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Abstract: This article is an overview of the plan of salvation with poetic and literary illustrations by the author.

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The Fall and the Redemption*

By Elder Orson F. Whitney, of the Council of the Twelve

Many years ago I put forth some thoughts in the form of an allegory upon the theme of Earth's fall and redemption. For when Man fell, Earth fell also, and for a similar purpose—that she might, by descending below all, rise above all, and inherit the fulness of Eternal Glory. It may help to create an atmosphere for the address I am about to deliver, if I here repeat that allegory:

Earth Redeemed

The World lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's beauteous creation. Earth, a virgin, beguiled, ensnared by Sin, shrank shuddering from the touch of her would-be defiler and destroyer.

Hark!—a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield; the links are firm, the staple strong. Madly she tugs and toils—in vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. Again and again she struggles, exerting all her strength to repel the foul polluter. But alas! his strength is stronger, his grasp a grasp of iron. He holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free.

Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that baleful eye. She is lost, she is lost! For who can save her now? Oh, that she should be dragged into deeper depths of shame than those into which her wayward will and youthful folly have plunged her!

The cry for help was heard in Heaven. The incense of tears, the perfume of prayers came up before the Great White Throne, and the heart of Him who sitteth thereon, the mighty heart of the throbbing universe, was touched with compassion.

*An address delivered before the Church School Teachers' Convention, in Barratt Hall, Salt Lake City, December 31, 1920.

"Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy Bride; to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sins. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." So spake the Eternal Father.

Obedient to the royal mandate, the Son departed from his Father's house. Yet went he not in glory, with courtly train or blazing equipage, nor as warrior girt for battle. No chariot he rode; no charger mounted; no shining armor encased him; nor sword, nor spear, nor shield he bore. For thus he reasoned wisely: 'My mission is of love, my errand one of mercy. I go my Bride to woo. She shall love me for myself, and not for wealth or station.'

Doffing his celestial crown; laying aside his jeweled scepter, and exchanging kingly robe for pilgrim gown, the Prince of Peace bade Heaven farewell, and solitary and alone descended the stairway of the stars.

A sound of falling shackles in the dungeons of despair! The crash of bursting gates, the roar of crumbling ramparts! The shout, the song of joy, the trumpet-peal and thunder-march of victory! Earth, thy hour is come! Deliverance is here. Hell's battlements are shaking—her walls go down. The Standard of Liberty floats triumphant above her ruined strongholds!

But ah! there looms another sight—a cross, a crown of thorns; a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for him, thy great Deliverer? For this came He to woo thee, to rescue and redeem thee, to exalt thee in glory above the celestial stars? Is it thus a Bride doth meet her Lord?

A voice from the depths gave answer: 'Not mine, not mine the blame. I knew thee, Lord, and welcomed thee; but the shaft of Satan laid thee low. Death hast thou slain, and Sin; but in the hour of my deliverance thou wert stricken. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?'

Far through the night a solemn Voice fell echoing: "Mourn not for me, nor deem thyself deserted. I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O Earth! I have broken the bands that bound thee. No more shall thy foes ensnare thee. The midnight hour is past. The morning breaks in glory! My Bride thou art and shall be! *For lo! I come to claim thee!*"

And now to my subject proper: The Fall of Man and the Redemption from the Fall are the great vicissitudes of human experience. One is sequel to the other, and both are steps in the march of Eternal Progression. In order to comprehend this mighty problem, even in part, one must hark back to first principles, to the fundamentals of the Faith, the origin of the race, the preordained purpose of this mortal existence, and the inception of the means whereby the human becomes the divine.

The Pre-existence

In the "Book of Abraham" it is written:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

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, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord, their God, shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abraham 3:22-26.)

Abraham had been shown the pre-existent spirits of the human race, waiting for an earth to be made, that they might come upon it and pass through a mortal probation. Here they were to obtain bodies, thus becoming "souls," capable of endless increase and everlasting progression. They were to be tested as to their willingness to do whatever the Lord might require of them, and undergo experiences for their further education and development. All were "good," but some were better, some nobler and greater than others; and because of their superior merit and larger capacity, they were to be made "rulers" over the rest.

