

# ALL THINGS: THEIR CREATION, FALL, AND REDEMPTION

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## CHAPTER 1 QUESTIONS OF ETERNAL IMPORT

The Lord God, the Father of us all, in his infinite goodness and grace, ordained and established an eternal plan of salvation for all his children. This plan, the work of the Eternal Elohim, is called the gospel of God. It consists of the creation, the fall, and the atonement.

These three things—the creation, the fall and the atonement—are the very pillars of eternity. They are the greatest events that ever have or ever will occur. Without any of them, and without all of them inseparably woven together, there would be no salvation, no purpose in life, and no reason for being.

In the very nature of things—it could not be otherwise and fulfill the purposes of the Lord—he has revealed to man what must be known about these three great and eternal pillars in order for us to gain salvation. From an eternal standpoint we know very little about any of them; and, indeed, in our present finite status we could not comprehend all that appertains to them even if such were revealed. In fact the Lord has only told us enough about each of them to enable us to understand the plan of salvation and do what we must do to return to his everlasting presence.

If there had been no creation, there neither would nor could have been any salvation for the spirit children of the Father. There would have been no earth, no appointed place to undergo a mortal probation, and no temporal sphere for life as we know it. The creation of the earth, of man, and of all forms of life, as part of the Father's eternal plan, was and is essential to the salvation of man. And, further, in his eternal providences, the Lord God has revealed enough about the creation of the earth and all forms of life to enable us to know the true doctrine of the fall.

Again: If there had been no fall, man could not have gone forward along the course leading to eternal life. There would have been no mortality, no procreation, no death. The fall, with all that pertains to it and all that grows out of it, as part of the Father's eternal plan, is essential to salvation. And, also in his infinite wisdom the God of all flesh has revealed enough about the fall of the earth, of man, and of all things, to enable us to understand the basic realities relative to the atoning sacrifice of the Lord Jesus Christ.

And yet again: If there had been no atonement of Christ, the whole purpose of the Father's plan would have come to naught. There would have been no redemption from temporal and spiritual death, no resurrection from the grave, no eternal life in celestial glory. All things are made operative because of the atonement, and without it there would be no salvation of any kind, sort, or nature. Thus it is that salvation is in Christ, the Atoning One. Thus it is that his atonement is the rock foundation upon which true religion rests. And this it is that Lord has revealed enough about the infinite and eternal

atonement to enable us, building on that foundation, to work out our salvation with fear and trembling before him.

In this work we shall consider the doctrine of the creation, the doctrine of the fall, and the doctrine of the atonement. This is a book about doctrine, about the doctrines of the gospel truths and nothing else. It deals with gospel as they have been revealed by the Lord and as they are recorded in the scriptures. It assumes the Lord knows what he is talking about and how to express himself in such a way as to be understood by men. It also assumes that the things of God are and can be understood only by the power of the Spirit; that they are foolishness to the carnal mind; and that they will be rejected by those who are wise in their own conceits and who, trusting in the arm of flesh, think they know more than God.

This is a work about the things of the Spirit, about revealed religion, and about celestial truths. It is concerned with the gentle rains from heaven which water our souls with life-giving revelation. It deals with God and his gospel, with the revealed accounts of the creation of this earth, of the sidereal heavens, and of all forms of life, both here and in all worlds. It speaks of spirit men and spirit beasts, of mortal men and mortal beasts, of immortal men and immortal beasts. It tells part, at least, of what has been revealed about the earth and death and procreation and resurrection of man and of all forms of life. The subject matter falls naturally into four fields:

1. The infinite powers and creative acts of the Eternal Creator;
2. The fall of man;
3. The mediation and atonement of the Lord Jesus Christ; and
4. The eternal existence and endless glory of all created things.

These are the four cornerstones upon which we shall build our house of faith and doctrine. These are theological matters, and I shall approach them as a theologian. If some of the scientific disciplines intrude their views into the realm of religion, and strike thereby discordant tone, that is their problem, not mine. I did not create the doctrines of the gospel and I cannot change them, though the theological sciences can and do change with each new generation of postulators.

This is not a book about geology, biology, archaeology, or anthropology. These are sciences, so-called, that have little to do with the salvation of the souls of mankind. It is certainly not a book about organic evolution, or any of the theological postulates relative to the creation of the earth or the origin of man. This is a book about gospel doctrines, and the sole reason for so much as mentioning these scholastic disciplines is that some of their theories encroach upon the field of religion. In them are found alternative views about the creation of the earth and of man and of all forms of life. This is no secret to any well informed person. But it should be of no particular concern to us one way or the

other. Our concern is to understand the revealed truths which chart the course leading to eternal life.

It will be our objective to stay in our own field, to expound revealed truth, and to set forth those concepts which will enable us to understand the great and eternal plan of salvation. We will not attempt to answer any questions except those for which answers are found in holy writ. We shall let the sciences speak for themselves, with the hope that the wondrous truths learned by man's research may always be used for the blessing and betterment of mankind. Such passing allusions to the theories of men as shall hereafter appear in this work will be made simply because a fair overview of the whole subject calls for a statement that other voices have other views.

Have this perspective, then, may we, introductorily, propound such questions of eternal import as these:

Who is man and which he came? What of the creation of this earth and the sidereal heavens? Wherein and why and in what way did Adam fall? And, mystery of mysteries, that is the great plan of redemption and of mediation and of atonement?

Is man the end product (as of now) of a long course of evolutionary development? Or, was he transported from celestial spheres to dwell for a moment on planet earth? Whence came the body of clay which houses the life within? And what of the life—of the spirit of the believing, knowing, sentiment part of the human family personality—what is its origin?

Whence came the earth whereon man dwells? How and in what way was it made? Is it the end result (as of now) of some great galactic forces that grind endlessly through infinite space? Or was it created by God the Father? Or by the Son? Or by a great host of noble and great ones, a host so numerous that no man can number them?

Does this earth stand alone as an abiding place for mortal men? Or, perchance, are there other orbs whereon sentient beings sojourn? Do we have friends, kinsmen, other members of some great, eternal family who dwell far from us on other earths that revolve around other suns?

And what plant and animal life and of all created things? Did the elephant and the lion, the eagle and the sparrow, the whale the octopus all live as spirits before they became the creatures they now are? How came they to dwell on earth? Was it evolution or a divine creation in accord with fixed and eternal laws that are scarcely known even by the saints?

What is the destiny of man? Of the earth? Of the ant and the dinosaur, the tadpole and the ape, the seal and the cod—will they all come forth in the resurrection to dwell forever in an immortal state? And will they in turn have spirit offspring who and which will one day, in some distant eternity, come down to dwell on a mortal earth yet be created?

And then there is Adam—what of him? Is he, like Christ, a spirit son of the great Elohim? Or, as some say, was he the end product of long ages of evolution in which, by natural selection and the survival of the fittest, he finally became a man? And if so, and man continues to evolve, what will he be like ten billion years from now? Will he still be in the image of God? Or, by then, will God have evolved into something different that he now is? Or, in the case of Adam, did the Lord use the changing, shifting sands of chance as his way of creating a body from the dust of the earth into which he could send the spirit destined to live on earth as the first man?

What is meant by the fall of man? Was there death in the world before the fall, either for man or for any form [of] life? Was there procreation before the fall, either for man or for animals or for any form of life? Has there been a fall on all the earths which have been created by Divine Providence? Does the same plan of salvation, of progression, of advancement, and of eventual eternal glory for the righteous—does this same plan operate on all inhabited worlds?

What part does the atoning sacrifice of Christ play in God's eternal plan? What is meant by ransoming man from the temporal and spiritual death brought into the world through the fall of Adam? Does the atonement bring to pass the resurrection of plants and animals as well as of man? Will the earth itself become an immortal and eternal sphere through the infinite atoning sacrifice of our Lord? Does the atonement redeem men and all forms of life on this earth only, or on all the earths of Christ creating?

If the earth was created in a state of Edenic excellence, how was it changed to its present lowly state? Will it be renewed and receive again its paradisiacal glory? Is its ultimate destiny to be a celestial sphere, shining like the sun in the firmament?

And what of the element in all this? Did it take billions of years to create the earth? Or, for man and the various forms of life evolve? Are the days of creation mentioned in the scriptures just twenty-four hours in length? Or, perchance, are they a thousand years each? Or, again perchance, are they periods of time of indefinite and unknown duration? Did various species evolve into what they now are over an astronomically long period of time? Or did the Omnipotent One, following the pattern he had used in billions of prior earths, place man and all forms of life here through birth processes?

Can man devise true concepts about the creation when he assumes, falsely, that conditions on earth always have been and always will be the same? Can he even know about the fall, the redemption, and the eternal destiny of all forms of life, except by revelation?

Whence? Why? Whither? And how? What is the purpose of it all? Whence came man and the earth and all forms of life? Why have they been created and what purpose do they serve? Why are we here and why were plants and fowls and fishes and animals and insects and creeping things created? And how shall our destiny and the destiny of all forms of life be brought to pass? All these are but a few of the eternal questions which arise in the minds of those whose souls are alive with the light of heaven. Surely there are

true and inspired answers to them all. But they are not answers which will be found in a test tube; they will not be discovered on a genealogical field trip or to be found recorded in a Darwinian text book. Either the answers will come to us by revelation or they will remain forever unknown.

All of the great truths involved have been revealed in plainness in ages past. They were known in Enoch's city and among the Nephites during their Golden Era. Righteous Jaredites had the same knowledge. Surely Adam and his sons, the great patriarchs who communed with God, before the flood, were similarly endowed with divine light. Abraham and Moses and many of the ancient prophets and saints were in perfect tune with the Holy Spirit of God that they too knew and believed and were saved.

Are the answers had in our day? They are. The holy scriptures, the temple ordinances, the inspired utterances of our prophetic leaders all combine to shed light and intelligence and truth in all of the mentioned fields. Granted that in our day, we do not have long scriptural sermons on many of the points. Granted that we do not have the full account of the creation as found in the sealed portion of the Book of Mormon. Granted that our scriptural stature does not enable us to feel what some of the ancient prophets and theologians knew and felt. Yet we do have a sliver here, and a verse there, and a longer passage somewhere else, which taken together paint a picture that is beautiful to behold. We do have certain basic concepts revealed in plainness and perfection. We do have an understanding of the overall concepts set forth in the great and eternal plan of salvation, and we do have some measure of revelation from the Holy Spirit. We are also able to reason and apply known concepts to like situations in related fields and thereby to come up with a sound and intelligent overall view of the great truths relative to the creation, the fall, and the redemption of man and of all things.

We are expected to ponder in our hearts what has been revealed and to come up with sound and true conclusions where all of the basic verities are concerned. We are expected to expand our minds, to seek new knowledge and understanding, and to come to a knowledge of ultimate truth. New views and broader concepts burst upon us when we ponder and pray about that which has already been given in plainness. And as we do this, from it all, we seem to feel a confirming witness of the Holy Spirit that our general concepts accord with the mind and will of Him with whose plan and arrangements we are dealing.

## CHAPTER 2 CREATION: MYSTERIOUS AND UNKNOWN

Creation—man, this earth, the universe, all forms of life—how came it and they all into being? Whence came matter, the elements, the organized arrangement that prevails in the sidereal heavens? And whence came life itself in all its varieties?

In our present finite state—bounded by time and space, restricted in mental capacity, and limited in spiritual insight—we have not and cannot solve the mystery of life and

creation. No man who has ever lived on earth, or who does now live, or yet shall live in mortality, no man through research and reason can discover how all things came to be. It has not been done; it is not in process of being done; and it will never be done. From a finite standpoint creation was and is and shall remain a mystery.

The human mind is not capable of understanding the great beginning of all things. We do not know and cannot tell how the God of all Gods first came into being. It is not within our province to learn nor are we capable of comprehending how the First Great Cause of all First Great Causes first gained form and power and intelligence. It cannot be—period.

Let scientists, philosophers, and theologians speculate through the length and breadth and height of all universities; let them delve into the depths of the earth and send mechanized agents of inquiry from one planet to another; let them spawn theories that seem ever so credible. So be it. It is all of no avail. The origins of man, and life, and matter shall remain unknown, as far as anything that mortal man, alone and of himself, can do.

God alone is the source of knowledge on all these things, and he reveals only that portion of his mind and will that men are prepared to receive. He does not pour out upon his children more knowledge than they are capable of comprehending. No one but a god can understand all things, but as men go toward that state of eternal exaltation which he now possesses, they gain clearer insights into the mysteries of the universe. Gradually, degree by degree and step by step, they do and will come to know what the eternal verities are relative to life and creation. When they attain exalted glory and become like Him whose they are, then comprehending all things and having all power, they will themselves become creators. They will do what all gods have done before, and the eternal purposes of the Eternal God of all Gods will roll on everlastingly.

Thus it is that the Lord has revealed to men today such portions of truth relative to life and creation as they are able to comprehend. His words are found in the Holy Scriptures. Much—perhaps most of what he has given is figurative, as for instance the story of the creation of Eve from the rib of Adam. This figurative approach lets all men, however spiritually illiterate learn as much as they are capable of receiving, while at the same time setting forth clues and allusions which enable those with grander spiritual endowments to gain a greater and more glorious vision of that which really is.

There are of course revealed accounts of the creation which we do not have today. For one thing the full account is in the sealed portion of the Book of Mormon, which the Lord is deliberately withholding from us because our weak faith and low spiritual stature does not enable us to comprehend it. When men again exercise faith like unto the Brother of Jared—which means during the Millennial era—they will again have these full accounts. This more expanded knowledge was had by some of the Jaredites and by the Nephites during the Golden Era. It was also known in the City of Holiness founded by Enoch and among the ancient patriarchs and the saints assembled with them from Adam to Noah. Abraham, Moses, Joseph Smith and a few of the spiritual giants among the true believers have also had clear and spirit-born views about all that is involved.

In the dispensation of the fulness of times all things pertaining to life and creation will be revealed in due course. Along with the world we now have accounts and various statements found in the Bible. We also have the greatly improved and expanded revealed account in the Book of Moses, the one in the Book of Abraham, and this above all—the inspired account portrayed in our temples, an account which all the faithful can ponder and comprehend. Other latter-day revelations which set forth the overall concepts relative to the plan of salvation often enable us to know more about the creation itself than do the very accounts which speak of the creation themselves.

At this late date—knowing what we know and having what we have—we ought to envision more and believe more than most of us do. It is recognized that many among us are contaminated by the theories of men. These speculative views are everywhere trumpeted before us, often as though they were the ultimate *ipse dixit* of the universe. Even faithful saints—short on gospel knowledge and lacking real spiritual depth—are swept along by the tide of the world and suppose in their minds that the theories of men and the revealed word are somehow capable of being harmonized. Without knowing all that is involved, for instance, they assume, falsely, that the so-called evolutionary processes were and are used by Deity as the means of creating the various forms of life. It will be our purpose to analyze what the Lord has said about life and creation in the hope that the saints in increasing numbers will be led to see beyond the figurative illusions and comments in the scriptures, and thus come to anchor their faith more firmly in the Lord Jesus, whose atoning sacrifice ransoms men from the temporal and spiritual death brought into the world by the fall of Adam.

It will also be our purpose to show that the creation of all things—man, this earth, the universe, all forms of life—does not stand alone. Everything connected with creation in all its parts, and with reference to everything that has been created, is all part of a great and eternal plan. This earth and all that in it is did not come into being by the whimsy of happenstance, or even by the operation of what may be called the laws and forces and powers of nature. Life did not chance to begin here with a one celled amoeba life entity that evolved through astronomically long periods of time so that a body could be made ready to house the eternal spirit of Adam.

The creation of all things is simply a part of the gospel of God, a part of the eternal plan of salvation, a part of what we call the gospel of the Lord Jesus Christ. It is something that prepared the way for the atonement of Christ and the redemption of man: Man could not be redeemed, and there could be no immortality and no eternal life unless there was first a creation and then a fall and a mortal probation, and finally a resurrection.

The creation and the fall and the redemption are eternal companions; they are the three pillars of eternity; they walk hand in hand forever; they are inseparably connected and intertwined. No scientist in his wildest dreams pretends to devise a theory explaining the fall of man and the ransoming power of the Son of God: The fact of resurrection for man and all forms of life is not one of the postulates of any theoretical science. And when ultimate truth is found in the field of creation it will be seen that what applies to

redemption applies equally to creation. Both are part of the Lord's eternal plan and both are and can be known only by revelation.

Come now and let us reason together. Can man of himself—by the power of his intellect; or through reason or research; or in a laboratory or in layers of sediment rock—can man standing alone discover God? Is the Father of us all found in test tube by adding a little sulphuric acid to whatever unknown solution we have on hand? Is man of himself able to create a plan of salvation that will raise all men in immortality and bring eternal life to a chosen few? Do we have the power to take the mounds of dust from the tombs of the centuries and make them again into bones and flesh and sinews? Can man resurrect himself? Can he create his own body? His own spirit? Or an earth whereon life dwells?

How can scientific research ever show that all things existed in the spirit before they were naturally upon the face of the earth? Or that the earth and all things on its face were created in a paradisiacal state in which there was no death? And the fall of man—will it be discovered along with some dinosaur bones in the Uintah basin? Or, is it something that was buried with the Piltdown man and was never recognized when that fragment of an unknown skull came to light?

It is time for those of us who have the revelation of the Lord, in all their beauty and perfection, to build an enduring house of faith and truth. We are not the only mortals in the universe. We do not just happen to dwell on one small planet in a corner of immensity. Our orb—a mere dot in a universe that reaches outward in all directions for distances measured in terms of billions of light years—our orb is but one of the worlds without number of an Infinite God. Life here and on all worlds of his creating is living and progressing according to his eternal plan and purposes.

God stands revealed or he remains forever unknown. Creation and redemption are his children—twins that came forth out of the same womb. Man and all that lives was created that he and it might be redeemed. God and God alone is the source of our knowledge of all things. Let us now turn to him and his holy word as we seek for answers that are true. Truth and truth alone will prevail. All the uninspired theories of men will one day sink into an abysmal abyss more dark and forbidding than the primordial swamp in which the first amoeba is supposed to have been born and his holy word or we shall remain forever in darkness.

Let this be our prayer: O God, give us wisdom as we seek truth, and enlighten our minds by thy Holy Spirit as we seek truth—eternal, everlasting, and unchanging truth.

### CHAPTER 3 GOD THE CREATOR

Before the creation of all things; before the earth, and man, and all forms of life came into being; before the sidereal heavens shed their silvery rays upon a billion planets; before the very universe of which we are a part began its eternal journey through an

endless immensity—before all things standeth God. The Creator comes before the creation. Matter and element must exist before they are organized into worlds and lives. They must come into being so as to exist. Without a Creator there neither is nor can be anything, and the existence of all things proves the prior existence of a Creator.

