

Chapter 20 [part 4]

Somehow [Chapter 20] would not be complete if it didn't bring to light how one's belief about life after death demonstrates his beliefs about God, his mercy, and his justice. So many professed Christians in the world today love to ramble on and on about God's mercy, but – if someone mentions his justice they are furiously annoyed, sometimes beyond measure.

In preceding parts of this chapter, various scriptures were used to dispel any idea that there will only be heaven and hell in the afterlife. However, since oftentimes scriptures do not present the logic of what they are saying; and since there are many, many - many - who put little trust in scriptures, choosing rather to embrace every wind of doctrine, fables, and fantasies that come along; we shall resort to logic and reason in this [part], in order to dispel such traditional inanity, but keep in mind that reasoning about spiritual matters can not, and must not, disagree with the word of God!

Logic: 1 : a science that deals with the rules and tests of sound thinking and proof by reasoning
2 : sound reasoning. [Isaiah 1:18] Come now, and let us reason together, saith the Lord;

Reason: 1 : a statement offered in explanation or justification 2 : the power to think : Intellect
3 : due exercise of the faculty of logical thought. [Webster]

Three concepts of life after death will be scrutinized and evaluated in this [part] in order to see if the nature of God, his mercy, and his justice are evidenced through them. The three concepts are:

- (1) **Everyone will end up in heaven.** **this one seems to be gaining popularity*
- (2) **There will only be heaven and hell in the afterlife.**
- (3) **There will be three levels of glory and a level called “no glory” in the afterlife.**

Lets first look at concept (1), that after the final judgement everyone will end up in the same place, namely the celestial glory, referred to by many as heaven. Would God be a merciful and just God if they all ended up in the same place after the final judgment? Lets see.

Peter said; “It is better, if the will of God be so, that you suffer for well doing, than for evil doing.” [1 Peter 3:17]

Why is it better? If those who wronged others are going to inherit the same reward as their victims, then would it matter whether you did right or wrong. Would it matter if you robbed someone instead of getting robbed; would it not be just as well to cudgel someone as to be cudged; wouldn't one be justified in murdering someone if he is going to be in heaven with the victim! It would be a lot less painful; and besides, they will, the criminals and the victims, be together in heaven anyway! How could mercy or justice enter into such a line of reasoning? Man's judicial system delivers more justice than that! And can man be more just than God's! Certainly not!

Consider the foolishness of these scenarios:

Those who brutally tortured hundreds of thousands of Christians, or burned Christians alive, or threw them in with wild beasts to be torn to pieces, will be with them in celestial glory!

The popes and their compatriots who, during the dark ages, had hundreds of millions tortured and slain in the name of God, will dwell in celestial glory with those they tortured and killed!

Hitler, and his cohorts, who had six million Jews exterminated, some in the most diabolical manners, will walk with them in celestial glory! God **is** merciful, but can mercy rob justice?

[Alma 19:107] What, do you suppose that mercy can rob justice? I say unto you, No; not one whit. If so, God would cease to be God.

[Alma 19:103-104] If there was no law given if men sinned, what could justice do, or mercy either: for they would have no claim upon the creature. [104] But there is a law given and a punishment affixed, and repentance granted; **which repentance, mercy claims: otherwise, justice claims the creature**, and executes the law, and the law inflicts the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

But, do we not read in the scriptures that God is the Savior of all men?

That is true, for Paul wrote to Timothy that “we labor and suffer reproach, because we trust in the living God, **who is the Savior of all men, specially of those that believe.**” [1 Timothy 4:10]

But lets reason with the scriptures concerning this instead of wrestling, changing, or ignoring them. God **is** the “Savior of all men,” inasmuch as he saves, or redeems, all men, both those who are righteous and those who are evil, from an endless grave. Notice the following:

[Mormon 4:72-74] Because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yes, this is wherein **all men are redeemed, because the death of Christ brings to pass the resurrection, which brings to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God, when the trump shall sound; [73] And they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death; [74] And then comes the judgment of the Holy One upon them; and then comes the time that he that is filthy, shall be filthy still, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.**

[Alma 8:99-102] Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that **all shall be raised from this temporal death; [100] The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; [101] And we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. [102] Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous.**

[Alma 9:26-32] ... we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just: [27] That he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believes on his name, and brings forth fruit meet for repentance.

