

LESSON 4
“Because of My Transgression My Eyes Are Open”
Moses 4; 5:1-15; 6:48-62

OVERVIEW:

The Fall of Adam and Eve and its effects on them and us. The Atonement of Jesus Christ saves us from physical and spiritual death. Adam and Eve begin life as mortals, bear children, teach them the gospel, and worship and obey God. Partaking of the forbidden fruit was not a sin.

After man was created, he was not left without intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt...God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice, walked before him and gazed upon his glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works... We learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed – lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a veil to separate them. Joseph Smith, Lectures on Faith, No. 2

The following conditions existed before the fall:... The beasts of the earth were all in perfect harmony with each other; the lion ate straw like the ox, the wolf dwelt with the lamb, the leopard lay down with the kid, the cow and bear fed together in the same pasture, while their young ones reposed in perfect security, under the shade of the same trees; all was peace and harmony, and nothing to hurt nor disturb in all the holy mountain. And to crown the whole, we behold man created in the image of God, and exalted in dignity and power, having dominion over all the vast creation of animated beings which swarmed through the earth, while at the same time he inhabited a beautiful and well-watered garden in the midst of which stood the tree of life, to which he had free access; while he stood in the presence of his Maker, conversed with Him face to face, and gazed upon His glory, without a dimming veil between. O reader, contemplate for a moment, this beautiful creation, with peace and plenty; the earth teeming with harmless animals, rejoicing over all the plain; the air swarming with delightful birds, whose never-ceasing notes filled the air with varied melody; and all in subjection to their rightful sovereign, who rejoiced over them; while in a delightful garden, the capital of creation, man was seated on the throne of this vast empire, swaying his scepter over all the earth with undisputed right; while legions of angels encamped round about him, and joined their glad voices in grateful songs of praise and shouts of joy; neither sigh nor groan was heard through the vast expanse; neither were there sorrow, fear, pain, weeping, sickness, nor death; neither contentions, wars, nor bloodshed; but peace crowned the seasons, as they rolled, and life, joy and love reigned over all God's works. But, oh, how changed the scene! Parley P. Pratt, The Voice of Warning, p. 91.

Sometimes it helps to understand a religious question if we ask ourselves, How else could our Heavenly Father have done this? For example, how else could our Heavenly Father have brought about the necessary conditions that resulted from the fall of Adam and Eve? Following are four possibilities, and the only acceptable one is the one followed by the Lord: 1. What if the Lord had created the world in such a way that evil and sin would have been here from the beginning? In this case, God would be responsible for all sin and evil. 2. What if God had created the world in such a way that we never could commit any sin? In other words, what if he had never given us any law? It is true that in such a condition we never could have broken a law (committed sin), and thus there would have been no evil, no pain, or no disease. But if there is no possibility for sin and for the punishment and misery that accompany it, then there is no possibility for good and for the blessings and joy that follow obedience to law. None of

us would want that type of world. 3. What if God had created a world where he would give us law (the opportunity of choice) but would not give us free agency (the freedom of choice)? How could there be any real growth in this situation? What development is there if we do things only because we have to do them? Also, how could a just God hold us responsible for our acts if we had no choice in the matter? 4. The other major possibility is the one the Lord followed. He created a world that was without sin or evil, and he placed Adam and Eve in the Garden of Eden in a state of innocence. He then gave law (the opportunity of choice) to Adam and Eve, and he also gave them their free agency (the freedom of choice). Then, and this is a very important point, he did not hold Adam and Eve responsible for any transgression they committed in their state of innocence. God knew before the earth was ever created that it would be necessary for Adam and Eve to fall so they "would have seed." Thus, even before the earth was created, Jesus Christ had agreed that he would pay the penalty required by the law of justice for the transgression of the law that resulted in the fall of Adam and Eve. The scriptures refer to the Savior as "the Lamb slain from the foundation of the world" (Rev. 13:8), and they indicate that Jesus Christ had agreed to bring about the atonement before the earth was ever created (1 Pet. 1:19-20; Eph. 1:4; Moses 5:57; D&C 121:32; Mosiah 18:13; Ether 3:14). (Daniel H. Ludlow, "Q&A: Questions and Answers," New Era, Sept. 1973, 14)

There was a Fall early in this earth's history. It was foreordained to be part of the plan that was instituted before this world was. Without this Fall each of us would be eternally stranded in the premortal world, hopelessly without prospect of obtaining a physical body. Without this Fall none of us could gain the mortal experience so necessary to our progression. And without the Fall (and the resulting Atonement), a resurrected celestial body would have been withheld from each of God's creations. This is the doctrine! Many of the other ideas we traditionally share or contemplate regarding the Fall are interesting, but in the end, theoretical – and must be understood as such. Alonzo L. Gaskill, *The Savior and the Serpent*, p. xii.

The three pillars of eternity are the Creation, the Fall, and the Atonement. Elder Bruce R. McConkie, A New Witness for the Articles of Faith, p. 81.

Moses chapters 4, 5 and 6 are Temple preparation scriptures.

Moses 4: How Satan became the devil—He tempts Eve—Adam and Eve fall and death enters the world.

Moses 5: Adam and Eve bring forth children—Adam offers sacrifice, serves God—Cain and Abel born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel preached from the beginning.

Moses 6: Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

SCRIPTURES:

MOSES 4 – (JST GENESIS 3)	GENESIS 3	JEWISH PUBLICATION SOCIETY TRANSLATION OF GENESIS 3
1 AND I, the ^a Lord God, spake unto Moses, saying: That ^b Satan,	(The fall of Adam and Eve was foreknown, and preparation for this	

<p>whom thou hast commanded in the name of mine Only Begotten, is the same which was from the ^cbeginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will ^dredeem all mankind, that one soul shall not be lost, and surely ^eI will do it; wherefore ^fgive me thine honor.</p>	<p>restoration had been made long before they had been placed on this earth. In the grand council held in heaven, Jesus Christ voluntarily accepted the mission of Redeemer, to come in the due time of the Father and make the sacrifice that would bring to pass this restoration through the shedding of his blood. Joseph Fielding Smith, Answers to Gospel Questions, 1:181)</p>	
<p>2 But, behold, my Beloved ^aSon, which was my Beloved and ^bChosen from the beginning, said unto me—^cFather, thy ^dwill be done, and the ^eglory be thine forever.</p>	<p>(The plan of salvation is the Father’s plan, not Jesus’ plan. Jesus accepted His part in the plan.)</p>	
<p>3 Wherefore, because that ^aSatan ^brebelled against me, and sought to destroy the ^cagency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be ^dcast down; (God didn’t reject Satan’s proposal because it wasn’t His plan, but because Satan’s plan would not work to save mankind.)</p>		
<p>4 And he became ^aSatan, yea, even the ^bdevil, the father of all ^clies, to ^ddeceive and to blind men, and to lead them ^ecaptive at his will, even as many as would not ^fhearken unto my voice.</p>		
<p>5 And now the serpent was more ^asubtle than any beast of the field which I, the Lord God, had made.</p>	<p>1 (And) NOW the ^aserpent was more ^bsubtil than any beast of the field which (I,) the LORD God had made.</p>	<p>1 Now the serpent was the shrewdest of all the wild beasts that the LORD God had made. He said to the woman, “Did God really say: You shall not eat of any tree of the garden?”</p>
<p>6 And ^aSatan put it into the heart of the serpent, (for he had drawn away ^bmany after him, (Those that followed Satan, not serpents)) and he sought also to ^cbeguile Eve, for he ^dknew not the ^emind of God, wherefore he sought to destroy the</p>	<p>(And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world.) (Under the conditions in which he was living at</p>	

world.	that time it was impossible for him [Adam] to visualize or understand the power of good and evil. Joseph Fielding Smith, Doctrines of Salvation, 1:108)	
7 And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)	And he said unto the woman, ^c Yea, hath God said, Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)	
8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; (Including the tree of life.)	2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:	2The woman replied to the serpent, “We may eat of the fruit of the other trees of the garden.
9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.	3 But of the fruit of the ^a tree which is (thou beholdest) in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.	3It is only about fruit of the tree in the middle of the garden that God said: ‘You shall not eat of it or touch it, lest you die.’”
10 And the serpent said unto the ^a woman: Ye shall not surely die; (Satan never tells the complete truth.)	4 And the serpent said unto the woman, ^a Ye shall not surely die:	4And the serpent said to the woman, “You are not going to die,
11 For God doth know that in the day ye eat thereof, then your ^a eyes shall be opened, and ye shall be as gods, ^b knowing good and evil.	5 For God doth know that in the day ye eat thereof, then your ^a eyes shall be opened, and ye shall be as gods, ^b knowing good and ^c evil.	5but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.”
12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be ^a desired to make her wise, she took of the ^b fruit thereof, and did ^c eat, and also gave unto her husband with her, and he did eat. (It was Eve who first transgressed the limits of Eden in order to initiate the conditions of mortality. Her act, whatever its nature, was formally a transgression but eternally a glorious necessity to open the doorway toward eternal life. Adam showed his wisdom by doing the same. We celebrate Eve’s act and honor her wisdom and courage in the great episode called the Fall. Elder Joseph Fielding Smith said: I never speak of the	6 And when the woman saw that the tree was good for ^a food, and that it was ^b pleasant to the eyes, and a tree ^c to be desired to make one (her) wise, she took of the ^d fruit thereof, and did ^e eat, and gave also unto her husband with her; and he did ^f eat. (Eve was fulfilling the foreseen purposes of God by the part she took in the great drama of the fall; yet she did not partake of the forbidden fruit with that object in view, but with intent to act contrary to the divine command, being deceived by the sophistries of Satan. Adam was not deceived; on the contrary he deliberately decided to do as Eve desired, that he might carry out the purposes of his Maker with respect to the race of men,	6When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate.! She also gave some to her husband, and he ate. (Was Eve deceived? Adam and Eve made their choice for an even more generous reason than those of godly knowledge and personal progress. They did it for the one overriding and commanding reason basic to the entire plan of salvation and all the discussions ever held in all the councils of heaven.