Whence cam all things? How was matter organized into planets and stars and galaxies? Philosophers postulate the presence of some First Cause; they speak of the Laws of Nature of the Laws of the Universe as though these laws were God; and they reach the marvelous conclusion that Something or Some Power (call it Deity if you will) brought all things into being and organized them as they now are. Theorists wrestle with the problem of whether creation came by happenstance or whether some directing power had governance and control. And, they wonder what purpose there is in the creation and peopling of an earth, and of galaxies unnumbered, and of one universe piled upon another until there is no end to them.

Let us lay aside the cold pragmatism of intellectuality alone, of reason standing by itself without more, of the supposition that finite wisdom can solve problems that are infinite. God is and can be known only by revelation; he stands revealed or he remains forever unknown. God is not a congeries of laws floating like a fog in the universe. He is not some First Great Cause. He is no the laws of nature or of the universe. He is not some undefined power by which all things were made. He is not power per se, or wisdom, or truth, or anything like unto these.

God is a Holy Man. “In the language of Adam, Man of Holiness is his name.” (Moses 6:57.) He is a person, an individual, an entity. He has “a body of flesh and bones as tangible as man’s.” (D&C 130:22.) it is a resurrected, glorified, and exalted body, the same kind of a body possessed by the Risen Christ. It is a body that can eat and digest food as Jesus did after his resurrection. It is a body that can be felt and handled and that occupies space and lives and moves and has being. It is a body that can be in only one place at one time.

God is an Exalted Man. This means (we say it respectfully) that God is of the same race as man; or, expressing the concept in the more reverential manner, man is of the same race as God. The meaning is the same; God and man are members of the same family. Thus, the Prophet Joseph Smith said, “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!” Also: “He was once man like us.” And further: “God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did.” (Teachings, pp. 345-46.) As it was with the Lord Jesus, so it was with his Father; both on an appointed earth; each died and each rose from the dead in glorious immortality.

Paul said there are “gods many, and lords many, But to us there is but one God, the Father, . . . and one Lord Jesus Christ.” (1 Cor. 8:5-6.) Joseph Smith said: “Every man who reigns in celestial glory is a god to his dominions.” (Teachings, pp. 374.) Also: “I am going to tell you how God came to be god . . . You have got to learn to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before

you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.” (Teachings, pp. 345-47.)

The formal, official, revealed testimony of the saints of latter days is set forth in these words: “We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them.” (D&C 20:17.) It is also the testimony of those who understand the revealed word and whose minds are enlightened by the power of the Holy Spirit that this Eternal Being—the great God in heaven—is omnipotent, omniscient, and omnipresent. Joseph Smith so taught in the Lectures on Faith, and it is these very characteristics that have and do enable him to create all things.

God’s omnipotence consists in having all power, all might, and all dominion. He is totally unlimited in his creative capacity, and there is no power which he does not possess. His omniscience consists in knowing all things, in possessing all truth, in having unlimited and infinite knowledge and wisdom. He is not progressing in knowledge and truth; he knows all things and there is no truth beyond his understanding; his knowledge is infinite and knows no bounds. His omnipresence consists in the fact that he is everywhere present by the power of his Spirit. That spirit—proceeding forth from the presence of Deity to fill the immensity of space—is the agency of his power; it is the law by which all things are governed; it is the light that gives life to created things. And thus God himself, who sitteth upon his throne is an immanent being, an indwelling presence in all immensity. And thus, “He is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever.” (D&C 88:41.)

This Almighty God—this one Supreme Being, above all, whom we worship in all the majesty of his Godhood and in the name of his Son—is the Eternal Creator in the full and absolute and ultimate sense. However many Gods there may be, to us there is but one God, the Father, in the full and final and ultimate manner of expression. And as he is “from everlasting to everlasting,” so also shall it be with all mortals who rise in a like glorious resurrection, all who rise unto that eternal life which it is his to give. (D&C 132:20.)

All of these things relative to God and his nature and powers are the foundation upon which the reality of creation rests. God the Creator has and does operate his creative enterprises because of two great and eternal verities. These are:

1. Because God the Creator, whose name is Man of Holiness, is a Holy Man; because he is an Exalted Man who has risen to his present state of glory and dominion after a successful mortal probation of his own; because he now has a resurrected body of flesh and bones—he is able to create (beget; if you will) spirit children. God is the Creator (Father) of the spirits of men because he himself is a Man, a Holy Man in whose image his spirit progeny were and are born.

2. Because the Great Creator is omnipotent and has all power and there is no power which he does not possess; because he is omniscient and knows all things and has in fact given a law unto all things; because he is omnipresent by the power of his spirit so that his power and laws are manifest throughout the immensity of space; because of these very things (his omnipotence, his omniscience, and his omnipresence)—he is able to create, control, and govern all things. At his Word an infinite number of worlds come rolling into existence. He speaks and the sidereal heavens span the firmament. By his will man takes form, and lives and moves and is in the image of his Creator. By him all things are because of the eternal fulness which is his.

We have spoken of God the Creator—our Eternal Father, the Almighty Elohim—as having a body of flesh and bones; we have said plainly that he was once a mortal man and that he now has a resurrected body. All this is known, accepted, and understood by enlightened members of the true Church. We know that the Father is our Pattern and Prototype and that as he gained his glory exaltation and Godhood, so shall it be with faithful members of his earthly kingdom. They too shall be exalted and shall become eternal beings, exalted beings, personages of tabernacle who are Gods in their own right. But what is not as well known among us as it should be is the corollary verity that there were also resurrected beings of all kinds and natures before the foundations of this earth were laid. There were resurrected animals, fowls, and fishes, dwelling in the same realm with the Resurrected Creator. They too have immortal and eternal bodies; they too dwelt in a realm of eternal glory; they too had immortal and eternal bodies; they too dwelt in a realm of eternal glory; they too were destined to live forever and perform their assigned functions in the eternal scheme of things.

John the Revelator saw in vision four resurrected beasts in heaven. These immortal animals had little or no resemblance to any animals that have or do live on this earth. (Rev. 4:6-8.) Speaking of them our latter day revelations say they were “individuals beasts . . . in their destined order or sphere of creation, in the enjoyment of their eternal felicity.” (D&C 77:3.) That is to say, they had lived and died and been resurrected; they were glorified and immortal; they lived and moved and had a being. These beasts—and now let us expand our views and open our understandings relative to the glorious concept here involved—these beasts worshipped the Lord. They gave “glory and honour and thanks to him that sat on the throne, who liveth for ever and ever.” They spoke and their words of adoration and praise included this paean of praise: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” (Rev. 4:8-9.)

The Prophet Joseph Smith taught the doctrine of resurrection, salvation, and exaltation of all forms of life. “John saw the actual beast in heaven,” he said. “. . . John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified himself by saving all that his hands had made, whether beasts, fowls, fishes or men; and he will glorify himself with them

“Says one, ‘I cannot believe in the salvation of beasts.’ Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God.” (Teachings, pp. 291-292.)

We have now laid the foundation for the creation of spirits—the creation of spirit men and spirit beasts, fowls, fishes, and all forms of life. That foundation is two fold. It is:

1. God himself, the Almighty Creator, the Father of us all, the Omnipotent Elohim, is a resurrected, glorified, and exalted Man, who has a body of flesh and bones and is a personage of tabernacle in whose image man was made, and, he existed as such before the foundations of this earth were laid and before man was created either spiritually or temporally.

2. Animals, fowls, fishes, and all forms of life are also resurrected, glorified, and exalted beings. They passed through a mortal existence, and rose from death in immortality; they now worship the Lord and dwell in his presence; and they existed in this state—having tangible, corporeal bodies of flesh and bones—before the foundations of this earth were laid and before animals, fowls, fishes and all forms of life, as we know them, were created either spiritually or temporally.

And, the foundation having thus been laid, it is now within our power to go forward, to build thereon, and to come to a knowledge of those divine truths that govern the creation, the fall, and the redemption of all things.

## CHAPTER 4 SPIRITS: THEIR CREATION

Our point of beginning in studying the creative enterprises of God the Creator is to consider the creation of spirits—the spirit earth, the spirits of men, and the spirits of all forms of life. No earth or planet or star or sun or heavenly orb of any sort was ever created physically or temporally until it was first created spiritually. No man or animal or fowl or fowl or fish or insect or plant or tree or any form of life was ever created and placed on this or any sphere until it had first been created as a spirit. Unless and until this concept is known, understood, and accepted, it is not possible to comprehend the creation either of the earth or any form of life on its face. Life on earth had its beginning long after the creation of all living things as spirit entities. The life of all created things is in the spirit, not in the temporal body that houses the eternal spirit.

All mortal or temporal life, all life as it now exists on earth, is dual in nature. It is composed of a body and a spirit. Mortal man is a dual being. His natural body is made

from the elements of this earth; the spirit within his body came from elsewhere and is of a different nature. And so it is with animals, fowls, fishes, insects, plants, trees, and vegetation of all kind—all are composed of body and spirit. When the spirit is present, when it is properly housed in its tenement made of clay, the natural body lives. That is, it is alive from our viewpoint. When the spirit departs, the natural body dies and the elements from which it was created decay and become again as the dust of the earth.

Spirits are personages, entities, living beings; they are separate souls. Their bodies are made of a more pure and refined substance than the temporal elements with which we are familiar. “There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by pure eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter.” (D&C 131:7-8.)

There are spirit men and spirit women, and spirit beings of every sort. There are spirit cows and crocodiles, spirit tadpoles and apes, spirit elephants and dinosaurs. The beetle and the bee, the leopard and the lion, the kangaroo and the koala—life in all its forms and varieties—existed as spirit entities, as spirit beings, long ages before any of it ever came to earth to dwell in a mortal state.

We know in detail, with a specific and absolute certainty, what spirits are like. The resurrected Lord, having risen in immortal glory, entered the locked and barred upper room where a small congregation of his saints were testifying of the resurrected appearances of that first Easter day. Seeing him they were terrified and affrighted and supposed that they had seen a spirit. How could he be other than a spirit, they reasoned, for his body had just passed through a barred door or a wall of stone or a ceiling of cedar. He calmed their fears with the hallowed invitation, “Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” Thereupon they felt the nail marks in his hands and in his feet, and they thrust their hands into the gaping wound in his risen side. After this, to bear further witness to them of the difference between a spirit body and a resurrected body, he called for meat. “And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.” (Luke 24:36-43.)

More than two thousand years before the resurrected Lord Jesus was born of Mary in Bethlehem of Judea, the man Moriancumer saw the spirit body of this same Lord. First, the holy account acclaims, he “saw the finger of the Lord.” That finger appeared so much like a mortal finger that the ancient seer supposed “that the Lord had flesh and blood.” This view was immediately corrected when the Lord said: “I shall take upon me flesh and blood.” And then the Spirit Lord, the Firstborn of the Father, withdrew the veil and let his prophet, Jared’s brother, see his whole spirit body. “Seest thou that ye are created after mine own image?” he asked. The mortal body of the man Moriancumer was in the image of the spirit body of the Lord Jesus. And further: “All men were created in the beginning,” the Lord continued, “after mine own image.” The spirit bodies of all men were created in the image and likeness of the spirit body of the Firstborn.

Then from the lips of him who would yet be born of woman came these words of infinite import: “This body, which ye now behold, is the body of my spirit.” Spirits have bodies.

A spirit is not an ethereal wisp of nothingness that floats with ghostly mien through foggy space. It is an organized body, a structured entity, a living being.

And mortal man, the Spirit Lord continued, was “created” in the image of “the body” of his “spirit.” The spirit body and the mortal body are one in appearance. “And even a I appear unto thee to be in the spirit will I appear unto my people in the flesh,” Jesus said.

And Moroni, writing after the Lord’s resurrection, said, “that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.” (Ether 3:8-17.) Thus the spirit man, the mortal man, and the immortal man all are the same in appearance; they gave the same image and likeness; they look alike and are alike and are indeed the same person. We know perfectly well that mortal man is like because we are mortal. We have eyes and ears, hands and feet, tongues and toes, and all the parts and organs which make up the body of a man. And as it is with a mortal man so it is with an immortal man and a spirit man.

Man is the prototype and pattern for all forms of life. What we say with reference to his spirit body applies also to the spirit bodies of all forms of life. Our revelations speak of “the happiness of man, and of beasts, and of creeping things, and of the fowls of the air” in their immortal and eternal state. Then they speak of “that which is spiritual being in the likeness of that which is temporal.” They say “that which is temporal [is] in the likeness of that which is spiritual,” and they conclude that “the spirit of man [is] in the likeness of his person, as also [is] the spirit of the beast, and every other creature which God has created.” (D&C 77:2.) Thus every living thing on earth whether animal, fish, fowl, or plant, everything which now lives, has a spirit and is in the form and image of that spirit.

There is no revealed account of the details of the spiritual creation, nor need there be. The scriptures simply announce that it was done and that it preceded the temporal creation. After setting forth the events of the six creative days, then, by way of interpolative explanation, so that all that appertains to the creative process would be in perspective, the Lord speaks of the prior spiritual creation. He tells of the creation of “every plant of the field before it was on the earth and [of] every herb of the field before it grew.” Plants and herbs have spirits.

After telling of the creation of every form of life that has or does exist on earth, the revealed account explains: “I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth.” All things means all things; it includes the earth itself, the herbs, plants, vegetation, and trees, the insects and creeping things, and all life that has flesh and bones and blood. “And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in water, neither in the air.” Next he speaks of the temporal creation and then he returns again to the spiritual creation by saying: “Nevertheless, all things were before created but spiritually were they created and made according to my word.” (Moses 3:5-7.)

How did all things come into being spiritually? How are spirit entities created and made? As to the creation of the spirit earth, we do not know; we express no opinion as to how it was made, nor does it matter to us in our present state of knowledge and experience. As to all forms of life, it seems perfectly clear that each spirit creation sprang from the prior immortal and eternal life of the same kind and nature. This includes man, animals, fowls, fishes, and insects and creeping things.

We know that spirit men are the offspring of Celestial Parents; that they are born as the spirit children of God the Eternal Father; and that the creative process is the birth process. There is no question about this. The spirit children of God are conceived; they gestate and grow; they come forth and of a womb; they have a beginning as conscious identities; they are born; they are members of the family of the Father who dwells in heaven and who is a resurrected person having a body of flesh and bones.

Why should we suppose the creative process is any different for other forms of life? We know, for instance, that animals exist as spirits; we know they live on earth in a mortal state; we know they die when the spirit leaves the body; we know they will be resurrected and have an eternal existence with bodies of flesh and bones. We know they will be in a state of “happiness” and will enjoy “eternal felicity.” (D&C 77:2-3.) What purpose will they serve in that eternal world? Will they not be the eternal parents of spirit offspring, even as it is with men? And if this mode of spiritual creation applies to man and animals, is it not obvious that it applies to all forms of life? Why did the Lord lay such stress upon the spiritual creation if we are not expected to take man as a pattern and learn that the same creative processes apply in all spheres and to all forms of life?

In the case of spirit men, the Eternal Father endowed them with agency and gave them laws of obedience to which they had power to advance and progress and become like him. These laws are the plan of salvation. They provide for a mortal probation followed by an immortal existence. In this immortal state those who are exalted shall have spirit children of their own and the eternal cycle will go forward anew. This system has been going on from all eternity and will continue to roll on forever as one eternity grows into another world without end. And why should we suppose the system is any different in principle, where all forms of life are concerned, than we know it is with reference to man the crowning creation of the great Creator?

There is one great unanswered question about the spiritual creation. It is: Whence came the spirit element from which the bodies of spirits were made? To this question there is no answer. It is something mortals are not capable of understanding. Suffice it to say that such spirit element—such unorganized spirit matter—always has and always will exist. The same thing applies to the temporal elements from which the physical earth and all life on its face is made. There are some things which, in our present finite state, we are incapable of understanding. Where they are concerned we ought to have the good sense to lay them aside and center our faculties upon those things which are within our ken.

There is, unfortunately, a speculative theory about the creation of spirit men which continues to rear its ugly head in our literature and in our class discussions. It is that there

have existed from all eternity certain intelligences (some have called them intelligencies, thus creating a new word to describe what does not exist anyway) which intelligences are assumed to be endowed with agency which enables them to elect to be born as spirit children of the Father. This concept is sort of a pre-existence to pre-existence. The fact is there is not one shred of scriptural warrant for any such view; it has been devised in the minds of some speculators for reasons that are not clear; and it seems to serve no purpose other than to confuse the unwary and muddy the minds of those who love to speculate in fields beyond finite comprehension.

Our revelations teach that there is something which may be called spirit matter, or spirit element, or spirit substance, or intelligence, or light and truth, or simply spirit. This is the self-existent element or substance out of which spirit bodies are created. It is organized into or born as spirits in the same general way that temporal elements are organized into or born as mortal bodies. With this in mind let us analyze three passages from holy writ.

Christ our Lord said: "I was in the beginning with the Father, and am the Firstborn." That is, he lived in the pre-mortal life—which for all spirits was a day of beginning—he lived in that day with the Father, and he was the Firstborn among all the billions of our Father's progeny. "Ye were also in the beginning with the Father," he continued, meaning that all men lived in the pre-existent sphere, as we are wont to call it, as the spirit children of the same Father. "Man was also in the beginning with God," the revelation says, meaning that men lived in the pre-mortal life with the Father as his spirit children offspring. Then the account says: "Intelligence, or the light of truth, was not created or made, neither indeed can be." This has reference to the fact that intelligence or spirit element has always existed. Thus the spirit elements from which spirit bodies were created existed before it was originated into bodies. All of this seems clear; the next verse in the revelation, however, has not always been understood correctly and has given rise to some grave misunderstandings.

"All truth is independent in that sphere in which God has placed it," the divine word continues, "to act for itself, as all intelligence also; otherwise there is no existence." (D&C 93:21-30.) This does not mean, as might superficially be supposed, that truth as an abstract attribute has agency, or that intelligence (spirit element) has power to choose or elect to bring to pass the "existence" of man. It does not mean that intelligences or intelligencies or spirit matter under any name or in any form had agency or existed as an entity before the spirit birth, or chose to become a spirit being. Rather it is a digest and summation of a glorious argument advanced by Lehi in a discourse on agency. Father Lehi, in a profound passage of almost infinite spiritual depth, sets forth the need for "an opposition in all things." He shows that if there were no opposites—righteousness as contrasted with wickedness, holiness on the one hand and misery on the other, good in opposition to bad, and so forth—if there were no opposites, there would be nothing. "And if ye shall say there is no 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 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.” (2 Nephi 2:11-13.) This is the sense in which there would be no existence if truth and intelligence were not independent in their spheres; it does not mean that a mass of spirit element had power to choose to be born as a spirit being; it does not mean that spirit element has agency or that it existed as an entity before it became an entity. A handful of dust has no agency, it cannot elect to be born as a man or an elephant and so it with a handful of spirit element. It is not, in its primal state, an entity, and it does not choose to become spirit life of some particular form.

