are no longer subject to these things.

Well, I see our time has somehow or another slipped away.

Comment: We see people like Alma and Paul, they make changes when they have actually had the realization of that and . . . (inaudible) . . . Well, some of the people move over into paradise and you see this reality . . . (inaudible) . . . well it makes . . . (inaudible) . . . change.

BRM: I do not know. Now you see, we cannot read Paul and Alma. Paul and Alma were mighty and great like Abraham in pre-existence and for the Lord's purposes, some environmental arrangement happened in this life. This thing is just too complex for us to put everybody in a category because we do not have God's wisdom. And you just about have to say it was a general principle.