

## **D&C#20 The Kingdoms of Glory**

Outline:

- I. Introduction
- II. The Kingdoms of Glory and "The Testimony of Jesus"
- III. Perdition
- IV. The Telestial Kingdom
- V. The Terrestrial Kingdom
- VI. The Celestial Kingdom
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### **I. Introduction**

Hugh B. Nibley states,

"Peter compares the world in which we live to a great house filled with dense smoke; blinding smoke produced by human unbelief, malice, ambition, greed, etc. Because of this smoke, the people who live in the house can see nothing clearly, but we must imagine them groping about with weak and running eyes, coughing and scolding, bumping into each other, tripping over furniture, trying to make out a bit of reality here and there, a corner, a step, a wall, and then trying to fit their desperate and faulty data together to make some kind of sense.

"There is only one possible way to get any sure knowledge either of the building or its builder, and that is to consult one who has come from the pure air of the outside where he has viewed the house with clear detachment and spoken with its builder. Such a clear view comes only by revelation and can only be conveyed to men, Peter insists again and again, by a true prophet." (*The World and The Prophets*. Collected Works of Hugh Nibley, Vol. 3. Edited by John W. Welch, Gary P. Gillum, and Don E. Norton. Salt Lake City and Provo, Utah: Deseret Book Co. and Foundation of Ancient Research and Mormon Studies, 1954, [Third Edition, First printing April 1987], 10-11).

Ted L. Gibbons adds,

"We live in a world in which correct knowledge of the creation and of life is a rare commodity. Philosophers and clerics have preached and postulated for hundreds of years over the meaning of mortality. But their musings, without

the light of revelation, have always come short of the fullness of truth because they were trying to describe a house in which they could see nothing clearly--trying to diagram the function of great room from unexpected and often painful contact with scattered pieces of furniture." (Ted L. Gibbons, *Lesson #19*. [www.ldsliving.com](http://www.ldsliving.com)).

Nowhere are these statements more valid than when we seek to understand the conditions and circumstances of the life hereafter. We may postulate and diagram our impressions, but they lack validity until we can say, "This is of God."

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"...if we did not have the revelations in the Doctrine and Covenants as recorded in Sections 76, 131, and 137, we [ourselves] would know very little about what our condition will be after we are resurrected." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 110).

Regarding Section 76 of the Doctrine and Covenants, Wilford Woodruff states,

"[This revelation]... gives [us] more light, more truth, and more principles than any revelation contained in any other book we ever read. It makes plain to our understanding our present condition, where we came from, why we are here, and where we are going. Any man may know through that revelation what his part and condition will be." (*The Discourses of Wilford Woodruff*. Selected by G. Homer Durham. Salt Lake City: Bookcraft, 1946, [Second Collector's Edition Printing, 1995], 47).

The choices and decisions we make during this life affect the glory and blessings we will receive after we depart this life. It seems that this is one of the reasons the Lord has seen fit to reveal to Joseph specific information regarding the life hereafter and the three kingdoms of glory. This includes, as we will learn, the specific qualifications of those who will be assigned to each of the three kingdoms.

1 Corinthians 15:40-42

**40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.**

**41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.**

**42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:**

The Joseph Smith Translation adds the following to verse 40, "*and bodies telestial;...and the telestial, another*" (*The Holy Scriptures, Inspired Version*. Reorganized Church of Jesus Christ of Latter Day Saints [Community of Christ]. Independence, Missouri: Herald Publishing House, 1974, 1115).

We learn from this addition, there are not just two kingdoms as Paul noted, the celestial and terrestrial, but also the telestial, making three heavenly kingdoms of glory. Paul likens their glory in contrast with the sun-celestial, moon-terrestrial, and stars-telestial.

## **II. The Kingdoms of Glory and "The Testimony of Jesus"**

Section 76 of the Doctrine and Covenants is one of the revelations Joseph Smith received which provides extensive information regarding the Kingdoms of Glory Paul referenced. It has been referred to as "The Vision" because of the profound truths which are found herein.

Background of Section 76 in the Doctrine and Covenants:

Robert L. Millet states,

"[Beginning] in June 1830 the Prophet Joseph Smith began an inspired translation of the King James Version of the Bible, a labor to which he was divinely appointed (D&C 42:56; 76:15) and a work he considered to be a 'branch of [his] calling. The Prophet and his scribes progressed through the book of Genesis until 7 March 1831, when the Lord commanded the Prophet to turn his attention to the New Testament (D&C 45:60-61). On 12 September 1831, to escape persecution, the Smith's relocated to Hiram, Ohio, to live with the John Johnson family.

"By 16 February 1832 the Prophet and Sidney Rigdon had translated much of the fifth chapter of John." (*Precept Upon Precept: Joseph Smith and the Restoration of Doctrine*. Salt Lake City: Deseret Book Co., 2016, 179).