[28] And now behold I say unto you, then comes a death, even a second death, which is a spiritual death; [29] Then is a time that whosoever dies in his sins, as to a temporal death, shall also die a spiritual death: yes, he shall die as to things pertaining unto righteousness;

[30] Then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascends up for ever and ever; [31] And then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan: he having subjected them according to his will. [32] Then I say unto you, They shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption. **does this look like they are going to be in heaven?*

[2 Nephi 6:36-40] And it shall come to pass, that when **all men** shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; [37] And then comes the judgment; and then they must be judged according to the holy judgment of God.

[38] And assuredly, as the Lord lives, for the Lord God has spoken it, and it is his eternal word, which can not pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; [39] Wherefore, **they who are filthy are the devil and his angels;**

[40] And they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascends up for ever and ever; and has no end.

The preceding scripture is very important for it shows that even “the devil and his angels” make up a part of the “all men,” who must appear before the judgment seat of the Holy One of Israel! Remember, [Chapters 8 & 9] show that a third of the population on earth during each of the six “thousand year dispensation” were, and are, the devil’s angels. And, to believe that they will, along with the devil, end up in celestial glory is ludicrous. For at death an evil person does not automatically change from being evil to being righteous.

Notice what Alma said about this:

[Alma 16:228-234] 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. ... [230] 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 comes the night of darkness, wherein there can be no labor performed. [231] You can not say, when you are brought to that awful crisis, that I will repent, that I will return to my God. [232] No, you can not say this; for that same spirit which possesses your bodies at the time that you go out of this life, ... will have power to possess your body in that eternal world. [233] For, if you have procrastinated the day of your repentance, even until death, behold, you have become subjected to the spirit of the devil, and he seals you his; [234] Therefore the Spirit of the Lord has withdrawn from you, and has no place in you, and the devil has all power over you; and **this is the final state of the wicked.**

Moroni wrote the following concerning those who do not believe in Christ:

[**Mormon 4:61-64**] Do you suppose that you shall dwell with him under a consciousness of your guilt? [62] Do you suppose that you could be happy to dwell with that holy being, when your souls are racked with a consciousness of your guilt that you have ever abused his laws? [63] ... you would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than you would to dwell with the damned souls in hell. [64] when you 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.

[**Moroni 7:9-12**] ... a bitter fountain can not bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, can not follow Christ; and if he follow Christ, he can not be a servant of the devil. [10] ... for the devil is an enemy unto God, and fights against him continually, and invites and entices to sin, and to do that which is evil continually. [12] Wherefore take heed, ... that you do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

[**Alma 19:66-74**] And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; [67] And if their works are evil, they shall be restored unto him for evil: therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil;

[68] The one on the one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night comes.

[71] Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved. ... [73] Do not suppose, because it has been spoken concerning restoration, that you shall be restored from sin to happiness.

[74] Behold, I say unto you, Wickedness never was happiness.

Concept (1) should be more clearly understood as we scrutinize the next two concepts, for all three concepts share similarities as to why they cannot be true or complete. So - lets end the study of this concept with a question from Paul; "... what fellowship does righteousness have with unrighteousness? and what communion does light have with darkness?" [**2 Corinthians 6:14**]

And from Isaiah:

[**Isaiah 5:20**] Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! [**2 Nephi 8:90**]

(2) There will only be heaven and hell in the afterlife.

For the most part, those who believe that there is only heaven and hell in the afterlife also believe that works have no bearing on where one will spend his life in eternity. Simply stated, they believe that believers go to heaven and forever live a joyful life, and non-believers go to hell to burn forever in a lake of fire and brimstone. Some even believe that those who believe in Christ but do not belong to their church are still going to burn forever in hell. The “heaven and hell” delusion in their belief is made plausible by their doctrine that “works have no part to play in one’s salvation.”

If works have no bearing on where one spends eternity, we might as well believe that there will only be heaven in the afterlife, for do works not determine who are the believers and who are the non-believers! Notice what James says about this:

[**James 2:14-15, 18**] What profit is it, my brethren, for a man to say he has faith, and has not works? can faith save him? [**15**] Yes, a man may say, I will show you I have faith without works; but I say, show me your faith without works, and I will show you my faith by my works. [**18**] Therefore will you know, O vain man, that faith without works is dead and cannot save you?

James goes on to say; “You believe there is one God; You do well; the devils also believe, and tremble; You have made yourself like unto them, not being justified.” [**James 2:19**]

How can there be mercy or justice in the belief that, if a person misses heaven by just one little sin, he is going to spend eternity in hell with the most evil person who ever walked the earth! And;

How can there be mercy or justice in the belief that, if a person barely made it into heaven by one little sin, he will be in heaven with Jesus and with the most righteous disciples who ever lived!