Essentials to Progress

Thus we see that the creation of an earth was not the only thing necessary when the bark of human destiny was launched. The means of getting man down upon the earth, and the means of redeeming him from the earth, had to be provided. The institution of the Everlasting Gospel, and the appointment of an Executor to put it into effect; the ordination of a Priesthood—"rulers" by divine authority—to administer the laws and ordinances of the Gospel; all these were essential before man had set foot upon this planet, before one of God's spirit children had tabernacled in the flesh. It is evident, from what has been revealed, that all things vitally connected with man's mortal pilgrimage were understood and arranged before that pilgrimage began. Eternal progress, endless exaltation, was the sublime object in view, and over the glad prospect, despite the pain and sorrow that must necessarily intervene, "the morning stars sang together, and all the Sons of God shouted for joy."

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first."

Abraham here refers to the choosing of the Christ, the

Great Executor of the Divine Plan instituted for man's progress and exaltation.

"And the second was angry, and kept not his first estate, and at that day many followed after him."

First and Second Estates

The "second," whom the Lord did not "send," was Lucifer, who became Satan. Of him, more anon. The "first estate" is the spirit life, lived by man prior to being placed on earth in a body of flesh and blood. In the spirit life God's children "walk by sight." The "second estate" signifies life in the flesh, where these same spirits, in mortal bodies, are required to "walk by faith," with the knowledge of the past temporarily obscured, that their agency may be entirely free, uninfluenced by any recollection of a former experience, unless it be awakened by inspiration. Manifestly, the second estate, compared with the first, is a much greater test of integrity, and one that results, to those who overcome, in a far more glorious reward than any previously bestowed.

The Creation

"And then the Lord said: 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."

Earth was not created out of nothing, as human theology asserts; but out of previously existing materials, as divine revelation affirms. Millions of earths had been created in like manner before this planet rolled into existence. To create does not mean to make something out of nothing. Such a doctrine is neither scientific nor scriptural. Nothing remains nothing, of necessity; no power, human or divine, could make it otherwise.

Creation is organization, with materials at hand for the process. Joseph Smith's position upon this point, though combatted by doctors of divinity, is confirmed by the most advanced scientists and philosophers of modern times. The dogma that earth was made out of nothing is an attempt to glorify Deity by ascribing to him the power to perform the impossible—to do that which cannot be done. As if Deity could be glorified with anything of that kind, or had need of such glorification! It is also an effort to escape from what many religious teachers consider a dilemma, the other horn of which would commit them to what they mistakenly deem a fallacy—namely, the eternity or self-existence of matter.

"Mormonism" stands firm-footed upon this ground. It holds matter to be uncreateable, indestructible, without beginning or end, and consequently eternal.

Herbert Spencer says: "The doctrine that matter is indestructible has become a commonplace. All the apparent proofs that something can come out of nothing, a wider knowledge has one by one canceled." And John Fiske confirms him, in saying: "It is now inconceivable that a particle of matter should either come into existence, or lapse into non-existence." Robert K. Duncan clinches the argument with the emphatic pronouncement: "We cannot create something out of nothing."

But Joseph Smith proclaimed it first. "The elements are eternal," he declared, "and spirit and element, inseparably connected, receiveth a fulness of joy." The Prophet went so far as to say: "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes." Eternal spirit, eternal element, these are the "materials" out of which Earth was created—not only as a place of probation for man, but as an eternal abode for the righteous, who are to inherit it.

The Spiritual and the Temporal

There were two creations—or rather, the creation had two phases, the first spiritual, the second temporal. When God made man and beast, and fish and fowl, he made them twice—first in the spirit, then in the body; and the same is true of the trees, shrubs, flowers, and all other created things. They were made both spiritually and temporally, the spirit and the body constituting the soul. (Doctrine and Covenants 88:15; Moses 3:9.)

The duality of creation is set forth, though somewhat vaguely, in the book of Genesis (the King James version) where, after giving an account of the origin of the earth and all things connected therewith, the sacred historian goes on to say:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Gen. 2:4, 5.)