In the 2013 edition of the Doctrine and Covenants, the heading for Section 76, states,

"A vision given to Joseph Smith the Prophet and Sidney Rigdon, at Hiram, Ohio, February 16, 1832. Prefacing the record of this vision, Joseph Smith's history states: 'Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term 'Heaven' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly,...while translating St. John's Gospel, myself and Elder Rigdon saw the following vision.' At the time this vision was given, the Prophet was translating John 5:29." (Heading: Section 76. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 136).

Philo Dibble states,

"[I happened to enter the room while the vision was being received [recorded]...During the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time--probably two-thirds of the time,--I saw the glory and felt the power, but did not see the vision.

"The events and conversation, while they were seeing what is written (and many things were seen and related that are not written), I will relate as minutely as is necessary.

"Joseph would, at intervals, say: "What do I see?" as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, 'I see the same.' Presently Sidney would say 'what do I see?'

and would repeat what he had seen or was seeing, and Joseph would reply, 'I see the same.'

"The manner of conversation was reported at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound or motion made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or a limb during the time I was there, which I think was over an hour, and to the end of the vision.

"Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which Joseph remarked, smilingly, 'Sidney is not as used to it as I am.'" (*Juvenile Instructor*. May 1892, pp.303-304).

The background information and the detailed account by Philo Dibble are provided so that one may have an increased understanding regarding the events that led to the reception of this vision. According to Brother Dibble, there were approximately twelve others in the room at the time this vision was received.

Doctrine and Covenants 76:11-24, 40-43, 119

**11 We, Joseph Smith, Jun., and Sidney Rigdon, being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and eight hundred and thirty-two--**

**12 By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--**

**13 Even those things which were from the beginning before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning;**

**14 Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.**

**15 For while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given to us as follows--**

16 Speaking of the resurrection of the dead,  
concerning those who shall hear the voice of the Son  
of Man:

17 And shall come forth; they who have done good, in  
the resurrection of the just; and they who have done  
evil, in the resurrection of the unjust.

18 Now this caused us to marvel, for it was given unto  
us of the Spirit.

19 And while we meditated upon these things, the Lord  
touched the eyes of our understandings and they were  
opened, and the glory of the Lord shone round about.

20 And we beheld the glory of the Son, on the right  
hand of the Father, and received of his fullness;

21 And the holy angels, and them who are sanctified  
before his throne, worshiping God, and the Lamb, who  
worship him forever and ever.

22 And now, after the many testimonies which have been  
given of him, this is the testimony, last of all,  
which we give of him: That he lives!

23 For we saw him, even on the right hand of God; and  
we heard the voice bearing record that he is the Only  
Begotten of the Father--

24 That by him, and through him, and of him, the  
worlds are and were created, and the inhabitants  
thereof are begotten sons and daughters unto God.

40 And this is the gospel, the glad tidings, which the  
voice out of the heavens bore record unto us--

41 That he came into the world, even Jesus, to be  
crucified for the world, and to bear the sins of the  
world, and to sanctify the world, and to cleanse it  
from all unrighteousness;

42 That through him all might be saved whom the Father  
had put into his power and made by him;

43 Who glorifies the Father, and saves all the works  
of his hands, except those sons of perdition who deny  
the Son after the Father has revealed him.

119 And to God and the Lamb be glory, and honor, and  
dominion forever and ever. Amen.

Robert L. Millet states,

"In a sense, the vision of the glories consists of six  
visions..

"The first vision briefly sets the stage for what follows by placing things in perspective with regard to the work of redemption and salvation--namely, that salvation is in Christ and comes through the shedding of his own blood and his glorious rise to newness of life in resurrection. The translators thus saw in vision [in D&C 76:20-21], 'the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and them who are sanctified...worshipping God and the Lamb...'

"The Prophet and his scribe [then] bore witness of the Redeemer in powerful language, [D&C 76:22-24]. 'And now, after the many testimonies which have been given of him, this is the testimony,...we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father--That by him, and through him, and of him, the worlds are and were created,...'

In addition, Sidney and Joseph's witness contain significant doctrine. For one thing, their testimony affirms the burden of scripture--that Jehovah, who is Christ, was and is the Creator of worlds without number (PGP, Moses 1:33; 7:30; Ephesians 3:9; Hebrews 1:1-2). It confirms also the infinite and eternal nature of the Atonement. Whatsoever our Lord and Master creates, he redeems. That is to say, his redemptive labors reach beyond the bounds of our earth (Moses 1:32-35)... Or, as a later apostle, President Russell M. Nelson, pointed out, 'the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him.'" (*Precept Upon Precept: Joseph Smith and the Restoration of Doctrine*. Salt Lake City: Deseret Book Co., 2016, 182-183).

Doctrine and Covenants 76:51

**51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--**

In this verse, we learn that each of us will inherit a kingdom of glory based on the manner in which we have "received the testimony of Jesus" (D&C 76:51).