<p>part Eve took in this fall as a sin, nor do I accuse Adam of a sin... This was a transgression of the law, but not a sin. Dallin H. Oaks, CR, Oct 1993, p. 98)</p>	<p>whose first patriarch he was ordained to be. James E. Talmage, Articles of Faith, p. 69-70. Paul wrote: Adam was not deceived, but the woman being deceived was in the transgression. 1 Timothy 2:14.)</p>	<p>They did it “that men might be.” Jeffrey R. Holland, The Savior and the Serpent, p. 20)</p>
<p>13 And the eyes of them both were opened, and they knew that they had been ^anaked. And they sewed fig-leaves together and made themselves ^baprons.</p>	<p>7 And the eyes of them both were ^aopened, and they knew that they were (had been) ^bnaked; and they sewed fig leaves together, and made themselves ^caprons.</p>	<p>7Then the eyes of both of them were opened and they perceived that they were naked; and they sewed to leaves and made themselves loincloths.</p>
<p>14 And they heard the voice of the Lord God, as they were ^awalking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the ^bpresence of the Lord God amongst the trees of the garden.</p>	<p>8 And they heard the voice of the LORD God (as they were) ^awalking in the garden ^bin the cool of the day: And Adam and his wife hid (went to hide) themselves from the presence of the LORD God amongst the trees of the garden.</p>	<p>8They heard the sound of the LORD God moving about in the garden at the breezy time of day; and the man and his wife hid from the LORD God among the trees of the garden.</p>
<p>15 And I, the Lord God, called unto Adam, and said unto him: Where ^agoest thou?</p>	<p>9 And (I,) the LORD God called unto Adam, and said unto him, Where art (goest) thou?</p>	<p>9The LORD God called out to the man and said to him, “Where are you?”</p>
<p>16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.</p>	<p>10 And he said, I heard thy voice in the garden, and I was afraid, because I (beheld that I) was naked; and I hid myself.</p>	<p>10He replied, “I heard the sound of You in the garden, and I was afraid because I was naked, so I hid.”</p>
<p>17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely ^adie?</p>	<p>11 And he (I, the Lord God) said, (unto Adam) Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat, (if so thou shouldst surely die)?</p>	<p>11Then He asked, “Who told you that you were naked? (Who else are you getting information from if not from me?) Did you eat of the tree from which I had forbidden you to eat?”</p>
<p>18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.</p>	<p>12 And the man said, The woman whom thou gavest to be with me, (and commanded that she should remain with me,) she gave me of the (fruit of the) tree, and I did eat.</p>	<p>12The man said, “The woman You put at my side—she gave me of the tree, and I ate.”</p>
<p>19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent ^abeguiled me, and I did eat.</p>	<p>13 And (I,) the LORD God said unto the woman, What is this that (thing which) thou hast done? And the woman said, The serpent ^abeguiled me, and I did eat.</p>	<p>13And the LORD God said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”</p>
<p>20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be ^acursed above all cattle, and above every beast of the field; upon thy belly shalt thou go,</p>	<p>14 And (I,) the LORD God said unto the ^aserpent, Because thou hast done this, thou (shalt be) art ^bcursed above all cattle, and above every beast of the field; upon thy belly</p>	<p>14Then the LORD God said to the serpent, “Because you did this, More cursed shall you be Than all cattle And all the</p>

<p>and dust shalt thou eat all the days of thy life; (In May 1844, Josiah Quincy and Charles Francis Adams visited Nauvoo and were shown the ancient records of Abraham and Joseph. As the Mormon Prophet referred to a portion of the ancient parchment, Josiah Quincy later wrote: The parchment last referred to showed a rude drawing of a man and woman, and a serpent walking upon a pair of legs. I ventured to doubt the propriety of providing the reptile in question with this unusual means of locomotion. "Why, that's as plain as a pikestaff," was the rejoinder. "Before the Fall snakes always went about on legs, just like chickens. They were deprived of them, in punishment for their agency in the ruin of man. Figures of the Past, p. 386-87)</p>	<p>shalt thou go, and dust shalt thou eat all the days of thy life:</p>	<p>wild beasts: On your belly shall you crawl And dirt shall you eat All the days of your life.</p>
<p>21 And I will put ^aenmity between thee and the woman, between thy seed and her seed; and he shall ^bbruise thy head, (The Atonement of Christ shall overcome the fall.) and thou shalt bruise his heel. (Christ will be subject to the pains of mortality.)</p>	<p>15 And I will put ^aenmity between thee and the woman, and between thy seed and her seed; and (and he) shall ^cbruise thy head, and thou shalt ^dbruise his heel.</p>	<p>15I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel."</p>
<p>22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In ^asorrow thou shalt bring forth children, and thy desire shall be to thy ^bhusband, and he shall rule over thee. (I have a question about the word rule. It gives the wrong impression. I would prefer to use the word preside because that's what he does. A righteous husband presides over his wife and family. Spencer W. Kimball, Ensign Mar 1976, p. 72)</p>	<p>16 Unto the ^awoman he (I, the Lord God) said, I will greatly ^bmultiply thy ^csorrow and thy conception; in sorrow thou shalt bring forth ^dchildren; and thy desire <i>shall be</i> to thy ^ehusband, and he shall rule over thee. (Eve's pain will be difficult but periodic. Adam's pain, although less painful, will be persistent throughout his life.)</p>	<p>16And to the woman He said, "I will make most severe Your pangs in childbearing; In pain shall you bear children. Yet your urge shall be for your husband, And he shall rule over you."</p>
<p>23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded</p>	<p>17 And unto Adam he (I, the Lord God) said, Because thou hast hearkened unto the voice of thy ^awife, and hast eaten of the tree, of which I commanded thee, saying,</p>	<p>17To Adam He said, "Because you did as your wife said and ate of the tree about which I commanded you, 'You shall not eat of</p>

<p>thee, saying—Thou shalt not eat of it, ^acursed shall be the ground for thy sake; in ^bsorrow shalt thou eat of it all the days of thy life.</p>	<p>Thou shalt not eat of it: ^bcursed is (shall be) the ground for thy sake; in ^csorrow shalt thou eat of it all the days of thy life;</p>	<p>it, 'Cursed be the ground because of you; By toil shall you eat of it All the days of your life:</p>
<p>24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.</p>	<p>18 ^aThorns also and thistles (A semitic symbolism for corruption and wickedness) shall it bring forth to thee; and thou shalt eat the herb of the field;</p>	<p>18Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;</p>
<p>25 By the ^asweat of thy ^bface shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for ^cdust thou wast, and unto dust shalt thou return.</p>	<p>19 in (By) the ^asweat of thy face shalt thou eat ^bbread, until (until) thou return unto the ground; for (thou shalt surely die; for) out of it wast thou taken: for ^cdust thou art, (wast) and unto ^ddust shalt thou return. (Man's labors will wear him out until it eventually results in his death.)</p>	<p>19By the sweat of your brow Shall you get bread to eat, Until you return to the ground— For from it you were taken. For dust you are, And to dust you shall return.”</p>
<p>26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are ^amany.</p>	<p>20 And Adam called his wife's name Eve; because she was the ^amother of all living(, for thus have I, the Lord God, called the first of all women, which are many). (Before the fall Eve was sealed to Adam in the new and everlasting covenant of marriage, a ceremony performed by the Lord before death entered the world and therefore one destined to last forever. Bruce R. McConkie, Mormon Doctrine, p. 242)</p>	<p>20The man named his wife Eve, because she was the mother of all the living.</p>
<p>27 Unto Adam, and also unto his wife, did I, the Lord God, make coats (garments) of ^askins, and ^bclothed them. (God killed the animal himself and showed Adam how to make the skins into garments. The lamb's skin would protect them through a covenant under the blood of the lamb from sin and evil if they remain faithful.)</p>	<p>21 Unto Adam(, and) also and (un)to his wife did (I,) the LORD God make ^acoats of skins, and ^bclothed them. (God is not sending them forth without some protection. (Joseph's "coat of many colors" has become legendary. Yet, the language used may not be an accurate description of the garment. In fact the word "garment" may be a better description. A modern Torah commentary gives alternate translations such as "Ornamental Tunic. [Although] the meaning is not clear. Others translate as 'a coat of many colors,' or 'a robe with sleeves.'" (W. Gunther Plaut, Torah: A Modern Commentary, p.</p>	<p>21And the LORD God made garments of skins for Adam and his wife, and clothed them.</p>

