

## **The Second Chance Theory**

Due to the sensitivity of this paper, I will be providing few words of my own, my sources will be the scriptures, Joseph Smith, President Kimball, President Joseph Fielding Smith, Elder McConkie, and the manuals. Obviously there is an abundance on this subject, but due to time constraints, this will have to suffice to give an understanding of the doctrine in the Church regarding it.

**Joseph Fielding Smith (Doctrines of Salvation volume 2 p.181-196):**

**NO SECOND CHANCE FOR SALVATION**

**NOW IS DAY OF OUR SALVATION.** Our scriptures are very explicit in their declaration in relation to the requirements made of sons and daughters of God. They who overcome all things are to be crowned as sons and daughters of God and be members of the Church of the Firstborn.

We are taught in the Book of Mormon: "For behold, now is the time and the day of your salvation; . . . this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." These people to whom Amulek was speaking had heard the truth and were not altogether ignorant of the plan of salvation, because they had gone out of the Church by apostasy. So he declared unto them that this is the day for them to repent and turn unto God or they would be lost.

The Lord, in his mercy, grants to every soul the privilege of repentance and the blessings of the gospel. If men do not receive this privilege here, they will receive it in the spirit world, for it must come to all. If they reject it here, they may not receive the fulness in eternity.

**THOSE WHO HAVE A FUTURE DAY OF SALVATION.** On January 21, 1836, Joseph Smith received the following revelation: "All who have died without a knowledge of the gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

What a wonderful ray of light is here thrown on the question of man's redemption! If Joseph Smith had made no other contribution to the world than to restore this divine truth, it would have stamped him as one of the greatest benefactors of the race.

One very significant thing in this revelation, which should be remembered, is the fact that the Lord did not say that all who are dead are entitled to these blessings in the celestial kingdom, if they hear the gospel in the spirit world, but all who would have received the gospel had they been given the opportunity in this mortal life. The privilege of exaltation is not held out to those who have had the opportunity to receive Christ and obey his truth and who have refused to do so.

**OFFER OF SALVATION MADE EITHER NOW OR IN SPIRIT WORLD.** The justice of the Lord is manifest in the right he grants to all men to hear the plan of salvation and receive it.

Some have that privilege in this life; if they obey the gospel, well and good; if they reject it, then in the spirit world the same opportunities with the same fulness do not come to them.

If they die without that opportunity in this life, it will reach them in the world of spirits. The gospel will there be declared to them, and if they are willing to accept, it is counted unto them just the same as if they had embraced it in mortality. In this way justice is meted out to every man; all are placed on an equality before the bar of God.

Those who have the opportunity here, those unto whom the message of salvation is declared, who are taught and who have this truth presented to them in this life — yet who deny it and refuse to receive it — shall not have a place in the kingdom of God. They will not be with those who died without that knowledge and who yet accepted it in the spirit world.

**SOME NOT ELIGIBLE FOR VICARIOUS SALVATION.** There are too many people in this world, who have heard the message of the gospel, who think they can continue on to the end of this mortal life, living as they please, and then accept the gospel after death and friends will perform the ordinances that they neglect to perform for themselves, and eventually they will receive blessings in the kingdom of God. This is an error.

It is the duty of men in this life to repent. Every man who hears the gospel message is under obligation to receive it. If he fails, then in the spirit world he will be called upon to receive it, but he will be denied the fulness that will come to those who in their faithfulness have been just and true, whether it be in this life or in the spirit world.

**SECOND CHANCE LEADS TO TERRESTRIAL KINGDOM,** Moreover, we learn that those who rejected the gospel when it was offered them in ancient times, but afterwards accepted the "testimony of Jesus" in the spirit world when it was declared to them, and who were honorable men of the earth, are assigned to the terrestrial glory, not the celestial.

Then again, we are informed that the wicked of the earth who do not repent in this life and who do not receive the gospel, shall be assigned to the telestial kingdom. In that kingdom they will become "servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."

All of these, however, will be called upon to repent. They will have to suffer the torments of the damned until they do, and through that suffering they will be brought to repentance and to acknowledge Jesus Christ as their Redeemer and the Son of God. Every knee must bow and every tongue confess, no matter which kingdom the inhabitants of the earth enter.

**FALSE NOTIONS ABOUT SALVATION FOR DEAD.** Salvation for the dead is grossly misunderstood by many of the Latter-day Saints. It is due to the justice of our Eternal Father that a chance for salvation and exaltation is given to every soul. Some of the spirits rejected their privilege and rebelled in the former existence and had to be punished. All the others were granted bodies and the privilege of abiding in covenants here that would give them salvation, with the provision that any of the number coming to earth who, for causes over which they had no control, were denied the privileges of obedience to gospel covenants in the mortal life should have that privilege in the spirit world after death. But the Lord did not offer to those who had

every opportunity while in this mortal existence the privilege of another chance in the world of spirits.