Joseph Fielding McConkie and Craig J. Ostler state what it means to "receive the testimony of Jesus and believe on his name",

"...those who obtain a place in the celestial world will do so on the strength of their testimony of Christ. In addition to that testimony, they must also believe on the name of Christ. That is, they must also accept and reverence those who come in the authority, or the name of Christ. They must respect the authority of the priesthood and all of its offices. Not only must they have accepted Christ, but they must also have complied with all the laws and ordinances of his gospel. They must accept and sustain the president of the Church, the Twelve Apostles, and all those who have been called to preside over them in the government of the kingdom of God." (*Revelations of the Restoration*. Salt Lake City: Deseret Book Co., 2000, 527).

If we want to dwell with the Father and the Son, eternally, we must accept their plan and do all that we can to comply with the laws and ordinances of the gospel. We must also accept and sustain their servants upon the earth who guide and direct their kingdom. To do less, is to choose a lesser degree of glory.

### **III. Perdition**

As the vision unfolded, Joseph and Sidney then saw the fall of Lucifer as the result of his rebellion in heaven. They also saw those who had been born upon the earth, but were overcome by his temptations and became numbered among his followers.

Doctrine and Covenants 76:25-32

**25 And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved and who was in the bosom of the Father, was thrust down from the presence of God and the Son,**

**26 And was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning.**

**27 And we beheld, and lo, he is fallen! is fallen, even a son of the morning!**

28 And while we were yet in the Spirit, the Lord commanded us that we should write the vision; for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ--

29 Wherefore, he maketh war with the saints of God, and encompasseth them round about.

30 And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:

31 Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power--

32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"the word *perdition* refers to a state of loss and destruction rather than a kingdom of glory. Those who experience this are called 'sons of perdition' because they follow Satan, who is called Perdition (D&C 76:25-26, 31-32)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 111).

You will recall from our last lesson [D&C#19-Premortal Life], Satan's rebellion in response to the Father's Plan of Salvation. (see Revelation 12:7-9; PGP, Moses 4:1-4; D&C 29:36.)

\*What did Lucifer begin to do when he was cast out?

In D&C 76:29, we learn "he maketh war with the saints of God and encompassed them round about."

PGP, Moses 4:4

**4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.**

\*What can we do to win the war against Satan in our lives?

B/M, 1 Nephi 14:14

14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon the face of the earth; and they were armed with righteousness and with the power of God in great glory.

Revelations 12:11

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Doctrine and Covenants 10:5

5 Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work.

Doctrine and Covenants 27:15-18

15 Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all that ye may be able to stand.

16 Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

17 Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

18 And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

\*What did the Lord reveal about the suffering of the sons of perdition?

32 They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born;

33 For they are vessels of wrath, doomed to suffer the wrath of God with the devil and his angels in eternity;

34 Concerning whom I have said there is no forgiveness in this world nor in the world to come--

36 These are they who shall go away into the lake of fire and brimstone, with the devil and his angels--

37 And the only ones on whom the second death shall have any power;

38 Yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath.

43 Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

44 Wherefore, he saves all except them--they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment--

45 And the end thereof, neither the place thereof, nor their torment, no man knows;

46 Neither was it revealed, neither is, neither will be revealed unto man, except them who are made partakers thereof;

47 Nevertheless, I, the Lord, show it by vision unto many, but straightway shut it up again;

48 Wherefore, the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation.

49 And we heard the voice, saying: Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

\*Why are the sons of perdition condemned to experience such great suffering?

**30 And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us:**

**31 Thus saith the Lord concerning all those who know my power, and have been partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power--**

**35 Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.**

Hyrum M. Smith and Janne M. Sjodahl state,

"They have *denied* the truth and have *defied* the power of God. They have become rebels, like Lucifer. Their status is that of apostasy...They have denied the Holy Spirit, after having received it; they have denied the Only Begotten Son, and by that denial, crucified Him, as it were. They have been the servants of Christ but are now enlisted in the service of Lucifer, as were those who crucified the Lord; they belong in the same class.

"The 'sons of perdition' are those who have received the gospel, those to whom the Father has revealed the Son; those who know something concerning the plan of salvation; those who have had keys placed in their hands by which they could unlock the mysteries of eternity; those who receive power sufficient to overcome all things, and who, instead of using it for their own salvation, and in the interest of the salvation of others, prostituted that power and turned away from that which they knew to be true, denying the Son of God and putting Him to open shame. All such live in the spirit of error, and they love it and roll it under their tongue as a sweet morsel; they are governed by Satan; becoming a servant to him whom they list to obey; they become the sons of perdition, doomed to suffer the wrath of God reserved for the Devil and his angels." (*The Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962], 453).

Joseph Smith states,

"What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy." (*Teachings of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 358).

#### **IV. The Telestial Kingdom**

We began our discussion regarding the kingdoms of glory beginning with those who will receive no glory. Those who merit the following kingdoms will receive glory. We begin with those of the "telestial kingdom."