244) Yet, apocryphal sources indicate that the garment was “the garment of Adam” which had been handed down from one patriarch to the next. This, in part, explains the anger of Joseph’s elder brothers when they learned that he would be the recipient of the garment. In Alma 46:21-24 we read of a particular ceremony associated with the story of Joseph's garment. Because Jewish tradition indicates that Joseph's garment was the high priestly garment of Adam, this passage may have more meaning than previously supposed. In this passage, the desecration of the garment symbolizes being ‘ashamed to take upon them the name of Christ.’” (Donald W. Parry, *Temples of the Ancient World*, p. 695, footnote 50) There is no shortage of traditions in the Old World about this garment of Joseph. Ginzberg recounts various stories about appearances of Gabriel to Joseph. One of these appearances was while Joseph was imprisoned in the pit before his brothers sold him into slavery. Here it is said that Gabriel placed upon him a special garment of protection which he wore throughout all his Egyptian experiences (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 2:17). Ginzberg also records that after Joseph was reunited with his family in Egypt his father gave him two gifts, the first being the city of Shechem and ‘the second gift was the garments made by God for Adam and passed from hand to hand, until they came into the possession of Jacob’ (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America,

1909., 2:139). He also notes that 'according to the view of later authors, Joseph's coat was the holy tunic of the priest' (Ginzberg, Louis. *The Legends of the Jews*. 7 vols. Philadelphia: The Jewish Publication Society of America, 1909., 5:326)." (Millet & McConkie, *Gospel Symbolism*, p. 140) Hugh Nibley: "Here the survival of Joseph's garment guarantees and typifies the survival of Joseph (Alma 46:24). In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel... Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garment of Joseph. In one, Joseph's brethren bring his torn garment to their father as proof that he is dead, but Jacob after examining the garment ('and there were in the garment of Joseph three marks or tokens when they brought it to his father') declares that the way the cloth is torn shows him that their story is not true: 'Behold, if the bear had eaten him he surely would have rent his garment, and since he would (naturally) have fled towards the gate, verily the garment should have been torn behind.' But since this is not the case it may be that Joseph still lives... Most significant is Tha'labi's discussion of the two remnants of Joseph's garment, from which we quote: "And when Joseph had made himself known unto them [his brethren] he asked them about his father, saying, 'What did my father after [I left]?' They answered, 'He lost his eyesight [from weeping].' Then he gave them his garment [*qamis*, long outer shirt].

According to ad-Dahak that garment was of the weave [pattern, design] of Paradise, and the breath [spirit, odor] of Paradise was in it, so that it never decayed or in any way deteriorated [and that was] a sign [omen]. And Joseph gave them that garment, and it was the very one that had belonged to Abraham, having already had a long history. And he said to them, 'Go, take this garment of mine and place it upon the face of my father so he may have sight again, and return [to me] with all your families.' And when they had put Egypt behind them and come to Canaan their father Jacob said, 'Behold, I perceive the spirit [breath, odor] of Joseph, if you will not think me wandering in my mind and weak-headed from age.' . . . [for] he knew that upon all the earth there was no spirit [breath, odor] of Paradise save in that garment alone. . . . And as-Sadi says that Judah said to Joseph, 'It was I who took the garment bedaubed with blood to Jacob, and reported to him that the wolf had eaten Joseph; so give me this day thy garment that I might tell him that thou art living, that I might cause him to rejoice now as greatly as I caused him to sorrow then.' And Ibn-Abbas says that Judah took the garment and went forth in great haste, panting with exertion and anxiety . . . and when he brought the garment he laid it upon his face, so that his sight returned to him. And ad-Dahak says that his sight returned after blindness, and his strength after weakness, and youth after age, and joy after sorrow. [Then follows a dialogue between Jacob and the King of Death]. Note here that there were two remnants of Joseph's garment, one sent by Joseph to his father as a sign that he was still alive (since the garment

	<p>had not decayed), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob (‘Now behold, this was the language of Jacob’ [Alma 46:26]) as saying: ‘Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son’ (Alma 46:25)... These interesting little details are typical apocryphal variations on a single theme, and the theme is the one Moroni mentions; the rent garment of Joseph is the symbol both of his suffering and his deliverance, misfortune and preservation.” (<i>An Approach to the Book of Mormon</i>, p. 218-20))</p>	
<p>28 And I, the Lord God, ^asaid unto mine Only Begotten: Behold, the ^bman is become as one of us to ^cknow good and evil; and now lest he put forth his hand and ^dpartake also of the ^etree of life, and eat and live forever, (If Adam and Eve had partaken of the fruit of the tree of life, they would not have had the opportunity to repent, die and be resurrected.)</p>	<p>22 ¶ And (I,) the LORD God ^asaid (unto mine Only Begotten), Behold, the ^bman is become as one of ^cus, to ^dknow good and ^eevil: and now, lest he put forth his hand, and (par)take also of the tree of life, and eat, and live for ever (forever):</p>	<p>22And the LORD God said, “Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!”</p>
<p>29 Therefore I, the Lord God, will send him forth from the Garden of ^aEden, to till the ground from whence he was taken;</p>	<p>23 Therefore(, I,) the LORD God sent (will send) him forth from the garden of ^aEden, to till the ground from whence he was taken.</p>	<p>23So the LORD God banished him from the garden of Eden, to till the soil from which he was taken.</p>
<p>30 For as I, the Lord God, liveth, even so my ^awords cannot return void, for as they go forth out of my mouth they must be fulfilled.</p>	<p>(For, as I, the Lord God, liveth, even so my words cannot return void, for, as they go forth out of my mouth, they must be fulfilled.)</p>	
<p>31 So I drove out the man, (Notice that Adam has to be driven out. He didn’t want to leave. As Adam was required to leave Eden, we are working our way back. And the way back is through the temple.) and I placed at the east of the Garden of ^aEden, ^bcherubim and a flaming (shiny) sword, which turned every way to keep the way</p>	<p>24 So he (I) drove out the man; and he (I) placed at the east of the garden of Eden Cherubims, (cherubim) and a flaming sword which turned every way, to keep the way of the ^btree of life. (The earth also was pronounced good, and would have remained in that same state forever had it not been changed to meet Adam’s fallen</p>	<p>24He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life. (Notice that the language indicates that the angel is guarding the way of the tree, but not</p>

<p>of the tree of life. (The earth no longer [at the transgression of Adam] retained its standing in the presence of Jehovah; but was hurled into the immensity of space; and there to remain till it has filed up the time of its bondage to sin and Satan. It was immediately cursed, and Adam and Eve were obliged to procure their food and raiment by the sweat of the brow. The beasts became ferocious, and went prowling about the wilderness seeking the inferior animals for prey. But says one, Wherein did the sin of man affect the whole creation? We answer, that Adam was placed in the garden or capital of the whole earth, and power was given unto him to sway his scepter over all things upon the earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also. Times and Seasons, III Feb 1, 1842, p. 672)</p>	<p>condition. All things on the face of the earth also would have remained in that same condition, had not Adam transgressed the law. Because Adam transgressed the law, the Lord changed the earth to suit the mortal condition and all things on the face of the earth became subject to mortality, as did the earth also. Joseph Fielding Smith, Man, His Origin and Destiny, p. 50)</p>	<p>excluding access to it inferring that at some future day we may have access to the tree of life. The message of the Fall is about us. The tale in Genesis concerns not only a first fall and first man but a universal fall and universal man. When a man and woman marry, they adopt the roles of Adam and Eve; and they hope that their home can become a new Eden or, better put, a temple. The fact of the matter is that the story of the Fall – as told in scripture and the temple – is intended to give us more detail regarding our personal falls (as weak and sinful mortals) than about the Fall of the historical figures, Adam and Eve. Each of the inspired authorized accounts have been couched in such a way as to serve as a message about our need for obedience, the consequences of our sins, and our desperate need for a Savior to redeem us from our fallen condition. To misunderstand this is to misunderstand the Fall. Gaskill, The Savior and the Serpent, p. 24-27)</p>
<p>32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)</p>	<p>((And these are the words which I spake unto my servant Moses. And they are true, even as I will. And I have spoken them unto you. See thou show them unto no man, until I command you, except they that believe. Amen.))</p>	<p>(This seems to have been for the benefit of Joseph Smith while translating commanding him not to show them until the right time.)</p>

SELECTIONS FROM THE
BOOK OF MOSES

CHAPTER 5
(June—October 1830)

