

## ATONEMENT

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Well, I have written on the board now the subject “The Atonement of Christ.” When we get into this field, we are dealing with the heart and core and center of all things. I think maybe here again, like it was yesterday, this is a subject that is broad and expansive and has many aspects. So I think maybe, what we, in wisdom, want to do, is segregate out, select some portions of the doctrines that need emphasis, possibly clarification, so that we will have or will be in a position to have an overall perspective that is sound and is right. In almost every instance, if you get off on the right foot in a gospel subject, in the right channel so that you are studying things in their relationship with each other, you do not have too much difficulty getting sound doctrine and knowing what the real perspective and view of the Lord itself is on the principles that are concerned. This is a very big field. Some of it is academic to you and some of it is simple and you have been over it many times. Some of it we have been over and we give lip service to it but we end up putting the truths pertaining to it in one pigeon hole and we put some other things that we assume must be true, because everybody has recited them, in another pigeon hole and we do not get to the point where we realize that these things are not in accord with each other. So suppose we start out today like we did yesterday and select a portion of this matter to consider. Let us start down this first aisle, the first five here. All right, what is it? What is the Atonement?

Comment: It is the atoning sacrifice that Jesus Christ offered that we might have eternal life.

**BRM:** Yes, what are some synonyms?

Comment: Oh, redeeming sacrifice.

**BRM:** Redeeming, what else?

Comment: I think of the word “at-one-ment”

**BRM:** We are in the habit of using “at-one-ment,” which may not be the best word there is, but it has some—gives us some help. What are some synonyms for Atonement?

Comment: Making man like unto Christ through spiritual rebirth.

**BRM:** What do we mean by the “infinite Atonement”? Right back here. Is there a difference between that and the word, “Atonement”?

Comment: Yes, I would say there would be a difference between Atonement and infinite Atonement.

**BRM:** You think the Atonement is one thing and the infinite Atonement is another thing?

Comment: I think there would be a difference but . . .

**BRM:** What is the infinite Atonement? What is the most important thing that ever happened in all eternity? Now be a little cagey here, maybe I am leading you into a trap. Is it the Atonement or is it something else?

Comment: I think it is the Atonement.

**BRM:** Is the Atonement more important than the creation of all things by God?

Comment: Well, they would be equally as important.

**BRM:** Equally as important. How does it compare with the Second Coming of Christ in importance? What is more important in the eternal overall scheme of things, the Atonement of Christ or the Second Coming when men are prepared for salvation?

Comment: The Atonement.

**BRM:** What is more important, the Atonement or the assurance of salvation in the celestial world?

Comment: (Inaudible.)

**BRM:** All right, what is meant by redemption?

Comment: Well, when I think of redemption, I think of two things. I think it is first redemption from the grave, which Christ gave us redemption through his crucifixion. Then I think it is being redeemed from my sins by his act in the Garden of Gethsemane.

**BRM:** All right, upon what two doctrines is the Atonement read? What two doctrines do you have to comprehend and understand in order to know what is involved in the Atonement, without which, you cannot comprehend the Atonement?

Comment: One would be the Fall and the other would be repentance?

**BRM:** What two doctrines do you think the Atonement rests upon?

Comment: . . . faith and repentance . . .

**BRM:** If Adam had not fallen, would there have been need for an Atonement? What was the effect of the Fall of Adam?

Comment: . . . (Inaudible) . . . one of which, man became mortal.

**BRM:** Man became mortal. What else?

Comment: Sin was brought into the world . . . (inaudible).

**BRM:** Sin was brought into the world. Was there death in the world before Adam fell?

Comment: No.

**BRM:** No death at all?

Comment: No death.

**BRM:** No evolution?

Comment: I do not know that.

**BRM:** You do not know that. Is it possible to believe in the doctrine of evolution and also to believe in the Atonement?

Comment: I believe in evolution of spirits. Organic evolution I guess is what you are trying to say.

**BRM:** Let us talk about organic evolution without defining it in the sense of forms of life evolving up from lower orders. Is it possible to both believe that doctrine and also believe the Atonement?

Comment: I am . . . and I do not believe it.

**BRM:** What did the Fall of Adam bring into the world?

Comment: It brought death into the world.

**BRM:** It brought death into the world, meaning what?

Comment: Meaning that man . . .

**BRM:** How many deaths was that?

Comment: Two.

