

Had the question been asked the Savior, when he uttered those words, "Do you say that the decree that the Lord gave to Adam is now removed?" he would have told them, "No;" for they could not be quickened, made immortal, and prepared for life everlasting, without going through these ordeals.

What can you know, except by its opposite? Who could number the days, if there were no nights to divide the day from the night? Angels could not enjoy the blessings of light eternal, were there no darkness. All that are exalted and all that will be exalted, will be exalted upon this principle. If I do not taste the pangs of death in my mortal body, I never shall know the enjoyment of eternal life. If I do not know pain, I cannot enjoy ease. If I am not acquainted with the dark, the gloomy, the sorrowful, I cannot enjoy the light, the joyous, the felicitous that are ordained for man. No person, either in heaven or upon earth, can enjoy and understand these things upon any other principle.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The death that is spoken of here is the death that is opposite to the eternal life the Savior spoke of. If you dishonor that body—transgress the natural laws pertaining to it, you are not worthy, in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is the death that never dies. That is endless death. In this Jesus had no allusion to the changing or putting off of this mortality.

The very particles that compose our bodies will be brought forth in the morning of the resurrection, and our spirits will then have tabernacles to be clothed with, as they have now, only they will be immortal tabernacles—spiritual tabernacles.

When death is spoken of as in the words quoted, it is spoken of as death in reality. In many places in the Scriptures, the separation of the body and spirit is called death; but that is not death in the strict sense of the term; that is only a change. We are naturally inclined to cling to our mother earth; our bodies love to live here, to see, to hear, to breathe, and to enjoy themselves, because we are of the earth, earthy. But probably, in most cases, the change from mortal to immortality is no greater, comparatively speaking, than when a child emerges into this world. We shall suffer no more in putting off this flesh and leaving the spirit houseless than the child, in its capacity, does in its first efforts to breathe the breath of this mortal life.

After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by his law that he has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can be prepared to dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit world, where there are places prepared for them. Those who do honor to their tabernacles, who love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to