Adam and Eve bring forth children—Adam offers sacrifice, serves God—Cain and Abel born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel preached from the beginning. (Moses chapter 5:1-15 is the same as the JST version of Genesis 4:1 – 5:2)

1 AND it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have ^adominion over all the beasts of the field, and to eat his bread by the sweat of his ^bbrow, as I the Lord had commanded him. And Eve, also, his wife, did ^clabor with him. (Parley P. Pratt wrote: Now, reader, contemplate the change. This scene, which was so beautiful, a little before, had now become the abode of sorrow and toil, of death and mourning; the earth groaned with its production of accursed thorns and thistles; man and beast at enmity; the serpent slyly creeping away, fearing lest his head should get the deadly bruise; and man startling amid the thorny path, in fear lest the serpent's fangs should pierce his heel: while the lamb yields his blood upon the smoking altar. Soon man begins to persecute, hate and murder his fellow, until at length the earth is filled with violence, all flesh becomes corrupt, the powers of darkness prevailed, and it repented Noah that God had made man, and it grieved him at his heart, because the Lord should come out in vengeance, and cleanse the earth by water... Men have degenerated, and greatly changed, as well as the earth. The sins, the abominations, and the many evil habits of the latter ages have added to the miseries, toils, and sufferings of human life. The idleness, extravagance, pride, covetousness, drunkenness, and other abominations, which are characteristic of the latter times, have all combined to sink mankind to the lowest state of wretchedness and degradation; while priestcraft and false doctrines have greatly tended to lull mankind to sleep, and cause them to rest infinitely short of the powers and attainments, which the ancients enjoyed, and which are alone calculated to exalt the intellectual powers of the human mind, to establish noble and generous sentiments, to enlarge the heart and to expand the soul to the utmost extent of its capacity. Witness the ancients conversing with the Great Jehovah, learning lessons from the angels, and receiving instructions by the Holy Ghost, in dreams by night, and visions by day, until at length the veil is taken off, and they are permitted to gaze with wonder and admiration, upon all things past and future; yea, even to soar aloft amid unnumbered worlds, while the vast expanse of eternity stands open before them, and they contemplate the mighty works of the Great I AM, until they know as they are known and see as they are seen. Compare this intelligence with the low smatterings of education and worldly wisdom which seem to satisfy the narrow mind of man in our generation... And having seen the two contrasted, you will be able to form some idea of the vast elevation from which man has fallen; you will also learn, how infinitely beneath his former glory and dignity he is now living; and your heart will mourn, and be exceedingly sorrowful, when you contemplate him in his low estate, and then think he is your brother; and you will be ready to exclaim, with wonder and astonishment, "Oh man, ! how art thou fallen! Once thou was the favorite of heaven; thy Maker delighted to converse with thee, and angels, and the spirits of just men made perfect were thy companions; but now thou are degraded, and brought down to a level with the beasts; yea, far beneath them, for they look with horror and affright at your vain amusements, your sports, and your drunkenness, and thus often set an example worthy of your imitation. Well did the Apostle Peter say of you, that you know nothing only what you know naturally as brute beasts, made to be taken and destroyed. And thus you perish, from generation to generation, while all creation groans under its pollution, and sorrow and death, mourning and weeping fill up the measure of the days of man. Voice of Warning, p. 92-94)

2 And ^aAdam knew his wife, and she bare unto him ^bsons and ^cdaughters, and they began to ^dmultiply and to replenish (fill) the earth.

3 And from that time forth, the sons and ^adaughters of Adam began to divide two and two in the land,

and to till the land, and to tend flocks, and they also begat sons and daughters. (Adam and Eve's children married and had children.)

4 And Adam and Eve, his wife, ^acalled upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of ^bEden, speaking unto them, and they saw him not; for they were shut out from his ^cpresence.

5 And he gave unto them commandments, that they should ^aworship the Lord their God, and should offer the ^bfirstlings of their ^cflocks, (God had previously shown them how to do the sacrifices.) for an offering unto the Lord. And Adam was ^dobedient unto the commandments of the Lord.

6 And after many days an ^aangel of the Lord appeared unto Adam, saying: Why dost thou offer ^bsacrifices unto the Lord? (The sacrifices are being offered at Adam-ondi Ahman. The place of sacrifice, the place of the Divine Presence. The altar.) And Adam said unto him: I know not, save the Lord commanded me. (God had previously shown Adam how to do the animal sacrifice, but Adam did not fully understand it as he says so here. Adam is being obedient, even though he didn't fully understand why.)

7 And then the angel spake, saying: This thing is a ^asimilitude of the ^bsacrifice of the Only Begotten of the Father, (Their sacrifices pointed them forward to the Atonement of Christ. Today the sacrament points us back to the Atonement of Christ.) which is full of ^cgrace and ^dtruth.

8 Wherefore, thou shalt do all that thou doest in the ^aname of the Son, and thou shalt ^brepent and ^ccall upon God in the name of the Son forevermore.

9 And in that day the ^aHoly Ghost fell upon Adam, which beareth record of the Father and the Son, saying: (The Holy Ghost is speaking as Christ by divine investiture of authority.) I am the ^bOnly Begotten of the Father from the beginning, henceforth and forever, that as thou hast ^cfallen thou mayest be ^dredeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was ^afilled, and began to ^bprophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my ^ctransgression my ^deyes are opened, and in this life I shall have ^ejoy, and again in the ^fflesh I shall see God. (In matters of religion, when a man is motivated by great and powerful convictions of truth, he disciplines himself – not because of demands made upon him by the Church, but because of the knowledge within his heart that God lives; that he is a child of God with an eternal and limitless potential; that there is joy in service and satisfaction in laboring in a great cause. Gordon B. Hinckley, Be Thou an Example, p. 5)

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had ^aseed, and never should have ^bknown good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Lehi taught this in 2 Nephi 2, which may have been on the brass plates. Notice that Adam is saying in verse 10 “my transgression” whereas Eve says in verse 11 “our transgression” showing the differences between how men see things and how women see things. Adam says that all of these good things are happening because of what he did, but Eve is saying that the good that happens is because of what they are doing together. And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. (2 Nephi 2:22,23))

12 And Adam and ^aEve blessed the name of God, and they made all things ^bknown unto their sons and their daughters. (Teach your children the gospel.)

13 And ^aSatan came among them, saying: I am also a son of God; and he commanded them, saying: ^bBelieve it not; and they believed it not, and they ^cloved Satan more than God. (It's not that they didn't love God, they just loved the things of the world more than the things of God. They loved their sports on Sunday instead of keeping the Sabbath holy.) And men began from that time forth to be ^dcarnal, sensual, and devilish. (If God is not first in our lives, it doesn't matter what is second.)

14 And the Lord God called upon men by the ^aHoly Ghost everywhere and commanded them that they should repent;

15 And as many as ^abelieved in the Son, and repented of their sins, should be ^bsaved; and as many as believed not and repented not, should be ^cdamned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

CHAPTER 6

(November—December 1830)

Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

48 And he said unto them: Because that Adam ^afell, we are; and by his fall came ^bdeath; and we are made partakers of misery and woe. (When Adam fell, so did the earth and everyone on it.)

49 Behold Satan hath come among the children of men, and ^atempteth them to ^bworship him; and men have become ^ccarnal, ^dsensual, and devilish, and are shut out from the ^epresence of God. (It sounds like we are not naturally carnal, but only so when Satan tempts us and we choose to sin.)

50 But God hath made known unto our fathers that all men must repent.

51 And he called upon our father Adam by his own voice, saying: I am God; I ^amade the world, and ^bmen ^cbefore they were in the flesh.

52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be ^abaptized, even in water, in the name of mine Only Begotten Son, who is full of ^bgrace and truth, which is Jesus ^cChrist, the only ^dname which shall be given under heaven, whereby ^esalvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (God is speaking to all men through Adam.)

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have ^aforgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the ^aSon of God hath ^batoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the ^cchildren, for they are ^dwhole from the foundation of the world. (Article of Faith No. 2.)

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are ^aconceived in sin, even so when they begin to grow up, ^bsin conceiveth in their hearts, and they taste the ^cbitter, that they may know to prize the good. (Opposition in all things.)