**BRM:** That is two deaths. And they are what?

Comment: Spiritual and physical.

**BRM:** Spiritual and physical. What is temporal death?

Comment: The separation of the body and the spirit.

**BRM:** What is spiritual death?

Comment: (Inaudible.)

**BRM:** Who fell because of the Fall of Adam?

Comment: (Inaudible.)

**BRM:** Who else?

Comment: (Inaudible.)

**BRM:** Listen, I have got to tell you something now. When I was preparing *Doctrines of Salvation*, I had gone through all of President Joseph Fielding Smith's public works and I said to him, "I would like to go through your private files and read your answers to gospel questions." And he said, "I am sorry, you cannot do that, but if you will go out there to my secretary, she will give them to you." So I started going through these. And I came to a letter and it said:

"Dear President Smith,

"Why is it that men get credit for everything? Why is it that it says that Adam fell when the scripture says that Eve was the first one to partake of the fruit and she fell first and not Adam?"

And President Smith answered this letter. He said:

"Dear Sister,

"This is true. Eve fell first and not Adam. But what you have to understand is that women don't count."

All right. Now, who fell, what fell with the Fall of Adam?

Comment: All the creations?

**BRM:** All the creations. You mean animals?

Comment: Animals.

**BRM:** The earth?

Comment: The earth.

**BRM:** Everything?

Comment: Everything.

**BRM:** Did animals die before the Fall?

Comment: I do not know. Adam may have kept . . .

**BRM:** Would it have died?

Comment: (Inaudible.)

**BRM:** What does it mean, a ransom from temporal death?

Comment: A ransom from temporal death is when the Savior redeemed man from the Fall by atoning for sins by giving his life for the world.

**BRM:** What does it mean, a ransom from a spiritual fall?

Comment: If you are ransomed from a spiritual fall, he provided whereby they can repent and be forgiven of their sins and obtain salvation.

**BRM:** What is the power of immortality?

Comment: The power of immortality?

**BRM:** Yes.

Comment: If you are immortal, you have power over death.

**BRM:** What is the power of immortality?

Comment: Not suffer death?

**BRM:** Where did Jesus get the power of immortality?

Comment: Through the . . .

**BRM:** Is it possible to believe, to be a Catholic or a Protestant, and to believe in the Atonement? Is it possible to be a Catholic or a Protestant and believe in the Atonement?

Comment: No.

**BRM:** Why?

Comment: Because they do not believe in the Fall . . .

**BRM:** Is it possible to be an evolutionist and believe in the Atonement?

Comment: Not at all.

**BRM:** Why?

Comment: Because it does not provide for the Fall.

**BRM:** Did animals die before the Fall?

Comment: No.

**BRM:** How do you know?

Comment: The revelation itself.

**BRM:** What revelation?

Comment: (Inaudible.)

**BRM:** A wonderful thing to know chapter and verse.

Comment: Moses . . . (inaudible).

**BRM:** What is the doctrine of the Divine Sonship?

Comment: Christ, in his physical . . . (inaudible).

**BRM:** Now what are the two doctrines on which the Atonement of Christ rests, without which, we could have no comprehension of the Atonement, the Divine Sonship and the Fall. What if there had been no Atonement, if there was a fall?

Comment: . . . (Inaudible) . . . true . . . (inaudible) . . . man's is eternal . . . (inaudible).

**BRM:** You mean that everybody would have been a devil if there had been no Atonement? That is pretty tough, isn't it?

Comment: Jacob said so.

**BRM:** Jacob said, you do not want to say that. Who is alive in Christ?

Comment: (Inaudible.)

**BRM:** Who do you think is alive in Christ?

Comment: (Inaudible.)

**BRM:** Who do you think is?

Comment: (Inaudible.)

**BRM:** All I am doing is quoting the scripture now.

Comment: Those that are alive in Christ will go to the . . .

**BRM:** Are animals saved by the Atonement?

Comment: I say they are.

**BRM:** To what does the Atonement apply?

Comment: (Inaudible.)

**BRM:** Is there a difference between the Atonement and the infinite Atonement?

Comment: (Inaudible.)

**BRM:** What does it mean, the infinite Atonement?

Comment: (Inaudible.)

**BRM:** Who is the redeemer of other worlds besides this? Is there a type for every world?

Comment: (Inaudible.)