Indeed, the whole concept of the creation of spirit children is set forth by Father Abraham who said: “Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was.” That is intelligence, which is spirit element, was organized into intelligences who are spirit beings. “And among all these there were many of the noble and great ones,” Abraham continues, “And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits.” (Abr. 3:22-23.) That is to say: Intelligence which is self existent and cannot be created or made was organized by God into intelligences; or in other words, spirits were created out of self existent spirit element; or in yet other words, through the birth process some of that spirit matter which has existed with God from all eternity was born as spirits. It follows that the spirit matter now exists from which future spirits will be formed. And it seems inescapable that what we have said with reference to God and man applies in principle to animals, “in the enjoyment of their eternal felicity” (D&C 77:3) and to life and created things in all their varieties.

## CHAPTER 5 INFINITE WORLDS: THEIR CREATION

Here stands a spirit earth, awaiting a mortal body. Here stands a spirit earth, the future home for billions of the sons of men. Here stands an earth, unclothed with element, awaiting the day of its temporal creation, awaiting the day when it will become the abiding place for man and for all forms of life.

Also awaiting that glorious day are the spirits of men, a great host which no man can number. With them are the spirits of animals, fowls, and fishes, of insects and creeping things, and of plants and herbs and trees and vegetation, and life in all its infinite varieties.

And yonder is matter unorganized; yonder is the element from which the earth shall be formed; yonder is the dust from which life shall spring. When will the blessed day dawn? How will the Great Creator go about creating another earth, peopling it with his children, and placing thereon the herbs and plants and trees and vegetation needed to serve and bless his mortal children? How will he go about providing temporal bodies for the spirits that now dwell in his presence as fishes and fowls and animals, and as insects and creeping things in all their varieties? And man himself—born as a spirit in the image and likeness of the Eternal Father—how will he make the transition from celestial realms to a

temporal sphere? Will he be fashioned and formed as are adobe bricks? Or will an Infinite Power but say the word that will cause mortals to materialize out of nothing? Or will the first man be born by the regular birth processes? How, and in what way and by whom and within what time span, shall the creation in all its parts and phases come to pass?

It is written: "In six days the Lord made heaven and earth, the sea and all that in them is." (Ex. 20:11.) When this was done; when the earth and life and all things first came into being; when this sphere and all that on it is first burst forth from the womb of eternity—in that primeval day—how was it done, and what was the then status and condition of all things?

It was all done in the same way that the same creator had always acted in all the endless creations of his hands. It was the same as it had been on a billion times a billion earths that preceded out won in the eternal creative scheme of things. And it was the same as it will be on the billion times a billion future earths that shall yet come rolling into existence at the command of the Creators of the future. The creative enterprises which transpired with reference to this earth, and to all things that unto it do appertain, were the same as had been shown forth on all the worlds of the past and will be unfolded on all the worlds of the future. Our creation is not unique; it does not stand alone; ours is not the only orb on which mortal men live and love and labor. This earth is one of an infinitely great host whose numbers are totally beyond finite comprehension.

In conversing with the Lord God himself, and speaking words placed in his mind by the power of the Holy Ghost, Enoch said: "Were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning of the number of thy creations." (Moses 7:30.) God our Eternal Father lives in the family unit and has eternal increase. The union of our Celestial Parents produces eternal lives. Our Eternal Parents have a continuation of the seeds forever and ever. And all these spirit children, multiplying endlessly and being as the dust of millions of earths in number, all these children of the Father must have dwelling places. Endless posterity presupposes the creation of an endless number of earths. And so it is.

As a prelude to learning how this earth was created, Moses was permitted to glimpse the grand perspective and see the eternal tapestry into which the Almighty has woven all the worlds of his creating. While the Spirit of God rested upon him so that he could comprehend the things of God and of eternity, "Moses cast his eyes and beheld the earth"—this earth—"yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God." This is beyond comprehension to us; our finite minds cannot even imagine how one man in one place could see the whole earth at once and even discern every particle of it. From our standpoint this is something that cannot be done; it just simply cannot be; and yet Moses did it, because the Spirit of God quickened his whole being and the power of God himself rested upon him. We must have this reality firmly fixed in our minds; it sets the pattern for all that Moses saw and learned about the creation; all things pertaining to the creation of this and all earths were made know by the Lord to a man whose minds was enlightened by the power of the Holy

Ghost. And if we are to understand those same truths our minds must be similarly enlightened. No scripture is ever of any private interpretation; and what God has revealed by the power of the Holy Ghost to one prophet he will reveal to all others who attune their souls to the broadcasts of eternal truth sent forth by the Holy Spirit of God.

And so, Moses, while the spirit of God rested upon him, “beheld also the inhabitants thereof”—the inhabitants of this earth: all who had been, all who then were, and all who would be until the end thereof—”and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.” As far as man is concerned, this is impossible; to the carnal mind it is foolishness to suppose any such thing; but, with God, all things are possible, and nothing is too hard for the Lord, or for his Spirit.

Having thus seen this earth in its entirety; having seen every living soul destined to undergo a mortal probation here; having seen “the world and the ends thereof, and all the children of men which are and were created,” Moses was in a position to see how the same system of salvation operated on other earths. “And he beheld many lands,” the holy account continues, “and each land was called earth, and there were inhabitants on the face thereof.” These are other lands whereon men dwell, other earths whose inhabitants are children of our Father, other worlds whereon the purposes of God are accomplished.

While Moses was this in the Spirit, he “called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?” Why are there many inhabited earths, and who were they made? At this time, while the heavens were rent and the wonders of eternity rolled before the eyes of the ancient seer, the scriptures say, “the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face.” The Lord Jehovah the Lord Omnipotent, the Creator under the Father, conversed with his servant and friend face to face! They spoke as friends; the veil between them was withdrawn completely; they were on intimate terms. The Lord Jehovah, speaking by divine investiture of authority, speaking in the first person as though he were the Father, answered Moses’ plea in these words: “For mine own purposes have I made these things. Here is wisdom and it remaineth in me.” Even Moses, enwrapped in the power of the Spirit and having spiritual insight beyond that of almost any man, was not prepared to receive the full account of the creation of an endless retinue of earths.

This much, however, was then revealed. Jehovah, speaking for and as the Father said of his infinite creations: “And by the word of my power, have I created them, which is mine Only Begotten Son, Who is full of grace and truth.” Christ did it by the power of the Father. How many worlds are involved? The words of the Father give answer: “And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them which is mine Only Begotten.” The Father is the Creator in the ultimate sense; the Son is the agent and instrument through who he worked.

The voice of God continues to speak: “But only an account of this earth, and the inhabitants thereof give I unto you.” This account we shall consider hereafter, but first we

must have before us the Lord's eternal perspective of his creative labors. "For behold there are many worlds that by the word of my power," he continues. This means there are many worlds which were created first spiritually and then temporally, many worlds which have passed through a temporal state, have enjoyed a period of Millennial transfiguration, and have finally gone on to that state of eternal glory prepared for them in their instances. Our earth is of course destined to become a celestial orb. "And there are many that now, stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them."

Overawed by the grandeur and eternal magnitude of it all, and subdued in spirit by what he had seen and learned Moses said to the Lord: "Be merciful unto thy servant O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens and then thy servant will be content." It appears that Moses is speaking, not of the sidereal heavens, but of the atmospheric heavens which surround the earth, for the reply of the Lord God affirms: "The heavens, they are many, and they cannot be numbered unto man"—each earth has its own heavens—"but they are numbered unto me, for they are mine. And as one earth shall pass away, and the heavens thereof even so shall another come: and there is no end to my works, neither to my words."

In this setting, a setting that speaks of worlds without number, all inhabited by the children of the Eternal Father, the Great God, with reference to all the creations which his hands have made, with reference to those who live on worlds which are innumerable to man, the Great God declared: "For behold., this is my work and my glory—to bring to pass the immortality and eternal life of man" Nothing in all the revelations ever given to man ties all things together into one perfect whole better than does this single sentence of divine truth. The very work of the Lord God is to bring immortality to all the inhabitants of all the earths, that roll in the infinite expanse that has no end. And the very glory of that same Lord God is to bring eternal life to all the obedient on all the worlds which his hands have made. Creation and redemption are inseparably tied together. Worlds are created so that men may be redeemed. And unless we understand the creation we cannot come to know the full meaning of the redemption. We shall speak more particularly of our Lord's infinite and eternal atonement hereafter.

Having set forth the eternal perspective here summarized, Moses is prepared to receive the word of truth relative to the creation of this earth. "And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak." (Moses 1:8, 27-40.)

And, hopefully, we, like Moses, are now prepared to consider the paradisiacal creation and the mortal creation which grew out of it. Hopefully we are prepared to see what changed our spirit earth into a temporal or physical planet, and to learn how .all forms of life gained temporal bodies. As the great transitions unfold before us, we must have it fixed in our minds with unshakable certainty, that what transpired with reference to our earth and all that on it is, exactly the same thing that has taken place on a billion times a billion earths in the endless eternities of the past. God Almighty has done and is doing with reference to our earth what he has done with reference like earths for endless ages.

He is not experimenting; he is not allowing forms of life to evolve in one way or another as happenstance permits; he is not spending astronomically long periods of time to do one of his day's work. And he will not justify us or any men in theorizing that life first came into being on this benighted planet and then evolved into its various forms either by chance or divine governance. Rather, the Lord our God, in creation as in all things, is following the patterns of the past and establishing the pattern for the future. And thanks be to his holy name for giving us enough of his holy word to guide us in paths of truth and verity.

## CHAPTER 6 THE PARADISIACAL CREATION

After all things had been created spiritually; after the earth and man and all forms of life had been formed as spirit entities; after the creation of all things in heaven before they were naturally upon the face of the earth; after all this, then came the temporal or physical or paradisiacal creation.

A paradisiacal earth is an Edenic earth; it is an earth like the new heaven and the new earth that will be created when the Millennium is ushered in; it is a Millennial earth. It is an earth on which there is no death for any kind of life, and one on which there is no procreation either for man or for other forms of life. All things on its face have tangible bodies made from the dust of the earth. Trees and vegetation exist and appear as they do now, but they do not reproduce after their kind. Man and animals have bodies of flesh and bones, but there is no procreation; they do not provide other bodies for their counterparts in the heavenly realm. And death as we know it, meaning the separation of body and spirit and the consequent decaying of the tangible body, such simply does not exist. It has not been introduced into the scheme of things.

Our Tenth Article of Faith affirms: "We believe that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory." That is to say, when the Lord comes and brings the promised new heavens and new earth, it will once again have the glory and status that prevailed when it first rolled forth from its Creator's hand. It will become again like it was in the Edenic day before the fall. During the Millennium, however, procreation will continue, but death will be regulated. Men, for instance, will live until they are one hundred years of age and then be changed from mortality to immortality in the twinkling of an eye.

Worlds have been created and worlds have passed away. Worlds without number have come into existence in a paradisiacal state, have fallen to a telestial state, have been renewed to their terrestrial or paradisiacal state, and have eventually become celestial spheres. It is all part of the eternal plan and purpose of the Great God of all other Gods who reigns supreme in the eternal heavens. Knowing this it will not seem strange to those who are spiritually enlightened to recount what transpired in the creation of our earth as such is found in the Mosaic and Abrahamic accounts. Abraham saw all the spirit hosts of heaven; he saw billions and billions, of spirit children of the Eternal Father, all those who

were destined to come to this earth; he saw all those who should come here to gain bodies made of the dust of this earth., all who would be tried and tested on this planet. “And among all these there were many of the noble and great ones, all of whom were chosen and foreordained by the Lord to be his rulers in mortality.

How many of the pre-mortal spirits: were numbered among and considered to be noble and great? The Lord told Abraham that he was one of them. Jeremiah speaks of his own foreordination. Clearly all the prophets and apostles of all dispensations were there. Joseph Smith says that “Every man who has a calling to minister to the inhabitants of the world”—which includes each person who holds the Holy Priesthood, “was ordained to that very purpose in the Grand Council of heaven before this world was.” (Teachings, pg. 365.) By far the greater number of the noble and great spirits will be born during the Millennium. It seems reasonable to believe that the noble and great ones may have numbered in the millions or in the billions. “And there stood one among them that was like unto God”—meaning that the Lord Jehovah was like unto the Father in power and intelligence—”and he said unto those who were with him: We will go down, for there is space there, and we all take of these materials, and we will make an earth whereon these may dwell.” (Abraham 3:22-24).

Who went down to create the earth? The Lord Jesus Christ and all that mighty host of noble and great ones all of them were involved in the creative enterprise. They all went down, a mighty and glorious host, all laboring and working in their assigned spheres. This is dramatized by showing that Jehovah and Michael created the earth and all that on it is, which dramatization is intended to depict, the labors of an enormous host of faithful souls. In the ultimate sense the Father is the Creator. Christ stands at his side and in fact becomes the creator. Michael aids Christ, who is Jehovah, and with them are the numerous creators whom Abraham calls the noble and great ones.

What was used to create the temporal, the physical, the paradisiacal earth? It was made from “these materials,” from primal element, from matter unorganized, from something that already existed. To create is to organize, not to originate in the sense of making something out of nothing. Nothing produces nothing—nothing more. Spirit element was organized into a spirit earth, and temporal element into a temporal earth. “The elements are eternal” (D&C 93:33), and, “All spirit is matter.” (D&C 131:7.) Intelligence was organized into intelligences, and temporal element is organized into a tabernacle of clay to house these intelligences these spirits, these souls, these children of the Father. Spirit element is born as spirits and temporal element is born as mortals.

Thus the creation of this earth and all that on it is was a divine undertaking involving a myriad host of the eternal children of the Eternal Father. At the appointed time, at an hour of his own choosing, at the very moment when another earth was needed to fulfil the eternal purposes of the Eternal One, just at that time, neither a moment before nor a second later, the eternal decree went forth. Let there be another earth with its own heavens. Let all forms of life live on its face. Let man go forth and there abide so as to gain that experience which can be gained in no other way; let mortal man, while he dwells on earth work out his own salvation with fear and trembling before the Lord.

We have three revealed accounts of the creation. Each account stands by itself and each one supplements the other two. Taken together they contain what the Lord in his wisdom knows we are capable of receiving. Each account uses the language of man to describe the doings of God. The events depicted having infinite implications, are beyond the full comprehension of finite man. In the very nature of things the Revealer of these account uses finite, words to describe infinite acts. The Lord's purpose is to enable each person to gain as great an understanding as his mental faculties and spiritual capacities permit.

The three accounts are not wholly chronological, and they contain numerous symbolical and figurative expressions. Those persons having meager spiritual capacities, and limited knowledge of the plan of salvation and the hand dealings of God with man, will find little enlightenment in the revealed account of the creation. Those, on the other hand, who understand the great and eternal plan of salvation, who know how and why the Lord deals with men in the way he does, and whose souls are afire with the Holy Spirit, they will find truths of glorious import in these accounts. This same thing is true to some extent with all scriptures, but nowhere does the principle operate so fully as with reference to the creative acts of the Creators. The revealed accounts of the creation divide the sheep from the goats. Those who understand and believe the revealed word about the creation of all things are well on their ways to salvation. Others need to open their hearts, accept the revealed word according to the divine intent, and grow into that same state of knowledge and understanding possessed by their more enlightened brethren.

Our three accounts came to Abraham:, Moses, and Joseph Smith. The Abrahamic account is in Abraham 3, 4, and 5; such of the Mosaic account as has been preserved in the Bible is in Genesis 1 and 2; Moses 1, 2, and 3 contain the Mosaic account as revealed anew to the Prophet Joseph Smith in an amplified and plainer way. Our temple ceremonies, also revealed to Joseph Smith, contain our third account of the creation. The Mosaic account, as revealed anew in this dispensation sets forth in great plainness a number of concepts without which no man can ever come to a true knowledge and understanding of the creation. The Abrahamic account is both a blue print that sets forth the decisions of Deity when the plans were made for the creation and also a recitation of how those plans became a living reality. It expands and enlarges upon the Mosaic rendition in many remarkable ways. The temple account, known only to those who are prepared to receive such of the mysteries of Godliness as are contained in it, adds many concepts with the Lord has not seen fit to proclaim to the world.

The sealed portion of the Book of Mormon contains a full account of the creation, which also is deliberately withheld from the world at this time, but which will be known again during the Millennium. There is no question that if it were revealed to the world, or even to the generality of church members, at this time, it would do more harm than good. Obviously it contains so much that is diametrically opposed to the accepted theories of the day, so much that those who are weak in the faith would not accept, so much meat for people who drink only milk, that it would drive the evolutionists in the Church even farther from the standard of truth than is now the case: The Lord in his infinite wisdom grants unto the children of men only that portion of truth which they are prepared to receive.

Jehovah, Michael, and the other noble and great spirits created the earth. Some scriptures name the Father as the Creator because all others who participated acted under his direction and with an endowment of his power. Other passages name Christ as the one by whom all things are without specifying who else assisted in so great an enterprise “By him, and through him, and of him, the worlds are and were created:” (D&C 76:24.) When the account of creation dramatized, Jehovah and Michael, acting at the behest, of Elohim, are portrayed as the Creators, again with no mention of the parts played by the other noble and great ones. Some passages dealing with the creation speak of one God as the Creator and others of a plurality of Gods performing the creative labors the Mosaic account in Genesis says: “In the beginning God created the heaven and the earth” (Genesis 1:1), and the whole account continues in this vein. This same account as revealed to Joseph Smith says: “I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest.” (Moses 2:1.) This perfected version of the Mosaic account continues to lodge the ultimate power in the Father but to have the work done by the Son. In the Abrahamic account, following Jehovah’s invitation to the noble and great spirits to join with him in the creative work, the Lord says: “Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.” And from then on this account identifies the Creators, whoever they may be, simply as “the Gods.”

“And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.” (Abraham 4:1-2.) The empty and desolate earth is described in Moses as being “without form, and void.” (Moses 3:2). Such is the account of the creation itself. The explanations thereafter set forth in the scriptural accounts, simply enlarge our understanding of what took place. And the recitation of added events show how an empty and desolate earth—one without its perfected form and which was void in that as yet it served no useful purpose—was perfected and organized in all its Edenic beauty and glory. There is no intimation as to how or in what way this void, formless, empty, and desolate orb came into being, although there is as we shall hereafter see, a clear indication of how much time was involved in the creative ache. Certainly the Gods, using their divine power were acting by what we may term natural law. Elements that existed in one form were organized or reorganized into another. What preparation—as for instance in the creation of a solar system, a galaxy, or a universe—what preparation had preceded the organizing of the elements into a desolate and empty earth we do not know, nor does it matter. How the elements in the sidereal heavens are controlled and governed is beyond our comprehension. Suffice it to say, from our standpoint, the earth was created by divine power as part of the eternal program of Him whose all things are.