(See JST, 1 Corinthians 15:40). The name of this kingdom was originally included in the King James Bible by Paul, but was later omitted. It has now been restored by the Joseph Smith Translation of the Holy Bible. It also states, whose glory in contrast to the other two is likened to "the glory of the stars" (1 Corinthians 15:41; JST, 1 Corinthians 15:40-41).

\*Who will inherit the telestial kingdom?

Doctrine and Covenants 76:81-83, 98-101, 103

**81 And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament.**

**82 These are those who received not the gospel of Christ, neither the testimony of Jesus.**

**83 These are they who deny not the Holy Spirit.**

**98 And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs one from another star in glory, even so differs one from another in glory in the telestial world;**

**99 For these are they who are of Paul, and of Apollos, and of Cephas.**

100 They are they who say they are some of one and some of another--some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;  
101 But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

103 These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.

\*What conditions or limitations will be placed on those in the telestial kingdom?

Doctrine and Covenants 76:84-86, 102, 104-106, 112

84 These are they who are thrust down to hell.  
85 These are they who shall not be redeemed from the devil until last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.  
86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial.

102 Last of all, these are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud.

104 These are they who suffer the wrath of God on earth.

105 These are they who suffer the vengeance of eternal fire.

106 These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work;

112 And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.

**Chart 1: Telestial Kingdom (D&C 76:81-86; 88-90; 98-112).**

Determining Conditions	Rewards, Opportunities Limitations	Status
<p><b>These will not be redeemed from the devil until the last resurrection (vs. 85).</b></p> <p><b>They will--</b></p> <ol style="list-style-type: none"> <li><b>1. Suffer the wrath of God on earth (vs. 104).</b></li> <li><b>2 Be cast down to hell and there suffer for their sins until Christ has completed his work (vss.84, 105-6).</b></li> </ol> <p><b>After being placed in telestial glory, they--</b></p> <ol style="list-style-type: none"> <li><b>1. Can never go where God and Christ dwell (vs. 112).</b></li> <li><b>2. Are denied God's Fullness (vs. 86).</b></li> <li><b>3. May receive the Holy Spirit through the ministrations of beings from higher glories (vss. 86, 88).</b></li> </ol>	<p><b>In the telesial realm will be--</b></p> <ol style="list-style-type: none"> <li><b>1. Those who professed Christian beliefs but rejected the gospel, the testimony of Jesus, the prophets, and the everlasting covenants (vss. 100-101).</b></li> <li><b>2. Liars, sorcerers, adulterers, and whoremongers (vs. 103).</b></li> </ol>	<p><b>Telestial glory is compared with that of the stars (vss. 81, 98).</b></p> <p><b>Telestial beings will be servants of the Most High (vs. 112).</b></p> <p><b>Inhabitants of this kingdom will be innumerable (vs. 109).</b></p>

Reference: Transparency 12C (Lessons 28-29). Corporation of the President of The Church of Jesus Christ of Latter-day Saints, 1981. Part of the lecture notes of Monte S. Nyman, Section 76, in my possession.

Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual states,

"Hell" referred to in D&C 76: 84, 106, is spirit prison, a temporary state of death and resurrection. Those in spirit prison who do not accept the gospel will eventually be resurrected and inherit telestial glory." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 112).

Robert L. Millet states,

"Their wickedness is not such as to lead to complete perdition; they have not committed the unpardonable sin;...at the time of their mortal death, they enter into that realm of the postmortal sphere we know as hell or spirit prison, and are confronted with their sinfulness...these do not come from the grave until the last resurrection, until the end of the Millennium...These are they who say they are some of one and some of another,...but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant...the telestial kingdom is the final abode of liars, sorcerers, adulterers and whoremongers, and, as John the Revelator learned, of murderers (Revelations 21:8; 22:15)." (*Precept Upon Precept: Joseph Smith and the Restoration of Doctrine*. Salt Lake City: Deseret Book Co., 2016, 190).

## **V. The Terrestrial Kingdom**

The Terrestrial kingdom is the second of the three kingdoms of glory. Its' glory is likened to the moon (D&C 76:78, 97; see also 1 Corinthians 15:40-41).

\*Who will inherit the terrestrial kingdom?

Doctrine and Covenants 76:71-80, 91, 97

**71 And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament.**

**72 Behold, these are they who died without the law;**

73 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;

74 Who received not the testimony of Jesus in the flesh, but afterwards received it.

75 These are they who are honorable men of the earth, who were blinded by the craftiness of men.

76 These are they who receive of his glory, but not of his fulness.

77 These are they who receive of the presence of the Son, but not of the fulness of the Father.

78 Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.