The endowment and sealing work for the dead is for those who died without having had the opportunity to hear and receive the gospel; also, for those who were faithful members of the Church who lived in foreign lands or where, during their life time, they did not have the privilege to go to a temple, yet they were converted and were true members of the Church. The work for the dead is not intended for those who had every opportunity to receive it, who had it taught to them, and who then refused to receive it, or had not interest enough to attend to these ordinances when they were living.

So many of the members of the Church have the thought that if they do not do the work for dead friends, they are sure to be neglected and the opportunity will never come to them. We should remember that in his justice the Lord will never permit one soul to be lost who is worthy of salvation. Every person who is entitled to the blessings will receive them.

#### TEMPLE WORK NOT FOR REBELLIOUS

CANNOT FORCE TEMPLE BLESSINGS ON DEAD. This idea that some of us have that we can go into the temple and perform the ordinances for the people who have been bitter against the truth, have known the truth and had every opportunity to receive the gospel and have refused to receive it, this idea that when they die we can go to the temple and do the work for them, is not in keeping in any sense with the revelations the Lord has given us.

We may be sure that the Lord is just, and no man will be denied any blessing to which he is entitled. Neither will any man receive that to which he is not entitled, even though we should endeavor to give it to him by the ordinances of the house of the Lord. It is far better for us to leave some matters in the hands of the Lord, especially in the case of those who turn away from the Church and die unrepentant.

We are not going to save and exalt in the celestial kingdom all the children of our Heavenly Father through our vicarious labors. Only those will enter into celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them.

JUDGMENT OF DEAD IS ACCORDING TO THEIR WORKS. It is our duty to perform the ordinance work for the dead, and then the Lord will do the adjusting. I believe that every accountable man, if he is to gain salvation, must receive a remission of sins by baptism, either in this life, or by proxy if he is dead. It behooves us to perform baptisms and all other ordinances for those who are dead.

Not all who are baptized for will be entitled to the blessings of the endowment. Not all will be entitled to the sealing ordinances, but that is in the hands of the Lord, and he will judge whether a man is worthy or not. We will perform the work, and the Lord will determine the final result.

There is an expression given by John in the Book of Revelation as follows: "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. "

From this we learn that the dead are to be judged according to their works, out of the things that are written in the books, and the judgment will be just. If the life of an individual has been such that he is unworthy of celestial glory, all that we can do for him by our vicarious labors will not place him there. Salvation will be based on merit.

**REBELLIOUS DEAD DENIED SALVATION.** It was revealed to the Prophet Joseph Smith in a vision in the Kirtland Temple, January 21, 1836, that "all who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts"; also, that little children "who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven."

He did not see, however, the rebellious, the ungodly, the corrupt and filthy, and those who love and make a lie, as heirs of that kingdom. There is another place provided for them. Men cannot be thrust into the kingdom of God, irrespective of their worthiness or unworthiness, just because their relatives or friends perform labor for them after they are dead.

**VICARIOUS ORDINANCES NOT FOR REBELLIOUS.** I have known of cases where individuals have died who were bitterly opposed to the Church, and had denied the faith and left the Church, and hardly had they died when relatives have appealed to the First Presidency for the privilege of having their work done for them in the temple. Such appeals have been made at times so that relatives of the person, who passed away under such unfavorable circumstances, might be able to give the deceased a burial according to the rites and customs of the Latter-day Saints. Now, all this is wrong.

What good is it going to do for us to perform in the temples ordinances for those who die with an unrepentant attitude of this kind? If they had the opportunity and would not receive the truth while living, can we force it upon them when they are dead? Is it within our power, because we labor in the vicarious work as proxies for them, to make them heirs of the celestial kingdom? No, it is not!

But, one will say: "Perhaps they will not receive these blessings now, but later they may do so, and therefore our labors will not be in vain." Let me ask you these questions: Where in the scriptures, or where in the revelations from the Lord, is it found written, that the man who dies in rebellious opposition to the gospel, who has once had the light and through transgression turned from it, or who rejected it after it was presented to him and who has been familiar with it all his life, shall become an heir of the celestial kingdom even though he repents in the world of spirits? Has the Lord promised that the rebellious, the wicked, these who reject this truth shall eventually, after repentance, become heirs of the celestial kingdom? I do not gather any such conclusion from my reading of the scriptures.

**APOSTATES EXCLUDED FROM SALVATION FOR DEAD.**

Oh, I wish we could destroy the idea that is in the minds of some that we can live in unrighteousness and actually turn against the truth, and then our children will come along after we are dead and have the work done for us, and all will be lovely, and we will receive the blessings. The Lord is the judge of all men, and if such a person is entitled to receive any blessings, he will get them. But read section 76 of the Doctrine and Covenants in regard to those who enter into the terrestrial kingdom and see what it says.