But, if works are meaningless; why not! But, as we just saw, according to James, works are not meaningless. Actually, man will be judged and rewarded according to his works!

There are scriptures which say than man is not justified by works, but they are referring to the “law of Moses.” But, Jesus replaced that law with the gospel.

[**Galatians 2:16**] ... a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. [**Romans 9:31-32**]

Now, notice these scriptures about works:

[**Matthew 7:31**] For the day soon coming, that men shall come before me to judgment, **to be judged according to their works.**

“Their works” are what brought forth the “fruits” in the verses preceding [**Verse 31**].

[**Matthew 7:28-29**] Every tree that brings not forth good fruit, is hewn down, and cast into the fire. [**29**] Wherefore by their fruits you shall know them.

“Tree” and “fruit” are metaphors; tree = people and fruit = the results of their works.

[**Matthew 16:30**] For the Son of Man shall come in the glory of his Father, with his angels; and then **he shall reward every man according to his works.**

[**Revelation 20:12-13**] 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.** [13] 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.**

It seems that those preachers who preach and teach that works are useless are standing on shaky grounds. Lets again refer to [Matthew 7] and see what Jesus has to say about such people;

[**Matthew 7:31-33**] For the day is soon coming, that men shall come before me to judgment, **to be judged according to their works.** [32] And many will say unto me in that day, Lord, Lord, have we not prophesied (*also means to preach*) in your name; and in your name cast out devils; and in your name done many wonderful works? [33] And then will I say, You never knew me; depart from me you that work iniquity. *Jesus goes on to say:*

“And every one that hear these sayings of mine, and do them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.” [**Matthew 7:35**]

One of the main characteristics of sand which is often overlooked is that it is not cohesive, i.e., it lacks solidity. When rain, storm, and winds come, it is easily eroded; and is constantly changing. And, those who “hear the sayings of Jesus, and do them not” do exactly that. Now, concerning works, lets see what is testified through the “stick of Joseph.” [**Ezekiel 17:16-19**]

[**Alma 19:81-82**] And now, my son, I perceive there is somewhat more which worries your mind, which you can not understand, which is concerning the justice of God, in the punishment of the sinner: for you try to suppose that it is injustice that the sinner should be consigned to a state of misery. [82] Now behold, my son, I will explain this thing unto you:

[**Alma 19:103-111**] If there was no law given if men sinned, what could justice do, or mercy either: for they would have no claim upon the creature. [104] But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claims: otherwise, justice claims the creature, and executes the law, and the law inflicts the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

[105] But God ceases not to be God, and mercy claims the penitent, and mercy comes because of the atonement; and the atonement brings to pass the resurrection of the dead: and the resurrection of the dead brings men back into the presence of God; [106] And thus they are restored into his presence; **to be judged according to their works;** according to the law and justice; for behold, justice exercises all his demands, and also mercy claims all which is her own; and thus, none but the truly penitent are saved.

[107] What, do you suppose that mercy can rob justice? I say unto you, No; not one whit. If so, God would cease to be God.

[108] And thus God brings about his great and eternal purposes, which were prepared from the foundation of the world. [109] And thus comes about the salvation and redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; [110] And whosoever will not come, the same is not compelled to come; but in the last day it shall be restored unto him, according to his deeds.

[111] If he has desired to do evil, and has not repented in his days, behold evil shall be done unto him, according to the restoration of God

Many in the popular churches today declare that “works have no bearing on one’s salvation.”

They would not believe the preceding scriptures though, because they are not in the bible. But, what about the following scriptures which are in the bible, which they also will not believe;

[2 Corinthians 5:10] For we must all appear before the judgment seat of Christ, that everyone may receive a reward of the deeds done in the body; things according to what he has done, whether good or bad.

[2 Peter 2:12-13] talks about some whose works were unrighteous.

[Revelation 22:11-12] He that is unjust, let him be unjust still; he which is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Behold, I come quickly; and my reward is with me to give every man according as his work shall be.

(3) **There will be three levels of glory and a level called “no glory” in the afterlife.**

Hopefully, with reasoning and a few of the numerous scriptures pertaining to the first two scenarios, it can be seen how inconceivable they are when measured against logic and scripture.

But, what about the third scenario; does it manifest a just and merciful God? Or is this doctrine also flawed, falling short of revealing such a God?