79 These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.

80 And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

91 And thus we saw the glory of the terrestrial which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion.

97 And the glory of the terrestrial is one, even as the glory of the moon is one.

Chart 2. Terrestrial Glory (D&C 76:71-80, 87, 91, 97)

Determining Conditions	Rewards, Opportunities, Limitations	Status
<p>This kingdom will include--</p> <ol style="list-style-type: none"> <li>1. Those who died without a law (vs. 72).</li> <li>2. Those kept in spirit prison who were not receptive to the testimony of Jesus on earth but afterwards</li> </ol>	<p>Terrestrial beings will have part in the first resurrection, following the resurrection of those celestial beings who come forth at the beginning of the Millennium.</p> <p>In this kingdom</p>	<p>Terrestrial glory is compared with that of the moon (vss. 71. 97). This glory exceeds that of the telestial in all respects (vs. 91). Terrestrial beings will be ministers to the telestial kingdom (vs. 86).</p>

<p>accepted it (vss. 73-74).</p> <p>3. Honorable men of the earth who were blinded by the craftiness of others (vs. 75).</p> <p>4. Those who accepted the testimony of Jesus but were not valiant therein (vs. 79).</p>	<p>will be those who-</p> <p>1. Fail to obtain the crown over the kingdom of God (vs. 79).</p> <p>2. Receive of God's glory but not of his fulness (vs. 76).</p> <p>3. Receive of the presence of the Son but not of the fulness of the Father (vs. 77).</p> <p>4. Receive of the Holy Spirit through the ministrations of celestial beings (vs. 87).</p>	
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Reference: Transparency 12B (Lessons 28-29). Corporation of the President of The Church of Jesus Christ of Latter-day Saints, 1981. Part of the lecture notes of Monte S. Nyman, *Section 76*, in my possession.

Bruce R. McConkie states,

"Those destined to inherit the terrestrial kingdom are: (1) those who died 'without law'--those heathen and pagan people who do not hear the gospel in this life, and who would not accept it with their hearts should they hear it; (2) those who hear and reject the gospel in this life and then accept it in the spirit world; (3) those who are honorable men of the earth, who [are] blinded by the craftiness of men'; and (4) those who are lukewarm members of the true church and who have testimonies, but who are not true and faithful in all things" (*A New Witness for the Articles of Faith*. Salt Lake City: Deseret Book Co., 1984, [1985], 146).

\*What conditions or limitations will be placed on those in the terrestrial kingdom?

**76 These are they who receive of his glory, but not of his fulness.**

**77 These are they who receive of the presence of the Son, but not of the fulness of the Father.**

**78 Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.**

\*How can we keep ourselves from being "blinded by the craftiness of men"?

Hoyt W. Brewster, Jr. states,

"To be crafty is to be adept in the use of subtlety and cunning, to be scheming or sly in seeking to deceive others. Men who resort to craftiness do not have righteous ends in mind but seek to serve selfish purposes and to take advantage of or destroy another." (**Craftiness of Men.** *Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 112).

We learn in the book of Ephesians that the organization of the Church of Jesus Christ, [apostles, prophets, evangelists (patriarchs); pastors (bishops), and teachers], ensure that the truth is taught and will [serve to] protect the saints "from being carried about...[by] every wind of doctrine, by the slight of men ,and [their] cunning craftiness" (Ephesians 4:14).

In the book of First Nephi, we learn that "whoso hearken unto the word of God, and would hold fast unto it, they would never perish; neither could the temptations and the fiery darts of the adversary overpower them unto blindness, to lead them away to destruction" (B/M, 1 Nephi 15:24).

In the book of Helaman, we learn that if we build "upon the rock of our Redeemer, who is Christ, the Son of God,...that when the devil shall send forth his mighty winds, yea, his shaft in the whirlwind, yea, when all his hair and his mighty storm shall beat upon, you, it shall have not power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation" (B/M, Helaman 4:12). In other words, if we hold firm to our testimony of Jesus Christ as our Savior

and Redeemer, and are obedient to His commandments, the light of His truth will overcome the darkness of Satan's evil that seeks to destroy us.

The Lord's counsel to Joseph during the early years of the translation of the Book of Mormon, was "you should not have feared man more than God...set at naught the counsels of God, and despise[d] his words...[if you had not done so], he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble" (D&C 3:7-8). These words of wisdom applied not only to Joseph, but also to us, when we give the promises of man greater importance than the promptings of the Spirit of God.

The Lord also gave us these words originally addressed to the early saints regarding their following the words of the prophet: "thou shalt give heed unto all his words and commandments...[f]or his word ye shall receive, as if from mine own mouth, in all patience and faith. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory" (D&C 21:4-6).

Later the Lord revealed a pattern for his saints to follow in order to avoid being deceived by Satan and his servants.

Doctrine and Covenants 52:14-20

**14 And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations--**

**15 Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.**

**16 He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.**

**17 And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.**

18 And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me.

19 Wherefore, by this pattern ye shall know the spirits in all cases under the whole heavens.

20 And the days have come; according to men's faith it shall be done unto them.

These words of the Lord counsel us to offer prayers in humility; our language to be uplifting; to always be mindful of our nothingness before God; and, most importantly, to always be obedient to the Lord's commandments.