Why, if the honorable men of the earth who receive not the gospel in this life when they have the chance, are consigned to that kingdom, are we going to have it within our power to act for the apostate — the man who is bitter in his soul, who has known the truth but has turned away from the light and rejected the gospel -- and go into the house of the Lord and pull him into the celestial kingdom? That doctrine actually prevails in the minds of some. . . .

**APOSTATE CHURCH AND SALVATION FOR DEAD.** They have in the Catholic Church the doctrine of indulgences, and you will remember you have read in history how, during the Middle Ages particularly, a man by paying the price could receive the privilege, so far as the church could give it — there was no power in it! — to go out and sin. Even before the sin was committed, he could have promise of forgiveness.

They sold these indulgences. That is one of the main things that took Martin Luther out of the Catholic Church. He began to realize that the practice was wrong; it was not possible, not just or right for a person to sell forgiveness of sins for a price, either before or after the sin; and they used to do that. If a man wanted to go out and sin, they had a schedule of prices, so Motley tells in his *Rise of the Dutch Republic*. In the Catholic Church they offer prayers for the dead to get them out of purgatory. And people pay the priests to pray for the dead. Now that is a corruption of the doctrine of salvation for the dead.

**TREND TOWARD APOSTATE CONCEPTS OF SALVATION FOR DEAD.** I can see confronting us a danger, and a very serious danger, because some of our people are of the opinion that the work can be done for them or their relatives after they are dead, so it is not so necessary for them to be righteous here. They think when they die, they shall receive that work in its fulness and the necessary ordinances will be performed for them in the temple, which will entitle them to the full reward of the faithful. This false belief causes men and women to live lives of unrighteousness, with indifference to the gospel, with the idea in their minds that when they are gone their children will do the work, and they shall receive the blessing. This is pernicious doctrine!

I heard a man say, "I am not good enough to go into the temple of the Lord, I have my faults, I have my appetites that I acquired before I ever heard of the gospel. I am not good enough to go into the temple, but when I am dead, then my children can go in and do the work."

Now I have read to you the scripture. I believe it is the word of God "with the bark on it," where the prophet of the Lord declared unto apostates and those who have heard the gospel that if they did not repent and come into the Church now, in this day of repentance, but continued to procrastinate their repentance unto the end, that the night would come when no work could be

done for them, and their souls would be lost. I think that is pretty good scripture. I do not know how the Lord could do otherwise injustice.

Now, mark you, I am not saying that there are not people who have come into the Church and gone out of it again, who did not understand the truth, and for whom the Lord will make allowances. He, of course, is going to judge every case! I cannot judge. I am speaking now generally; I have no individual case in mind. But the fact is, nevertheless, the Lord has declared what we must do to receive the fulness of the gospel and become sons and daughters. He has told us which class of people will enter into his kingdom, He has told us which people will enter into the third kingdom, and we have the privilege of choosing which kingdom it will be.

#### SALVATION FOR WORTHY DEAD ONLY

GOSPEL ORDINANCES FOR CELESTIAL KINGDOM ONLY. I want to correct an idea that prevails very largely in the minds of many members of the Church. I know that this is discussed in our Gospel Doctrine classes, in our Mutuals, and in other places, because the question is brought to me frequently and they contend on it — the question whether or not the temple work will have to be performed for everybody upon the earth. I want to say to you no, absolutely no.

Now let us get this plainly in our minds. I think it is a self-evident truth that ought to impress us without any argument whatever. All of the ordinances of the gospel — baptism, laying on of hands for the gift of the Holy Ghost, the work in the temples for the salvation of the living and the dead — these ordinances, everything else, all of the ordinances of the gospel pertain to the celestial kingdom of God.

We are not preaching the gospel with the idea of trying to save people in the terrestrial world. Ours is the salvation of exaltation. What we are trying to do with the gospel of Jesus Christ is to bring people back again, through the power of the priesthood and the ordinances of the Church, as sons and daughters of God, receiving a fulness of the Father's kingdom. That is our endeavor.

VICARIOUS ORDINANCES NOT FOR ALL. We are not going to do the temple work for everybody because it does not pertain to them. We are going to do the temple work for those who are entitled, through their faith and their repentance, to enter into the celestial kingdom. But somebody says, "How do we know? We search our records for hundreds of years and do the work for all of them." Of course we do, because we cannot judge. I do not know whether one man is worthy and another is not.

The Lord has given us the privilege of doing the work for all of our kindred, with the hope, of course, on our part that all of them will receive the truth. Since we are of the house of Israel, our parents, generation by generation as they go back, also would be of the house of Israel, and hence they would be more likely to receive the gospel than would those who are pure gentiles.