When first formed, the desolate and empty earth was drenched in darkness which of necessity means that it did not enjoy its present relationship to the sun from whence its light comes. And so the decree went forth from the Gods: “Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright.” (Abraham 4:3-4.) the comprehension of the bright light is described in Moses by saying that God “saw

the light and that light was good.” After the creation of light, meaning after the orbs involved were so organized and aligned that the light of the sun shown forth upon the earth, the Gods “divided the light, or caused it to be divided, from the darkness. And the Gods called the light Day, and the darkness they called Night.”(Abraham 4:5) This must be taken to mean that the earth began to rotate on its axis as it orbited the sun. As to the creation of light, its division from the darkness, and the naming of Day and Night, God said to, Moses: “This I did by the word of my power, and it was done as I spoke” (Moses 2:5), clearly inferring that no long period of time was involved in bringing light to the earth and causing the recurring periods of darkness and light.

Thus the earth was created in its empty, desolate, and formless state, and, it began rotating on its axis and revolving around the sun in what is called the first day of creation. On what is called the second day the Gods decreed: “Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.” In the Mosaic account the expanse is called the firmament. “And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse, Heaven.” (Abraham 4:6-8.) In the Book of Moses the waters under the firmament are called “the great waters,” while those “above the firmament” are designated simply as “waters,” indicating there was more water on the earth than in the atmospheric heavens. (Moses 2:6-8.)

On the third day of creation, “the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so even as they ordered; and the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed.” (Abraham 4:9-10.) According to the Mosaic word the waters on the earth were gathered into, “the Sea,” and God, when, heaven and earth and sea were all made saw that they “were good.” (Moses 2:10.)

Thus the heavens and the earth were created in two days and part of a third. Thus all things were in readiness and the time had arrived for placing living things—life in all its forms and varieties—upon the new earth with its new heavens.

## CHAPTER 7 CREATING PARADISIACAL LIFE

Once this earth was created in its tangible or physical or paradisiacal state; once the rocks and soil and dry ground had been separated from the waters once planet earth had been prepared as an abiding place for tangible or physical or paradisiacal life—then came the creation of all forms of life. Then the great Creator began the process of sending to earth the spirit entities in all their forms and varieties. Then he set into operation the laws and the ways whereby spirit plants and herbs and trees, spirit fishes and fowls and animals, and finally spirit men might be housed in tangible or physical or paradisiacal bodies. It is

of this creation that we shall now speak as we continue to recount the events of the successive days of creation.

On the third day, after the dry land and the waters had been separated both the Abrahamic and the Mosaic accounts of the creation tell of the coming forth of grass, herbs, and trees. And both accounts—categorically, emphatically, and with repetitive emphasis—set forth an eternal principle which precludes forever any possible evolutionary development for any of the vegetation so created. It is as though the Creator, foreseeing the theories and vagaries of the last days, was taking occasion in advance to deny their validity and to point the minds of faithful men into channels of truth and light.

Abraham speaks of the first life on earth in these words: “And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.” The Mosaic account agrees. Abraham continues: “And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the gods saw that they were obeyed.” (Abr. 4:11-12.) Again the Mosaic account concurs, adding that all things which God had made “were good.” (Moses 2:11-12.) To those with spiritual insight, these accounts are perfectly clear. Grass, herbs and trees, and therefore vegetation of every sort—each living thing that grows out of the ground—grew in the first instance “from its own seed.” Each living plant and every form of vegetation then brought forth seed “after his kind.” And God the Creator decreed that each form of life so created “could only bring forth the same kind of life in itself, after his kind.”

Another revealed account of the creation is even more express. It teaches that those involved in the creative processes, and we have seen that their number was legion, took seeds of every sort and planted them in the earth. That these seeds came from another world almost goes without saying:

To envision what was and is involved in the creation of all that grows out of the ground, we must understand certain basic verities, these include:

1. The revealed accounts of the creation are speaking of a paradisiacal creation, of the creation of paradisiacal vegetation on a paradisiacal earth.
2. There is as yet no death in the world. Adam has not so much as been created, to say nothing of the fact that he has not fallen so as to introduce death into this sphere of existence.
3. Neither is there as yet any procreation of any form of life. The Gods, as of now, are simply preparing the earth “to bring forth” mortal life in due course, and they see that they will be “obeyed.”

4. All things that are or were or will be created on earth already existed as spirit entities in their spirit form. The physical or tangible or paradisiacal creation is simply to provide an earthly body for all these forms of spirit life.

5. All forms of life on earth exist and are because they existed first spiritually. The life of the beast and the life of the plant is in the spirit. If there were no spirits there would be no life. When the spirit comes into the body there is life; when it leaves the body there is death. Plants and animals and all forms of life have spirits, their own personal and individual spirits.

6. All forms of life that grow out of the earth had their origin in seeds brought from another sphere.

7. The seeds so planted in this earth brought forth after their kind; that is they grew into the same general kind of grass, herb, tree or vegetation as that from which they were taken.

8. The resultant plant life was empowered to bring forth, in due course, seeds of their own from which Seeds other like vegetation would grow.

9. Such was to be the “only” seed they could bring forth; every form of plant life was to remain “the same” as the parent plant. Nothing that grows out of the earth could change to another type or kind or species of life. It could only bring forth “after his own kind.” Within its kind or sphere there might be changes, modifications and improvements—new varieties of wheat or roses or grass—but beyond the bounds of their own “kind” no life was empowered to go.

During what is called the fourth day of creation the relationship between the earth and the heavenly luminaries was established Abraham tells us: “And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.” Creation is organization and the heavenly bodies that existed from before the foundation of the earth—and in fact were created by the same creator who brought the earth into being—are now being given their relationship to the earth, which means they are being created as far as this earth is concerned.

“And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; and the lesser light they set the stars also; And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night., and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed.” (Abr. 4:14-18.)

To this the Mosaic account adds that the lights so formed were “in the firmament of the heaven;” that “the greater light was the sun, and the lesser light was the moon”; and that

“all things” which came from the Creator’s hand “were good.” (Moses 2:14-18.) There is, of course, no pretense at chronology in these accounts. The stars in the firmament—themselves also the handiwork of Elohim and Jehovah—were created astronomically long ages before our earth was given its relationship to them. They were created as far as this earth is concerned when the organizational arrangements were made which gave them their relationship to this planet.

At this point we must pause and consider the order of events of the first four days of the creation. On the first day God created the earth which was then empty and desolate (without form and void) and darkness reigned; light was created and separated from the darkness, with the

resultant days and nights. On the second day the waters in the expanse or firmament, of heaven were divided from those on the earth. On the third day the waters on the earth: were gathered into one place; dry land came forth; and grass, herbs, trees, and all forms of plant life were created. Then on the fourth day came the lights in the firmament, the sun shone during the day and the moon at night, and times and seasons came into being.

Now, according to mortal standards, and judging on the basis of things as we know them, this revealed order of creative events does not make sense. As beasts breathe air, so grass and herbs and trees and plants must have sunlight. Seasons themselves regulate the growing period. Vegetation as we know it neither does or can grow until the light of the sun shines, until there is day and night, until there are seasons. Why then do the revealed accounts set forth the growth of plant life before the life giving rays of the sun shine forth? There can be only one answer. It is part of the basic foundation upon which the facts of creation rest. The reality is that we are not dealing with created things-as we know them. This is not a creation of mortal grass, mortal herbs, and mortal trees. This is a paradisiacal creation. There is as yet no death in the world; mortality still lies in the future; it will not enter the scene until after the fall of Adam. All that is being created is starting life in a state of immortality. And we are left to conclude—it is inherent in the whole scheme and system of things—that life as it was first manifest on our planet did not need the same life giving elements as is the case with life as it now exists.

Knowing what the revealed accounts set forth as to the creation of plant life, we are ready to learn what is involved in the creation of fishes and fowls, and then of beasts, and finally of man himself. At this point in his account Abraham records the planning and preparation of the gods in the creation of that life which has flesh and bones. He tells how “the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life,” and so forth. He tells that “the Gods saw that they would be obeyed and that their plan was good.” He records their promise: “We will bless them, and cause them to be fruitful and multiply,” and so forth, all on the fifth day.

Abraham’s record tells us that “the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind, and it was so as they had said.” Then Abraham interweaves into the planning account the fact of creation itself. “And the Gods organized the earth to bring forth the beasts after

their kind, and cattle after their kind and everything that creeped upon the earth after his kind; and the Gods saw they would obey.” (Abr 4:20-25.)

But it is to Moses that we turn for the actual account of the creation of the fishes, fowls, beast, and man in their paradisiacal state. As to the fifth day, the holy word recounts: “And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.” The planning set forth by Abraham is now going forward. Fishes and fowls and moving creatures, having bodies of flesh and bones (not flesh and blood!) are now to find place on earth. “And I, God, created great whales and every living creature that moveth, which the waters brought forth: abundantly, after their kind, and every winged fowl after his kind: and I, God, saw that all things which I had created were good.”

After the creation of fishes and fowls and moving creatures; after they were present on earth in abundant numbers; after the seas teemed with life and the atmospheric heavens found place for feathered life—then the Creator issued a decree which no form of life, as then constituted, could obey “And I, God, blessed them, saying: ‘Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth.’” As we shall see hereafter, neither man, who received a similar commandment, nor any form of life, could procreate and reproduce its kind until after the fall, until after living things became mortal, until after death entered the world) And thus ended the fifth day.

As to the sixth day, the Mosaic account affirms: “And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after their kind, and it was so. And I, God, made the beasts of the earth after their kind, and cattle after their kind. everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.” (Moses 2:20-25.)

Such is the revealed word as to the facts of creation. God did it; or, better, it was done by the Gods; or, still better, the Gods and the noble and great ones who were with Christ in the preexistence, all of these, were the ones who performed the creative acts. The question that confronts us, however, is not who but how. And, providentially, we have every reason to believe that we do in fact know how the Creator placed all forms of life on earth. We have already shown that the revealed word itself says seeds were planted to bring forth grass and herbs and trees and plants. But what of insects and fishes and fowls and beasts and creeping things? What process was used to provide bodies—physical, tangible, paradisiacal bodies—for the spirit creatures in preexistence?

We know exactly how Adam was placed in the Garden of Eden. He began his earth life as the offspring of Celestial Parents Who provided by the birth process a body of flesh and bones to house his eternal spirit. We shall show this from the revelations and the official doctrinal pronouncements of the First Presidency in due course. We do not in our present state of spiritual progression, have like documentation as to the creation of other bodily creatures. But we do know enough about the plan of salvation and the dealings of God with men to draw some conclusions with virtual certainty.

We know every living thing existed as a spirit entity before it gained a mortal life. We know all forms of life are resurrected. We know resurrected men beget spirit children in the realms of exaltation. We know that man is the crowning head of creation and that, in principle, he is the pattern for other forms of life. We have heretofore suggested, with a surety bordering on certainty, that spirit creatures are the offspring of resurrected creatures, even as it is with men. And we now suggest, with the same degree of assurance, that living things, having bodies of flesh and bones, began life on this earth in the same way man did. That is they were born to their resurrected progenitors; with those perfected creatures thus creating bodies of flesh and bones to house the spirit creatures who dwell in preexistence. It is just that simple. There is no evolution at all about it. God created animals the same way he created man. Both came into being by normal birth processes—with like begetting like which system has been in operation from all eternity in all the worlds ever created and peopled with creatures and with men.

As to the beings thus created—and we here include insects, fishes, fowls, beasts, creeping things, man, and all forms of life having bodies of flesh and bones—as to all of these, they were first created with paradisiacal bodies. There was no death in the world at that time, a fact we shall deal with at some length in due course. But as we conclude these brief expressions about the creation of the various forms of life we are bound to state, as we did with reference to plant, life, that all things were first created in a paradisiacal state; that there was no death in the world at that time; that there was no procreation by any form of life; that all forms of life existed as spirits before the physical creation; that the life of all things is in the spirit, and that every form of life has power to bring forth seed after its own kind and only after its own kind.

This last point—that of life bringing forth only after its own kind—is so plainly and emphatically and repetitiously set forth: in the revealed word that to question or reject it is to reject the scripture and the Lord. Of course there are changes and improvements within the “kind”, within the species, within the bounds set by the Almighty. Horses and asses can produce sterile mules; types of cattle or of dogs can be altered within the species, but one kind of life can never—not as long as eternity lasts—pass from one kind to another. Every form of life is restricted and limited to provide bodies for the spirits awaiting those bodies, which spirits have a form and a shape and a design that is fixed and set. A spirit elephant can only enter the body of a mortal elephant. The spirit of the beast is always in the likeness of the spirit that comes from preexistence.

Those with faith and understanding, who ponder and pray about the truths set forth in the revelations as these holy records unfold the facts of creation, will receive a marvelous flood of light and knowledge which will never come to the ungodly—all of which brings us to the point of considering the creation of man, God’s crowning creature.

## CHAPTER 8 MAN: HIS PARADISIACAL CREATION

We know more about the creation of man and how he became what he is than we do with reference to any other form of life. And, as heretofore set forth, we combine this knowledge with our overall understanding of the plan of salvation to determine how bodies were made for all those other forms of life which have bodies of flesh and bones. It is now our privilege to consider the creation of the man Adam himself and to fix everlastingly in our minds the glorious things that actually took place in that primeval day.

We shall take our basic data from Abraham and Moses, but in this instance, because of the transcendent import of all that is recorded in each account, we shall quote virtually everything that is in both versions. Abraham's account deals with the decisions and plans of the Gods when they counseled among themselves to create man in their image, and Moses's writings record the creative acts themselves. The accounts are in Abraham 4:26-31; 5:1-3 and Moses 2:26-31; 3:1.

Abraham: "And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness." Moses: "And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness and it was so."

The Gods are Elohim and Jehovah. That is perfectly clear from the Mosaic account. But, as we shall soon see, the Gods are also the Celestial Parents of Adam and Eve. Parents are not single in eternity. There is an Eternal Father and an Eternal Mother. The Gods are both male and female. Speaking of mortals who enter the new and everlasting covenant of marriage who abide in the covenant and receive the promise—that they "shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths;" who "pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads;" and who are glorified by receiving "a fulness and a continuation of the seeds forever and ever"—speaking of such mortals, the Lord says: "Then shall they be gods . . . because they have all power, and the angels are subject unto them." (D&C 132:19-20) They—both men and women—are Gods because they live everlastingly in the family unit as Celestial Parents, having spirit children forever. They are gods because they receive, inherit, and possess the fulness of the glory of the Father. They are Gods because they are like their own Celestial Parents, whose spirit children they are, and with whom they dwelt in the courts of glory before the foundations of this earth were laid. They are Gods like the Gods who came down to create man in their own image and likeness.

An image is an incarnation; it is a reproduction or imitation of the form of another person; it is an exact likeness. It is a tangible and visible representation of another person "it is one person who is strikingly like another person. Paul says Christ is in "the express image of his [Father's] person." (Hebrews 1:3). Likeness is the quality or state of being

like another; it is resemblance; it is the same appearance; it is having the same semblance. Man is made in the likeness of God physically and has power to become like him in respect to all the attributes of godliness.

Thus God made man in his own image physically and spiritually, and God is a holy man. “In the language of Adam, Man of Holiness is his name.” (Moses 6:57). The name-title, Ahman or Ah Man is a translation or a transliteration that has come down to us from the ancient tongues. And thus, when “The book of the generations of Adam” was written it said: “In the day that God created; man, in the likeness of God made he him: In the image of his own body, male and female created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the foot stool of God.” (Moses 6:8-9) The creation of Adam on this earth, with a tangible body of flesh and bones was the creation of a human soul in the image and likeness of the tangible body of his Eternal Parent.

Abraham: “And we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over ever creeping thing that creepeth upon the earth.” Such was the plan. Moses: “And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Such was the eventuality. And thus man—meaning them (the man and the woman or mankind in general)—was given dominion over all things. He was and is the governor of the earth and all that thereon is.

Abraham: “So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.” Moses: “And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.”

God the Creator delegated to the noble and great ones of preexistence much that appertained to the creation of the earth and the placing of life thereon. But the creation of his crowning creature, the bringing forth of man in the divine image, the perpetuation of his own race, this he did not delegate. Man was created by the Father personally. God or the Gods made man in their image and they made him male (Adam) and female (Eve) because the Celestial Parents also were male and female. Hence the wording on the accounts in Abraham and in Moses. Man was made in the singular, but they were made in the plural, and as man was in the image of the Eternal Father so the woman was in the image of the Eternal Mother, and these two were in “their own image.” The progeny of the Gods can only be born in the race of the Gods, and there can be no birth without a Father and a Mother.

Abraham: “And the Gods said: We will bless them. And the Gods said: we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” These were their plans. Moses: “And I, God blessed them and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and

have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” These were their act.

Be it noted that Adam and Eve were commanded to do something beyond their power to perform. They were told to multiply and replenish the earth; they were commanded to provide bodies for the spirit men and women in the preexistence; they were told to have children. This they could not do unless and until they became mortal. Their creation up to this point was a paradisiacal creation. They had immortal bodies of flesh and bones, not mortal bodies of flesh and blood. Both procreation and death appertain only to the mortal state. If they were to comply with the divine decree and bear children, they must become mortal through the fall. Both death and procreation must be introduced into the scheme of things. As Adam and Eve and all forms of life then existed, including both plant and animal life, there was neither birth nor death. Neither man nor beast could as yet reproduce themselves; nor could they, as yet, pass through death. These things awaited the coming of mortality.

Be it also noted that to replenish the earth: does not mean, as some have falsely supposed, to refill the earth with another race; it does not mean to replace previous people; it does not mean to fill the earth again. To replenish simply means to stock the earth with men; it means to fill it with persons. Such is the dictionary definition of the word. And in addition to this the Hebrew verb mole means fill, to fill, or make full. This was translated as fill in the command given to the beasts but as replenish in the command to man. The meaning in each instance is to provide bodies for spirits from preexistence and to fill the earth in the first instance and not to refill or to fill again.

At this point in the account of the great creative enterprise Abraham sets forth the relationship destined to exist between man and plant life and between animals and plant life. He records: “And the Gods said: Behold, we will give them [the man and the woman] every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it ; it shall be for their meat.” In substance and thought content the same decree will be forthcoming as to other creatures having bodies. “And to every beast of the earth,” the account continues, “and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.” Thus Abraham tells what the Gods planned to do. The Mosaic account records that they performed the planned labors except that the beasts, fowl, and creeping things were given “every clean herb for meat,” rather than every green herb.