**BRM:** Is the earth redeemed by the Atonement?

Comment: It can be.

**BRM:** It can be, but maybe it will not.

Comment: Well, I think it will be.

**BRM:** You think it will be. What is the greatest thing that ever happened in the history of the world?

Comment: The Atonement.

**BRM:** What is the greatest thing that ever happened in the history of all eternity?

Comment: . . . is probably the Atonement.

**BRM:** Is the Atonement greater than the creation of the universe?

Comment: You cannot have one without the other, can you?

**BRM:** What is the foundation stone on which everything rests? Is it the Atonement or is it God?

Comment: The Atonement is the heart of the foundation . . . you cannot separate it from God.

**BRM:** Oh, maybe I can. How do you know? Well, all right. We are dealing with absolute basics today. The fundamental basics in a lot of fields. But these are the absolute basics of the gospel. And if we could get a perspective and know what is involved in the Atoning sacrifice of Christ, we would discover that everything fits into a perfect cohesive, coherent, intelligent pattern without any problem or without any difficulties. Now we cannot fully comprehend the Atonement, but there are many basic things that we can comprehend about. I suppose maybe in light of this initial discussion instead of doing just what we did yesterday in singling something out, that we had better start down an outline and get an overall view and try to get things in perspective. So number one, and this is generally arbitrary in the sense of outlines, number one is definition. What is the Atonement? And the best way, really, is to get some synonyms for the word, "Atonement," for the verb. And these are several. To atone is to ransom, it is to reconcile, it is to expiate. Now there is a slight difference in meaning between all of these. It is to redeem, it is to absolve. It is to propitiate. It is to make amends, meaning for a broken law. It is to pay the penalties. Now maybe there are some more. It certainly is all of these. You put what is indicated here, it is at-one-ment, although that is a generalization that does not crystallize things for us. Now the sense of the Atonement as well expressed in ransom or in redemption as any other word. We are ransomed from the law, from the effects of the broken law. Christ makes amends for the law that has been broken. Now what is the classical picture that you draw to describe what is involved here? This is common in the Church. If you were going to describe, in picture form, how Christ offers something to absolute the Atonement, what is the picture?

Comment: . . . man is in some kind of pit.



**BRM:** Sure. Man is in a pit. He is down here at the bottom of the pit and he has no way by his own power to get out. And so the Lord lowers a ladder which enables him to climb out of the pit. Now he has to use his own strength and his own power and his own means and we have to do something in addition to the fact that Christ worked out an Atonement. Just briefly, without dwelling more on it, that is enough for us to begin to formulate a definition of what the Atonement is. It is to make amends for the law that Adam broke, to absolve us from the responsibility that comes upon us, and so on.

Well, that introductory, let us say a word, secondly, about the importance of the Atonement. What is the importance of the Atonement? And maybe some of these things will come out under some different headings in the outline, but we ought to take a perspective at least here. Now Joseph Smith said this, it is on page 121 of the *Teachings*. This is a . . . quote now. They said to him, “What are the fundamental principles of your religion?” And he said, “The fundamental principles of our religion are, the testimony of the apostles and prophets concerning Jesus Christ, that he was crucified, died and rose again the third day. And all other things that appertain to it are only appendages to it. But in connection with this, we believe in . . .” Then he lists, the Gift of the Holy Ghost, the final triumph of truth, the gathering of Israel and so on. Well, here is another picture then that helps crystallize the concept of where the Atonement fits into things. It is the center, it is the heart and the core of all things and everything in the Church is a spoke radiating out from the Atonement. We believe in being sanctified by the power of the Holy Ghost. Well, it rests on this foundation. In the other class, we were talking a couple of days ago about being sanctified by the Spirit. And somebody said, “Well, doesn’t the scripture say that we are sanctified by the blood of Christ? And so we are not sanctified by the power of the Spirit.” Well, yes, of course. The scripture says we are sanctified, “By the blood ye are sanctified.” But I said sanctification comes by the *power* of the Holy Ghost. Now you might say that with reference to every doctrine that there is in the Church. You could formulate some language that will center it in the heart and core and center, in Christ. And yet, you say something that seemingly was opposite when you said it was something else. Now you are sanctified by the power of the Holy Ghost, but you are sanctified by the blood of Christ because—because why? Because everything rests on this foundation. And if there were no Atonement, there would be no sanctifying power of the Holy Ghost. If there were no Atonement, there would be no efficacy in baptism. If there were no Atonement, there would be no single doctrine of the Church that meant a thing. Everything would just be unimportant. There would be no resurrection, there would be no baptism, there would be no faith, there would be no repentance, there would be no gifts of the Spirit, there would be no miracles, there would be nothing if there were no Atonement Of Christ. And so the beginning concepts of understanding the Atonement is to put it right there in the center of all things and anchor everything as a spoke into that central thing.

