

law” (2 Nephi 2:7) because He subjected Himself to the penalty that the law required for our sins. In doing so, He “satisfied the demands of justice” and extended mercy to everyone who repents and follows Him (see Mosiah 15:9; Alma 34:14–16). Because He has paid the price for your sins, you will not have to suffer that punishment if you repent (see D&C 19:15–20).

Additional references: 2 Nephi 9:26; Alma 42

See also Atonement of Jesus Christ; Mercy; Repentance

Keys of the Priesthood (*See* Priesthood)

Kingdoms of Glory

Through the Atonement of Jesus Christ, all people will be resurrected (see Alma 11:42–45). After we are resurrected, we will stand before the Lord to be judged (see Revelation 20:12; 3 Nephi 27:14). Each of us will be assigned to an eternal dwelling place in a specific kingdom of glory. The Lord taught this principle when He said, “In my Father’s house are many mansions” (John 14:2).

There are three kingdoms of glory: the celestial kingdom, the terrestrial kingdom, and the telestial kingdom. The glory you inherit will depend on the depth of your conversion, expressed by your obedience to the Lord’s commandments. It will depend on the manner in which you have “received the testimony of Jesus” (D&C 76:51; see also verses 74, 79, 101).

Celestial Kingdom

The celestial kingdom is the highest of the three kingdoms of glory. Those in this kingdom will dwell forever in the presence of God the Father and His Son Jesus Christ. This should be your goal: to inherit celestial glory and to help others receive that great blessing as well. Such a goal is not achieved in one attempt; it is the result of a lifetime of righteousness and constancy of purpose.

The celestial kingdom is the place prepared for those who have “received the testimony of Jesus” and been “made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood” (D&C 76:51, 69). To inherit this gift, we must receive the ordinances of salvation, keep the commandments, and repent of our sins. For a detailed explanation of those who will inherit celestial glory, see Doctrine and Covenants 76:50–70, 92–96.

In January 1836 the Prophet Joseph Smith received a revelation that expanded his understanding of the requirements to inherit celestial glory. The heavens were opened to him, and he saw the celestial kingdom. He marveled when he saw his older brother Alvin there, even though Alvin had died before receiving the ordinance of baptism. (See D&C 137:1–6.) Then the voice of the Lord came to the Prophet Joseph:

“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;

“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;

“For I, the Lord, will judge all men according to their works, according to the desire of their hearts” (D&C 137:7–9).

Commenting on this revelation, the Prophet Joseph said, “I also beheld that all children who die before they arrive at the years of accountability are saved in the celestial kingdom of heaven” (D&C 137:10).

From another revelation to the Prophet Joseph, we learn that there are three degrees within the celestial kingdom. To be exalted in the highest degree and continue eternally in family relationships, we must enter into “the new and everlasting covenant of marriage” and be true to that covenant. In other words, temple marriage is a requirement for obtaining the highest degree of celestial glory. (See D&C 131:1–4.) All

Kingdoms of Glory

who are worthy to enter into the new and everlasting covenant of marriage will have that opportunity, whether in this life or the next.

Terrestrial Kingdom

Those who inherit terrestrial glory will “receive of the presence of the Son, but not of the fulness of the Father. Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun” (D&C 76:77–78). Generally speaking, individuals in the terrestrial kingdom will be honorable people “who were blinded by the craftiness of men” (D&C 76:75). This group will include members of the Church who were “not valiant in the testimony of Jesus” (D&C 76:79). It will also include those who rejected the opportunity to receive the gospel in mortality but who later received it in the postmortal spirit world (see D&C 76:73–74). To learn more about those who will inherit terrestrial glory, see Doctrine and Covenants 76:71–80, 91, 97.

Telestial Kingdom

Telestial glory will be reserved for individuals who “received not the gospel of Christ, neither the testimony of Jesus” (D&C 76:82). These individuals will receive their glory after being redeemed from spirit prison, which is sometimes called hell (see D&C 76:84, 106). A detailed explanation of those who will inherit telestial glory is found in Doctrine and Covenants 76:81–90, 98–106, 109–112.

Perdition

Some people will not be worthy to dwell in any kingdom of glory. They will be called “the sons of perdition” and will have to “abide a kingdom which is not a kingdom of glory” (D&C 76:32; 88:24). This will be the state of “those who know [God’s] 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 [God's] power" (D&C 76:31; see also verses 30, 32–49).

Additional references: 1 Corinthians 15:40–42, including footnote 40a; D&C 88:20–39; 130:18–19

See also Atonement of Jesus Christ; Eternal Life; Heaven; Hell; Plan of Salvation

Laying On of Hands

The laying on of hands is the procedure revealed by the Lord for performing many priesthood ordinances, such as confirmation, ordination, setting members apart to serve in callings, administering to the sick, and giving other priesthood blessings (see D&C 42:44; Articles of Faith 1:4–5). Those having the proper priesthood authority place their hands upon the head of the person receiving the ordinance. In doing so, they serve as instruments through whom the Lord blesses His children (see D&C 36:2).

This procedure has always been used by priesthood holders. Adam ordained his righteous male descendants by the laying on of hands (see D&C 107:40–50). When Jacob pronounced blessings on Ephraim and Manasseh, he laid his hands on their heads (see Genesis 48:14–19). Alma “ordained priests and elders, by laying on his hands according to the order of God” (Alma 6:1). The Apostles Peter and John bestowed the gift of the Holy Ghost by the laying on of hands (see Acts 8:14–17). In this dispensation, John the Baptist conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery by the laying on of hands (see Joseph Smith—History 1:68–69).

Additional references: Numbers 27:18–23; Acts 19:1–6; 1 Timothy 4:14; D&C 33:15; 35:6

See also Holy Ghost; Priesthood