

# Resurrection and Eternal Judgment

**Two Principles of The Gospel of Christ**

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“And I would that I could persuade all ye  
ends of the  
earth to repent and prepare to stand before  
the  
judgment seat of Christ.”  
Mormon 1:89

# Resurrection and Eternal Judgment

1. The scriptures declare that a temporal death shall come upon mankind. This temporal death is a result of the transgression of our first parent and the resulting carnal nature of man.

a. “Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, that all mankind became a lost and fallen people. ...And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death...” Alma 9:38 & 40.

b. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:” Rom 5:12.

c. See also 2 Ne 6:10-16.

2. At the time of this temporal death the mortal body dies and its very elements are returned to the earth from whence they came.

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a. “Wherefore, the first judgment which came upon man, must needs have remained to an endless duration. And if so, this flesh must have lain down to rot and to crumble to its mother earth, to rise no more” 2 Ne 6:17-18.

b. “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:” Acts 13:36.

c. See also Gen 3:17-19.

3. At the time of this first, or temporal, death the spirit of man returns unto God.

a. “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” Eccl 12:7.

b. “Behold, it hath been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life” Alma 19:43.

c. “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost” Luke 23:46.

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4. Upon death the spirits of the righteous are received into a state of happiness called paradise, while the spirits of the wicked are consigned to a region of darkness designated in the scriptures as outer darkness, hell, hades, sheol or the prison. The souls of men remain in this state; the righteous in paradise and the wicked in outer darkness until the resurrection.

a. “And then shall it come to pass that the spirits of those which are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, which are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they chose evil works, rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; And these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection” Alma 19:44-47.

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b. “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise” Lk 23:39-43.

c. See also 2 Ne 6:31; Lk 16:19-31.

5. The resurrection signifies the time when the soul of man shall be united again with the body, an incorruptible, immortal body not subject to decay.

a. “Wherefore, death and hell must deliver up its dead, and hell must deliver up its captive spirits, And the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; And it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; And the spirit and the body is restored

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to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh;" 2 Ne 6:28-32.

b. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" 1 Cor 15:51-53.

c. See also Job 19:25-27; Al 19:64-65.

6. It was through the infinite atonement of Jesus Christ, the Son of God, that the resurrection would be accomplished. Thus are all men redeemed from temporal death through his atonement.

a. "And behold, again, another sign I give unto you; yea a sign of his death; for behold, he surely must die, that salvation may come; Yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things

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spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord;" Hel 5:68-71.

b. "And I, if I be lifted up from the earth, will draw all men unto me" Jn 12:32.

c. "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world" Jn 11:24-27.

d. See also 2 Ne 6:11-16.

7. The resurrection not only redeems all men from the temporal death but it brings them back into the presence of God where they shall stand before Him to be judged.

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

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have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works” 3 Ne 12:26-28.

b. “...For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God” Rom 14:10-12.

c. “Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye” Mos 11:197-199.

d. “Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God, to be judged according to the deeds which have been done in the mortal body?” Al 3:31.

e. See also 2 Ne 6:36 and Mn 4:72-74.

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8. That the resurrection of all men shall not take place simultaneously is evident in the scriptures. The first to rise was Christ himself. At the time of His resurrection others who had lived and died prior to His advent on earth were resurrected.

a. “And behold again it hath been spoken, that there is a first resurrection; a resurrection of all those which have been or which are, or which shall be, down to the resurrection of Christ from the dead. ... Now whether the souls and the bodies of those of which have been spoken, shall all be reunited at once, the wicked as well as the righteous, I do not say. Let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those which die after the resurrection of Christ” Al 19:50, 53-54.

b. “And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many” Mat 27:52-53.

c. See also 3 Ne 10:36-38; I Cor 15:20; Mos 8:55-60.

9. The Master clearly pointed out that there were to be two resurrections: a resurrection of those who have done good and a resurrection of those who have chosen evil. At the time when our Lord shall return with power and glory there shall be a resurrection of the righteous believers. This is the “first” resurrection.

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a. “And now, as ye are desirous to come into the fold of God, and to be called his people...that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life:” Mos 9:39-40.

b. “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” Rv 20:4-6.

c. See also 1 Thess 4:16; Jac 3:16-17; 3 Ne 11:32-33; Jn 14:3; Jn 5:28-29.

10. Having part in this first resurrection are they who are brought back into the presence of God through faith on Jesus Christ and obedience to His commandments unto the end of their lives. This is the decision that men must make in this day of life, and the Savior himself clarifies the conditions by which salvation can be attained.

a. We must come to Christ. 3 Ne 4:42.

