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## Lesson XVI. The Judgment

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**Abstract:** A Maya prediction.—A final judgment anticipated—Men to be judged by their works—Men to be judged out of books—Christ the eternal Judge—The Twelve to help in judgment—A millennial reign—The judgment after the resurrection—The last day—A new heaven and a new earth—The unpardonable sin—Summary.

tongue, and people.\* Since the authority of the priesthood, and the right understanding of the Gospel, were lost through wickedness and unbelief, the Gospel must be restored. Then the servants of the Lord shall go forth for the last time to cry repentance unto the world. After that, the end will come soon. For in that day—in the dispensation of the fulness of times—the Lord will come suddenly to his temple.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like unto a refiner's fire and like fuller's soap."<sup>a</sup>

#### OUTLINE.

The appearance to the Nephites—The ministry of Jesus—The second coming—Signs to precede—The coming in glory—A New Jerusalem—The coming to the Temple—The promise to the three apostles—The ancient prophets—An ensign—A marvelous work—The last dispensation—The restoration predicted—When to be restored—To whom to be restored—The records of the Nephites—Witnesses—The purpose of the book—The second coming and the restoration.

<sup>a</sup>Mor. 9:22.

<sup>a</sup>III Nephi 24:1-3.

#### QUESTIONS.

1. Relate the story of the appearance of Jesus to the Nephites.
2. What did Jesus do while amongst the Nephites?
3. How did Jesus explain the fourth chapter of Malachi?
4. What is the New Jerusalem?
5. Where is it to be located?
6. When is it to be established?
7. To what building will Jesus come?
8. What promise was made to the three Nephite apostles?
9. What did Jacob teach of a second coming?
10. When will the Lord set up an ensign for the nations?
11. What kind of work should be accomplished at the second coming?
12. Summarize what is taught of the second coming.
13. What is the marvelous work and a wonder?
14. What did the Nephites know of a great apostasy?
15. What did the Nephites teach of the restoration?
16. When should the restoration take place?
17. Through whom should the restoration take place?
18. What task relating to the Nephites should be given to the restorer?
19. What is the purpose of the Book of Mormon?
20. How are the restoration and the second coming bound together?

### LESSON XVI.

#### THE JUDGMENT.

It is said that a Maya priest of old sang impressively of the end of the world. Here is a translation from the Spanish of Father Lizana, parish priest of Itzamal, who recorded the prediction in the original:

"At the close of the ages, it hath been decreed,  
Shall perish and vanish each weak god of men,  
And the world shall be purged with a ravaging fire.

Happy the man in that terrible day,  
Who bewails with contrition the sins of his life,  
And meets without flinching the fiery ordeal."<sup>a</sup>

So sang the Maya priest. But the Mayas were not the only Indian people who looked forward to a time when earthly things should come to an end. It is reported that

<sup>a</sup>Brinton. *The Myths of the New World*, p. 256.

many of the American Indian tribes knew of and expected a final destruction and a judgment. In this lesson we shall learn what the forefathers of the American Indians and particularly the Nephites knew and taught of a judgment, and of the end of the world.

The doctrine of a final judgment appears in the oldest record contained in the Book of Mormon. It is expressed in the words of Moroni, to be sure; but Moroni's expression is inspired by the record he has been abridging. We may rest assured that Ether and the Jaredites knew well that in the last day they should all "meet before the judgment seat of Christ."<sup>b</sup> For Ether also predicted that the remnant of the house of Joseph should be built upon this land;" and they shall no more be confounded, until the end come, when the earth shall pass away."

In the Nephite records, the final judgment is anticipated in every age. Jacob, the devout priest-brother of Nephi, bade farewell to his brethren once in these words: "Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear."<sup>c</sup> So also, Benjamin, the pious preacher-king, expected in the last day to stand before the judgment-seat of God. Therefore, said he, "I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof He hath commanded me concerning you."<sup>d</sup> Such was the clear teaching in the period before Christ. After the coming of Christ, the

same doctrine was insisted upon. Says Mormon, closing his account of the Three Nephites, "Therefore great and marvelous works shall be wrought by them, before the great and coming day, when all people must surely stand before the judgment seat of Christ."<sup>e</sup> Again, in his own record, Mormon declares emphatically that men "must all stand before the judgment seat of Christ, yea, every soul who belongs to the whole human family of Adam."<sup>f</sup> And finally, the last of the Nephites closes the sacred Nephite record thus: "And now, I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead."<sup>g</sup>