56 And it is given unto them to know good from evil; wherefore they are ^aagents unto themselves, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must ^arepent, or they can in nowise inherit the kingdom of God, for no ^bunclean thing can dwell there, or ^cdwell in his ^dpresence; for, in the language of Adam, ^eMan of Holiness is his name, and the name of his Only Begotten is the ^fSon of Man, even ^gJesus Christ, a righteous ^hJudge, who shall come in the meridian of time. (Can we, even in the depths of disease, tell Him anything at all about suffering? In ways we cannot comprehend, our sicknesses and infirmities were borne by Him even before they were borne by us. The very weight of our combined sins caused Him to descend below all. We have never been, nor will we be, in depths such as He has known. Thus His atonement made perfect His empathy and His mercy and His capacity to succor us, for which we can be everlastingly grateful as He tutors us in our trials. There was no ram in the thicket at Calvary to spare Him, this Friend of Abraham and Isaac. Neal A. Maxwell, Even As I Am, p. 116)

58 Therefore I give unto you a ^acommandment, to ^bteach these things freely unto your ^cchildren, saying:
59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the ^aspirit, which I have made, and so became of ^bdust a living soul, even so ye must be ^cborn again into the kingdom of heaven, of ^dwater, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and ^eenjoy the ^fwords of ^geternal life in this world, and eternal life in the world to come, even immortal ^hglory;

60 For by the ^awater ye keep the commandment; by the Spirit ye are ^bjustified, and by the ^cblood ye are ^dsanctified; (Just as there can be no mortal birth without: Water (the viable fetus being immersed is such in its mother's womb, and Blood (the life of the mortal body is in the blood, without which there is immediate death; and there can be no mortal birth as such without the loss of blood by the mother) and Spirit (the offspring of God which comes from pre-existence to dwell in the tabernacle of clay formed from the dust of the earth in the womb of the mother). So there can be no spiritual birth into the kingdom of heaven without: Water (baptism by immersion under the hands of a legal administrator) and Spirit (the cleansing power of the Holy Spirit which burns sin and iniquity out of the human soul as though by fire, thus making the soul fit to dwell with holy and pure beings in God's kingdom) and Blood (the shed blood of Him who poured out his soul unto death so that all of the terms and conditions of the plan of salvation would have force and validity and so that mortal man might be ransomed from the temporal and spiritual death brought into the world by the fall of Adam. Also: The symbolism here used helps center our attention in the atoning sacrifice of the Son. The same elements were there present. Spirit (in that our Lord voluntarily gave up the ghost, permitting his spirit to leave the body). Blood (in that he there completed the act, commenced in Gethsemane, of shedding his own blood for the sins of men) and Water (in that when one of the soldiers with a spear pierced his side...forthwith came there out blood and water. And he that saw it [John himself] bare record, and his record is true; and he knoweth that he saith true, that ye might believe. DNTC, 3:403.)

61 Therefore it is given to abide in you; the ^arecord of heaven; the ^bComforter; the ^cpeaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all ^dpower according to wisdom, mercy, truth, justice, and judgment.

62 And now, behold, I say unto you: This is the ^aplan of salvation unto all men, through the ^bblood of mine ^cOnly Begotten, who shall come in the meridian of time.

Additional Reading:

1 Corinthians 15:20-22: 20 But now is ^aChrist ^brisen from the dead, *and* become the ^cfirstfruits (**firstling**) of them that slept. (The fact of our Lord's resurrection, and the consequent immortality thereby passed on to all men, lies at the heart and core and center of Christianity. Unless Christ was resurrected he was not the Son of God; unless he inherited from an Immortal Father the power of immortality, he was as other men, incapable of bursting the bands of death for himself and for all men. The resurrection proves the divine Sonship, and the divine Sonship is established by the fact of resurrection; the two are inseparably connected; both are true or neither is. DNTC, 2:391)

21 For since by man *came* ^adeath, by man *came* also the ^bresurrection of the dead.

22 For as in ^aAdam all ^bdie, even so in ^cChrist shall all be made ^dalive.

2 Nephi 2:5-30: 5 And men are instructed sufficiently that they ^aknow good from evil. And the ^blaw is given unto men. And by the law no flesh is ^cjustified; or, by the law men are ^dcut off. Yea, by the temporal law they were cut off (**We can't keep all of the laws all of the time. The law is merciless. Justice.**); and also, by the spiritual law they perish from that which is good, and become miserable forever.

6 Wherefore, ^aredemption cometh in and through the ^bHoly ^cMessiah; for he is full of ^dgrace and truth.
7 Behold, he offereth himself a ^asacrifice for sin, to answer the ends of the law (Christ met the demands of the law because he lived a perfect life.), unto all those who have a broken heart and a contrite spirit; and unto ^bnone else can the ^cends of the law be answered.

8 Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, ^asave it be through the merits, and mercy, and grace of the Holy Messiah, who ^blayeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the ^cresurrection of the dead, being the first that should rise.

9 Wherefore, he is the firstfruits unto God, inasmuch as he shall make ^aintercession for all the children of men; and they that believe in him shall be saved.

10 And because of the intercession for ^aall, all men come unto God; wherefore, they stand in the presence of him, to be ^bjudged of him according to the truth and ^choliness which is in him. Wherefore, the ends of the law which the Holy One hath given, unto the inflicting of the ^dpunishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the ^eatonement— (Russell M. Nelson said: “In the English language, the components are *at-one-ment*, suggesting that a person is at one with another. Other languages employ words that connote either *expiation* or *reconciliation*. *Expiation* means ‘to atone for.’ *Reconciliation* comes from Latin roots *re*, meaning ‘again’; *con*, meaning ‘with’; and *sella*, meaning ‘seat.’ *Reconciliation*, therefore, literally means ‘to sit again with.’...In Hebrew, the basic word for atonement is *kaphar*, a verb that means ‘to cover’ or ‘to forgive.’ Closely related is the Aramaic and Arabic word *kafat*, meaning ‘a close embrace’—no doubt related to the Egyptian ritual embrace...While the words *atone* or *atonement*, in any of their forms, appear only once in the King James translation of the New Testament, they appear 35 times in the Book of Mormon. As another testament of Jesus Christ, it sheds precious light on His Atonement.” (*Ensign*, Nov. 1996, pp.34-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 85))

11 For it must needs be, that there is an ^aopposition in all things (No virtue can exist without its corresponding evil: Without the evil of danger there could be no courage, without suffering there could be no sympathy, without poverty there could be no generosity, and so forth. Without darkness there could be no light, without cold there could be no hot, without depths there could be no heights. Thus there must be wickedness so there might be righteousness, death so there might be life, that which is satanic so there might be that which is godly. Were there no opposites, all things must remain “a compound in one.” Imagine a world in which all things were the same color, were the same size, and had the same function – a world in which one could neither have nor be without; a world with neither sound nor silence; a world in which there was no beauty or lack of it; a world without love or hate, the sweet or the sour, virtue or vice. DCBM, 1:195). If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, happiness nor misery, neither sense nor insensibility. (Evil is with us, it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. Brigham Young, Discourses of Brigham Young, p. 70.)

12 Wherefore, it must needs have been created for a thing of naught; wherefore there would have been no ^apurpose in the end of its creation. Wherefore, this thing must needs destroy the wisdom of God and his eternal purposes, and also the power, and the mercy, and the ^bjustice of God.

13 And if ye shall say there is ^ano law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if

there be no righteousness nor happiness there be no punishment nor misery. And if these things are not^b there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore, all things must have vanished away. (It is the existence of opposites coupled with the agency of man that gives meaning and purpose to our mortal probation. Laws are essential to the purposeful life, as is a clear distinction between good and evil. Any therapy that purports to free men from the burden of sin by denying the existence of sin also denies to its adherents that joy and peace which can only be known by obedience to the laws of God. Any religious system in which a profession of faith is accepted as a substitute for true repentance denies its practitioners not only relief from the burden of sin but also the very knowledge of how one obtains God's favor and progresses in the direction of the divine presence. DCBM, 1:195. Ronald Reagan has been quoted as saying, "sometimes when I'm faced with an atheist, I am tempted to invite him to the greatest gourmet dinner that one could ever serve. And when we have finished eating that magnificent dinner to ask him if he believes there's a cook." (*Quote Book #4*, compiled by James H. Patterson, p. 5))

14 And now, my sons, I speak unto you these things for your profit and^a learning; for there is a God, and he hath^b created all things, both the heavens and the earth, and all things that in them are, both things to act and things to be^c acted upon. (Agency is the greatest principle next to life itself. David O. McKay.)

15 And to bring about his eternal^a purposes in the end of man, after he had^b created our first parents, and the beasts of the field and the^c fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the^d forbidden^e fruit in^f opposition to the^g tree of life; the one being sweet and the other bitter. (And you are enticed by the one or the other, and you are enticed equally in either direction. The devil enticeth and inviteth in one direction. At the same time God inviteth and enticeth in the other, and you are pulled between orbits. Which way you go depends on you; you will decide which one you will follow. Neither one is overpowering or irresistible because if that was so then you wouldn't be responsible. You'd say, "It's stronger than I and I have to yield." But that's not so. Teachings of the Book of Mormon, 1:275)

16 Wherefore, the Lord God gave unto man that he should^a act for himself. Wherefore, man could not^b act for himself save it should be that he was^c enticed by the one or the other. (Imbedded in every part of the plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the plan of God for His earth children is good; whatever is opposition to the plan is evil. That is a simple, plain definition of evil. John A. Widtsoe, *Evidences and Reconciliations*, p. 205-6)

17 And I, Lehi, according to the things which I have read (on the brass plates), must needs suppose that an^a angel of God, according to that which is written, had^b fallen from heaven (Lucifer); wherefore, he became a^c devil, having sought that which was evil before God.