"*Not a man to till the ground*"—and yet man had been created, as well as the plants and herbs that existed "before they grew." The apparent contradiction—apparent but not real—was explained by the Prophet when he revised, by the Spirit of Revelation, the Scriptures, giving a more ample account of the Creation than the ordinary Bible contains. From that account the following sentences are taken:

For I the Lord God created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth * * * 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 * * * Nevertheless, *all things were before created.* (Moses 3:5-9.)

The Value of a Body

Man needed experience in mortality—in the midst of rudimentary conditions, that he might attain to higher wisdom and greater worthiness. He also needed a body for purposes of increase and progression, both in time and eternity. The spirit without the body is imperfect; it cannot propagate, and it cannot go on to glory. The fall of man gave bodies to the spirits awaiting them, with further opportunities for education and expansion.

“The great principle of happiness,” says Joseph Smith, “consists in having a body. The Devil has no body, and herein is his punishment * * * All beings who have bodies have power over those who have not.”

The reason why Satan has no body is because he rebelled in the Eternal Councils, when the creation of this earth was considered, and a Redeemer for it chosen. Lucifer, an angel “in authority in the presence of God,” would fain have been selected for the mighty mission; but his scheme for human redemption was of a compulsory character, destructive of the free agency of man. Moreover, this “Son of the Morning” had become darkened to that degree that he demanded, in recompense for his proposed service, the honor and glory that belong only to the Highest. Therefore was he rejected, and, rebelling, “was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him.” “And also a third part of the host of heaven turned he away—because of their agency.” (Doctrine and Covenants 76:25, 26; 29:36.)

This tremendous catastrophe—the rebellion and fall of Lucifer, following Christ’s election to fill the sublime role of Redeemer and Savior, I have endeavored to portray in my epic poem, “Elias,” a portion of which I will now render:

Elect of Elohim

In solemn council sat the Gods;
 From Kolob’s height supreme,
 Celestial light blazed forth afar
 O’er countless kokaubeam.
 And faintest tinge, the fiery fringe
 Of that resplendent day,
 ’Lumined the dark abysmal realm
 Where Earth in chaos lay.

Silence. That awful hour was one
 When thought doth most avail;
 Of worlds unborn the destiny
 Hung trembling in the scale.

Silence self-spelled, and there arose,
Those kings and priests among,
A Power sublime, than whom appeared
None mightier 'mid the throng.

A stature mingling strength with grace,
Of meek though god-like mien;
The glory of whose countenance
Outshone the noonday sheen.
Whiter his hair than ocean spray,
Or frost of alpine hill.
He spake—attention grew more grave,
The stillness e'en more still.

“Father!”—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet trickling down
From heights of virgin snow.
“Father,” it said, “since One must die,
Thy children to redeem
From worlds all formless now and void,
Where pulsing life shall teem;

“And mighty Michael foremost fall,
That mortal man may be;
And chosen Savior yet must send,
Lo, here am I—send me!
I ask, I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory Thine!

“Give me to lead to this lorn world,
When wandered from the fold,
Twelve legions of the noble ones
That now thy face behold;
Tried souls, 'mid untried spirits found,
That captained these may be,
And crowned the dispensations all
With powers of Deity.

“Who blameless bide the spirit state,
Shall clothe in mortal clay,
The stepping-stone to glories all,
If man will God obey;
Believing where he cannot see,
Till he again shall know,
And answer give, reward receive,
For all deeds done below.

“The Love that hath redeemed all worlds
All worlds must still redeem;
But mercy cannot justice rob—
Or where were Elohim?
Freedom—man's faith, man's work, God's grace—
Must span the great gulf o'er;
Life, death, the guerdon or the doom,
Rejoice we or deplore.”

Still rang that voice, when sudden rose
 Aloft a towering Form,
 Proudly erect as lowering peak
 'Lumed by the gathering storm;
 A presence bright and beautiful,
 With eye of flashing fire,
 A lip whose haughty curl bespoke
 A sense of inward ire.

“Send me!”—coiled 'neath his courtly smile
 A scarce-concealed disdain—
 “And none shall hence, from Heaven to Earth,
 That shall not rise again.
 My saving plan exception scorns.
 Man's will?—nay, mine alone.
 As recompense, I claim the right
 To sit on yonder Throne!”