It is evident, then, that the Nephite prophets looked forward to a day of judgment. By them it was looked forward to as a time when all the children of men should meet. For no one can escape the divine decree that every son of Adam must appear before the final judgment seat. To the righteous, this is the "pleasing" bar of the great Jehovah. To the wicked it is a terrible bar that strikes with awful dread and fear. For in the great judgment, everyone shall be judged by his works, whether they be good or bad.<sup>h</sup> "For I command all men," declares the Lord, "both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be writ-

<sup>b</sup>Ether 12:38; compare also 13:1-13.

<sup>c</sup>Jac. 6:13.

<sup>d</sup>Mos. 2:27.

<sup>e</sup>III Nephi 28:31, 32.

<sup>f</sup>Mor. 3:20-22.

<sup>g</sup>Moro. 10:34.

<sup>h</sup>Mor. 3:20.

ten, I will judge the world, every man according to their works, according to that which is written."<sup>4</sup>

Who, now, is Jehovah, the great Eternal Judge? In answering this question, the Nephite theology is wholly consistent. Who, indeed, should be honored to act as the chief judge of the children of men if not He who sacrificed His own life to save them? Truly, Jesus himself, and none other, is to be the great eternal judge. Says he, expounding this point to the Nephites, "My Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that 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."<sup>5</sup> This is a sublime bit of doctrine. Jesus Christ, through His voluntary sacrifice has become eternally bound to the family of Adam. As he has saved men from the consequences of Adam's fall, and made possible a general salvation, so He shall sit as the great, eternal Judge, at the last day, to determine what degree of individual exaltation each person has attained through his appreciation and observance of the Gospel of the atonement. To Him who saved us from everlasting death we must render an account of the deeds done in the body.

However, the great work of judgment will be organized and systematized, teaches the Nephite theology. It will not be left to Jesus, alone and unaided, to perform the strenuous labor of judging the world. In that splendid vision in which Nephi learned to know the things that his father had seen before him, the con-

ducting angel said to Nephi, "Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel. And these twelve ministers whom thou beholdest, shall judge thy seed."<sup>6</sup> Thus the work of the Savior will be lightened. And carrying out the organization, we may assume, that, according to the Nephite theology, the twelve apostles of any time or place, shall be the judges for that time and place. Moreover, since the house of God is a house of order, and since the Church of God is thoroughly organized, it may be assumed, that in the great day of judgment, every officer of the Church will have his proper and appointed duty to perform to help in the administration of justice.

Having learned that Jesus is the eternal Judge, and that He is to be assisted in the judgment seat by His faithful servants, we may well ask, When is the great, final judgment to take place? First, however, it may be well to call attention to the fact that the Book of Mormon like the Bible teaches, that, before the end shall come, there shall be upon the earth a period of peace, when the people shall live in righteousness, and when Satan shall have no power over the hearts of men. This is the millennial reign. It is the wonderfully gifted seer, Nephi, who describes the conditions of this reign of peace. But after many years, teaches Nephi, Satan shall again be loosed. Peace and quiet will end. And for some time, Satan will again stalk to and fro in the earth, seeking to destroy the children of men.<sup>7</sup>

The final judgment is not to take

<sup>4</sup>II Nephi 29:11.

<sup>5</sup>III Nephi 27:14, 15.

<sup>6</sup>I Nephi 12:9, 10.

<sup>7</sup>I Nephi 22:15-31.

place until after the resurrection. "When all men shall have passed from this first death into life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God."<sup>m</sup> So taught the immortal Nephi. So also taught Alma, the high priest. "Do ye exercise faith," he demands, "in the redemption of Him who created you? 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?"<sup>n</sup> And so also taught Mormon, who lived after the ministry of Christ. "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."<sup>o</sup>

This period of judgment, after the resurrection, is the last day. Then "every knee shall bow and every tongue confess before him." Then the wicked shall confess "that the judgment of an everlasting punishment is just upon them." Then "they shall quake, and tremble, and shrink beneath the glance of His all-searching eye."<sup>p</sup> And then shall the end come. Then shall the heaven and the earth pass away. "And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed

<sup>m</sup>II Nephi 9:15, 16.