18 And because he had fallen from heaven, and had become miserable forever, he^a sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all^b lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

19 And after Adam and Eve had^a partaken of the forbidden fruit they were driven out of the garden of^b Eden, to till the earth. (The events associated with the Garden of Eden make it the archetype of our temples. Here Adam received the priesthood, here Adam and Eve walked and talked with God, here our first parents were eternally married by God himself; here they learned of the tree of good and evil and of the tree of life; here they were taught the law of sacrifice and clothed in garments of skin; and from there they ventured into the lone and dreary world that they and their posterity might prove themselves worthy to return again to the divine presence. Joseph Fielding McConkie, *Gospel Symbolism*, p. 258)

20 And they have brought forth children; yea, even the^a family of all the earth.

21 And the days of the children of^a men were prolonged, according to the^b will of God, that they might

^crepent while in the flesh; wherefore, their state became a state of ^dprobation, and their time was lengthened (That is to say, the eternal consequences of sin are temporarily postponed giving mankind an opportunity to repent of their sins. In such a way, those who have gained a knowledge of good and evil by experiencing opposites, can become free from the eternal consequences of their choices.), according to the commandments which the Lord God gave unto the children of men. For he gave commandment that all men must repent; for he showed unto all men that they were ^elost, because of the transgression of their parents.

22 And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

(Adam was in no sense mortal until after his transgression. That his immortal spirit came from another world is verily true, just as it is true of each one of us, for we all lived in the spirit existence before we came into this world and obtained bodies which inherited mortality through the fall of Adam. Joseph Fielding Smith, *Answers to Gospel Questions*, 1:6)

23 And they would have had no ^achildren; wherefore they would have remained in a state of innocence, having no ^bjoy, for they knew no misery; doing no good, for they knew no ^csin. (Joseph Fielding Smith said: Adam and Eve therefore did the very thing that the Lord intended them to do... The Lord said to Adam that if he wished to remain in the garden, then he was not to eat the fruit, but if he desired to eat it and partake of death he was at liberty to do so. So really it was not in the true sense a transgression of a divine commandment....It was the divine plan from the very beginning that man should be placed on the earth and be subject to mortal conditions and pass through a probationary state as explained in the Book of Mormon.” (*Answers to Gospel Questions*, vol. 4, pp. 79-82 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p.92))

24 But behold, all things have been done in the wisdom of him who ^aknoweth all things.

25 ^aAdam ^bfell that men might be; and men ^care, that they might have ^djoy. (D&C 93- we won't have a fullness of joy until we're resurrected. “The expression used here has reference to the day of Christ's mortal ministry, usually designated as the meridian of time. Using the same expression as Nephi, Paul wrote, ‘When the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons’ (Galatians 4:4-5). Paul also spoke of ‘the dispensation of the fulness of times’ as the day in which we live- the day in which all things are to be restored (see Ephesians 1:10). Those living before Christ's earthly ministry would properly see his coming as a time of fulness or a time of completion not only of the law of Moses but also of thousands of messianic prophecies. In the revelations of the Restoration the phrase is used to identify our dispensation as the fulness of all past dispensations (see D&C 27:13; D&C 121:31; D&C 124:41; D&C 128:18, 20).” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 191))

26 And the ^aMessiah cometh in the fulness of time, that he may ^bredeem the children of men from the fall. And because that they are ^credeemed from the fall they have become ^dfree forever, knowing good from evil (Acquiring a knowledge of good and evil is vital for God's children. Without it they could not become as he is. Elder James E. Talmage wrote: “A knowledge of good and evil is essential to the advancement that God has made possible for His children to achieve; and this knowledge can be best gained by *actual experience*, with the contrasts of good and its opposite plainly discernible.” *A Study of the Articles of Faith*. 12th ed., rev. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978), 54 Mortality is necessary to the acquisition of the knowledge of good and evil. Elder Talmage said: “A knowledge of good and evil is essential to progress, and the school of experience in mortality has been provided for the acquirement of such knowledge.” *Vitality of Mormonism* (Boston: The Gorham Press, 1919), 46. President George Q. Cannon declared: “It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil--of understanding evil and being able to overcome the evil--and by overcoming it receive the

exaltation and glory that He has in store for us.” *Journal of Discourses*, 26:190-191.); to act for themselves and not to be acted upon, save it be by the punishment of the ^elaw at the great and last day, according to the commandments which God hath given. (We are free to choose our actions, but not the consequences of those actions. “Standing alone, these verses (verses 22-26) would justify the eternal worth of the Book of Mormon. The most transcendent event in all history was the atoning sacrifice of Christ. The Atonement came in answer to the Fall. Without an understanding of the Fall there can be no meaningful understanding of the Atonement. In turn, to understand the Fall one must understand the nature of the Creation, for it is from the original state in which things were created that they have fallen and to which, through the Atonement, they are in large measure intended to return. These three principles - the Creation, the Fall, and the Atonement - are inseparable and have properly been called the three pillars of eternity. Within the covers of the Bible we can read an account of the Creation, of Adam's fall, and of the events that surrounded Christ's atoning sacrifice. Yet it is to the Book of Mormon that we must turn to learn why things were created as they were, why it was essential to the eternal plan for the salvation of man that Adam fall, and why the blood of Christ needed to be shed in an infinite sacrifice. To this end, few verses have ever been penned that are more instructive than those here written by father Lehi. First, he told us that if Adam had not fallen, all created things- that is, Adam, Eve, plants, animals, and even the earth itself- would have remained forever in the paradisiacal state in which they had been created. None would know death, none would know corruption or change of any kind, and none could produce after their own kind. All must have remained forever as they existed at the completion of the creative act.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 1, p. 199-200)

27 Wherefore, men are ^afree according to the ^bflesh; and ^call things are ^dgiven them which are expedient unto man (We are granted sufficient knowledge of the mysteries of heaven to save ourselves, yet not enough to negate mortality as a time and place of trial and testing. It is not expedient that we have answers to all things or that we be able to see the end from the beginning. DCBM, 1:102). And they are free to ^echoose ^fliberty and eternal ^glife, through the great Mediator of all men, or to choose captivity and death (There can be no forced righteousness, for, as Lehi taught us, if there is no opportunity for wickedness, there can be no opportunity for righteousness. DCBM, 1:202), according to the captivity and power of the devil; for he seeketh that all men might be ^hmiserable like unto himself. (Brigham Young said: “You are aware that many think that the Devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil. The spirit that the Lord puts into a tabernacle of flesh, is under the dictation of the Lord Almighty; but the spirit and body are united in order that the spirit may have a tabernacle, and be exalted; and the spirit is influenced by the body, and the body by the spirit. In the first place the spirit is pure, and under the special control and influence of the Lord, but the body is of the earth, and is subject to the power of the Devil, and is under the mighty influence of that fallen nature that is of the earth. If the spirit yields to the body, the Devil then has power to overcome the body and spirit of that man, and he loses both. Recollect, brethren and sisters, every one of you, that when evil is suggested to you, when it arises in your hearts, it is through the temporal organization. When you are tempted, buffeted, and step out of the way inadvertently; when you are overtaken in a fault, or commit an overt act unthinkingly; when you are full of evil passion, and wish to yield to it, then stop and let the spirit, which God has put into your tabernacles, take the lead. If you do that, I will promise that you will overcome all evil, and obtain eternal lives. But many, very many, let the spirit yield to the body, and are overcome and destroyed.” (*Discourses of Brigham Young*, p. 69-70 as taken from the *Book of Mormon Student Manual*, 1981 ed., p. 73-4))

28 And now, my sons, I would that ye should look to the great ^aMediator, and hearken unto his great commandments; and be faithful unto his words, and choose eternal life, according to the will of his Holy Spirit;

29 And not choose eternal death, according to the will of the flesh and the ^aevil which is therein, which

giveth the spirit of the devil power to ^bcaptivate, (The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power. TPJS, p. 181) to bring you down to ^chell, that he may reign over you in his own kingdom. (Elder Orson Pratt discussed why: “By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam’s spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone.” He then explained: “When he sinned, it was with both the body and the spirit that he sinned: it was not only the body that ate of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity.” He then taught that without the atonement of Christ, the effect of the fall would have brought “an eternal dissolution of the body and spirit--the one to lie mingling with its mother earth, to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable.” *Journal of Discourses*, 1:284)

30 I have spoken these few words unto you all, my sons, in the last days of my probation (For those with a knowledge of the gospel, probation ends at death. For those who have not had the opportunity to hear the gospel in mortality, the days of probation continue into the world of spirits. DCBM, 1:202); and I have chosen the good part, according to the words of the prophet. And I have none other object save it be the everlasting ^awelfare of your souls. Amen.