Now we will not take time to read them, but here are some of your chief references about the importance of the Atonement. In Section 76, beginning with the 40<sup>th</sup> verse, 3 Nephi, the 27<sup>th</sup> chapter, 2 Nephi, the second chapter, beginning with six, Mosiah, the third chapter, beginning with 16. The importance of the Atonement, salvation grows out of the

Atonement. Now we will not take this subject. I think this one is well known to all of us. The Atonement was foreordained, Christ being chosen as the Lamb slain from the foundation of the world and selected in the councils of eternity to do this particular thing.

Well, now with that much background, let us come to where we really begin to get an understanding of what is involved in the Atonement. And this heading is, "The Fall of Adam." And the Fall of Adam did two things: it brought into the world temporal death and it brought into the world spiritual death. Now I think the answer to some of those questions in the beatitudes is you cannot comprehend or understand the Atonement unless you first comprehend and understand the Fall of Adam. It is just absolutely a philosophical impossibility to believe in or comprehend the Atonement unless you first know that Adam fell. Well, what is the temporal death that Adam brought into the world? What is the temporal death that Adam brought into the world?

Comment: Physical death, the separation of the body and the spirit.

**BRM:** Separation of the body and the spirit. We call it natural death, don't we? It means that the body and the spirit separate. Now to whom does it apply?

Comment: All living things, probably.

**BRM:** All living things? Is there any man that ever lived that will not die?

Comment: No.

**BRM:** Any animal that ever lived that will not die? Now when do the Brethren say that death entered the world?

Comment: When Adam partook of the fruit.

**BRM:** When Adam partook of the fruit. Which is a figure that means what?

Comment: (Inaudible.)

**BRM:** How did Adam get into the world?

Comment: He was born spiritually.

**BRM:** Born spiritually, what does that mean?

Comment: He was born in the spiritual person, with a body of spirit.

**BRM:** He came into this world in the normal way. And what kind of a state was he in when he came into the world?

Comment: (Inaudible) . . . because everything was spirit.

**BRM:** What does that mean?

Comment: That he was not subject to death.

**BRM:** Was not subject to death. How long would Adam have lived if there had been no Fall?

Comment: Forever.

**BRM:** Forever. So something happened that is called the Fall of Adam which changed Adam's state from a state of immortality to a state of mortality. And mortality is described as the state where death prevails. This is the practical, typical thing that identifies mortality, that there is death in the world. So Adam brought natural death into the world. Now it is passed as an inheritance upon all of us. Who else—next brother, who else did it pass upon besides all man?

Comment: It passed upon all things that had spirit, all things, all living things which die temporally.

**BRM:** Every living thing, death passed upon it. Now how do you know that? Any question about that?

Comment: Well, there is no question in my mind as far as what the scriptures say and what the prophets have told us that all living things shall die.

**BRM:** We have statements from Joseph Smith and Brigham Young and John Taylor and Orson Pratt and Parley P. Pratt and on and on, don't we? In plain language, interpreting some passages of scripture, such as what? Such as what passages? Well, let us take 2 Nephi, the second chapter. Open to that. This whole chapter, almost, is on the subject of the Atonement. Lehi is talking, he is talking in verse six about redemption cometh in and through the Holy Messiah and so on, about the sacrifice that is involved. He gets down to Adam and Eve and starts talking about what we are talking about here, that this Atonement is based on the Fall. And he comes down to, well, look at verse 20: "They have brought forth children, yea even the family of all the earth," Adam and Eve, driven from the Garden of Eden, a state of probation. Verse 22: "If Adam had not transgressed he would not have fallen, but he would have remained in the Garden of Eden." That is what the answer—that is given, is correct. "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." Now what does that mean? What would that mean?

Comment: Until death.