Scriptures were used in the first three [parts] of this chapter to establish the validity of this doctrine. Now we shall see as we explore the implications of this concept, that it will stand upon its own merits as being the most just and merciful of the three scenarios. However, we shall also see that without connecting it with another scene in God’s overall plan, it falls somewhat short of being totally just and merciful. And there is one thing that is sure; God is totally just and merciful!

Lets go back now and consider those who will inherit the terrestrial glory:

[D&C 45:7a-b & 9a-10a] But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud; [7b] wherefore if you have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall you come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

[9a] And then shall the Jews look upon me and say, What are these wounds in thy hands, and in

thy feet? [9b] Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. [9c] I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. [9d] And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

[10a] And **then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection**; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men.

And [D&C 76] speaking of the terrestrial glory, says:

[D&C 76:6c] Behold, these are they who died without law; and also 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**;

It is self evident that mercy and justice will be extended to the heathen nations, who knew no law; and those of other situations which caused them to “die without law.” It is also self evident, if this is the whole picture, that they will be denied the celestial glory through no fault of their own. They were born in the wrong place and at the wrong time; therefore, time and geography determined the degree of their salvation.

But this cannot be; time and geography cannot be the determining factors of one’s salvation! There must be another part of this picture, another scene, if you will. And, guess what - there is! To understand why time and geography is a factor in this picture, but not a determining factor, one must look at man’s total existence, which will be divided into four scenes, or episodes.

The first episode of man’s life began when he was spiritually created in God’s spiritual realm. As a note of interest, the first chapter of Genesis is a record of the spiritual creation of all things; the second chapter is a record of the physical creation.

[Genesis 2:4-5] And now, behold, I say unto you, that these are the generations of the heaven, and of the earth, when they were created in the day that I the Lord God made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field **before it grew**; [5] For I, the Lord God, created all things of which I have spoken spiritually, before they were naturally upon the face of the earth. ... [6] And I, the Lord God, had created **all the children of men, and not yet a man to till the ground, for in heaven created I them.**

[Genesis 2:8-9] And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; **the first flesh upon the earth, the first man also**; [9] Nevertheless, all things were before created, **but spiritually were they created and made**, according to my word.

Agency was first given to man in that spiritual creation, and this agency was what Satan tried to destroy.

[**Genesis 3:4**] Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him my own power; by the power of mine Only Begotten I caused that he should be cast down; and he became Satan.

But, Satan wasn't cast down alone, he deceived a third of the angels in heaven, because of their agency.

[**Revelation 12:4 & 8**] And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth.

[**8**] Neither was there place found in heaven for the great dragon, who was cast out; that old serpent called the devil, and also called Satan, which deceives the whole world; he was cast out into the earth; and his angels were cast out with him.

“Tail” is a metaphor for “the prophet that teaches lies.” [**Isaiah 9:15**]

Jesus, explaining to his disciples the wheat and the tares, said:

“He that sows the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil. [**Matthew 13:36-38**]

The Apostles were and are involved in placing people on earth in their appointed time:

[**D&C 84:1a-1d**] Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: [**1b**] Behold, verily I say that the field was the world, and the apostles were the sowers of the seed; [**1c**] and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that makes all nations to drink of her cup, in whose hearts the enemy, even Satan, sits to reign; [**1d**] behold, he sows the tares, wherefore the tares choke the wheat and drive the church into the wilderness.

So – it is quite apparent that there are those in the spiritual realm placing people on earth at their appointed time and place. But, there must be a criteria for deciding who goes when and where.

[**Acts 17:24 & 26**] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands;

[**26**] And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation.

[**Alma 19:41**] When the time comes when all shall rise, then shall they know that God knows all the times which are appointed unto man.

[**Alma 9:63 & 65**] And I would that you should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people;

[65] And this is the manner after which they were ordained: **being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil.**

[Jude :4] For there are certain men crept in unawares, **who were before of old ordained to this condemnation**, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Only a few of the scriptures evidence that the first episode of man was in the spiritual realm; where he was given his agency. We know that decisions were made in that realm, for Satan and one third of the angels were cast down because of their decision.

This necessarily means that the other two thirds also made decisions not to follow Satan. Some of these were valiant, as was seen in {Alma 9}, some were passive or indifferent, while others were bad, but not evil like those who followed Satan.

Laying aside the garden of Eden, life on earth is the second episode of man. We are the same person we were in the spiritual realm, we do not come here as someone else. The decisions we make here are influenced by the decisions we made in the spiritual realm, as did Jesus' decisions. Where and when we are born are directly related to the decisions we made before we came here, as did Jesus'. That is why the terrestrial glory is a just and merciful reward for the heathen nations and those who die without law.