Robert L. Millet reminds us,

"[The candidates of the Terrestrial Glory are also] those who received the fulness of the gospel of Jesus Christ--in our day, those who join The Church of Jesus Christ of Latter-day Saints--and then do not prove valiant in their testimony." (*Precept Upon Precept: Joseph Smith and the Restoration of Doctrine*. Salt Lake City: Deseret Book Co., 2016, 189-190).

It is not enough for us to have entered the waters of baptism and received the gift of the Holy Ghost; to hold the restored priesthood, or even to meet the requirements to hold a temple recommend as important as each of these steps are in qualifying to obtain salvation. We must also be obedient and be fully engaged in doing the will of the Lord each day of our lives. It is essential that we also reach out to others who may be struggling or need our assistance. To do less is to choose a lesser glory.

## **VI. The Celestial Kingdom**

Doctrine and Covenants 76:50-70; 92-96

50 And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--

51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his

name, and this according to the commandment which he has given--

52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

53 And who overcome by faith and are sealed by the Holy Spirit of promise which the Father sheds forth upon all those who are just and true.

54 They are they who are the church of the Firstborn.

55 They are they into whose hands the Father has given all things--

56 They are they who are priests and king, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God--

59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60 And they shall overcome all things.

61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

62 These shall dwell in the presence of God and his Christ forever and ever.

63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

64 There are they who shall have part in the first resurrection.

65 These are they who shall come forth in the resurrection of the just.

66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the First-born.

68 These are they whose names are written in heaven, where God and Christ are the judge of all.

69 These are they who are just men made perfect through Jesus the mediator of the new covenant, who

wrought out this perfect atonement through the shedding of his own blood.

70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

92 And thus we saw the glory of the celestial, which excels in all things--where God, even the Father, reigns upon his throne forever and ever;

93 Before whose throne all things bow in humble reverence, and give him glory forever and ever.

94 They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace.

95 And he makes them equal in power, and in might, and in dominion.

96 And the glory of the celestial is one, even as the glory of the sun is one.

Chart 3. The Celestial Glory (D&C 76:50-70, 92-96)

Determining Conditions	Rewards, Opportunities Limitations	Status
<p><b>As a minimum requirement, all those inheriting this kingdom will have--</b></p> <ol style="list-style-type: none"> <li>1. Received the testimony of Jesus (vs. 51).</li> <li>2. Received baptism (vs. 51).</li> <li>3. Received the Holy Ghost (vs. 52).</li> <li>4 Kept the Commandments (vs. 52).</li> <li>5 Overcome by faith (vs. 53).</li> <li>6. Been sealed by the Holy Spirit of Promise</li> </ol>	<p><b>These shall--</b></p> <ol style="list-style-type: none"> <li>1. Descend with Christ at his Second Coming (vs. 63).</li> <li>2. Come forth in the first resurrection (vss.64-65).</li> </ol> <p>The rewards and blessings given to celestial beings include--</p> <ol style="list-style-type: none"> <li>1. Coming to Mount Zion and to God's heavenly city (vs. 66).</li> <li>2. Associating with angels, with the general</li> </ol>	<p><b>Celestial glory is compared with that of the sun, "even the glory of God, the highest of all" (vss. 70, 96).</b></p> <p><b>This kingdom will include--</b></p> <ol style="list-style-type: none"> <li>1. Those whose names are written in heaven (vs. 68).</li> <li>2. The church of the Firstborn (vs. 54).</li> <li>3. Gods, even the sons of God (vs. 58).</li> </ol>

<p>(vs. 53).</p>	<p>assembly, and with the church of Enoch and of the Firstborn (vs. 67)</p> <p>3. Overcoming all things (vs. 60).</p> <p>4. Receiving of the Father's fullness, glory, and grace* (vss. 56, 94).</p> <p>5. Receiving all things from the Father* (vss. 55, 59).</p> <p>6. Dwelling forever in the presence of God and Christ (vs. 62).</p> <p><b>*Only those who are exalted in the celestial kingdom.</b></p>	<p>4. Priests and kings, priests of the Most High (vss. 56-57).</p> <p>5. Just men made Perfect (vs. 69).</p> <p>6. Those made equal in power, might, and dominion (vs. 95).</p> <p>7. Ministers to terrestrial and telestial beings (vss. 87-88).</p>
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Reference: Transparency 12A (Lessons 28-29). Corporation of the President of The Church of Jesus Christ of Latter-day Saints, 1981. Part of the lecture notes of Monte S. Nyman, Section 76, in my possession.

\*Who will inherit the celestial kingdom?

Read Doctrine and Covenants 76: 50-53, 68-69.

\*What does it mean to be "sealed by the Holy Spirit of promise"? (D&C 76:53).

Hoyt W. Brewster, Jr. states,

"To be 'sealed' is to have the Holy Ghost place a 'stamp of approval' upon whatever ordinance has been performed in order to insure the promised blessings. His is the ratifying action.

"Without this seal, all covenants 'are of no efficacy, virtue, or force in and after the resurrection...; for all

contracts that are not made unto this end have an end when men are dead." (D&C 132:7)." (**Sealed by the Holy Spirit of Promise**. *Doctrine and Covenants Encyclopedia*. Salt Lake City: Deseret Book Co., 2012, [Revised Edition], 499).