**BRM:** No death in the world and until the Fall of Adam. So God created things in a certain state that he says were spiritual, but when he says that he means spiritual in the sense that something is corporeal and has substance and not spirit. This is an earth on which Adam could live and on which—in the which seeds could be planted and things could grow, and where animals could be placed.

Comment: Could this also mean that they would be in a perfected state at the time of the pre-existence?

**BRM:** They would be in something of a higher state than we are in. And here they are in the Garden of Eden and all living things are created. “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.” Then that next verse obviously is talking of Adam and Eve.

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. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be.

There are no men without Adam. No population on earth without the Fall. If there had been no Fall, there would have been no children. We would have remained in preexistence, the provision would not have been made for bodies to be created. “And men are that they might have joy.” And then to have the perspective you have to quote the next sentence. “And the Messiah cometh in the fulness of time, that he may redeem the children of men from the Fall.” So the Atonement of Christ rests on the Fall. And the Fall brought into the world natural death for all life, for the earth and all forms of life, natural death would be a separation of body and spirit. Now it brought spiritual death into the world, and spiritual death is what? The fourth brother over. Spiritual death is what?

Comment: Separation from the presence of Jesus Christ, and the presence of God.

**BRM:** Spiritual death is to be cast out of the presence of God. By definition and in its nature Adam died spiritually when he left the Garden of Eden because God was personally in the Garden. Spiritual death is also defined as to die as pertaining, as pertaining to things of righteousness. Or in other words, as pertaining to the things of the Spirit. Somebody is spiritually dead if the Spirit does not get through to him, and that means he is out of the presence of God. Now, the Atonement of Christ comes and the Atonement of Christ is to ransom men from the effects of the Fall of Adam. So how does the Atonement of Christ ransom men from temporal death? This is the obvious thing, that is resurrection, isn't it? We are mortal now. The Atonement of Christ ransoms us from the effects of spiritual death by giving us immortality. We could not do that for ourselves alone. The Atonement of Christ comes to ransom us from the effects of the Fall of Adam by giving us what? What is the opposite of spiritual death?

Comment: To bring us back into the presence of the Father.

**BRM:** No, what is the opposite of spiritual death?

Comment: Spiritual life.

**BRM:** Spiritual life. Spiritual life. The opposite of spiritual death is spiritual life. Now spiritual life, by definition, would be life in the presence of God, or to be alive to the things of righteousness. A spiritual death is to be dead to righteous things. Spiritual life is to be alive to righteous things. Now we do not say spiritual life. This is not our way of using language. What we say is, ordinarily, eternal life. And eternal life, by definition, is life in the presence of God, and it is synonymous with spiritual life in this usage of the term. Now people become alive spiritually in this life when what happens to them? When they are born again; when they actually get the companionship and association of the Holy Ghost and they thereby are in the presence of God. Now we are cast out of the Garden of Eden so he is not personally here, but the Holy Ghost is a member of the godhead. We have had the Gift of the Holy Ghost given to us. If we actually enjoy the presentation of that gift so that the companionship comes to us, we are thereby in the presence of God, because the Holy Ghost is God and the Holy Ghost says to us anything that God would say to us. There is not any word that God could speak to us on any subject that the Holy Ghost will not speak to us if we have that companionship. So if God wants to say, "Do thus and thus and thus," and we have the Gift of the Holy Ghost, the Holy Ghost being God and speaking for the Father and being a revelator, tells us what God would say. He operates in the place and stead of Christ. Now, for instance, here is Christ and he is a legal administrator. He is God and he thereby speaks the word of God. All right, if he were here, he would say certain things to this group. Now, he is not here, but in place he sends a representative. This is what every Elder always is in all situations. And the representative stands in the place and stead of Christ. And nobody ever gets up in any class or any meeting involving the Priesthood and the Church unless he is a representative to stand in the place and stead of Christ. Now, being an agent, his authorization is to say what Christ would say under the circumstances if Christ himself personally were here, but he is not. And so Christ gives the Gift of the Holy Ghost to give revelation to the representative and the agent so that the agent will say what the Lord would say if he were here. Now that is the way the whole gospel system operates. Every time anyone in the Church gets revelation from the Holy Ghost that tells him what to say or what to do in a situation, he thereby does what Christ himself would do and he is in the presence of God because God is talking to him. If I did things perfectly in this class I would say precisely what the Lord Jesus would say and the reason I would say it and the way I would say it is because the Holy Ghost would tell me what Christ would say, and that would put me in a state of spiritual life. And if you were in that same state you would have the same spirit and be equally as receptive. So people are born again and when they are, they become spiritually alive, and the end result if they stay spiritually alive, is to have eternal life. Now you just cannot comprehend the Atonement, you cannot go anywhere in the doctrine of the Atonement if you start without starting out on the Fall of Adam. So, let's have this clear now, and see that we are united.