It is worthy of note that the food provided for man and for all bodily forms of life was vegetarian. They were to be sustained from plant life. There is no indication that man or any form of life was authorized to eat the flesh of any living thing. This dietary restriction accords with the fact that in one day of this paradisiacal creation there was no death. Animals, thus, could not be slain to provide food for each other or for man as is now the case. The Lord did not authorize man or animals to eat flesh until after the fall;

until after the earth and all that on it is became mortal; until there was blood in the veins of man and beast, which blood, when spilt, would cause the creature to die.

This same paradisiacal condition will prevail again during the Millennium, and once again the eating of flesh will cease. It is of that Millennial day that Isaiah says: “And the cow and the bear shall feed”—that is together in the same stall or den or field, eating from the same manger and consuming the same kind of food—“their young ones shall lie down together: and the lion shall eat straw like the ox.” (Isa. 11:7.)

The Lord’s law as to eating the flesh of other forms of life in this mortal world is set forth: in the ancient word in this way: “And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.” The peopling of the earth is beginning anew in this day; it is once again like it was when Adam was cast out of Eden; except, for Noah and his family all men have been drowned in the universal flood that covered the earth. “And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered.” Again it is with Noah and his seed as it was with man in the beginning. Mortal men are to be the governors and controllers of all created things. Having so affirmed, the Lord gives a decree that changes the one issued in the day of the paradisiacal earth. Now he says: “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” No longer are the dietary laws restricted to plant life. On the mortal earth the flesh of animals may be eaten. One basic reason for the change is that their blood can be spilt and they can now die. The presence of blood in the body is what distinguishes paradisiacal life from mortal life.

And so, the Lord says to Noah: “But., the blood of all flesh which I have given you for meat shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat .” This restriction on the eating of blood, which prevailed in the days when men offered blood sacrifices, had the effect of reminding them that their sins would be remitted because of the spilt blood of Christ. They were expected to know that as mortals gained mortal life through their own blood, so they have power to gain eternal life through the atoning blood of Christ. “And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hand. And whoso sheddeth man’s blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give that every man’s brother shall preserve the life of man, for in mine own image have I made man.” (JST, Genesis 9:8-13.) Blood is the symbol of mortality, and mortality is essential to salvation. Only mortal man, in whose veins flows the blood of life, can come forth in immortality and gain eternal life. Hence, paradisiacal man must become mortal man, as we shall show hereafter.

But first we must complete our account of the paradisiacal creation. Abraham’s account of the planning of the creation attests: “And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient . . . And thus we will finish the heavens and the earth and all the host of them . . . And thus were their decisions at the time that they counseled among themselves to form the heavens and the

earth.” The parallel passage in Moses says simply that God saw everything that he had made and that all things so made were “very good.” Then the account with a tone of finality says: “Thus the heaven and the earth were finished, and all the host of them.”

Such is the account of the paradisiacal creation so states the holy word with reference to the creation of the earth, of man, and of all forms of life; such is the revealed word; such is the sole and only source from which sure and certain and true knowledge of the creation has or can come. But the earth had not yet become as it now is; there was life on its face, but not mortal life; mortal flesh, mortality, the kind of existence now enjoyed by man and all forms of life did not as yet exist. There was no birth, no procreation no provision whereby bodies might be prepared for the spirits of all form of life which were in heaven. Without this the purposes of God could not be accomplished. And there was no death, no separation of body and spirit, no arrangement for life to return to the dust from whence it came. And without this there could be no immortality in the endless sense, no eternal life, no future spirit reproduction by every form of life, each bringing forth after its kind.

Something else must happen. The fall of man must bring in the new order of things. This fall will be in effect the mortal creation or at least will bring into existence mortality as we know it. And something else must be revealed to put the account of creation into focus. This added light and knowledge is what the Lord now pours forth and which we shall consider under the heading, What Is The Mortal Creation.

## CHAPTER 9 WHAT IS THE MORTAL CREATION?

This earth, including the atmospheric heavens which surround it, together with all forms of life found on the earth, in the sea, or in the air, all these things, as they now exist, constitute the mortal creation. When all these things first came into being as tangible and corporeal object; they constituted the paradisiacal creation. In the not distant future there is to be a new heaven and a new earth, a new creation or organization of all things. At that time “the earth will be renewed and receive its paradisiacal glory.” (Tenth Article of Faith.) It will become again a paradisiacal creation.

We have recounted the revealed circumstances surrounding the paradisiacal creation as it was in the beginning. The Abrahamic and Mosaic accounts are both express and specific in announcing that the creation of the earth and all forms of life was finished and yet there was not a man to till the ground; there was no flesh upon the earth; conditions had not yet been arranged where under the spirit children of the Father could undergo their mortal probation. There was as yet no procreation and no death for man or for any form of life.

Creation, as we are aware, is organization. The spirit earth, and all spirit forms of life, came into being from spirit element. The tangible or corporeal or paradisiacal earth, and all forms of life, were created out of element as we know it. These forms of life, first

made in a paradisiacal state, later became mortal. And in order for us to understand what is involved in this change, the revealed account, s comment about the creative process. The explanations made are not chronological recitations of successive events, but explanations that tie into and explain the creation as already set forth and the plan of salvation for all forms of life as it has been established by the great Creator. These commentaries and explanations are in Abraham 5:4-21, and Moses 3:4-25.

Abraham begins his interpolative commentary, that is his explanation of what he has already recounted, by saying: “And the Gods came down and formed these the generations of the heavens and the earth, when they were formed in the day that the Gods formed the earth and the heavens, According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the earth before it grew.” All things were before created, first, as spirit entities, and then paradisiacally, and yet the plant life was not yet growing naturally upon the earth. Why? The account, answers: “For the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.” It appears that some change was needed in the paradisiacal earth if it was to bring forth mortal vegetation, that is vegetation that reproduces itself and then dies. Hence, “there went up a mist from the earth, and watered the whole face of the ground.”

In the Mosaic record the Divine Voice says: “And now, behold, I say unto you, that these are the generations of the heaven and the earth, when they were created, in the day that I the Lord God, made the heaven and the earth.” He is here affirming that the account we have already considered, meaning the account of the paradisiacal creation, the account set forth in Moses 2 and in Genesis 1, is true and correct. But some further explanations must be made if we are to understand how this original, tangible, and corporeal creation attained its present mortal state. And so the Lord makes some interpolative comments about the spirit creation and relates them to the paradisiacal and the mortal creations. He says he made “every plant of the field before it was in the earth: and every herb of the field before it grew.” He made them as spirits and he made them in their paradisiacal state before they obtained the natural or mortal state that is now theirs. “For I, the Lord God, created all things of which I have spoken spiritually, before they naturally upon the face of the earth.” There is nothing amiss in reading into this statement a dual meaning so that it has reference to both the spirit creation and the paradisiacal creation, which paradisiacal state may be said to be a spiritual creation when contrasted with the natural or mort,—l state in which all things now are. The next sentence bears this out: “For I, the Lord God, had not caused it to rain upon the face of the earth.”

Next comes an explanation that brings in preexistence and the spirit creation. “And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air.” Note two things first, that all things were first created as spirits in heaven, and, next that although all things had been created tangibly upon the earth there was as yet no flesh on the earth, in the water, nor in the air. Man, animals, fish and fowl had bodies of flesh and bones and yet there was no flesh upon the earth. And so some added preparation occurred to get the earth ready for mort, al flesh. “But I, the Lord God,

spoke, and there went up a mist from the earth, and watered the whole face of the ground.”

The presence of mist and dew and rain and all that these entailed was essential to the existence of the mortal life of both plants and animals.

At this point in the inspired word, Abraham explains how man was created in his paradisiacal or immortal state before the fall. This was his creation as a man on earth as distinguished from his birth as a spirit being in preexistence. Of this creation of man on this earth, here to abide during a destined mortal probation, Abraham says: “And the Gods informed man from the dust of the ground, and took his spirit (that is, the man’s spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.” Thus Adam was formed in the same way all men are made. We are all created from the dust of the earth; our earthly bodies are made of physical elements; these are organized through the birth process. A home is thus provided for a spirit that dwells in preexistence. The spirit enters the body; the body comes forth from the womb; the breath of life enters the nostrils; and the new creation becomes a living soul. The forming of Adam is a pattern; he is the prototype; all his descendants follow the course he first pursued.

Moses, also, speaks of these same things and adds to them the fact that paradisiacal Adam becomes mortal Adam. A paradisiacal being is immortal and has a body of flesh and bones; after the fall man becomes mortal and has a body of flesh and blood. “And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life.” Once again it is an account of the birth of the first man. Then in successive phrases the Mosaic account speaks of both the paradisiacal creation of man, of his fall to a mortal status, and of his prior spiritual status. “And man became a living soul,” the Lord says, and in addition man became “the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.”

“Man became . . . the first flesh upon the earth.” Were not fishes and fowls and animals all created with tangible bodies of flesh and bones before man was created? They surely were. But they were created in an immortal or paradisiacal state, a state wherein there was neither procreation nor death. Adam had to be created before he could fall; and the fall brought death into the world for him and for all created things. Thus: “Men (through the fall) became the first [mortal] flesh upon the earth.” After he fell the effects of his fall passed upon all created, things and they also became mortal and had bodies of flesh and blood.

As to the creation of Eve the Abrahamic account says: “And the Gods said: Let us make an help meet for the man, for it is not good that man should be alone therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof; And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.” The Lord has revealed elsewhere that this account is simply figurative, that it is

intended to teach certain truths, and is not to be taken literally. Eve was not made from Adam's rib anymore than any wife is made from her husband's rib.

The Abrahamic account continues: "and Adam said: This was bone of my bones, and flesh of my flesh; now she shall be called Woman, because she was taken out of man; Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh." Again this is figurative and symbolical. It is intended to teach the perfect unity that should exist in the Lord's system of marriage. The Mosaic account, phrase by phrase, preserves the same account and the same similitudes. Then both accounts say: "And they were both naked, the man and his wife, and were not ashamed." We repeat—it cannot be emphasized too strongly if we are to understand the creation—they were created in an immortal state. The shame of mortal nakedness did not, therefore, exist, because the appetites and feelings of mortality had not yet been loosed in their bodies.

Who, then, was the man Adam, and who was the woman Eve? Who were their parents and how came they to dwell as mortals on this earth? What does it mean to be formed from the dust of the ground: How is such a creation brought to pass? If the story of the rib is figurative—which it is—how did Eve take upon herself a body made of the dust of the ground? None of these things are hidden from us, and there need be no misunderstanding or uncertainty as to the ultimate reality. As far as the world is concerned the creative events can remain shrouded in symbolism. The Latter-day Saints at this late date, however, ought to be prepared to receive such truth in plainness as has been revealed, knowing the while that all things relative to the creation of all things will not be revealed until the Second Coming. "In that day when the Lord shall come, he shall reveal all things—Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven." (D&C 101:32-34.) Such things as we now know pertaining to the creation of man and of all things we are of course duty bound to accept.

In tracing the genealogy of the Lord Jesus back to the beginning, Luke comes to "Seth, which was the son of Adam, which was the son of God." (Luke 3:38.) The inspired version changes this to read: "Adam, who was formed of God, and the first man upon the earth." (JST, Luke 3:45.) As Luke wrote the account, this apparently was as much as it was deemed appropriate to say. However, those to whom the Book of Moses was directed were prepared to receive a plainer statement. The Mosaic account speaks "of Adam, who was the son of God, with whom God, himself, conversed." (Moses 6:22.) This concept that Adam and Eve were born, in the literal sense of the word, with bodies of flesh and bones, has been taught by all our leading brethren from the beginning of the dispensation. They have said that Celestial Parents, whose normal course it is to beget spirit children only, did in these instances, by obedience to eternal law, provide tangible bodies for the primal parents of the human race.

These expressions relative to the birth of Adam and Eve on this earth as personages of tabernacle are the formal and official doctrine of the Church. They are set forth, among

other places, in a formal pronouncement of the First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund) entitled, “The Origin of Man.” This proclamation was published in the Improvement Era. vol. 13, pp. 75-81, and from it we shall now quote.

“Adam, our great progenitor, ‘the first man’, was, like Christ, a preexistent spirit; and like Christ he took upon him an appropriate body, the body of a man, and so became a ‘living soul.’” Our concern is to learn how Adam gained his earthly body, and what was involved in his becoming a living soul. “The doctrine of the preexistence—revealed so plainly, particularly in latter-days, pours a wonderful flood of light upon the otherwise mysterious problem of man’s origin. It shows that man as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that ALL WHO HAVE INHABITED THE EARTH SINCE ADAM HAVE TAKEN BODIES AND BECOME SOULS IN LIKE MANNER.” We shall have more to say shortly on what it means for Adam to take a body and become a living soul in the same manner as all other men have done.

“It is held by some that Adam was not the first man upon this earth, and the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was ‘the first man of all men’ (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race . . . MAN BEGAN LIFE AS A HUMAN BEING, IN THE LIKENESS OF OUR HEAVENLY FATHER.” Like begets like, and if Adam is a son of God, there is no way he could have began life except in the image and likeness of his Heavenly Parent.

“True it is that the body of man enters upon its career as a tiny germ or embryo, which becomes an infant, quickened at a certain stage by the spirit whose tabernacle it is, and the child, after being born develops into a man. There is nothing in this, however, to indicate that THE ORIGINAL MAN, THE FIRST OF OUR RACE, BEGAN LIFE AS anything less than a man, or less than THE HUMAN GERM OR EMBRYO THAT BECOMES A MAN.” It is difficult to envision how the First Presidency could have chosen language that is more express, pointed, and clear. Their expressions are delicately and discreetly phrased and yet they cannot be misunderstood by any except those who willfully choose to do so. Their statements are the official “position held by the Church.” Reasonable men cannot differ as to their meaning or as to whether they constitute the approved and formal and official doctrine of the kingdom. Thus, we believe that when Adam (and Eve) passed from preexistence to mortal life they were born. They had parents; they had a father and a mother; and their parents were celestial beings who have bodies of flesh and bones and who also are the parents of spirit children. We believe that all men were begotten as spirits in a pre-mortal life, that they were born of heavenly parents and reared to maturity as spirit beings; and that this was prior to any birth of men or life of men on earth. We believe that when Adam (and Eve) gained temporal bodies to house their eternal spirits they gained them in the same way that all men have gained bodies since Adam. They were born—”in like manner”—as all men have been born.

We believe that Adam was the first man; that he was not a development from a lower order of the animal creation; that he was the primal parent of the human race; and that he began life as a human being in the likeness of his Celestial parents. On to be more precise and explicit, we believe that Adam and Eve each began their temporal life on earth as the human germ or embryo that becomes a mortal. They were begotten; they were conceived in a womb; their bodies were quickened at a certain stage by their eternal spirits. They came forth out of the womb; they were born; and then they grew to maturity. There is no question as to what happened, and there is no question as to the doctrine of the Church.

“Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam’s race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain. “THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, basing its belief on divine revelation, ancient and modern, PROCLAIMS MAN TO BE THE DIRECT AND LINEAL OFFSPRING OF DEITY.” That is to say, man in this life, man on this earth, man as he is now constituted, man as he is composed of body and spirit, mortal man, is a direct lineal descendant and offspring of Deity indeed, “God himself is an exalted man, perfected, enthroned, and supreme.” Man is of the same race as the Gods; like begets like; fathers sire sons and mothers bear daughters. All men are the spirit children of God. Thoughtful people who ponder the verities involved come to realize how man was formed. In their minds it strains credulity to believe anything except that God himself perpetuated his own race on the earth by using the normal birth process by which life always is organized, formed, made, created, or born.

“By his almighty power he organized the earth, and all that it contains, from spirit and element, which exist co-eternally with himself. He formed every plant that grows, and every animal, that breathes, each after its own kind, SPIRITUALLY AND TEMPORALLY—that which is spiritual being in the likeness of that which is temporal, and that which is temporal in the likeness of that which is spiritual. He made the tadpole and the ape, the lion and the elephant; but he did not make them in his own image, nor endow them with godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the hereafter, each class in its ‘distinct order or sphere,’ and will enjoy ‘eternal felicity.’ That fact has been made plain in this dispensation. (D&C 77:3.)

“Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and eons, of evolving, into a God.” Our conclusion is and must be that man on earth—mortal man as we now know him—is the “offspring of celestial parentage.” Thoughtful people who understand the plan of salvation know that it could not be otherwise. God be praised for the knowledge that has come to us by revelation in

these the latter days! And would God that we knew all that some of the ancients knew about these things!

There is one truth that must be interjected at this point into our account of the creation. It is: Christ is the Only Begotten. He is the Only Begotten in the flesh. He alone had God for his Father and a mortal woman for his mother. Adam was born of celestial parents; both his Father and his Mother had exalted bodies; they were immortal beings. Christ had an immortal Father and a mortal mother. He was born into mortality and had the power in his then mortal state to die. Adam was born into immortality; there was then no death in the world. He began life with a paradisiacal body, and only after the fall did he become mortal and thus subject to death. Christ came as the Only Begotten in the flesh. No one should be confused on this issue. And we might well ask: Is it anymore difficult to believe that Adam and Eve in the literal sense, are the temporal offspring of Celestial Parents, and that they were born as immortal beings, than it is to believe that Christ is the literal offspring of the Eternal Father, and that he was born as the Only Begotten in the flesh? Both of these great and eternal verities must be accepted on faith.

As we have heretofore set forth, herbs and plants and trees and vegetation of all varieties had their beginning on earth when the Gods planted seeds in the ground. As to their creation the word of scripture says: “And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it.” Each seed sprouted, grew, and matured. “And it became a living soul.” Plant life has a soul; the body and the spirit comprise the soul. “For it was spiritual in the day that I created it; for it remaineth in the sphere in which I God, created it, yea, even all things which I have prepared for the use of man; and man saw that it was good for food.”

Then with reference to creatures having bodies, the holy word affirms: “And out of the ground I the Lord God, formed every beast of the field, and every fowl of the air.” That is to say, the Lord formed them out of the ground in the same way in which this same scriptural account says he formed man out of the same ground. In other words they were made from the dust, meaning the elements of the earth. And the Lord “Commanded that they should come unto Adam, to see what he would call them.” The command was to the fowls and the beasts; they came to Adam. They were not yet roaming wild in a so-called pristine state. They were immortal or paradisiacal fowls and beasts who were obedient to the divine voice “and they were also living souls; for I, God, breathed into them the breath of life.” It was with the fowls and the beasts as it was with man. Their spirits entered their bodies and they became living souls, and the breath of life was breathed in their nostrils. The same scriptural language is being used to tell what happened to man and to other creatures. And the reason is that the same thing, in principle, happened in each instance. That is to say, as man on earth was born of celestial parents so all forms of life on earth are the offspring of resurrected beings of their own kind?

