

Conquering Spiritual Evil

"The idea that fallen, rebellious spirits which rejected the plan of salvation before this estate will change their position, repent and elect to pursue salvation is a foolish thought. There are two separate questions within the matter:

First: Is it possible for them to do so?

Second: Is there a reason for them to do so?

In scripture we are informed there are sins which are unforgivable. Sinning against the Holy Ghost is one of them. Joseph Smith explained that this involves willful rejection of truth and deliberate decision to pursue an evil course. To stand in the light at noonday and choose instead the darkness. It is the choice of evil, and likened to crucifying Christ anew, by consenting to His death, knowing that it involves the shedding of innocent blood.

In every particular this is a description of those who, in the presence of God the Father and Jesus Christ, determined to reject the plan of salvation, reject the will of the Father, reject the offer of growth, and instead come out in rebellion against God.

It is a description of those who inspired the temptation of Adam, the murder of Abel, the inordinate wickedness which resulted in the Great Flood, the evil of Sodom, the rebellion of ancient Israel, the sins of Molech, the false and perverse religions of the ancient world and ultimately the killing of Christ.

Inspiring such deeds, encouraging such deeds and participating in them—if only vicariously, because of being disembodied—all qualify them as being guilty of unpardonable sin. It is therefore, not possible to obtain pardon for such evil spirits.

Even so, the first question remains unanswered because it is really an inquiry into the question of free will. That is, do they yet retain the freedom of will to decide they want to repent?

Whether their conduct has utterly disqualified them from being able, yet is it possible for them to desire, to want, to seek for repentance. It is a curious question to pose because it presumes that all their past determination, their past rejections, their deliberate rejection of God while in His presence is not a sufficient basis from which to conclude they have already decided for all eternity to stand against His will and in utter contempt of His grace.

Given the nature of their past conduct, the question of changing now seems, at best, a mere theoretical question with no real basis from which to ever presume the choice would be made. If it is absolutely contrary to deliberate and eternal decisions already made, and if the change would in any event not be able to lead to a pardon of an unpardonable sequence of events already in their past, and if they continue to be involved with tempting man to do what is evil continually, then the nature, disposition and will of a spirit involved continually in active rebellion against God cannot, in any meaningful way, be said to have then the possibility of repentance. Not merely because past conduct disqualifies pardon, but because the nature of the person is such that an irrevocable determination has already been made.

Freedom to choose was provided in the first instance. But it has been exercised. The choice has been made. The choice was, and is, everlasting. Therefore such a fixed determination is, at this point, not possible to change. The choice has been made. Though man may wish the choice was other than it was, yet it was freely made and then accomplished with eons of continuous rebellion thereafter. The fixed nature of the behavior does not allow for the possibility of change. It is like asking a tree to become a bird. The tree would not even understand the question. Its nature, makeup

and composition preclude it from making the choice.

The second question is also related to the first. For if there is no possibility of pardon from unpardonable sins, then there can be no reason for them to do so. The purpose of repentance is to change, to renew, to obtain remission and start anew. For those who can never merit pardon, there is no reason to attempt the change. It is, in a word, a futile act. Why would there ever be an attempt when the outcome is certain and futile?

Since the fallen, rebellious spirits have rejected God and His goodness, the only purpose of the attempt would be to admit their error. He whom they rejected, whose grace and mercy they despised, whose offer of life they deplore, are not likely to admit to their enemy that He was always right and they always wrong. It would be, for them, the admission of their own evil. But if they were capable of ever recognizing what they are to be evil, they would not have embarked on the fixed purpose to rebel and reject God in the first instance. There is, therefore, no purpose to an attempt." (You might want to read that one twice.)

We must do our own searching and asking God for truth. That is true with this question as well. The "evidence" is clear, however, those demons, which are creations of Satan, cannot "go to the light." Devils who chose Lucifer and Satan over our Father and the Lord, knowingly fought against them, and sought to destroy their creation and children, are sons of perdition and cannot "go to the light." As my friend said in the above quote, "[They] can never merit pardon." Dark earthbound spirits are able to go to the "plane of repentance" and from there receive gradual enlightenment. Earthbound spirits that are stuck, benign, or confused can immediately "go to the light." If they will just look around them,