Comment: Bruce, would you comment on the Fall of the earth, the conditions prior and the conditions . . . (inaudible) . . . and conditions before?

**BRM:** We have lots of statements by the Brethren, don't we, that the earth fell and that the Atonement applies to all life and to the earth. The classical statement is the one in the old compendium that the Brethren early published, that the Atonement of Christ to the earth and all forms of life on it. Well we heard . . . (inaudible) . . . I do not know what that means. There are some things that presumptuously it means, apparently there were certain forms of life that lived on it before and certain after. Apparently thorns and thistles and life came after the Fall. Apparently disease came after the Fall. Mortality came after the Fall, meaning that blood came into the veins of people. There was a change in all forms of life and a change in the earth. Now we have got an article of faith that says, we believe that "the earth will be renewed and receive its paradisiacal glory." It will go back a second time to where it once was. You do not renew unless it has been new before. It will change from its present state to a paradisiacal state, or as we normally say, a millennial state. So the earth had to fall and we do not know anything much about it, but it fell from a higher state than it is now in. It was created in a paradisiacal and Edenic or a millennial type state and it fell and it is this way and it is going to go back to that state and eventually of course, it is going to become a celestial glory.

Comment: Translate the . . . (inaudible).

**BRM:** Yes they do, but it is in the twinkling of an eye. All the revelation says about them is they do not taste of death, but they go through—and in 3 Nephi this is said—that they will undergo the change equivalent to death, but it will be like that. Along about the 28<sup>th</sup> chapter. Now this is where, in large measure, we part company with the world, with the philosophers and the scholars of the world, and people either believe that Adam came and was created by God and in an immortal state and then he fell. They either believe that or they do not comprehend the Atonement really. Now, what some of them do, as we indicated by these questions earlier, they say to themselves, "Oh yes, there was a fall of Adam, we believe all this sort of thing, and then they that is on Sunday—and on Monday and Tuesday and Wednesday they go somewhere else and deal with other things and they get in a different pigeon hole, and they do not then believe in Adam and his fall, they think some evolutionary system or otherwise, and they either do not attempt to rationalize or it does not occur to them or something, that what they are believing on Tuesday, Wednesday and Thursday is the opposite of what they believed on Sunday. But if you really get down to ultimate proof, it is the same every day of the week. And the Atonement of Christ, the greatest event of all the ages, rests right there on the temporal and spiritual death that Adam brought into the world.

Comment: Elder McConkie, would you comment on the transgression in the Garden not being a sin?

**BRM:** I really do not know anything to say about that much, I just know what all of you know, that the prophet calls it a transgression and that he does not call it a sin, and that it was part of the plan that was necessary for them to go forward, and that Adam became subject to sin because of it. This is one of the most three or four philosophical things that you can argue in abstractions forever and never come up with much on.

Comment: (Inaudible) . . . the creation of Adam. Could you make any comment about . . . (inaudible) . . .?

**BRM:** I will make a comment on the creation of Adam, and I will tell you what your source material is. The best source material, really, is the statement of the First Presidency of the day of Joseph F. Smith, John R. Winder, and Anthon H. Lund, when they issued the document that most of you are familiar with about the creation and evolution and the Fall of Adam. The original source is Volume 13 of the *Improvement Era*, but it is quoted everywhere. And in this document they say such things as this: that Adam began life as the human germ or embryo that becomes a man. Now that is verbatim. Now if Adam began life as the human germ or embryo that becomes a man and they also say that all men who have taken bodies did and come, and this is verbatim, “in like manner,” that simply means that Adam was born into the world. That is the way he had to get here. And the written story is as much as people are able to receive and it is figurative and the dust of the world—earth story—I was made of the dust of the earth and so was Adam. And the way I was made of the dust of the earth was for my mother to partake of the elements of this earth in the normal birth process. Now of course this is Brigham Young’s famous statement in which he does not express it exactly as the Presidency did, where he says that Adam was born into the world.

Comment: If Adam was born into the world . . .