Now if there are any in our lines we do work for in the temple who are unworthy or unwilling to receive the ordinances of the house of the Lord, then the Lord will be the judge. He will set that ordinance aside and it will not be accounted as done. That is in his hands. Our duty is to do the work the Lord has required at our hands for the salvation of our dead.

**SALVATION FOR RIGHTEOUS DEAD ONLY.** The Lord has given us the opportunity to perform in the temples the necessary labor for the righteous and repentant dead. The Lord is not going to save all the world in the celestial kingdom. But all who would have received the gospel had it been declared to them in the flesh, shall receive it in the spirit world, and they become heirs of the celestial kingdom. So the Prophet Joseph Smith has taught us. Millions will enter into the other kingdoms. The Lord said the telestial kingdom will be filled with people as innumerable as the sands upon the shore, or the stars of heaven.

**MURDERERS DENIED VICARIOUS ORDINANCES.** We are called upon to assist in saving our own families. This is the great duty the Lord has given to us, It is our privilege to go back and trace our ancestors as far as we can and then go to the temple and do the work for all of them. The Lord will judge whether they are worthy or not to receive what we have done. Remember, though, we do not have the privilege of performing the ordinances for murderers who shed innocent blood, nor for those who take their own lives. These are left in the hands of the Lord. If we find in our record one of this kind, we should pass him by and not attempt to do work for him. . . .

I cannot imagine a murderer like Nero, for example, having the work done for him and being entitled to the blessings of the celestial kingdom along with Isaiah who laid down his life for the truth. Men are to be graded, and every man will receive all that he is entitled to receive according to the laws of justice and mercy. It is for this purpose the Lord has prepared several glories, or kingdoms, and as Paul saw it, there will be glories as diversified as the magnitude of the stars. No one who is entitled to salvation or exaltation will be neglected.

#### **TEMPLE WORK AND ENDURING TO END**

**FOLLOW AVAILABLE LIGHT TO BE SAVED.** Those who die without law will be redeemed, because they will be judged without law. But all who have received law and who have known the truth in a degree will be judged according to the truth that they have known, and if they have not lived up to that which they have known, or which they have been taught or had the privilege of receiving, then they cannot enter into the celestial kingdom. It is, however, our duty to save the world, the dead as well as the living. We are saving the living who will repent by preaching the gospel among the nations and gathering out the children of Israel, the honest in heart. We are saving the dead by going into the house of the Lord and performing these ceremonies — baptism, the laying on of hands, confirmation, and such other things as the Lord requires at our hands — in their behalf.

**TEMPLE BLESSINGS LOST THROUGH INDIFFERENCE.** If you are slipping, if you are careless and indifferent and you violate the covenants you made when you went through the temple and you continue to do that, remember the Lord has said repeatedly that it is he who endures to the end who shall be saved. And if that is what you have been doing, that leaves you out. You will not gain salvation.

I will read you these words of our Savior himself as he stood before his disciples on this continent. He answered their questions, gave them instructions, and told them he came into the world to die, that he might draw all men unto him, but not in the celestial kingdom: "And my

Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil — And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me. that they may be judged according to their works."

UNFAITHFUL NEVER TO GAIN SALVATION. "And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words."

"Oh," someone says, "the Lord is just and merciful. He is a merciful God and when man repents, God will give him these privileges. The Lord will reinstate him after he is dead when he repents." Every man has to repent eventually and every knee has to bow, even those going into the telestial kingdom.

Now, it says here that this is the word which he had given unto men and that he lieth not but fulfilleth his word. I quote further: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end."

Now, every knee must bow, the Lord has said, and every tongue confess that Jesus is the Christ; but that does not mean the bowing or bending of the knee and confessing Jesus as the Son of God is going to put people in the celestial kingdom. The devils recognized him when he was on the earth, and they cried out and called him the Holy One. Think of it; they knew why he had come. They recognized him as the Son of God. But they did not repent. They cannot repent.

WILFULLY REBELLIOUS DENIED REPENTANCE AND SALVATION. It is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. It is a gift of God, and they get beyond the power of repentance. How well Mormon speaks of that, in reference to the people who turned away with their eyes open, who turned against the truth some 200 years following the coming of Christ. The people rebelled; Mormon speaks about them and their condition beyond the power of redemption because of their wickedness and the hardness of their hearts, which the Spirit of the Lord could not penetrate.

They sinned wilfully, and therefore salvation cannot come to them. It was offered to them, and they would not have it. They rejected it. They fought it and preferred to take the course of rebellion; and the Lord on one occasion said to Mormon, "You shall not preach to these people; they have turned against me and you shall not preach to them." He had a right to say that. Now why did he say that? Because they had every opportunity and would not receive the truth. They mocked at it, and so the Lord said, "You don't have to talk to them; there is no need to cry



repentance to them any longer." And after a while Mormon still pleaded with the Lord to let him try again. It was useless.