2 Nephi 9:3-10: 3 Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and ^alift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

4 For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our ^aflesh must waste away and die; nevertheless, in our ^bbodies we shall see God. (The Lord God is merciful and gracious, eager to reward the faithful with knowledge and power. There are no secrets he will not make known, no mysteries he will not reveal as soon as the Saints are able to bear them. The things of eternity are to be known. Indeed, all things, from days of old and for ages to come will be unveiled unto those who love the Lord and seek to acquire his virtues. These blessings are granted, however, only to those who search much. DCBM, 1:234)

5 Yea, I know that ye know that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great ^aCreator that he ^bsuffereth himself to become ^csubject unto man in the flesh, and ^ddie for ^eall men, that all men might become subject unto him.

6 For as ^adeath hath passed upon all men (Since everything is going to die and become corrupted, someone has to intervene in our behalf.), to fulfil the merciful ^bplan of the great Creator, there must needs be a power of ^cresurrection, and the resurrection must needs come unto man by reason of the ^dfall; and the fall came by reason of ^etransgression; (Adam’s partaking of the fruit of the tree of knowledge of good and evil is properly referred to as a transgression, not as a sin. Transgression in this instance centers our attention on a broken law, rather than on willful disobedience. Joseph Smith taught that “Adam did not commit sin in eating the fruits, for God had decreed that he should eat and fall. (The Words of Joseph Smith, p. 63) DCBM, 1:235) and because man became fallen they were ^fcut off from the ^gpresence of the Lord.

7 Wherefore, it must needs be an ^ainfinite (This is an unlimited capacity to recompose things that have broken down – to bring them back together as they were in their original state, restoring and integrating. Hugh Nibley, TBM, 1:292-3) ^batonement—save it should be an infinite atonement (Bruce R. McConkie said: “When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity....Now

our Lord's jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, 'are begotten sons and daughters unto God' (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths." (*Mormon Doctrine*, pp. 64-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 113-4) It is infinite in the sense that it is timeless – embracing past, present and future. It is infinite in the sense that it conquers the most universal reality in mortal existence – death. An infinite atonement must bring life to all that is subject to death. The Atonement is infinite in that it encompasses all the worlds Christ created. It is infinite because Christ himself is an infinite being. DCBM, 1:237-8) this corruption could not put on incorruption (Once something has died it can't be brought back without Someone's help). Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. (As he put it, corruption is a one-way process that is irreversible: "This corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to endless duration" (2 Nephi 9:7). It could not be reversed. Incorruption can put on corruption — something can decay and break down, particles breaking down into smaller and lighter particles — but you can never reverse the process. Nevertheless, something is making it reverse. (This is what the scientists talk about. It is baffling everybody. In fact, Henry Eyring, at the University of Utah, talked about it years ago. The theory is that the universe is exploding, because it was wound up tight. But what wound it up? You have to start out with that.) "This corruption could not put on incorruption," wherefore this death and decay "which came upon man must needs have remained to an endless duration." And notice how he rubs it in: "If so, this flesh must have laid down to rot and to crumble" — that is, to disintegrate into mother earth — "to rise no more" (2 Nephi 9:7). That is the second law of nature, but according to Jacob, it is the first to which nature is subjected — the inexorable and irreversible trend toward corruption and disintegration; it can't be reversed. It rises no more, crumbles, rots, and remains that way endlessly, for an endless duration. This would spell an end to everything, were it not that another force works against it. "Wherefore, it must needs be an infinite atonement" (2 Nephi 9:7), he says — in effect, a principle of unlimited application. An infinite principle is at work here. "It should be infinite" — Jacob insists on that. It can't be limited, it can't be provisional, it can't be a mere expediency; it is an infinite principle, just as much as the other principle is. Without an infinite atonement, "this corruption could not put on incorruption." We could not save ourselves from entropy. Someone else must be there to do it. Notice what atonement means: reversal of the degradative process, a returning to its former state, being integrated or united again — "at-one." What results when particles break down? They separate. Decay is always from heavier to lighter particles. But "atonement" brings particles back together again. Bringing anything back to its original state is at-one-ment. According to the law of nature (those are Jacob's words — according to the first principle), that could never happen. We noted that both the physicist and the biologist were aware of an ordering and organizing agent that opposes the second law. Matthews pays tribute to the Pythagoreans: "Why is it then that when we come to examine the inanimate world we find it controlled by laws which can only be put in mathematical terms?" For that matter, what do I know about it? Yet all inanimate nature conducts itself according to mathematical principles conceived of as pure theory by the human mind. Somebody must be working things out. And so we begin with the creation story. There is matter. That is the first law: matter was always there. There is unorganized matter. Or as Lyall Watson says, "The normal state of matter is chaos." It always is and it always will be. The normal state of matter is to be unorganized. There is unorganized matter; let us go down and organize it into a world. That mysterious somebody is at work, bringing order from chaos. It would be easy to say we were making up a story, if we didn't have a world to prove it. Somebody went down and organized it. Matter was always there, always in its normal state of chaos; and long ago the protons should have all broken down, yet here is the world. (Hugh Nibley, *Temple and Cosmos: Beyond This*

Ignorant Present, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 10-14.)

8 O the ^awisdom of God, his ^bmercy and ^cgrace! For behold, if the ^dflesh should rise no more our spirits must become subject to that angel who ^efell from before the presence of the Eternal God, and became the ^fdevil, to rise no more.

9 And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God (**the opposite of the atonement**), and to remain with the father of ^elies, in misery, like unto himself (Misery and lies are the opposite of grace and truth. TBM, 1:294); yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness. (Speaking of this, Elder McConkie wrote: “O the wisdom of God, his mercy and grace!” Jacob exults. Why? Because if there were no atonement, there would be no resurrection; and if there were no resurrection, “our spirits must become subject to that angel who fell from before the presence of Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the Father of lies, in misery, like unto himself.” (2 Ne. 9:8 9.) That is to say, if there were no resurrection, which comes by the grace of God, all men would be sons of perdition, the most horrible and awful punishment in all the eternities. (Bruce R. McConkie, *The Promised Messiah*, p.347) He [Satan] is among us...He is right in the system. In fact, the system is his. That’s how he is able to form the secret combinations of murder and all manner of secret works of darkness that fill the world today. Remember, he told us when he lost his temper what he was going to do. He was going to take money and buy up the power and rule in a horrible way upon this earth, and that’s what he has done. So he has a very powerful tool to use, and he is using it very effectively today. Consider the elections. What wins elections now? Every expert will tell us it’s money. Hugh Nibley, TBM, 1:294-5.)

10 O how great the ^agoodness of our God, who prepareth a way for our ^bescape from the grasp of this awful monster; yea, that monster, ^cdeath and ^dhell, which I call the death of the body, and also the death of the spirit.

Helaman 14:15-18: 15 For behold, he surely must die that ^asalvation may come; yea, it behooveth him and becometh expedient that he ^bdieth, to bring to pass the ^cresurrection of the dead, that thereby men may be brought into the ^dpresence of the Lord. (**Following the resurrection we are brought to the Lord for final judgment.**)

16 Yea, behold, this death bringeth to pass the ^aresurrection, and ^bredeemeth all mankind from the first death—that spiritual death; for all mankind, by the ^cfall of Adam being ^dcut off from the presence of the Lord, are considered as ^edead, both as to things temporal and to things spiritual. (I want to speak a word or two in relation to another death, which is a more terrible death than that of the body. When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into our spiritual darkness. This was the first death. Yet living, he was dead – dead to God, dead to light and truth, dead spiritually; cast out from the presence of God; communication between the Father and the son cut off. He was as absolutely thrust out from the presence of God as was Satan and the hosts that followed him. That was spiritual death. But the Lord said that he would not suffer Adam nor his posterity to come to the temporal death until they should have the means by which they might be redeemed from the first death, which is spiritual. Therefore angels were sent unto Adam, who taught him the Gospel and revealed to him the principle by which he could be redeemed from the first death, and be brought back from banishment and outer darkness into the marvelous light of the Gospel. He was taught faith, repentance and baptism for the remission of sins, in the name of Jesus Christ, who should come in the meridian of time and take away the sin of the world, and was thus given a chance to be redeemed from the spiritual death before he should die the temporal death. Now all the world today, I am sorry to say, with the exception of a

handful of people who have obeyed the new and everlasting covenant, are suffering this spiritual death. They are cast out from the presence of God. They are without God, without Gospel truth, and without the power of redemption; for they know not God nor his Gospel. In order that they may be redeemed and saved from the spiritual death which has spread over the world like a pall, they must repent of their sins, and be baptized by one having authority, for the remission of the sins, that they may be born of God. That is why we want these young men to go out into the world to preach the Gospel. While they themselves understand but little perhaps, the germ of life is in them. Joseph F. Smith, CR, October 1899, p. 72)

17 But behold, the resurrection of Christ ^aredeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (In a sense all men and women are redeemed by Christ from spiritual death – the separation from God – at least temporarily. One of the blessings of the Atonement is that following their resurrection all persons shall stand before the Holy One of Israel to be judged of the deeds done in the mortal body. Those who have sought to live in accordance with gospel law and thus have been quickened by a portion of the celestial glory shall receive a fullness of the same and thus be fitted and equipped to be with God everlastingly. Those, however, who have lived a terrestrial or telestial law, and thus are quickened by a portion of those respective glories, shall be quickened by a fullness of the same. These shall then be denied the presence of the Father forevermore. Even the sons of perdition, at least those who received a mortal body, shall stand before God and be judged. They shall be cast out into outer darkness to a kingdom of no glory. (D&C 88:29-32) DCBM, 3:413.)