Ceased Lucifer. The breathless hush
 Resumed and denser grew.
 All eyes were turned; the general gaze
 One common Magnet drew.
 A moment there was solemn pause—
 Listened Eternity,
 While rolled from lips omnipotent
 The Father's firm decree:

“Jehovah, thou my Messenger!
 Son Ahman, thee I send!
 And one shall go thy face before,
 While twelve thy steps attend.
 And many more on that far shore
 The pathway shall prepare,
 That I, the First, the last may come,
 And Earth my glory share.

“After and ere thy going down,
 An army shall descend,
 The host of God, and house of him
 Whom I have named my Friend!
 Peopling Idumea's hills and plains,
 Shall come, life's mass to leaven,
 The guileless ones, the sovereign Sons,
 Throned on the Heights of Heaven.

“Go forth, thou Chosen of the Gods,
 Whose strength shall in thee dwell!
 Go down betime and rescue Earth,
 Dethroning Death and Hell.
 On thee alone man's fate depends,
 The fate of beings all.
 Thou shalt not fail, though thou art free —
 Free, but too great to fall.

“By Arm divine, both mine and thine,
 The lost shalt thou restore,
 And man, redeemed, with God shall be,
 As God forevermore,

Return, and to the parent fold
 This wandering planet bring,
 And Earth shall hail thee Conqueror,
 And Heaven proclaim thee King."

'Twas done. From congregation vast,
 Tumultuous murmurs rose;
 Waves of conflicting sound, as when
 Two meeting seas oppose.
 'Twas finished. But the heavens wept;
 And still their annals tell
 How One was choice of Elohim,
 O'er One who fighting fell.

—*Elias, Canto 3, Part I.*

Thus was assigned the role of Earth's Redeemer; and while revelation is silent upon the subject, we have good reason to believe that the parts played by Adam and Eve in the great drama of Eternal Progression, were cast at the same time. One-third of the intelligences then populating the Spirit World, rebelling with Lucifer, were doomed with him to perdition. But, pending their final fate, these unembodied fallen spirits are permitted to wander up and down the world, tempting and trying its human inhabitants, their evil activities being overruled in a way to subserve God's purpose in man's probation.

The Everlasting Gospel

The Gospel, Christ's perfect plan, unlike the defective scheme proposed by Lucifer, gave the right of choice between good and evil. It proposed to save men, not *in* their sins, but *from* their sins—to liberate them from spiritual darkness, the bondage of sin and death, and lift them into the joy and freedom of light and life eternal. Hence, that splendid phrase, that majestic synonym, used by the Apostle James in describing the Gospel—"The Perfect Law of Liberty."

Laws and Ordinances

At mention of the word "Gospel," the average student is apt to think only of faith, repentance, baptism and the gift (giving) of the Holy Ghost, with other rituals and requirements in the Church of Christ. But these "laws and ordinances of the Gospel" are not to be separated from the basic principles upon which they rest—the mighty foundation stones of Sacrifice and Redemption, without which all this sacred legislation would be of no effect. For of what use is machinery, however perfect, if the power be not turned on? Nor can the basic principles and powers that vitalize and make operative these laws and ordinances, be dissociated from the idea of Eternal Progression, the great and paramount purpose for which the Gospel code was framed, the Gospel in its fulness instituted.

The Paramount Purpose

Says Joseph the Secr:

The first principles of man are self-existent with God. * * * Finding he was in the midst of spirits and glory, because he was more intelligent (He) saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws, to instruct the weaker intelligences, that they may be exalted with himself, so that they may have one glory upon another. (*Times and Seasons*, Aug., 1844.)

The "laws" here referred to are the principles of the Everlasting Gospel. These principles are self-existent. God did not create them; He "instituted" them. The Supreme Intelligence, recognizing these principles as ennobling and exalting, incorporated them in the Gospel Plan framed for man's uplift and promotion. The Gospel as a code or system of laws can readily be conceived as a divine creation. Not so the eternal principles which it embodies. For instance, faith could not be created—not as a principle; nor could repentance. These principles have always existed; and there never was a time when they were not essential to salvation and eternal progress. Such ordinances as baptism by immersion for the remission of sins, and the laying on of hands for the giving of the Holy Ghost, these indeed might be created, and doubtless were; but not the fundamental facts upon which they are based. It did not require a divine edict to make washing (baptism) a prerequisite to cleanliness, nor light (the Holy Spirit) the means of illumination. The Gospel code, like all other creations, was made out of materials already in existence.