**BRM:** Brigham Young says God was his father. The fact of the matter is, the scripture says that. It says Adam was the son of God. All that is involved is that God obeyed some laws that we are not acquainted with, by which he could create in that instance some temporal bodies, Adam and Eve. They started and came out in immortality and they then fell, and started the human race on this earth. Now, we do not talk much about this, but the quotations are there. Brigham Young’s quotation is strong on the point. The First Presidency has said it, but the Lord has couched it for the world generally at least, in this figurative language in the scriptures. So really, suffice it to say that Adam got the earth and that he was immortal but then he fell and brought temporal and spiritual death into the world. Now I will not give you more passages on that; you can look up a lot of passages on it, but let’s say something about the Divine Sonship of Christ, and this is the other basic cornerstone. Two doctrines you have to believe, to believe the Atonement and that is one, and this doctrine of the Divine Sonship is the other.

And now references are such things as this: a very excellent sermon in the 34<sup>th</sup> chapter of Alma. Well, the doctrine of the Divine Sonship is the fact that God was the father of Jesus Christ, in the flesh. Now if he was the father of Adam, Adam was born in immortality, not in mortality. Christ was born in mortality with Mary as his mother and God as his father. Now a mortal person is a person who has something that is named the power of mortality. The power of mortality is death. It is the ability to die, it is the capacity to separate body and spirit. Mary was a mortal woman in all respects as any other mortal woman is, meaning she was born, she lived, and she died—body and spirit were separated. She inherited from her parents the power of mortality, like any other person did or does, and

that is all she could pass on. God was the Father of Christ. God is an immortal, resurrected, glorified personage. He has the power of immortality, which means that body and spirit are inseparably connected and there never can be death. There can be no corruption; they stay together everlastingly. God cannot die. After people are resurrected the Book of Mormon language is, they can no more see corruption; they are immortal. Old language is, we are raised from mortality to immortality, from corruption to incorruption. Well, God is an immortal person. He has a body of flesh and bones and he is the Father of Christ. And so Christ inherited from his Father the power of immortality and the power of immortality is the power to live; it is the power to keep body and spirit together again. Now this is why in that 10<sup>th</sup> chapter of John, Jesus says, "I lay down my life for the sheep." He says, "the good shepherd giveth his life for the sheep." It is voluntary. He says, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." In other words, he inherited from his Father the power of immortality and so he voluntarily went to the cross. He voluntarily permitted men to perform the act which consummated the reason for which he came into the world. He came into the world to die, and he permitted body and spirit to separate. Now because he has the power of mortality, he permitted his body and spirit to separate. He could have lived, but that was not the plan. And then having exercised this power, and being now dead, he still had this power and exercised it, which was the ability to bring body and spirit back together again in immortality. And he thus became the first fruits of the resurrection, the first individual resurrected. Now these are the two things that you have to believe, to comprehend what is involved in the Atonement of Christ. If you do not believe in the Fall of Adam you do not understand this matter of ransoming from temporal and spiritual death, and if you do not believe literally and actually that God is the Father of the body of Jesus Christ after the manner of the flesh, you cannot believe the Atoning sacrifice. This is where he got the power. I inherit from my mother and from my father the power of mortality and that is all. This is the one man who was ever born into the world with the power of immortality. The whole system revolves around him. In the councils of eternity the call went forth, "Whom shall I send to be born into the world, to be my literal son, to inherit from me the power of immortality, so that he can be the redeemer and work out the infinite and eternal atoning sacrifice."

Well now, one question on this. There are a lot of things that grow out of this, but today we have laid the foundation.

Comment: I think it is maybe obvious, but do we assume then that everyone who goes through the resurrection loses the power of mortality?

**BRM:** Well I guess that you do. We have got it now but we are going to be raised from mortality to immortality; that power is behind us. We no longer have the capacity to die, we can no longer separate body and spirit. Paul says, "It is given unto man once to die, and after that the judgment." You can only die once. That is in Hebrews, along about the 11th chapter towards the end somewhere there. You can only die once. There is a movie that says something different, but in the sense you indicate, you lose that power.



Comment: Well what about President Kimball, who said . . .

**BRM:** They come back to mortality. Lazarus is raised from the dead and his spirit comes back into his body and he is a mortal person and there is still blood in his veins. And Lazarus dies a second time. But when you are resurrected you are raised from mortality to immortality. Moroni is resurrected. Moroni goes right up through his ceiling, or come right down through it because he has a different kind of a body. Lazarus lives on and Lazarus dies again.