Man is born as a spirit being in preexistence; so are other forms of life. Man, as a spirit being, has parents who have resurrected bodies of flesh and bones; so it is with other forms of life. Man is born on earth as the paradisiacal offspring of celestial parentage; the same is true of all forms of bodily life. Man falls and becomes mortal; so is it also with

all forms of life. Man can then have mortal children and is subject to the natural death; it is no different with fishes and fowls and beasts, and creeping things. Man is resurrected and goes on living forever; and such also is the case with every living thing. Man is the pattern; all things conform, in principle, to the same course he pursues. Why should there be anything hard or mysterious or difficult to believe about such a system?

And the Lord “commanded that whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” We cannot escape the conclusion that Adam acted in some intelligent and organized way in this respect, and that the names of all forms of life came to him by the spirit of inspiration.

It was a knowledge of all these things which caused President John Taylor, the third President of The Church of Jesus Christ of Latter-day Saints to write: “The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beast, fowls, fishes and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features, each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

“THESE PRINCIPLES DO NOT CHANGE, AS REPRESENTED BY EVOLUTIONISTS OF THE DARWINIAN SCHOOL, BUT THE PRIMITIVE ORGANISMS OF ALL LIVING BEINGS EXIST IN THE SAME FORM AS WHEN THEY FIRST RECEIVED THEIR IMPRESS FROM THEIR MAKER . . . If we take man, he is said to have been made in the image of God, for the simple reason that HE IS A SON OF GOD; AND BEING HIS SON, HE IS OF COURSE, HIS OFFSPRING, AN EMANATION FROM GOD, IN WHOSE LIKENESS, WE ARE TOLD, HE IS MADE. HE DID NOT ORIGINATE FROM A CHAOTIC MASS OF MATTER, MOVING OR INERT, BUT CAME FORTH POSSESSING. IN AN EMBRYOTIC STATE ALL THE FACULTIES AND POWER OF A GOD. And when he shall be perfected, and have progressed to maturity, he will be like his father—a God; being indeed his own offspring. AS THE HORSE, THE OX, THE SHEEP, AND EVERY LIVING CREATURE, INCLUDING MAN. PROPAGATES ITS OWN SPECIES AND PERPETUATES ITS OWN KIND, SO DOES GOD PERPETUATE HIS . . .

“Paul, in speaking on the resurrection, refers to the different qualities of flesh as follows: ‘But God giveth it a body as it hath pleased him, and to, every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, and another of fishes, and another of birds.’ (1 Cor. 15:38-39.)

“These different qualities seem to be inherent in several species, as much so as the properties of silver, gold, copper, iron., and other minerals are inherent in the matter in which they are contained, whilst herbs, according to their kind, possess their specific properties, or as the leading, properties of earth, air, and water; are distinct from one

another; and hence, on physiological grounds, this principle being admitted, it cannot be controverted, it would be impossible to take the tissues of the lower, or, indeed, any order of fishes, and make of them an ox, a bird, or a man; as impossible as it would be to bake iron and make it into gold, silver, copper, or to produce other changes in the laws which govern any kind of matter. And when the resurrection and exaltation of man shall be consummated although more pure, refined and glorious, yet will he still be in the same image, and have the same likeness, without variation or change in any his parts or faculties, except the substitution of spirit for blood.” (*Mediation and Atonement*, pp. 160-161)

## CHAPTER 10 CREATED THINGS: THEIR FALL

The true doctrine of the fall demolishes, destroys, and obliterates forever every vestige of the theory of organic evolution. If there was a fall, of the kind and type set forth in the holy scriptures, there was not and could not have been any type or kind of evolutionary development whatever. Such becomes an absolute impossibility; the sole problem becomes one of the determining whether the fall of which the revelations speak did in fact occur. If it did, every believing person thereby knows the instinct, without more, that the theories of organic evolution are fantastic nonsense and are false. The real problem facing truth seekers simply one of learning that the doctrine of the fall is and whether it is true. In order to believe the revealed word as to this doctrine men must first believe in God who has revealed to men a true and everlasting plan of salvation. The doctrine of the fall is as important a part of the plan of salvation as the very atonement of the Lord Jesus himself.

In The Church of Jesus Christ of Latter-day Saints, “We believe that men will be punished for their own sins, and not for Adam’s transgression.” This is our second Article of Faith. It follows our profession of faith in the Godhead and precedes our affirmation as to the atonement of Christ. We believe in Adam; we believe he was the first man; and we believe his fall brought temporal and spiritual death into the world. We believe that Adam was in a higher state before the fall than he was thereafter—one does not fall upward—and that death did not exist in this sphere until after the fall.

We shall begin our study of the doctrine of the fall by recounting what happened in the lives of Adam and Eve after their temporal birth on earth. These events are the text used by all the prophets in propounding the doctrine of the fall and in showing the part it plays in the plan of salvation. In the Mosaic commentary about the creation it is written: “And I, the Lord God, planted a garden in Eden and there I put the man whom I had formed.” Be it remembered that the whole earth was a garden in that day; we are speaking of the paradisiacal earth into which sorrow and disease and death and wretched had not yet come. The Lord is here naming the particular garden spot chosen for the dwelling place of Adam and Eve. “And I, the Lord God, planted the tree of life also in the midst of the garden, and also, the tree of knowledge, of good and evil.” These are not literal trees. They are figures or types or shadows of something else. The Lord is going to use eating of fruit from these trees as a similitude to teach the doctrine of the fall and to show the

part it plays in the great and eternal plan of salvation. “And I the Lord God, commanded the man saying: ‘Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou should not of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I—forbid it, for in the day thou eatest thereof thou shalt surely die.’” (Moses 3:8-17.)

Some of the most glorious and profound truths known to man are revealed in signs and symbols and similitudes. The fashioning of Eve from the rib of Adam is one of these figurative accounts. These who understand how the Lord presences his truths to men would never take it literally. Men are commanded to feast upon the words of Christ and to drink of the fountain of living waters, meaning to study the gospel and to get the spirit of revelation into their lives. Jesus told the Jews that he was “the living bread which came down from heaven,” He said: “If any man eat of this bread, he shall live forever: and the bread I will give is my flesh, which I will give the life of the world.” And while they contented among themselves and asked each other: “How can this man give us his flesh to eat?” Jesus said: “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.” (John 6:51-57.) None of this is literal, nor is it intended so to be. It has reference to accepting Christ as God’s Son, to keeping the commandments, and to gaining eternal life through his infinite and eternal atoning sacrifice. This is discussed at length in chapter 58 Book 2, of *The Mortal Messiah*. For our purposes here suffice it to say that Jesus’ teaching on that occasion were figurative in the same sense as the statements relative to eating the fruit of the tree of knowledge of good and evil and the fruit of the tree of life.

Both Lehi and Nephi saw in vision the tree of life and were taught what men must do to eat of its fruit. They saw “a tree, whose fruit was desirable to make one happy.” Lehi said: “I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof it filled my soul with exceeding great joy.” (1 Nephi 8: 10-12); Whether Lehi and Nephi in their visions thought they were eating fruit from a tree or not is of no great moment. What was important to them was the revealed interpretation that the tree was the tree of life and that it “was a representation of the love of God,” which is shed “abroad in the hearts of the children of men,” and that therefore it was “most desirable above all things.” (1 Nephi 11:21-25.) Truly, eternal life is the greatest of all the gifts of God because it is to be like him and receive, inherit, and possess the fulness of his kingdom. To pluck the fruit from the tree of life is to gain eternal life.

Having before us, then, the figurative nature of the command given to Adam and Eve relative to the tree of life and to the tree of knowledge of good and evil, we are able to understand what it means to partake of their respective fruits. To partake of the tree of life is to gain eternal life and to live forever; in a pure and clean state, in glorious exaltation in the presence of God. To eat of the tree of knowledge of good and evil is to become mortal; it is to enter a probationary estate in which choices must be made between good

and evil; it is to become fallen man and live in a world of carnality and evil. It is to know good and evil by experience in a moral probation. If our first parents partake of the fruit of this tree, they shall surely die; that is to say. Death goes with mortality. In the garden of Eden they were immortal and there was no death, but by changing their status from one of immortality to mortality, death commenced. Indeed, mortal life is life in which body and spirit can separate, which separation is the natural death.

But let us go back to the scriptural account of the fall, which is more a commentary than a history. “And now the serpent was more subtle than any beast of the field which I, the Lord God had made.” This too is figurative; the serpent is the creature chosen to symbolize Satan. And so the account says: “Satan put it into the heart of the serpent; (for he [Satan] had drawn many after him [meaning in the pre-mortal war in heaven]) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world.” Satan’s mind was so darkened that he no longer knew that the immortal couple in Eden must fall and become mortal to further the purposes of the Almighty. He assumed falsely, that mortality and death would destroy the plan of salvation.

“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.)” This is figurative. “And the woman said unto the serpent: we may eat of the fruit of the trees of the garden; 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.” Ye shall not become mortal lest ye die, ye cannot undergo a mortal probation without being subject to all the ills of the flesh; there is no mortality without death. The great issue is: Shall there be death; shall mortality commence; shall all living things change from an immortal to a mortal state? “And the serpent said unto the woman: ye shall not surely die;”—Lucifer is a liar and was so from the beginning—“For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods; knowing good and evil.” They would not be as gods by becoming mortal, but through mortality they would gain an increased knowledge of good and evil. They would experience these influences in their lives.

“And when the woman saw the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.” This seems to say that Eve had some measurable knowledge of what lay ahead and the great blessings that would grow out of a mortal probation. That her knowledge was not complete and her understanding not as great as that enjoyed by her husband is evident from Paul’s statement, “and Adam was not deceived, but the woman being deceived was in transgression.” (1 Tim. 2:14.) Adam, as we suppose, had a clear vision of the need and purpose of mortality and acted wittingly in stepping from one state of existence to another. But when the change had occurred, “the eyes of them both were opened, and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons.” (Moses 4:5-13.)

Such is the divine word which is designed to depict know and in what manner Adam and Eve became mortal. As with the story of Adam’s rib, it is figurative. It reveals as much or

as little to each person as his spiritual capacity enables to receive. We do not know the actual process by which an immortal becomes mortal anymore than we know how the sleeping dust in the tombs of the dead takes up again a body that has seen corruption and has become a blob of unorganized clay. Suffice it to say that both have events are realities; both are part of the eternal plan; and we must know that both have and will occur, if we are to understand the plan itself. How, indeed, could the Lord reveal to finite man the way and the means of his infinite acts? But this, at least, we do know. Pursuant to and in harmony with divine law blood came into the veins of man and beast. With respect to mortal life the holy word teaches: "The life of the flesh is in the blood. . . . It is the life of all flesh; the blood of it is for the life thereof." (Lev. 17:11-14.) When blood courses in the veins of mortal creatures they live and move and have a being. Shed that blood and death destroys the creature. The fall was thus the process whereby blood became the life giving element in the bodies of fish and fowl and beast and man.

Discovering their nakedness, Adam and Eve hid themselves from the Lord "amongst the trees of the garden." Being called forth Adam was asked: "Who told thee thou wast naked?" Then he was asked: "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?" Throughout the whole account the emphasis is on death, a death that is to be, a death that that will come upon man if and when he becomes mortal. It is difficult, to conceive what more could be said to establish the historical verity that there was no death in the world until the fall of man.

After mortality and death had entered the matter of procreation was an eventuality of great and grave concern. "Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow (with pain and suffering attending) thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Death and procreation—they are the distinguishing characteristics of mortality. Adam and Eve in the day of their paradisiacal creation—as was the case also with all forms of life—had been commanded to multiply and bring forth seed after their own kind. This they could not do until after the fall, and the consequent change their bodies. This change from immortality to mortality which enabled them to comply with the original command to multiply and replenish the earth, was in fact the chief reason for the fall itself.

"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 thee saying—thou shalt not eat of it., cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field." Adam fell and the earth fell. The ground which when paradisiacally created had been pronounced, "very good," was now cursed. It could now bring forth: thorns and thistles. It fell from its paradisiacal state to a mortal state, and it will remain in this state until it is renewed and receives again its paradisiacal glory as our Tenth Article of Faith promises.

On this earth, as now constituted, man's life is one of toil and sorrow. "By the sweat of thy face shalt thou eat bread," the Lord told Adam, "Until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and

unto dust thou shalt return.” Death is now assured because man is mortal. The dust that became Adam can return to its original unorganized state. “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 many.” Every living soul on earth is a lineal, blood descendent of Mother Eve; she is the first of all women, even as Adam is the first of all men. There were no pre-Adamites, no members of Adam’s race who preceded him in life on earth.

After the fall, which brought death into the world for all forms of life, so that animals could be slain, the Lord made “coats of skins” for Adam and Eve “and clothed them.” Them, as the holy word attests, “I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever, therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken.” We shall learn the prophetic interpretation of these words shortly. “So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.” (Moses 4:14-31.) This also is figurative. It is intended to teach that man could not gain eternal life while he remained in his sins; that a mortal man could not inherit immortal glory; that, as Paul phrased it: “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” (1 Cor. 15:50) Mortal man, until he qualifies for eternal life, is restrained from entering the eternal realms; he is restrained with a finality that is as though angelic ministrants wielded swords of fire to block his way!

The fall, having thus come to pass, and Adam having been driven out of Eden’s garden, he “began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow . . . And Eve, also, his wife did labor with him.” Death and procreation having thus entered the world, the divine process of creating bodies from the dust of the earth, for all the spirit hosts, could get under way. “And Adam knew his wife, and she beat unto him sons and daughters, and they began to multiply and replenish the earth.” Thus the first children were born to man, and in like manner the first offspring began to drop from the wombs of every creature. “And from that time forth, the sons and daughters 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.”

After the fall, man in his newly acquired mortal state received revelation telling him what he must do to return to the presence of the Lord and there partake of the fruits of the tree of life. “And Adam and Eve, his wife called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.” Thereupon they received commandments “that they should worship the Lord their God”; that they should offer sacrifices in “similitude of the sacrifice of the Only Begotten of the Father,” that they should do all that they did “in the name of the Son”; and that they should “repent and call upon God in the name of the Son forevermore.” Adam offered sacrifices, he was visited by an angel and the Holy Ghost fell upon him. Then from the Eternal Presence he received this divine word: “I am the Only Begotten of the Father from the beginning

henceforth and forever”—there is only one Son of God who shall be born in mortality —”that as thou hast fallen though mayest be redeemed, and all mankind, even as many will.” The infinite and eternal atonement, the great and eternal plan of redemption, the whole system for the salvation of man—all these available because of the fall.

“And in that day Adam blessed God and was filled [with the Holy Ghost], and [Adam] began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.” The probationary experiences of mortality come because of the fall. In his fallen state man—his eyes being open—is put in a position to choose between good and evil. “And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.” (Moses 5:1-11.)

What we have set forth herein is the scriptural account of the fall, and there neither is nor can be any other account. It is the basis of the doctrine of the fall which we shall consider in chapter 11. As a foundation for thus considering the relationship of the fall to salvation we draw from the historical circumstances certain conclusions. These are:

If Adam had not transgressed, there would have been no fall. The fall came by reason of transgression.

If there had been no fall, the gospel of God, which is the great and eternal plan of salvation, would not have become operative. The spirit children of the Father would have remained in preexistence, and no arrangement would have come into being whereby they could receive mortal bodies.

If there had been no fall, Adam and Eve never would have had children, mortal men would not exist, and morality, as way of life, would be unknown.

If there had been no fall, death would not have entered the world. Both temporal and spiritual death would be non-existent. Adam and Eve would not have died, nor would any created things. We shall examine this verity more fully in the next chapter.

If there had been no fall, neither Adam nor his descendants would have known good or evil as these are manifest in this sphere. That is, they would not have been subjected to the testing processes of this probationary estate. They would have been placed in a position to work out their salvation by overcoming the world.

If there had been no fall, neither the man Adam nor the Adamic race would have known the joy of their redemption nor the eternal life reserved for the faithful. They would not have received joy in this world nor eternal life in the world to come.

If there had been no fall there would be no need for the atonement of Christ, the purposes of God would have been frustrated, and all things would have been created for naught.

God be praised and Adam be thanked that there was a fall, the doctrine relative to which we are now ready to study.

## CHAPTER 11 CREATED THINGS: SAVED BY THE FALL

Adam's fall brought glorious blessings to all mankind, to all created things, and to the earth itself. Men live as mortals on earth because of the fall. Immortality and eternal life are available only to fallen beings. Plants and animals and fowls and fishes and creeping things are present in their temporal state because of the fall. And, after their death, they will live again temporal state in immortality, which never would be the case except for the fall. The earth itself will be ransomed from its fallen state through the Lord's infinite atonement. The whole purpose of life and creation is tied into the fall. Without the fall the plan of salvation could not operate. Hence the scriptures devote as much attention to the story of the fall as they do to the creation itself. And hence the prophets use the accounts of the fall—much of which are in figurative language—to teach the plan of salvation to men. We have recounted the story of the fall, and we shall now refer to some of the prophetic pronouncements which explain its purpose and effect and the blessings that flow from it.

Enoch, one of the greatest preachers of righteousness ever to dwell on earth, was a friend and contemporary of Father Adam. From Adam's own lips and by direct revelation Enoch learned the doctrine of the fall. In one of the greatest doctrinal sermons in all holy writ—delivered in a day when the earth was new and all men were aware of their beginnings—Enoch spoke of the creation and how the Lord had brought an host of men forth upon the face of the earth. "And death hath passed upon our fathers," Enoch said. Death, blessed death, death that comes because of the fall, death without which there is no salvation, death, out of which immortality and eternal life are born—death hath passed upon all men because of the fall. "Nevertheless we know them [the fathers], and cannot deny, and even the first of all we know, even Adam." Men who then lived knew by personal knowledge who the first man was; they knew Adam and Eve had no living ancestors on earth.

Then from Enoch came the great declaration: "Because that Adam fell, we are." There was no procreation before the fall; if there had been no fall, man would not be. "And by his fall came death; and we are made partakers of misery and woe." Again we hear the word: if there had been no fall, there would be no death. Again the message comes: through the fall men gain a knowledge of good and evil; they are on probation; they are subject to all the woes and trials of mortality. "Behold Satan hath come among the children of men, and tempted them: to worship him, Enoch continues, "and men have become carnal, sensual, and devilish, and are shut out from the presence of God."

Spiritual death consists of life out of the presence of God in which carnal and fallen men are dead as pertaining to the things of the Spirit.