In the institution of the gospel laws and ordinances is shown the benevolence as well as the power of Deity. Our Father in heaven is no monopolist. Omnipotent and all-possessing, he is likewise altruistic, philanthropic. He employed his superior intelligence to frame laws whereby the lesser spirits surrounding him might advance toward the lofty plane that he occupies. He proposed to lift them to his own spiritual stature, and share with them the empire of the universe.

The Only Way

The Gospel, originating in the heavens, was revealed from God out of Eternity, at the very beginning of Time. It was the means whereby our great ancestor, Adam, after his expulsion from Eden, regained the Divine Presence from which he had been banished; and it is the means whereby his posterity, such as are obedient to the Gospel's requirements, may follow him into the Celestial Kingdom. The same ladder that he climbed,

until beyond the reach of the fatal consequences of his transgression, the whole human race, inheriting from him the effects of the fall, must also climb, or they will never see the face of God in Eternal Glory.

The Path to Perfection

The Gospel of Christ is more than "the power of God unto salvation." It is also the power of God unto exaltation, a plan devised by Omnipotent Wisdom whereby the sons and daughters of Deity might advance from stage to stage of soul development, until they become like their heavenly parents, the eternal Father and Mother, inheriting endless thrones and dominions and receiving "a fulness of joy." This is exaltation. It is more than salvation, being an extension of that idea or condition—salvation "added upon;" just as salvation is an extension of, or addition to, the idea or condition of redemption. A soul may be redeemed—that is, raised from the dead—and yet be condemned at the Final Judgment for evil deeds done in the body. Likewise may a soul be saved, and yet come short of the glory that constitutes exaltation. To redeem, save, and glorify, is the threefold mission of the gospel of Jesus Christ.

But before this mighty mission could become effective to such ends, there had to be a fall. Man must descend below, before he can rise above. God's children, such as keep their first estate, advance as far as they can in the spirit, before they are given earthly bodies. Having received their bodies, they are in a position, by means of the gospel and the powers of the priesthood, to make further progress towards perfection.

The Gospel of Christ, to all good Christians, is as a life-boat, or a fire-escape, or a way out of a perilous situation. To the Latter-day Saints, it is all this and more. A divine plan for human progress, the foreordained Pathway to Perfection—such is the Everlasting Gospel, as revealed to and proclaimed by God's Prophet, presiding over this last and greatest of the Gospel dispensations. The Gospel embraces the fall as well as the redemption of man. But in order to comprehend this truth, one must first understand the full meaning of the term.

The God Story

The English word "gospel" comes from the Anglo-Saxon "godspell," or God Story—the Story of God. It derives its significance from that great central fact of the Christian faith, the coming of God as the Son of God to redeem and save mankind. "God himself shall come down among the children of men, and shall redeem his people, and because he dwelleth in flesh, he shall be called the Son of God." (Mosiah 15:1, 2.) This pre-

diction by Abinadi, a Book of Mormon prophet, was preceded by a like prophecy from King Benjamin, another Nephite seer. (Ib. 3:5.) The fulfilment of these and similar foretellings is recorded in the opening verses of the gospel according to St. John, where reference is made to "The Word" that was in the beginning "with God"—the Word that "was God," and was "made flesh" and dwelt among men. In him, as Paul affirms, "dwelleth all the fulness of the Godhead bodily."

The Gospel, in its fullest scope of meaning, signifies everything connected with the wondrous career of that divine Being, who was known among men as Jesus of Nazareth, but who was and is no other than Jehovah, the God of Israel, who "came unto his own" and was rejected by them, was crucified at their instigation, and died to redeem the world. The accounts given by Matthew, Mark, Luke and John are termed "gospels," and properly so, being narratives of the personal ministry of our Lord. But they are only parts of the complete God-Story. The Savior's life, death, resurrection and ascension, with the conditions prescribed by him upon which fallen man might profit further from his sacrifice for Adam's race—these are all gospel features, but not the Gospel in its entirety.