The approval of the Holy Ghost is required and he cannot be deceived. It is placed upon sacred ordinances based upon our faithfulness and continued obedience.

On January 21, 1836, approximately four years after section 76 had been received, Joseph received section 137.

Doctrine and Covenants 137:1-5

- 1 The heavens were opened upon us and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.
- 2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;
- 3 Also the blazing throne of God, whereon was seated the Father and the Son.
- 4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.
- 5 I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept;

Joseph saw his parents in the celestial kingdom as though they had passed away. His father will not die in 1840, and was present at the time the vision was given. His mother will die in 1856. However, Alvin, his older brother, had previously died on November 19, 1823, prior to the Church of Jesus Christ being restored again upon the earth.

Doctrine and Covenants 137:6-9

- 6 And [I] marveled how it was that he [Alvin] had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.
- 7 Thus came the voice of the Lord unto me, saying: 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;

**8 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;**  
**9 For I, the Lord, will judge all men according to their works, according to the desire of their hearts.**

The Lord knew that Alvin would have received the teachings of the gospel had he lived and been faithful. He also knew that Mother and Father Smith who had received the gospel and as a result of their faithfulness, even before their death, would continue to be faithful, thereby, like Alvin, inherit the celestial glory.

\*What else did the Prophet learn about who inherits celestial glory?

Doctrine and Covenants 137:10

**10 And I beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven.**

The Lord has decreed, through revelation the year children are accountable, and gave this direction to their parents, "and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands [for the gift of the Holy Ghost]" (D&C 68:27).

Also the Joseph Smith Translation of the Holy Bible confirms that at the time circumcision was instituted by the Lord and Abram's name was changed to Abraham, the year children are accountable was also revealed.

Joseph Smith Translation, Genesis 17:11

**11 And I will establish a covenant of circumcision with thee and it shall be my covenant between me and thee, and thy seed after thee, in their generations; that thou mayest know forever that children are not accountable before me until they are eight years old.**

\*What blessings will we receive if we inherit the celestial kingdom?

See Chart 3. The Celestial Glory, for blessings to be received.

\*How does our testimony of Jesus determine the kingdom we will inherit after we die?

Refer to Chart 1, 2, and 3, and the following verses:  
D&C 76:31, 35 [perdition]; D&C 76:82, 101 (telestial);  
D&C 76:79 [terrestrial]; D&C 76:51-53; 69; 121-129  
[celestial.]

\*What does it mean to you to be "valiant in the testimony of Jesus"? (D&C 76:79).

Bruce R. McConkie states,

"What does it mean to be valiant in the testimony of Jesus?"

"It is to be courageous and bold; to use all our strength, energy, and ability in the warfare with the world; to fight the good fight of faith...The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel.

"To be valiant in the testimony of Jesus is to 'come unto Christ, and be perfected in him'; it is to deny ourselves 'of all ungodliness,' and 'love God' with all our 'might, mind and strength.' (B/M, Moroni 10:32.)

"To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. It is to know of the verity and divinity of the Lord's work on earth."

"But this is not all. It is more than believing and of knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior. It is obedience and conformity and personal righteousness...

"To be valiant in the testimony of Jesus is to 'press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men.' It is to 'endure to the end.' (B/M, 2 Nephi 31:20.) It is to live our religion, to practice what we preach, to keep the commandments. It is the manifestation of 'pure religion' in the lives of men; it is visiting 'the fatherless and widows in their affliction' and keeping ourselves 'unspotted from the world.' (James 1:27.)

"To be valiant in the testimony of Jesus is to bridle our passions, control our appetites, and rise above the carnal and evil things. It is to overcome the world as did he who is our prototype and who himself was the most valiant of all our Father's children. It is to be morally clean, to pay our tithes and offerings, to honor the Sabbath day, to pray with full purpose of heart, to lay our all upon the altar if called to do so.

"To be valiant in the testimony of Jesus is to take the Lord's side on every issue. It is to vote as he would vote. It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father." ("Be Valiant in the Fight of Faith," in *Ensign*, November 1974, 35).

On May 16, 1843, over eleven years since Doctrine and Covenants, Section 76 was revealed, the Lord revealed to Joseph Smith, "In the celestial glory, there are three heavens or degrees;" (D&C 131:1).

\*Who will be exalted in the highest degree of the celestial kingdom?

Doctrine and Covenants 131:2-4

**2 And in order to obtain the highest [degree], a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];**  
**3 And if he does not, he cannot obtain it.**  
**4 He may enter into the other [degrees of the celestial kingdom], but that is the end of his kingdom; he cannot have an increase.**

On July 12, 1843, the Prophet Joseph Smith received Doctrine and Covenants, Section 132. It provided additional information from the Lord regarding the importance of marriage as it pertains to obtaining the highest degree in the celestial kingdom.