President Brigham Young said, "People who fight the truth don't stop fighting it after their death." Do not get the idea that everybody is going to repent and be saved. The Lord is going to do for every soul just the best that he can. But justice demands that each be placed where he fits himself, according to his works, and mercy cannot rob justice.

**AWFUL DESTINY OF REBELLIOUS.** There can be no salvation without repentance. A man cannot enter into the kingdom of God in his sins. It would be a very inconsistent thing for a man to come into the presence of the Father and to dwell in God's presence in his sins. . I think there are a great many people upon the earth, many of them perhaps in the Church — at least some in the Church — who have an idea they can go through this life doing as they please, violating the commandments of the Lord and yet eventually they are going to come into his presence. They think they are going to repent, perhaps in the spirit world.

They ought to read these words of Moroni: "Do ye suppose that ye shall dwell with him [Christ] under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?"

"Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."

Do you think that a man whose life has been filled with corruption, who has been rebellious against God, who has not had the spirit of repentance, would be happy or comfortable should he be permitted to come into the presence of God?

### **Bruce R. McConkie (Mormon Doctrine, Second Chance Theory):**

#### **Second Chance Theory**

There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after neglecting, failing, or refusing to accept it in this life. It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truths will not gain salvation in the celestial kingdom of God.

Salvation for the dead is the system by means of which those who "die without a knowledge of the gospel" (D. & C. 128:5) may gain such knowledge in the spirit world and then, following the vicarious performance of the necessary ordinances, become heirs of salvation on the same basis as though the gospel truths had been obeyed in mortality. Salvation for the dead is limited expressly to those who do not have opportunity in this life to accept the gospel but who would have taken the opportunity had it come to them.

"All who have died without a knowledge of this gospel," the Lord said to the Prophet, "who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (Teachings, p. 107.)

This is the only revealed principle by means of which the laws pertaining to salvation for the dead can be made effective in the lives of any persons. There is no promise in any revelation that those who have opportunity in this life to accept the gospel, and who do not do it, will have another chance in the spirit world to gain salvation. On the contrary, there is the express stipulation that men cannot be saved without accepting the gospel in this life, if they are given opportunity to accept it.

"Now is the time and the day of your salvation," Amulek said. "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors .... For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed." (Alma 34:31-35; 2 Ne. 9:27; 3 Ne. 28:34; Luke 9:62.)

An application of this law is seen in the words of the resurrected Christ to the Nephites. "Therefore come unto me and be ye saved," he said in repeating with some variations the Sermon on the Mount he had previously given the Jews, "for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven." (3 Ne. 12:20.) Thus salvation was forever denied those Nephites unless they gained it by virtue of their obedience during mortality. On the same basis, there is no such thing as salvation for the dead for the Latter-day Saints, those who have been taught (or, at least, had opportunity to learn) the truths of salvation.

Those who have opportunity to accept the gospel in this life and who do not do it, but who then (by some miracle of conversion) do accept it when they hear it in the spirit world will go not to the celestial, but to the terrestrial kingdom. This includes those to whom Noah preached. "These are they . . . who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it." (D. & C. 76:72-74.)

Thus the false and heretical doctrine that people who fail to live the law in this life (having had an opportunity so to do) will have a further chance of salvation in the life to come is a doctrine of the devil, a doctrine that lulls its adherents into carnal security and thereby denies them a hope of eternal salvation. (Doctrines of Salvation, vol. 2, pp. 181-196.)

### **Bruce R. McConkie (Mormon Doctrine, Celestial Marriage p.117-118):**

Celestial Marriage.

Marriages performed in the temples for time and eternity, by virtue of the sealing keys restored by Elijah, are called celestial marriages. The participating parties become husband and wife in

this mortal life, and if after their marriage they keep all the terms and conditions of this order of the priesthood, they continue on as husband and wife in the celestial kingdom of God.

If the family unit continues, then by virtue of that fact the members of the family have gained eternal life (exaltation), the greatest of all the gifts of God, for by definition exaltation consists in the continuation of the family unit in eternity. Those so inheriting are the sons and daughters of God, the members of his family, those who have made their callings and elections sure. They are joint heirs with Christ to all that the Father hath, and they receive the fulness of the glory of the Father, becoming gods in their own right. (D. & C. 132; Doctrines of Salvation, vol. 2, pp. 58-99.)

Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the receipt of all promised blessings upon the subsequent faithfulness of the husband and wife.

Making one's calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves.

Celestial marriage is a holy and an eternal ordinance; as an order of the priesthood, it has the name the new and everlasting covenant of marriage. Adam was the first one on this earth to enter into this type of union, and it has been the Lord's order in all ages when the fullness of the gospel has been on earth. Its importance in the plan of salvation and exaltation cannot be overestimated. The most important single thing that any member of The Church of Jesus Christ of Latter-day Saints can ever do in this world is to marry the right person by the right authority in the right place.