The full Story of the God who died that man might live, involves events both past and future, events pre-mortal and post-mortal, scenes in which he was chosen to play his mighty part in the great drama of Human Redemption, and scenes yet to come in which he will make another and a more glorious appearing upon the stage of Time, enacting the illustrious role of King of kings and reigning over the earth a thousand years.

Placed in Eden

Earth having been prepared as an abode for man, Adam and Eve were placed in the Garden of Eden—placed there to become mortal, that God's great purpose might be accomplished. Bear in mind, however, that the fall, though planned, was not compelled. It was foreseen, designed, preordained, and the redemption provided beforehand, as shown.

Innocent and Ignorant

The great Creator on the morning of creation pronounced "good" all that he had made. So ancient scripture tells us. In perfect keeping with this, modern revelation declares that "the spirits of all men were innocent in the beginning." Consequently, had they remained where they were before Adam fell, they would have had no need to exercise a saving faith, would have had no need to repent and be baptized, having no evil practices to turn from, and no uncleanness to be washed away.

But they would have remained ignorant as well as innocent—ignorant of things necessary to their further progress. Without the fall they could have advanced no further, but would have remained as they were, “having no joy, for they knew no misery; doing no good, for they knew no sin.” “Adam fell that men might be; and men are that they might have joy.”

The Woman Beguiled.

When our First Parents partook of the forbidden fruit, it was the woman who was beguiled by the Serpent (Satan) and induced to go contrary to the divine command. The man was not deceived. What Adam did was done knowingly and after full deliberation. When Eve had tasted of the fruit, Adam did likewise in order to carry out another command, the first that God had given to this pair—the command to “multiply and replenish the Earth.” Eve, by her act, had separated herself from her husband, and was now mortal, while he remained in an immortal state. It was impossible, therefore, unless he also became mortal, for them to obey the original behest. This was Adam’s motive, and this his predicament. He was facing a dilemma, and must make choice between two divine commands. He disobeyed in order to obey, retrieving, so far as he could, the situation resulting from his wife’s disobedience. Fully aware of what would follow, he partook of the fruit of the inhibited tree, realizing that in no other way could he become the progenitor of the human race.

Partly a Parallel

Some will see a parallel in Adam’s case and Abraham’s, each being directed to do a thing that could not be done unless a previous requirement were disregarded. Thus, Adam was warned not to eat of the fruit of a certain tree—the Tree of Knowledge of Good and Evil; and yet, apparently, that was the only way for him to reach a condition where he would be able to “replenish the earth.” Abraham was forbidden to slay his son, after being commanded to “offer” him.

But there was this important difference in the two cases. The second command to Abraham superseded the first—cancelled it. Not so with Adam. In his case the later law left unrepealed the earlier enactment. Both commandments were in force; but Adam could not obey both. What was to be done? Why, just what was done—the wisest thing possible under the circumstances.

Malum Prohibitum

Adam’s transgression, though a sin, because of the broken

law, should not be stressed as an act of moral turpitude. In human law—which is based upon divine law—there are two kinds of offenses in general, described in Latin terms as *malum per se* and *malum prohibitum*. *Malum per se* means “an evil in itself,” an act essentially wrong; while *malum prohibitum* signifies “that which is wrong because forbidden by law.” Adam’s transgression was *malum prohibitum*; and the consequent descent from an immortal to a mortal condition, was the Fall.

A Cause for Rejoicing

Adam and Eve, with their eyes open, rejoiced over what had befallen them, evidently regarding it as part of a beneficent plan to people Earth and afford to a world of waiting spirits—the loyal two-thirds who kept their first estate when Lucifer fell—the long looked for opportunity to enter upon their second estate and continue the great pilgrimage to Perfection.

And in that day Adam blessed God and was filled, and 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.

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.

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. (Moses 5:10-12.)

Thus Joseph the Seer, translating Moses the Seer, and restoring this precious truth, which had been lost to the world for many generations.