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b. We must believe on His name. 3 Ne 4:47; Jn 6:39, 47; Jn 11:25-26.

c. We must take His name upon us. 3 Ne 12:18.

d. We must hearken to His word. 3 Ne 10:31; Mt 7:21-25.

e. We must keep His commandments. 3 Ne 5:68; 7:2.

f. We must become as a little child. 3 Ne 4:51-52; Mt 18:3.

g. We must repent of sin. 3 Ne 5:39-40; 12:33-35; Lk 13:2-5.

h. We must be baptized. 3 Ne 5:40; 10:31; Mk 16:15-16.

i. We must come to Him with a broken heart and a contrite spirit. 3 Ne 5:66.

j. We must endure to the end. 3 Ne 7:10; 12:18; Mt 10:22; Mt 24:13.

k. See also Al 16:230-232; Jn 9:4; 3 Ne 13:11.

11. Coming forth in the first resurrection there are, in addition to those referenced above, other groups of individuals who have their part in the first resurrection because of the mercies of the Holy One of Israel. These include all little children who passed away prior to reaching an age of accountability where they could make a decision for Christ, and those who never in this life had the opportunity to hear the law of God or the message of the Savior.

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a. “And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed of the Lord. And little children also have eternal life” Mos 8:58-60.

b. “...For where no law is, there is no transgression” Rm 4:15.

c. “Wherefore he hath given a law; and where there is no law given there is no punishment; And where there is no punishment, there is no condemnation; And where there is no condemnation, the mercies of the Holy One of Israel hath claim upon them, because of the atonement: For they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; And they are restored to that God who gave them breath, which is the Holy One of Israel” 2 Ne 6:51-55.

d. See also Mi 8:5-18; Rm 5:13; Jm 4:17; Jn 9:41; Rm 2:12-16; Mos 1:107-109.

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12. The righteous who come forth in the first resurrection shall live and reign with Christ for a thousand years upon the earth. There shall be a condition such as has not been known during man’s history; a time characterized in the scriptures in the following manner:

a. It shall be a time of universal peace and goodness because “...The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” Rv 11:15.

b. Righteousness shall prevail for “...he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years...” Rv 20:2.

c “And because of the righteousness of his people, Satan hath no power; Wherefore, he cannot be loosed for the space of many years; For he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth” 1 Ne 7:60-62.

d. “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. ...Blessed and holy is he that hath part

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in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” Rv 20:4, 6-8.

13. In his great vision of the future John saw the righteous come forth in the first resurrection, and he saw that the rest of the dead did not come forth until the thousand years had ended. Following this thousand years the resurrection of the “unjust” shall be accomplished.

a. “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” Rv 20:5.

b. “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” Rv 20:13.

c. “Wherefore, death and hell must deliver up its dead, and hell must deliver up its captive spirits, And the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; And it is by the power of the resurrection of the Holy One of Israel” 2 Ne 6:28-30.

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14. This second resurrection brings mankind before the judgment bar of God. Here they shall be judged according to their works in the flesh.

a. “...All people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, which was before the world began” 3 Ne 11:32-33.

b. “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” Rv 20:12.

c. “I had not ought to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desires, whether it be unto death or unto life; yea, I know that he allotteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills; whether they be unto salvation or unto destruction; Yea, and I know that good and evil hath come before all men; or he that

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knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience” Al 15:55-56.

d. See also 2 Ne 6:36-37; 12:66; Mos 1:126; 2 Cor 5:10; Al 16:197.

15. The standard used by the Lord as this judgment takes place shall consist of the words which he has given to mankind to serve as our guide and our law.

a. “Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day;” 2 Ne 11:30.

b. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” Jn 12:48.

c. “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” Rv 20:12.

d. See also 2 Ne 12:66-70; Mos 1:124-125; Dan 7:10; 3 Ne 12:2-3.

16. At that great day of the final and eternal judgment, resurrected mankind shall stand before the Lord as the books are opened and the book of life is opened. It shall be a day of recompense and restoration.

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a. “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; 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; 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 cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil” Al 19:66-70.

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b. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” 2 Cor 5:10.

c. “And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; Whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return, therefore, they have drunk damnation to their own souls. Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more for ever. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever. Thus hath the Lord commanded me. Amen” Mos 1:124-130.

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d. See also 2 Ne 6:36-43; Mos 11:196-199; Hel 5:85-86; Heb 10:30-39; 2 Pet 2:1-17; Gal 6:7-8; Al 8:98-107; 15:55-56; Mn 4:57-65.

17. Our Lord and Savior has promised, “...I come quickly; and my reward is with me, to give every man according as his work shall be” Rv 22:12. This wording used throughout the scripture signifies that the reward received by each individual shall be consistent with that individual’s actions while in the flesh. Alma said of his brethren, “Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward” Al 15:66 (see vs. 68-69).

a. “...The meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; Therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; Yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; And ye shall have good rewarded unto you again; for that which ye do send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all” Al 19:77-80.

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b. “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” 1 Cor 3:8-15.

c. See also Al 7:17-19; 3 Ne 5:58-59; Mt 5:19; 10:14-15; Mt 10:41-42; Lk 6:35; 12:46-48; Jn 14:2; 1 Cor 15:41-42; 2 Jn 8; Al 16:136-142; Al 1:128-129.