**President Spencer W. Kimball (Conference Report, Japan Area Conference 1975, pp. 61–62):**

“A few years ago a young couple who lived in northern Utah came to Salt Lake City for their marriage. They did not want to bother with a temple marriage, or perhaps they did not feel worthy. At any rate, they had a civil marriage. After the marriage they got into their automobile and drove north to their home for a wedding reception. On their way home they had an accident, and when the wreckage was cleared, there was a dead man and a dead young woman. They had been married only an hour or two. Their marriage was ended. They thought they loved each other. They wanted to live together forever, but they did not live the commandments that would make that possible. So death came in and closed that career. They may have been good young people; I don't know. But they will be angels in heaven if they are. They will not be gods and goddesses and priests and priestesses because they did not fulfill the commandments and do the things that were required at their hands.

“Sometimes we have people who say, ‘Oh, someday I will go to the temple. But I am not quite ready yet. And if I die, somebody can do the work for me in the temple.’ And that should be made very clear to all of us. The temples are for the living and for the dead only when the work could not have been done. Do you think that the Lord will be mocked and give to this young couple who ignored him, give them the blessings? The Lord said, ‘For all contracts that are not made unto this end have an end when men are dead.’ (D&C 132:7)”

**President Spencer W. Kimball (The Importance of Celestial Marriage, Ensign 1979):**

“No one who rejects the covenant of celestial marriage can reach exaltation in the eternal kingdom of God.

“In the celestial glory there are three heavens or degrees;

“And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

“And if he does not, he cannot obtain it.

“He may enter into the other, but that is the end of his kingdom; he cannot have an increase.” (D&C 131:1–4.)

He cannot have an increase! He cannot have exaltation!

The Lord says further in the 132nd section of the Doctrine and Covenants:

“No one can reject this covenant and be permitted to enter into my glory” (D&C 132:4).

No one! It matters not how righteous they may have been, how intelligent or how well trained they are. No one will enter this highest glory unless he enters into the covenant, and this means the new and everlasting covenant of marriage.

These are the words of the Lord. They were said directly to us.

“And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law. ...

“Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants [they may be worthy and righteous, but they 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 did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.” (D&C 132:6, 16–17.)

Some might say, “Well, I’d be satisfied to just become an angel,” but you would not. One never would be satisfied just to be a ministering angel to wait upon other people when he could be the king himself.

And so we repeat: It is the normal thing to marry. It was arranged by God in the beginning, long before this world’s mountains were ever formed. Remember: “Neither is the man without the woman, neither the woman without the man” (1 Cor. 11:11).

**President Spencer W. Kimball (The Importance of Celestial Marriage, Ensign, Oct. 1979, also included in the Doctrine and Covenants Student Manual for section 132):**

“I am aware of some young men and women who seemingly have not been successful in total fulfillment. Some have been on missions; some have completed their education. And yet they have passed the period of their greatest opportunity for marriage. The time has passed, and while still attractive and desirable and efficient, they find themselves alone.

“To you we say this: You are making a great contribution to the world as you serve your families and the Church and the world. You must remember that the Lord loves you and the Church loves you. To you women, we can only say we have no control over the heartbeats or the affections of men, but pray that you may find fulfillment. And in the meantime, we promise you that insofar as eternity is concerned, no soul will be deprived of rich and high and eternal blessings for anything which that person could not help, that the Lord never fails in his promises, and that every righteous person will receive eventually all to which the person is entitled and which he or she has not forfeited through any fault of his or her own. We encourage both men and women to keep themselves well-groomed, well-dressed, abreast of the times, attractive mentally, spiritually, physically, and especially morally, and then they can lean heavily upon the Lord’s promises for these heavenly blessings.” (“The Importance of Celestial Marriage,” Ensign, Oct. 1979, p. 5.)

**President Spencer W. Kimball (Temples and Eternal Marriage, Ensign, Aug. 1974, also included in the Doctrine and Covenants Student Manual for section 132):**

“How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God’s instructions or because we reject his word when we understand it.

“It is clear in the Lord’s announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws and lived all commandments.

“[The Lord] then continues concerning these excellent people who lived worthily but failed to make their contracts binding:

“For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.’ (D&C 132:17.)

“How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could, by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in ever-increasing joy and happiness, growth and development toward godhood. ...

“Are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges? Are you willing to make yourself a widow for eternity or a widower for endless ages—a single, separate individual to live alone and serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be ‘added upon’ and accentuated, multiplied, and eternalized? Are you willing, with the Sadducees, to ignore and reject these great truths? I sincerely pray you stop today and weigh and measure and then prayerfully proceed to make your happy marriage an eternal one. Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear.”