No License for Sin

Let it not be supposed, however, that disobedience to divine requirements is approved of God or justifiable in man. On the contrary, man’s obedience is a condition precedent to the bestowal upon him of any blessing. One of the main objects of his coming on earth is to demonstrate his willingness to do all that the Lord requires of him. What was done by Adam and Eve in an exceptional instance and for a special purpose, constitutes no license for men to commit sin. Adam and Eve were punished for their disobedience, and had to be, for the vindication of Eternal Justice. But their transgression was overruled for good. It is just the same with any of their posterity who transgress. “The wages of sin” ever has been and ever will be “death.” The Fall was necessary to bring man into the world; but it had to be atoned for; it could not be justified. God is merciful to penitent sinners, but “cannot look upon sin

with the least degree of allowance." He can nullify it, however, and bring good out of evil. The Redemption was also necessary; the Atonement preordained; but that did not make the murder of the innocent Savior any the less heinous. The perpetrators of that deed were guilty of a crime—the crime of crimes—and their punishment was inevitable. "Sacrifice brings forth the blessings of heaven;" but "Earth must atone for the blood of that Man." Otherwise, God would not be just, and would, therefore, cease to be God.

Fruits of the Fall

The Fall had a twofold direction—downward, yet forward. It brought man into the world and set his feet upon progression's highway. But it also brought death, with all its sad concomitants. Not such a death as the righteous now contemplate, and such as both righteous and unrighteous must undergo, as a change preparatory to resurrection; but eternal death—the death of the spirit and the body. There was no resurrection when Adam fell—not upon this planet. He was spiritually dead—banished from God's glorious presence—and was doomed to the temporal death as well, the dissolution of the body. And he had entailed the same fate upon his posterity.

It was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge. They could not climb out, for they knew not how to climb; and even had they known, there was no means by which to ascend. Human endeavor, unassisted, could accomplish nothing in the way of deliverance. Man in his mortal condition needed revelation, spiritual enlightenment, having forgotten all that he had previously known. In other words, he needed a ladder, that he might climb out of the pit; and that ladder was furnished in the Gospel of Jesus Christ. Without it there is no salvation, no exaltation. The Tower of Babel symbolizes the situation: All man's efforts to reach Heaven, without divine assistance, must end in confusion and failure.

The World in Pawn

Hell had seemingly triumphed over man's, or rather, over woman's weakness. It was as if the world had been put in pawn. Death was the pawnbroker, with a twofold claim upon all creation. Everything pertaining to this earth was in his grasp, and there was no help for it this side of heaven. No part of what had been pledged could be used as the means of redemption. Adam could not redeem himself, great and mighty though he was, in the spirit; for he was no other than Michael the Archangel, leader of the heavenly host that had

overthrown Lucifer and his legions. But that same puissant Michael was now a weak mortal man, under the penalty of a broken law, powerless to repair the ruin he had wrought. He and the race that was to spring from him were eternally lost, unless Omnipotence would intervene, and do for them what they could not do for themselves.

Where was Redemption?

Redemption must come, if at all, through some being great enough and powerful enough to make an infinite atonement; one completely covering the far-reaching effects of the original transgression. The scales of Eternal Justice, unbalanced by Adam's act, had to be reposed, and the equilibrium of right restored. Who could do this? Who was able to mend the broken law, bring good out of evil, mould failure into success, and "snatch victory from the jaws of defeat?" Where was the Moses for such an Exodus? Where the deliverance from this worse than Egyptian bondage—a bondage of which Egypt's slavery was but typical?

The Price Paid

The life of a God was the price of the world's freedom; and that price was paid by the God of Israel (Jesus on Earth, Jehovah in heaven) who, descending from his celestial throne, became mortal, and by submitting to death, broke the bands of death, and made it possible for man to go on to his eternal destiny. This spotless Lamb, the great Antitype of the Passover, gave himself as an offering for sin, and by the shedding of his own blood, paid the debt of the universe, took the world out of pawn, and became the Author of Salvation for all mankind.

Such was the mission of him concerning whom Nephi of old prophesied:

And he 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.

And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. (II Nephi 9:21, 22.)