Comment: Adam was immortal before the Fall?

**BRM:** Adam was immortal before the Fall, meaning that body and spirit were inseparable, were connected. But it is a different kind of immortality than resurrected immortality; that is what caused Brother Talmage to claim the word, “unmortal,” to try and distinguish the two kinds of immortality. There was no death for Adam until a change came, which change is named the Fall.

Comment: Were you intending to make a distinction between what you call an infinite Atonement and just Atonement?

**BRM:** No I was not. I asked that question. I guess we will take a second day on the Atonement, and we will spread this Atonement out in its infinite application tomorrow. There is no—the Atonement is infinite as we will see; it spreads beyond anything that maybe we have ever conceived. All we have done up to this point in our consideration of the Atonement is lay the basic foundation, define the term and to show its importance, and show the foundations upon which it rests, out of which it as a doctrine grows. Now there are a lot of blessings that flow from it, and there are a lot of applications to things that it has and we will take those tomorrow.

Comment: In relation to the Fall of Adam why . . . (inaudible) . . . why would the earth and man

**BRM:** Why was what?

Comment: The earth . . . (inaudible) . . . is seen as very much a contradiction.

**BRM:** I haven't the faintest idea. Write the instructor. Do not ask me.

Comment: How do you feel about the comments where they came . . . (inaudible)?

**BRM:** Now there are a lot of divergent views on this business. Everybody knows that. There isn't anybody here who does not know that there are people who think that they can harmonize evolution and the gospel, or who think that things happened in a different way than the scriptures say they did. Now all I am hoping to do today is to say precisely and accurately where the scriptures say, and I did make the passing comment earlier that

Joseph Smith and Brigham Young and Orson Pratt and Parley P. Pratt and John Taylor and Joseph F. Smith and the early Brethren who interpreted these scriptural passages did it in the way we are doing it here. Now it just so happens in the Church that people believe all portions of the gospel and some of them do not believe very much and some of them believe a little more and I hope the day comes when we would all believe a lot more, but you cannot really harmonize that thing we read in 2 Nephi the 2<sup>nd</sup> chapter, about no death in the world, with some of the evolutionary theories. You just cannot do it. You can put truths in a compartment, but you cannot harmonize them. Something is in error someplace. Now that is what I say. You are going to find somebody else that says something different; I am aware of that. I hope what you will do is get hold of the scripture and try to tie in what you believe with what the revelation actually says, as interpreted by Joseph Smith the Prophet and so on.

Comment: The statement on earth and man was published without the consent of the First Presidency and even without their approval. I think we need to note that fact.

**BRM:** You mean the one that Joseph F. Smith, John R. Winter and Afton H. . . . (inaudible).

Comment: No . . . (inaudible).

**BRM:** Oh yes, yes.

Comment: Without sanction and without approval.

**BRM:** Yes, but I do not know that this is true, so maybe I should not say it, but I understand that someone who was a top man in the Church was a little upset with it. He did not tell me that, but rumors float around our building. I am sure there are no rumors on this campus, but we have them up there.

Comment: Hasn't the Church made up its mind about how the earth was created now? I thought Christ said he would tell us when he comes the second time.

**BRM:** He will. He will. What I am suggesting is, that insofar as it is revealed, we ought to make up our minds about the creation as it involves Adam and all living things, which things fell in order to create the situation out of which the Atonement rises. Now I have not said a thing about the creation, I was not even going to teach a lesson about the creation, although it would be very fascinating and I would enjoy doing it, but what we are talking about this morning is the Atonement. And the Atonement is the heart and core and center of all things and I do not think you can understand it unless first you understand the Fall, unless obviously you understand the Divine Sonship. If you think God fills the immensity of space and is a spirit nothing that is everywhere present, I do not know how you can believe that he is the literal parent of Christ who could bequeath the power of immortality to an offspring in the flesh. I just do not see it. And if you think that all things have evolved up so that there everlastingly was death in the world, I do not

know how Christ could come to redeem people from a fall that brought death into the world. In fact, there is a passage in the 4<sup>th</sup> chapter of Mosiah that is rather interesting; it says that Christ came to redeem all men who had . . . (inaudible) . . .