The doctrine on this has been taught the same for over 150 years from a multitude of sources including the standard works. This doctrine feeds into a style of question I get asked the most that includes celestial marriage and D&C 132, specifically verses 64-65 which read:

#### **D&C 132:64-65**

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

Firstly, we need to note the similarities between this and the Oath and the Covenant of the Priesthood. The choice to accept the Oath and the Covenant of the Priesthood is still a choice that is given to men, it is in their agency to choose. But it is not up to them to choose the consequences of their choice. Read these words dealing with the Oath and the Covenant of the Priesthood and note the similarities between it and D&C 132:64-65:

## **D&C 84:41-42**

41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

If men don't accept and live worthy of the Melchizedek priesthood, they are cut off. And if women don't accept and live worthy of celestial marriage, they are "destroyed". You need to understand what is meant by cut off and destroyed. It means the highest degree of the Celestial kingdom. Joseph Smith taught:

### **God Breathed into Adam His Spirit**

The 7th verse of 2nd chapter of Genesis ought to read--God breathed into Adam his spirit [i.e., Adam's spirit] or breath of life; but when the word "rauch" applies to Eve, it should be translated lives.

(Teachings of the Prophet Joseph Smith, p.301)

Ergo: The divine nature between a man and a woman is laid out. Women are born with "the breath of lives", plural. This is important because men do not have that ability, but women do not hold the Priesthood. There is a doctrinal understanding of mutualism that needs to be understood as we move forward.

### **Three Grand Orders**

There are three grand orders of priesthood referred to here.

**1st.** The King of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes. God cursed the children of Israel because they would not receive the last law from Moses.

The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood.

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the father to the children, and the children to the fathers

The anointing and sealing is to be called, elected and made sure.

"Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

**The 2nd Priesthood** *is Patriarchal authority*. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

**The 3rd** is what is called *the Levitical Priesthood, consisting of priests to administer in outward ordinances, made without an oath*; but the Priesthood of Melchizedek is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those priesthoods.

Jesus Christ is the heir of this Kingdom--the Only Begotten of the Father according to the flesh, and holds the keys over all this world.

**Men have to suffer that they may come upon Mount Zion and be exalted above the heavens.**

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter. (Aug. 27, 1843.) DHC 5:554-556.

(Teachings of the Prophet Joseph Smith, p.322-323)

Ergo: There are three grand orders of the Priesthood, but the third order of the Priesthood is an appendage or a lesser version of the first. All things that the third order does, the first can do. But all things the first order does, the third order cannot. We learn that the grand key purpose of the Priesthood, of the Melchizedek Priesthood, was the "key and the power of endless lives" and in order for a man to obtain this order of Priesthood he must be willing to make an Abrahamic sacrifice. But what is "endless life" and how does it relate to women's "breath of lives"?

**Bruce R. McConkie (Mormon Doctrine, Eternal Lives, p.237-238):**

Eternal Lives.

Those who gain eternal life (exaltation) also gain eternal lives, meaning that in the resurrection they have eternal "increase," "a continuation of the seeds," a "continuation of the lives." Their



spirit progeny will "continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 131:1-4; 132:19-25, 30, 55.)

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood," the Prophet says, "they will cease to increase when they die; that is, they will not have any children after the resurrection." Then with reference to those who have been properly sealed in marriage and who have thereafter endured in righteousness until their callings and elections were made sure by revelation he adds: "But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, [ their callings and elections having been made sure through perfect devotion to the truth, they] will continue to increase and have children in the celestial glory." (Teachings, pp. 300-301.)

The opposite of eternal lives is eternal deaths. Those who come up separately and singly in the resurrection and who therefore do not have spirit children eternally are said to inherit "the deaths." (D. & C. 132:16-17, 25.)

### **The Celestial Glory**

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase." (May 16, 1843.) DHC 5:391-2.

### **Importance of the Eternity of the Marriage Covenant**

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory...

(Teachings of the Prophet Joseph Smith, p.300-301)

Ergo: Men must progress until they are worthy to accept the Oath and Covenant of the Priesthood and after which their Abrahamic sacrifice, or in other words their willingness to sacrifice all worldly things, gives them the power necessary, the Holy Spirit of Promise, to seal themselves unto a woman. If a man obtains this and a woman, after being taught it, accepts it and they enter into a covenant with each other, with the women possessing the potential for endless lives and the man possessing the power to seal himself to endless lives (ie. the woman), if they are worthy through their mortal probation they will inherit "endless lives" or "endless posterity."

The Doctrine and Covenants Student Manual for Section 132 reiterates things we have previously discussed as well as adds a few additional bits of information and clarification:

### **D&C 132:16. How Important Is It to Be Married by Proper Authority Now?**

Elder James E. Talmage wrote that “in the resurrection there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity” (Jesus the Christ, p. 548; see also Matthew 22:30; Mark 12:25).