<sup>n</sup>Alma 5:15; see also 11:41-44; 12:8-12; 33:22; 42:23.

<sup>o</sup>Mor. 6:21; 9:13, 14.

<sup>p</sup>Mosiah 27:31.

away, and all things have become new."<sup>q</sup>

In the final judgment all things shall come to light. Every man shall be judged according to his works. We may well ask, then, what did the Nephite theology say of a sin that is unpardonable? That there is such a sin was well-known from the earliest Nephite times. Nephi taught that if one denied the Christ after having received certain testimonies and blessings it would have been better if one had never been born.<sup>r</sup> King Benjamin declared that upon such a one "mercy hath no claim."<sup>s</sup> And Alma boldly declared: "Behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness."<sup>t</sup> To commit the unpardonable sin, one must have received the Holy Ghost, and must deny it knowingly, after it has had place in one.

To sum up, then, we have learned that the Nephite prophets taught that there should be a great and final judgment; that men should be judged by their works out of the books written upon the earth; that Jesus is the eternal Judge; that He will be helped by the officers of His kingdom; that there is to be a millennial reign of peace; that the judgment will not take place until after the resurrection; that this will be literally the last day, when every knee shall bow and every tongue confess that Jesus is the Christ; that there shall be a new heaven and a new earth; that the unpardonable

<sup>q</sup>Alma 9:2, 3; III Nephi 26:3; Mor. 5:23; 9:2; Ether 13:9.

<sup>r</sup>II Nephi 31:14.

<sup>s</sup>Mos. 2:36-39.

<sup>t</sup>Alma 39:6.

sin is the denying of the Holy Ghost by one who has received of its fullness.

In view of all that the Nephites knew and taught of the last day, the Mayas might well sing, and we may well join them in singing,

"At the close of the ages, it hath been decreed,  
Shall perish and vanish each weak god of men,  
And the world shall be purged with a ravaging fire.  
Happy the man in that terrible day,  
Who bewails with contrition the sins of his life,  
And meets without flinching the fiery ordeal."

#### OUTLINE.

A Maya prediction—A final judgment anticipated—Men to be judged by their works—Men to be judged out of books—Christ the eternal Judge—The Twelve to help in judgment—A millennial reign—The judgment after the resurrection—The last day—A new heaven and a new earth—The unpardonable sin—Summary.

#### QUESTIONS.

1. What did the Maya priest sing of the end of the world?

2. What did other Indian tribes know of the last day?

3. How do we know that the Jaredite prophets expected a final judgment day?

4. What did Jacob teach of a final judgment?

5. Why was Benjamin anxious to instruct the people of his day?

6. When, according to Mormon, were the Three Nephites to accomplish great and marvelous works?

7. What is taught in the last paragraph of the last book in the Book of Mormon?

8. What conclusions do you draw from these teachings of a final judgment?

9. What has a man's works to do with the final judgment?

10. From what books will men be judged?

11. Who is the eternal Judge?

12. How will He be assisted in the great work of administering justice?

13. What does the Book of Mormon teach of a millennial reign?

14. When is the final judgment to take place?

15. What shall be characteristic of the last day?

16. In what does the "end" of the world consist?

17. What is the sin unpardonable, according to Nephite teachings?

18. Summarize the teachings of this lesson.

#### JUNIOR LESSONS.

## The Life of the Savior.

### LESSON 15.

#### THE ROYAL ENTRY INTO JERUSALEM; THE LAST SUPPER; THE TRIAL AND CONDEMNATION.

The Jewish Sabbath came on Saturday. On Sunday morning, Jesus began His last visit to Jerusalem. The distance from Bethany to Jerusalem is only about three miles. When the Savior was near the Mount of Olives, which is only a short distance from Jerusalem, He sent His disciples to find a young colt of an ass, on which He might ride into the city. This was done

in part to fulfill an ancient prophecy. Moreover, Jesus desired this time to enter Jerusalem as the Messiah, the spiritual King of the people. To ride was always a distinction, that He rode an ass was a sign of the peaceful message of His gospel; warriors rode on horses.

Great numbers of His followers had assembled in Jerusalem to celebrate the Passover. When they