18. It is sad to read that there shall be those who will be found worthy of the second death. John saw that “...death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” Rv 20:14-15. Who are these who shall suffer the second death?

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a. John saw that the beast and the false prophet would be cast into the lake of fire: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” Rv 19:20.

b. He also saw that those who worshipped the beast were not to be found in the book of life: “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” Rv 13:8.

c. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” Rv 20:10.

d. We are told that those who sin against the Holy Ghost shall have no forgiveness in this world, nor in the world to come: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven

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him, neither in this world, neither in the world to come” (Mt 12:31-32); and again, “For behold, if ye deny the Holy Ghost when it once hath had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable;” Al 19:8.

e. The Scripture tells us that those who have heard the gospel and “...that have willfully rebelled against God, that have known the commandments of God, and would not keep them...” (Mos 8:62) shall have no part in God’s salvation “...for the Lord redeemeth none such that rebelleth against him, and dieth in their sins;” Mos 8:61. Verses 86-88 give us a vivid description of the willfully rebellious: “Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; For the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; And they were commanded to repent, and yet they would not repent.” “And, in fine, wo unto all they that die in their sins: for they shall return to God, and behold his face, and remain in their sins” 2 Ne 6:72. See also 3 Ne 3:19-20.

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f. “And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men” 3 Ne 12:30.

g. “And if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it; But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, They have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return;” 3 Ne 12:22-23. (This is not to infer that all persons who are not members of Christ’s true church, founded and restored by His power, are to be included in this group. In referring to the many false doctrines found in many churches in the latter day, the Lord Himself revealed to Nephi, “...they have all gone astray, save it be a few, which are the humble followers of Christ;” 2 Ne 12:16).

h. “He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and

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sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” Rv 21:7-8. See also Eph 5:5; Gal 5:19-21.

19. There is no other name given under heaven whereby men may be saved, proclaimed the Apostle Peter, and Nephi saw that “...all men must come unto him or they cannot be saved;” 1 Ne 3:193.

a. Since with God “...there is no respect of persons...” (Rm 2:11) and “...all are alike unto God...” (2 Ne 11:115) there shall come to every soul an opportunity to hear the precious, saving word of Jesus Christ. See also Rv 14:6-7.

b. “And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; yea, every soul which belongs to the whole human family of Adam; And ye must stand to be judged of your works, whether they be good or evil; and also that ye may believe the gospel of Jesus Christ, which ye shall have among you;” Mn 1:86-87. See also Mi 8:11-29.

c. “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God” Rm 14:11-12. “He will make himself manifest unto all; yea, every knee shall bow, and every tongue confess before him. Yea, even

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at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye” Mos 11:196-199.

d. See also Mos 1:106-109; 121-122; Rm 11:26; 2 Ne 13:31.

20. This life is the time of probation for mankind. During this mortal life comes our opportunity for decision, choice of good works or evil works and repentance. Following this mortal life all judgment, punishment or reward shall be administered according to the love, mercy and justice of God. “He will make himself manifest unto all; yea, every knee shall bow, and every tongue confess before him. Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God; Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them; And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye” Mos 11:196-199. See also Phil 2:9-11.

a. “...Enter ye in at the strait gate; for strait is the gate and narrow is the way that leads to life, and few there be that find it, but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work” 3 Ne 13:11.

b. “(...Behold, now is the accepted time; behold, now is the day of salvation)” 2 Cor 6:2.

## RESURRECTION AND JUDGMENT

c. “For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of his life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; Therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked” Al 16:228-234.

d. See also 2 Ne 6:56; 1 Ne 3:33-36.

21. Christ’s eternal work continued after His crucifixion, for He carried the message of salvation to the scattered tribes of Israel fulfilling His promise to the Jews: “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” Jn 10:16.

## RESURRECTION AND JUDGMENT

22. There are many aspects of the eternal judgment that are not fully detailed in the scripture. Here we must be content to exhibit the same attitude expressed by Mormon as he contemplated the fate of his fallen people: “O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen! But behold, ye are gone, and my sorrows can not bring your return; and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption, must soon become incorruptible bodies; And then ye must stand before the judgment seat of Christ, to be judged according to your works; and if it so be that ye are righteous, then are ye blessed with your fathers which have gone before you. O that ye had repented before that this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the eternal Father of heaven knoweth your state; and he doeth with you according to his justice and mercy” Mn 3:20-23.

23. The primary responsibility of this Church of Christ is to proclaim repentance to this generation, the necessity of coming to Christ on those conditions which He has laid down that men of this generation might find Him and partake of His promise of salvation and eternal life, rather than to preach concerning all the mysteries related to the resurrection, the judgment and the final destiny of mankind.

a. Book of Commandments 12:1-5; 13:1-3; 14:1-3; 15:1-11, 42-50; Mi 3:1-3; Mt 28:18-20.