### **D&C 132:19–22. How Does an Individual Obtain a Fulness of God’s Glory?**

The revelations in the Doctrine and Covenants include all of the laws necessary for exaltation. If we keep the law revealed in section 132 and all the other laws, such as faith, repentance, baptism, and receiving the Holy Ghost, we can be exalted.

Celestial marriage is a covenant, a contract between the two marriage partners and the Lord. Covenants have “if-then” clauses: if we keep certain commandments, then the Lord promises us certain blessings. Verses 19–22 form such a clause.

<b>If a couple—</b>	<b>Then they will—</b>
1. Are married in accordance with the Lord’s law	1. “Inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths” ( <u>v. 19</u> )
2. Are married by one who has the keys of the priesthood	2. “Pass by the angels” to their exaltation ( <u>v. 19</u> )
3. Have their marriage sealed by the Holy Spirit of Promise	3. Be gods for all eternity (see <u>v. 20</u> )
4. Abide in the covenant	4. Have a “continuation of the lives” ( <u>v. 22</u> )

Some members of the Church mistakenly believe that marriage in the temple fulfills the requirements of the covenant. But marriage in the temple fulfills only the first two parts of the covenant. Having one’s marriage sealed by the Holy Spirit of Promise requires a lifelong commitment to righteousness (see Notes and Commentary on D&C 132:7). Elder Bruce R. McConkie taught that “baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1–4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17–21); to gain exaltation after celestial marriage it is necessary to continue the same devotion and righteousness. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the receipt of all promised blessings upon the subsequent faithfulness of the husband and wife.

“Making one’s calling and election sure is an addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves.” (Mormon Doctrine, p. 118.)

### **D&C 132:37. “They Have Entered into Their Exaltation”**

Elder Bruce R. McConkie added a significant insight to this verse: “What we say for Abraham, Isaac, and Jacob we say also for Sarah, Rebekah, and Rachel, the wives who stood at their sides and who with them were true and faithful in all things. Men are not saved alone, and women do not gain an eternal fullness except in and through the continuation of the family unit in eternity. Salvation is a family affair.” (“Mothers in Israel and Daughters of Zion,” New Era, May 1978, p. 37.)

### **D&C 132:51–56. What Was Emma Commanded Not to Partake of?**

[The Lord warned Emma] against rejecting these commandments and promises for keeping them.

President Wilford Woodruff, who was closely associated with the Prophet Joseph Smith, said: “Emma Smith, the widow of the Prophet, is said to have maintained to her dying moments that her husband had nothing to do with the patriarchal order of marriage, but that it was Brigham Young that got that up. I bear record before God, angels and men that Joseph Smith received that revelation, and I bear record that Emma Smith gave her husband in marriage to several women while he was living, some of whom are to-day living in this city, and some may be present in this congregation, and who, if called upon, would confirm my words. But lo and behold, we hear of publication after publication now-a-days, declaring that Joseph Smith had nothing to do with these things. Joseph Smith himself organized every endowment in our Church and revealed the same to the Church, and he lived to receive every key of the Aaronic and Melchizedek priesthoods from the hands of the men who held them while in the flesh, and who hold them in eternity.” (In Journal of Discourses, 23:131.)

Ergo and in conclusion: Emma did not accept and keep this covenant and promise (live worthy of it), and therefore the consequences of it, ie. not inheriting endless lives, ie. not inheriting endless increase, etc, have to be upon Emma or Jesus Christ is a liar. The only case in which Emma makes it to the highest degree of the Celestial Kingdom is if Emma was correct and Brigham Young, Wilford Woodruff, Lorenzo Snow, John Taylor etc were all wrong and thus the Church of Jesus Christ of Latter-day Saints is wrong. This creates a conundrum however because if the Church of Jesus Christ of Latter-day Saints isn’t true, then Joseph Smith really wasn’t a prophet and therefore Emma was supporting a false prophet her entire life and still won’t make it. If however the Church is true, which I testify that it is, Emma will be the example made in the judgement, she will not be the exception, for such an exception would make God a respecter of persons, would make God a liar and thus God would cease to be God.

David who slew Goliath, Eli of the Old Testament, etc. did far more for the cause of truth than Emma and did far less damage to the cause of truth and committed far less sin, and both (and many others) lost their exaltation.

There are no second chances for those who have had an opportunity in this life and there is punishment for those who not only had an opportunity in this life, they openly rebelled against it.

We are entering in a time period where a lot more truth is going to be revealed, Celestial Law in its purity and fulness will be enacted, and those who humble themselves and act in this life will be justified in the life to come, while those who fail to act and those who come out in open rebellion “will be separated from those who wish to obey the Lord.” I pray to God we will seize the day, Carpe Diem, I pray to God that we will perform our labors while it is yet day, fear the Lord, plead for His forgiveness every day as we perfect ourselves through the Atonement for there is no second chance. This is the time, this is the life to prepare to meet God.

In the name of Jesus Christ, Amen.