In the 2013 edition of the Doctrine and Covenants, the heading for Section 132 states, "Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant

and the principle of plural marriage. Although this revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831. See Official Declaration 1." (Heading: Section 132. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 266).

Doctrine and Covenants 132:19-20

**19 And again, verily I say unto you if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said of them--Ye shall come forth in the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angles, and the gods, which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.**

**20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.**

\*What blessing is available only to those who are exalted in the highest degree of the celestial kingdom?

As noted in Sections 131 and 132, the blessing given only to those in the highest degree of the celestial kingdom is to have "increase" and "a continuation of seeds forever and ever." This means those couples who receive the fulness of celestial glory will be privileged, like the Gods, to have spirit children in the eternities.

Joseph Fielding Smith states,

"Section 76 of the Doctrine and Covenants...should be treasured by all members of the Church as a priceless heritage. It should strengthen their faith and be to them an incentive to seek the exaltation promised to all who are just and true." (Lesson Fifty-Four: The Vision (Part One), in *Church History and Modern Revelation. Course of Study for the Melchizedek Priesthood Quorums for the Year 1948*. Salt Lake City: The Deseret News Press, 1947, 50).

Joseph Smith states regarding Section 76,

"The sublimity of the idea; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins, are so much beyond the narrowmindedness of men, that every honest man is constrained to exclaim: 'It came from God.'" (*History of the Church*, Vol. 1. Salt Lake City: Deseret Book Co., 1951, [Second Edition Revised, 1969], 252-253).

How blessed we are to have the revelations of the Doctrine and Covenants to direct our lives in truth. Section 76 is further evidence of the love that Heavenly Father has for his children. He offers blessings of great glory and happiness to His children, but allows them to choose which of those blessings they wish to partake. In the final analysis, our blessings will be determined by the diligence we determine to give to the commandments we have been taught. All the blessings are available to all who love the Lord in both word and deed.

## **VII. Conclusions**

In the Introduction, we were again reminded of the importance of revelation from God through His appointed prophets if we are to gain an understanding of eternal truths. Man's knowledge is insufficient. We also learned that our glory or assignment to a specific kingdom is determined by the choices and decisions we make during our mortal lives. This may be one of the reasons why God has provided specific information regarding the various kingdoms of glory.

On February 16, 1832, while living in the John Johnson home in Hiram, Ohio, the Prophet Joseph Smith and Sidney Rigdon, in the presence of others, received a vision, recorded as Section 76, in the Doctrine and Covenants. Here they were taught regarding the kingdoms of glory and the necessary qualifications of each kingdom, including those who will receive no glory.

Those who will receive no glory or exaltation are referred to as "sons of perdition." They are those who came to earth, received a physical body, but then turned from the light of Christ and became followers of Satan. A notable example is Cain, who hearkened to the voice of Satan and killed his brother, Able. Thereafter, he rejected the word of God and formed an alliance with Satan. (see PGP, Moses 5:18, 22-24, 26, 29-31.)

In order to defend ourselves from Satan and his servants, the followers of Christ will need to arm themselves with righteousness, their testimony of Christ and His gospel; and put on the full armor of God. In the end, Satan and his servants will be defeated, but only through our continued obedience to the teachings of the Gospel, will be protected.

As we addressed the qualifications of those who will inherit the various kingdoms of glory, the most important distinguishing quality is our valiancy regarding the testimony of Jesus Christ. Those in the Telestial kingdom rejected his divinity and his gospel; those in the Terrestrial kingdom receive Him and His gospel, but were not fully committed to doing his will. Only those in the Celestial kingdom recognized Him as the Son of God, joined His Church, and were faithful to doing His will and living His gospel throughout their lives. How we respond in our lives to the life and teachings of Jesus Christ is crucial to our eternal glory.

**Telestial Kingdom:** They profess to be followers of Jesus, however, they rejected the message of His gospel and His servants. They accepted Jesus as a great teacher, but not as the Son of God.

**Terrestrial Kingdom:** Many were honorable men and women, but were influenced by philosophies of man. They are among those who would later accept the gospel in the spirit

prison. Some were receptive to the teachings of Christ and even joined His Church, but did not continue to be faithful.

**Celestial Kingdom:** These are they who recognized the divinity of Jesus Christ, joined His Church, and were faithful to all the ordinances throughout their lives. In the words of Bruce R. McConkie, they were valiant in their testimony of Jesus in that they "think what he thinks,...believe what he believes,...say what he would say, and do what he would do in the same situation." ("Be Valiant in the Fight of Faith," in *Ensign*, November 1974, 35).

Each of God's children on earth or after this life will have the opportunity to embrace the Gospel of Jesus Christ. May we each embrace it with full purpose of heart and mind. It is the most important decision we will ever make during our earth life. Our acceptance or rejection will have far-reaching consequences, now and hereafter.

In our next lesson [D&C#21], we will address the events of the Lord's Second Coming and the signs that will accompany His return.