The third episode of man's life is his life in one of the four places he is assigned after death. He is still the same person. The fourth, and last, episode is his life in one of the glories, or in the place of no-glory. He will still be the same person, just as Jesus will be, and is. Jesus is the perfect example that these things are true!

The many scriptures used throughout all four [parts] of this chapter of Revelation are plainly written so they can hardly be misinterpreted. There are other scriptures which allude to the concept that there are more than just two places where people will ultimately live their lives in eternity; and if there are more than two, it goes without saying that there are more than just one. In drawing the treatise of this chapter to a close, we shall look at two of those scriptures. Lets look at:

[**Matthew 25:32-35**] When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory; [33] And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divides sheep from the goats; the sheep on his right hand, but the goats on his left. [34] And he shall sit upon his throne, and the twelve apostles with him. [35] Then shall the king say unto them on his right hand, Come, you blessed of my Father, **inherit the kingdom prepared for you from the foundation of the world.**

Notice, their kingdom was prepared for them "from the foundation of the world." But Jesus said to his disciples that "In my Father's house are many mansions; if it were not so, I would have told you. **I go to prepare a place for you.** [3] And when I go, I will prepare a place for you, and come again and receive you unto myself; that where I am, you may be also." [**John 14:2-3**]

The place for Jesus' disciples had not yet been prepared. Why? Because Jesus is going to transform the earth into the celestial kingdom, the place for his disciples, after the final judgment.

Those who advocate the "heaven and hell only" concept, use the previous scripture in [Matthew] to support their fable, not realizing that more people than just the goats on his left, and the sheep on his right, were spoken of. [Verse 34] shows that his apostles will already be with him, just as those who were resurrected with him, and those who lived righteously during the millennial reign will already be with him. Jesus referred to them in [Matthew 25:41 & 46] as **his brethren**.

The sheep on Jesus' right hand had not been Christians on earth! They had no idea what he was talking about when told them to "Come, *and* inherit the kingdom prepared for them from the foundation of the earth," and that "I was an hungry, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me." [Matthew 25:36-37]. For in [Verses 38-41] they asked Jesus "when had they done these things!" Christians would not have had to ask him that!

But notice, Jesus told them that "inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me. [Matthew 25:41]

Since all who were in paradise and in the prison were already with Jesus, the sheep are those who will inherit the terrestrial glory. The goats, naturally, will inherit the place called "no glory."

***note:** [Verses 44 & 45] shows that those on his left, the goats, thought they had done those things for him! They are the same people Jesus spoke of in:

[Matthew 7:32-33] Many will say unto me in that day, Lord, Lord, have we not prophesied in your name; and in your name cast out devils; and in your name done many wonderful works? [33] And then will I say, You never knew me; depart from me you that work iniquity.

The second scripture we are going to use, which alludes to there being more than just two places to go in the afterlife, will be the "parable of the sower."

Parable of the Sower

[Matthew 13:3-4] *Jesus* spoke many things unto them in parables, saying, Behold, a sower went forth to sow. [4] And when he sowed, some seeds fell by the **wayside**, and the fowls came and devoured them up.

[Mark 4:3-4] And *Jesus* said unto them ...; there went out a sower to sow; [4] And it came to pass as he sowed, some fell by the **wayside**, and the fowls of the air came and devoured it up.

[Luke 8:4-5] ... *Jesus* spoke by a parable, saying, [5] A sower went out to sow his seed; and as he sowed, some fell by the **way-side**; and it was trodden down, and the fowls of the air devoured it.

[Matthew 13:5] Some fell upon **stony places**, where they had not much earth; and forthwith they sprung up; and when the sun was up, they were scorched, because they had no deepness of earth; and because they had no root, they withered away.

[Mark 4:5] And some fell on **stony ground**, where it had not much earth; and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because

it had no root, it withered away.

[**Luke 8:6**] And some fell upon a **rock**; and as soon as it was sprung up, it withered away, because it lacked moisture.

[**Matthew 13:6**] And some fell **among thorns**, and the thorns sprung up and choked them.

[**Mark 4:6**] And some fell **among thorns**, and the thorns grew up and choked it; and it yielded no fruit.

[**Luke 8:7**] And some fell **among thorns**; and the thorns sprang up with it, and choked it.

[**Matthew 13:7**] But others fell into **good ground**, and brought forth fruit; some an hundred-fold, some sixty-fold, and some thirty-fold. Who hath ears to hear, let him hear.