“But God hath made known unto our fathers that all men must repent.” They must believe and obey. They must be baptized and keep the commandments. They must learn that they “will be punished for their own sins, and not for Adam’s transgression,” as our Second Article of Faith attests. They must learn that “the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden’s; and that “Hence came the saying abroad among the people, That the Son of God hath atoned for original guilt.” They must know that When children arrive at the age of account-ability, “sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.” This is the probationary nature of man’s second estate. “And it is given unto them to know good and evil; wherefore they are agents unto themselves.” They must know “no unclean thing” can dwell in the presence of God or inherit a place in his eternal kingdom.

Such being the doctrine the Lord commanded Adam to teach his children: “That by reason of. transgression cometh the fall, which fall bringeth death”; that to be saved men “must be born again”; that they may be cleansed from their sins “by blood, even the blood” of the Only Begotten; and that “This is the plan of salvation unto all men.”(Moses 6:44-62.) Thus salvation comes because of the fall. It comes through mortality, child bearing, and death. It results from a probationary estate which is made possible because of a knowledge of good and evil. It is available only to those Who taste the bitter that they may “know to prize the good. It comes through being born. again, through the cleansing power of the blood of Christ, and through the redemption wrought by the Son of God. All of these things are tied together into one unified whole. Take any one away and with its loss goes the hope of salvation. And if there had been no fall, none of them could operate, and there would be no salvation.

These concepts—all in reality part of the doctrine of the fall—have been known to and were and are taught by all the prophets in all ages. But it is to the Book of Mormon prophets that we now turn to gain the plainest and purest expositions of the doctrine of the fall. Lehi sets forth in great clarity in 2 Nephi 2 the relationship between salvation and the fall. “The way” whereby man may be saved, he said, “is prepared from the fall of man, and salvation is free.” Except for the fall there neither is nor could be any salvation. It is the fall that prepares the way. “And men are instructed sufficiently that they may know good from evil.” They obtain a knowledge of good and evil and are permitted to choose between them. As the Lord said to Enoch: “I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency.” (Moses 7:32).

The Lord’s law is good; Lucifer’s enticements are evil. the law of the Lord is perfect, converting the soul.” (Ps. 19:7). “And the law is given unto men,” Lehi says. That is, God “created man, male and female, after his own image, and in his likeness, created he them; and gave unto them commandments that they should love and serve him, the only living and true God, and that should be the only being Whom they should worship.” God gave

unto man holy gospel; they received laws from heaven. “But by the transgression of these holy laws men became sensual and devilish, and became fallen man.” (D&C 20:18-20.)

“And by the law no flesh is justified,” Lehi continues. That is, by obedience alone without more man could not be saved. There must needs be a fall, with the consequent temporal and spiritual death, and with the consequent probationary experiences of mortality. And, also, there must needs be an atonement to ransom men from the effects of the fall. Without this atonement, (which comes because of the fall) man would not be justified (saved) even though his works were good, because by the law alone no flesh is justified. Many of Paul’s hard sayings about the law and justification are dealing with this very doctrine. And so, “by the law men are cut off,” Lehi says. “Yea, by the temporal law they were cut off; and also, by the spiritual law they perish from that which is good, and become miserable forever.”

Temporal and spiritual death entered the world through the fall. Before the fall man was alive spiritually and was not subject to temporal death. Temporal death (the natural death) is the separation of body and spirit, the body returning to the dust from whence it came and the spirit going to a world of waiting spirits to await the day of resurrection. Spiritual death is to be cast out of the presence of the Lord and to die as pertaining to the things of righteousness or the things of the Spirit. Those who die spiritually and are never born again to any degree “become miserable forever.”

Having so taught, Lehi speaks of the redemption wrought by the Holy Messiah; of the intercession he makes for all men; and of the eternal law of agency. He reasons that if it were not for agency—for “an opposition in all things”—nothing could exist and the eternal purposes of God would be frustrated. Indeed, except for agency, for opposites, both God himself and “all things must have vanished away.” Then he comes back to his original theme, the creation and the fall. “For there is a God,” he says, “and he hath created all things, both the heavens and the earth, and all things that in them are, both things to act and to be acted upon.” The glory and wonder of the creation is everywhere set forth for insightful eyes to see. Some of its mysteries we have heretofore set forth; many more of them remain to be revealed in the coming Millennial day.

“And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was and opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.” Man must have his agency. Unless he has a knowledge of good and evil and chooses the good, while on probation, he cannot be saved, “Wherefore, the Lord God gave unto man that he should act for himself. Agency is a gift from God. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.”

Lucifer, our common enemy, “having sought that which was evil before God,” and having “fallen from heaven,” “became a devil.” Being himself “miserable forever, he sought also the misery of all mankind.” This is that same fallen angel, “even that old

serpent, who is the devil, who is the father of all lies,” who said unto Eve: “Partake of the forbidden fruit, and ye shall not die, but ye shall be as the God, knowing good and evil.” Thus, as we have seen, Satan sought to destroy the purposes and plan of the Lord, though in fact what he proposed was essential to the salvation of our first parents and of all who should then gain a like mortality because of their fall.

“And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the ground. And they have brought forth children: yea, even the family of all the earth.” As we have already seen they could not have children until they fell, until they became mortal, until they had blood in their veins and were subjected to death. And their children, their seed, their descendants, constitute all men on earth. Every living soul is a descendent from Eve, the mother of all living, and Adam the first man of all men. Truly, God hath made of one blood all nations of men to dwell on all the face of the earth.” (Acts 17:26.) There are no men of any race or nation who are not the literal, blood descendants of Adam, who was the son of God.

“And the days of the children of men were prolonged, according to the will of God”—in that day they lived ten times as long as they now do—that they might repent while in the flesh.” Now men can live a few years in the flesh and then go to the spirit world and hear the gospel and repent. But the gospel was not preached among the wicked in hell until after Christ opened the prison doors: “Until that day, God’s eternal decree was: “They shall be in torment.” (Moses 7: 38-39.) Hence a merciful God permitted them a longer life on earth in the early days so they might have a full opportunity to hear the word of truth and conform to its standards. “Wherefore, their state became a state of probation, and their time was lengthened, 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 lost because of transgression of their parents.” All men being mortal and subject thus to death were lost unless by an atonement they could become inheritors of immortality and eternal life.

“And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden.” If Adam had not transgressed he would never have become mortal; there would have been no death and no procreation; there would have been no probationary estate. Rather, Adam and Eve would have continued as immortal beings, without blood in their veins, abiding forever in the garden of Eden.

“And now, behold, if Adam had not transgressed . . . 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.” All things which were created—what is involved, in this category of things? Lehi has already defined his terms, he did it before he used them; and there must be no misunderstanding of his meaning. Before making the glorious pronouncement here being considered, he said: “God . . . hath created all things, both the heavens and the earth, and all things that in them are.” Also: “The had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created.”

All things means all things. The earth, the plants, herbs, trees, and vegetation, the fish of the sea, the fowls of the heaven, the beast of the field, the animal kingdom, insects and creeping things, every form of life, all that exists whether animate or inanimate—God created all things, and all things would have remained in their primeval and paradisiacal state if Adam had not fallen.

Let us understand what the revealed word is here announcing. Of course most passages of scripture confine themselves to a discussion of Adam and Eve. It is the salvation of man with which we ordinarily deal. Of course the prophets speak of temporal and spiritual death as these apply to Adam and his seed. The earth and all forms of life were made for man; it is man that has power to become like God and to duplicate his endless creations in due course. Man comes first and other forms of life second. But man is the pattern and prototype. If man becomes mortal and is able to beget children, so it is with all created forms of life. They too become mortal and have offspring. If man dies, if his body, and spirit separate in the natural death, so it is with all else. The natural death comes to all created things when body and spirit separate. If man comes forth in the resurrection to live forever in an immortal state, so it is with every form of life. Hence, the profound proclamation here set forth that without the fall all forms of life would have remained in its paradisiacal state forever. There would have been no mortality, no procreation, no death, no resurrection for man or any form of life, if Adam had not fallen.

“And now, behold, if Adam had not transgressed they would have had no children.” Adam and Eve would have had no children; mortal plants would not have grown on earth; fish and birds and animals would have been without offspring. And as to our first parents, “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.” There would have been no probationary estate and hence no eternal life and exaltation. “But behold, all things have been done in the wisdom of him who knoweth all things.” There is no chance, no happenstance, no evolution, no survival of the fittest, no natural selection, no lower form of life developing to a higher form. All things were before planned and before prepared by the Almighty and Omnipotent One, and they are proceeding on schedule and according to plan.

Having so expounded, Lehi is prepared to tie the fall and the atonement together, and to make them the central things of import in the whole eternal scheme of things. “Adam fell that men might be; and men are that they might have joy. And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall.” Those two sentences summarize perfectly the whole tenor and purpose and meaning of the plan of salvation. Men exist because of the fall, and such is part of a merciful plan. God is his wisdom ordained and established a plan of salvation whereby his spirit children could advance and progress and become like him. Mortal bodies, a mortal probation, the experiences of mortality—all these are essential to salvation. We are gaining experiences here that could be gained in no other way, and without them we never could be raised in immortality nor unto eternal life. The fall is part of a merciful plan, and God be praised for his mercy and grace.

“And the resurrection must needs come unto man by reason of the fall,” Jacob continues. That is to say, if there had been no fall, there would be no resurrection; and, we hasten to add, without a resurrection there would be no salvation and no eternal life. “And the fall came by reason of transgression.” If Adam had not transgressed he would not have fallen. “And because man became fallen they were cut off from the presence of the Lord.” (2 Ne. 9:6) It is with these words that Jacob lays the foundation for his great pronouncements about the atonement of Christ which we shall consider hereafter.

Antionah asked Alma: “What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever?” We have already seen that the statements about being cast out of Eden are intended to teach us that Adam and Eve became mortal and were placed in a probationary estate.

Alma replied: “Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God.” Our first father became mortal, he fell from his mortal state. “And thus we see, that by his fall, all mankind became a lost and fallen people.” They fell temporally and they fell spiritually; and they were thus lost temporally and lost spiritually; they would die temporally and they were dead spiritually; and they would remain so forever, if it were not for the atonement of Christ.

“And now behold, I say unto you that if it had been possible for Adam to have partaken of the tree of life at that time, there would have been no death, and the word would have been void; making God a liar, for he said: If thou eat thou shalt surely die.” Adam would have lived forever in his sins, and being subject to sin he would have lived in sorrow. That is to say, he would have been damned. Only the saved are free from the sorrow of sin.

“And we see that death comes upon mankind yea, the death spoken of by Amulek, which is the temporal death.” This death is the natural death; it is the separation of body and spirit; it returns the body to the dust and places the spirit in the world of the spirits. It is the natural inheritance of all men; all shall die. “Nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is afar the resurrection of the dead.” We are here to be tried and tested, to see if we will keep the commandments, of God; this is the system and way whereby we work out our salvation. And if there had been no fall, we would not be in a probationary state where we can work out our salvation.

The fall and the atonement are so inextricably woven together that Alma explains at this point: “Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead.” Christ’s atonement brings to pass the resurrection. “But there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.” Because of the atonement all men are redeemed from death. “As in Adam all die even so

in Christ shall all be made alive.” (1 Cor. 15:22) The fall brought death to all; Christ brings life to all.

“And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state.” They would have been damned forever because they were subject to sin from which they could not be freed. “And thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.” Without the fall and without a probationary state there would be no salvation.

“But behold, it was not so; but it was appointed unto men that they should die.” Death is as much a part of the plan as life. Without death there can be no immortality. God has appointed death. It is mandatory. “And after death, they must come to judgment, even that same judgment of which hath been spoken, which is the end.” (Alma 12:21-27) Having so spoken relative to the fall, Alma then launches into a discourse on how the atonement ransoms men from the effects of the fall.

As part, of an extended exposition about the state of the souls between death and the resurrection; about the resurrection itself, about mercy, and, justice, and eternal judgment; and about the atoning sacrifice of the Lord Jesus—in the midst of all these, Alma speaks again of the fall, and the part it plays in the eternal scheme of things. He speaks of “the Lord God” sending “our first parents forth from the garden of Eden, to till the ground from whence they were taken.” He tells how “cherubim and a flaming sword which turned every way, to keep the tree of life,” was “placed at the east end of the garden of Eden.” He recounts how “the man had become as God, knowing good and evil,” and, he explains that “lest he should put forth his hand., and take also of the tree of life, and eat and live forever, the Lord God placed cherubim and a flaming sword, that he should not partake of the fruit.” Alma is simply reciting the Mosaic account as a basis for teaching the doctrine of the fall.

“And thus we see,” he continues, “that, there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.” The fall was the system, devised in omnipotent wisdom, whereby man was placed in a situation where he could work out his salvation. “For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever [in his sins!], according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.” All this we have heretofore set forth in some plainness.

“But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man..” Death, blessed death, death which did not exist before the fall, this death came as an appointment from the Almighty. And because man had fallen and was subject to death, and because he had been cast out of the presence, of

God, he was lost forever. That is, he was lost without the redeeming and ransoming power of the atonement.

“And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord, and thus we see they became subjects to follow after their own will.” The temporal death is the natural death. Spiritual death is to die as pertaining to the things of the spirit; it is to be cast out of the presence of God; it is to dead as pertaining to things of righteousness.

“Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness.” If man lived forever in his sins, he would live forever in a damned state.. “Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal death; that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.” If man had lived forever after the fall, without a space for repentance, he would have been spiritually dead forever and would never have lived again in the presence of God.

“Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.” This present life is the state in which men by their good works, by being born again, by keeping the commandments, have power to reclaim themselves from spiritual death.

“And now remember, my son [Alma is speaking to Corianton], if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.” If there were no atonement, the spirits of men, after death, would dwell in hell forever. They would be miserable eternally for they would remain in their devilish state. Lest this state should befall man, however, an atonement is provided and also a “plan of redemption,” which operates “on conditions of repentance of men in this probationary state, yea, this probationary state.” And also, Alma says, “God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.” (Alma 42.:2-15.)

Thus salvation comes because of the fall. If there were no fall, there would be no mortality, no procreation, no death, no resurrection, no eternal life. And if none of these things exist the purposes of God are frustrated, the plan of salvation is void, and there is no purpose in creation. The creation, the fall, and the atonement—these three, they comprise the plan of salvation and are the most transcendent, events and the most important doctrines of the gospel. And—let us say it plainly—if there was a fall, of the kind set forth in the revelations, there neither is nor can be a true theory of evolution.

## CHAPTER 12 THE ATONEMENT: BORN OF THE FALL

From creation's dawn to this present hour, in the onrushing events of eternal existence, three things stand out above all others. Each of them is of such transcendent import that if it had not taken place the purposes of God would be frustrated and the whole plan of Salvation would be void. Taken together these three constitute the plans and purposes and designs of the Lord where his children and all created things are concerned. They interlock into one great program; together they comprise the plan of salvation.; they unite, to form the gospel of God Which is the plan and system whereby the spirit children of God have power to advance and progress and become like their great progenitor. They are:

1. The temporal creation of man and of forms of life. If there had been no creation of living things, man and all forms of life would be in preexistence. Man's eternal progress toward eternal life would be at a stand still. There would be no way for him to gain a body of flesh and bones, to be tested in a mortal probation, to die and rise again in immortal glory with the hope of inheriting eternal life.

2. The fall of man and of all living things. If there had been no fall, we would not be, nor would there be any form of mortal life on earth. Life as we know it would not exist, neither for man nor for any form of life. There would be no mortality, no procreation, no death for animals or fowls or fishes or plants. There would be no probationary estate and no reward of eternal life for those who believe and obey the fulness of eternal law.

3. The atonement of the Lord Jesus Christ which redeems man and all forms of life from their fallen state. If there had been no atoning sacrifice, neither man nor any form of life would be resurrected. Death would come off triumphant. There would be no immortality, no eternal life, no exalted state for man in the presence of his Maker.

These three—the creation, the fall, and the atonement—form the great and eternal foundation upon which all things rest. All things were created; this we know for they exist. All things fell; this we know because mortality reigns in every department of creation. And all things will be redeemed from their fallen state so as to live forever in immortality; this we know because Christ hath wrought out the infinite and eternal atonement.

The creation itself is the greatest miracle ever performed in all eternity. No one ever questions the fact of creation. Is it any more difficult to believe in the fall and the atonement than it is to believe in the creation? If the Creator created all things, surely the Redeemer can redeem all things. If the First Adam made all things mortal through the fall, surely the Second Adam can make all things immortal through the atonement. Thanks be to God for the creation, the fall, and the atonement—these three—which, taken together, comprise the great and eternal plan of the Father.

From our standpoint, the creation being an accomplished fact, the most transcendent event that ever has or ever will occur is the atonement of the Lord Jesus Christ. It is the heart and core and center of revealed religion and of all things. From creation's dawn as long as an endless eternity endures there neither has been nor will be an event like unto it. It gives life and purpose to the creation. Without it there would be no reason for the creation, no plan of salvation, no immortality, no eternal life. If there had been no atonement the plans and purposes and designs of the Almighty would have been frustrated, the eternal plan of salvation would come to naught, and God would be a failure. And this infinite act of an Eternal Being rests upon a dual foundation and upon two great and eternal verities, upon two glorious doctrines than which there are no greater these are:

1. The divine Sonship of Christ; and
2. The fall of Adam.

The doctrine of the divine Sonship is that the Lord Jesus was born into mortality with God as his Father and Mary as his mother. It is that he is the Only Begotten in the flesh. It is that he inherited from his Father—who is a glorified and perfected being, a Holy Man, a personage of tabernacle, having a body of flesh and bones—it is that he inherited, from this holy being the power of immortality, which is the power to live forever. It is that he inherited from his mother—who was herself mortal, in the full and complete sense of the word—that he inherited from her the power of mortality, which is the power to die. Thus the Only Begotten is the sole and only person ever born into the world with a dual power—the power to live forever and the power to die at will, and the power (having chosen to die) to take up his body and live forever in immortal glory.

Thus Adam; having fallen through transgression, was denied access to the tree of life lest he eat and live forever in his sins. But Christ, having taken upon himself the fallen state of man, yet living a perfect life, was privileged to eat of the tree of life for he was without sin. And thus the Atoning One was able to say of himself: “I am the good shepherd”—that is, ‘I am the Lord Jehovah,’ for Jehovah was their shepherd—”the good shepherd giveth his life for the sheep . . . As the Father knoweth me even so know I the Father: and I lay down my life for the sheep . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep . . . Therefore doth my Father love me because I lay down my life, that I might take it up again. 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.” (John 10:11-18.)

Our Blessed Lord, the Son of an immortal Father and of a mortal mother, inheriting from them the powers of immortality and of mortality could live or die at will. He could live forever as none of us can, because God was his Father; he could die, as we all can and must, because Mary was his mother; and he could then live again in his corporeal body because his Immortal Father had given him the power of immortality. Thus our Blessed Lord, he, and he alone could work out the infinite and eternal, atonement. He, and he alone could ransom man from Adam's fall. He and he alone could abolish death and bring

“life and immortality to light through the gospel.” (2 Tim 1:10) The atonement, standing preeminent above all things, was accomplished because Jesus Christ was the Son of the living God in the full and true and literal sense of the word.

