

*Lectures 8 & 9 on the Creation by Mr. Anderson  
not transcribed*

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LECTURE NO. 10.

THE FALL OF MAN

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In taking up the subject of the fall, we are looking back to a period of at least 6,000 years or more. To us there is no background for viewing it as it was viewed by Adam and Eve. I think we ought to keep that in mind. The plan of God was expressed when He said, "My work and My glory is to bring to pass the immortality and the eternal life of man", and in discussing the fall this afternoon let us keep several things in view; first, that God provided a means for His children to gain experience, and in that plan that He proposed there must of necessity be provided a means for mortality and for redemption, and in that plan Adam was selected in the spirit world to come to this earth, and to take the position that he took as well as Christ was selected to do the work that He agreed to do. Let us keep those two fundamentals in mind. The second fundamental that ought to be kept in view in dealing with this subject is this: That God works in harmony with law, that He says, "My house is a house of order". And while all around us today there are forces in operation, unconscious to us, so there are methods of viewing things by our Heavenly Father that we are not acquainted with, and some day we will understand as we do not now understand that the fall, instead of being a sin, was the most glorious thing that could happen to mortality, a fall upward. The third thing; that all the acts of God are always performed to some good purpose. And the plan of God in the beginning was to give to His spirit children the opportunity to become like Himself.

If we consider the subject of the spirit world as recorded in the 12th chapter of Revelations, beginning with the 7th verse, I will quote it:

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not; neither was their place found any more in heaven."

And it goes on and describes there the plan of salvation. It describes the Fall -- it implies it, at least. It describes the atonement and the crucifixion of Christ upon the cross there in that statement, as John the Revelator has it; he saw the great plan of God.

Now, in connection with that turn to the 76th Section of the Doctrine and Covenants, 25-26 verses: "And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the Only Begotten Son whom the Father loved, and who was in the bosom of the Father, was thrust down from the presence of God and the Son."

In connection with that the 29th Section and 36th verse: "And it came to pass that Adam being tempted of the devil, for behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honor which is my power; and also a third part of the hosts of heaven turned he away from Me because of their agency."

Let me say in connection with this, (several questions have to come up regarding that ) there is nowhere in our scripture said that the other two-thirds were evenly divided. There was not one-third neutral, so far as we know, because there is no definite information regarding it; but the only evidence we have is that one-third rebelled against God and were thrust down, and were not given the opportunity to take bodies nor receive the priesthood.

Back in the eternal worlds, Jesus was called Jehovah and Adam, as we use that term, was called Michael. Connect that up with the 107th Section of the Doctrine and Covenants, and with the 27th Section, and you will find a revelation settles those two words.

Now, we come to the other thing we want to keep in mind. In the spirit world the spirits had progressed as far as they could go without taking upon them bodies, and I would like you to keep in mind, instead of calling Adam a sinner that he was a law-keeper.

In the 93rd Section of the Doctrine and Covenants, beginning with the 33rd verse, I would like to bring out this thought also:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy."

The thought there is that spirits, if they have not taken upon them tabernacles, never could obtain a fullness of joy; neither could element, had it not been picked up by spirit, attain a fullness. In that spirit world there was rebellion, and there were those who were faithful and true, and Adam must have been one of those who formed the council of the Gods, for in the Doctrine and Covenants, in the 107th Section, the Lord when He appeared to Adam on this earth, just before Adam died -- the passage reads as follows:

"And the Lord appeared unto them (that is, the children of Adam) and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head--a multitude of nations shall come of thee, and thou art a prince over them forever."

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

Now, we come to the time when man was placed upon the earth, and I am going to assume responsibility for making this statement, that man came here, was placed here as an immortal, glorified, resurrected being. I want to make myself clear, because these lectures are going to the brethren, and if they want to correct them they can.

When Adam was placed here upon the earth, the Lord gave him two great commands: The first commandment was, multiply and replenish the earth and subdue it. Adam and Eve, so far as we know lived; how long we do not know, but they lived and partook of a fruit in the Garden of

Eden, and they lived on that fruit until the Lord called their attention to another thing. After the first commandment was given, He gave them a second commandment; and I want to say here, the Lord says in one of His revelations that never has the Lord given a temporal commandment to man; all of His commandments are spiritual. This second commandment was: "Adam and Eve, there is a tree I forbid you to touch; it is called the tree of the knowledge of good and evil. In the day thou eatest thereof, thou shalt surely die" -- and that in the face of the first great commandment, "Multiply and replenish the earth, and subdue it."

In the First Chapter of Genesis, we now come to the story of the Fall, and in brief, it is this: After the Lord had given this commandment, Satan in the form of a serpent -- Satan spoke through the serpent -- said, "Eve, what is this the Lord has said, that you cannot touch the tree of the knowledge of good and evil, if you do you will die?" Here are two things -- suggestion and imagination -- that in the beginning of man were put in operation. What is the suggestion? Do you see that fruit? How beautiful it is! And imagination -- Taste it and see how pleasant it is. And I tell you that you will become as the Gods, knowing good and evil. Now, let us not be too harsh on Eve. Eve was in a new condition, a new world, under circumstances that never before presented themselves to her, and she said, "If it be a fruit to make one wise, and become as the Gods, surely I will do it." And she partook of the fruit.

Now, the forbidden fruit is not sexual intercourse -- I am going to speak frankly. There are lots of people who believe it and who teach it. God never commenced the peopling of this earth with the violation of a moral law. He instructed them to bring forth their children and it is as far from that immorality as light is contrary to day, that it was sexual intercourse. What was it? It was a tree on which there was fruit, but all the trees in the garden perpetuated immortality. Eve, wilfully, willingly, using her own agency, and alone, partook of that fruit. She ate of it. Now, in doing it she broke a law. She broke a commandment of the Lord; but there are two kinds of sin -- a sin that is wrong within itself, inherently wrong, morally wrong; the other is transgression of a law. It was this second law that Adam and Eve violated. God had given a commandment, and they violated one of those laws. It was not a moral law that they violated; that is the thought I wanted to leave with you.

After Eve had partaken of the fruit, let us see what happened. James tells us, and so do the revelations of the Doctrine and Covenants, that Eve was deceived, but Adam, intelligently, knowingly, understanding the consequences, with his eyes wide open, realizing that if he did not partake of that fruit Eve would go down to her death, she would be separated from him forever, they never could fulfill the command "Multiply and replenish the earth and subdue it," and she never could have her body again. He realized that, and he, with his eyes wide open, partook of the fruit of the tree, and by partaking of the fruit of that tree, there were elements in that fruit that in some way at least brought about the seeds of death to that body of Adam. Spirit cannot die. Then what was it that died in Adam? I believe it was that fruit that changed and modified

Adam's resurrected body, and again made it subject to death. Is that clear? At least, I want you to get my idea.

I said a while ago that Adam was an immortal, glorified, resurrected being, and that part of the body picked up on an earth, resurrected, the fundamental part of it now became subject to the effects of this tree that modified his body. I prefer to have you believe Adam was a law keeper; but he really did break a law. I want to make myself clear as I go along, and may I say the church does not teach this as doctrine. Many of the authorities do. Others teach that a body was prepared, in some way for Adam and Eve. Let us follow that story.

As soon as Eve had partaken of this fruit, or at least some time afterwards, Adam and Eve became conscious of something as they heard the voice of God in the garden, and when they heard the voice of God, there had come a change to them, and they were afraid to meet their Maker, just as the disobedient child. When you forbid your child to do a thing, and he wilfully goes and does it, and then comes into your presence, immediately when you look into his eyes, you are conscious by the countenance that he has done something, and he is conscious of it. Evidently, Adam and Eve were conscious that they had done something. What did the Lord say: "Adam, what hast thou done? Hast thou partaken of the fruit of the tree whereof I commanded you not to eat?" Now, notice-- the Lord now takes up in the order of that event, and pronounces what he calls a curse. Adam said, "The woman thou gavest me"-- puts it off on the woman "The woman did offer to me, being deceived", but Adam was not deceived; "and the Lord said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Then next, the curse was pronounced upon Eve; we call it a curse-- let us see: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee".

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; "Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

Work, struggle, effort, overcoming, the greatest gift - one of the greatest gifts God ever gave to man - the glory of work, and in every one of those, when we come to analyze them, if we had the time, we would find glory in them instead of the curse.