18 Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not ^ahewn down and cast into the fire; (This fire and brimstone, we are informed, is a representation of the torment which shall be suffered by the wicked. It is not actual fire, but it is the torment of the mind; in other words, it is the punishment which the Savior speaks of as being the worm that dieth not and the fire that is not quenched, which shall endure forever. Let us be thankful that there will be but few who partake of this dreadful punishment. Joseph Fielding Smith, Doctrines of Salvation, 2:224-25) but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a ^bspiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness. (Those who refuse to repent are cast out of God's presence forever. The Book of Mormon teaches in the extreme, from those who inherit the Celestial Kingdom to those who are Sons of Perdition. The Doctrine and Covenants fills in the blanks with those who inherit the Terrestrial and Telestial Kingdoms.)

D&C 19:15-19: 15 Therefore I command you to repent—repent, lest I ^asmite you by the rod of my mouth, and by my wrath, and by my anger, and your ^bsufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not. 16 For behold, I, God, (Only a God could suffer for the benefit of others.) have ^asuffered these things for all, that they might not ^bsuffer if they would ^crepent; 17 But if they would not repent they must ^asuffer even as I; (The suffering referred to by the Savior is not a quantity of punishment meted out and experienced for a predetermined length of time. Individuals suffer as long as they remain in sin. When they repent, the atonement of Christ has claim upon them. "Hence the salvation of Jesus Christ was wrought out for all men," taught the Prophet Joseph Smith, "in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself" (Teachings of the Prophet Joseph Smith, 357). Therefore, the suffering continues until individuals repent and forsake their sins. There are those who have falsely supposed that Christ's suffering supplants suffering on the part of those who repent. This simply is not the case. There is no repentance without suffering. What the present text means is that the repentant soul will not have to suffer "even as" the Savior suffered. But it does not mean that they will not have to suffer. Nor should it be supposed that their suffering is confined to the natural consequences of their actions. In addition to those consequences, he or she must experience the anguish associated with true repentance. President Spencer W. Kimball said of personal suffering that it "is a very important part of repentance. One has not begun to repent until he has suffered intensely for

his sins. . . . If a person hasn't suffered, he hasn't repented. . . . He has got to go through a change in his system whereby he suffers and then forgiveness is a possibility" (Teachings of Spencer W. Kimball, 88, 99). Responding to the issue as to why it is necessary for one to suffer when serious transgression is involved, Elder Oaks said, "We often think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we only focus on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Merely cleaning the leaves does not strengthen the tree. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened" ("Sin and Suffering," 150). Revelations of the Restoration, Joseph Fielding McConkie, p. 147-48) 18 Which ^asuffering caused myself, even God, the greatest of all, to tremble because of pain, (Elder Bruce R. McConkie explained: "We do not know, we cannot tell, no mortal mind can conceive the full import of what Christ did in Gethsemane. We know he sweat great gout of blood from every pore as he drained the dregs of that bitter cup his Father had given him. We know he suffered, both body and spirit, more than it is possible for man to suffer, except it be unto death. We know that in some way, incomprehensible to us, his suffering satisfied the demands of justice, ransomed penitent souls from the pains and penalties of sin, and made mercy available to those who believe in his holy name. We know that he lay prostrate upon the ground as the pains and agonies of an infinite burden caused him to tremble and would that he might not drink the bitter cup. We know that an angel came from the courts of glory to strengthen him in his ordeal, and we suppose it was mighty Michael, who foremost fell that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours" (Conference Report, April 1985, 9-10).) and to bleed at every pore, and to suffer both body and spirit—and would that I might ^bnot drink the bitter cup, and shrink—" ("Later, in Gethsemane," observed Elder Neal A. Maxwell, "the suffering Jesus began to be 'sore amazed' (Mark 14:33), or, in the Greek, 'awestruck' and 'astonished.' Imagine, Jehovah, the Creator of this and other worlds, 'astonished'! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.) The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement. (See Alma 7:11-12, Isaiah 53:3-5, Matthew 8:17.) The anguished Jesus not only pled with the Father that the hour and cup might pass from Him, but with this relevant citation. 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me' (Mark 14:35-36)" (Conference Report, April 1985, 92).) 19 Nevertheless, glory be to the Father, and I partook and ^afinished my preparations (The way is prepared for all to come back into the presence of the Father, if they will.) unto the children of men.

D&C 29:33-44: 34 Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a ^alaw which was ^btemporal; neither any man, nor the children of men; neither Adam, your father, whom I created. 35 Behold, I gave unto him that he should be an ^aagent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my ^bcommandments are ^cspiritual; they are not natural nor temporal, neither carnal nor sensual. 36 And it came to pass that Adam, being tempted of the ^adevil—for, behold, the ^bdevil was before Adam, for he ^crebelled against me, saying, Give me thine ^dhonor, which is my ^epower; and also a ^fthird part of the ^ghosts of heaven turned he away from me because of their ^hagency; 37 And they were thrust down, and thus came the ^adevil and his ^bangels; 38 And, behold, there is a place ^aprepared for them from the beginning, which place is ^bhell. 39 And it must needs be that the ^adevil should ^btempt the children of men, or they could not be ^cagents unto themselves; for if they never should have ^dbitter they could not

know the sweet— (Jedediah M. Grant: I have always felt that no Saint fully comprehends the power of Satan as well as God's Prophet; and again I have thought that no Saint could fully understand the power of God unless he learn the opposite. I am not myself acquainted with any happiness that I have not learned the opposite of. You may perhaps enjoy a great deal, the opposite of which you know nothing of, you may be constituted different to me, your feelings may be different, you may have learned to enjoy without first experiencing the opposite; but I may say with safety, nearly all the blessings I enjoy and highly prize are most appreciated after I have learned their opposite; and I am of opinion that all Saints sooner or later will have to learn the opposite of good, they will have to partake of the bitter in order to properly appreciate the sweet, they will have to be impressed with pain that they may appreciate pleasure. (JD, February 19, 1854, 2:11.)) 40 Wherefore, it came to pass that the devil tempted Adam, and he partook of the forbidden ^afruit and ^btransgressed the commandment, wherein he became ^csubject to the will of the devil, because he yielded unto temptation. 41 Wherefore, I, the Lord God, caused that he should be ^acast out from the Garden of ^bEden, from my presence, because of his transgression, wherein he became ^cspiritually ^ddead, which is the first death, even that same death which is the last ^edeath, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye ^fcursed. 42 But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not ^adie as to the temporal death, until I, the Lord God, should send forth ^bangels to declare unto them ^crepentance and ^dredemption, through faith on the name of mine ^eOnly Begotten Son. 43 And thus did I, the Lord God, appoint unto man the days of his ^aprobation—that by his ^bnatural death he might be ^craised in ^dimmortality unto eternal life, even as many as would believe; 44 And they that believe not unto eternal ^adamnation; for they cannot be redeemed from their spiritual ^bfall, because they repent not;

Articles of Faith 1:2: We believe that men will be ^apunished for their ^bown sins, and not for Adam's ^ctransgression.

BIBLE DICTIONARY FALL OF ADAM

The process by which mankind became mortal on this earth. The event is recorded in Gen. 2, 3, 4; and Moses 3, 4. The fall of Adam is one of the most important occurrences in the history of man. Before the fall, Adam and Eve had physical bodies but no blood. There was no sin, no death, and no children among any of the earthly creations. With the eating of the “forbidden fruit,” Adam and Eve became mortal, sin entered, blood formed in their bodies, and death became a part of life. Adam became the “first flesh” upon the earth (Moses 3: 7), meaning that he and Eve were the first to become mortal. After Adam fell, the whole creation fell and became mortal. Adam's fall brought both physical and spiritual death into the world upon all mankind (Hel. 14: 16-17).

The fall was no surprise to the Lord. It was a necessary step in the progress of man, and provisions for a Savior had been made even before the fall had occurred. Jesus Christ came to atone for the fall of Adam and also for man's individual sins.

Latter-day revelation supports the biblical account of the fall, showing that it was a historical event that literally occurred in the history of man. Many points in latter-day revelation are also clarified that are not discernible from the Bible. Among other things it makes clear that the fall is a blessing, and that Adam and Eve should be honored in their station as the first parents of the earth. Significant references are 2 Ne. 2: 15-16; 2 Ne. 9: 6-21; Mosiah 3: 11-16; Alma 22: 12-14; Alma 42: 2-15; D&C 29: 34-44; Moses 5: 9-13.

See also Flesh.

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