"It Is Finished"

The Savior's dying words, as reported by the Beloved Disciple, have been the subject of much controversy. "It is finished." What did those words signify? The notion has been entertained by some that Christ's crucifixion completed his work, so far as personal ministrations went, and that after the opening

of the so-called Christian Dispensation, there was no further need of communication between God and man. "O most lame and impotent conclusion!" Whatever construction be placed upon that final utterance of our Lord's, it is perfectly clear, from what followed, that it never was intended to convey such a meaning.

Birth and Death Incidental

The Death on Calvary was no more the ending, than the Birth at Bethlehem was the beginning, of that Divine Career. Both were mere incidents. The Savior's work is universal. All the gospel dispensations, from Adam down to Joseph Smith, are but parts of the all-embracing mission of Jesus Christ. Not until "the beginning of the seventh thousand years," the Morning of the Resurrection, "will the Lord God sanctify the earth and complete the salvation of man." Moreover, sanctification will be succeeded by glorification, another phase of the work of Him who bringeth to pass "the immortality and eternal life of man."

The Sacrifice Complete

What then was "finished" by the Death on the Cross? Simply the sorrow and pain that the Son of God had willed to undergo, that he might ransom a lost creation, making it possible for redeemed man, by faith and good works, to lay hold upon eternal life. The Savior's self-imposed humiliation, his voluntary sacrifice, his mysterious, all-comprehensive suffering, the piled-up agony of the human race, endured by him vicariously, to the end that his atonement might be infinite, reaching to every son and daughter of Adam—this was finished, this was at an end; not the work of God, nor the continuous revelation of his word and will to man.

Transgression and Atonement

Christ's Atonement, offsetting Adam's transgression, brought redemption from the fall, nullifying its evil results, conserving its good results and making them effectual for man's eternal welfare. The Fall is as much an integral part of the Gospel as is the Redemption. Both are essential, and both were foreordained. The one prepared the way before the other. Had there been no fall, there could have been no redemption, for the simple reason that there would have been nothing to redeem.

"We Know in Part"

Why the Fall and the Redemption had to be, we know in part, for God has revealed it. But we do not know all. That

a divine law was broken, in order that "men might be;" and that a reparation had to be made, in order that men "might have joy"—this much is known. But the great Why and Wherefore of it all is a deep that remains unfathomed. Why Adam and Eve were placed in a position so contradictory, being commanded not to do the very thing that had to be done—why the divine purpose had to be carried out in just that way, is one of those infinite problems that must remain to finite minds a mystery until the All-wise shall will to make it plain. Man cannot sit in judgment upon his Maker, nor measure by human standards divine dispensations. "All things have been done in the wisdom of him who knoweth all things."

God's Greatest Gift

The Fall, though essential to human progress, dug man's grave and opened the portal to Hades. Redemption unsealed the tomb and swung wide the gates of Endless Glory. Adam gave us mortal life. Eternal Life, God's greatest boon, is the gift of the Redeemer and Savior.

The Cigarette Smoker

The cigarette smoker is not a degenerate because he smokes cigarettes. Quite often he is a cigarette smoker because he is a degenerate.

* * *

Beginning as a habit, the matter ere long becomes vice. The first indication of degeneration is in your cigarette smoker's secretiveness. He feels his weakness and so seeks to present a bold front. "Bluff" is his chief characteristic. He tries to make an impression—he talks big, is full of *promise*, plans and confidential utterances. He confuses dates, times, places, incidents, and often will tell you he has done a thing when he only intends to do it.

* * *

He dreams over his work.

* * *

The marked peculiarity of the cigarette fiend is that invariably he makes a great discovery; it is that cleverness, astuteness, trickery, untruth, are good substitutes for simplicity, frankness and plain common honesty.

* * *

His vertebra is rubber; all of his decisions go up into smoke, and if you ever had any hopes for him, they are ashes.

* * *

The cigarettist has an abnormal egotism—he has much faith in himself.

* * *

There is no doubt but that the cigarettist is often a man of many good impulses, and over and over in his heart there sweep resolves to cease all subterfuge and be true, but these maudlin resolves are not to be trusted any more than you hearken to the promise of the "dope fiend."

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—Elbert Hubbard in the *Philistine* for October, 1905.