[**Mark 4:7**] And other seed fell on **good ground**, and did yield fruit, that sprang up and increased, and brought forth, some thirty-fold, and some sixty and some an hundred.

[**Luke 8:8**] And others fell on **good ground**, and sprang up, and bare fruit an hundred-fold.

The Meaning of the Parable

[**Matthew 13:17-18**] Hear ye therefore the parable of the sower. [**18**] When any one hears the word of the kingdom, and understands not, then **the wicked one** comes, and catches away **that which was sown in his heart**; this is he who received seed by the **wayside**.

[**Mark 4:13-14**] The sower sows the word. [**14**] And these are they by the **wayside**, where the word is sown; but when they have heard, **Satan** comes immediately and takes away **the word that was sown in their hearts**.

[**Luke 8:11-12**] Now the parable is this; The seed is the word of God. [**12**] That which fell by the **wayside** are they who hear; and **the devil** comes and **takes away the word out of their hearts**, lest they should believe and be saved.

[**Matthew 13:19**] But he that received the seed into **stony places**, the same is he that hears the word and readily with joy receives it, yet he **has not root in himself**, and endures but for a while; for when tribulation or persecution arises because of the word, by and by he is offended.

[**Mark 4:15**] And these are they likewise which receive the word on **stony ground**; who, when they have heard the word, immediately receive it with gladness, and **have no root in themselves**, and so endure but for a time; and afterward, when affliction or persecution arises for the word's sake, immediately they are offended.

[**Luke 8:13**] That which fell on the **rock** are they, who, when they hear, receive the word with joy; and **they have no root**, but for a while believe, and in a time of temptation fall away.

[**Matthew 13:20**] He also who received seed **among the thorns**, is he that hears the word; and the care of this world and the deceitfulness of riches, choke the word, and he becomes unfruitful.

[**Mark 4:16**] And these are they who receive the word **among thorns**; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becomes unfruitful.

[**Luke 8:14**] And that which fell **among thorns** are they, who, when they have heard, go forth and are choked with cares, and riches, and pleasures of life, and bring no fruit to perfection.

[**Matthew 13:21**] But he that received seed into the **good ground**, is he that hears the word and understands and endures; which also bears fruit, and brings forth, some an hundred-fold, some sixty, and some thirty.

[**Mark 4:17**] And these are they who receive the word on **good ground**; such as hear the word, and receive it, and bring forth fruit; some thirty-fold, some sixty and some an hundred.

[**Luke 8:15**] But that which fell on the **good ground** are they, who **receive the word in an honest and good heart**, having heard the word, keep what they hear, and bring forth fruit with patience.

Notice: the seeds were sown upon four different terrains, i.e. peoples! Coincidence? Certainly not! For a close look at this parable should reveal that Jesus was profiling the glories and no-glory;

(1st) the seed “is the word of God.”

(2nd) the four distinct terrains represent peoples of four levels of response to God’s word.

(3rd) the same seed, i.e. word of God, was sown upon all four classes of people.

(4th) the seed (*word of God*) in the end, did not change any of the people!

*This suggests that they were already the way they were before they were born!

Paul wrote of Jacob and Esau: “the children being not yet born, neither having done any good or evil, It was said unto *Rebecca*, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. [**Romans 9:11-13**]

*(5th) Satan was directly involved with only one of these groups of people, i.e. “Those by **the wayside!**” He can enter into only those who stood by him in the spirit world, as he entered into Judas to impel him to betray Jesus! [**Luke 22:3**] & [**John 13:27**] Jesus called Judas “a devil!” [**John 6:70-71**]

Jesus called Judas the “son of perdition!” [**John 17:12**]

As can be seen by the many scriptures used in this chapter, though many were not used for lack of space, they invariably profile four main levels of rewards in eternity.

Profile of the Glories:

Paradise: 1st resurrection, forgiven all sins and rewarded celestial glory because of works;

Prison: 1st resurrection, forgiven of all sins, but - rewarded terrestrial glory because of works;

Hell: 2nd resurrection, forgiven of all sins, but - rewarded telestial glory because of works;

Outer Darkness: 2nd resurrection, sins not forgiven, rewarded no glory because of evil works.

[**Revelation 2:26-27**] And to him who overcomes, and keeps my commandments unto the end, will I give power over many kingdoms; [27] And he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father.

[**D&C 108:10d-11a**] The graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever. [11a] And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of his gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth.