Salvation:
DC 76 vs the Book of Mormon
Part 3

Bodies Not Places…

Generations of Lamanites in Darkness

- Why?
- Because they believed false traditions

False Traditions Kept Lamanites in Darkness

RCE: Alma 7:21 / LDS: Alma 9:16

"For it is because of the traditions of their fathers that causes them to remain in their state of ignorance, ...

RCE: Alma 7:22 / LDS: Alma 9:17

... at some period of time they will be brought to believe in His word and to know of the incorrectness of the traditions of their fathers;

False Traditions Keep Us in Darkness

- False traditions saturated the Lamanites. These were their downfall.
- It wasn’t until they let go of the falsehoods that goodness could change them.
- Why is the Book of Mormon’s teaching so hard to accept in the restoration today? Because we’ve been saturated in false traditions instead of truth

What was the Lamanite's solution?

- Learn what is taught on (what would become) the Book of Mormon plates,
- Hold these truths instead of incorrect tradition.

What is Our solution?

- Learn what is taught from the Book of Mormon plates,
- Hold these truths instead of incorrect tradition.

False Traditions exist within the General Restoration (RLDS, LDS, Restoration branches, etc)

Where Do these traditions begin?

False Traditions Originate By Basic Misunderstanding of Scripture…

The Book of Mormon DOES NOT come to us with doctrinal faults…

RCE: Mormon 4:22 / LDS: Mormon 8:17

…And if there be faults,
they be faults of a man.
But behold, **we know no fault;**
Nevertheless, God knoweth all things;

Therefore, he that condemneth let him beware lest he shall be in danger of hell fire.

The Problem in the church since Joseph Smith

- Doctrine and Covenants Principles are held above Book of Mormon Principles.
- Conflicting Book of Mormon principles become rejected.
- Nephi taught That Jesus was the ONLY one who would bring ‘New’ doctrine.

2 Nephi 13:32 / LDS: 2 Nephi 31:21
Behold, **this is the doctrine of Christ;**
And there **will be no more doctrine given until after that He shall manifest Himself unto you in the flesh**;

8 And when He shall manifest Himself unto you in the flesh,
The things which He shall say unto you shall ye observe to do.

Who is Moroni writing to??

Mormon 4:43 / LDS: Mormon 8:33

42 O ye wicked and perverse and stiff-necked people! Why have ye built up churches unto yourselves to get gain?

Why have ye transfigured the holy word of God, that ye might bring damnation upon your souls?

44 Behold! look ye unto the revelations of God;
For behold, the time cometh at that day when all these things must be fulfilled.

45 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come at that day when these things shall come forth among you.

46 Behold, I speak unto you as if ye were present,
And yet ye are not;

47 But behold, Jesus Christ hath shown you unto me and I know your doing,
And I know that ye do walk in the pride of your hearts;

This is where the Restoration is wary….

- Pointing out scriptures that don’t align with ‘the story’ feels uncomfortable
- Like we are being unfaithful to Joseph Smith, the church traditions.
- The point wasn’t eternal loyalty to Joseph Smith; the point was eternal loyalty to Jesus.
- Joseph Smith was just the plate translator (the ‘unlearned man’). We gave him all the other titles.

Start at the Beginning….

John 5: 29

And shall come forth, they that have done good,
unto the resurrection of life;
And they that have done evil,
unto the resurrection of damnation.

But why didn’t Joseph & Sydney ask to have Alma explained?

RCE: Alma 9:14 / LDS: Alma 12:8

And he saith unto Alma:

What does this mean which Amulek hath spoken concerning the resurrection of the dead,

That all shall rise from the dead, **both the just and the unjust,** and are brought to stand before God to be judged according to their works?"

22 Then if our hearts have been hardened,
yea, if we have hardened our hearts against the word insomuch that it hath not been found in us,
Then will our state be awful, for then we shall be condemned;
23 For our work will condemn us,
yea, all our work will condemn us.
We shall not be found spotless;
24 And our thoughts will also condemn us;
And in this awful state, we shall not durst look up to our God;
25 And we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from His presence.

26 But this cannot be;

We must come forth and stand before Him in His glory and in His power and in His might, majesty and dominion and acknowledge to our everlasting shame that all His judgments are just,
27 That He is just in all His works.
And that He is merciful unto the children of men.
And that He hath all power to save every man that believeth on His name
and bringeth forth fruit meet for repentance.

The Bible agrees with the Book of Mormon- We receive Eternal Life or Eternal Death

2 Nephi 1:120 / LDS: 2 Nephi 2:27

And they are free to **choose liberty and eternal life**
Through the great Mediator of all men,

Or to choose **captivity and death**,
According to the captivity and power of the devil,

Helaman 5:86 / LDS: Helaman 14:31

He hath given unto you that ye might **know good from evil**.
And He hath given unto you **that ye might choose life or death**;

And ye can **do good**
And **be restored unto that which is good**,
Or **have that which is good restored unto you;**
Or ye can **do evil**
And have that which is evil restored unto you.

Celestial, Terrestrial

Why do these words appear in the Bible?

Paul is Answering a question…

Celestial, Terrestrial—what was the real question???

Paul is answering the question '**how are the dead raised'…with what kind of body do they come?**

Paul describes the difference between an **Earthly** body and a **Eternal** Body at the resurrection.

HE IS NOT DESCRIBING PLACES OR LEVELS OF SALVATION (i.e. 'GLORIES') IN THE ETERNAL WORLD or the place they exist.

1 Corinthians 15:35

But some man will say,
How are the dead raised up?
and with what body do they come?

Celestial, Terrestrial—what was the real question???

1 Corinthians 15:35

But some man will say,
How are the dead raised up?
and with what body do they come?

Everything that follows in verses 36–45 is an answer to that question.

Paul is explaining what kind of body the dead receive.

He is not explaining different places people go or different levels of reward.

DC76 takes a tangent.

Section 76 takes language from this chapter and redirects it toward permanent graded kingdoms.

That is a different subject from the one Paul is addressing.

The Seed Analogy…

Paul’s point:

What body is planted in Earthly life is not the body that will be.

God gives all earthly things a body of its own.

1 Corinthians 15:35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

Then he differentiates Earthly and Heavenly Bodies…

39 All flesh is not the same flesh:
but there is one kind of flesh of men,
another flesh of beasts,
another of fishes,
and another of birds.

40 There are also celestial bodies, (i.e. Heavenly Bodies)
and bodies terrestrial. (i.e. Earthly Bodies)

But the glory of the celestial is one,
And the glory of the terrestrial is another.
(i.e. Heavenly is separate from Earthly)

Paul Never defines 'glory' as a place, but differentiates Earthly from Heavenly bodies'.

His point:

The resurrected soul will have a body that differs from the earthly body.

Notice the Parallels…

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:
43 It is sown in dishonour;
it is raised in glory:
it is sown in weakness;
it is raised in power:
44 It is sown a natural body;
it is raised a spiritual body.
There is a natural body,
and there is a spiritual body.

The "so also" (Greek *houtōs kai*) primarily links the whole set of analogies in 15:36–41 to the difference between the body that dies and the body that is raised—not to differences *among* the raised.

Antithetical Parallels…

These are all parallels contrasting (antithetical) Earthly and Spiritual

Earthly bodies begain (sown) in….

Corruption becomes **Incorruption**:
Dishonour becomes **Glory**:
Weakness becomes **Power**:
The **Natural body** becomes a **Spiritual body.**

“There is a natural body, which becomes a spiritual body.”

This is the ‘Epiphora’—summary explanation—to Paul’s comparisons.

And this is also interesting…

1 Corinthians 15:45

And so it is written,
The first man Adam was made a living soul;
The last Adam was made a quickening spirit.

Who is ‘the Last Adam’ ???

Earlier Paul Wrote…

For since by man came death,
By man came also the resurrection of the dead.
For as in Adam all die,
Even so in Christ shall all be made alive
(1 Corinthians 15:21-22).

Adam and Christ are set side by side as the two men through whom death and life come.

Verse 45 continues that same pairing.

By calling Christ “the last Adam,” Paul keeps the parallelism of the first man / last man intact.

Adam was the first; Christ is the last.

Notice Paul's conclusion

46 Howbeit that was not first which is spiritual,
but that which is natural; and afterward that which is spiritual. (Also points to NO PREMORTAL EXISTENCE)

47 The first man is of the earth, earthy:
the second man is the Lord from heaven. (Jesus is the reference to the 'Last Adam')

48 As is the earthy, such are they also that are earthy:
and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy,
we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God
neither doth corruption inherit incorruption.

Paul Summarizes the Parallels

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 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.**

53 For this **corruptible** must put on **incorruption**,
and this **mortal** must put on **immortality**.

54 So when this **corruptible** shall have put on **incorruption**, and this **mortal** shall have put on **immortality**, then shall be brought to pass the saying that is written,
Death is swallowed up in victory.

Pauls Final Point:

- Paul NEVER takes the discussion to ‘places of salvation’
- Pauls discussion ONLY compares earthly bodies and resurrected bodies.
- Glory is not defined as a place of salvation, but presented in contrast to dishonor.

  (43 *It is sown in dishonour; it is raised in glory*)

So what is the point of this?

- **Joseph and Sydney put a different spin on Celestial, Terrestrial, adding ‘Telestial’**
- Their discussion veered. It took a tangent: Eternal bodies, in Eternal Places, Governed by a hierarchy of ‘Gods’ (1 God the Father, or 2 Jesus the Son, or 3 the Holy Spirit) with varying light and truth.
- **Paul’s point was NOT this.**
- Paul’s point was that temporal corruptible, dishonorable, mortal bodies become incorruptible, glorified immortal spiritual bodies.
- Paul is NOT stating spiritual bodies spend eternity with different amounts of Glory. (i.e. light and truth as defined by the DC).

These are typical Gentile mistakes

- Taking a biblical idea without understanding, and building a doctrine (church) upon the misunderstanding…