But there would have been no seed for an atonement unless there had been a fall. The atonement ransoms man and all things from the effects of the fall. The fall brought temporal and spiritual death into the world, and the atonement brings Immortality and eternal life into being. The fall and the atonement are inseparably connected, never to be parted.

Thus it is written: “The devil, tempted Adam, and he partook of the forbidden fruit and transgressed the commandment.” Adam was disobedient. If he had not transgressed, he would not have become “subject to the will of the devil.” No man is ever the servant of sin unless he yields to sin; but when he sins he thereby subjects himself to the Author of Sin who is Satan. Thus if Adam had not transgressed, he would not have entered his destined probationary estate. He would not have placed, himself in a position to choose between good and evil, virtue and vice, righteousness and wickedness. He would never have entered the probationary estate in which he must choose between God and Lucifer. Thus mortality, with its trials and tests, had its beginning because he yielded unto temptation.

“Wherefore I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead.” He died thus as to the things of righteousness and of the spirit. “But behold, I say that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption; through faith on the name of mine Only Begotten Son.” Temporal death is the natural death, the death that occurs when the spirit leaves the body and the tabernacle made of clay returns to the dust from whence it came.

“And thus”—that is, because Adam yielded to temptation; because he transgressed and became subject to the will of the devil; because he died spiritually; because temporal death entered the world—“And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural, death he might be raised in immortality unto eternal life, even, as many as would believe.” (D&C 29:40-43) The fall and the atonement unite to bring to pass the immortality and eternal life of man.

“Now is Christ risen from the dead,” Paul said as he testified of the atonement.. “For since by man came death, by man came also the resurrection of the dead.” Adam brought death, and if he had not fallen there would be no death; and Christ brought the resurrection.; and if there had been no atonement there would be no resurrection. “For as in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:20-22)

Moroni linked the fall and the atonement together in this way. God, he said, “created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ.” It is just that simple; the fall is the source, and cause, and reason for the

atonement. “And because of Jesus Christ came the redemption of man.” Salvation is in Christ!

“And because of the redemption of man, which came by Jesus Christ,” men “are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death which death is a temporal death.” (Mormon 9:12-13) Men are redeemed—redeemed from the fall!—in and through the atonement of Christ which redemption brings to pass the resurrection. Thus, if there had been no fall of Adam, there would be no resurrection and no eternal life for all the obedient.

Our Blessed Lord’s redeeming sacrifice came to redeem men from the fall. His infinite and eternal atonement came to make amends for the laws which Adam transgressed when mortality came into being. The great and eternal plan of redemption—ordained and established by the Father for the salvation of man and all forms of life—this eternal plan presupposes a redemption from a fallen state. Twelve plan of salvation itself becomes operative because of the fall.

Thus an holy angel, sent from God in heaven to preach to mortal man on earth, said that “the Lord Omnipotent,” who is “Jesus Christ, the Son of God,” would bring “salvation...unto the children of men even through faith on his name.” By faith men are redeemed from the spiritual fall.

Then our angelic fellow laborer speaks of the redemption of those, who do not have opportunity to gain faith while in this life says: “For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned.” From other revelations we know that all those who would have believed the word of truth in this life, had opportunity afforded, will accept the gospel in the spirit world and become heirs of salvation. “But wo, wo unto, him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.” Those who have opportunity, to believe and obey in this life must do do if they are to be redeemed from their spiritual fall

And further, all children who die before they arrive at the age of accountability are redeemed from the fall by the shedding of the blood of Christ, and they shall go to the celestial kingdom. “And even if it were possible that little children could sin, which they cannot, “they could not be saved,” except through the atonement of Christ. “But I say unto you they are blessed,” the angel said to King Benjamin, “for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins.” The effects of the fall—temporal and spiritual death—pass upon all men; children are born as mortals and inescapably become inheritors of temporal death; but they are alive in Christ because of

the atonement; no taint of sin can corrupt their souls; they are redeemed from the spiritual fall by the blood, of Christ.

“And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.” Christ alone is the Redeemer. He alone, because God was his Father, because his Paternal Sire bequeathed to him the power of immortality, he alone is the one who could bring salvation. “For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy.” Little children are alive in Christ. “But men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.” Christ’s blood atones! Atones for what? For the transgression of Adam!

“For the natural man is an enemy to God, and has been from the fall of Adam, and will be forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord.” The natural man is carnal, sensual, and devilish by nature. He is dead spiritually and is not fit to dwell in the Divine Presence.

But the redeemed man “becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.” (Mosiah 3:5-20) He is born again; he lives spiritually; he is a fit person to dwell in the presence of God. He died spiritually because of Adam; he lives spiritually because of Christ. The fall is as essential a part of the plan of salvation as is the atonement.

Lehi, in speaking of the temporal and spiritual death that came by reason of the fall, says of men: “By the temporal law they were cut off,” meaning that the temporal or natural death passed upon all men; “and also, by the spiritual law they perish from that which is good, and become miserable forever.” That is, they die spiritually and would remain as lost souls, subject everlastingly to Lucifer, if there were no redeeming power. “Wherefore,” meaning because of the spiritual and temporal death: which came because of the fall, “redemption cometh in and through the Holy Messiah; for he is full of grace and truth.” The Messiah redeems men from the fall.

All men are ransomed from temporary death through the universal resurrection, immortality is a free gift that comes by the grace of God without any act on man’s part. But the ransom from the spiritual death is another thing, it results from obedience to the laws and ordinances of the gospel. And so Lehi says: “The Holy Messiah . . . offereth himself a sacrifice for sin”—he pays the penalty for our sins—”to answer” the ends of the law, unto all those who have a broken heart and a contrite spirit.” Those who believe and obey are ransomed from spiritual death; “and unto none else can the ends of the law be answered.” Men must work out their own salvation with fear and trembling before the Lord. Salvation is freely available, but it must be earned. Men must pay the price.

True it is “that there is no flesh that can dwell in the presence of God [which is salvation], save it be through the merits, and mercy, and grace of the Holy Messiah.” Men are saved by grace after all that they can do. And the Messiah, who is Christ, “layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved.” (2 Ne 2:5-9) Men are ransomed from spiritual death by the grace of God coupled with their own works of righteousness.

How infinite in power is the atonement of the Lord Jesus Christ! Through it all created things are redeemed from their temporal fall so that in due course they will dwell everlastingly in immortal glory. Through it all who abide the law are ransomed from their spiritual fall and given an inheritance of eternal glory in the Celestial Presence.

How eternal in nature is the ransoming power of the Great creator! From eternity to eternity it is the same. Through all the endless expanse of immensity, on all the worlds of his creating, everywhere, the mystery of redemption operates.

How glorious in concept is the infinite plan; how wondrous beyond mortal comprehension is the atonement, of the Lord Jesus Christ! How grateful we are that “it behooveth the great, Creator that he suffereth himself to become subject unto man in the flesh, and to die for all men, that all men might become subject unto him. “None are exempt from the effects of the fall; none can withstand the power of the atonement.

“For as death hath passed upon all men [because of the fall], to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection.” Adam had power to bring death, and Christ had power to bring life. Thus, even “the resurrection must needs come unto man,” not by reason of the atonement only, but “by reason of the fall.” Without the atonement there, would be no resurrection; and without the fall there would be no resurrection. “And the fall came by reason of transgression; and because men became fallen they were cut off from the presence of the Lord.”

“Wherefore”—meaning because Adam fell, because all men die temporally, because all are cut off spiritually, because all need to be resurrected and become immortal, because all are entitled to be ransomed from their spiritual fall because of these things—“it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption.” That is, there would be no immortality. “Wherefore, the first judgment “which came upon man”—a judgment that made him subject to temporal and spiritual death—“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.” Were it not for the infinite and eternal atonement no graves would ever open; no dust of the earth would live again in bodily form; and the bodies of all man and all created things would be without form end void.

How awful it would be if there never again would be houses for the spirit children of the Father. But, if there were no atonement, an even worse fate would await the spirits of

men? “O the wisdom of God, his mercy and grace!” Jacob exclaims. “For behold, if the flesh should rise no more our spirits must become subject to that devil, to rise no more.” The fallen angel is that old serpent the devil or Satan who was cast like lightning from the realms above. “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.”

Devils, angels to a devil—such would have been the destiny of all men if there had been no atonement of Christ. Why? Because there would be no remission of sins and redemption from spiritual death. All men in such an eventuality would be subject everlastingly to him who is the Master of Sin. And being evil as he is evil, they would be his angels; and being eternal sinners as he is an eternal sinner, they would be devils as he is a devil.

Jacob then speaks of being saved from death and hell; of temporal death, which is the grave, delivering up its captive spirits; and of men being delivered “from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment”—all because of the atonement. “The Holy One of Israel,” he says, “cometh into the world that he may save all men if they will hearken unto his voice; for behold; he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam” Men who hearken to the Lord are redeemed from their spiritual fall.

But there is more. “He suffereth this”—the pains of all men, “that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.” (2 Ne. 9:5-22) All men are redeemed from their temporal fall.

Samuel the Lamanite, as guided by the spirit, summarized these same truths with this same language: “Jesus Christ . . . surely must die that salvation may come; yea, it behooveth him and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought back rote the presence of the Lord.” It is through the resurrection that men have-power to return to the presence: of the Lord and gain eternal life.

“Yea, behold, this death [of Christ] bringeth to pass the resurrection, and [also] redeemeth all mankind from the first death—that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But behold the resurrection of Christ redeemeth mankind, yea, even all mankind [from temporal death], and [also] bringeth them back into the presence of the Lord [if they believe and obey].” How clearly, it is stated; how plainly it is expounded; how sure and certain is the divine testimony! The atonement redeems men from the fall.

“Yea, and it [the redemption] bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death,

yea, a second death, for they are cut off again as to things pertaining to righteousness.” (Hel. 14:12-18) Those who are cast out eternally after the resurrection are the only ones who suffer this second, death in-full measure.

As we ponder these glorious, truths we may well ask:

How could there be an atonement unless there was a fall? Does not the atonement consist of ransoming men from the effects of the fall?

How could there be a resurrection from the dead unless there was death in the world? Did not death come because of the fall?

How could men be raised from mortality to immortality unless they were created as mortal beings? Did not mortality begin when Adam fell?

How can the children of God be ransomed from spiritual death unless they first die spiritually? Does not eternal life consist of being alive to the things of righteousness and of the Spirit and of dwelling in the presence of God?

Can there be any question in the minds of those who believe in Christ and in the salvation he offers to men that the fall and the atonement are not two doctrines but one?

## CHAPTER 13 THE THREE PILLARS OF ETERNITY

We have now laid the foundation upon which every man may build his own house of salvation. Stone by stone, brick by brick, with one beam secured to another, we have prepared the way for each person to build a holy house, a house of salvation, a house in which he will be safe from the storms and perils that cover the earth. In our foundation we have placed the stones of a spirit creation and laid the bricks of a temporal or paradisiacal creation. On it, above all, stand the three great pillars of eternity—the three greatest events that ever have or ever will occur in all eternity. These are the creation, the fall, and the atonement. Together they comprise the great and eternal plan of salvation, which is the gospel of God who is the Father.

“I have laid the foundation,” as Paul said. “But let every man take heed how he buildeth thereon.” And then, speaking from our perspective and having in mind the whole eternal, system by which salvation comes, the ancient apostle said: “For other foundation can no man lay that is laid, which is Jesus Christ.” Nor other any man lay any foundation except the fall of Adam because of which Christ came. Nor can he lay any foundation except that of the creation which made possible the fall. “Now if any man build upon” another foundation, such as one of “gold, silver, precious stones, wood, hay, stubble,” and, we might add, one of the philosophies of men or the wisdom of the world, his foundation

shall surely crumble and his house fall in the day of burning and of judgment “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.” (1 Cor. 3:10-19) What men know about the creation of the earth is so miniscule and inconsequential that it has no relevance or importance when weighed against what the Lord has revealed. The seeming foolishness of the world combined ten thousand times over.

Lest there be any sliver of misunderstanding about the three eternal verities which comprise the plan of salvation; about the three great events which prepare men for immortality and eternal life; about the creation, the fall, and atonement upon which all things rest—lest any should choose the wisdom of the world in preference to the foolishness of God, let us summarize and recapitulate our message. The true doctrine is that all things center in, and revolve around, are anchored to, and are built upon the atoning sacrifice of the Lord Jesus Christ. There is no language given to men or angels to proclaim these truths with the power and verity and dignity that should attend them. Let it be blazoned in burning fire through all the sidereal heavens that salvation is in Christ and comes because of his atoning sacrifice.

The true doctrine is that this atoning sacrifice of the Lord Jesus Christ—grand and infinite, glorious and eternal as it is—does not stand alone. It is not simply a sudden blaze of light in a universe of darkness and despair. It is not by itself alone a great sun rising in celestial splendor to dispel the gloom of endless night. It is not merely a manifestation of the grace of an infinite God toward his fallen children. However much the atonement may be and is all these things—and more!—yet it does not stand alone. It is not a child born without parents. It has roots; it has a reason for being; it came because other events called it forth.

The atonement is part of the eternal plan of the Father. It came at the appointed time, according to the will of the Father to do for man that which could not have been done in any other way. The atonement is the child of the fall, and the fall is the father of the atonement. Neither of them, without the other, could have brought to pass the eternal purposes of the Father. The fall of Adam and the atonement of Christ are linked together—inseparably, everlastingly, never to be parted. They are as much a part of the same body as are the head and the heart, and each plays in part in the eternal scheme of things.

The fall of Adam brought temporal and spiritual death into the world, and the atonement of Christ ransomed men from these two deaths by bringing to pass the immortality and eternal life of man. This makes the fall as essential a part of the plan of salvation as the very atonement itself. There are in fact five things that came into being and continue to exist because of the fall. None of these things would have existed if there had been no fall, and all of them are essential parts of the divine plan of salvation. They are:

1. Temporal death. This is the natural death; it occurs when body and spirit separate; it results in corruption and decay. Because of the atonement of Christ all men will be raised

from corruption to incorruption, from mortality to immortality, thence to live everlastingly in a resurrected state.

2. Spiritual death. This is death as pertaining to the things of the Spirit. It is death as pertaining to things of righteousness. It is to be cast out of the presence of the Lord. It is a way of life which is in opposition to that of the Father of us all. Because of the atonement, because the Lord Jesus bore our sins on conditions of repentance; we have power to gain eternal life, which is spiritual life, which is a life of righteousness, which is life in the presence of our God.

3. Mortality. Mortal life comes because of the fall. If there had been no fall there would be no mortal life of any sort on earth. Mortal life is life where there is death. Death must enter the world to bring mortality into being.

4. Procreation. Before the fall there was no procreation. We repeat, for thus saith the Holy Word, before the fall there was no procreation. Adam and Eve, in their Edenic state, could not have children, nor, as we have seen could any form of life when first placed on the newly created paradisiacal earth.

5. A probationary estate. We are here to be tried and tested, to see if we will believe the truths of salvation and keep the commandments while we walk by faith. After the fall men became carnal, sensual, and devilish by nature and the plan of salvation called upon them to put off these worldly snares and to put on Christ.

Even as the atonement grows out of the fall, so the fall grows out of the creation. If all things had not been created, there would have been no fall. If created things were to fall, they must be created in a higher state than the state they would be in after the fall. To fall is to go downward, or forward, but not upward. And so it is that the revealed accounts of the creation of this earth and all things on the face thereof are accounts of the creation of this earth and all things on the face thereof are accounts of the paradisiacal creation. They speak of the immortal state in which all things were first made; they tell of created things in the day before death entered the world.

Our Tenth Article of Faith says: “We believe . . . that the earth will be renewed and receive its paradisiacal glory.” When the Lord comes and the Millennial era commences, there will be new heavens and a new earth, the earth will be renewed; it will become new again; and it will return to its paradisiacal state; it will become like it was in the Edenic day. And once again death as we know it will cease. The accounts of the creation in Genesis 1 and Moses 2 are accounts of the paradisiacal or Edenic creation. They are descriptive of a creation that antedated death and mortality and the fall.

Let us keep all things in perspective, and let us realize how there are all interwoven to form one grand tapestry. We are speaking of the creation of all things—of the sidereal heavens, of worlds without number, and of this earth and its atmospheric heavens; of man who was made in the image and likeness of the great Creator; and of every living thing, whether plant or animal or fish or fowl or creeping thing. We are centering our attention

on this earth, this orb, this planet, this dot of dust in the storms of an eternal Sahara, and we are saying that it and all things on its face were created in a higher and more glorious state than the one which now prevails. Let there be no mistake and no misunderstanding.

And we are speaking not only of the creation of this earth and all things thereon are, but we are proclaiming the fall of all things. We are saying that the earth fell; men fell; plants and trees fell; every form of life, be it whatsoever it may be—all things fell. All things changed from a higher to a lower state; all things became mortal; all living things gained procreative powers; all became subject to death.

And as we speak of the creation of all things and of the fall of all things, we testify also of the redemption of all things. Men and animals and fowls and fishes and creeping things and plants and trees and vegetation and the very earth itself will all come forth in the resurrection. All will become immortal; all will live forever; all will play their part in the eternal plan of the Eternal God. Thus it is and thus it shall be, and thus the creation, the fall, and the atonement are one. They are one doctrine and one concept, they are parts of the same eternal plan of salvation. We repeat—how can we say it too strongly—they are the gospel of God by which salvation comes.

Many of the saints of the Most High have no do difficulty envisioning that the atonement is infinite and eternal, and applies to all forms of life. They know that the revelations say in so many words that all forms of life lived as spirit entities and will be resurrected and that animals, fowls, fishes, and all things are eternal in nature. But some have not yet had it dawn upon them that all things fell and became mortal so they could be resurrected; and that if they had not fallen they could not be redeemed and resurrected. The formal pronouncement of the early Brethren of our dispensation acclaims: “The atonement signifies deliverance, through the offering of a ransom, from the penalty of a broken law . . . As effected. by Jesus Christ, it signifies the deliverance, through his death and resurrection, of the earth, and every thing pertaining to it, from the power which death has obtained over them through the transgression of Adam . . . Redemption from death, through the sufferings of Christ, is for all men, both the righteous and the wicked; for this earth, and for all things created upon it.” (Compendium, pp. 8-9, cited Mormon Doctrine, pp. 64-65.)

Truly, salvation comes because of the atonement of the Lord Jesus Christ, and if there were no atonement there would be no salvation.

Truly, the atonement comes because of the fall, and if there were no fall there would be no atonement. Hence, salvation also comes because of the fall.