And then He drove them out from the Garden, and placed a cherubim with a flaming sword eastward in the Garden. What for? The Lord said, "Let us drive them out for if they now put forth their hands and again partake of that tree of life -- I am going to paraphrase it-- it will change the seeds of death in their bodies, and they will live forever. Now that Adam and Eve have taken the measure to bring about mortality, we will make it so sure that they will have to carry it out; we will drive them out of the Garden of Eden lest they do that thing." And He gave them a chance for repentance.

The fall was a necessary step in the progress of development of God's purpose, and I can best follow that thought up by reading two or three references.

"And in that day Adam blessed God and was filled and began to prophecy concerning 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 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 eternal life which God giveth unto all the obedient, and Adam and Eve blessed the name of God."

It is very apparent that while they disobeyed one law to bring about another purpose, they obeyed the other command to multiply, and glorified God as the plan of redemption came to them in clearness when the Lord told them to offer sacrifice.

II Nephi, chapter 2, verse 22. "And now, behold, if Adam had not transgressed he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end.

"And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

"But behold, all things have been done in the wisdom of Him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy.....

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."

II Nephi, chapter 9, 6-8 verses. "For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

"Wherefore, it must needs be an infinite atonement; save it should be an infinite atonement, this corruption could not put on

incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more."

The thought I had -- it is a merciful plan of God to allow Adam to come here and die, as it was a merciful plan of God to offer atonement.

Doctrine and Covenants, 29th section, verses 40-44. "Wherefore, it came to pass that the devil tempted Adam, and he partook the forbidden fruit and transgressed the commandment, wherein he became subject to the will of the devil, 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, which is the first death; even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, depart, ye cursed.

"But behold, I say unto you, 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.

"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."

Let me read a statement now from the Atonement by President John Taylor: "Thus we find that Adam and Eve both considered that they had gained instead of suffered loss through disobedience to that law for they made the statement that if they had not transgressed they never would have known good and evil."

Compendium, page 3: "There is no possibility that the fall of man was an accident or chance, any more than was his creation. If an accident, then why was Christ prepared from before the foundation of the world as a propitiation for sin, and to open up the way for man to immortality?"

It is evident, not only from this passage, but from the records on this subject, that if Adam and Eve had been obedient, they could not rise under their present condition. It is evident that without a knowledge of good and evil man would be incapable of exercising free agency, and therefore not capable of independent action; that the children of Adam have no right to bring accusation against the patriarch of the race, and this is the thing I think we should dwell on among our boys and girls, that through the fall and the atonement of Jesus Christ the way of eternal life is opened to us. It was after the angel had administered to Adam, and made known to him the atonement that he and Eve gave expression to their joy in view of the glorious future of the race.

Pearl of Great Price, Book of Moses, chapter 5, verse 10: "And in that day Adam blessed God and was filled and began to prophecy 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."

I have just made a brief summary, and in this summary, when this is written, with your permission I will give the quotations proving these points, and it will save a good deal of time:

A. Adam and Eve considered that they had gained instead of suffered loss. The plan of redemption consisted in the saving, exercise of free agency upon which alone a just judgment could be based.

B. They brought into the world the knowledge of good and evil that gave to us experience and development.

C. That without the fall we never should have had earth bodies.

D. That without the fall there never would have been an atonement.

E. That without the fall the principles of the Gospel would never have been taught.

F. That without the fall there never would have been a resurrection nor eternal life.

Adam fell that man might be, and man is that he might have joy.

Christ redeemed Adam from the physical and spiritual death.

Adam opened the way for the pre-existent spirits to take upon them earth bodies. Christ opened the way for the redemption of mankind and the glory of eternal life.

Adam is the father of our bodies; Christ becomes the adopted father and the redeemer of all men. Through the fall Adam opened the way for mortality to man, to plant and animal life, and the death of the earth. Through the atonement Christ opened the way for immortality, for glory and for eternal life. Christ was before Adam, is greater than Adam, redeemed Adam. We do not worship Adam, but we honor him as the first great patriarch of our race. Adam transgressed one law of an immortal world, while Christ never broke a law. Adam was called Michael in the spirit world; Christ, Jehovah. Adam opened the way for eternal death while Christ opened the way for eternal life.

In closing, may I say, one of the greatest blessings that ever came to mortal man was the Fall of Adam.

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